BAYLE's

DICTIONARY

Volume the First.

A-B.

W I L L I A M R.



ILLIAM the Third, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c To all to whom these Presents shall come, Greeting Whereas Our Trusty and Well-beloved Jacob Tonson, of our City of London, Bookseller, has hum-

bly represented unto Us, That he is preparing for the Press a Translation of Peter Bayle's Historical and Critical Dictionary in Four Tomes, And whereas the faid Jacob Tonson has inform'd Us, That he has been at a great Charge and Trouble in getting the faid Work Translated and Augmented, and therefore humbly befought Us to grant him Out Royal Privilege and Licence, for the fole Printing and Publishing thereof, for the Term of Fourteen Years, We being willing to give him all the Encouragement fuch an Undertaking deserves, are Graciously pleased to condescend to his Request, and do therefore, by these Presents, grant to him the said Jacob Tonson, his Executors, Administrators and Assigns, Our Royal Licence for the sole Printing the said Translation of Peter Bayle's Historical and Citical Dictionary in Four Tomes, with the feveral Additions, for the full Term of Fourteen Years from the Date hereof; strictly charging and foibidding all Our Subjects, within Our Kingdoms and Dominions, to Replint the fame, either in Whole or in Part, or in any Volume or Volumes whatfoever, and to Vend the same, during the aforesaid Term of Fourteen Years, without the Consent and Approbation of the faid Jacob Tonson, his Heirs, Executors or Assigns, by Writing under his or their Hands and Seals first obtained, as they will answer the contrary at their Perils Whereof the Master, Wardens, and Company of Stationers are to take Notice, that the same may be entred in their Register, and that due Obedience be yielded thereunto Given at Oui Court at Kensington the twenty first Day of April, 1701 In the Thirteenth Year of Our Reign

By His Majesty's Command



To the Right Honourable

ALGERNON,

Earl of Essex, Viscount Maldon, and Baron Capel of Hadham, Lord-Lieutenant and Custos Rotulorum of the County of Hertford, Constable of the Tower of London, and One of Her Majesty's Most Honourable Privy-Council.

$M \Upsilon L O R \mathcal{D}$

onary, being at last finish'd, is proud of the Honour of Approaching Your Lordship. The Sale of the Book in French has been proportionably great in England, as upon the Continent: It is now Translated into the German Language, and Printing in that Country; and there would be no Reason to doubt this English Edition's being favourably received here, were the Generality

DEDICATION

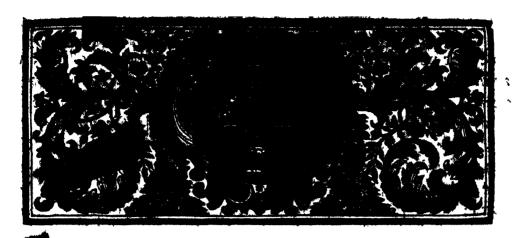
rality of Readers as willing to Encourage any Learned and Useful Performance as Your Lordship is.

This Quality, my Lord, proceeds from Sandour and Benevolence, that unaffected Easiness and Sweetness of Temper, which so Eminently distinguish Your Lordship in all Your Actions; These Accomplishing with every other valuable Quality, rais din Our late Glorious King a Personal Esteem for Lordship, both in Camp and Court: In the first of which, Your Lordship was near His Majesty in all the Campaigns he made during the last War in Flanders; and when it is said Your Lordship was always near the Person of that Heroe, every one will be fensible to what Dangers Your Lordship expos'd Your self, in the Service of Your Prince. and Country: Nor did the Favours that Prince particular larly grac'd You with, divert You from being firmly true to Your Friends; and whenever the Madness or Malice of a Party tryed their Efforts against any Your Lordship had honour'd with that Name, Your Lordship fail'd not then of giving inviolable Proofs of Your unwavering Honour. There needs no farther Confirmation of Your Lordship's unshaken Loyalty and Zeal for Your Country, than the late Gracious Instances of Her present Majesty's Favour to You; which that Your Lordship may long Enjoy, is the Hearty Prayer of,

 $M \Upsilon LORD$

Your Lordship's ever Obliged;

and Most Obedient Servant



REFAC

TO THE

First French Edition.

Might offer many Confiderations in this Preface, but as I can't do it without running into an exorbitant length, which would discourage the Readers, I rather chuse to give my self some Constraint, than offend their Niceness I shall therefore confine my Telf to five or fix Particulars

I declare first, that this Work is not what I promis'd in the Project I publish'd of a Critical Dictio- Work is not

nary in the Year 1692 The Objection I had best answer'd, is that which form'd upon was chiefly infifted on, to condemn my Design, and perhaps it appear'd publish'd in very strong to a great many Readers, for no other reason, but because they 1692 observ'd I very much inlarg'd on its Confutation But let the Cause be what it will, I did not think it Prudent to oppose the general Taste, and fince it has been univerfally concluded, that most Faults I mention'd in the Articles of the Project were of little Importance to the Publick, Reafon requir'd I should give over my Undertaking. My Design was to compose a Dictionary of Errors, the Perfection whereof consists in obferving all Mistakes, great or small, for doubtless it would be a Perfection in a Geographical Dictionary, and in a Map, to specific every Town and Village Seeing therefore the best way of executing my Project had been the most expos'd to the Complaints of the Publick, by multiplying infignuficant Observations, there was a necessity for me to alter my Design; and I cou'd not but believe, that according to the prevailing taste of the Age, there was a real Impersection in the very Plan of my Enterprize, which could never be cured by the Execution If I contest any thing fider Scaling with those who say, that the greatest part of the Errors I have censur'd in ger's rem my Project are of no consequence, 'tis their supposing that they are us's Chris not all of that Nature; for I maintain, that none of em is important, and find that his that though, generally speaking, they are like those that have been Corrections observ'd by † great Criticks, yet they can contribute nothing to the pubflowing that
lick Good. The Fate of Mankind does not depend upon 'em A NarTime, a rative abounding with the groffest Ignorance is as proper to move Man's Nam Let ten thousand ignorant &c have been taken the Passions, as Historical Exactness

People for others.

pag. 127 o Furctiere heard this I landers and I except those that concern Religion As tend to make no Exception

"Corsolenes's Mother obtain'd of him, what he refused the sacred College of Cardinals and the Pope himself, who went bons contes to meet him, you'll give 'em the same Idea of the Power of the Holy & des bons to meet him, you in give ein the lane idea of the Fower of the Flory mots, Prin-Virgin, as if this was no Blunder. Tell 'em, † 'Tis strange, Chris ted in the Tear 1693 frians, that you should not be moved to see our Saviour JESUS CHRIST pag 123 hanging upon the Cross; all bruis'd with Blows, when the Emperor Pompey of the Dutch Edition, that was mov'd with Compassion, upon seeing Pyrrhus's Elephants pierc'd with this was actu Arrows; you'll produce the fame effect, as if what you say of Pompey Tis affirm- was true. 'Tis therefore certain, that the Discovery of ‡ Errors is not ed in the Fu-important or useful to the Prosperity of the State, or of private Persons: of Observe now in what manner I have chang'd my Plan, the better to adapt. Edition that my felf to the publick Taste I have divided my Composition into two Parts · One is purely Historical, and gives a fuccinct Account of Matters Preach'd in of Fact The other is a large Commentary, a Miscellany of Proofs and I fanders toolly mean Discussions, wherein I have inserted a censure of many Faults, and some-Errors in Point of Fact, times a tiain of Philosophical Reflections, in a word, there is variety enough, to prefume that all forts of Readers will find fomething or other that will please 'em

This new Occonomy has broke all the Measures I had taken, most of to the former, the Materials I had Collected were of no use to me, and I was forced to work upon a new Foundation My principal Design was to observe the Faults of Morers, and of all other Dictionaries like his In my Quest of the Proofs necessary to expose those Faults, and rectifie them. I found, that many Authors both Ancient and Modern had committed the fame Mistakes And as Morers is much more out in what concerns Mythology and the Roman Families, than in Modern History, I had particularly made Collections upon the Heathen Gods and Heroes, and the great Men of ancient Rome. The Work I propos'd to publish, would have contain'd abundance of Articles, like those of Achilles, Balbus and Crassus in my Project All these vast Collections are become useless. because I was inform'd that these Subjects pleas'd sew People, and that a Volume in Folio, the greatest part of which should run only upon fuch things, would remain upon the Bookfellers Hands It will appear that I have had a regard to this Information; but few Articles of this kind being to be found in my two Volumes nor would they perhaps have been there, had they not been wholly Compos'd before I was fully informed of the Taste of the Readers

Why this Work cou'd not be Compos'd in a little time

This is one of the Reasons that have retarded the Publication of this Work Many others have contributed to it I resolved at first to say nothing that has been already faid in other Dictionaries, or at least to avoid as much as possible the Repetition of Facts that are to be found in them; whereby I deprived my felf of all the Materials that were most easie to be Collected, and employ'd Nothing can be more easie for the Authors of an Historical Dictionary, than to talk of Popes, Emperors, Kings and Cardinals, or of the Fathers of the Church, of Councils, and Hereticks; or of great Lords, Cities, Provinces, &c Tis therefore a great disadvantage to lay aside those Subjects, as one must do every moment, if he proposes to avoid the Articles that are in Moreri's Dictionary If you design to give the same Articles, you must confine your self to the things that he has omitted: The difficulty of separating them from others in the Originals you confult is not small; but that of connecting them together, after the Chases occasion'd by this Separation, is much greater Notwith**flanding**

standing all these Difficulties, I resolved to give an account of most of the Persons mention'd in the Bible; but I was inform'd that *a particular *'Tis interled, Le Dich-Dictionary upon these Subjects would quickly come out at Lyons on aire de la What remain'd done, was to Collect what has been faid by the Rab. Bible 'Tis a Folio bins concerns the Persons; but understanding that the late Mr. d'Her-Book Printed belot's Best Eque Orientale was Printing at Paris, I gave over † this cording to the Design. Other in the same Difficulties, I had Compos'd the Arana Written ticles relating to Church-History, had I not consider'd that Mr Du Pin by M Simon furnished the Readers with all they could defire His Work is adap-Priest, and Doctor of the to the learned and unlearned The Dutch Editions have Divinity e it very common, and all the Curious read it I had not therefore ready Combeen excusable I mention'd the same things that are to be found pos'd the Arthere Must buy the same Histories twice? I rather chose to abstain Adam, Eve, from fo fruitful a Subject, and easie to come by, than to repeat what Cain, Abel, Abraham, may be more conveniently learnt elsewhere

I found my felf streightned in other Respects This Work was hardly give in this begun, when I heard an English Translation of Moreri's Dictionary was Printing at London, with abundance of Additions, and that a large Supplement to the same Work was going on in Holland Hereupon I thought my felf obliged not to treat of the Illustrious Men of Great Britain I concluded that out of the English Edition, they would be inferted in the faid Supplement, and that the fame thing would be bought twice, unless I prevented it by depriving my felf of so copious a Matter. of proper to recommend a Dictionary The same Reason made me asside my Enquiry after ‡ the Illustrious Men, who have Flourish'd in ‡ I bave only the United Provinces, and for the same Cause I have faid very little concerning the History or Geography of this State I thought the Sup-Lives or Faplement Printed in Holland would give a large and exact Account of all ons I had al these things, and likewise that it would fully treat of all the Tians- ready by me actions of Europe in our days This prevented my touching upon those Modern Histories On the other hand, I heard that a New Edition of Moreri's Dictionary was going to be publish'd at Paris, with great Additions This made me refolve to Suppress a great many things, and put a stop to my Enquiry into many Subjects, which I could handle but imperfectly in comparison of those who were engaged in this New Edition They are upon the Spot, and at hand to confult Libraries and Learned Men I ought therefore to leave them this Task entire, without running lightly over a Subject, that will be read more eagerly when fet off by

them in its full Lustre, before others touch upon it But besides these New Editions and New Supplements of Moreri's Dictionary, other things have much streightned me Mr Chappuzeau has been a long time about an Historical Dictionary, in which we shall certainly find amongst abundance of other Subjects, what concerns the Situation of Nations, their Manners, Religion, Government, and what Plan of his Dictionary, concerns the Royal Families, and the Genealogies of great Men You'll publish'd by find in it at large, all the Electors, Princes, and Counts of the Empire, their the Tear 1694 Alliances, Interests, and principal Actions And by that means you'll see the Northern Commes, and the rest of Protestant Europe I thought therefore that I better be filent upon those great Subjects, than expose the Reader to the Necessity of purchasing the same things twice Nay, I have found my felf confin'd with respect to the Learned Men of the XVIth Century; for I knew that M. Teiffier was Printing, with New Ad-

† That 2d ditions, † the Commentaries he has fo curroufly compiled upon the Elogies Edition came on taken from Thuanus I was afraid, in speaking of those Learned Men, that the Facts mentioned by me would be the same with M Teissier's; and that Thought has often determin'd me to fuppress my Collections

I don't enumerate these Particulars, in order to enable my Friends to make an Apology against those who shall despise my Dictionary, and fay, Was so much Time to be consum'd in the Composition of such a Work? The Faults of it might be excused, if the Author had spent only a few Months in making it but so poor an Effect of so long a Labour deserves no Indul-Slowness is never tolerable * but when it produces a Master-piece. citulum, fed My Friends might answer, that the most diligent Writers would be hard put to it to make their Compilations with greater speed, if they abstained from the most copious and easie Subjects, and avoided mentioning what fome have compiled, and what they foresee will be compiled by others. What I have faid, is only design'd to resolve such Questions as these; Why so many great Men are wanting in my Book? Why it contains so many unknown Persons and obscure Names? Why it is so barren in some respects, and profuse in others? Could the Author be so mistaken, as to pre-Res ar- tend to be able to do what Pliny thought extremely difficult? &c Let the Querist be referr'd to the Account I have given above, and he will find the Solution of all these Doubts

*Diu paiturit lexiia lconem

du i vetustis novitatem duc, novis auctorit 1tem, obtoletis nitoi cm, obscuris lucem, fillidi-July 1692, end of it in

Books, for which I am willingly name and praise those, who bave done me that tavour, were I not afraid of offending sheir Mode-

I freely own, that laborious and diligent Authors will have reason to look upon me as a flow W11ter I have spent above † four Years in the Composition of these two Volumes Besides, they are intermix'd with long tis gratiam, dubits fidem Passages, which cost me no Pains, nothing of what I have said of my own. Plin in pr c- bespeaks an Author that Revises his Work, or Corrects his first Thoughts, † I began and the first disposition of his Words And therefore if any one thinks I July 1692, have been too slow, I shall not wonder at it I am sensible and ashamed of and made an it, and I should be still more ashamed, were it not that my Health fre-Octob 1696 quently interrupted, requires some regard, and does not permit me to perform what strong and laborious Men can do I know moreover that the flavery of Quoting, which I have fubmitted to, makes me lose much time, and that the prodigious scarcity of Books, very necessary to my Design, stopt my Pen a hundred times a day Such a Work as this requires the most numerous Library in the World, whereas I have very The Style is another cause of my Slowness I am scrupu-* Some Per- few Books * ry abl gingly lous about it, even to Superstition I take great care to avoid Ambigui-lent me some ties, and the use of any Particles that may occasion Obscurity The greatest Masters, the most illustrious Members of the French Academy, disvery thank-ful I wou'd pense themselves with these Scruples, and we have but three or four Writers, that are not cured of them 'Tis therefore a great mortification to me not to be able to get above those Niceties, which cost much time, and often spoil the lively and natural agreeableness of the Expresfion, when 'tis Corrected by this Rule

This is what I had to represent to those who might think it strange that my Dictionary cost me so much time But I must not neglect those, who might believe I have made too much hafte. There are many who will be furpriz'd to see two such great Volumes in Folso sinish'd in less than five Many Authors don't perfect a little Book under a Year, whether they look upon as mean Thoughts, and Expressions, whatever they produce without a long Meditation, or whether their Business calls them frequently from their Studies, or whether a natural Laziness, or too

fcrupulous

fcrupulous an Obedience to the Precept they have learn'd at School; Interpone tuis interdum gaudia curis, engage them often to interrupt their Labour. Those Gentlemen are easily prejudic'd against a Work that has not cost much time; and they think it has not, unless a hundred Printed Sheets have taken up three or four Years They'll apply to me, doubtless, the Canis festinans catos edit catulos, and will be confirm'd in their Prejudice, by reading the Particulars above-mention'd abate from the Labour spent upon things, all the time I have bestow'd upon avoiding Verses*, &c They know 'tis a long and painful task, and *The Γrench that nothing requires more Patience than a good Series of Citations of Verses, They will not allow, that under pretence of having inferted a great deal unless one takes an exof Foreign Matter in this Work, I may fay I have enlarg'd it in a lit- traordinary tle time For, will they fay, a just Application of abundance of Passages that fault is a more laborious Work † than a long train of Reasonings and Resternings and Resternings.

These Passages must be sought out, they must be Read with Atmospherical in the Article. tention, they must be pertinently plac'd, and connected with your own Epicurus Thoughts, and with one another 'Tis impossible to run, and do this perfectly well I grant 'em this, but I intreat them not to apply to me the Canis festinans, &c before they have read my Work Prejudices are deceitful, and if they would have favourable ones, I'll tell 'em that I remember Cato's Distich as well as they, Interponetus interdum gaudia curis, &c but that I feldom make use of it Diversions, Collations, Journeys into the Country, Visits, and such other Recreations necessary to a great many Studious Men, as they fay, are not my Business · I lose no time in them Nor do I spend it in Domestick Cares, in Cabals, Sollicitations, or other Affairs. I have been happily deliver'd from a great many Occupations not very fuitable to my Humour, and I have had the greatest and most charming Leisure that a Man of Letters could By this means an Author makes a great Progress in a few Years, his Work may receive considerable Additions every Day, and that without a negligent Performance

Some Rea-

I doubt not but the Method I have taken in Quoting the Passages of Authors, will be censur'd Many will say, I was resolv'd to compile a some for Quolarge Book with little Expence I have often cited very long Passages, ting Authors fometimes I give the Sense of 'em, and then I set 'em down in Greek and done Latin Is not this Multiplying Beings without Necessity? Was it necesfary to Transcribe a long Quotation of a Modern Book, which is to be had in every Bookfeller's Shop? To give a good Answer to those Criticks, I don't think it necessary to deny that their Objections are specious I confess they are plausible, and they kept me in suspence along while, but at last more specious Reasons determin'd me to the Method I have taken I consider'd that such a Work as this was to be instead of a Library to a great many People Many, that are Lovers of Learning, have not wherewithal to purchase Books, others have not leisure to consult the fiftieth part of the Volumes they Buy Those who have leisure enough, would be very unwilling to rife at every Moment, to feek out the Information they are referr'd to They had rather find in the Book they have before them the very Words of the Authors, that are brought as Evidences. If a Man wants the Edition cited, he loses a great deal of time; for it is not always easie to find in ones Edition the Page that an Author cites in his own. And therefore out of a regard to the Readers who have no Books, and to the Occupations, or Laziness of those that have

Libraries, I have taken care to shew them at once torical Facts and the Proofs of 'em, with many Discussions and Circumstances, that their Curiosity might be fully satisfied. And because many Frauds are committed in the Citations of Authors, and those who honestly abridge a Passage, don't always express the whole force of it, 'tis incredible how much Judicious Persons are grown Mistrustful. I manually say, that 'tis a fort of Rashness on a thousand Occasions, to believe tributed to Authors when their own Words are not Quoted. For Reason I was willing to fet the Reader's Mind at rest, and to prevent his suspecting any Fraud in my Report, I make every Witness speak in his Native Language; and instead of imitating Castebuetro, who his Citations with & catera, even before he had Transcrib'd the ry Passage, I have sometimes lengthned that Passage oth at the beginning and at the end, that the thing in Question light be understood, or something else occasionally learnt. I know this would be abfund in a short Moral Treatise, in a piece of Eloquence, or in an History, but it is not so in such a Compilation as this is, in which I propose to relate Facts, and then to Illustrate them with Commentaries Such a Method would be blamable, if instead of one Volume it made two; or instead of a Pocket-Book, it produc'd a Folso or a Quarto But the Question being only whether a Volume in Folso shall be longer or shorter by some Sheets, there is no need to constrain ones self Had it but 250 Sheets, it would no more have the Advantages of a little Book, than if it contain'd 330 Sheets; for it must be well observ'd, that these large Books are not made to be read Page by Page They would cost somewhat less, if they contain'd but 200 Sheets, will some say I answer, if a Booksciller went upon such a Rule, he would never Print a Wo confifting of many Volumes, though they contain'd nothing but folid Thoughts without a Syllable too much, for they would still be too dear for those that are in low Circumstances The trouble of Translating Amyot, or Vigenere into new French, would have been no Service, it suffices that my Reader can understand the Facts they ielate

Why Bran tome and fuch like Authors are often Quoted in this Dictionary

Plerique

tam ipii

tam narrare fiduciam

potius morum quam

arrogantiam

arbitr utifunt

Tacit in cita

Agricoli

cap 1

† See the

Remarks in

the Articles

Vayer and

Virgil

Men of a Grave and Severe Character will Particularly blame the Citations out of Brantome and Montagne, that contain Actions and Reflections of too much Gallantry I must say a word or two to this Some Perfons of Merit, who were concern'd for the Interests of the Bookseller, concluded, that so large a Book as this, stuff'd with Greek and Latin Quotations in feveral Places, and full of Discussions little Diverting, would discourage the Readers that are not Men of Letters, and weary the Learned, and that therefore it was to be fear'd the Sale would quickly fall, if the Curiofity of those who don't understand Latin was not excited by fome other things I was made fensible, that a Work, which is bought only by the Learned, seldom pays the Printer, and that if any Profit is to be made by an Impression, its when a Book can equally please the Learned, and those that have no Learning, that it was therefore necessary for the sake of my Bookseller, sometimes to relate what free Authors have Publish'd; that the use of such Materials is like the liberty a Man takes to write hisown Life, in fome Persons*, 'tis a sign of Arrogance, in others a just Considence in their Virtue †, and that I might justly place my felf in the number of the latter, lastly, that if I was too averse to comply with this Advice, I shou'd at least fuffer others to furnish the Bookseller with such Memoirs, and even fometimes with Dogmatical Reflections that might excite Attention promis'd

promis'd the to have some regard to those Remonstrances, and added, that I had no right to oppose their Supplements; that I had left to the Bookseller a full Authority to insert, even without consulting me, the Memoirs his Correspondents and Friends should send him, and that I could wish they would do with respect to the whole Book what they seem'd to be willing to do in some Places, that is, make such Additions, least such things, and dispose of my Compilations as they It's certain I always wish'd to have no other share in this Work, than the care of Compiling I should have been glad if others would have taken the Pains to give a Form to the Materials, and to enlarge and shorten them; and I was well pleas'd when the Persons I assur'd me they would remember our Conversation, which is ming I desire my Readers to take notice of As for the Philosophical Leflections, and I need not make an excuse for them, for since they only tend to convince Man, that the best use he can make of his Reason, is to submit his Understanding to the Obedience of Faith, they seem to deferve the Thanks of the Faculties of Divinity

I have but two or three words to fay upon a thing which feems very Important I have related the Errors of a great many Persons somewhat Remarks on freely. Is not this a task and presumptions. Attempt 2 The A. S. freely Is not this a rash and presumptuous Attempt? The Answer to bold as to this Question would be very long, if Idid not refer the Readers to what I many Anhave faid upon it in my Project * I intreat them to have recourse to it thorn * Numero 6 I only add, that without exceeding the bounds of Humility, a Man may observe some Faults in the Books of samous Men, and yet have a profound Admiration for 'em When Subaltern Officers, or n common Soldiers, fay freely that their Generals have committed to Confult he Faults in the course of a Campaign, they are sometimes in the right, this I erfe of but they don't pretend to be better qualified than they to Command an Quum de se Aimy, they acknowledge themselves infinitely Inferious in Capacity as loquitur non ut myorc well as in Rank † This Comparison may be applied to me I further add, reprentis that when the Question is concerning a thing that is disadvantageous to lib 1 2 55 the Memory of a Man, I don't warrant the Truth of it, I only relate what I No quid others fay, and I quote my Authors 'Tis therefore to them, and not to me, dent, ne quid that a Man's Relations ought to address their Complaints A Modein Hi- falli jude at storian has declar'd in a Pieface, that those who have preserb'd the invio- The words of lable Laws of History must be applied to, to give an account of 'em, if any one his ficint is dissatisfied with 'em, and not the Historians, who ought indispensably to o- Book de Oribey, all the Glory they can hope for consisting in the Execution of their Orders

My Cause is still more favourable, since I only Transcribe the Authors already Printed Of the two Inviolable Laws of History mention'd by that

historical Laws and the Authors alhistorical Laws and the Authors and the Authors alhistorical Laws and the Authors and the Au Historian, I have Religiously observed that which commands to say nothing gem, ne quid that is false, as for the other, which bids us venture to say all that is true, I audent, demcan't boast that I have always observ'd it I believe it sometimes incon-veri non aufistent, not only with Prudence, but also with Reason

I would not have it thought that I glory to have faid nothing but Truth I only can warrant my Intention, and not my Ignorance I advance food of what nothing † as Tiuth, when I am perfuaded that 'tis a Falfity, but my own, and of the how many things are there which I have not apprehended, or the Ideas great care whereof between confounded with one another during the Composition? However the does it happen that our Pen betrays our Thoughts? relate what I think to put down a Figure, or a Man's Name, and sometimes for the true sense of the Auwant of attention, or even by too much attention to other things, we of the Anthors Quoted

deat >

Write by me

write another? And therefore I make no doubt, that besides my Omissionis; which are many, I have committed many Faults. I shall think my felf obliged to those, who will be so kind as to Rectisse me. And had I not relied upon the good Advices of Intelligent and Equitable Readers, I should have . kept this Work many Years in my Closet, according to t the Advice of the Ancients, to Correct it, and render it less unworthy of the publick View, but confidering I had Materials left for two other large Volumes, I hasten'd the Publication of it I easily understood that I should be more usefully affisted, when the Publick should know what I want, and wherein I am wanting I hope that with those Helps the continuation of this Work will be more perfect than otherwise it would Ishall immediately go about it whilst Age † will permit me I fee nothing wherein I can better and more pleasantly employ the Leifure I am blest with, a Leisure which seems to me preferable to ‡ all things, and which has always been earnestly wished for by the true Lovers of Study and Learning, for how many Men impatiently long for the time, in which they may fay,

Nonumque prematur in annum *Horat* de arte poèt

Dum superell Lachen quod torqueat, & pe-dibus me Porto meis. nullo dextram fubcunte bacilla Juven sat Nec Otia divitus Arabum liberrima muto Horat epist 7 lib 1
* See Virgil

n the 4th
Book of the
Enerd

2 340

Me * jam fata meis patiuntur ducere vitam Auspiciis, & sponte mea componere curas?

I think I may reasonably say, that what I am going upon will be more considerable, even with respect to the Materials, than what I offer at pre-Chance had a greater share in it than Choice The thing is I put off as long as I cou'd the Composition of the Articles. this that seem'd the most Curious, and of the greatest importance ly hop'd for more Materials, and new Helps, and in the mean time I was preparing other things, whereby it happen'd on one hand, that the Articles I compos'd took up a great deal of room, and on the other, that the Materials for those I had put off were hugely multiplied I could not therefore infert them in these two Volumes, without prodigiously spoiling the proportion that is to be observed betwixt the Letters of the Alphabet This obliged me to keep 'em till another time: for I can't prevail with my felf to fay but little upon a large Subject, when I can fay a great deal Therefore I rather chuse to be silent altogethei, than to enter upon it The proportion I have observed betwixt the Letters of the Alphabet, has been the reason of my referring some Articles from one Letter to another The Preference was therefore to be given to the Articles I had promised, which was the reason why the Letter for which they were design'd had its compleat Extent, before those could be made ready, which were to be very long

V
U h it course
I have taken
with respect
to Morery
Dictionary

Here I ought to declare what Course I have taken, with respect to Moveris Dictionary I There are many Subjects that I have pass'd over in silence, because they are treated at large in his Dictionary II When I have given the same Articles, I have been determin'd to it, either because he was short in his Account, or because having by me the Lives of some Eminent Persons, I was able to give a compleat Narrative, or because out of many separate and curious things, I cou'd make a pretty large Supplement In each of these Cases, I have industriously avoided the Facts he has mention'd But it was impossible to do it so absolutely in the second, as in the other two, for in Abridging an exact Narrative of the Life of a great Man, 'tis necessary to give a Series

of his Actions in order, and to make Articles well connected, and in some fort continued Was it possible to do it, if I had absolutely omitted every thing that has been faid of that Person? Therefore in a very few Articles of the and, it will be possible to Aver that Moreri's Dictionary be related lomething, that will be found intermix'd with many I relate But as this feldom happens, and that in inconnew Fac fiderable Points, I needed not have made this Observation, and I only do it through a strong Habit of avoiding Universal Propositions, and gard in some Cases to the smallest Exceptions Besides, there ome Occasions in which a Man can't be too cautious to prevent Cavils. III If I advance any Fact that I have only from Morers's Compilation, I very carefully cite it I mistrust it very much; and therefore I am resolved to run no risk upon such a security IV When I don't cite that Writer, and yet IRelate any thing that is to be found in his Work, 'tis a certain Proof I have it from another Author I could fwear I have not stoll'n a Word or a Syllable from him I Quote him as often as I take the least Word from him, which very seldom happens; and I never omit citing him, but when I have discover'd the things by as painful Searches as if he had never mention'd them V I refer the Reader to him for Facts somewhat considerable It would be an absurd thing to make References for the Day of a Birth, the Name of a Native Place, &c for such References would take up more room in a Page than the things referred to, and yully disgust the Readers VI I have not pitch'd upon this Mefor fear of being accounted a Plagiary This had been a Panick, and a very ridiculous Fear, for no one has hitherto carried his Extravagance so far, as to accuse of Plagiarism such as relate Events that another has related, whilst they derive them from the Fountain-Head, and use neither the Turn, nor the Order, nor the Expressions of another. nor 18 it likely that it should come into any ones Head for the future, to give so absurd a definition of Plagiarism, for it would lead us to this utmost point of Impertinence, viz that the most excellent Historian, who should undertake to write the Life of Charles V would necessarily be the Plagiary of the most wretched Chronicler, that Collected Rhapsodies upon the Actions of this great Prince VII I have put by themselves in a Remark the Errors I have imputed to Morer: VIII I have not touch'd upon those that are found in the Articles given by him and not by me, though they are not less considerable, nor less frequent in those Articles IX I have followed the Edition of Lyons 1688, than in the others which is the Fifth and last that was Printed in France I am not ignorant that the Dutch Editions are much better; but I thought it necessary to proportion my Corrections to that, for the fake of a great many People, who only make use of the French Editions, and who still † seek and purchase them preferably to the Sixth and Seventh

From all this it refults, that my Dictionary is not design'd to lessen the bave been told that Sale of the other; on the contrary it will encrease it, and make the Rea- Moreri's Leal has been

ding of it were useful

For the name of Youth, who want to have their Judgment improved, and to be made sensible of the most scrupulous Exactness, I have taken notice therefore 'tas fit they should be of the least Faults of Morers in the Subjects we both handle as for the fee by per-Mistakes that are in other Places, I don't meddle with them, as I have Work that faid before. I don't desire that the Contempt this may create for his Lat bis violent should lessen the Acknowledgment that is due to him

+ They are I am of justly Cen-Horace's Sered

experto frustra Varrone Atacino, Atque quibusmelius quod scribere posfcm, Inventore minor neque ego illi detrahere autim H2multa cuni laude coronam Horat fat 10 lib 1

*Hoc erat, Horace's Opinion * with respect to those who shew us the way: The first Writers of Dictionaries have committed many Faults, but they have done great Services, and deferve a Glory, of which they ought not to be deprived by their Successors Movers took great Paux his Performance has been of some use to every Body, and has afforded sufficient Instruction. ons to a great many. It has brought a Laght into feveral Places, where other Books would never have done it, and which have no need of an exact Knowledge of Circumstances. It continues to disperse it into all rentem capiti Parts, and with greater Purity fince the two Dutch Editions. They are infinitely better than those of France, for they have been Revised by the of the greatest Authors of our Age Imean M LE CLERC, whose profound Learning, supported with a just and penetrating Wit, and an exquifite Judgment, is admir'd by all Europe He has Corrected a vast number of Faults, and has made excellent Additions, and no body could be better qualified to perfect this great Work, if nobler and more important Occupations would allow him to be at the trouble of it can't bear the unjust Caprices of those who complain of the frequent Editions of Morers, and look upon the Bookfellers that undertake them as thor has pre- publick Porsoners.

VI fixed bis Name to this Work

† Vir bo-nus esse quam videri face malchat See the Remark H in the Article Amphiarus, and the Rumark L in the Article Cæfir

1 Ciccio relates the thing, b t 1 nne et tho violim i lph il i philotophicu on in illis libellis quos de contein nend i gloria icribunt, no men luum inferibunt m couplo m quo piædic itionem nodespiciunt, prædic iti de te ic nominiri vo-. lunt Cicero pro Archia poèra ful m 164 D See allu Ciccro Lutent quant lib r tol 247 D Maximus lib 8 cap 14 n 3 in ext * In Scalige-

ianis, voce

du Maire,

p m 148

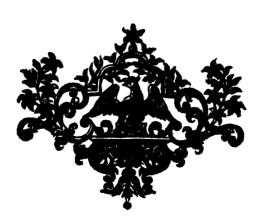
Those, who shall see my Name in the Title Page of this Book, and who know that during the time it was Printing, I faid on all Occasions I would not prefix it, deserve I shou'd say something about it in this Pre-I have not only faid this on an hundred Occasions, but I have writ the fame to feveral Persons, and many People know that all my Friends have strongly oppos'd my Resolution, and that the innumerable Arguments the fruitfulness of their Genius, and their generous Goodness suggested to them, could gain nothing upon me I don't blame those who put their Names to their Works, but I have ever had a fecret Antipathy There is no reason to be given of Antipathics any more than of Tastes, and yet I might say that Reflection has confirmed this Natural That wife Indifference, fo much celebrated by the Ancient That Illustrious Man, who labour'd Philosophy, has always pleas'd me more to be a good Man than to be thought fo †, who was always concern'd how to practife Viitue, but never to be prais'd for it, scem'd to me long ago an excellent Model, and never any Cenfure appear'd more judicious to me, than that which was pass'd upon some Philosophers t who put their Names to those Pieces in which they condemned the defire of In effect, why do you blame those that run after Reputation, if you proclaim to the Publick that you don't approve fuch a weakness? biliturinque Pursuant to these Notions, nothing seem'd to me more noble than to thew in all the Services that are done to the Publick, the same Disinterest-These were the edness that the Gospel prescribes in Works of Charity Maxims that moved me to suppress my Name at the beginning of my Dictionary But I shall not be believed by Detiacters; they'll think that my Scruples were grounded upon the little Honour that is to be got by appearing at the Head of a large Compilation, which they'll call a Commonshore of Collections, a Rhapsody of a Transcriber, &c. Of all the Employments, will they fay, that can be had in the Commonwealth of Learning, there is none so contemptible as that of Compilers they are the Drudges of great Men, and indeed they are not useless · Such People, faid Scaliger *, are the Drudges of Learned Men, they bring us all our Materials, 'tis a great help to us, and fuch Men are necessary. But are not

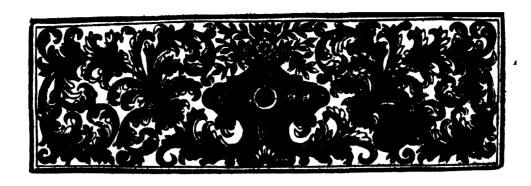
not the vilest Professions necessary? and does their Usefulness retrieve them from their Sordidness? There is therefore more Vanity than Modefly, in declining the Reputation of a drudging Author, and endeavouring to get out of the Class of those Writers, whose Productions are not so much the Work of their Minds, as the Work of their Bodies, and who carry their Brams upon their Shoulders. The Detracters may beheve what they please, there's no Reasoning against them, and therefore I shall only say it is not through Inconstancy, but in Obedience to the Supreme Authority, that I have done what I have fo often faid I would not do It was thought necessary to compose the Difference of some Booksellers that I shou'd name my felf Without this the Sieur Reinier Leers could not have ob- + Tight Reinier Leers and not have obtain'd the License which he thought he had an indispensable Occasion Accison icolian for I therefore submit, and have no Reason to fear the Tribunal of the badmissi formidable Cato the Cenfor on this account †

I beg of my Readers, when they shall find any thing that is wiong, to επεσκωψε, fee whether it be not in the Authors Quoted by me, for if my Transla- "Tansla- "Tans tions be not Literal, they are at least faithful as to the Sense they must yvalunva Tav therefore contain an Irregularity, when my Authors have spoken or Ingia authors thought confusedly If any think they have been wrongly Criticis'd in atalkadese this Dictionary, and if they publish any small piece in their Justification, Francisco Posthumium Albinum Albinum to answer them, I take the Resolution of referring all this to the con- qui historias tinuation of this Dictionary I shall ingenuously confess my Errors, and Greec, veniretract them, without having recourse to Cavilling, as is the common amperentem irrifit, dan-I am fometimes more positive than I should be the Bottom I only propose Doubts, and if I speak upon another strain, Amphietyo-'tis that I may the better excite the Learned to afford me their Instructi- numdecreto ons, and concur more Zealously in the Illustration of things

The 23d of October, 1696

But at dam dicens, sumphilet Plut in Catone Majore P 343 B





ADVERTISEMEN

CONCERNING THE

Second French Edition.

* In the Preface of the First EdiHE first thing I am to acquaint the Readers with, is, that most of the Remarks they have seen above *, concern and ought to be apply'd to this Second Edition

It is not twice as large as the First, but it does not want much of it, and if it be not exempt from the

Faults of the First as much as it shou'd be, and as much as I desir'd it is however less Faulty As I was Revising the First Edition, I had found many Missakes that proceeded from the negligence of the Print They have been rectified, as also many others, most of which were oc. casion'd by the Authors Quoted by me, whom I could not rectifie, because I had not by me the Books necessary for it There are some Faults which Ishould not have Mended, had Inot been inform'd of them, they Eather in will eafily be discern'd, for I have carefully mention'd the † Authors of the Advices, Illustrations or Supplements that have been Communicated After all, I am not without great Fears that there are more Faults remaining than I have removed, 'tis the Fate of Dictionaries to arrive flowly and by degrees at Perfection Abundance of things are wanting to them when they come out first of all, which Time gives 'em Names, wanting to them when they come but the water when I knew by degrees Be it how it will, I have been fo diffatisfied with my First Edition, in bringing it to the Test of Examination, that I disown ‡ it and will be answerable only for the things I have caused to be Reprinted out of it I expect from the Readers equity, that if they will reprove me. they'll take care to observe whether the Passage they think Faulty is to † This ought be found in the Second Edition

There is a foit of Corrections that I have made, as it were ex officio, and in consequence of an Engagement of which the Publick was in-I have done it with all imaginable Care, and with the strongest ! To this purpose I have left out Intention to fatisfie the Discontented fome things that were unacceptable; and besides, the Reader is referr'd to Four Explanations that are at the end of his Work

I shall fay but little of the Additions, not being willing m tied great body let every one judge of 'em according to his Under inding

Mistakes in I will not discombine that the state of the sta I will not dissemble, that the trouble they have given me has not permitted me to Correct the Articles of the First Edition with all the Severity and Diligence I design'd Tis very difficult for an Author, whilst the Press goes on without any interruption, to do these three

peneral, or the Perfoni, or placing Por 14, 11-It ad of then they would Named There are few Exceptiuns to this particularly to be under-stood of the Copies that and in were Reprin- foim'd sed, the Proofs whereof I did not Ke-tife The Printers

thuse Copies

pertisement concerning the, &cc.

things; to Revise two large Volumes in Folio, to enlarge them above one third part, and to Correct the Proofs

Some Additions require that many Places shou'd be Mended and new Moulded, to prevent contradicting ones self, and Writing Nonsense Theorest a Dictionary well, a Man should never enlarge if for 'the with these Works as 'tis with Towns and Fruits. A Town to me receives a just Symmetry and Proportion, whilst greater care is taken to enlarge it than to Repair the old Houses. Such an increase serves rather to shew its Disproportions and Irregularities, than to the them. And as for Fruits, 'tis well known they never Ripen sey cease to receive new Juices. Such is the common Fate of Commations. When they are Reprinted, a greater Care is taken to add new things, than to be the old ones in a better condition. An Author is weary of the old ones he has read so often, and finds in the others the Charms of Novelty which take up all his Attention. This produces an ill effect; most of the old Faults remain, and new ones are added to them

When the Reader meets with any thing worth remembring, he needs only fee whether it be found in the Table, and if it be not, 'tis but Marking it themselves in the Margin of the Table, under the word which they think most convenient, or on a Paper by it self 'Tis the Method that * Unde Scistaken by those who find the Tables of Books defective, and design to prevent the Damage they might receive by them

Having receiv'd too late the Memoirs for the Article of the Town of eadem materia fus mpes and for those of Fevret, and the House Minutoli, which has quemque funding apra could not make use of 'em I have also receiv'd too late an Article ready made, and very well drawn up, viz that of Ralph Arch-Bishop of Bourz querit, canis leporem,

I have nothing to fay to those, who complain that my Work does not certum afford 'em a sufficient number of things that suit with their Taste 'Tis roms libros the unavoidable Fate of Miscellaneous Writings Each Reader finds in de republica them too much of one thing, and too little of another Those who love Genealogies don't find enough of them Those who don't love 'em think there are too many Those who delight in Philosophical Reasonmaticus, hinc grammaticus, hinc philosophia deditus, and those who don't like 'em, would not have so many Some wish I had not given the Articles of so many Ministers, others wonder I have omitted so many. I desire them all to so sufficient them all to mind this saying of Pliny, Let us forgive others their Inclinations, dissifict multos cife, quos ca quissific multos cife, quos ca quissific multos cife, quos ca quissification.

If I have spoken of one Family rather than of another equally or more mui & duciconsiderable, 'twas without any respect of Persons, the only Reason of it
was, that I had Materials for some and not for others

A Particular Answer is due to those who have found Fault with me for speaking so little of great Warriors. Two things made me so Barren mus, inquit, in this respect, one is, as I have sufficiently † said, that I have avoided falliant oblements in with the Subjects of other Dictionaries, both as to the present and future Editors. Most of the Ancient and Modern Generals of Armies tremus Sciare to be and in Moreri; especially the Constables, Admirals, and Mareschals of France, &c. These Articles cost only the Pains of Transcerbing Father Anselme. I was perswaded that all the samous Northern and German Warriors would appear at large in Mr. Chappuzeau's Dictio-

mircris, cx leporem, ciconia labus nos capiface to the nary. First Edition

D

Advertisement concerning the

nary. I did not therefore think it necessary to turn my Thoughts But I had still a stronger Reason, which was this: I did not find my felf in a capacity to give these Articles such I shou'd have desired.

Father Anselme's Performance is a good and useful Work, and required an incredible Patience and very laborious Enquiries, but it can't fatiffie the Readers Curiosity. 'Tis next to nothing to know that in such a Year a General took or reheved a Town, or won a Battel, &c Reader is besides willing to know what was his Character; whether he excell'd in Courage, as Marcellus, or in Prudence as Fabrus Cunstator: whether he was better qualified to Conquei than to preferve his Conquests; whether his fiery and quick Temper dazzled him in a Battel, or whether he remain'd Sedate in the greatest Danger, by what Stratagems he gain'd a Battel that was almost lost, by what Fault he was overcome on fuch an Occasion The Readers are also willing to know whether in reality he got the Victory, as the Writers of his Party affirm, or whether † The Origi- he lost it, as the Writers of the other side maintain These Disputes ‡ aic nal Caufe of innumerable I should think my felf obliged to discuss them, and to Paly this, The rallel the Relations of both sides, that by establishing as a Principle the ons of a Bat- uncontested Facts, as to the Battel or its Consequences, we might theresold about the by arrive to some fort of certainty

Realons takes Root, a transient one 'Iss like a Christian Name which remains to sbc last ticle, Bodugrave.

Streets, ery For Example, if I spoke of Mareschal de Luxembourg, I would observe for Political the Character that distinguish'd him from other Generals, and be Parti-For Example, if I spoke of Mareschal de Luxembourg, I would observe cular upon the occasions in which he discovered what he excell'd in, and in what his Talents were but indifferent. I would avoid the Mistakes though it should be only and Omissions which I find about him in Moreri's Dictionary I would not fay that he Defeated the Armies of Holland near Bodegrave in 1672, that he took Bodegrave * in 1673, that he raised the Srege of Charleros in 1674 For the first of these three Facts † 18 an inexcusable Hyperbole. I would not fay, that in and the two others are wholly Chimerical Nose, that 1673 He made his way through the Enemies Army of seventy thousand Men, Bodegrave is though he had but twenty thousand 'tis an Hyperbole that would not be but a Village though he had but twenty thousand 'tis an Hyperbole that would not be † See the Ar- excused in a Poet I would not say, that in 1678 He Reat the Dutch Army at St Denys near Mons, but I would examine the Question who won that Battel I would not fay, that in 1692 He took the Enemics Cannon and Baggage, &c at Steinkirke, it being a Fact manifestly confuted by the very Relation he gave of this Battel, and which was immediately Printed in France I would not omit the Rebellion he persisted in from the Year 1649, to the Pyrenean Treaty I would not omit his ‡ In 1676 Campaign of Philipsburg ‡ under pietence that he was Mortified upon that Account I would not omit his Imprisonment in the Bastille, and would endeavour to dive into the Secrecy of the Proceedings of the This is the more requisite for the Chamber of the Arfenal against him Honour of his Memory, because there went strange and very ridiculous Reports concerning his Triel I would Examine what so many People imagine, though perhaps without much Reason, that he would have done greater Services to France in his last Campaigns, if he had not preferr'd his particular Interest of keeping up the War to the Publick Good, of if his Orders had not been too limited. Those Men pretend that he Headed the Army just as the Pope's Legates Headed the Council of Trent, that is, he was to wait every Post for a new Inspiration. Lastly,

Second French Edition.

Lastly, I would endeavour to find a true medium as to his Morals, betweet his Funeral Orapon and some Printed Writings †.

Every body will be sensible, that since I am not in a capacity of filling mean all, for up a Plan of this Nature, I am very excusable for not touching upon and import such Articles.

"mean all, for most outling upon arises for an import outlines."

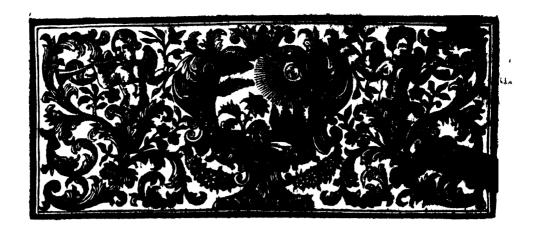
I forget to mention, in the Preface of the First Edition, one of the and to planly Calumni
Reasons, why I have Quoted long Larm Passages, which was, that many one, that they
Persons who read my Book are but little acquainted with French, but be Credited
they are well skill'd in Latin, and so by the help of the Citation they
can perfectly understand my Meaning

Such as will give themselves the trouble to cast their Eyes upon the Margins of this Dictionary, are desired to remember, that the Quotations I have Mark'd with a Figure are those which I have found in the Authors, whose Passages I relate. I am not answerable for them

The 7th of December, 1701.

† I dn'r mean all, jor most of 'cm arc so f lly and import nent vatves, and so planly Calumn ous, that they ought rot to be Credited





A

O F THE

Contain'd in this

1 C T I O N A R

* The letters 1 and y in this Table are saken for one and the fame Letter For instance, Amyraut is to be look d for, as if it was writson Amiraut Some few Arts- Abbeville Martyr is not in Abdi is this Édition nor in the tyr

Bairs Abaris (a Town of Egypt), See Pithoin their proper
Places, but
they may be ea
fully found by pe
rusing the Ta
ble The Article of Veter
Abbeville
Abbet (George)
Abot (Robert)
Abderame
Abderus
Abderus
Abderus
Abderus
Abderus
Abderus
Abderus
Abderus
Abderus
Abderus Abdıffi Abel French. the Abclard (Peter)
the Author re
fers to the word Abcliv (Antony)
Vermilli under
the word Marthe word Marthe Abcliv (Lewis)
Aberdeen
tyr Abgillus (John) Abydus Abimelech Ablancourt, see Perrot Abrabanel (Isaac) **A**braham Abram (Nicolas) Absternius (Laurence) Abucaras (Theodorus) Abudhaher Abulfcda (Ishmael) Abumuslimus Acacia, Jee Akakia. Acamas

Acarnania

Accard (Francis)

Accardi (James)
Accardi (Donato).
Accardi (Zenobio).
Accus (Lucius) Acco Accurfius Accurius (Cervot)
Accurius (Francis)
Accurius (Mariangelus) Achæus Achæmenes Achæmenes Acheri, (Luke d') Achilles Achilles Achillea Achmet Acidalius (Valens) Acındynus (Gregory) Acındynus (Septimius) Acontius (James) Acosta Acronius (John) **Act**or Actuarius Acuna (Christopher de) Ada Adam Adam, a Chaldean Monk Adam (John) Adam (Melchior) Adamites Adonis Adrastus Adriani (John Baptist) Adrianople, see Andrinople. Adrichomia (Cornelia) Adrichomias (Christian) Ægialea, see Egialea Æmilius (Paul), see Emilius Æmilius (Antony), see Emilius Æncas, see Encas Ærodius, see Ayrault Æschylus, see Eschylus Æsop, see Esop Afer (Domitius) Afranius Agar, or Hagar Agathon Agefilaus I Agefilaus II Agefipolis Agis
Agreda (Mary d') Agricola (George)
Agricola (John)
Agricola (Michael)
Agricola (Rodolphus) Agrigentum, see Gergenti Agrippa (HenryCornclius) Aguirre Ajax Ajax Ajax Ajax Aiguillon Ailli (Peter d') Aimon Ayrault (Peter) Ayrault (Rena Aitzema (Leo Akakıa (Martın) Akakıa (Martın) Akakıa (Martın) Akıba Alabaster (William).

Alains,

THETABLE

Alains, or Alam. Ir Aretin (Peter) Anarandrides Alaus Anchifes. Argyropylus. comenium Ariarathes, see Cappadocia. Arigoni (Pompey) 11, Ancillon Jamandus (Lewis) Alamos (Balthafar) Albertus Magnus Anceilon
Ancre (Mareichal d') se Concini
Andlo (Petrus ab).
Andrada (Diego de Payva d')
Andreas (John)
Andreas (Tobias)
Andreim (Isabella)
Andreimus (P. Fandus) Arimanius Arimmensis (Gregorius) see 1, -Albret mini Albunea, fee Tibur, Albutius Silve (Caius) Anon Ariosta Andreimus (P Faustus)
Andrinople or Adrianople. Aristander, Alcafar Aristarchus Alceus or Alceus Alceus or Alceus Aristarchus Andromache. **Andromachus** Aristeus or Aristaus. Alchabitius Andromachus Aristeus or Aristeus Alchindus Andronicus Aristeus or Aristeus. drew) Alcu Andronicus (Marcus Pompilius) Aristides hn Paul). Ariston Andronicus Andronicus (Tranquillus) Angiolello (Giovanni Maria) as (Terence) Ariston (Titus) Alcinoe Aristotle Alcinous Anglus (Thomas) Aristotle. Alcyonius (Peter) Anicius Arius Arminius (James) Alcman Annat (Francis). Alcmeon or Alcmeon lemeon or Alcmeon lemeon or Alcmeon Arnauld, a Family Arnauld (Antony) Arnauld d'Andilli (Robert) Anne Annius Viterbiensis, see Nannius Anielm, Archbeftop of Canterbury Alemena Anselm Arnauld (Antony) Arngrimus, see Jonas. Arniseus (Henningus) Aldrunger Antesignanus (Peter) Aldrovandus (Ulysses)
Aleander (Jerôme)
Aleander (Jerôme)
Alegambe (Philip)
Alesius (Alexander) Anthermus Antinoe or Antinopolis Arnobius. Arnoldus (Nicolas) Antinous Antipater Arodou (Benjamin d') Antonia, a Roman Family Aaron Arriaga (Roderic d') Arfenius Alexander ab Alexandro Antonius (Marcus) Alexander the Great, see Macedo-Antonius (Marcus) Antonius (Caius) Arfenius. Alexander VII Pope, see Chigi Antonius (Marus) Arfenius Alexander VIII Pope, see Otto-Antonius (Caius) Antonius Lucius) Arscnius Aarsens (Francis). Arlinoe is ius Varus (Publius) Antonius (Marcus Julius) Arsinoe Antonia uypius Antonia **Artabanus** Alypius. Antoniano (Silvio) Artabanus I Alypius Antonio Nicolas) Artabanus II Alypius (Faltonius Probus) Alkindus, see Alchindus Allatius (Leo) Almain (James) Apati (Michael) Artabanus III Apelles Artabanus IV Apelles Apellicon Artabazus Artavaides I Alpaide Apicius Artavasdes II Alftedius (John Henry) Altaemps (Mark) Althufius (John) Altulus (Gabriel) Apian (Peter) Artavasdes Artaxata Apion Apollinaris (Caius Sulpitius) Artaxias I Apollodorus Artaxias II Altingius (Henry) Altingius (James) Apollodorus Artaxias III Apollonius Pergæus Artemidorus Amable Apollonius Tyaneniis Artemilia Apono (Petrus ab) Aprofio (Angelico) Aprofio (Paul Augustin) Amama (Sixtinus) Artemilia Amaiæus` (Romulus) Asclepiades Asclepiades
Aspasia of Miletus, see Pericles
Aspasia of Phocasa, see Cyrus
Asyanax Amastris Amboise (Francis d') Amboise (Adrian d') Amboise (James d') Amboise (Michael d') Apuleius (Lucius)
Aquæus (Stephen)
Aquaviva (Andrew Matthew) Aquin (Philip d') or Aquinus Arragon Alfonso V of that Name, Athenagoras Ambrosius Camaldulensis, see Ca-Athenæum King of)
Arragon (Joan of)
Arragon (Isabella of) maldoli Athenæus Attalus, see Pergamum Atticus (Titus Pomponius) Amelia. Amelius Arragon (Mary of) Africius (William) Attıla Ameteris
Amiyot (James)
Amyraut (Moles) Aramont (Gabriel)
Arbrissel (Robert d') see Fontev-Attılıus Attius (Lucius) Aubert N raut Aubertin (Edme) Amyrutzes Arcesilaus Ammonius Archelaus Audebert (German) Archelaus, a Philosopher
Archelaus, King of Macedonia
Archelaus, King of Cappadocia. Ammonius (Andrew) Ammonius (Livinus). Aventinus (John). Averroes **Imphases** S Augustin Aurat or d'Aurat (John) fee Dan-Imphiacaus Imphilochus Archilochus Archimelus rat. Aurelian (Lucius Domntius) Areun (Charles). Areun (Francis). Areun (Guy). Areun (John) Areun (Leonard) Libphitryon Aureolus (Peter, Auriege, or rather Ariege. Aurifpa John). macreon inaxagoras Inabaptists. Aurogallus Inaxandrides

Aufonius.

Ausonius Austria (Don Juan d'). Azotus B BAbelot Babylas Babylon Bachovius (Reinier) Bacon (Roger) Bacon (Francis) Bacoue (Leo)
Badius (Jodocus)
Bagni (John Francis).
Baius (Michael) Balbus Balbus, Balbi, or Balbo (John) Baldus Baldus (James)
Baldus (Bernardin)
Balesdens (John)
Balmis (Abraham de)
Balthasar (Christopher) Balzac
Balzac(John Lewis Guez Sieur de)
Bandel (Matthew)
Bandole (Antony de)
Bangius (Thomas)
Barbarus (Francis)
Barbarus (Hermolaus)
Barbarus (Daniel)
Barbarus (Daniel)
Barbara Barbara Barberini (Francis) Barclay (William) Barclay (John) Barcochebas Barcocneous
Barde (John de la)
Barlette (Gabriel)
Barleus (Melchior)
Barleus (Gaspar)
Barleus (Lambert)
Barlow (Thomas)
Barnes (Robert)
Barnes (John) Barnes (John)
Baron (Peter)
Baron (Vincent)
Baroni (Leonora) Baronius (Dominick) Barthius (Gaspar) Bafina Basnage (Benjamin) Basnage (Henry) Basta (Nicolas) Basta (George) Bathyllus Bathyllus Bathyllus
Baudier (Michael)
Baudius (Dominick) Baudouin (Francis' Bautru Des-Matras (Maurice)
Bautru Des-Matras (John)
Bautru (William) Bautru (Micolas) Beaucaire de Peguillon (Franças), Beaulieu (Lewis le Blanc Sieur Beaumont (Francis de) Beaune (Renaud de). Beda (Noel) Bedell (William) Begat (John) Belearius, Jee Beaucaire Bellu Bellai (William du) Bellai (John du). Bellarmin (Robert). Belleau (Remi)

Belleforest (Francis de)

Belloi (Peter).

Belot (N) Bembus (Peter). Benedicus (Elpidio de) Beni (Rent) Ben**no**n Benserade (Isaac de) Berauld (Nicolas) Berengarius (Peter) Berenice Berenice. Berenice Berenice Berenice Berenice Bergamas (James Philip) Bergier (Nicolas) Berigardus (Claudius) Berytus Bernard (Saint) Beroaldus (Matthew) Beroalde (Francis) Berquin (Lewis de) Beriala (Anne) Bertelier Bertram (Cornelius Bonaxentus) Beverningk (Jerome Bezanites or Bezanishs Beza (Theodorus) Bibliander (Theodoms) Byblis Byblos Bigois
Bigot (Emeric)
Bigot (William)
Billaut (Adam) Billi (James de) Billon (Francis de) Bion Bion Biron, see Gontaut Blanc (Lewis 1c), see Beaulieu, Blanc (Lewis Ic), J.
Blanche, fee Castile
Blandrata (George)
Blomberg (Barbara)
Blondel (David)
Blondel (Francis)
Blondel (Francis) Boccacio (John) Boccalini (Trajan) Bochart (Matthew Bochart Samuel).
Bochius (John) Bodegrave Bodin (John)
Boi, commonly sall'd, Il Biracubine.
Boiffard (John James)
Boleyn or Bullen (Anne) Boleslaus I Bolice (Jerome) Bombafius (Paul) Bombaius (Paul)
Bombeyg (Dausel;
Bonciarius (Mark Aatony)
Bonfadius (James).
Bonfinius (Antony)
Bongars (James .
Bonoma (John de)
Bore (Catherine de)
Boreas Boreas Borrhaus (Marten). Borri (Joseph Francis) Borrichius (Olaus) Bote (John du)
Bose (N du) Boso (Peter du Bosquet (Francis)
Bossu (James le)
Bossus Matthew Boffus (Matthew) Botereius (Rodolphus)
Botero or Boterus (John

Boucher (John)

Bougi (Marquis de) fee Reverend.

Boulai (Cælar Egaffe du'. Bouquin (Peter) Bourignon (Antoinette) Bourlote (Claudius de la) fec Labourlote Boxhornius, see Zuerius Brachmanes Brenzius (Samuel Frederick)
Brezé (Peter de)
Breze (Marechal de)
Breze (Marechal de) Brezé (Armand de Maille) Brezé (ClaraClementia de Maille) Briseis Brissot (Peter) Britannicus (John) Brocard (James Brodæus (John) Brosse (James de la) Broffier (Martha) Bruyn (John de) Brun (Antonyle) Brun (Charles le) Brunus (Leonard), see Arctin Brunus (Jordanus) Bruschius (Gaspar) Brutus (Lucius Junius) Brutus (Marcus Junius), Brutus (John Michael Brutus (Stephen Junius) Bucer (Martin) Buchanan George) Budæus (William Bulgarus Bullen (Anne), see Boleyn Bullinger (Henry) Bunel (Wilham) Bunel (Peter Bupalus Burana (John Francis) Burgundy Burgundy (Philip Duke of)
Burgundy (John Duke of)
Burgundy (Philip Duke of)
Burgundy (Philip Duke of)
Burgundy (Charles Dake of)
Burgundy (Mary of) Buridan (John) Burnettus or Brunettus Burrus (Afranius) Busbequius Buirris Bufleiden (Jerome) Builamantinus (John) **Butas** Buteo (John) Bzovius (Abraham)

Cæfalpinus, fee Cæfalpinus
Cæfar, fee Cæfar.
Cayer (Peter Væfar Palma)
Cain
Caintas
Calchas
Calderinus (John)
Calderinus (Domitius
Calenus (Olenus
Calenus (Olenus
Caligula (Caius Cæfar
Callirrhoe
Calvin (John)
Camaldoli (Ambrofc de)
Camaldoli (Mabraus Furius)
Cameron (John)
Cameron (John)
Cameron (John Antony
Camillus (Mageus Furius)
Caminus (Angelus)
Capet (Hugh)
Capycius (Scipio)
Capilipus (Camillus)
Capiftran (John
Capifucchi

THE TABLE

Capifucchi (Blafius)
Capifucchi (John Antony)
Capifucchi (Paul) Capilucchi (Raimond) Cappadocia Caracciol or Caraccioli Cardan (Jerome) Carion (John) Carmilianus (Peter) Carneades Caranza (Bartholomew) Carteromachus (John) Cailandra Cassius Cassius Viscelinus (Spurms) Cassius Longinus (Lucius) Cassius Longinus (Gaius) Caffius Longinus (Calus Caffius Hemina (Lucius) Cassius Severus (Trans) Cassius Chærea Castalio (Sebastian) Castellan (Peter) Castelvetro (Lewis) Castile, (Alphonsus X af shde Name, King of)
Castile (Blanche of) Castor Castricius (Marcus) Castricius (Titus) Cataldus Catius Cato, fee Porcsus Cattho (Angelo) Catullus (Casus Valermas) Cavalcante (Guido) Cauffin (Nicodas) Cea or Ceos, see Zia Cerasi (Tiberius) Ceratinus (James) Cerinthus Cerifantes Cesalpinus (Andrew) Cethegus Chabot (Peter Gauthier) Cham Chamier (Daniel) Charles V Charnace (Batton de) Charpentier (Peter) Charron (Peter) Chaftelain George)
Chateau-Briand (she Countifs de)
Chatel (Peter du) fre Caltelian
Chatel (Tannegui du) Chederics Chelidonis Chelonis Chigi Chigi (Tabio) Chrystis Chrysippus Chryippus Chrysis Cicchus Ciconia (Flaminius) Cicca, see Leon Cimon Cınyras Cipierre (Philibert de Marcilli) Cipierre (Ranatus de Savoie) Cyril
Cyrus
Cliudius, Emperor
Claude, Minister of Charenson
Clavius (Christopher) Cleonice Cleonymus Cleopatra Cologne (Peter Apolichaus)
Cologne (Peter de)
Colognes (Paul)

Colonna (Pompcy) Comana Combabus Comenius (John Amos) Commandinus (Frederick) Concini (Concino) Conect (Thomas) Conon Conon Conrarus (Gregory)
Coornhert, fee Koornhert
Corbinelli (James)
Corceone (Robert dc) Coricius (John) Corncla Coronel (Alphonfus) Cotin (Charles) Cotys Cotta (Catellian) Cotterus, see Kotterus Cousin (Gilbert) Crantor Craterus Cratippus Cremonius (Cælar) Crispinus (John) Crispius (John Baptist) Critias Crito Crito (James) Croius (John) Curio (Cœllus Secundos)

Curtius (Quintus) Joe Quintus D^Aıllé (John) Damaicen (John) Damian (Peter) Danae Dandini (Jerome) Dante Dante (Peter Vincent)
Dante (Ignatius) Dante (John Bapint)
Darius I Dassouci or d'Adlouci Dati (Carlo) David Daurat (John) Daufquejus or Daufquus (Claudius Decius Philip Deiotarus Dellius (Quintus) Delphinus (Peter) Demetrius (Magnes) Democritus Dempster (Thomas) Des-Barreaux Diacceto, see Jaccetius Diagoras Diagoras Diana (John Nicolas de) Dicæarchus Dicu (Lewis de) Diyllus Dingnt Diogenes she Cyntok Diogenes of Apollonia Diogenes of Babylon Dionyfius Dionyins Dioscorides Dioscurias

Dolabella (Publius Gornelma)
Dolabella (Horanus)
Dolet (Stephen)

Domitia Longina Donaldson (Walter)

Donatus (Jerome)
Donatus (Marcolkus)
Doneau (Hugh)

Doneus Drabicius (Nicolas) Dreincourt (Charles)
Dreincourt (Charles)
Dreilcrus (Matthew, Dryades Drynder (John) Driedo (John) Drummond Drusbicki (Galpar) Drufilla (Julia) Drufius (John) Drufus Drusus (Marcus Livius) Drufus (Nero Claudius) Drufus Drufus Duaren (Francis)
Ducllius (Caius)
Durer (Albert) Dureus or Duraus (John)

Ecchellens (Abraham) Edward IV Egialea Eginhart Egnatia Egnatius (John Baptill) Elichman (John) Elijah Elizabeth, Queen of England Elisha Elmacin (George) Elmenhorst (Geverhart) Emilius (Paul) Emilius (Antony) Emma Emmius (Ubbo) Encas **Ephorus** Epicurus Episcopius (Simon) Eppendorf (Henry d'). Erasmus Eremita, see Ermite Ereffus Erfort Ermite (Daniel 1') Eschylus Esechici Esmendreville Efop Efop Efop Eſop Esop (Clodius) Liop (Clouds)

Lipagne (John d')

Elpagnet (John d')

Elpine (Jean de l') fee Spuna

Etampes (the Dutchess d') Euclid Eudes Eve Eugenius IV Euphrates Eurydice Eurydice Eurydice Euripides Europa Eustache (David) Experiens (Philip Callimachus)

FAber Stapulensis, Jee Feyre Fabricius Luscinus (Caius) Fabricius (Vincent) Fannia Fannia Fannius

Fannius Strabo (Caius) Fannius (Calus) Fannius (Caius)
Fannius (Quadratus)
Fannius (Caius)
Farel (William Farnabius (Thomas) F atıma Fauchet (Claudius' Faucheur (Michael le) Fausta Feithius (Everard) Felibien (Andrew) Fernelius (John) Γerrand (James)
I errara (Renata of France, Dutchess of) **Terrariensis** Ferrettus (Æmilius) Ferri Paul Ferrier (Arnaud, or Arnoul du) Ferrier (Jeremiah) Ferrier (John' Fervaux (John) Ferus (John) I cuardent (Francis) Feuillant (le Petit, see Montgail-Fevre of Etaples (James le)
Finaus (Orontius)
I lacius (Matthias), fee Illyricus
Flaminius (Mark Antony)
I laminius (Antony) l lora I lora. Fontarabia Fonte (Moderata) Fontcyraud Fontius (Bartholomew)
Lorbes (Patritius) Forbes (John) Forbes (William) I oulques I ranc (Martin) Francis of Affifi I rancis I I rancısca Francus (Sebastian) I rangipani F ratricelli Frauwenlob (Henry Fronto (Mark Cornelius) Fugger (Huldric) Fulginas (Sigilmund) Fulvia Fulvia Funccius (John) I urius (Frederick)

GAffarel (James)
Gales (Peter
Gallars (Nicolas des)
Galligai (Leonora)
Gallomus (Antony)
Gallutius (John Paul)
Gallutius (John Paul)
Gallutius (Angelus)
Gamache (Philip)
Gamache (Philip)
Gambara (Laurence)
Gamon (Christopher de)
Ganymede
Garasse (Francis)
Gradie (Pontus de la)
Garisloles (Antony)
Garnache (1 rances de Rohan, Lady de la)
Garonne
Gediccus (Simon)
Geldenhaur (Gerard

Gelenius (Sigismund)
Gentilis de Bechis Gentilis (John Valentinus)
Gentilis (Alberic)
Gentilis (Scipio)
Gentillet (Innocent) Gergenti Gifanius (Obertus)
Gymnosophists
Gioachino Greco Girac, see Thomas Glaphyra Glaphyra Gleichen Goldast (Melchior Haiminsfeld)
Golius (James) Golius 'James'
Gromarus (I rancis)
Grombauld (John Ogier de)
Grontaut (Armand de)
Grontaut (Charles de)
Gronzaga (Cecil de)
Gronzaga (Eleonora de)
Gronzaga (Julia de)
Gronzaga (Lucretia de)
Gronzaga (Lucretia de)
Gronzophone Gorgophone Gorlæus (Abraham) Gorlæus (David) Gofelini (Julian) Goffelin Goudimel (Claudius) Govca (Andrew) Goulart (Simon) Goulu (Nicolas) Goulu (John) Goulu (Jerome) Gournai (Mury de Jars) Grain (Baptist le) Grammont (Gabriel dc) Gramond (Gabriel Bartholomew de) Grandier (Urban) Grapaldus (Francis Marius) Graffis (Paris dc)
Grafwinckel (Theodorus)
Gratarolus (William)
Grawerus (Albert) Gregory I
Gregory VII
Gregory (Peter)
Grenaille (Francis de)
Greticrus (James)
Grevius (John)
Grabaldus (Marthew) Gribaldus (Matthew) Grillon Gryphiander (John)
Gryphius (Schaftian)
Grotius (Cornelius)
Grotius (Hugo)
Gruterus (Peter)
Gruterus (Janus) Guadagnolo (Philip) Guagnin (Alexander) Crualdrada Guarinus Guarinus (Baptist) Guarini (Baptist) Guarini or Guarinio (Guarin)
Guebriant (the Marechale's de)
Guesclin (Bertrand du)
Guevara (Antony de) Guicciardin (Francis) Guichenon (Samuel) Guyet (Francis)
Guyet (Charles)
Guillemete of Bohemia
Guimené (the Princess of)

Guindano (Sigismund

Guise (Claudius de Lorraine, Duke

Guise (James de)
Guise, a Yown

Guiscard

of'

Guise (Francis de Lorraine, Duke of Guise (Henry de Lorraine, Duke of)
Guise (Charles de Lorraine, Duke ot)
Guise (Charles de Lorraine, Duke ot)
Guise (Lorraine, Duke ot)
Guise (Lorraine, Duke ot)
Guise (Lorraine, Duke ot)
H

HAcker (James)
Hacket (William) Hadrian, Emperor Hadrian, Cardinal Hadrian VI, Hadrian (Hagar, Hagar, Hay ius) Hay Hay (John) Haillan (Bernard de Gira Hali-Bergh Halicarnassus Hallé Peter Hamadryades Hanno Hirpalyce Harpalicus Harpalus Harpalus. Harravad (Itaac Ben) Hartungus John) Hebed-Jefu Hegefilochus Heidanus (Abraham) Helena Heliodorus Heloifi Helvicus (Christopher) Hemelar (John) Hemmingius (Nicolas) Henault (N) Henry VI Emperor Henry II Henry III Henry IV Heracleotes (Dionyfius) Herachus Heraldus (Desiderius) Hercules Herlicius (David) Hermant (Godfrey) Hermehanax Hermias Herold (Basil John) Herwart (John George) Heshusius (Tilemannus) Hierocles Hierocles Hierocles Hierocles Hiero I Hicro II Hiero Hierophilus Hildebert Hilten (John) Hyperius (Andrew Gerard) Hipparchia Hipparchus Hipponax Hypsipyle Hobbes (The Hochstratus (Hoe (Matthias) Hoelzlin (Jeremiah) Hoeschelius (David

Honori

Hoffman (Daniel

Hofman (Melchior)

Honoria Kirstenius (Peter) Honorius Hoornbeck (John) knot it iwild) knov (Jean Horatius (Publius) Knuzen (Matthias) Kong, George Matthias'
Kornhert (Theodorus)
Kornmannus (Henry)
Kortholt Christopher)
Kotterus (Christopher) Hortenna Horteniia Hortenius Ho, tenime Hortens Hortenflus (Lambert)
Hortenflus (Lambert)
Hortenflus (Martin) Krantzius Albert) Kuchlin (John) Hortenius (Martin)
Hofius (Staniflaus)
Hofius (Rodolphus)
Hofius (Michael de l')
Hofius Francis de l')
Hotomanus (Francis de l')
Hotomanus (Francis de l')
Hottinger (John
Huybert (Peter de l')
Hungary Mary, Queen of)
Hungary Isabella, Queen of)
Hunnius (Ægidius)
Hutten (Ulric de)
Hutterus (Leonard) Kuhlman (Quirinus) Abe (Loyse) Labourlote (Claudius) Lacydes Lacitius (Paul) Lais Lambecius (Peter) Lambert Hutterus (Leonard) Lamech Lamech I Lamia Lamia. Accetius (I rancis Cataneus) Lamia Jansenius (Cornelius) Lamia **Ja**pan Lamponiano (John Andrew) Langua (John Maximilian de)
Langua (Jofeph)
Langua (John Maximilian de)
Langua (Hubert) Jarchi, or Jarhi (Solomon) Jardins (Mary Catherine des) Jarrige (Peter) [aversac (N) enischius (Paul) Ignatius, See Loyola
Illyricus (Matthias Flacius)
Inchofer (McIchior)
Innocent VIII
Innocent XI Languet (Hubert) Lansbergius (Philip) Larroque (Matthew de) Lascaris (Constantin) Lascaris (John) Latinus (John) oachim oan, see Naples Laudice Launoi (Matthew de) Launoi (John de) Jodelle (Stephen) Sr John, the Evangelist Jonas, the Prophet Jonas (Arngrimus) Laurentio (Nicolas) Lazzarelli (N) Joubert (Laurence) Jovius (Paul) Leland (John) Lemnos Toviin Lentulus Ipres Leo I Leo X Itnerius Leon (Peter Cieca de) liaacites Leontius lilebians Leonicenus (Nicolas)
Leonin (Elbert) Italica Juba Judex (Mathew) Leontium Tudith Leovitius (Cyprian) Junus II Julius III Leri (John de) Lesbos Lescarbot (Mark) lulia Tulis Lefley Junctin (Francis) Jungerman (Godfrey) Jungerman (Lewis) Lesseville (Eustache le Clerc de) Leucas Junius (Hadrian) Junius (Francis) Leucippus Lævius Junius (Francis) Leuwentz uno Lewis, see Louis Licinia Juihmam (Auguitm) Lycophron Lycophron Lycoris Lycurgus

Lycurgus

Lydiat (Thomas) Lydius (Martin)

Liebaut (John)
Ligarius (Quintus)
Limeuil (Demoifelle de)
Linacer (Thomas)

Lingelsheim (George Michael)

Lingendes (Claudius de) Lingendes (John de) Lippoman (Alouio) Lipfius (Justus, Lyferus (Polycarp) Lyferus (John) Lizet (Peter) Lytimachus Lismanin (I rancis) Lisola Francis de) Lognac Loyer (Peter fe)
Loyel Ignatius
Lollius Marcus) Longomontanus (Christian) Longvic (Jiqueline de) Longus Lorme (Philibert de) Lorine (N de) Lorraine (Charles de) Lotichius (Peter) Lotichius (Peter) Lotichius (Christian) Lotichius (John Peter) Louaun Louis VII
Louis XI
Louis XII
Louis XIII Lubbert (Sibrand) Lubienictzki (Stamflaus) Lubin (Lilhard) Lucilius (Caius) Lucretia, a Roman Lady Lucretius, a Poet Lugo (Francis de) Lugo (John de Lupercalia Luther (Martin) Lutorius Prifcus (Caius) Luxembourg

MAccius (Sebastian) Maccovius, see Makowski Macedo (Francis) Macedo (Antony) Macedonia, (Alexander the Great, King of Machiavel (Nicolas) Macon Macrin (Salmon)
Macro (Nævius Sertorius)
Macts (Charles de Magnus (John Antony)
Magnus (Jerome,
Magni (Valerian) Mahomet Mahomet II Mahomet Galadin Mayerne (Theodorus Turquet) Maignan (Emanuel) Maimbourg (Lewis) Mainus (Jason) Majoragius (Mark Antony) Majus (Junianus)
Makowski (John)
Maldonat (John) a Jefuis
Maldonat (John)
Malherbe (Francis de) Mamillarians Mamurra Manard (John) Manducus Manichees or Manicheans Manto Marca (Peter de) Marcelinus (Ammanus) Marche (Olivier de la) Marcionites Marcits (John des-)
Marcits (Roland des-) Mare

K

KEckerman (Bartholomew)
Keller (James) Kepler (John) Kermatians Kilianus (Cornelius) Kircher (John) Kirchman John) Kymander (William)

Margarin (Cornelius). Margaret, see Navarre Mariana (John) Naples, (Joan I Queen of)
Naples (Joan II Queen of)
Naples (Alfonso I of that name, Pelias Pelias Pellisson (Paul). King of) Penelope Mary or Miriam, the Softer of Moles
Mary the Egyptian
Marillac (Charles de)
Marillac (Lewis de)
Maryella (Lewis de) Narm Peraxylus Navarre (Margaret de Valois, Quen of) Pereira (Gomezius). Perez (Joseph) Navarre (Joan d'Albret, Queen of) Navarre (Margaret de Valois, Pergamum. Marinella or Marinelli (Lucretia) Pergamum (Attalus, (King of) Marius, furnam'd Æquicola Marius (Philip de) fee Sainte Al-Perga Queen of) Naucratis Periander Nauficaa, or Nauficae **deg**onde Peribœa Marnix (John de) Marot (Clement) Nauithous Pericles Periers (Bonaventure des)
Perot or Perottus (Nicolas) Nazianzen (Gregory) Martellius (Hugolin)
Martinengus (Titus Profper)
Martini (Raymond)
Marulus (Marcus) Nephes Ogli Nestorius Perrot (Francis Nevers (John de Bourgogne, Count Perrot (Nicolas) Sieur d'Ablan-court de, Persius (Caus)
Persius, the satyrical Poet
Persona (Christopher)
Petavius Dionysius) Marullus Neufgermain (Lewis de) Marullus (Michael Tarchamota)
Mafcardi Augustin)
Matman (Rodolphus) Nevizan (John) Nicolle (Peter) Nidhard (John Everard) Nigidius Figulus (Publius) Nihufius (Barthold) Mausolus Petit (John) Mausolæum Phaon Mecca Nymphodorus Phaselis Mey (John de) Meymer (Honoratus de) Noradın Phœbadius Phædrus **Mela**mpus Phædrus (Thomas) Mclanchthon (Philip) Memnon Pheron OBsequens (Jusius)
Ochinus (Bernardin). Philetas Menage Mestrezat (John) Philyra. Philistus Octavia. Metella Metellus Celer (Quintus) Metellus Lucius) Octavia Philla Oenone Okolski (Simon). Philomelus Phlegon Methydrium Olen Phræa John) Piaiecki Paul) Olympias Mctrodorus Metrodorus Oregius (Augustin) Oricellarius (Bernard) Picards Meziriac Piccolomini (Alexander) Piccolomini Francis) Micyllus (James) Origen Orobio (Ifaac) Orofius (Paul) Millctiere Pienne Demoiselle de) Milton John) Pighius (Albert) Myrrha Ofman. Pyladcs Pin John du) Modrevius (Andrew Fricius) Offat (Arnaud d'). Otho III Moliere, see Poquelin Molionides Pineau (Severin) Ottoboni (Peter) Molfa (Francis Maria)
Molfa (Tarquinia
Monantheuil (Henry de)
Monardes (Nicolas Pinet (Antony du) Ovid Pinfion Trancis) Pinflon (Francis) Pyrrho
Pyrrhus
Pyrrhus
Pyrrhus
Pyrhus
Pythagoras PAcheco (Alvarez) Padilla (Mary de) Monunc Monin (John Edward du) Padilla (John de)
Padilla (Louise de)
Pageau N)
Pays (Renatus le) Monsterat Montannes (Michael)
Monstrelet (Enguerrand de) Pytheas Pythias Montaigu (John de) Montauban
Montecatinus (Antony)
Montgaillard (Bernard de)
Montmaur (Peter de) Palearius (Aonius) Pithom. Palingenius (Marcellus)
Pallavicino (Ferrante)
Panormita (Antonius) Pitiscus Plantavitius Pausanus, fee the ment Montmaur (Peter de)
Montpensier (the Dutchess of)
Mopsus
Morgues (Matthew de)
Morin (John Baptist)
Morin (Simon'
Morsion (Robert)
Morlin (Joachim)
Morus (Alexander)
Mosvinians, or Mosynoccians Article Plantevit-la-Pause (John) Platina (Bartholomew) Paraclet Paré (Ambrose) Pareus (David) Pareus (Philip) Pareus (Daniel) Plotinus Plotina (Pompeia) Poitiers Diana de Parrhasius (Janus) Polydamus (Valentinus) Parthenai Polyenus Parthena: Politian (Angelo) Politian (Giovanni Angelo) Mosynians, or Mosynoccians Mothe le Vayer, see Vayer Parthenai (Anne de) Politian (Antony Laurentin).
Pomponatius (Peter)
Poncet (Maurice)
Pontius (Conffantin)
Poquelin (John Bantiff) Parthenai (Catherine de) Motte-aigron Mougne (Robert) Pascal (Blasse) Pasor (Matthias) Mucia Paterculus (Casus Vellesus) Munuza Poquelin (John Baptist) Patin (Guy) Musculus (Wolfgang). Patricius (Augustin) Patricius (Francis) Porcia. Musso Cornelio Mustapha Porcius Marcus)
Porfena (Christopher)
Portugal (Alfonso VI
Name, King of). Parricius (Andrew) Musurus (Mark). Paulicians of that Paulina (Lollia) Peyrarede (John de). Pozzuolo Peyre (James d'Auzoles la). Prat (Antony du' Pretextatus (Papyrius' NAnnius (John) Naogeorgus (Thomas). Peyrere (liasc la). Peiresc. Price (John) Pridesur

Prideaux (John' Priezac Daniel de) Prynn (William) Pride (Benjamin) Priicillian Prodicus Prodicus Prudentius Pfammitich Ptolome Puccius (Francis) Puteanus (Erycius)

Q Charles de) etif James) Quintus Curtius Quintilian (Marcus Faurus) Quintin (John) Quintus Calaber Quirinus

R

R Acan Radziwil (Nicolas) Raimarus (Nicolas) Raynaud Theophilus) Ramus (Peter) Rangouze Raphelengius (Francis) Rapin (Nicolas) Rapin (Renatus) Reckheim Reckheim
Regius Urban)

Thing James

Thomas

A Clorimond de)

Refenius (Peter

Reverend-de-Bougy (John)

Rhodomanus (Laurence)

Rhodope Rhodope Ricci Michael Angelo)
Richer or Richier (Peter).
Ricius (Paul)
Ryer Andrew du)
Ryer Peter,
Rigoriffs Rimini Gregory de) Rittangelius John Stephen Robert John, Roberval Rocco Girolamo) Rochefoucaud Alexander de la) Rodon David de, Rohan Renata de) Rohan Anne de) Roy James le)
Ronfard (Peter de)
Roquet ullade John de la) Rorarius (Jerome) Rose (William) Roses, a Town Roser (Hugh Sureau du) Rotan (John Baptist) Rotterdam Rovenius (Philip) Rua Peter Ruarus (Martin) Ruffi (Antony de) Rufinus Ruggeri (Cosmo)

SAbellicus (Mark Anteny Coc-Cius) Sabeus (Faustus) Sacratus (Paul)

Sadeur (James) Sadducees Saint Cyran (the Abbot of) Saint-Cyre Sainte-Aldegonde Sainte-Croix (Prosper) Sancta-Maura Sanctesius (Claudius) Salmacis Samblançai (James de Beaune) Samblançai (William de Beaune), Samfon Sauchez (Francis) Sanchez (Thomas) Sappho Sarah Sarisberiensis (Joannes). Sawicki (Gaspar) Scala Bartholomew)
Scala (Alexander) Scamander Scheffer (John)
Schefted (Annibal) Schilling (Christopher)

Schilling (Christopher)
Schomberg (Nicolas de)
Schomberg (Theodoric de)
Schomberg (Gaspar de)
Schomberg (Henry de)
Schomberg (Charles de)
Schomberg (Frederick de)
Schorus (Antony)
Schot or Scot (Reginald)
Scioppius (Gaspar)
Scotus (Michael) Scotus (Michael) Sculterus Abraham) Sebonde Raymond) Sedulius Segla William de) Seymour (Anne, Margaret, and Joan) Sclemnus

Scive John de)
Sengebere (Polycarp).
Sennertus (Daniel
Sennertus (Andrew) Serbellon Serbellon John Peter) Serbellon (Gabriel) Serbellon (Fabricius)

Serbellon (John) Serroni (Hyacinthus) Servilia Servilia Severus (Cornelius) Severus (Sulpicius) Sforza Sforza (Francis) Sforza (Catherine) Sforza (Isabella) Sicyon Silanion

Sylvius Francis) Sylvius (James) Simon or Simonis (Theodorus) Simonides

Simonides Simonides Synergias Siris Sixtus IV

Smiglecius (Martin) Socinus (Marianus) Socinus (Marianus) Socinus (Faustus) Sommona-Codom Sophronia

Soranus (Quintus Valerius)

Soubise (John de Parthenai) Soubise (Benjamin de Rohan). Souches (the Count de) Spanheum (Frederick)

Spifame (James Paul) Spina John de
Spinosa John de
Spinosa Benedict de)
Spon (Charles,
Spon (Lacob) Spon (Jacob) Stancarus Francis) Stephanus Byzantinus Stilpo Stoflerus (John)
Strigelius (Victorinus)
Strozzi (Philip)
Strozzi (Philip) Sturmius James)
Sturmius (John)
Suetonius Paulinus (Caius) Suctonius, the Historian Sulacha (Simon) Sulpicia or Sulpitia Sulpitius (John) Surena Sussanneau (Hubert) Sutcliffe (Matthew)

TAbor (John Otto)
Tactarinas Tachus Tacitus (Caius Cornelius) Tailnierius (John)

Takıddın Talaus Tamıras Tanaquil Tandemus Taphians

Taphins
Tapperus (Ruardus).
Tarpa (Spurius Metius)
Tarruntius (Lucius
Taflo Torquato)
Tavernier John Baptift)
Taulerus (John)
Taurellus (Nicolas)
Tecnieflus

I ecmetlus Telamon Teleboes Tellier (Michael le).

Telmcsus Tenedos Tenes or Tennes. Teos

Termessus Tetti (Scipio) Tettix Teucer Thais Thales Thamyras Thamyris Theon Theopompus Theron (Vital) Thesmophoria

Thibaut, Earl of Champagne

Thomas (Nicolas Leonicus)
Thomas (Paul
Thorius (Raphael) Tibarenians Tibur Tilli, or Thilli Timæus Timefius Timoleon Timomachus Tiphernas (Gregory) Typot (James)
Tyrannion
Tyrannion Tiraquellus (Andrew).

Tissandier (N)

Titius

Titus (Caus'
Torquato (Antony)
Tortclius (John,
Touchet (Mary)
Toulouse
Trabea (Quintus)
I rappe (the Abbey of Ia)
Trebatius (Caius)
Tristan l'Hermite (Lewis)
Tristan l'Hermite (Francis)
Tristan de faint Amant (John)
Tronchin (I heodorus)
I ulenus
Tullia
I urlupins
I urpin
I urrettin (I rancis)
I useus (Balerus)

\mathbf{v}

Ayer (Francis de la Mothe le)
Vil (Grodfrey du) fee Vallee
Vil (John du)
Valdes (John
Valdes (John
Valdes (John
Valdes (Junes)
Vileria
Vilerias (Augustin)
Valla (Laurence)
Villa (George)
Villa (Nicolas)
Valle (Nicolas)
Vallee (Grodfrey de la)
Vindei Linden (John Antonides)
Vaquence (John de la)
Vaubiun (the Marquis de) fee
Biutiu
Vedelius (Nicolas)
Vegius (Mapheus)

Velserus (Mark) Verder (N du) Vergerius (Peter Paul) Vergerius (Peter Paul) Vergerius (Angelus) **Ver**ona Vespasian, Emperor Vigerius (Mark) Vigilantius Villemarini (Ifabella), see Capycius Villareal (Emanuel I ernandez) Villavicentius (Laurence) Villegaignon (Nicolas Durand de) Villena Vinay (Alexander de) Virct (Peter) Viret (Peter)
Virgil, a Poet
Virgil, a Bishop
Virgil or Vergil (Polydorus)
Vitellio or Vitello
Viviani (Vincentio)
Ulefeld or Ulfeld (James)
Ulefeld or Ulfeld (Cornifids)
Ulviffe Ulysses Volkelius (John) Vorstius (Conrad) Vorstius (William Henry) Vossius Urceus (Antony Codrus) Urgulania Urgulanılla Urraca Urfinus (Zacharias)
Urfinus (John)
Urfus (Nicolas Raimarus)
Ufher (Henry)

Usher (James)

Usson, a Castle in Auvergne Utino (Leonard de).

Vulcanius (Bonaventure)

W

WEchel (Christian)
Weidincrus (Paul)
Weidina (John dc)
Wessellus (John)
Wessellus (John)
Wessellus (Joachim)
Wicelius (George)
Wickam (William)
Wida Herman de)
Wilhem (David le-Leu de)
Wimpina (Conrad)
Wouwer (John de)

X

XEnocrates Xenophanes

Z

ZAbarella (Francis)
Zabarella (James)
Zahuris
Zanchius (Bafil)
Zanchius (Jerome)
Zenobia
Zeno Eleates
Zeno, the Epicurean
Zeuxis
Zia, or Zea.
Zieglerus (James)
Zoroaster
Zuerius Boxhornius (Mark)
Zuylichem (Constantin Huygens
Seigneur de)



Historical and Critical DICTIONARY.

BARIS, (A) a Scythian by Nation, the Son of Seuthus There have been so many Fabulous Stories told of him, that even Herodotus himself made a scruple of relating them, and of getting himself inform'd about the Truth of them He only tells us a, Tis said that this Barbarian car- a Herod. ried an Arrow through the World, and did eat nothing Herodotus, it lib 4 cap 36 feems, knew not the wonderful part of the Story, for they who pretend to know it, fay, That Abaru (B) was carried through the Air upon his Arrow, as it were upon another Pegasus So that Rivers, Seas, and Places inaccessible to other Men, were no Obstacle to him in his Journey This Arrow was Apollo's, and apparently the same with Astr Powhich he killed the Cyclopes, who forg'd the Thunderbolts which Jupiter made use of et 1 against the unfortunate Asculapius & Apollo after this Slaughter hid his Arrow under a constant of the History and recover duraster a wonderful man. Mountain, in the Country of the Hyperboreans, and recover distafter a wonderful man
(c) Heroner, the Winds bringing it back to him, as foon as he and Jupiter were reconciled γ It

dot 1 4 c 36 Di-od Sicul us in ad-mir*Hist Sect 4 Jamblich ın Vita **P**ythag c 28 pag m 127 &c Harpoeration v Scholiastes Arı-Hoph in Equit Luftbius, n 1568

(a) Sui-das, v "Acaes

(b) Eu-feb 111 Chronic n 1454

(1) Jim-blich in the foreplace, P 128

(c) Petitus, de Si-

on vif brufter, Comme un Chevaucheur d' escou-

(g) Nouvell de la Repub des Lett Ogop 1686

Apollons him this Christer, and who very particularly obusin ad ferves, that he came from Scythia into Greece, and ferves, that he came from Scythia into Greece, and that with the Arrow presented him by Apollo, he fled back again from Greece to the Country of the Hyperberean Scythians (a) Tetre o μυθολογάμθω δίσος τὰ πηριμβία και το Ελοθη β αυτώ ανέχει τὰ ανειδορέων Σκυθών Ελοθη β αυτώ ανέχει τὰ Αποκλαν. 1 e This Arrow of his was fam'd in Story for his flying from Greece (not from Scythia, as is commonly read in the Latin Version) as fan as the Hyperborean Scythians Eusebius (b) is likewise of the Opinion that he came from Scythia into Greece If the Account of Abair, which is in Suidar, were clear and distinct, we might from thence infer, that he therein takes notice of thice several Countries, Seythia, where Abaru was born, Greece, to which he travelled, and another Scythia, called the Hyperborean, whither he took inother Journey We might likewise infer, that he made ther Journey We might likewise infer, that he made use of his Arrow in flying, only in his second Expedition, and consequently that it was in Greece Apollo bestow'd it upon him All these Conclusions would be reasonable, had we to do with an Accurate Writer, or were we sure that he related Matters just as they are at present in his Works, and then we might tay, that Suidas is very fingular in his Opinion, fince most other Authors who have mention'd Abaru, tell us, that he was an Hyperborean (c), and that when he travelled to Greece, he set out from the Country of the Hyperboreans, and whenever they mention his flying Arrow, they constantly observe, bylla, 1 2 that he hadut before he came to Greece

7 pag (B) Was carried through the Air upon hu Arrow]

7 mblicus is very express as to this Point, when he fays, (d) 'Oιςῷ τε ἐν 'Τπιζοςξοις 'Ατολλων Θ δωρι
Nonest Δυλιωυτῶ εποχάμθιΘ, ποτυμές τε χὶ πιλάχη τὸ τα deust ἄζατα δηζανον ἀξερδατῶν τερπου πνα ι ε When he rode upon the Arrow given him by Apollo, who is worthipped by the Hyperbereaus, he crofs'd Rivers and Seas, and other inaccessible Places, cutting, as it were, the Air through which he fied Moni Petic (e) in his Account of the Arrow, took notice of what is commonly reported concerning Witches riding to their Nocturnal Meetings on a Broomstick. The Improvide who gave us an Everest of Mr. Paters The Journalist who gave us an Extract of Mr Peter's Book, could not forget the Verses of Pillon, wherean (f) a Witch is stried a Broomstick-Rider I will here insert the whole Passage, because it gives us an occasion of making a short Remark Mr Peter (g) alledges the Translation of Elizah, the Repture of Habakkuk, that of Pythagoras, and the Arrow which the Hamashayana Analysis are a Abarte. The Golds he Hwoerborean Apollo neve to Abaris The (adds he)

was a miraculous fort of Arrow, and much like the Broom-flick which your Witches make use of toride, as ley say, through the Air, to their Salbatical Meetings Before we make our Remark upon this, it will be requifite we make our Remark upon this, it will be requisite to take notice of a Passage in another Journal, which runs thus (h) Mr Petit, after Jamblicus, relates the (h) Bibl History, or rather the Fable of Abaris the Hyperborean, to whom Apollo granted the Power of skying through I om 2 the Air upon an Arrow, just as our Witches go to their No-flurnal Assemblies, bestride a Broomstick This is the Interpretation the Journal off gives to Mr Petit's Text, which is as follows (i) Austor est jamblichus (i) Petit, in vita Pythagora, cap 28 id munus Abaridi Hyperboice as above, ieo ab Apolline concessum suisse, ut per a rem quocunque pag 198 wellet curjum magico invictius jaculo tendere posse. Now here every one may perceive that the Epithet Hypinhere every one may perceive that the Epithet Hiper-boreo may be referr'd either to the Word Abarida which goes before it, or to Apolline, that comes atter it. The Latin Tongue is full of fuch Equivocations. But 'tis evident by the Words of (k) famblishes cited by Petit (l), that 'tis only Apollo that is called the Hyperborean. It would be more triple thing to criticise on the Journalist upon this account, Word fines without observing that the Vinthet much time. fince without observing that this Epithet might ve- aloue ry well belong to Abaru, as may be seen under the first Remark, it is well known that Journalists are not tied up to a rigid strictness of Translation. We must not forget that this was a Golden Arrow, and so necessary for Abarus & Travels, that he own dhimself (m) oblig'd to it for directing him the Way he should go Pythagoras extorted this Confession from him, by serving him a supperty Trick, for he robb'd him, by ferving him a shippery Trick, for he robb'd blichus him of his Arrow, and Abaru, like a Blind Man par 131 who had lost his Cane, own d his Necessities to him This puts me in mind of some People, who brig that (n) Fasther by Virtue of their Wand, they can find out the Ways Mallethat are lost If all were true that is related on this branche Subject, I cannot but suppose (all Circumstances in the considered) their Wand to be as miraculous as the Mercure consider'd) their Wand to be as miraculous as the Mercure Arrow of Abaris, for if on the one hand it has not Gallant the Power of making them fly, yet on the other it for the not only discovers to them Treasures, Metals, the Month of Boundaries of Lands, Thieves and Cut throats, but January, likewise Adulteries committed by either Sex A noted Philosopher (n) who was consulted about these Matters of Fast, in the Year 1689, return'd for An (o) James sweet, That thus could never be done, unless by the Assistance of some intelligent Cause, and that this Cause could a Prastic be no other than the Devil Whilst I was writing of of Status I was informed, that one of the principal of those Verin this, I was inform d, that one of the principal of those Verm 11 Wand-Conjurers (e) shew'd the last Summer (p) at Dauphine Lient, such surprizing Experiments of his Art that (p) In 1'

(L) Sir

(1) Petit. pag 199

t is no easy thing to know, when Abaris liv'd, (C) there being many dif-terent Opinions about it, as to occasion some of the Moderns to fall into listakes (D): However, it seems they are better agreed, with respect to the Reason that oblig'd him to

he was fent for up to Park, and that there he made fo many Discoveries, as forc'd several to My, (4) See here we have uncontroulable Lyidence that the De-(q) See the Note G (r) Virvils can do a thousand fine Feats, provided they are put upon them, by playing with some occasional Causes, such as a Staff, and the like This may serve gil Æn L 4 See likewile Hoas a Vindication of the Truth of the Story about the mer's Ili-Arrow of Abort: For why should not he have such an Arrow formerly, since in our Days such Wonderful Effects are said to have been wrought by the ads and Odyf L ult Ovid Trenchman's Staff? It would be worth our Metaphy-Metam ficians while to enquire how the Staff came into BII fuch mighty request, since the old Proverb, Virgula Divina, and the Common Saying, with the Turn of a Stick, and the Expression us d at every turn by your Hocus-Pocus Men, by Virtue of my little Wand, seem to the Story of Argus Horice. Ode 10,0 be owing to the frequent use of a Staff in Sorceries, according to the common Tradition What Virtues did they not inciently ascribe to Mercury's Rod? His Golden Wings which he clapt on his feet would have done him no kindness in his flying, had not his Rod contributed thereto by its powerful Energy, and 24 of B Statius in his The-baid 1 1 (f) De Virga it stems as if he made use of it instead of a Pegasius, to curvet it through the Air Thus Virgil, (r), Mcrcurialis po-Et primum pedibus talaria nestit Aurea, que sublimem alis, sive equora supra potentia peculi i-

Scu terram, rapido pariter cum flamine portant Tun virgam capit Hac animas ille evocat Orco Pallentes, alias sub tristia tartara mittit, Dat sonnos, adimity, & Lumina morte i esignat Illa FRE IUS agit ventos, & turbida tranat

rem Tia-Elitionem 1 itis mvfferioden

damus in

tionum

magno

tous in Stit

Tom 2 P 291 (t) Ho-

mer s Odiffes, N

(n) 1b K

(w) On

Chil : (ent i

11 97 (x) Huet Démonst 1 vang

frologer

Not in Notas Maufaci

(c) In E. quit

crat

Luieb Ciron n 156

the Attree Virgula Divina,

It we had the Treatife which Barthius (f) promised on Superfli-Mercury s Rod, we should doubtless have seen a very curious Piece, and probably more instructive than the Iract of Antisthenes on Minerva's Wand That Commentuio Bar- Goddess had likewise her Rod, with which she made Perions look either young or old, according as the Occision requir'd (c) Circe (u) the Sorceress did more than all this, since with one single stroke of her Wand, she could transform Men into Beasts, and Bersts into Men Erasmus, who (w) to all those In-stances adds the Rod with which Moses wrought so many Miracles, should have taken notice, that the Devil. who mimicks God in all his Works, took his Model from thence, for making use of a Rod, as one of his principal occasional Causes of producing L-vents Huerins (x) affects, That what the Poets seign of Micros)'s Rod, Or was all borrow'd from the Hi-story of Most's Rod The Devil is certainly very ready to imitate, for Prirach's Magicians by Viitue of their Rods did fome Miricles which relembled those of the true God (1) Not are we to forget the Brackmans, (2) who always carry a Ring and a Staff, to which they deribe great Virtues. I shall enlarge more on this under the Article Rabdomancy

propose

(c) When Abatis leved I His Imbally to Athens
4 pm
15 fix d by fome to the 21st Olympiad, by Hippostratus
558
to the I hind, and by Pindar to the Time of King
(y) I xod
7 & 8
(x) Philo6x Philo6x Philo6x Reign to the second Year of the 54th Olympiad, but afterwards he falls into a shameful Blunder,
6x Philo6x (a) Apud Harpocording to whom Abaris flourish'd in the 2d Year of cration the 54th Olympiad, cotemporary with Pythagoras (b) Abairs This is infeir d from what Porphyry and Jamblichus fay, is ac- That Pythagoras shew'd his Golden Thigh to Abaris, knowledg- the Priest of Hyperborean Apollo It the Letters in-ed to be the scribed to Phalaris were not somewhat romantick, Hyperbo- one might conclude that Abaris was cotemporary rean A- with that Tyrant, but it is not probable that the Letwith that Tyrant, but it is not probable that the Letters in that Collection were ever penn'd by him However, its an Argument produc'd by someto prove that Abaris and Phalaris were Cotemporary, for its very likely that the Sophist who wrote those Letters, and ascrib'd them to Phalaris, kept strict to Chronology, in order to render his Fistions the more probable Suidas places the Reign of Phalaris under the cad Olymp the Opinion of Hippostraus may be back'd bythe following Argument Suidas (d) observes, that in the 5th Olymp the Athenians offer'd in behalf of all the Greeks, (c)Henr Vulefius following Argument. Suitar (n) Obles ves, the Greeks, Olymp the Athenians offer'd in behalf of all the Greeks, Sacrifices that were call'd segmestim. They were offer'd before the Land was till'd, an order to obtain the Divine Bleffing upon the enfuing Harvest Now ınHarpop 83 offer'd before the Land was till a, in views (d) in wes- the Divine Bleffing upon the enfuing Harvest the Scholiast of Antisophanes tells us, (e) That when the

Atheniane offer'd the Sacrifice call'd aconomias, for the whole Country, there was a great Famine and Pettilence raying over the whole Earth, which forc'd wardsin the People to have recourse to the Oracle, and that fon, aputhe Response of the Oracle was a Sacrifice, the Plague be staying. It was Bibl we therefore at that time so main Ambassada was a feat & nova, to Athens, and Abaris, among the rest, in Name of the Hyperboreans Hippostratus then would not have been much mistaken in placing this Expedition of Annual Page 1 of the Hyperboreans Hippofiratus then would not have been much mistaken in placing this Expedition of A. (b) Vost baris under the 3d Olympiad If the Conjectures of us de Po Scaliger, upon a Passage of Firmicus Maternus concerning the Passasium, were true, the Time cis, cap in Abaris liv'd would be carried up much high according to some Authors, he must have flourn long before the taking of Troy. Others bring him down to the Time of Alexand Ciseat, this is introduced the Whimsical Notion Constitution, whom if nidemer we minded, we should have enough to do The Deercuit a scription (f) which the Sophist Himerus has left us, of Olymp, the Equipage with which Abaris made his Appear-xxx. the Equipage with which Abaris made his Appear- xxx ance before the Athenians, is very fuitable to a Barba- flow r an But (fays he) he was a Scythian only in his Garb, xxxii he fpoke Greek, and whenever he tpoke, you would uiq, hive thought you had he ind an Orition in the midft Olymp have thought you had heard an Oration in the might Olymp of the Academy, or the Lyceum. Now what Stuff is xxxviii this? Had Plate and Arifotle founded their Schools an 2 test in the Time of Abaris? One (g) there is who would Eusebie have adjusted this Point, by supposing that there were Id is two Abaris's, but that Supposition is not sufficient, he must have supposed five or six to have done his Bu-(k) Antificial.

finels, two will not do it

(k) Anti
guromne

(b) As to eccasion some of the Moderns to fall into Mi
fiakes] I essist shours their Opinion, who say, loquenty

I hat Abaris shours the between the 3cth and the 38th ut none

Olympiad This Period of Time (lays he) is as Eu
Puriod of Time (lays he) is as Eufebius (1) observes, coincident with the Reign of Phalaris, and Abaris was cotemporary with that Trant By this Hypothesis he utterly overthrows the Notion of those who maintain, that Abaris was the tiquiora. Disciple of Pythagoras, for he remaiks, that Pythago- Id ib ras flourished in the first Year of the 60th Olympiad, and died about the latter end of the 70th. He takes (1) Scaling notice likewise, that no Disciple of Pythagoras could anim in possibly write 1 etters to Phalaris. Lastly, he affects, Euleb (k) I hat all the Ancients place Abaris not only beneficie Pythagoras, but even before Solon. In these Rep in 94. that is of to fluid there is not the leaft Solidity Since Enfebrus, upon whole I estimony he goes, his six d (m) Id it Phalaris to mother Period, in the 3d Year of the 53d n 1390 Olympiad, and the I rivels of Abaris to the 2d Year of p 84 the 54th I offins should have minded this, and have remembred, that the I as lige which he has not cited (n) Note out of Eusebius, was presented by Scaliger (1) before that Aba that which he quotes Scaliger grounds his Notion ris, award upon this, That the beginning of Phalaris's Reign ing to Jam was plac'd by Suidas under the 52d Olympiad Add blichus, to this, that Orosus (m) remarks, that Cyru and Phalaris were Cotemporaries. It is plain then that the which he Inferences which Vossius drawn from A was instrubaris and Phalaris living at the same time, are not well flad by Py grounded. for Abaris might have written to Phalaris thagoras Joffins should have minded this, and have grounded, for Abaris might have written to Phalaris thagoras after the 52d Olympiad, and have seen Pyibagoras after the 60th Olympiad (n) Let this be as it will, it (o) See Sca should never have been afferted, That according to liger, as the Testimony of all the Ancients, Solon lived after above, n Abaris, for we know that he prescribed Laws to the 1422.986 Athenians (e) in the 46th Olympiad, and that Eufebius (p) places Abaris under the 82d
Mr. Moreri makes a wrong use of the Observations Note h.

of Vollius He meets with some fort of Contradiction above hetween those who say, that Abaris liv d before Solon, and those who aftert, that it was in the Time of (9) Voli Tulin Hestilias, or of Ancas Martins, kings of Rome us in the Now these are not two such contrary Sentiments, forecased and there is no Chronologist that will bush to as place and there is no Chronologist that will blush to assert, that these two Kings preceded Solar Mr Mofert, that these two Kings preceded Solar Mr Mofert, was milled by this Passage of Mr Moingitur (Phalaris) semporibus Tulli Hese Anci Markhodig
in And here, by the way, give us leave to say, that
Antiq
he has also suffered himself to be imposed upon, by Left 1 16
this Passage of Casinir Rhodigimus, (r) Hujus (Abari- c 22 p m
dis) & Gregorius Theologis commensus in Equiphic ad 881
magnum Bassium Moreri is of Opinion, (f) that
St Gregory makes mention of Mosici in an Epitaph upon St Bassi the Great But I have not met with one Error in
word of Moris in the Verses which St Gregory Manual The
anxin made on the Death of St Bassi I expect the sure

(p)See th

Note C

towards

quit his Country, and to traverse the whole World. When a Raging Pestulence a (say a Harpothey) presultd over the whole Earth, the Oracle of Apollo gave them who consulted cration v the Answer but this, That the Athenians should offer up their Prayers for all planthe other Nations. Hence it was that several States sent Ambassadors to Athens, of whom blich in the Hyperborean Abara was one He was then very old, and whereas he returned to his vita PyCountry, to confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose than a second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather'd to Hyperborean Apollo, whose the second confecrate the Gold & which he had gather the second confecrate the second confec Priest he was, it might be said, that a Collection for Pious Uses was one of the Motives heim on that induc'd him to travel to Greece During this Expedition he renew d the Alliance Callimabetween y the Apperboreans and the Inhabitants of the Isle of Delos He foretold things chus, pag to come; and the inhabitants of the Isle of Delos He foretold things chus, pag to come; and the reach his Prophecies in all Places through which he travelled, he may be stilled an Itinerant (E) Oracle Some say, That it was he who made Sicul 1:2 (F) the Palladium, that Fatal Pledge of the Security of those Cities that possess it, and c 47 p that he sold it to the Trojans He made it of the Bones of a Man, I a Material which I m 100 that he sold it to the Trojans He made it of the Bones of a Man, I a Material which I m 100 that he deliver the sold it is the sold in the sold it is the sold in the sold raldus de fancy the Makers of Talismans never make use of They maint in further, That he of Numero could forestell Earthquakes, (G) chase away the Pestilence, and lay Storms, and that he of Pelops circa init p m 119 offer'd Sacrifices in Lacedemon, of so great an Efficacy e, that that Country, which was blich as very subject to the Plague, never was troubled with it afterwards. He composed a alove, c (u) Strogreat many Books &; fuch as, The Arrival of Apollo among the Hyperboreans, The Mar- 19 p 9, mat 1 r riage of the River Hebrus, a Theogonia, wherein he explain d the Generation of the Gods, & cap of A Collection of Oracles, and another of Conjurations, or Exercisms, or, if you please so to call & Suidas (w) Nicethem, n of Explatory Prayers All these Pieces were written in Prose, except the hist anthosolar If we had the whole Speech of Himerius the Sophist, of which Photius 0 has presented a March tas in Opart, we could better tell than we can by this Fragment, whether the great Encomiums in The bestow d by that Sophist on a certain Person, belong to Abaris of not in it is at least word in past all dispute, that he i praises him for his speaking good Greek Others & aftert, That Suidas, his Affable Behaviour, and Plain Deahing, together with his Probity, recommended him 20 Supplies that he recommended him 20 Supplies his Affable Behaviour, and Plain Deahing, together with his Probity, recommended him 20 Supplies (x) Apolto all Greece I do not at all find that Callimachus and Lucian make any mention of him, he Phot tho a certain great Critick a affures us they did If his Arrow had had fo great a Virmir Hist tue i Scethe

(z) Deger therem to have found the five or fix Lines which Gy-Therem to have found the five of fix Lines which Gyst y arrow

friedly (r) cites, as taken ex Monodia in Divum Bafili
minus

m The Term Monodia feems to refer to

moranus

a Piece of Poetry, but here it is a fallaci
minus

ous Direction I had recourse to the Prose

of that great Divine, that is, his Funeral Ora
tion on St Basil, and could not meet with one quar
ev, sha to ter of what Gyraldus had cited There is a particu
tre cutive

lar Mistage into which Moreon has fallen when he save τες μάν- lar Mistake into which Moreri has fallen, when he says, Τοις περίνο- that this Epitaph was not compos'd for St Basil

(E) An Itinerant Oracle] Glement of Alexandria has plac'd Abaris among those who foretold Things to nas plac d Abaris among those who to retold I hings to come (u) Προγνώσει η η Πυθηρος ες ο μαγας σερσυνεί γεν αιει, "Αδαρίς τι ο ιστεβορε Pythagoras the Great always addicted himself to Prognofications, as did also Abaris the Hyperborean A Commentator of (w) St Gregory Nanianzen has told us, that Abaris ran through all Greece, and there utter'd his Oracles Apollonius affects the Come thing, and over and above tells us noum en afferts the same thing, and over and above tells us, qui vidit, That these Oracles were styll extant (x) *Eyeape propterea (x) \(\text{New Tais } \text{Xupais Appeies 20148} \) os essent the quod va
tes erra
cles in the Countries through which he passed, which are buildain

extant to this Day The Scholast of (y) Aristophanes

vitam says likewise, that there were some even in his time Abaris was not the only Person who made it his bufiness thus to traverse the World, and to spread his Predictions whereever he came, 'twas the Property of Diviners so to do, and hence it is that Artemidorus (2) says, That the greatest Token of a Man's going upon a Journey and Business, is, when he dreams that he is a Prophet For, adds he, the Diviners are wont to lead a Vagrant fort of Life This withal he is what was common to them, and to Jugglers, and says, That all strolling Gypsies Abaris did more than forestell Says, That all strolling Gypsies things to come, 'tis faid that he erected Temples, that the Temple of Proferpine in Lacedemon (a) was owing to him Plate (b) fays, That he was a perfect Cheat, or rather a Conjurer, who pretended to cure Diseases by the Charm of a few Words

pheus Diseases by the Charm of a sew Words

(F) Who made the Palladium] This Discovery is owing to the great Sealiger, who (c) in two Places of a Passage in Firmicus Maternus (d) has instead of Avarus made it Abaris. The whole Passage, as it stands thus corrected, is as follows: Passage, as it stands thus corrected, is as follows: Passage, as it stands thus corrected, is as follows: Passage, as it stands thus corrected, is as follows: Passage, as it stands thus corrected, is as follows: Passage, as it stands thus corrected, is as follows: Passage, as it stands thus corrected and states for semilarity and serious est of semilarity and serious compessions. The world are states are serious for endels and simulations of semilarity and promises of sealing that incorrected two such aristophanes. Instead of sages, the would quit . MA alla L ess al l

have us read "Λεαριν, and instead of βαριδαι, λεα ιδΘ, the latter which makes the Senie much more intelligible. The end Passage, as corrected, is, "Ο τε ή κ, "Λεαρι φασιτιν ν Stral o επερεδήτειον ελδυντα διώρον εις ταν ελλαδυ 'Α πίκλωι lib pag δυτεύσαι, κ) ετω συγρεμία τὰς χεισμές τὰς νῦι ωρί- 20 δι συρφευομένες Αδαριδ Θ. The Meaning of this is, λ Caliu-That Abaris, when he trivell'd to Greece to consult bonom some forme. Objection to him, shad an strake Apollo, or to make fome Oblation to him, staid in Strabo, his Service, and wrote the Oracles which went un- B 7 p m der the Name of Abaris Valesius (f), for his pair, 11, corrects a l'assage of Proclus (g), where Pythagoras is cited, ev mi we's "Acaeva hope, he believes it ought (f) Vales to be read 'Acapia By this means there had been not in some Work of Pythagoras (h) address d to our Acapia notae. to be read Acapir By this means there had been not in fome Work of Pythagoras (b) address d to our Acapir not as All that we know for certain is, that Pytlagoras, if Mauss in we will credit Jamblichus in the Case (i), explain'd his Harpocr Freatise concerning Nature, and his other Fract pag 83 concerning the Gods, to this Hyperborean Plutarch (k) (g) In Timakes mention of a Book entituled Abaris, and commutem pos'd by Hiraclides, wherein one might see, I fancy, Platon all the Adventures, both Real and Romuntick p 141 of this Famous Hyperborean I wonder that Scaling, (b) Collite did refer us to Gyraldus, as one that could best this with inform us concerning Abaris, for as Learned a Min what Jamas Gyraldus was, yet he was not very accurate in his blichus Account of this Matter (l) He says, That Valerius has said Harpocration has made mention of the Wonders of the before, cap Arrow, and that, according to Herodotus, it carry d 19 p 9 Arrow, and that, according to Herodotus, it carry d 19 p 9 him through the Air as far as the Country of the Hy- (1) Jam in perboreans But 'tis certain the Harpocration speaks not (k) Plu a word of the Arrow, and that Herodotus says nothing taich of the Flight of Abaris, much less does he determine quomodo the particular Place to which he fled Charles Sie- audiendiphens and Moreri (m) fell into this last Mistake, which Poet init however is more excusable than the rashness of the (1) Sectle former, in saying. That we have still extant the O-Remark former, in faying, That we have still extant the $C \triangle t$ racles of Abaris This is to copy after another with $C \triangle t$ racles of Abaris This is to copy after another with $C \triangle t$ out Judgment, and without confidering, that fince wards the that was afferted, those Oracles have been lost We End shall elsewhere (n) pass a general Reslection upon the (m) Lega-Blunders that arrie from this Principle tus Atheritas

(G) Foretell Earthquakes] Porphyry (e) afcribes this nas veni-Power to Pythageras, as also that of chasing away the ens ad su-Pestilence, of stopping the Hail, laying Storms, and os Hyappeasing of Tempests by Sea, and on the Rivers, perboreos that his Friends might meet with a prosperous Yoy- reduit niage He adds, That Empedocles, Epimenides and Abaris hil comu-having learn'd this Secret from Pythagoras, put it indens Car to practice upon several Occasions, monaga em-Steph remanura relaura A late Writer (p) upon rela-Resurning A 2

ting from to Scythia

in all that long Journey he eat nothing Morers on the Arciele Balbus (John) at the End (n) In the Note up-(o) In vita Pythag (p) La Moche le Vayer, Tom 11 p 127

dit etiam peregrinationes & motus hoc fomagunt,

(1) Gy-

Poetis,

Dial 3

P 334

T# 20 Gregor

Mazianz P 774

Sect 4

(y)In e-

guit

ۋv Parten-

> Artemıdor 1 3 tribute the building of st to Or-

quit

a Origen of Good to the World, without fearing the Reflection east upon him by an a of beind growth of Good to the World, without fearing the Reflection east upon him by a sof being useless in his Generation. But we have a fince understood, that the Giory of the
Wonderworking Wand was but short-liv'd (I), and that it met with its Fatal Doom at the Prince of Conde's Palace P m 129 B This was

ABARIS, a City of Egypt. See PITHOM. Written in

ABBE-

the Year 1693 (q) He eiter Diog Laert in

cerning Abaris he

B, asbe-

ful the (ires ev'n ef a Sinple State, Morerack me thef 21/11/ II dlu k does create Auton Idyll 15

(u) Horice, Ode 5 Book 4

ting that Pherecydes the Master of Pythageras (q), and that Anaximander and Abaris (r) foretold Earthquakes, proposes this merry Question, Whas, says he, did they look upon the Earth as a huge Animal, and were they Pherecyd

arriv'd to so great a skill as to know, by feeling her Pulle,

Ciceron i when the Trembling Fit was coming upon her? Now when
ther the Arrow of Abaris was the Instrument with
which he perform'd so many Miracles, or whether it
contributed nothing thereto, it is certain that his Travels might be of great use to Mankind See farther under the next Remark

baris he under the next Remark

cites Apollonius, firnamed
Dyfcolus, themselves so many Advantages, and so great Victorian en hich their Expectations

make have quoted above

word Rabdomancy, or upon some other Occasion
But let this be as it will, I will not recant what I advince concerning the Usefulness of thanks and ing in the Hands of so great a Traveller as Abaris, it might well carry the Reformation of Manners might well carry the Reformation of Manners throughout the whole World, more effectually than the Millionaries with all their Art and Pains have higher the door. therto done. I or should such a Man return upon the Stage of the World, Jealouise, that Plague of a Marri-ed Life, would foon be banish'd all Human Society Neither the Italians, nor the Eastern Nations would then have occasion to fet Guards over their Wives, or watch them with Argus's Eyes themselves; each Min would trust to their Honesty, and they would need only bring them to the Test of the Wand And the Men would not only free themselves from RackINV. (2) Cares, which too often haden themselves. (t) Pain- ing (t) Cares, which too often haiten their Ruin, but they would perceive themselves under the Necessity of maintaining their Conjugal Vow, if they had any vilue for their own Reputation. The being call'd to the Bar, and appearing before a Judge, would strike less Teiror into the Soul of the Criminals, than the minuted of an Abaris. The greatest Number of Costences, the most dangerous Sins, such I mean as are committed under the hopes that they will never rife up to their publick shame, would be entirely suppress'd, by thinking on the Wand, and then we might with Horace tiuly say

(u) Tutus bos etenem rura perambulat, Nutrit rura Ceres, almag, fausticas

Culpari metuit fides, Nullis polluitur casta domus stupris

Laudantur simili prole puerpera

Culpam pana premit comes

I own that it is a haid Matter to comprehend, that
the Devil, the profess d Fnemy of Mankind, has made choice of fuch Laws of Engagements with Man, and its this which those Men little regard, who cannot bear that one should either call in question the Virtues of the Wand, or go about to solve them Mecha-

(1) The Glery of this Wonderworking Wand was but fhore lived] It scarce lasted to long in Paris, as whilst we are composing and printing one single Article of this Dictionary The Prince of Gonds, whose extraoidinary Abilities must needs be fatal to all Impostors, and their Credulous Followers, has pull'd down the Trophies fet up by the Partilans of James Aymar This poor Ignoramus was fo wretchedly baffled in the Tryals (m) he made of shewing his Art in the Palace of Condo, that his Reputation was crack'd for ever The Publick was made acquainted with all the Transaction, and tis in vain to plead uncertainty in the Case, since it was by Order of that great Prince, that the World was inform'd of the Cheat. Nor do they make use of this Subterfuge; they only endeavour to assign some Reason of the Miscarriages of the Wand, as I shall observe by and by They who have Wand, as I shall observe by and by They who have afferted that the Favourers of these Jugglers ill-tim'd the Matter, and that in such a Philosophytal Age as this, 'tis meer trising to trump such Man upon the World, have, in some respects, Reason on their side; but all things consider'd, they do not argue right.

rivate Men, at pre-relift the Force, own it, There are a great many mon-fent, than formerly, who are and frop the Courie of Illustra to be imp al reply, that our Age is as early so be imposed as any whatfoever, and after what we have inconcerning an Explication of the Apocalypse, we have no reason to say, that the World is grown more cunning now-s-days. In truth it is not, all the Delusions which tickleMen'sFancies,go down glib withthem, they are not asham'd when they are convinc'd that the been bubbl'd; nor have they the less Respect who has cheated'em, and they cry as laud as everal those who have not hatth enough and deceived. He was a few of this Matter. The (x) To onies of a great (x) The "Prince, and the Letter of one of the principal Ma-Historic "The condition of the principal Ma-Historic "Prince, and the Letter of one of the principal Ma-Historic "The condition of the principal Ma-Historic "The gistrates, are such strong Proofs against James Ay. Mercu mer, as none of those who give credit to the pretended Effects of the Wand, dare to contradict But so foolish are those Credulous Creatures, that P 565 hardly one of them will submit themselves to this Lydence. Mr. Vallence who had beelease to this "Lvidence Mr Vallement, who has lately publish d
"a Track concerning the Secret Philosophy of the Divi"ner's Wand, goes about to explain how the Peasant
"of Dauphine might be mistaken in the Tryals of his
"Chill before the Pease shough he had really the Skill before the Prince, though he had really the Power and Gifts of which he boafted This fort of Philosophers, as well as the Unfolders of Prophecies, (for both of them are of the same Make) are a kind of Enthulialts, who will never own themselves to have been in the wrong, and who though they are convinced of the I ality of the Things they have advanced, treat with a haughty Air those Men of Sound Judgment, who will not espouse their Whimsical Notions "SINCE the Impression of what I have said, three

or four Years have elaps'd without the least mention of James Aymar Our Journalists had quite lost the fight of him, and gave him over for lost But at last they brought him again upon their Stage, in the they brought him again upon their Stage, in the Month of April, 1697 and that to make him act a very Comical part, which would be of singular use, were the Story they tell of it true Within a while ago (siy they, (y) the Prior of the Charterhouse of Vil. (y) Histor leneuve in Avignon, travelled through Orange with cal and James Aymar, by whose assistance he pretended to discover Political several Boundaries of Landau, were lost But by chance Mercury he was made use of upon a week for the Convent of the 1697 Capuchins. The Restor of the Hospital desired James P 440, Aymar to discover the Person who did it To thu he readyle consented, came to the Capuchins Gate, where the dily consented, came to the Capuchins Gate, where the Child had been laid, and in the view of a great Multitude took the Way which the Motion of hu Wand directed him to, and went directly to a Village of the County Venaissin, nam'd Camaret, and from thence into a Farm-boufe, which he faid positively was the Place where the Child was torn I forgot to sell you, that in the Way he met with a Man a Herfeback, and that by the Motion of he Wand, he discover'd that he was the Pather of the Foundling The Judge of the Place, either of his own accord, or at the folicitation of some Persons concern'd, defired James Aymar, and those who set him to work, to make no farther Enquiry, and that he would cause the Child to be taken h again, which was accordingly done Upon this Narra-tion give me leave to make three Remarks In the tion give me leave to make three Remarks In the first place we are not certain of the Truth of this Story For how many Men take pleasure to invent Romances, and get them inserted in the Publick Pa-pers? They send them to an Author without a Name, they fix upon a Scene at some distance, and after all, they know that there are but few who will give themselves the trouble of being better. My focond Remark 1s, that though all and related in the Historical Mercary were true, cannot My fecond Remark is, that though all an included in the Historical Mercury were true, the Cannot tell how to make the Increduloushold the Tongues. James Against, will they fay, knew which way he was to go, a False Brother among those who knew the Intrigue of the Lyang in, was agog to make the Discovery, and to give some Occasion for Discourse. However, he was a particular Exception to that General Proverb, as Prepher has an Elment in his supplements. That Disgrace which he more with in the Metrolipelis of the Kingdom, that Train, say I, of Ill Successed.

(w) See the Historical I etters, and the Political Mercury for the Month of May, 1693

OLE, in Latin Abbatisfuilla, the Capital City of the Dutchy of Pon-ABDE Seated on the River Somme, five Leagues from the Sea, in the Diocese Buissiere thier in Pici Aperhecary of Amsens formerly, as the Word imports, no more than a Country-Seat belong-

cefs, of which Mr. Bussiere (2) has published an ex-Entituled, own Province In the Third Place, I observe, That Lettre a this property of the Wand would be of vast Advan-Mr l'Ab-tage to the World in the pull case the Publick of the bé, D L funds it is forced to the list for the Maintenance of sure les versus to the force them to Maintenance their ritables are property of the versus to the world in the first them themselves effects de Besides, which presed is such a reference to the vision of the v la baguet- sequences, which Dread is such a restraint upon Incontinence, that without it there would be more frequent and more fcandalous Acts of Uncleanness Jaques The Female Sex, more commonly aw'd Aymar, par P B The Female Sex, more commonly aw'd with the Fear than Men are, would be more Caution Chaffity To chuse out a By-Cottage for Lying-in, to call a Midwise with her Eyes Blindfold, and by a resident bout way, to order the Child to be laid in the state of the Night, these and all the order than the would signify nothing in case the want of the Virtue they talk of the would chalk out the war of the war. 1694 (a) The Story 1m-That It would chalk out the way to the very Chamber of Ay- the Woman that Lyes-in, better than a Hound could follow the Scent of the Hare to her Form It would the Mon a put an end to all the false Oaths that are taken (a) by Horseback those who are not willing to be at the Charge of to be the keeping a Bastard, since the Mother would oblige Child's Fa- them to it, by appearing without any Shame before a Magustrate for that very purpose

THE Confession which James Aymar made beat

of Mr Bu- " sed above ..

As nothing is fo proper to undeceive the Credulous, as to shew that James Aymar himself confess d this Cheat, I shall give the most convincing Evidence of it I have a Proof more Positive than the Testimony of Mr Robert, the King's Attorney at the Chatelet of Paru The Letter (b) which he writ to Father Chevigny affistant to the Father General of the Oratory, contains only some of the bad Successes of the Wand, and afterwards these Words "I have heard say that his Wand has not been more " Successful in leveral Experiments made at Verfailles "Successful in several Experiments made at Verjailles" and Chantilly, and that he had been Convicted of "Falshood, and had Confessed it But I know this "by common Report only, not thinking my self obliged to take any Trouble in such a trisling "Thing, which shews how ready Men are to be"lieve things which are new and appear so Extra"ordinary" Here is a clearer and fuller Proof of the Cheat Mr Buissiered and Mr Sauveur, Members of the Academy of Sciences. had desired him bers of the Academy of Sciences, had defired him to Print a Second Edition of his Letter, and to Name himself in it That he will do it, and put his Name to't, since the Partison will have him do it by his Order, to the Partisons of the Wands. To which he was made after those who Murder'd a Patroler, in St Dennis-street, and that the Favourers of the Wand may be entirely Underwood he will add a look of Santa which Tames ceived, he will add also the Confession which James Aymar made to the Prince of Conde, That he knew nothing of all that had been attributed to him; and that what he had bitberto done, was to gain a Livelihood Thu fincere Confession procured him a Present of 30 Louisledd'ors from his H that he might retire as soon as possible d'ors from his H that he might retire as joon as possible to his own Village; because being no longer under his Prorestion, the People whom he had fallely Accused would
stop him. Mer Robert teld me, 'tis Mr Buissere who
speaks, That is he had been put into he hands to be punished, he would have caused him to be Condomned to the
Gallies, the Proof being beyond Contradiction. The
same Letter informs me, That a Boy of 24 Years of
Age, who had been infirusted, had already abused
a great many People. Her me it may may the time

a great many People, but me very near the time
of Aymar's Tricks, he found People on their Guard. The
little Boy missarried as the Confusion of a Geneleman who
had produced him Mr Buissiere was appointed to exParch, as amme him, and found him very Cunning for his Age Parch, as amine him, and found him very Cunning for his Age below pa. They flut him ap several Days wishess any Communica778, calls tim with the invitement A little Money, mish some Prothe Father mise to satisfy and some Threats, made him Confess
to whom all This are of Mr Buissier's is dated from Pathe Letter ru the 25 this July, 1698. We'll add to this meatrast
was writ, of a Letter from Mr. Leibnizs, which the Author
Cheulgni permitted to be Published in Mr Tomodius's Journal,
'Its proba- in the Year 1694, with (d) that of Mr Robort He
bly a Fault assures us, That he heard the Dutchess of Himmour,
in the Sister-in-Law to the Prince of Conde, say, she had
printing for found out in her House as Paris the Impostures of
Chevignia the American and that she was of the same Opinion chevignia

with the Prince, That twas better publickly to expose the Falshood of these Things, than to imother them up, under pretence that the belief of the Divining Wand would fright a great many Rogues, and procure the Restitution of Stollen Goods She declared that James Aymer at last confessed the Fast; that he asked Pardon and overside himself by the test that he asked Pardon, and excused himself by say ing, That his Impudence had contributed less to his Management, than the Credulity of others (e) Is (e) Leib-(Princeps Condœus) Aimarum Lugduno accersiverat nitzius appud Tena (Princeps Condeus) Aimarum Lugduno accersiverat nitzius aindaginus causa excussum multu modis honumcionem & pud Tendaprehansum, tandem ad consessionem fraudus adegere, loq menquam sibi ignosci petiit supplix, & eraviera metuens, str ann
Causatus non tam propria audacia, quam aliens credulitate hominum falli volentium, & velut obtrudentium
sibi, qua alioqui nec fastare ausus suisset, sise in hac imbuissum eo tandem porvenisse, unde pedem commode non posere as I pulsum eo tandem porvenisse, unde pedem commode non po- here as 1 tuerst referre Facile Condonavit homini magnanimus Prin- find i n a tuerit referre Facile Condonavit homini magnanimus Prin-find in a ceps, sed erant, qui suadirint dissimulari comperta, & Bookof Mi conservari famam hominis vel artis, utili dolo, quod con state, furibus aliisque malis hominibus magnum metum profise injectum, & ob famam adventantis alicubi rerum Profisor of furtivarum pretia susserie sed ducisse pariter nostra at Kiel dissembly segregii sententia suit, potiorem habendam rationem veritatus. Mr. Leibnitz has joined to this i very worthy Remark, That it had been better to have examined, how so many Persons of Merit could be Antiquis, deceived at Lyons, than to endeavour to find our the say. deceived at Lyons, than to endeavour to find out the page 779 Natural Caules of the pretended Virtue of this Edit 1700 Wand (f) Efferipfinuper Parifies utilize Geramine dignize, mili viden problems, morale vel logicum, quo- (f) Id Ib mode tot viri infignes Lugduni in fraudem dutit fuerint, quam illud pleudophysicum, quod trattaniere Vallemanni. quam illud pseudophysicum, quod tractaverit Vallemontius, meliori materia dignus? Quomodo virga corylacea, tot miracula operetur i Nam moralis illa quastio excussa pro dignitate, multorum errorum popularium origines sa-pe specios aperires I fancy, that it the Magistrates of Lyons, who caused the Murderer to be Hanged, whom James Aymar discovered at Beaucaire, had threatned to burn the Discoverer alive, as a Wicked Magician, and had caused the Executioner to be nt with all the Instruments of the Rack, they would have made him contess how he had learne all the Secret of the Assassination, and how he should find at Beaucaire in fuch and fuch a place, one of the Affassines 'Tis very probable, that those Persons who had a mind to bring him into Reputation, that they might share the profit with him, caused him to take this Course Mr Buissiere takes notice in his printed Relation (g) That this Man had a Club of (g) At People, who cryed him up all over Paris, and who pubthe 13 and lished in the Mercure Gallint for February, 1693 that he had found such and such a thing, then which nothing was more fails. The Prepossession was so great that he would have got vast Sums, if he could but have kept himself up You may judge whether his Partisans had not very good Reasons to second him "(b) There never was an Imposture more Credited (h) Mr who had a mind to bring him into Reputation, that (b) There never was an Imposture more Credited (b) Mr

than this, they were so prejudiced in favour of Buissiere than this, they were to prejudiced in tayour of Buissiere this Person, that they made him do things which in the Leta-he never thought of, and sound out Reasons to ter which excuse him when he did not succeed. He impo-he did me seed on them by the appearance of a simple and the Honour rustick. Air, and speaking only the Gibberish of to write to his Country, but he was in the bottom nothing me the 25. less than what he appeared to be The Motion of July of his Wand was the Cause of the Illusion. They 1608 say the Eocked Spick turn so destroys up his faw the Forked Stick turn so dextrously in his hand, that they did not perceive the insensible Motion of his Fist, which determined it to turn forcibly and quick, by the Spring which he gave to his Wand Besides his apparent natural Plainness, he affected to be Devout, went often to Confession, every day to Mass, and shew'd other external Tokens of a great Sense of Religion, and said, That he had very carefully preserved his Virginity, without which, as he said, he could not succeed with his Wand He would not walk in the Streets in the day time, for fear, as he said, of being Mardered by Thieves and Pickspockets But all this was only because the Night served better for his Tricks However residentions he was, yet he did not want Admirers, and confequently People to cry him up: And if they had not taken care to prevent his going out of Conde-House, because the Prince, who had sent for him to Peris to facisfy his Curiosity, would have him try some things which he had thought of, before faw the Forked Stick turn fo dextrously in his

A B B E V I L; Ls E.

a Father ing to an Abbot. 'Tis suppos'd, that this Abbot was St. Requier, or rought his Successum fors, who perceiving the Situation to be very Pleasant and Commodious, I wo Leagues but Methodical to the Built there, and then a dicastrable, from his Abbey of Centula, caus'd first of all an House a to be Built there, and then a dicastrable, where was a Priory β dependent upon the Abbey. Hugh Capet willing to make Geography, a strong place of it, in order to stop the Incursions of the Barbarsans, took it away from β 312 p Sirmontous North Monks γ, and when he had Fortised it, gave it to Hugh his Son-in-law, who took in Epist him the Protection of the Church of St Requier. His Son Angelram was satisfied with this Title, till such time as he had kill'd I in Battle the Count of Bouleagne, and Married his Widow, for then he took upon him the Title of Count of Ponthian, which has been continued to his Successors. In process of time, Abbeville became very considerable, for this sat present so large, that there are scarce Ten or Twelve Cities in all France which surpasses in his Computation made in the Year 1626, tells us, that is contain'd 25 or 40 thousand of his Mosoulle Souls. It was his Native Country, and the remarkable, that in a short time it afforded to 12 apud Three Skilful Geographers, Himself, Peter ? Duval, and Father Philip Brief the Jesuit. Hadr Valles of that Country were not in Comparison of Anceste of the Country, and that the other Cidelium, and partly without the City. Father Labbe is not of Sanson's Opinion, who main had be a set of that Country were not in Comparison of Anceste of the Country were not in Comparison of Anceste of the Country were not in Comparison of the American and then the country of the Country were not in Comparison of the Country were not in Comparison of the Country of the Country were not in Comparison Notit Gall p tains, n that Abbeville was always the Capital of Ponthieu (K), and that the other Ci
Id Va. ties of that County were not in Comparison near so Ancient as that (L) Much less less is will be let his Pretension to pass for Authentick, viz That this City was formerly called a Sanson's Britannia (M), and that it was one of the most Flourishing Cities of all Gaul long be
Enquiry Enquiry

of one of Santon s Sifters " Ib p 19, "

Abbeville "he was publickly fet on work, he had been over-Some wanted to know whether he could not difcover the Thieves who were guilty of fuch a Robbery, at such a time, in such a place, &c Others wanted to know whether such a Saint was not the true one rather than that of another Parish "The prop." In or the true one rather than that of another Parish which bragged of having him also. Others brought "Relicks to him, to know whether they were truly fuch a Saints. I saw a young Silk-weaver, who neu a ve- "was Contracted, give him Two Crowns to know the neur propers." Those who shared to had eur! Physic:- "Profit, took care to bring Grist to the Mill, and and there "made them now the Money herom-hand. If they

an of Rot- made them pay the Money before-hand, if they terdam had a mind to fuceeed in their Enquiries published a Such a Man at Para would have been a certain fmallTrea- Cain, and an unexhaustible Mine for those who had a share in the Profit. The Persons who suspects and an advance of the Persons who suspects and advance of the Persons who suspects and advance of the Persons who suspects and advance of the Persons would have Dutchand ed others, and those who were suspected, would have French, to strived who should pay him best. He would have show gotten Money out of the Husbands and Wives, the vanity Gallants and their Mistresses. The Wand would not shew the andridicu- have moved but for those who gave most I believe louinels of that if we could discover the Mystery of those sorts of pretended Produgies, we should find that there is See a Combination of People who go about it to get the History Money One boasts of an extraordinary Talent, of the and others endeavour underhand to establish the seworks of liet of it But I believe there are some Cheats who the I can n- have no need of Lmissaries, the Credulty of the ed, by Mr Publick is a sufficient Preparation for their acting the Imposture 'Tis not long since there went over the Towns of Holland, a sort of Germans who pretended Bunage, M 13 1697 to cure all Distempers without any Remedies. The Patients need only, faid they, fend us their Urine Their Success was the subject of the common talk, P 408,00 And the Paris every Body related some wonderful Circumstances, Journal of the their Lodgings were like the Pool of Bethefda, full of, a 3 of Jan- and furrounded with infirm Persons I don't benuary lieve that those who cried up most the Art of those 1698 p 30 Quacks were to partake of the Prosit Some pleafor the sed themselves to recommend the thing, because in Durch E-look'd like a Prodigy, others might find something dition pleasant in it, because the unprositableness of the common Medicines put them out of Humour with their Phylicians The Cheat did not last long, a (k) Nısı Princeps Condeus Month or Two fet all things to rights This

Condæus Month or Two set all things to rights This (1) cognoscenda rei ple undeceived, that their Approbation was changed into the greatest Scorn
studium We must observe that Mr Leibniz takes notice with a great deal of Reason, (k) That if the Prince of Comde had not discovered the Imposture, no Arapendisset into those credulous People But it is to be feared, that People would readily see the same Comedy Consisted again, if the same Motives should revive it 7 or 8 remur, Years hence

(K) Was alway: the Capital of Ponthicu 1 Father (K) Was alway: the Capital of Ponthieu] Father cum qui-

buldam ingeniis quibus gratius est per mira falli quem nude versta-tis simplicitati acquiescere. Labaitz ubi supra, p 1780. Labbe (1) refutes him as to that particular in these (1) Labbe Words You have not read, Sir, the Titles and Memoirs Tabl megf the Abbey of St Riquict, which inform us, that un-tood p 32c der Lewis the Debonnaire, in the Year 815 there were edit in the within the Walls of Centula, Two thousand five hundred Houses, several Artificers, a great many Streets, &c
That Abbeville is recken d among the Towns and Villages
which depended upon it If any credit may be given
to the Verse that is commonly repeated in that Country, Turribus a centum Centula Nomen habet, then the Hundred Towers with which the Walls of Centula were Flank'd, occasion'd its Name (m)

Centula were Flank'd, occasion'd its Name (m)

(L) Were not in Comparison near so Ancient as that abid. p

"This is (n) false, say the Inhabitants of S. Riquier, 316, 319

"What have you in Abbeville that betokens any Animal of tiguity? since your Collegiate Church of St. Wul
"fran owes its Foundation to William de Taluae and
"John his Son, Eleven hundred Years after Christ,
"and since the Priory of St. Peter of St. Benedist's

"Order, was now set up but some Years before
"For as to the Parish Church of Notre-Dame du Cha"tel, it only looks like the Church of a Village"
As to Fredegarius, whom Sanson has cited as his As to Fredegarius, whom Sanfon has cited as his Voucher of the Existence of Abbeville in the time of the Mayor Ebroining, to this 'tis replied, (o) That (o) Ibid we ought to read in the ofth Chapter, not, aique A- p 321 bacivo villa evadens aufugit, but, aique a Bacivo villa evadens aufugit

(M) That this City mas formerly called Britannia]
He grounds this Conceit on a Pallage of Strabo, where he fancies 'tis faid, (p) That the Deputies of Marfeilles (p) Sanappearing before Scipio, being ask'd by him, what they fon's Enknew of Britannia, Narbo and Carbilo, not one of the quiryment Company could say any thing in Commendation of them, the Antithough they were the best Towns in all Gaul He suppo- quity of ses that it was An Urb condit 532 that the Depu- Abbeville ties of Marseilles shewed themselves so grossly Igno- p 4 rant His Reason for it, is, that he who propos'd those Questions was the same Scipie who lost the First Battle which Hannibal gain'd over the Romans He supposes that this Scipio, willing to get Intelli-gence of Haumbal's March, Sail'd to the Mouth of the Rhosne; and that there the Deputies of Marseilles, who came to Complement him, could make no rewho came to Comphiment him, could make no reply to his Questions. This we shall enquire into farther, under the Article of Pythear Let us at present proceed to the other Hyperheses of Sanson He observes, I That the City of Narbonne was one of the most Ancient and most Flourishing Cities of Gaul, and that (q) yet it is not nam'd till after that (q) P 8 of Britainnia, among the Three of which Scipie defir'd to be informed. II That the Belgium in the Commentaries of Julius Casar, was a Region (r) among (r) P. 20 Commentaries of Julius Cafar, was a Region (r) among (r) P 39 she Belgæ, which comprehended the Beauvaists, the the Belge, which comprehended the Beauvaisis, the Amisses, the Arises and perhaps sife the Vermanders, and the Scalifons: HI That the Inhabitants of the Coalks of Great-Britain came forth from (s) Belgium, and (s)P7 40 retain'd the Names of the Cities from whence they came s as Gosar informs us IV That according to Pliny's (s) Calculation, the People whom he stiles (s) Lib 4. Britains, must needs (s) have dwelt in Penebies. Cap 17 V That of all the Parts of Belgium, from whence (s) P 46. People were over anto England, there is none that ought to come into the Account. So much as that

ought to come into the Account, so much as shat

fore jells with. We shall in its due place take notice of the whole Contest which Facther Laws N) had with him on this Subject. Abbeville is endowed with excellent Privileges; and whereas it has never been taken, a it is still d. The Vargin of the Country, a Du Val and has for its Motto, semper fidela, always Faithful Whoever would be acquainted more at in harren-large with what relates to this City, the Privileges of its Mayors, the Famous Men who rise of Fiance, p to be the form of Died there 6. Ge may consult the Genealogical History of the 70 have been Born, or Dued there 8, or may consult the Genealogical History of the 70 have been Born, or Died there 6, or may contain the Genealogical rintery of the 70 Counts of Ponthem, Printed at Paris, by Francis Clausier, 1657, an Folso The Author B'Tis with only tells us his stone by these install Letters, F J D M C D But 'tis easy to per-great Reactive by seasons the Burney of the Country of the C footed &

Book was the Son of a Clothworker, and Born at Guilford in the County of Surry, for the Book 1562. He Studied at Oxford, and in the Year 1597 was made Mafter of University - 15 full of Two Years after he was advanced to the Deanery of Winchester which he hold there College Two Years after, he was advanced to the Deanery of Winchester, which he held Matters till the year 1609, when he succeeded Thomas Morton in the Deanery of Gloucester Hitherto Therain is referment was not so shining and sudden as it happen'd afterwards, for he was made to befound Bay indithe serbury in March following & His Learning and the great Grit which he had of Preach- and feveing, contributed less to his fudden Advancements, than did his Interest with the First of ratesfer was thought strange, that he should have more regard to his Secretary than to his Chaplains, who I are was thought strange, that he should sho and that when he appear'd Abroad he should show more Respect to the Lasty than to of Kelation It was supposed that having never had any Benefice with the Cure of to Ponthe Clergy Souls, my meaning is, that having never experienced the Difficulties to be met with in thieu the Direction of a Parish, he was thereby become less capable of shewing any Indul- V Some His Severity towards them, and the Countenance he gave miofa to the Nonconformists, were the Two principal Reasons of the Clamour that was rais d Abbat against ham The latter of these caus'd a Modern Writer to say, That if I and had Athen succeeded Bancrost, and the Design of Conformity had not met with an Interruption in Oxonifucceeded Bancroft, and the Design of Conformity had not met with an Intercuption in Oxonithe time of Abbot, doubtless the Schism in England would have been at an end • King en Vol 1 Fames was disgusted with Abbot, because he opposed the Design that King had of Mat-Worthess The Language of Same The Lan rying the Prince of Wales with the Infanta of Spain The Lucinies of the Archbishop of Encland being apprized of this, thought they had a fair Opportunity of ciushing him, for they

Britanni

ras par

which is Situated by the Sea-side; that is, the Country of Ponthieu I rom all this he infers, (w) That the Britanni of Pliny are the Principal of Belgium, who went over into England, that at first they retain'd their Ancient Name, and at last render'd it Universabler to mad Britanni than they would not have called themselves Britanni had not their Capital City been Britannia It follows then, that the Capital of Ponthieu was the Ancient Britannia of which Scipio desir'd to be inform d, now Abbewille is the Capital of Ponthieu It was therefore under the Name of Britannia, the most I lourishing City of the Gauli, even before the Second Punick War

Doubtless there is Least Genius in this long

War

Doubtless there is Leading Genius in this long train of Suppositions and Equences, considering the manner wherein Author has managed it, its when all comes to all, its a mere Romance, and the Physics of Supposition of Possess are duly under ho, 1 4 (y) Περιστικών when all comes to all, 'tis a mere Romance, an ciem ary Phantom, founded on a Passage not duly underλίζι tood The Matter of Fact is this, strabe (x) tells
us, that Polytim has plac'd among the Fabulous
Stories of Pytheas, That none of the Inhabitants of the Marfeilles, who held any Correspondence with Scipio, could say any thing considerable, when he question'd them about Britain, no more than any Inhabitant of Narbonne, or of Corbilo, the Two best Cities of the Narbonne, or of Corbilo, the Two best Cities of the Countrey This is the true meaning of the Greek Text (y), as may be collected not only from the Rules of Grammar, but also from the Humour of ชอง อบน-MERVION Rules of Grammar, but also from the Humour of the Stroller here mentioned; Pythew I mean This Fellow to put the better Gloss upon his Romantick Stuff and Rhodomontades, was used to brag, That he would inform his Readers of a Thousand Things, of which they never had heard before No question then but he boldly gave out, that his Relation of British presented us with the first and earliest Account of that Island, and that to prove it, he made use of אפשר אי אר אפשר אי אי किए प्राप्त-कर्म वहारण कामिस्टेंड Examenos of that filland, and that to prove it, he made use of that filland, and that to prove it, he made use of this Argument, viz. That scipie could learn nothing about it from the Inhabitants of Marseiler, nor from those of Corbile upon the Love and the Love in the Words of the ancient Geographer, to which no question the Lasin Version has not a little contributed. Onjus (Corbilens) mentionem facing polybism simul Pythea veser commentum, Massient with the manner and dicert interrogates de Britania, stemque Marbanensum of Corbilensensum, com the Strabe last resurves Gallia emmen after extinual one might the Words,

that the Three chief Cities of Gaul, mention'd by that the Indice called Ritannia, Marbo, or Cor-bilo, but upon due Attention we shall perceve that

bilo, but upon due Attention we shall perceive that Bestrauran, is here taken for the Island Britannia And thus Strabe (2) is us'd to express himself, with- (x) Se out the Addition of the Word Nino Island among of this Subject I Islande his Decluation of Wai, and lib is phis first Act of Hostility in these Words Britannia 71 am Abbavilleus Chalcographies interpretatur Abbeville, lepidissimo commen o, quod non i m ex Pythese mendaciis, quam ex ignoratione lingua Giaca editum malignam in lucem demonstrabimus alias, cum primum singularem illum de Britannia trattatum nancisci & legere datum suerit de Britannia traitatum nancisci & legere datum suerit. Tis thus that he express d himself in his Phanus Gil-Tis thus that he express d himself in his Phanis Gillia Antiquae, printed at Moulius, 1644. He had not as yet read the Book which Sanson published on this Subject at Paris, 16,6. He had only feen the new Planomenon about Bistannia, not in the Large Map of Ancient Gaul, published by Sanson in the Year 1622, but in a small Chart published innee. Having at last perused the Book, he refuted the Principles upon which its founded, An 1646, in the Methodical Tables of the Royal Geography, and did not forget to observe, that according to the Sense which the Sieur Sanson gives to Strato's Text, it must be said that the Inhabitants of Marseilles were wholly ignorant with respect to the City of Narionne, An W C 532 though Marseilles had then been Built about 400 rant with respect to the City of Narbanne, An W C
532 though Marfeilles had then been Built about 400
Years, and Narbanne was a very Flourishing City, Sansan was sensible of the Difficulty, and
he guarded himself against it as well as possibly (a) (a) San
could be done But who can imagine that the Mar- son as be
sellous, because they had frequent Wars with their fore, page
Neighbours, had not time to know what Narbanne 76. Neighbours, had not time to know what Narbonne 76, was ?! The Passage of Justin (b) which Sanson relates, (b) informs us, that before the Year of Rome 362 they lib 43 c had often Conquer'd the Carthaginians, and enter'd 5, 6 into Alliance with the Spaniards Father Lable was not much the better for his Triumph; for Sanson made the same Insults over him in his turn, which aimost ruin'd the Phasia Gallia Antiqua Note, That with respect to his Hypsibalic concerning Britage had

aimost run'd the Pharus Gallia Antiqua Note, That with respect to his Hypothesis concerning Britannia he wrote a reply (c) which was never Printed.

(c) See the Confirmation of Several Books 1 The Chief are, Note (A) Anafrones see Theologica totidem praises combine disputation of the Artic Printed at Oxford, 1598 Dr Hill's Respons for ticle Py-Papistry numaited, at Oxford, 1604 An Expession theas, to-upon Jonah, by may of Sermon The History of the Mas-wards the sacre in the Valteline A Geography; of which the latter and.

9 Edition, which was not the last, in the Year 1607

hop'd to have an Ascendant over this Religious King, by alledging the Sacredness of the Ancient Canons. For the better understanding of this, it must be observed, that Abbet had accidentally kill'd the Keeper of Bramzel Park, belonging to my Lord Zauch. The Bishop of Lincoln, who was then Lord-Keeper of the Broad Seal, told the Duke of Buckingbam, That the Archbishop of Canterbury was sple facto deprived of his Dignity, upon the account of the Murder he had committed. To this purpose he produced the Laws of England, and the Severity of the Ancient Discipline; he added, That it was to be feared the Papists would make an Advantage of it, if they should suffer him to Exercise the Office of an Archbishop and Primate of the Realm, whose Hands were desiled with Blood In short, he wrought so far, that a Commission was issued to some Bishops and other Peers, to enquire into the Matter of Fact. With the Event of fome Bishops and other Peers, to enquire into the Matter of Fact With the Event of this Enquiry, the Archbishop's Enemies were not very well pleas'd, for it was adjudged, this Enquiry, the Archbinop's Enemies were not very well pleas'd, for it was adjudg'd,
That he had committed no Irregularity by this involuntary Murder This happen'd in
the Year 1621 Six Years after, a new Storm was rais'd against him, which quite overa The Duke set him Nor is there any Mystery in this, the Favourite a ow'd him a Grudge, and
of Buckcould not endure that several Persons, offensive to him, frequented the Archbishop's
Could not endure that several Persons, offensive to him, frequented the Archbishop's
Tible, one of the most Splendid at that time The Pretence they made use of, was,
worth:
That this Prelate resus'd to License a Sermon of Doctor Sibthorp, upon Apostolical Obesurface dience, though the King had commanded him so to do Then they. Suspended him
collections, from all his Archiensscopal Functions, which were Administred by other Prelates Collections, from all his Archiepiscopal Functions, which were Administred by other Prelates, Where is to among whom was William Land, who was afterwards his Successor & Abbot retir'd to be seen a the place of his Nativity, and afterwards to Croyden-Castle, where he died the 4sb of long Memo- Aug in the Year 1623. His Monument is to be seen with several Ornaments and Inlong Memo- Aug in the Year 1623 His Monument is to be feen with leveral Ornaments and in-ling Memo- Aug in the Year 1623 His Monument is to be feen with leveral Ornaments and in-line of ferritions in Guilford-Church. He founded an Hospital well endowed in that Town George ferritions in Guilford-Church. He founded an Hospital well endowed in that Town Abbot, up. There was another George ABBOT (P), who has publish'd in English, a Paraphrase on en the Ai- Job, Short Notes on the Psalms, Vindiciae Sabbaths, 2 &c He liv'd in the Year 1640 count of his ABBOT (ROBERT) Elder Brother to the former, Bornalso at Guilford I, and Sulpension Student of Oxford in Baliol-College One of his first Employments was that of a Lectural North Church of All-Saints in the same of in the place, and a little after, Minister of the Parish of Bingham in Northamptonshire All Mar 1560 this happen'd between the Years 1581 and 1588. He Commenc'd Dr of Divinity at Oxford, in the Year 1597, and was admitted Chaplain in Ordinary to King James I in the beginning of his Reign In the Year 1609, he was made Master of Balsol-College, Three Years after he was advanc'd to the Dignity of Regims Professor in Divinity, in the University of Oxford In his Lectures ne made choice of a subject as is supposed to be fames, and managed it with that Depth of Thought and Learning, as is supposed to be a fames, and managed it with that Depth of Thought and Learning, as is supposed to be. the only Reason of his Advancement to the Bishoprick of Sarum Choice of, was, The Authority of Kings, the which he maintain'd against all the Subtilties and Sophisms of Bellarmine and Swarez. This is what may be seen in his Freatise, Entituled, De Suprema Potestate Regia, Printed at London, 1619 He likewise Publish'd in 1613 a Latin Book, no less agrecable than his Lectures, viz An Answer to the Apology publish d by *Ludamon Foannes* the Jesust, in Vindication of his Brother *Henry Garnet*Ile did not long enjoy his Bishopiick, for he was Consecrated *Decemb* 3 1615, and di1 Sicus ed of the Stone 4, *March* 2 1618 Within Two Years after his first Wise's Death
Vitte he Marised a Second, which was highly displeasing to the Archbishop his Brother & place hs Some have wonder'd how it came to pass, that after he had shew'd his Learning and March 11 Ment both by Word of Mouth and by Writing, having a good Success in all that he did, 1617 that whether Preaching, Composing of Books and I ectures, Disputing, maintaining of Themship fes, and solving to a wonder the most Knotty Onestions they have tropically a start have tropically a start have the start have tropically a start have tropically a start have have tropically a start have tropically a ses, and solving to a wonder the most Knotty Questions, they have wonder'd. I say, how That his Relations were unwilling to consent, that the Church should be Adorn'd with do not be-the Spoils of the University, and that he should leave his Professorship to be made a gin their Bishop n This last Reason, in my Opinion, is not well grounded Let this be as it gin their Bishop n ther Coun- will, those who have made a Comparison between the Two Brothers, prefer George with Respect to his Eloquent Preaching, and Robert for his Preaching Learnedly They tell us, That George was the fittest for Business, and that Robert was the most profound Divine They add, that the Gravity of George was attended with an Air of Severity, and that of Robert's with a Smiling Aspect of The Latter was reckon'd a moderate Calvins of the Substitute of the Substitu

for he explain'd the Doctrine of Predestination, according to the Hypothesis of the Sub-

lapfarians. In the Note (2) we shall give you the Catalogue of his Works There has

Witte Athen Öxonien " Fuller

f Id 1b

And a Treatise concerning the Perpetual Visibility of the Church, Printed at London, 1624 to which he has not put his Name

(P) Ansiber George ABBOT] This was not minded by the Sieur Henningei Witte in his Diarium Biographicum, where he attributes to the Archbishop of Canterbury the Works of the other George, the Paraphrases on Job and the Psalms, and the Vindicia Sabbaih. He likewise ascribes to him, A Treatise against Bishops, and another, against the Brownists Though this seems to be very odd, for a Primate of England to write against Bishops.

(2) The Catalogue of his Works? Besides those I have already mention'd, he Compos'd, A Mirrour of Popish Substitute and Shift: London, 1594. Sermons on the Psalms, at the same place, 1601. Defines of the Remans afferds, else.

(C) That Learned Prelate show'd his great Skill quested in the Psalms, at the same place, 1601. Defines of the Remans afferds, else.

been fince him another Robert ABBOT, a Native of Cambridge, who has publish'd several Books in English. He was a London Divine, afterhe had been a Minister in Kent, and other places a. The Catalogue of the Bodlesan Library makes Three Robert Abbots out of one, and the Treatiles which were compos'd by one and the same Person are there divided among them Oxonica-

ABDAS, A Bishop in Persia in the time of Theodosian Junior, was through his in-seconsiderate Zeal the Cause of a very terrible Persecution which was rais'd against the Christians, who enjoy'd a full Liberty of Conscience in Persia, when this Bishop took upon him to pull down one of the Temples, where the Persians Worshipped the Fire. The Mass made their Complaints to the (R) King, who sent for Abdas, and after a mild Censure ordered him to rebuild that Temple Abdas resulted to do it though that Prince had declared to him. That in case of Dischedience of Abdas refu- CEx The-Abdas, and after a mild Centure ordered him to rebuild that Temple Abdas refused to do it, though that Prince had declared to him, That in case of Disobedience, the would cause all the Christian Churches to be pulled down Which he did 8, Hist c 39 and all the Faithful were delivered up to the Mercy of his (S) Priests, who being y Vedeveced at the Toleration that had been granted them, fell upon 'em with great Fury restant D - Abdas was the first Martyr who lost his Life on that Occasion, he was, I say, wing, the Green Martyr if we may so call a Man (T) who by his Rashness exposed the Church wing. the first Martyr, if we may so call a Man (T) who by his 2 Rashness exposed the Church blamestkar to so many Missfortunes. The Christians who had already forgot one of the most Essen-Bishop, tial Parts of Christian Patience, had recourse to a Remedy which occasion'd another apud Vo-Deluge of Blood. They implored the assistance of Theodosius, which kindled a long et disp War between the Romans and Persians A Tis true, that the latter were worsted But 3 p 3 10 was there any certainty that they should not overcome the Romans, and that being shush d & Socrates with Vidory instead of Persecuting only the Christians in Persia, they would not ever-12 c 18 with Victory, instead of Persecuting only the Christians in Persua, they would not exer-17 c 18 cise a general Persecution in all the other Churches? Thus we see what Mischiess the Hist Feel inconsiderate Zeal of a private Man may occasion. The Fury of the Persecutors could for inconsiderate Zeal of a private Man may occasion. The Fury of the Persecutors could for inconsiderate that season of the Persecutors of the Persecutors of the Rage and Violence of the Perseans, can't be excused. The Commonwealth of Learn-Remark the Rage and Violence of the Persians, can't be excused.

ing (C)

(R) To the King] 'Twas Isdegerdes, if we rely upon (f) Theodoret, but according to (g) Socrates, the Persecution began only under Vararants, Son and Successor of Isdegerdes Baronius (h) dares not determine which of the Two is in the Right (S) To the Mercy of his Prics] So I call the Magi, who amongst other things took care of Religion It was their business to prevent all manner of Indonestion in Religious Matters. Theodoret (1) com-

gion It was their business to prevent all manner or Innovation in Religious Matters Theodoret (1) compares them to a Whirlwind, which raises the Waves of the Sea, such was their Function in the Storm that tossed so Vears Socrates (k) tells us, that they made use of several Impostures to put a stop to the Progress of the Chiftian Religion, when they saw that the Love Isdegerdes had conceived for the Holy Bishop Maruthas. gave them Reason to fear, that he that the Love Is segretes had conceived for the riory that the Love Is segretes had conceived for the riory that he would for save them Reason to fear, the save the save them Reason to fear, the save them Reason to fear, the save the Triginta jam elapfis annis
permansit
nihilominus temThat Religion is a meer Human Invention, et up
by the Sovereigns to keep their Subjects within the
hounds of Obedience, how could it be denied, that bounds of Obedience, how could it be denied, that Princes are the first who have been taken in their quibufdam ventis ac turbinibus
fuscitata

Theed

who
fire the first who have been taken in their
own Snares? For Religion is so far from making
them Masters of their Subjects, that on the contrary
it submits them to their Subjects, inasmuch as they
are obliged to profess the Religion of their People,
such that which seems to them to be the best
from the of their Subjects, they run the ferent from that of their Subjects, they run the hazard of losing their Crown We see how the Perfan Magi threaten'd their King, though he had only carefs'd one Bishop It has been said, that the last (1) King of Siam was pull'd down from the Throne, for having too much sevent'd the Christian Mission for having too much favour'd the Christian Missionaries The same Socrates, who mentions the Arti-(l) I wrote fices made use of by the Magi, to pur a stop to the Propagation of the Gospel, tells us likewise, That after the Death of Islagardes, they inspired his Son with such a Spirit of Persecution, that a horrid Cruelty was exercised against the Christians They had endeavoured, but in vain, to inspire his Father had endeavoured, but in vain, to inspire his father with the same Spirit, for he was like to embrace the Gospel Secrates says so He is to blame for not owning sincerely, that the rash Action of Bishop Abdas afforded the Magi a very plausible Pretence Compara with this the Remark B of the Article of Junius (Francis) Professor at Leyden

(T) A Man who by his Rashness] All the Church Historians are not guilty of the Unsincerity for Which I blame Secrates, for Theoderes (m) does ingenuously confess, That the Bishop, who puil'd down a Temple, occasion a the dreadful Persecution of the

Christians in Persa He does not deny but that the Zeal of that Bishop was unseasonable, but he maintains, that his refusal of Re-building such a Temple is worthy of Admiration, and deserves a Crown For methinks, says he, 'tis as great an Implety to build a Temple to the Fire, as 'tis to Worship it Nicephorus (n) does but transcribe Theodoret As for (n)Lib 14 me, I am of Opinion, That no private Men, where 19 I ther they be Metropolitans or Patriarchs, can at any find apud time be dispensed from this Law of Nitural Religious Saldenum on The Damage that has been done to one's Neighbour Otia the eught to he made up by Restitution, or some other may of p 639 Now Abdas a meer private Man, and a Subject of that Sociathe Persian King, had destroyed a thing that did hete, vocationg to others, and it thing io much the more privale exerting leged here it did belong to the revenues. But the property of leged, because it did belong to the prevailing Relicion non gion, he was therefore indispensably obliged to opportuously the Orders of his Sovereign, by restoring what nam, vi at he had destroyed. And it was no good excuse to say, mast done by That the Temple which he was ordered to Rebuild, the Bishop was design d for the use of Idolaters, for he was not the quotes to put it to that use, and he could not be answerable. His Triffer the abuse of chose whom is did belong to Woods. for the abule of those whom it did belong to Would part 1 1, it be a good Reason to keep a Purie stoll in from ano c 30 but ther, to say that the Man from whom it was taken, it seem in spends his Money extravagantly. Lethim do to, you that that are not answerable to God for the ill use he ll make Chapto is of his Money Let him enjoy what is his own, takin from what Right have you to it? Belides, could there be Theedor any Comparison between the Destruction of a Tem-Voctius any Comparison between the Destruction of a Temple, without which, the Persians would have remained as great Idolaters as they were before, and the Theol to Destruction of many Christian Churches? Abdas 3 P. 10 should have therefore prevented this last Evil by the quartes I unfirst, since the Prince put it to his Choice Lastly, shous nho can any thing render the Christian Religion more could not Odious to all the Nations of the World, than to see, speak of it that after the Christians have infinuated themselves, as desiring only the Liberty of teaching their Doas desiring only the Liberty of teaching their Do-trine, they are so bold as to destroy the Temples Confecrated to the Religion of the Countrey, and to resuse to Rebuild 'em when the Sovereign commands it? Is it not to give occasion to the Infidels to mands it? Is it not to give occasion to the infidels to fay, These Mendesire at first a meer Toleration, but in a little time, they'll pretend to share with us all Friployments and Places of Trust, and then become our Missers. At first, they think themselves very happy if they are not Burnt, afterwards very unhappy, if they have f wer Privileges than others, and then again very unhappy if they

are not the only prevailing Party During a certain time (o) Lucan they are like Casar, who would have no Master, and then lib 1 v they are like Pompey, who would have no Partner? 125 Vide Nec (o) quenquam jam ferre potest Casarve priorem, etiams loPompejusive parem

The Parsecurors of the French Propositional delights. Pompsissive parem

The Persecutors of the French Protestants did mali- c 2
ciously inspire Charles IX with such a Thought (p) DaviTis said, that that Prince made use of these Words la, 1 4 p
speaking to the Admiral de Coligni, (p) Per immans m 158 ad
vi contentavate d'un pace de licenza, pera la volete del ann 1566
pari,

(f) Theo dor Hift Eccl 1 5 cap 39 (g) Socrat Fint Eccl lib 7 cap (h) Baron ad ann

420 (1) Teidxovia Atληλυθότων ξτών η ζα-An Mame-มทหม , เฮอ ชนับ Magis tanguam Suprap m 245 (k) Socr lib 7 cap 8

athis in

1693

(m) Ubi fupfa.

Imgua

tım dı-

præstan

oportere

Cicero de

Offic 1 3

CH : Name

was Mu-

avidum

Spritum, quim fi

Lib, un

ภนผ

« Cum ex ing may enter an Action against 'em, as 'tis practifed against those Sollers onedal → duodecim what they ought to acquaint the Buyers with; and it were to be wished, tabulis fathat the Pubtabulis 1a-tis effet ea lick wou'd be more severe against those Historians who suppress some things It is so common a Fault amongst those Gentlemen, that it would be high time to prevent it for

qua effent the time to come, if it were possible

ABDERAME, Governor of Spain, for Iscam Caliph of the Saracens, in the VIII nuncupate, que Century, endeavour'd to extend their Domination into France, after they had Conquerta, que qui infici- ed all Spain They might have (U) been contented with the Countries that had already sub-atuses dued, but it was very natural for them not to stop in so fine a way we had a paratusely dued, but it was very natural for them not to stop in so fine a way we had a paratusely duely see a state of the party. It would doubtless opear dupli porticular History of Abderame, written by a Man of his Party, it would doubtless ppear,
nam subthat he was very well qualified to satisfy the excessive Ambition of his Master, that nam subiret, à Juthat he was very well qualified to satisfy the excessive Ambition of his Master
ret, à Juthat he was one of the greatest Captains in the World
I know that some Christian Writers tis etiam speak well of him And indeed 'tis no small Elogy to have penetrated, as he did, into reticentia the very Heart of France But after all, there is nothing like a Writer of one's own poena est Party Abderame did quickly remove the Obstacle which Eudes, Duke of Aquitain, had constituted Quidquid raised against him, seeing he reduced in a little time the & Governor of Cerdagne from esset had taken up Arms at the Solicitation of that Duke, to the necessity of Aling himself in production. He used (W) his Widow very civilly, who was Daughter of Duke E and a most vitindstatuerunt, if Beautiful Woman Associated that Insurrection, he appear himself with vendstor all imaginable Care to Warlike Preparations, in order to invade France; and y the Year fourt and solicitation into the Countries which are of the research. ferret, mil following, made an Irruption into that Countrey with one of the greatest Armies that had been seen for a long time. It spread far and wide, and fill'd every place with Desolation and Horror. The Memory whereof is not yet lost, no not amongst the common People in the Countries that were so cruelly ravaged. This not known whether étumesset. the Gascons (X), whose Duke was a Friend to the Duke of Aquitain, made any Resistance, or whether they submitted to the Saracens We only know, that Abderame having advanced as far as Bourdeaux, took that City, and burnt all the Churches After which, he won a (T) bloody Battel from Eudes, (Z) a little beyond I the Dordosgne. He cross d mile (sio Poitou, he plunder'd the Chuich of St Hilary at Poitiers, and went on in his way to tius, De Tours, in order to plunder the Treasure of St Martin's Church It was then, that Charles I the bells. June belli, Mariel, seconded by the Duke of Aquitain, stop'd the Course of that Torrent 1 - 68
11 7 8 Pu- great Aimy of Abderame, the Number of the Towns he plundered, and of the Churches
findof de he buint in his way through Persgord and Saintonge made his March so slow, that Eudes had the time to raise again a considerable Army before he joyned Charles Martel After

pari, fra poco vorrete effer soli, & cacciar noi altri fuori del regno. Such are the unavoidable Inconveniences which they expoie themicives to, who maintain so waimly. I hat the Power of the Secular Arm ought to be made use of for the Fstablishment of Orthodoxy. Such were the Principles of Abdar. For what would be not have done with force of Arms against the Idolaters under a Christian Emperor, since under a Heaven Principles of Abdar. under a Heathen Pinice who Tolerated the Christian Religion, he pull d down a Temple for which the Heathens had a very particular Veneration?

(U) Have been contented Perhaps the World has never feen such a long train of Victories and large Conquests, ten heat a more days the History of the Sargetts. The

is what we read in the History of the Saraceus The Ide which a (q) Roman Poet formed of a vast Domi-Ide which a (q) Roman Poet formed of a vast Domination, takes in but part of their Empire Reason would have them to stop, and not to stop. This scenario be contradictory, and yet its very true. If they had stop, they might have been praised for it upon several Accounts, but they had been blam'd likewise for several Reasons. They had been charged with Weakness and Imprudence. It had been study. That they neither durst nor knew how to improve the Occasions which Providence put into their hands, and that a little more Boldness and Courage. hands, and that a little more Boldneis and Courage would have enabled them to Conquer the whole World They who do great Actions, are never fecure from such malicious Resections. If it can't be desired that have done asset things it will be denied that they have done great things, it will be full however, that it is a fmall Matter, if compared to what another would have done in the like (ale I he Heathens would have call dait a Cenfure of Fortune, about the ill Choice of those to whom the prefer that Opportunities

(W) He used his Widow, &c] I shall say in anothat the Daughter of Ender, Married

their place (r), that the Daughter of Ender, Married to that Governor of Gerdagne, was the most Beautiful Princes in her time, and that being brought to Abd rame, he sent her to the Caliph A thing which a Saraca Historian would not slightly touch upon, as our Christian Westersdo. He would extel a shore () Sie the our Christian Writersdo He would extol it above Remark ill that his been faid by the Greeks to the Glory of (() of the Alexander and by the Remans to the Glory of Scipio Artic Ma-Alexander () behaved himself like a Chasse Man towilds Davius's Wife and Daughters, who were his Priloners Sc pio (t) contain dhimfelf, having a very beautiful Virgin in his Power, and fent her back to a Man of Quality, to whom she was Contrasted A

Panegyrical Writer might find in the Circumstances of Abderame's Conduct iome Reasons to give him the Preference. He might have kept for himself the Widow of a Rebellious Prince. She was an extraordinary Beauty, and yet he left her untouch d
(X) Whether the Galcons ____ made any refift.

(X) Whether the Galcons ___ made any resistance]
The most exact (n) Historians observe, I hat Abderame (u) Mezeentered into France, through the Countrey that lies rai, Cordeberwixt the Garonne and the Ocean, and they fay, mor that Countrey was at that time under the Domination of the Duke of the Colons, and not under the Duke of Agustain

The property was at that time under the Domination of the Duke of Agustain

The property is the General of the Saracens undertook, between went into Agustain, and before he made himself Master of Language, and before he made himself Master of Language, and before he made himself Master of Language, and agustain the second of the content of the second of perplexed and confounded, because it is cert in the the Saracens were Masters of Languedoc, before Abde Sarracens went over the Pyrenees The way he took will a p m ferve me hereafter to justify the Duke of Aguitain

The Account of Augustin Curio (w) is still more constill, 112

fused He lays, That Abderame enter'd into France
before the Death of Munuza, that he won a Battel (x) Isidothere against Eudes, that being return d thirther after rus Pacenthe Death of Munuza, he crois'd the Rhone, and made cis Chron a horrid Slaughter at Arles, and after unds Besieged (y) Meze-Toulouse without taking it, and then Bourdiaux with rai, Chroa very good Success, and at last, that he Plundered nol Aand Burnt St Martin's Church at Tours
bridg-

and Burnt St Martin's Church at Tours

(T) A bloody Battel] The loss of the Christians ment t I
was so great, if we may believe Isidorus, Bishop of P 199487

(x) Badajox, that God only knows the Number of (x) Contains
the French that were Slain According to Mezerai moi, His.

(y) Duke Eudes Fought with all imaginable Bravery, of I rance,
but at last he was forced to yield with such a loss of his Men P 404

(a) Eudes as is not to be expressed

(a) Eudes

(Z) Alittle beyond the Dordogne] I don't apprehend what Cordemos (z) means, when he is a preif Eudes had waited for the coming of the confidence of of the Saintonge and Poston; Decause in fuch a case he had

(+) In t' Artic Mu nuzi

cedonia (r) Val Maxim 14c3

they had joined, they went a beyond Tours to meet Abderame The two Armics leing a With in light of one another, spent near seven Days in skirmishing, but at last, on the seventh respect to Day, which happen'd to be a Saturday of the Month of October, in the Year (A) ~32 Pairs the Battel was fought with a very great Loss for the Saracens Yet we must not believe g s that the Number of the Dead (B) was so great as some Hyperbolical Historians have re-Cordemon ported it to be. Abderame was kill'd upon the Field of Battel, the broken Remains of Hill of his Army (C) retired more easily than they could have expected β . The Duke of $A = \frac{1 \text{ tance}}{t - 1 - p \cdot r}$ quitain, who has been falsly charg'd (D) with being the Cause of that Irruption, did $\frac{1}{4}$, and (I) ningh- leq

not loft the Battel which he loft, and having all his Troops, he might have kept the Enemy in awe, by the favour of some advantageous Posts which he would have chosen Thus preserving his Troops till the arrival of Charles, the entire defeat of the Saracens would have been more probable, in whatever Prograce they had been more probable, in whatever Prograce they had been met with It were perhaps a difficult thing to determine, whether the eagerness which hindred Eudes from shunning the Battel, be more to blame, than the grave and slow March of Charles towards the Loire Those two Men plaid a cunning part Eudes was desirous to beat the Enemy without the help of Charles Martel, and the latter was need followed to be a few same and waste by the same not displeased to see Aquitain laid waste by the Saracens, and the Troops of Eudes worsted By this
means he got himself rid of the Obstacles which he
feared from thence, to his great Design of making himself King, and the Glory of being the Deliverer himself king, and the Glory of being the Deliverer of France was to be greater, if his Rival had but a small share in 10 Glorious an Undertaking Some Spanish Writers say (c), Thit Eudes was betten between the Garonne and the Dordogne Mexerai made use of better Memoirs, when he said (d), That Eudes durst now stay for the Saracens beyond the Rivers, but retired on this side the Dordogne, and being there reconciled to Martel, he assembled his Troops, expecting that he should come and join him with the French Troops, have Abdersame hade his Maglures, and marching some but Abderame broke his Measures, and marching forwards, crofs d the River to attack him in his Camp Duke flaid for him without firring, and fought with grea, Comage This shews that his Impatience is not so much to blame as the Patience of Charles Mar-

(A) In the Year 732] Is it not very strange that such a Victory as this should not be sice from Chronological Variations? Catel places it in the Year 725 pag 529 of his Memoirs (e), but in pig 531 (no very great Interval) he places it in the Year 728 The Year following, says he, which was the Year 82001 Hundred Twenty Eight, I ado Duke of Aquitin sted Calvissius quoting the Annels of Fulde, places it in the Year 726 Petavius (f) places it in the Year 726 Petavius (f) places it in the Year 726 or 726 but of late they are for the Year 725. or 726 but of late they are for the Year 7, Fr ther Labbe, M zerar, Cardenos, Gr. flick to that, with the Annals of Meers and the most Ancient Chris-

(B) The Number of the Dial was so great] Tis commonly computed to 370, or ,75 Thousands, ind that of the French to Lifteen Hundred This is the Computation of (g) Anastasius Bibliothecarius, Piulus Dioconus, and several other Historians But it is no Discours, and several other Historians. But it is no longer credited. Mixerai says, That the whole Aimy of the Saraz ns wis only mide up of Hourscore of One Hundred Thousand Men. We must remember that they fought till Night (b) without giving ground, and that they were not pursued the next Diy, when it was known that they had marched all Night. But it were almost impossible to make such a prodigious Slaughter of Men who stand their Ground. A Slaughter of so many Thousands of Soldiers can the made but in the pursuit of an Army that runs away, when no Quarter is given. Since that runs away, when no Quarter is given Since therefore the Night parted the two Armies, what we read in du Haillan must needs be a meer Roman-tick Story, viz. That King Abderame, and almost all his chief Officers were found among the great Heaps of Dead Bodies, only stifled by the Crowd that fell back upon them If there had been at that time some Weekly News-Writers, it had been more safe to judge of the Number of the Sarazens by the Gazettes published before the Battel, than by the Relations of that Battel During the March of those Barbarians, the News-Writers authorized, or even paid by the Publick, would have represented their Army as inconsiderable, and weaken'd it every Day upon the account derable, and weaken'd it every Day upon the account of Defertion and Sicknesses But after the Victory they would have bethought themselves, they would have known from very good Hands that it was an innumerable Army One might be therefore impos'd upon by the first and last Gazetten but if I was to

chuse, I should rather trust the first than the

(C) Retired more easily it an they could have expected]
To rectifie the Popular Notions of that great Victory, it is requisite to consider what the most Acutate Historians have fail of it "(i) I he Sarazens threw (i) Coi "their Daits to no purpose, the Shields of the French demoi, "Soldiers, set one over mother secured them, and P 466 "when the Sarazens came Sword in Hand, all their "Levers hearing not able to shale so gives and so "Lifforts being not able to shale so great and so "close a Body, did but serve to break them Graff, "who knew how to take his Advantage, cuited them to be charged A prodigious number of 'em were killed by the Denel, who continued to fight very Abderanc himself was killed upon the spot, but the Night coming on, put in end to the Light, before Charles was sensible of all his Advantages He would not follow the Remains of the ST a cure Army, to avoid the Ambuscades that are the tys to be feared, when the Enemy is very numerous Nix he caused his Troops to retire in good order and with their Swords in their Hands into the Cimp, where they study all Nigh, and at break of Day he drew them up again a order of Buttle in light of the Enemies Cimp. There were so many Pivilistons in it, that though the field wherein the Buttle was sought the Day before, was covered all over the the Day before the Day bef "was fought the Day before, was covered all over with the Dead Bodie of the San 27, C/r leichad "fome Reason to believe that they had still a great "number of Soldiers under their Teats and he "thought they were ready to come out, but at list "after a long stay the I neb perceived that the Vira ers had abandoned their Camp, and some Spics "reported that they had marched all Night towards "Septimania". This is what moved M cerait to say, That (k) Charles did not very well indicate the great A - (k) Meroantage belad. I am willing to believe that he was zeria, like so many (1) others a fitter Man to get a Visto 3, p. 192 like to many (1) others a fitter Man to get a Visto y, P 193 than to improve it. But perhaps he thought fit to let the Stracers retire quierly, that they might be the (l) 5 the mere alle to fall upon the Duke of Apartin, whom Rem A he looked upon as idancerous I nemy. At what pain wishe not, he wild his Son I proto fubdue that I is mily It was the lift that fubmited to this U1 feet at dearers his Six reflects agreement from No. cels of Abderame, his Su celfors returned fome Ye rafter into Prance and did a great deal of Mil-

(D) Who has been fifty chireed There was never a more unlikely Accusition than this is first I. des (m) had married his Daughter to the Governor (, of Cerdagne to engage him thereby in a Civil Wai whereby the Sarazens Irruption into France might le prevented His Son in-Law perished in that I nter prize, and his Daughter falling into the Hands of Abderame had been fent to the Caliph of the area zens Secondly It does not appear that Lad a mide any step to inclinate the Lutrance of the Saraz m, he give them no Passigethrough his Territories, they e tred into Gaul through the Country of the Dot Galco. and so advanced as far as Bourdeaux Belides, it does not appear that the Survey had any regard for the Territories of the Duke of Aquitain, they treated him like an Enemy from the beginning to the end for far were they from reftoring any thing to him of the state of the survey from the sur what they had taken from him in the precedent Ix peditions, as they would certainly have done if there had been a Negotiation with them about Abderanic's Irruption Laftly, Was there any necessity that any one should solicite Abderanic to come into Danic? Had not the Saracens entred into France already Had they not already taken Narbonne, (arcassonne, and extended their Conquests as far as the Rhone? Aldirended their Conquests as far as the Room? Aldirame's Expedition was but a continuation of what his
Predecessors had so well began, he was willing to
carry on their Conquests (n) over the Pyrenees, and (n) Wift
to give a new Lustre to his Undertaking, he would r (n) to
not go the same way others had done. He went over Spain
the Pyrenees through the County of Biscay, which
was a ready way to make new Conquests, whereas if he had gone through the Rouffillen, he must enter in-

(c) Apud Catel Hift of Languedoc p 526, 529

(d) Mezerai ubi *fupra

(e) For · the History of Langued oc

> (f) Petav Ration temp part 1

(g) He took it from the written by Eudes to Pope Gregory, II Jee below the Rem K

following
Rem

a Herod 1 7 cap 109, 126

(E) mightily contribute to that Victory. It is a surprizing Thing the Victory should not have been well described by the Writers of that Till Victory should not have been well tell us so many Pasticulars about it. and (F) yet that the Modern Historians should tell us so many Particulars about it.

A B D E R U S, Hercules's Darling See the Remark D of the following Ar-

& Solin c 10 fee la / 2 6 2

A B D E R A A Sea-Town in Thrace, near a the Mouth of the Nessus. Some tıcle A B D E K A A Sea-10wil in Institute, from fay, That it was \$\beta\$ built by the Sister (G) of Diomedes, and that it took its Name from her, but that it was rebuilt by the Clazomenians, in the 3 ist. Olympical and that they gave it their Name If we believe Herodotus, they only laid the strong of the conduct \$\gamma\$ of Timesius They were expelled (H), their Dongs was provided, ted, and, properly speaking, the Tesans only built Abdera, when being upon the filling into the Hands of Harpagus, Cyrus's Lieutenant, they choice rather to bandon their Country, than to live under the Dominion of the Barbarians They all took Shipping, and went a to finish what had been only begun by Timesius Which occasion'd a Proverb not (1) very well understood by Erasmus I say nothing of the

11 c 168 & Strab 1 14 P

& Herod

y See bu

Article

m 443 to a Province already conquered As for those many Annalists who cast such a Blemish on the Duke of Aquitain, their Testimony cannot counterbalance the Reasons that may be alledged for his Justification, for they are a fort of Men who do but transcribe one another, and the first had what they said from a

Tradition, which owed its Original to the Artifices of the Cabal that fivoured Charles Martel That Cabal of the Cabil that theored Charles Martel. That Cabal had several Reasons to charge the contrary Party with keeping Intelligence with the Enemies of the Church and State. We do not find that Isidorus of Badajos, Schissian of Salamanca, Roderic of Toledo, and such like Spanish Writers, free from the Impressions of that Cabil, have accused Ender of hiving called over the Salazani into France. Now see what cilled over the Sarazine into France Now fee what it is to be born a Happy Man. I don't believe that Charles Mutel call dover those Insidels, and yet he I don't believe that should have been suspected of it rather than Eudes, feeing End was the first that was to be oppress, and Charl anight think that whilst the Saracens should deliver him from so Dreadful an Lnemy, he would

have time enough to get his Army ready to fight em, and that a Victory would very much shorten his way to the I hione. I here are good holds for the Malicious Interpreters of the Conduct of Great Men,

and yet Charles his not been suspected of keeping Intelligence with Abderame

(1) D d m git h contribute to that Victory | There with Charle Mital upon that Day, but others do express mous (a) De nde post decem anno, came o ilurd partul roumint , he is speaking of the sar zens, Agui aniam Gall æ provinciam quisti I ibiti uri in ressi I int, Carelus signid m cum I clone Aquitan e Princ pe ene discordiam i chat, qui tin en in unum | conqui-gentes contra cosdem \tauccinos pare constito dimicarum, nam criuentes Iran i sepercor recentas prungenta quinque m llia Sarracenorum intremenunt, el Ir meorum vero prite mille & qu'ngenti trutum ili ceciderunt, Lu lo quoquecum fuir luper cos irruens pare mo lo mul or neerficiens omnia devasta vit Regino does likewites mention the Reconciliation of Charles and Eudes He figs it was made before the Battel, and that afterwards they attacked the Saracens in concert Sigibers does to divide the Glory of that Dry between those two Chiefs, that he seems to illow Eudes no other Advantige than that of hiving forced their Camp, and destroyed the Remains of their Army Eudo quoque reconciliatus castra Saracenorum irrupit, & reliquias eorum contrit t Rodorick Archbishop of Toledo will afford us a good Proof, for he tays (p), that the grenteft Forces of Charles Martel confifted of Germans, Gotle, and Irench, who were left to Eudes after the Victory which the Saracens obtained near the Dordogne We must no torget the Letter written by Euder to Pope Gregory II wherein he gave him an Account of Maitanus Scotus, and Otho Frisingensis the Battel mention that Letter Anaft rfus Bibliothecar.us (q) does likewife mention it, and tis strange that he should afcribe all the Glory of thit Day to the Duke of Aquitain, without speaking one World of Charles Mnicl As for the Number of the Dead, 700 I houtand on the fide of the Saracens, and 1500 on the side of the French, his Authority is that Letter of Euder out of which he mentions a Particularity in immediate the Battel Letter of the Battel Eudes caused three Holy Spunges sent him by the Pope, out of the that served for the use of the Table, to be cut very smill, and made his Soldiers eat them Which proved to lucky to them, that none of those who eat of am was killed or wounded. That you

may understand that use of the property all to mind these Words of Martial, (r) Her water datur tergendes (r) Wart Spongea mensis, Utilis

Important 2

(F) And yet that the Modern Historians] I shall set down the Judicious Resection of the Historian who has been my chief Guide in this Article That Day, fays he (f), can never be too much taken notice of, and the Ancient Arnalists can never be Sufficiently blamed for moi, pag the Ancient Arnalists can never be sufficiently blamed for MO1, pag omitting all the Circumstances of so memorable an Astron 506 But on the other side, they, who lave some love for Truth, can hardly excuse some Modern (t) Authors, though they (t) He are Men of great Meris, to being so particular in the quotes in Description of the Battel Interspeak of it as if they had the Margen been present in all the Councils, and had seen all the Motions Pulling of hack discuss Thou describes and had seen all the Motions Pulling of both Armies They describe not only the Arms of the Au trench and Saraceus, but also the manner how Charles and and Abderame drew up their Troops They set down long C Harangues full of Things neither true nor proper They mention Abderame s Stratagems, the Desterity wherewe he Charles hindred them from taking effect, and they conclude with the description of the different Postures of the

Dead Bodies that were found in the Field of Battel, with-out for etting the Groans of those that were dying, and the Praises which Chailes and Ludes bestowed upon one ane-(G) The Sifter of Diomedes] No Reader can beheve what Moreri lays, without being periwaded that Abdora, built by the Icians, took the Name of Diomider, who reigned in it, and that Hirodotse gives us this Account of the Mitter But this is only a heap of I illities for iff What concerns Diomedes is a (" Sale

of I illitics I or iff What concerns Diomicles is a (" Sal I act of the Poetical Limes, but the abandoning of mai LxI of by its Inhibitants, and their Retreat into Ihrace, ereit where they built Abdera, is a I set of the Hilborical Plin.
I ime, which tails resent the 59th Olympiad Tis P 160 therefore a firange over the 1 south those two things in such a manner as to the 1 abulous Time attention of I tuth I have a mind to follow Ablow Hilborius s Account of the building of Ablore Verby the I ians, leave off speaking of Diomedis, who if ever there was my such Man had been dead many shows ages before Oi if you design to speak of that An-Dorice cient King of Thrace, give us notice that via air reproximation and Opinion different from that which concerns the Teians 2 When Hero losses mentions the build- (x) See

the Terans 2 When Hero lotus mentions the build- (x) See ing of that Town, he does not speak one word of Mr de Diomedis Lastly, It is not true that Abdera went by Spanheim the Name of Diomedes Movers should have faid, that Epist ad according to Solinus, the Sister of Diomedes built it, Laurent and gave it her Name From whence Salmasius (u) Begerum was in the right to infer, that Diomedes & Sister's Name was Abdera I here is a Medal in Goltzius, which ())Heiod represents the Head of a Woman with this Legend lib r (w) ABAHPAS KOPAS The most (x) I earned c 168 Antiquaties understand it of Diomedes's Sister, who

tounded Abdera (H) They were expelled Herodotus (y) fays fo in anigmat express Words, we despite the special of the next Remark a all light-Mistake of Pinido about this Subject In all appeir- heamis

ance the Printers only are the cause of this other non deel-Mistake, Il racibus ejectis, which is to be found in the se quo Learned Letter of the Baion de to confugir. Mr Beger They have put in ejectis and of mus, is Mr Beger

quis præ(I A Proverb not very well underflood by Erasmus] ter moHere's the Proverb, "Abdrea rand Triw a toirix, dum perAbdera the fine Colony of the Teians which signifies, gat esse
according to (2) Erasmus, If you wax me, I know vary molessus
well whither I shall retire Pinede, a Portugueze, who Erasm
was forced to leave his Country, to avoid Chil a
the Pursuits of the Inquisition, understands this Cent 4 (a, Pro- m 53

Hiftor I ongob a, ud Citcl ubi

tupi i

P 5,0

(Rodene HiflorArabum apud Citcl 16 p 529

(9) Apud itel Memoir de l Hist du Linguedoc P 5,1

exflitere

mion of who ascribe (K) the Foundation of that Town to Herpiles I rather Plining tion some things very singular, which have been transmitted to us concern-1 25 c 8 chuse to m The Pastures about that Town were so strong, that they a made Houses list c mad There was such a multitude of Frogs and Rats there B in the Time of Call ndo, y likelical there was fuch a multitude of Frogs and Rats there B in the Time of Call ndo, y likelical there was fuch a multitude of Academic into another Place of Aca King of Macedonia, that the Inhabitants were forced (L) to retire into another Place But they (M) returned soon after, or the Town was taken up by other Inhabitants (1, 2) and The Abderstance have been very much (N) cry ed down for their want of Wit and Judy- 100 renew ment, and yet the Town has produced many Great Men, such as Protageras, Dement analyce tus, Anararchy Historian Hecataeus, y the Poet Nicanetus, and several others who colfus were mantioned in the Catalogues of Illustrious Men Nothing can be more stronge Plurimi nutem thin Abderite

(s) Quo fignificaecurnon liæ inferantur. ut fecere eu, fed mper telliciter expertus loquor Stenhan de Urbib Epist

(e) Pag

(d) Salmil Ix-

Salmasi-

de

ollo-

(he Says

dorus

nedo and Ber-

7 220

begun to build Abdees, his Complaints would be very ill grounded I to Erafmus I shall not so much find fault for for his Explication of that Proverb, as for what he adds, That perhaps Cicero alluded to it in his Epistles to Acticus, he quotes two (b) Passages out of 'em, in which 'tis plain Cicero forces of thems or but to repuesent it as a Place where fpeaks of Abdera, only to represent it as a Place where things were managed foolishly, and without any Sense But if Erasmus, who made use of a perhaps, is notwithstanding lindle to Censure, what shall we say folet eve- of Moreri's Politive Affertion, without doubt Cicero nire, & alludes? What shall we say of it, when we come to dostus & know to what he refers that Allusion! He does not refer it to the Fact about which Erajmus gave a quels, it would be a flighter Fault, but to a certain Lustre which it is certain the Clazomenians heing expell if from Afia, gave to the City of Abdera, which mad it so famous, and occasioned the Greek Proverb, IINLABDERA I repeat it again, "Tis plain that Cicco mentions Abdera only to ridicule the Covernment of that Place 'Tis therefore a great I ault to tay , That without doubt he alludes to the Luftre, the Glory and Beauty of that Town But besides, it is not true that the Clarame-mans were the cruse of that pretended great Lustie, which occasion d the Proverb I own that according to Solinus, they rebuilt Aldera, and made it larger than it was before, but this is all that we read of em And if we confult Herodotus, we shall find that the Ibracians did not give 'em the time to build it ter all, is it not ceitain that Strato does expresly apply the Proverb to the Te m who for fear of being exposed to the Intolence of the Polium, tetried to Aldera? Is not the Name of the Icians comprehended in the Proverb . Befides I would have Moros to tell us mid 1xercit Plin
p 160
where he has tound, hit when the Christment come
to build that Fown in Ilman, buy hid been expelled
from Alia Herodotus and don't iperk one
(c) Apollodor
Bibl 1

The Proverb rather to the did vantage than to the
ge of Aldera Erafmus himself did not reject
plication of I ad anus, though not very glorious
that City Explication of I ad anus, though not very glorious (f) to that City Existence convenie prover um ubi quis
ACO ours fortunam tenuem, sedeum liberate conjunctam, antepon t THUIN'He'- amplis opibus, fed obnovies fervituti Cujus scutintia une 11 - non refragor, nam damnatus est Abderit num an & wies epa- icim pascua See Isaac Vossius upon (c) Pomponius

Mela (K) Who ascribe the Foundation of that Town to Herus has cules Salmafus proves only (d) by the Testimony rightly sh- of Izetzes, that the Foundation of Abdera was ascribed foru d, that to Hervulis He might have alledged a better Auinstead of thority, for Apollodorus (e) tells us, That Hercules haAbelveirs ving stollen the Mares of Diomedes, had notice given
is should be him, that the Bistones had taken up Arms, that thereAbelveir, upon he gave those Mares to the keeping of a Young Man called Abderus, whom he loved, and marched against the Bissones, that he killed part of 'em, and put the rest to sight, that he killed likewise Diomedes, but that at his return he found the Mares had torn Abderus in pieces, that he built a Town near the Apolloni- Sepulchre of that Young Man, and gave those Mares us) gave to Eurystheus to hanus By Lantinus says only, That to Hercu- the Town of the Was so called from (f) Abderus, les's Dar- Hercules's WHe does not say whether it was ling Pi-built by Method, or by the Young Darling This nedo

kelius say that Passage ought to be thus corrected, but they do not tell us that Salmasius had soid so before them The sist quotes Apollonius, and man not aware that it is a Fault of the Press, or of Memory in Salmasius, instead of Apollodorus. Philostratus might have been quoted. kelius

(a) Proverb in that Sense, but he adds, that such Retreats doc't prove always happy, and that he knows it by Extra Had he had no more Reason to complain, it entire, would determine the thing. The l'xtrass vicorum we have of it do only say, that he Name of the City Indices of Abdera is that of a Man who we eaten up by Docommentary. medis's Hoises Obleive (b) that His nur lecims clear- morant If to fay, That Abderus was one of Diomea. Servants for p'anus and that he was kill'd by Hercu'es Diomedem rem Promise Thraciae & equis quatuo con qui caine rumana v f vin z 1863 at tur cum Abdero famulo interfects. When europe Solmaficus for that we must not expect to find a great United the August Fibles. Here we she right (1) formity in the Ancient Fables. He is in the right () Apud on't, the Writers of the I ibulous I imes are full of Silmin Contradictions But perhaps it might be find that ub ful 14 Hig nus's Meaning is, that Hercules (conded by Abde- (1) H killed that Cruel King of The ree, who ted his Lin Tib rus, killed that (ruel King of There, who red his Lin I ib Horfes with Min's I less I venere (i) hid already, observed, that H₁ nus and Pr lostra is contridictione (i) Vige-nother. He might all have find that the latter he c, An does very much differ from Aporloson i for (i) he notate on five, that Diomedis gave up I derus to hi Mires, it sepulated that Horesles coming to rescue his I womite is Absoluted him half devoured and that to pun she Done a rus in the his world have to be a tree in his his (i) Marco Physica and and that the pun she has to be a tree in his his (i) Marco Physica and and and that the pun she has to be a tree in his his (ii) Marco Physica and and a she has to be a tree in his his (ii) Marco Physica and a she has to be a tree in his his (ii) Marco Physica and a she has to be a tree in his his (ii) Marco Physica and a she has to be a tree in his his (ii) Marco Physica and a she has to be a tree in his his (iii) his distribution of the history and his history and his history and his his history and his history and his history and history des, he caused him to be extensip by his (i) Marcs Philost a Philost at does not say, as Apollodorus, that Hercular tus built a Fown near the Sepulchie of his Friend, but (k) Phion the other ide, Apollogorus does not fry, is Prolo- Listrat in firatio, that Hercul i appointed some Crimes or I ker- Icon cises to honour the Memory of Abderus. I believe (1) Vigethere i but one (m) Author who find that Pring-nere (a) is clus was Abderus. Brother Some pretend to prove filly, but (n) by the Medils that the Alderitance were more I trum m willing to asserbe the Name of their Fown to those bis D for the Prince of the property. willing to ascribe the Name of their rown to Hercules Dur-cour | 1- 07 met 1/2

(I) To ret reinto another Place | suff n frys, I hat Gentile Coffanto to rmo left they should invide Mucdoner, fars that mide a Treaty with them and placed them on the Hercules Liontiers () mile sten (o) he been hight it found Ab How could a Prince who left ill Go comawe be deturated afried that the Inhabitant of one file I own, who est a fled from Frogs and Pars thould invide a whole (m) Pro Country against his Will Maner, who its likely nealem He ver knew that fuff n was critical d upon that account placed a has done all that was require to fice him from tuch pa i Phoa Centure, for he declares, Tha Coffinder is a red trum wery kindly the Abdentanes in Ma edonic They who pig 48 shall trust his Dictionary will not the ik of criticizing it Se I that Ancient Historian Moreri adds, that this kind-Spin nels of Caffander appeared in the Tian of the World 3650 heim, Lb. according to luiebius schronology Could any one that lupri reads this, believe that Euf bins has not one Word of (v) See that Action of Castander, and that he does not com- Calareapute the Times according to the Years of the World nus But to come to the main Thing, I is, that according Justin to Justin, the Abdericance were placed by Cassander on Valio the Frontiers of the Country, before he killed the rum of Sons of Alexander But according to (p) Calvilus he Mr (n) made an end of em in the Year of the World 3641 vius's Edi-And therefore Moreri's Chronology is as falle, as Cal-tion p , 33 fander's Kindnels is contrary to the only Historian (p) Moie, that he could follow

(M) They returned soon after, or, &c] What I ucian commonly relates concerning the Distemper of the Abderitan s, follow Cal happened under the Reign of Lysimachus, and conservitus's quently after they were plagued with I rogs for ic-Chronology cording to Justim(q), this last Adventure preceded the (q) Just Time wherein Lysimachus and Cassand a ssiumed the Tie 1 15 c 2 tle of King Towhich ladd, that under the Reign of the last King of Macedonia, the City of Abdera was in a pretty flourishing condition The (r) Prator Lucius Horeigns plundered it, but he was blamed for it by the last their labors.

their Liberty
(N) The Abderitanes have been very much cried down | We have already feen how Giver handles em

m Pom-

Melani (z) Hip-

pocia 13 de morb

(1) Ex ilfecturucundifi-

mo qui

ipforum febribus

(1) In the

1 Book De Nitura Deorum

(a) Chil 4 centur 6 n 27

(d) (icero de

quad P 16

See also

Hoiman

voce Ab-

acquirit eundo Virgil Æn 14

dera (e) Mo-bilitate Viget virelque

a Lucian than the Distemper (0) which raged for some Months in Abdera, in the Time of a LyaQuomodo His machine It was a Fever that went off in Seven Days by a Crisis, but it so disordered the Imagination of those that were sick of it, that it turn'd them into Actors. They were only for reciting some Pieces of a Tragedy, especially of Europide's Andromeda, as if they had been on the Stage. So that the Streets were full of Pale and Lean Actors, who made Tragical Exclamations Which lasted till the next Winter that proconferbenda, mitio Actors, who made I ragical Exclamations Which laited till the next Winter that pro-flus Be-gerus, His (P) gives a very Wrong Account of the Matter. M. & Beger, who published his Book was Conjectures

Berlin, in in his Letters to Atticus He is not more obliging 4to in the in (f) another Book, wherein having mentioned and Opinion which he thinks to be ridiculous, he adds, (f) Cicero de Natur

Deor 1 1

(t) Juven

Opinion which he times to be intended, he adds, he

Deor I i
(1) Juven

Thick Air, and in a Country of Fools (1)

Cujus prudentia monstrat

Summos posse vivos & magna exempla daturos,

Vervicum in patria crassoque sub aere nasci

Martial did not entertain a much better Opinion of the Abderitanes, when he said (u),

Si patiens fortisque tibi, durusque videtur,

Abderitana pestora plebu habes

Vigenere (w) is grossy mistaken about this Passage, he thinks those Words are addrest to the Criminal, who represented on the Stage the Astron of Mutius Sievola, by putting his Hand into the Fire, but they are spoken to those who should be such Lools as to take that for an Act of Construcy, since that Criminal did it only to keep himself from being burnt alive

Nam (x) cum dicatur tunica pras nte molesta Uri manum, plus ist dicere, non facio Isaac Vossius who was tometimes tomewhat singular

in his I houghts, made an Apology of a new turn for the Abdericanes He(y) owns that many of 'em were lorn, or became mid, but he pretends 'twas not a fign of Stupidity, fince Madness does not feize fign of Stupidity, fince Madnets does not ferre Blockheads and Stupid Men, but frequently fulls upon the greatest Wits. As to the Passage of Hippocrates (21), who mentions many Abderitanes, whole Fever had been attended with Raving, Vossius pretends 'twas not that which occasion'd the Proverb against that Fown, but rather the sweet Passion which (a) inceceded this I ever. They became extreamly fond of Verses and Musick, and acted the Comedians in the Streets. Such a Madnets as this fave he does fuccedere of Vertes and Munck, and acted the Comedians in the Streets. Such a Madneis as this, fays he, does Lucianus, not fall upon Stupid and Phlegmatick People. Lam Scriptode conferibends.

Historia II Vossius Hart and the Confequences of a level that happened but the Confequences out of Irian is a single Fact once What he quotes out of Irian is a lingle Fret on which such Provent's can the grounded Is fall observe by the by, that Erasmus did not rightly apprehend Givero's (b) Meaning, too it must be inferred from the Words of that Roman, not that the Inhabitants of Abdera were stupid, but that their Wandring Lancies made em tall into Incredible Paradoxes Abderitanis natura peculiarem fuisse mentis suporem indicat M sull in libris de Natura Deorum, ire Erasmus's (c) Words Some very Learned (d) Men quote them as the very Words of Cicco So true it is that the Collections of Men of Letters are somewhat like the Collections of Men of Letters are somewhat like

(c) Fame, they increase as they remove from one

Place into another. They who pretend that the

Word aldingering, which is proverbilly used in

Tatian's Discourse against the Gracians, signifies a

Teller of Idle Stories, don't confirm the Stupidity

charged upon the Abderitants. People are not imposed upon by I ools and Blockheads. Not to say that

Tatian applies that Word to the Doctrine of Democri
tas, who certainly was no Fool

(a) The Diffemper which raged for some Months] I weren, who has described its Symptoms, pretends to have found out the Cause of it Archelaus, lays he, a good Player, had asted Euripides & Andromeda before the Addresses in a very Hot Symptom. Lloyd and a good Player, had acted Euripear's Antonidas before the Abderitanes, in a very Hot Summer, many came out of the Stage with a Fever, and having their Imagination throughly affected with the Tragedy, the Ravings caused by the Fever represented nothing to them but Andremeda, Perseus, Medusa, Ore and so throughly excited in them the Idea's of those Objects, and of the Players above had when they fare the Players and they had a player the Players and the Players and they had a player the and of the Pleasure they had when they saw the Play acted, that they could not forbear reciting and acting in imitation of Archelaus I believe that the sirstwho plaid such a Comical Part in the Streets, when their

continued Fever was over, spoiled many others that were on the mending hand. Things were then disposed for the Progress of that Contagion. The Mind is subject to Epidemical Distempers as well as the Body, 'tis but beginning under Favourable Auspices, and when Matters are well prepared. Let an fortibus fact multiple and the progressions of the multiple states and the progressions of the progressions. Herefiarch, or a Fanatick start up at such a same, knowing how to use their Contagious Imaginations, and Vehement Passions, they'll insatuate a whole Country in a little time, or at least a great many People In other Places, or at other Times they could not get three Disciples Call to mind (f) those Virgins of Miletus, who were for some time io weary of the World, that they could not be cured of the Fancy of killing themseves, but by threatning to expose those stark naked to the publick View, that should (h) The make away with rhemselves That very Remedy Common shews that their Passion was only a Distemper of the Muxim of Mind, wherein the Understanding had no share sheep some such Thing was seen (g) at Lyons towards the sophers, end of the XVia Century I he difference there is Sol & hobetween those Distempers, and the Plague, or Smallmogene, is, that the latter are infinitely more frequent I could willingly believe that the Ravage which the Player Achilaus and (b) the Sun made in the Minds of the Abderitanes, is rather a sign of Vivacity than of the intermediate of the Abderitanes, is rather a sign of Weakness, tor Case, in a which I refer my self to those who have observed what fort of Men are most affected with the Representation of a Play (1) Quos (terrores, or errores) auxwhat fort of Men are most affected with the Representation of a Play (1) Quos (terrores, or errores) auxerunt Po ta, frequens enim consessus theatri in quo sunt mulicrcula & pueri movetur audiens tam grande cai- (6) Cicer

Adsum atque advenio Acheronte vix via alta atque

Per speluncas saxus structas asperis, pendentibus,

Maximis, ubi rigida constat crassacaligo inferum (k) Hi has
(P) Moreii (k) gives a very Wrong Account of the Mat-committed 'Is not true that the Abderstanes died on the many other Stage, nor that the Proverb, Abdertica mens, was Faults occusioned by the Distemper they were then affected with Moreri would find it very hard to prove that there was such a Proveib It were not enough for him to maintain that the Abderitanes were common-ly look dupon as I sool he should make it appear that these very Words, Abderitan mens, were made use of to denote the General Opinion the Words enter-tuned of them, but 'tis certain Erasmus does not quote any one Author that used those Words Bur I will not insist upon that Incident, now Lam will no will not infift upon that Incident, nay, I am willing to give up as talle the following Reflection viz That a Thing of fo short a duration as that Distumper of the Abderitanes was, which his been only mentioned by Lucian, who did it only to form the Exordium of a Differtation, luch a Fact, I fay, does not feem proper to occasion Proverb, whereby a whole People are defamed for ever I or if it be faid, (1) Tre that the Sero sapiums Phryges, might have proceeded certain from one single Fault of the Phrygians, I can shew a that the great difference, since it is certain that as soon as the Proverbs thing was made a Proverb, it was not meant of the which rePhrygians more than of any other Nation Whereas flest upon
the Reproaches cast upon the Abderitanes, concerned Normanthem literally, and at all times, just as (1) those that dy and
are cast upon the Normans and Gascons concern them, Gascony,
in a most proper Sense But once more I am wil- aregrandling to call this a meer Cavil, and am contented ed upon with this Stirking Blow Merer's Proverb, Abdere-lasting and tica mens, was only designed to charge the Abderi-habitual tanes with great Foolihness, but the Distemper Faults, mentioned by Lucian was not Foolihness, it was which pass only a Disordered Imagination, and a fort of Mad-from one only a Disordered Imagination, and a fort of Mad-from one ness which falls rather upon Men of great Wit, than Generation upon Fools and Blockheads Moreri is therefore to to another blame for saying, that his Proverb was grounded on the Fury mentioned by Lucian Though I name (m) In the Lucian, I am not ignorant that Moreri has only quoted Dutch E-Galius Rhodiginus, as (m) he has been already censulation of red for it. He had that Quotation from Charles Ste-his Distination. He and a great many others have answered, nary and

Tufcul 1

and

a (2) Medal of the Abderstanes, which he thought to have beer Stamp dent of that troublesome Distemper, changed his Mind when he read the for a Montanian written to him a on that Subject, which contains several things relating and Eze to the City of Abdera. I shall mention some of 'em in the last Remark There was a chiefe spanhekind of a Ceremony practifed in that Town on certain Days, which might be call'd in spanhe-mio It was without doubt an Act of Religion I think Ovid is print the only Author that mentions it 'Tis one β of the Imprecations wherewith he loads began

The Control of the Ceremony I shall say in another place γ , That there was a γ in the Temple of γ and γ feweral Apostles, to have followed St Simon and St Jude into Persia, and to have been and Histomade by themselve First Bishop of Babylon. The Work that goes under his Name, is di-riorapher vided into To Books, and Entituled, Historia certaminis Apostolici. Welfgang I will be to the Imfound the Manufacipt in a Cavern of Carinthia, and though he was a I cained Man, he for I careful fuffered himself to be so much imposed upon by that fabulous Writer, that he went about the formal in the same credit to the Inscription of that Manufacipit in the same credit to the Inscription of that Manufacipit in the same credit to the Inscription of that Manufacipit is the same credit to the Inscription of that Manufacipit is the same credit to the Inscription of that Manufacipit is the same credit to the Inscription of that Manufacipit is the same credit to the Inscription of that Manufacipit is the same credit to the Inscription of that Manufacipit is the same credit to the Inscription of that Manufacipit is the same credit to the Inscription of the same credit to the same credit to the Inscription of the same credit to the Inscription of the same credit to the same cred to publish it as an Important Piece He gave credit to the Inscription of that Manuscript, 1 the D diimporting that Abdies, made Bishop of Babylon by the Apostles themselves, had writ in the History of their Lives, and that it was Translated into Greak aby Eutropius, the Lives, and that it was Translated into Greak aby Eutropius, the Lives and that it was Translated into Greak aby Eutropius, the Lives and that it was Translated into Greak aby Eutropius, the Lives are the New York and th Hebrew this Hittory of their Lives, and that it was frammated into Oil K v by Europhis, and into Latin by Africanus He published it at Basil ζ, in the Year 1551, with some other Lives of the Saints It was since reprinted several (22) times in several price of places Lawrence de la Barre inserted it in his History of the Fathers it Pars n in 1582 Julius Λ Tis not Pope Gelasius, as Morers would have it, but Pope θ Per IV who rejected the fricanus work of our Abdias as an Apocryphal Piece Several Writers both (atholick and Prote-Lutropius Andrews as Imposture. The latter pietend to have (R) under the control of the series of t stant have acknowledged that 'tis an Imposture The letter pretend to have (R) under was a D/ ceived the others But they won't (S) grant it

and answer every day the Hopes which that Italian Author conceived, when he resolved to quote no Author concerved, when he reloved to quote ho Body He hoped to be quoted by others, which they would not have done, if he had put in the Maigins of his Book the Names of the Aucient Authors whom he Transcribed

(Q) On a Medal of the Abderitanes] It represents to a flar our fide and on the other

fents a Giiffin on the one fide, and on the other, a Man's Head without a Beard, Crowned with Lawrel, with their Words, ΕΠΙΔΙΟΣ ΛΑΙΟΥ Mr Beger wis of Opinion, that this Medal Confectated to Apollo, under the Title of Mischievous Jupiter, Sub fove sinistro, (the same as sub Vejove at Rome) was de-figned to denote the over-hot influences of the Sun, that had occasion'd the Imperations for which the Abderitanes were Detamed the Which, notwithst and ing, made'em good Detamed the Which, notwithst and ing, made'em good Detamed The Bason of Southern under the Line The Bason of Southern under the Line to Governor the Symbol of Teios, is it appears aving been the Symbol of Teios, is it appears of Abdera, a Colony of the Teians, should have Stamp'd the same Symbol on their Publick Monuments. It was the constant prastice of the Colonies

It was the constant practice of the Colonies with Respect to their Metropolis The Lxample of Syracusa and Corfou, whose Arms were a Pegasus, in imitation of Corinth, is a Proof of it As for the Head Crowned with Lawrel, it represents Abdenus, Herculer's Darling, or (o) Tisamenes the Clazomenian, who was worship'd as a Hero by the Tisams settled in (0) So Mr heim calls him whom who was worship'd as a Hero by the Trians settled in Abdera Isaac Vossius (p) understands by the Inscription of that Medal, Jupiter Frumentarius, as if (evs. a...) was the same thing with (evs. emig, m), and he grounds his Explication upon the Feithlity of the Soil that surrounded the Town of Abdera, and therefore the Triballi being reduced to a great Scarcity socked the there according to (a) Produces. Tiung G (p)If Vof-Malam 5 Diod ty flocked thither, according to (q) Diodorus Siculus, it being the most fruitful Ground that could be found M de Spanheim does not deny that, and he mentions another Passage of Diodorus (r) Siculus, wherein (r) Id lib Abders is reckon d to be one of the most Potent Towns that were then in Thrace He mentions like-

de Span-

Herodo-

fius in

Sicul lib

(s) See the Letters writ-

Pomp

13 P 194 wise another assessment in Invates with another assessment of a Letter assessment of the Hippocrates, which we could be a supposed by the modern as no objective Theorem with a supposed by the meaning of the Medal Before I make an end of this Remark, I must be a supposed by the meaning of the Medal Before I make an end of this Remark, I must be supposed by the meaning of the meaning of the Medal Before I make an end of this Remark, I must be supposed by the meaning of the meaning of the Medal Before I make an end of this Remark, I must be supposed by the meaning of the meaning of the Medal Before I make an end of this Remark, I must be supposed by the meaning of the meaning

ters written on both
fides upon
that Ocean
fion, among
thing of
Hippocriters

Account

The great concern they express
for the Health of Democritus, their Itellow-Citizen,
Hippocriters

Medal Before I make an end of this Remark, I muit
observe, I muit
observe, that it would be a very wrong thing to take
for an instance of little Wit, what past (s) between
the Inhabitants of Abders and Hippocrates on Demoritur's Account The great concern they express
for the Health of Democritus, their Itellow-Citizen,
Hippocriters

Add of this Remark, I muit
observe, I muit
o

be able to judge foundly of him. But that fort of Men are very fearce at all Times, and in all Places. They are as fearce, and perhaps more than Honest (r) Rui. Men, who in Juvenal's Opinion () do hardly equal the number of the Mouths of the Nile.

(QQ) Keprinted leveral times J M1 du Pin, who metus vix mentions the Editions of 1557, 1560, and 1571 effects and besides, an Edition of Bassil, in the (u) Year 1532 and one of Farss, in 1583, has forgot the first, which deserved most to be mentioned. I have not by me time per his Reblatheaue of the Paris Edition, and the second to, just his Bibliotheque of the Paris Edition, and therefore ti, jut I dare not affirm, that he takes notice of the pie tended Edition of Bafil in 15,2 Now because he til Nili tended Edition of Basil in 15,2 Now because he mentions but one Paris Edition, which is that of such Sat 1583, the Reader might very well think that the 1, v 36 others mention d by him are not of Paris And yet (u) So I it is certain, that Abdias was published there in the find it in Yen 1560, in 8vo with the Preface of a Doctor of the Amsorbonne, call'd John Faber The Abbreviator of section, in 8vo 'Tis fallely faid in Magirus's Eponymologium, t 1 p 18 that this Work was Printed the first time at Paris, in 1551

(R) To have undeceived the others] Consult Rivertus (w), Chap 6 of the 1st Book of his Criticu Sa (w) Rivet cer, where having observed the Prepossession of La-Open to cer, where having observed the Prepossession of La-Opel to zim, and the Authority which Hardingus and Bellarmin Pag 1076 bestowed upon our Abdius, he adds, Ejus nugas Comendacia non est quod operosius persequamur, quia jam oculationibus Pontificiis ita patent LX NOS IRORUM ANIMADVERSIONIBUS, ut cos tam putia commenti pudeat He quotes Baionius, Molanus, Possevin, and even Bellarmin who thought better of it lince, he quotes them. I say, as acknowledging the Impo-

he quotes them, I say, as acknowledging the Impo-flure of that History of the Apostles

(S) They won't grant it] I ather sabbe(x) does strange-ly inveigh against Rivetes, by Reason of the Passage
I have just now mention d. He may be in the right, (x) Phil I have just now mentional. He may be in the right, (x) Phil when he fays, the Catholicks found out the Impo-Labbe, stune, before the Protestants had given 'em any in-Differt de sight into the Matter; but he is very much to blame Script Ecfor his sharp and injurious Words; for thus he clei to i speaks Hajce quisquiliae ab otioso fabulatore, qui merito pag

After all, there would be no great Glo- upleu/Ab-1y dis 1y E Apud tain'd of Democritus They took him to be a lool, upontain'd of Democritus They took him to be a Iool, but he feem'd to Hippocrates to be Wifer than they I his fignifies nothing, I am fure that ill the Cities of Greece would have judged of Democritus as his Countrymen did People vould have now-a-divs the fame Opinion of a Philosopher, who should laugh at every thing, who should fay, That the Air is full of Images, who should Study the Singing of Birds, who should that up himself in Sepulchers, & de Script And none but the Wits of the First Rank, who keep themselves at a great distance from Prejudices, would be able to judge foundly of him. But that for of

p 200 \$ Lih. 6 p m 83 Cave pher P 72

us Panvıment p m 754 And in

of Tient place cle Hebedjefu

Genef chip 4

a See Vos- ry in it; for that Cheat has been so imprudent as to quote a Hegesippas, who Flourish'd flus, de 130 Years, or thereabouts, after our Saviour's Ascension He likewise & mentions a Disciple of the Apostles, call'd Crathon, who, as he says, wrote a History in Ten Books, of all the Actions and Sufferings of St. Jude in Persa, for the space of Thirteen Years, which History, as he goes on, was Translated into Latin, by Africanus the Historiographer That Africanus can be no other than Julius Africanus, who died about y the Year 230

A B D I S S I (T), Patriarch of Musal in Assyria beyond Euphrates, came to Rome in bestem in the Year 1562, and having paid his Homage to Pius IV received the Pallium from him Onuphri- The Council of Trent being then met, the Cardinal da Mula, Protector of the Eastern In Christians, acquainted that Assembly with it His Letters were read in the XXII Sef-They imported that the People under the Jurisdiction of that Patriarch had been IV in Su- instructed in the Christian Faith, by the Apostles St Thomas and St Thaddeus, and by rius Com- one of their Disciples call'd Mark, that their Belief was altogether the same with that of the Church of Rome, that they had the same Sacraments and the same Ceremonies 5 that they had still some Books written from the time of the Apostles, that that Passiar-Sponda- chate reaches into the very Heart of the Indies, and comprehends many Nations, some nus, Con- of which are subject to the Turksh Emperor, others to the Sophs of Persia, and others to tin An the King of Portugal The Portugueze Ambassador protested immediately, That the Eastern Bishops, under the Domination of the King his Master, acknowledged no Patri-Afterwards Abdiff's Confession of Faith & was read, bearing date the 7th of March, 1562 wherein he promised to observe and teach his Inferiors a persect and perpetual Conformity of Opinions with the Church of Rome Lastly, they read the Letters he Wist to the Council, to excuse himself (U) for not going thither, and to beseech the Fathers to send him their Decrees, which he promised should be punctually observed All those things had been read already in a Congregation, without exciting any one's Reflections, but the Protestation of the Portuguese Ambassador gave occasion to take notice of the Absurdities of that Account Some begun to grumble, the Portugueze Bi-* H ft of shops were ready to speak out, when the Promoter diverted the thing in the Name of the Council the Legites Thus Fra Paolo e relates the Matter I shall examine this in ζ another

A B F L, Second Son of Adam and Eve, was a Shepherd He offered to God the First born of his Sheepfold, at the same time that his Brother Cain offered some Fruits of the Earth God was pleased with Abels Offering, but not with Cain's, which vexed the latter to such a degree, that he rose up against his Brother and kill d him. This is all the Account & Moles gives of it But if I would enlarge on all the things which the Curiosity of Human Minds his blought forth upon that Subject, I should want no Matter I shall be fure not to launch into such a Deduction, nor to give any guess about Abel's

gure Pfeudo Abdias dicitur, confictas interpolatafue nullius fider arque authoritatis effe apud eruditos docuerunt jampridem Catholici Fractatores , Sixtus Senensis, Joannes Missilius, Joannes Molanus, Cardin Baronius, Possevinus, Salmero, Miraus, alique, ut filcam Fossium, Cocum, Ri-vetum, jimilesque Heterodoxos Criticos, in alicnis ab Ec-clesis Catholica cassis militantes, atque ex Catholicorum duntaxat | criptis & oli | ervationibis | suffarinatos Min-titus enim pro more Andreas Rivetus, qui libri 1 cap 6 effutire aufus est, oculatiores Pontificios ex suoi um, hoc est, Hareticorum hominum animadversion bus edottos, nugus (x1) Fpo- tidi commenti pudeat Sed, amabo, que Calvini catulus in inol boc commentum subodoratio est aute Histolium, Molanum, Sixtum, ipsumque ades Paulum IV Romanum Pontificem qui inter scripta i se damnata resient? I believe this Book was condemned again at Rome, since the Death of Paul IV for I don't think that Claudius Espencaus Hist Col- means the Condemnation made by that Pope, when leg Navar he lays, Qualiscunque autor sit Abdias, superiore certe pag 710 quam hat scriberemus anno a Romanu Inquistroribus pro(z) Pan- scriptus est Those Words are in the 5th Chapter of vin in vi- the 5th Book de Continentia The Continuator of Magirus (xx) is in the wrong, to conclude from thence that the Year meant in that Passage is 1568, for that

(a) Thuthat the Year meant in that Passage is 1568, for that an Histor

1 32 Peter Paul Virgerius, a Protestant Writer, who died
(b) Aub in 1564, exclaimed against the Imposture of our AbMiraus,
Politiae (T) A B D I S S I] Onuphrius Panvinius (2) calls
Ficient 2 him Abdysu, which, says he, signifies Servus Jesus
c 5 pag Surius and Spondanus give him the same Name Thuanus (a) calls him Abssius, and adds, that he was the
(c) Thuanous (a) calls him Abssius, and adds, that he was the
(c) Thuanous Of John de Domo Marcia, of the Town of Gezina
nus calls upon the Tigria I confess, I don't well understand
him Salaha, Spongive no Translation of those Two Words that can
danus, Suplease me, nor approve that of Morers, who renders
lace See em, Mark's House Aubstrus Miraus (b) calls the PatheRemark triarch we speak of Abdiess, and says, That he was
(A) in the a Monk of the Order of St Pachemus, that he succeeded the Patriarch Simon Sulacha (c), a Monk of the
same Order, who came to submit to Pope Julius III
that he was a Man of an Admirable Learning, that that he was a Man of an Admirable Learning, that

he understood many Languages, and was extraoidinarily well Veried in the Holy Scriptures 1/buanus's Memoirs imported, that he understood the Chalnus's Memoirs imported, that he understood the Chaldee, the Arabick, and Syriack, and gave pertinent Answers to the Questions proposed to him Panvisnius, Surius and Spondanus affirm the same thing with more Circumstances. He says in his Consession of I aith, as it is set down by them, That he had been a Monk of St. Antony, in the Monastery of St. Rochas and St. John, Two Brothers. He had very much Propagated the Roman Faith, if we may believe the berius Miraeus, but his Successors took no Care to be the surface of the surface bertus Miraus, but his Successors took no Care to keep it up, to that Leonard Abel, Bishop of Siden, the Pope's Nuncio in those Parts, in the Year 1583, found that the Patriarch Donha Simon, who was the Second fince Abdiefu, had retired towards the Borders of Persia. The Pope's Affairs were not in a bet-

ders of Persia The Pope's Affairs were not in a better Condition, when Peter Strozza, Secretary to Paul V Published at Rome and at Cologne, in 1617, his Disputation, De Chaldworum dogmatibus (d) (d)

(U) To excuse himself for not going thither.] This two sheets that Moreri is very much mistaken, when he pringly, That Abdissi affished at the Council of Trent, and presented his Consession of Faith in the XXII Session. Authorius Mirans committed the same Fault, qui & Tridentino Concilio interfuit, says he (e), speaking of his (e) Ubi Abdissu. That which is more surprizing, is, That supra, pay Moreri quotes Thusmus and Spondanus, though the first 217 iays not one word of that Patriarch's pretended Journey to the Council, and though the Second expressy ney to the Council, and though the Second expressy fays, That they read the Letters wherein Abdysu Excused himself for not coming to Trent I shall occasionally observe a Fault, which must needs have crept into Thuanus's History He says (f that Patriarch (f) The came, Ad possession limina Pontificem Salutaturus, at an lib 3 ab eo confirmatus partem de corpere Santis Petri acciperes pag 64c. Any one, that reads those Words, would think that col 2 ed he came to ask an Arm, or some other Piece of St Francoi Peter's Body; for to come to Rome, in order to carry 1625 away fuch Presents, is a thing very acceptable to that Court But I am persuaded that instead of person, Court But I am perfuaded that inwead of print thould be pallium, as we read in Spendamus, who, that being excepted, uses the same Expression with

()) See Launoi,

Cittic Pag 2

(X) 18hw

Ashenhen he was kill'il Inisampossible to have any Certainty whout it, Both because sa, not known how long (W) the State of Innocence lasted ; and because its not known by (X) how many Years Abel was younger than Com, nor in what (7) Year of the World he was killed by his Brother. I shall forbear making any Conjectures about this Question, viz. Whether he (Z) died in Celibiay, or about the Quarrel which Cun pick'd

(g) Vide Pererium in Genefim, 1 6 quest 1

(W) How long the State of Innocence lafted] Authors byery much differ in this point Some will have do very much differ in this point Some will have it. That down finded the very Day wherein (g) he was Greated, and that he stand not above Six, Seven the Terrestrial Paradile Others or Ten Hours in the Terrestrial Paradite fay he was there Six, Eight or Ten Days, and others, 34 Years Most of 'em ground their Opinion upon some Relations which they fancy between Adam and Christ They, for instance, who affirm that Adam dwelt; 40 Days, or 34 Years, in the Terrestrial Paradise-alledge for their Reason, that Christ I asked Forty Days, or (b) that he lived 34 Years upon Larth '(3) Vide Corpel à It were needless to acquaint Men of Sense, that this

Corpel 2 It were needless to acquaint Men of Sense, that this Lapide in fort of Arguments prove nothing. One may raise Genef c some Objections against those who pretend that the State of Innocence lasted but few Hours, but stronger Objections may be raised against those who say it lasted some Weeks or some Years I or, whitever the (1) August 19 Words of Moses, That Adam knew not his Wife till de Genesia he was turn'd out of the Terrestrial Paradise Now addit c 4 why should he have put off so long the Consumption. ad lit c 4 why shou'd he have put off so long the Consumma-(k) Potest tion of his Marriage? Had he not received the Nupetiam dici tial Benediction from the Mouth of his Cientoi? quia non- Had he not his Orders drawn up and notified in due dum Deus Form to increase, to multiph and to till the Earth? justerat ut The best Reason that can be alledged, why the Conconveni- immation of his Marriage was not made till rent cur his Fall, is, that the Woman was tempted and feduenim non ced almost assoon as she was Formed Thus St Auguad hanc fin(1) resolves that Difficulty; Mox creata muliere an-rem divi- tequam convenirent satta est illa transgressio. The other Reason he alledges, viz (k) That Adam was to wait for an Order from God, is altogether false, for as I have already said, That Order had been authenticalna expe-ctaretur auctoritas, ubi • ly notified ras, ubi • ly notified If it could be proved once, that the nulla con-Innocence of the First Man Justed many Days, it cupifcen- would make the Opinion of those all nost indubitable, who fay, That had it not been for the I orbidden Fruit, tia.tanquam fti- Adam and Eve would have kept their Virginity formulis, inphedientia carnis

it be, we cannot tell certainly at what Age they beurgebat

gun to beget Children

I shall confute in (1) anothey beget the they bethey be they begun to beget (hidren 1 indi) contute in (1) anoid ibid ther place the idle Funcies of those, who find, That
(1) In the Cain was not conceived till a long time after Adam's
Ait Lve Fall, whether it be, that his Father thought fit to a
bottain many Years from the Pleasures of Mairingo
out of Penance, or whether he applied himself to a Id shid (1) In the

(m) Rabdifferent Woman from Eve bini & ex (b) By how many Tears Abel was younger than hu eis Calvi-worker] The Narrative of Moss seems clearly to nus pupove, That Can and Abel were not Twins, yet tantexeo-one of the most judicious (m) Interpreters of the dem con-scripture believed with some Rabbins, that they ceptu E-were Suppose this was granted him, all the unvanipepe-certainty would not vanish away, since we don't the heavy rescale in what Year Can have Bore But rtile geknow precisely in what Year Can was Born mellos once more, 'tis not at ill likely, that Abel should Cain & have been his Twin Brother, an I there is no certain-Abel Corty, that he was Born a Year after Cain However, nel à La- it must be acknowledgd, that 'tis very probable idein Gc- Cain was Born the First Year of the World, and es e 4 v Abel the next Year The Revelation of Methodius is an Apocryphil Piece, and a meer Chimæra It has been faid (n), That whilft he was a Prifoner for the Christian Faith, it was revealed to him, That Adam and Eve went out of the Terrestrial Paradile, withthor Hift Scholaft out having known one another, that they remained in the same State for the space of 15 Years, being in Hist lıbrı Ge-

noi c 25 entirely taken up with Imenting their Fall, that apud pewhen that time was expired, they begot a Son and rerium in a Daughter all at once, or Cain and Calmana, that Genef c afterwards they lived again in Continence for the fame space of 15 Yen, and then they begot a Son and a Daughter, viz Ab I and Delbora, that Abel was Chevreau, kill'd by Cain in the 13 oth Year of Adam, which History of thew Adam and Fig. into an Affliction that lasted the World, a Hundred Yens, and then they begot Seth. The table of the Islands will lave it (p), (p) Apud That Adam bewailed the salies of Teus near Hebron, if p 190 without any (112) Copulation with his Wife,

nei c 25

which perhaps might have lasted loriger, had not ar Angel comminded him in God's Name to come near Eve, fince the M flur was not willing to descend from Care These are meer Chimera's Such a long Mouining had been very unfeafonable at that time. On the contrary, it was requisite that Ad m and Fve should quickly ally their Grief by repairing the Brench, so that its probable, they soon comforted themselves by the mutual Hopes of getting another Son in the (pp) c us room of him who had been killed by C n No-ciap 4

verthelds one could fence believe how much that 25 pretended long Separation of Alam and Lue from ('5r Au-Bed his been preached up I shall speak of it in the gustin af-Article of Lamich

(1) In what Year of the World he wee k ld | Most Adim Interpreters think it probable, that this Murder was n' it was committed in the same Year that Seth was Born, that or h) fur duy is, in the 130th year of Alim, I say, they think it I ve, accorpiobable when they confidence (pp), that Eve calling a diam to the Son of whom she was delivered, by the Name of Sop pure that Research (1) An Sith, give this Reifon for it, For God Fath appointed (1) Aume another Seed instead of Abel, whom Cain slew But gust de it must be acknowledged that this Argument will civit Der, rather prove, I hat Seeh was the first Son that Evel 15 c 15 had after Abel's Death, than that his Death was soon (4) I is attended with the Birth of Seth St Augustin will Scripture not so much as grant that Seth was the lift-born of manious all the Children whom Adam and Eve got after A-out, or Ofbel's Murder He understands the Words of E 1, 1 ng of not of a Compensation of a Son, but of a Compensation of the Seth was the Law Beach of the Seth was local to the Seth was fation of Virtue he means, that Seth was look dup- Bro her on as a Man who should succeed to Abel's Piety and Int e .. Holinels Potuit (q) Adam divinitus admonitus dicere fie latier poster quam Seth nut is est, fullitivit enim mili Deus Sali in temen aliud pio Abel, quando talis erat futurus qui Sir si impleret esus (r) sin sitatem 'I is ceitiin, thit this o cor whole Mitter issoids nothing but Conjectures, and is the that if we were allowed the natural Liberty of make Cam tot ing Reflections on the bove-mention d Words of nothing to Eve, we should think Avel's Muider happen d a long Kept Tier time before For here is what the Light of Reason tut in leads us to Cain and Abel made their Offerings to length of God, issoon as the Huvest of the one, and the time, and Sheepfold of the other enabled them to do it. They after he perceived the very first time (s) they did it, that God I ad re timade some Difference between their Gifts Cam's rated | vitherefore kill d him before the Age of 60, for it was in 6 3 in the 50th Year of the World, according to Enfette crowns us, that Adam affign d to his I wo Sons the course of (t) Life which they were to follow He did not think what I of it too late, fay the Interpreters, Ince in those days shall men is Infancy lasted proportionably to one's Life on below
Let it be so, I will not dispute it, But if Gain and out of the
Abel were not able before the Age of 50, to Plow In un of
the Ground and to Keep Sheep, they must have been Jerualent
able to do it when they attained to that Age Which and I urebeing lud down, can my thing be more natural than chius s to believe, that they made then Offerings Iwo or Annals Three Ye us after at the farthest, and that in the (1) (une like interval, at the farthest, the Invious and Jee used Rep lous Cain got himfelf rid of Abel - Can any thing be Heb 1 more unlikely than to fay, as 'its commonly done, and the Two Brothers began to exercise their (al-(u) Saint lings in the 50th Year of the World, That they Romu ild, made their Offerings in the 100th Year, and that Abrega (ain kill'd Abel in the 130th Year? Neither Reason (hours and Servery require that we should simpose (Ovidinor the Scripture require that we should suppose (Ovidi-(ain kept his Refentment to long concealed within us Wetam his Breaft (t) A very Judicious (u) Author places lib 2 V 1, the Birth of Seth about a Hundred Years after such 5 (3) 54 leentirely taken up with limenting their Fall, that Death Some Authors (w) place that Death in the rome, or Year of the World 102, but the Cloud of the Com- Bill, or mentators is for the Year 13c, which they take to Ambroide be the same with the 129th Year of 1 d. I might apud Conquote for this Opinion Capitan, Ionuel, Pererina, Connel a I incluse a I spide, Salian, and many other Interpreters, pide in whose Works may be compared to the Children of Gen. c. 4

one and the same Family, (x) Factes non omnibus una,

N caro rfa tamen, qualem decet effi sororum

All Parties, all Bodies, all Commonalties have in the ubi supra, like manner several Authors, who follow one another I' at I nas (2) Whether he died in Celibacy | Some of the Ia- not be Icthers (7) affirm it, and the Heisticks, of whom I rom () shall speak heisticer, who took then Name to un sian

a Apud ıllust decad r p 221,

pick'd up with him Some say, their Quarrel was a (A) Dispute about 1 on; Other (c) No will have it, that they fell out (B) about a Woman. The manner (C) how that about Helenan Helenan nable Murther was commuted, is also variously Reported. But the manner how they cunnus came to know God's Preference of Abel's Oblation, is not so much disputed. It is comteterrima
monly enough believ'd, That (D) Fore fell from Heaven on Abel's Offerings, and that belli Cau-Salianum, nothing appear'd like it on the Offerings of Cain But as we are but too much inclin'd fa Hobat to 1 P to heap Suppositions on Suppositions, to cause something wonderful to be found in all (b) Some to neap Suppositions on Suppositions, to cause foliating would be supposed in the Flaines Hereticks & apud things, some Persons have said a, That the Figure of a Lion appears in the Flaines Hereticks Biffelium, that tell on Abel's Sacrifices, which according to them, related to the Flaines by St and State of Juda, whose coming had already been promis'd. I have collected the said of Juda, whose coming had already been promis'd. I have collected the said and sharper of Juda, whose coming had already been promis'd. Tribe mention'd by St End a great many different Opinions on the things that concern Abel; and therefore have Her 40 collected many Fallities and many Faults But as this is the Design and the Intention (1) Apad of this Dictionary, the Reader ought not to give his Judgment on that Collection with Heidegg. out remembring that Design And let this be faid once for all.

Abel, affirm'd it likewise But it does not seem very probable to those, who believe Abel lived 129 Years, that he died a Batchelor Continence was not in that he died a Batchelor Continence was not in those days a proper thing, for it was necessary to People the World Father Salian (2) does not scruple to acknowledge, That Abel's Celibacy is not at all likely, nor to shew that St Jerome and St Augustin did not doubt of his being Married, and that St Irenaius does not say what (a) Genebrard attributes to him, vix That Abel was a Maid, a Priest, and a Martyl Three Qualities, which made some say, that the Church begun with him Those Three sine Qualities were ascribed to him by another (b) Author But it the I radition of Eutychius, which I shall mention hereafter, were true, Abel's Celibacy could the no longer doubted of, for, according to that be no longer doubted of, for, according to that I ridition, his Death happen d before the Marriage of the Two Brothers

(A) Wis a Dispute about Religion] The Targum of firusalem says, That Coin and Abel being in the I ields, the first maintain'd, That there was neither a ludgment nor a finder. 2 Judgment, nor a Judge, nor an Eternal Life, nor Rewards for the Righteous, nor Punishments for Impious Men, and that the World had not been Created by the Mercy of God, and was not Govern'd by the same Mercy, since, said he to his Brother, my Offering his not been accepted of, and yours his been Abel answered him in the same Words Cain phr He-had made use of, only putting the word res where rosoloum apud I in the other had put the word No And as to the main the other had put the word No And as to the main the other had been the way. That God had been the works had tinte Sali-been better They growing hot upon it, Gain fell upon abel and kill d him (c) This was a 1rd begine ning of Disputes about Religion, and an ill Omen upon the of the dreadtul Diforders they should occasion in the Subject f - World Besides, we have here an instance of the foolish results for Man. He is never to much inclined to doubt of Providence, as when things don't fucceed a cording to his Wishes When things go well for him all his Poul to vanish away; He fincies, forfooth, that he keeps such a considerable Rank in the Universe that he can't be overlook'd by an Equitab'e and Judicious Dispenser of Good and Evil Esta 10 Juport, ait Statius, cum convaluisset a periculoso morbo quid contigurat contra quam equum esse esse dicebant ullos se, aut rullos se, aut crudeles, aut injustos esse dicebant laque in morte Tibulli Ovidius,

Cum rapiant mala fata bonos, ignoscite fasso, Sollicitor nullos esse putare Deos

There are the words of (d) one of the best Orators of the XVI Century

(B) That to y fell out about a Woman] Entychius, Pattiarch of Constantinople, says in his Annals (e), That Eve brought forth together with Cain a Daughter call'd Azrun, and together with Abel a Daughter cill'd Owain, and that the time of Marrying the Two Sons leing come, Adam design d Owain for Cain, and Azrun for Abel; and that he beat Cain, because he would have his Twin Sister who was more Beautiful Eutychius adds, That whilft the Two arch Hei- Biothers were going to offer their Offerings on a degg t i Mountain by Adam's order, who was defirous that pag 19. they should perform that Act of Religion before they should Marry, and that the Success of their Piocopi- Sacrifice should decide their Difference, Satan did fecictly move Cain to get himself rid of his Brother fecicity move Cain to get himlest rid of his Brother (f) Id Futych vide
Hottinter Hift
Orient
prig 27

fecicity move Cain to get himlest rid of his Brother
for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran, which hindring his Offering
he for the sike of Arran his Offering
he for the sike of Arran his Offering
he for the sike of Arran his Of

with him into his Exile, was therefore the Caule of description of it, but, however, there what was faid by get 13, a (g) Latin Poet concern and Antiquity of the c 2 who Wars lailed on account from The Anchon-cites Rabbiticks (h), and Cabbaliffs (r) agree with Enzychius's Elicant Tradition I have read in Father Mersenne's Committee mentary on Geness, pag 1415, and 1431 that some have Rabbins say, Abel had Two Twin Sisters, and that (d) He-Cain had a mind to Marry them This, say they, box orum was the Occasion of their Dispute If this were nonnulla true, the defire of Polygamy would be of a very old tradunt was the Occasion of their Dispute. If this were nomally true, the desire of Polygamy would be of a very old tradunt structure, the desire of Polygamy would be of a very old tradunt structure, the desire of the Tareum fussion and Eurychius's Account, that Abel's Death hapmorsibus pen'd soon after the Sacrisice wherein God declared a Cain differ him. This Chronology is a thousand times more laceraprobable than the common one, which reckons 30 tum. Perfectly Errorectly. Cain's Fratricide

(C) The n anner how that abominable Murder was com- 7 ad vermitted J We have just now seen that some say it was 8 & with the throw of a Stone Others (k) tell us, That (l) Cain tore off his Brother with his Teeth Others de that he knock'd him down with the Jaw bone of an Ala. As Painters take that for granted Others will the have it, That he made use of a Fork St Chrysostom (m) Peroputs a Sword into his hand, St Ireneus gives him a rius ubi Sithe, Prudentius gives him a kind of Hedging Bill supra

Frater (1) probate fanctitatis emulus Frater (1) probate fantitatis amulus
Germana curvo colla frangit farculo

See Salianus and Biffelius, the first at the 189th Page tradition of the If Volume of his Annals, and the latter, at the Hebiacis.

234, and 257 Pages of the first part of the Illustrium (0) Nisi illustrium However, at is said, That Abel (m) was linterneither Strangled nor Drowned, for the Scripture pretation
testifies that he personal the Hoodshed Some sup-vera effet
pose that he defende the Roodshed Some sup-vera effet
all the Advantage at its said on the ground, Theodoand gave him good Quarter, but Cain recover the composition of the Some supself again and kill'd him Father Merssmurt
Genesis dominus Génesis

(D) That Fire fell from Heaven] St jerom (n) re- superAbel (b) That fire fell from Heaven J St jerom (n) 12- superfices lates that Tradition, and confirms it by Theodosion & superfice (o) who followed it in his Translation of the Scri-facrificipture It is commonly approved of by the I athers of um ejus, the Church That which makes it likely, is, That supraCain the Church That which makes it likely, is, That supraCain I ire descending from Heaven on divers Occasions, vero & sales and the first superfice crisicium. shewed that God was pleased with the Sacrifice crificium. That Sign of God's Approbation (p) was given at the ejus non Confectation of Aaren Giden, David, Solomon, inflamma(fome add Nehemiah also) were honoured with that vit Id
ipecial Favour in some of their (9) Sacrifices Cor-Hier in melius à (r) Lapide says, That Calvin and Luther quast
laught at the descending of the Celestial Fire on A-Heb
bel's Sacrifice as at a Jewish Fable But Mr Heidegger (p) Levilles him a Passage of Luther, that she is the constant of cites him a Passage of Luther, that shews the contia- c 9
ry plainly Ets Moses illud signum quo Deus ostendit si- (q) Consult bi Abel munera grata esc mon ostendit, tamen verisimile the Book of est fuisse ignem calo demissum, quo oblatio hausta & con- Judges, c sumpta in oculis omnium (s) The Protestant(s) Divines 6 the first have fallen by Numbers into that Hypothesis, and Book of some of them have confirm'd it by the of a(u) Kings, c Pfalm that Clement Marot Translate is man-18 the if

De tes offertes & services Se veuille souvenir, Et faire tous tes sacrifi es En cendre devenir

the 2d of The Pagans have boafted of those extraordinary the Mac-

ad Gen 1 v 3 apud Heidegg Hist Patr to 1 Saideni otia Theol p 337 (x) It is the 21

pag 191.

ubi fupra

dominus

Book of Chr c the 2d of Chr c 7

cabees c 1 Luth (r) See

kind

gium ciupen tlas John Bit felius a (eimin Hands I thin arum decad 1 pre 128 & leq (d) Muictus Omt 3 Vol. tych in Iran/l1 -011 110

Procopi-

ABELARD (Peter) in Latin, Abelardus, was one of the most famous Doctors of the XIIth Century . He was born (E) in the Village of Palaw, four Leagues from Names, in Britagne; and as he had a very quick Wit, nothing succeeded so well in all his Studies as his Application to Logick He travelled in divers Places with the only design to exercise himself in that Science, disputing and casting his Syllogisms every where, and earnestly seeking the Occasions to signalize himself against a Thesis, and never any Knight-Errant fought more ardently the Occasion to break a Lance in honour of the Ladies Abelard ended his Course at Pars, where he found a Famous Pro- a Guillet fessor in Philosophy, whose Name was William de a Champeaux He was at first his Be muc Cam leved Disciple, but it did not continue long, the Professor had too much trouble to an-He was fwer the Subtile Objections of that Disciple, not to conceive Vexation and Hatred Archdiacon against him Factions succeeded speedily after, the oldest Scholars transported with of Paris Envy against Abelard, seconded the Master's Passion, which increased that Young Man's Presumption, from that time forth he thought himself ingenious enough to set up for a Doctor. For that Purpose he made choice of a great Theatre, for he set up a School (F) at Melun, where the Court of France resided at that time Champeaux us'd his utmost Endeavour to hinder the erecting of that School, but B as he had some Enemies B Quonithat had a great Power, his Opposition was the chief cause that made his Rival's De-tentibus fign to fucceed The Reputation of that new Master of Logick made a wonderful Pro-terra gress, and eclips'd that of Champeaux These Successes swell'd Abelief in such manner, nonnullor that he remov'd his School to Corbeil, to pursue his Enemy closer with frequent Disputes, ibiden but the Application wherewith he studied, brought a Distemper upon him, that made habebat timulos, him go and take his own Country Air He continued some Years in Britagne, and afterus eoterwards he return'd to Park, where he found that Chimpeaux, who had resign d his Chair rum auxito another, and made himself a Regular Canon, continued to teach in his Convent. He his vota disputed with so much Force against him, concerning the Nature of the Universals, that post continued his obligid him to repourse his Opinion, which was in the many but a (6) Described. he oblig'd him to renounce his Opinion, which was in the main but a (6) Disgussed & pluis Spinozism. This made that Monk to be so despis'd, and his Antagonist to be so much morum efteem'd, that they went no more to the Logick I ectures of (himpeanx, and that the milital lenium professor himself whom (hampeanx, had substituted in his Place, would become Professor had substituted in his Place, would become Professor. Professor himself, whom Champeaus had substituted in his Place, would become Pero lentum iphus in-Abelard's Scholar This latter was no sooner installed in that Chan, but he found him-vidiamafelf more and more expos'd to the Strokes of Envy The Reguln C non ordered it so, miesta that under pretence of some very foul Actions, they turn dout him that had yielded his conquisi-Place to Peter Abelard, and that they gave him an Enemy of the latter for his Succeffor Vit Abelard lest Paris, and went to teach Logick at Melun, is the first time. He did i pag 5 not continue long there, for as foon as he heard that Chimpeaux was retired into a Village with all his Commonalty, he came and posted himself on Mount Saint Genevieve,

tairs gloriæ pompam cum hæreditate primo genicis Eratribus derelinquens

9 p m

(z) See bis Policraticus,

p 111 and bis Metalogi-

(*) P2- kind of Tokens of the Approbation from Heaven quier, Re- in fome places, as we shall shew in the Article of Tearch 1 Egnatia We know sufficiently that the Devil mi- micks the True God

(x) Mili-ther had studied before he took up Arms, and took ther had itudied before he took up Arms, and took great care to cause all his Children to be instructed, but chiefly the Eldest. It is not certain whether Abelard was the Eldest, for he spoke on that Point in a manner that gave way to two disterent Opinions. These are his Words, Primogenitum sum quanto chapter habebat, tanto diligentius erudiri curavit. Fgo vero quanto amplius of facilius in studio literarum prosecti, tanto ardenius in eis inhass, of in tanto earum amore illessus sum, at militaris gloria pombam cum haredire illectus Jum, at militaris gloria pompam cum haredi-Natal tate & prærogativa primogenitorum meorum fi atribus Alexander, derelinguens, Martis Curiæ penitus abdicarem ut Miner-Sæc 11 & væ gremio educarer By virtue (w) of those Expres-12 part 3 sions Paquier does not flick to take him for the Eldeft Son, but (x) others fay positively, that he was
a Younger Brother (y) Some also make him the
Youngest of the Family If I was to make my choice,
Pin, Biblioth I would not prefer the last Fxplication before the
first It must not be question'd but that the Sir
**Proposition of Paletters where he have was grounded on name of Palatinus, which he bore, was grounded on the Latin Word Palatium, which he bore, was grounded on the Latin Word Palatium, which was the Name of the Place where he was born He was fo well known by the Name of Peripateticus Palatinus, that Jeannes Sarisberiensis never (2) calls him otherwise Some (4 a) suspect that the Reason of that Epithet came from some Magnificent Palace wherein he made his Lectures, but it is not so

made his Lectures, but it is not so

(F) A School at Melun] I have not found by comparing the Relation of Abelard with the Abridg-(F) A School at Melun J 1 liarville and services, pag comparing the Relation of Abelard with the Abridgment that Paymer gives of it, that it was very exactly abbreviated. Here is the Order of his Adventures according to the Abridgment Abelard went to Corbeil the first time he left Para, he returned to Paris when Champeaux turn'd Monk, he was constrain'd to leave it a second time, and then he went to Melun, he return'd to Paris, when he knew that Champeaux was gone to reside in his Bishoprick of Chalons; Champeaux hearing of that Return, came to Paris again, to thwart Abeliard, who was again obliged to retire, and turn'd Scholar to Ansilmus, Divinity again, to thwart Abehird, who was again obliged to getire, and tuen'd Scholar to Ansilmus, Divinity

Reader at Paris, he became himself afterwards Divinity Reader, and was defined by a Prebend tot 1.1 his Niece an Hour every Day He accepted the Charge willingly, and after having continued in Tride fome time, Love put in for one I here are divers I sults in this Nair tive I A lin did not go to Gorbeil before he had been at Melun When he went from Melun the according to the Champeaux was retired to a Village near Part, and not to his Bishopick of Chalons That Prelacy was not yet given him, he was but Regular Canon, and I wonder that Paquier did not find out the Ablurdity of the falle Steps which he ascribes to a Bishop, by drawing him from his L-piscopal See, to make him dispute against a Teacher of Philosophy at Paris Abelard had not the worst of it in that Rencounter, he went only out of Paris to go and fee his Mother, who would become a Nun and tee his Mother, who would become a Nun Anselmus taught Divinity at Laon, and not at Pin 5 The Prebend did not defire any Lessons to his Niece, it was Abelard defired the Prebend to take him into his House 6 Abelard desired the enjoyment of Helossa, before he taught her any thing How mistrustful ought we not to be in regard of a great number of Rocks. Greang Rocks the things for great number of Books, seeing Paquies stumbles so often in so fur a Way?

(G) A Disguised Spinozism] I leave it to the Judg ment of all those that understand these Words (a) E- (a) Abæs

rat in ea Sententia de communitate Universalium, ut spit s' eamdem essentialiter rem totam simul singulis suis inclip s astrueret individuis, quorum quidem nulla esset in essentia divorsitas, sed sola multivuline accidentium variet i The Scotists with their universale formale a parte rei, or their universale a parte rei, or their unites formalis a parte rei, do not swerve from that Opinion Now I sty, that Spinozism is but an extension of that Doctrine, for, according to the Disciples of Scot, the Universal Natures are indicated for the control of their Individuals. The the Disciples of Scot, the Universal Natures are indivisibly the same in each of their Individuals. The Human Nature of Peter is indivisibly the same as the Human Nature of Paul. On what Foundation do they say this? because the same Attribute of Man that is proper to Peter, is also proper to Paul. This is just the Illusion of the Spinozist. The Attribute, say they, does not differ from the Substance to which it belongs, so that where ever the same Attribute is, there is also the same Substance, and consequently,

Eam totam no-

firo magisterio committens, ut quoties

mihi à icholis reverlo va-

caret, tam in die quam in

nocte er

docende

operam

ter conftringerem Id

p 11

where he fet up his School as a kind (H) of Battery against him that ht at Pars: Champeaux seeing his Creature thus besieg'd in his School, brought the ar Canons Champeaux seeing his Creature thus being back again to their Monastery; but instead of relieving his Friend, he was the back again to their Monastery; but instead of relieving his Friend, he was the back again to their Monastery; but instead of relieving his Friend, he was the back again to their Monastery; but instead of property of the state of the sta back again to their Monastery; but instead of relieving his Friend, he was the cause on to leave off his School, without being suspected to have left the and of Both he only studied Divinity, and for that end he went (1) to Laon, where the Scholand felmus read Lectures in that Science with much Reputation He was not very well saves of (1) with the Maria Constant and the Constan tisfied (K) with that Man's Capacity, and instead of assisting at his Lectures, he bethought himself to make some to his Con-Disciples. He explain'd the Prophecies of Ezekiel in such a pleasing manner to them, that there was soon a Crowd in that new ditory

Anselmus's Jealousy would not suffer it long, he forbid that new Master Abelard returned to Paris, where he explain'd Ezekiel publickly, tinue his Lectures foon acquired the same Reputation in Divinity as he had in Philosophy, and got much To enjoy all the Comforts of Life, he thought he must have a Mi-Money besides dareni, & stress, and cast his Eyes on Helois, a Prebend's Niece, whom he preferred before an eam si negligentem hundred Maids or Women, of whom he found himself most capable (L) to be belosentirem ved The Prebend, whose Name was Fulbert, lov'd Money, and had a Passionate Devehemensite that Helois might be learned Abelard laid Snares for him in those two Places Let me board with you, said he to him, and I will leave the Price to you The good Man thinking he should give his Niece an able Preceptor, who so far from costing him any Money, would pay him a great Pension, fell a headlong into the Trap, he desired Master Abelard to instruct his Daughter well both Day and Night, and gave him leave to use Constraint with her, if she did not her Duty That pietended Preceptor answered Fulbert's Expectation very ill, he soon spoke to his Scholar of Love, and amus'd

(b) See the Capuchin Calimir of Toulouse, Atom peripatet to 5 pag

(c) Abal p 6

(d) Heis Son of James Thomasius, Profes-Leipfick, Aut hor of this Life of Abelaid pr n-

Hill in 1693 vid int Letter (c) Jo

atisber Metalog

1 2 c 10 p 802 (f) That s to fay A-belard, as the Author expresses bimself, pag 814 In hac o-

(g) De

(1) He went to Laon] Otho of Frisingen plac'd things ill, when he said, (g) that Abelord first under Rozelin, and since under Angelmus of Laon, and gestis Frider I I. I. C 47 under William des Champeaux, Billop of Chalons

fince the same Attribute is found in all the Substances, they are but one Substance So then there is but one Substance in the World, and all the Diversities that we see in the World, are but different Modifications of one and the same Substance Abelara's Adversary could not have said any thing good against this, and I do not see what the Cordelier Frassen, (b) who altered nothing in Scot's Doctrine, in the midst of the Philosophical Lights that enlighten d that Age, could have answer d to Spinoza But the other Scholasticks would have no other need to overthrow that bad System totally, than to distinguish between idem numero, and idem specie, or similitudine Peter and Paul have not the same Nature, nor the same Attribute, it by the same you understand any thing else than alike

thing elle than alike

(H) As a kind of Battery] He must be heard himfelt (i Quia locum nostrum ab æmulo nostro secerat occupari, extra civit item, in monie S Genovesa, Scholarum nostrarum castra posui, quasi cum obsissurum qui locum occupaverat nostrum Qui audito Magister noster statim ad urbem impudenter rediens, Scholas quas tune habere poterat, & Convenieulum si atrum ad prissinum reduxit monasterium, quasi militem suum quem deserverat ab obsidione nostra liberaturus. The Lite of Abelard, that fidione nostra liberaturus. The Lite of Abelara, that (d) Mr Thomasius publish'd in Germany, informs me of a thing that Andrew du Chene, Francis of Amboise, and perhaps all those that have spoken of Abelard, have been ignorant of Which is, that in the midst of have been ignorant of Which is, that in the midit of his Vexations, and of his Perfecutions, and fince he had plac'd Heloisa in the Paraclet, he return'd to Mount Saint Genevieve, to read Publick Lectures there Of which Joannes (e) Sarisberiensis, who was his Scholar there, will not permit us to doubt He fays, Cum primum adolescens admedum, studiorum causa migraflow in Galliar anna alterna ansignam, illustica per migrassem in Gallias anno altero postquam illustris Rex Anglorum Henricus, Leo justita, rebus excessit humanis, contuli me ad (f) Peripateticum Palatinum, qui tunc in Monte Santia Genovesa clarus dottor & admirabilis om-nibus prasidebat Ibi ad pedes ejus prima artis hujus ru-dimonta accosi. In organical mes quicquid ex-In hac opinione,
dimenta accepi, & pro modulo ingenioli mei quicquid exfays he, decidebat ab ore ejus tota mentis aviditate excipiebam. Deprehensus
inde post discessim ejus, qui mibi praproperus visus est,
est Peripateticus
Palatinus
Palatinus
Abelardus
So that Peter Abelard must have returned to Paris a
long time after the Council of Soissons, and he went
from thence a few Years before the Council of
Sens Sens

The Order of Time is not kept there, and besides, that William was not Bishop while Abelard was his Disciple I come from casting my Lyes on a Book (b), wherein it is conjectured, that Abelard succeeded (b) that William in the Office of Professor in Divinity that William in the Office of Professor in Divinity that William in the Office of Professor in Divinity that the Walliam is the Office of Professor in Divinity that the Office of Professor is does not be visited to the Office of Professor in the Off an the Year 1119 But in the first place it does not appear that this Pretended Predecessor taught that Science Moreover it is very certain, that Abelard collects a appear that this Pretended Predecessor taught that Science Moreover it is very certain, that Abelard collects a read Lectures of Divinity at Paris before the Year 1889 for it is not possible that all that happen'd to him since his sirst Lectures, until the Council of Somasso, to issue, pass'd in two Years, now there is good Proofs that Council was call'd in the Year 1121 Add to this, that William des Champeaux became Bisshop of Chalons (1) in the Year 1113 and that as that Promotion took him from the Schools of Paris, Abelard went to study Divinity at Laon I cannot tell why others (1) I have be went to Chalonsto perpendicular that the proper perpendicular th

that Promotion took him from the Schools of Paris, lard there, Abelard went to study Divinity at Laon I cannot de qua sutell why others (k) satisfied with the went to Chalons to perform that Study

(K) Satisfied with there are Capacity I he was that which an Old Man that never had much Genius, was easily run a-ground so foon as he was was easily run a-ground fo foon as he was that push'd him to the Quick, as the Exceptious and the Subtile Abelard did, whose Character will be better known, if ye read what I am going to copy

Accession and hunc senem, cui magis long arus usus quam ingenium vel memoria nomen comparaverat ad quem si quis Motes on de aliqua quassione pulsandum accederet incertus, redibat Abelard's de aliqua quastione pulsandum accederet incertus, redibat Abelard's incertior Mirabilis quidem erat in oculis auscultantium. Relation, incertior Mirabilis quidem erat in oculis auscultantium, Relation Scd nullus in conspectu quastionantium Verborum usum P 1147 habebat mirabilem, Scd Sensu contemptibilem & ratione tibus & deligentius intuentibus infructuola reperiebatur 9 P 109
Ad hanc itaque cum accessissem ut fructuola reperiebatur Edit of
deprehendi illam esse ficulneam cui maledixit Dominus, seu Holl illam veterem quercum cui Pompejum Lucanus comparat

- - Stat magni nominis umbra Qualis frugifere quercus sublimis in agro.
That Passage deserved to be copied, it shews the turn of Abelard's Wit, and what a great number of Persons do

(I) Most capable to be beloved] Property of our Man, and being moreover hand-fome, and in the Flower of his Age, knowing how to make Verse having an European to make Verses, having an Extraordinary Reputation, and wanting no Money, it must be thought less strange that he was in hopes that the door would be open'd to him whereever he made his Address, Tanis quippe (1) tune nominis eram, & juventutis & forma (1) Pag gratia praeminebam , ut quameumque feminarum noffre 10

digna er

more to (M) feel and kis her, than to explain an Author to her They gave them? es so much the more over to those kind of Pleasures, because they had a He was not tasted them before. He perform'd his Publick Functions only by way of Form, and named A-invented only (N) Love Verses The Scholars soon found that his I ectures were much strolability fallen off, and soon guess'd the cause of it. The last Person that heard of Peter B Intle Abelard's Amours, was the Good Man Fulbert, at whose I louse the I are was acted Article and the road Helossy. He believ'd nothing of it for some time, but at last he open'd his Lycs, and tim'd Helois his Boarder out of Doors Some time after, the Niece sound her self with Child, and writ to her about it, who thought sit she should come away from her Uncle miserame He seems Sister in Bretagne, where she was deliver d of a a Son, and to apconting bend, he offered him to marry Helosfa privately In a Proposition was ne posicalling to the Uncle than to the Niece, for a very inigular 1 xccis of Passion tum confusion rather desire to be Abdust's Mission show With made Heloisa rather desire to be Abelard's Mistress than Wife, as we shall say & elsewhere or, pudo-At last she consented to that Private Marriage, but on occasion she would protest on its porits Oath that she was not married Fulbert, who rather desired to cover the Disgrace of his quim de votio converting that Marriage, than to keep his Word which he had given to Abe-votio conventionis to speak of it, abused his Niece often, when he for not her obstitute to deny ad monitate the was Abelard's Wife Upon this her Husband sent her to the Monissiev of sticorum Argenteuil, and made her take the Nuns Habit, except the Vill Inchestin of Itibula Helosa imagined that he play'd them a fecond Trick of Persian in it, and were so ti in clausticported with Anger, that they fent some Men to him that enter dante has Chamber in pulte Id the Night, and cut off his Manly Parts wherewith he had different the Pich and spins Family He was so ashamed of it γ , that he went and hid 'mich in Dulines of a Monastick Life Shame, and not Devotion, made him take the Nionks Hibit in a Nionks Hibit in 10 the Abby of St Denis The Disorders of that Abby, wherein the Ir writes of the $\frac{1}{58}$ Sen Abbot were as superior to those of the Common Monks as his line by studed him Nine above them. above them, foon drove Abel rd away. He for up for a Reformer which he made round himself so troublesome, that they were glad to be rid of him. It is the cache of a Mamb Place of Retreat (0) in the Dominion of the Lail of Charger, who is no fet in the

dignarer amore nullam vererer repulsam. For a Philosopher who had liv'd in (m) Continency, he did not dini pi laxa-

(n) Pag

argue like a weak Person on those Mattters, when he hoped that the Conquest of Heloisa would be easier than that of another, I say, he was in hopes of it, for the Reason that the teaching of Heloisa would give occasion for a Commerce regulated by Letters, entiffi. wherein he durst better declare things than in Conversation Tanto (n) facilius hanc mihi puellam consen-furam credidi, quanto amplius cam literarum scientiam & habere & diligere noveram, nosque etiam absentes scriptis internuntiis invicem liceret prasentare, & pleia-que audacius scribere quam colloqui. The Billets-doux que audacius scribere quam colloqui. The Billets-doux and Tender Verses are no Weak Machines, and chiesly when a Person can sing the Passionate Verses chiefly when a Person can sing the Passionate Versus that he composes Abelard touched Helossa's Heart in such manner, and that such a surious fire into her by his Fine Passional that his Fine Voice, that the poor Creature contains the surious fire into him (0), Due the surious fire into him (0), Due the surious fire into the surious quaranteet onimos statim allicere potential videlices & cantandi gratia See her Article, where this Passage being related a little at length, will inform what force those things have on the Sex (o) Oper

have on the Sex

(M) To feel and kiss her] To hide the Game the better from the Uncle, he seemed sometimes to make use of the Permission that was given him to chastise Helosa He said that Love, and not Preceptoral Anger, inclined him to whip his Scholar sometimes, and that he gave her the softest Blows in the World See the Draught here that he gives us of the Lessons he gave to that Young Maid (p) sub occasione disciplina amori penitus vacabamus, & secretos recessus quos amor optabat studium lestionis offerebat Aperticisaque libris plura de amore quam de lestione verbase se ingerebant, plura erant oscula quam sententia. Sapius ad sinus quam ad libros reducchantur manus crebrius oculos amor in se restetebat quam lestio in scripturam diocules amor in se reflettebat quam lectio in scripturam dirigebat Queque minus suspicionis haberemus verbera
quandoque dabat amor non furo, grassa non ira, que
omnium unquentorum suavitatem transcenderent But
upon some occasions he had recourse to the
Rod in each which was when he did not find
her in a
flumour, or that the respect of some
Solemn her in a Humour, or that the respect of some Solemn haval inspired her with some Scruple See the Article of Heloisa Let us not forget Abelard's Reslection on the Prebend's Simplicity Quanta ejus simplicitas esfet vehementer admiratus, non minus apud me obstupui quam si agnam teneram famelico lupo committeres. Qui cum cam mihi non solum docendam, verum ettam vehementer construngen-dam traderet, quid aliud agebat quem ut votis meis li-muntiam penetus davet de accassone ettanis nollemus offer-

ret, at quim en a lice o ind this in p??, min come, of im min heribus facilius fi derem. And is he cite the Ancie it in vehePoets often enough, I wo der I this Young Ship promenter delivered to an Hungiy Wolf, did not put him in mind of these Words of Viveil, (q)

Eheu quid volui in seio mish? Foribus austrin

Poedicus de la male commissionals foribus austrin vel in cir.

Perditus, & liquidis immiss for ibus apros

(N) Only I ove Verses After he had tasted the Delights of Enjoyment, he was not pleas d with purities & libono-Delights of Enjoyment, he was not pleased with reading Lectures, and tairied as little in his Au dibonio-fundatory as he could. The Night (1) was a time whol libonio-fundatory as he could. The Night (1) was a time whol libonio-fundatory as he could. The Night (1) was a time whol libonio-fundatory as he could have had the whole Divided to fludy in. This was the Readon that his 5 hold was very troubletone to him. Neither did to the peat any other but his old Leifons, and if my New Thought happened to hum, it did not turn on my Philolophical Difficulty, but on Amorous Some Pig. Philosophical Difficulty, but on Amorous Some 164 that were fung a long time in divers Provinces 1 a 1negligentem & tepida a le l'o tro c hasel a u 11m ? " (/) I d exingenio sidex ulu cuncts profession, ac sin nelli di exingenio sidex ulu cuncts profession, ac sin nelli (1) I di ta'or pristinorum (sson in ntoi um, or son nelli (1) II si liceret carmina essenti um stoi ia, noi phi is spinio si or si as Itelan Quorum etiam carminum plo si can thur mul, si ii as Itelan or ipse nosti frequentani or si can ti un reconici si, avi ta and shis maxime quos vita sim licosti litt (s). It is certain then that he could mike Verse, but I cannot be lieve that he was the Author of the I am sus Romanic (693). of the Rose, and that he described his H losa under the Name of Beauty Yet it is what I read in a lir (u) Franc's tle Book (t) reprinted in Hollan H that (u) took of Amtie Book (1) reprinted in Hollan 11 that (a) took of Amfo much pains to collect and confer Abelia d's Minu boile feripts, seems to me more worthy of ciedit that the Po of the little Book Now he says positively that the Po of the Pomance of the Rose is a Work of U. I'm d. I or s, each the accept the end of it, that was made by John at M. o. I was positively than the first belief thing. The History of Abelia I and the first thing. The History of Abeland and of Helogan 113 com inserted in that Romance

(O) In the Dominion of the Earl of Champigne

This is discovered by conferring to 0 Palige I to pinter of first is this (w) Ad Cellang in the rift pinter of Par n folious vacatures. The Second is this () if the ritter a solito vacaturus The Second is this ') il 'llo ' the lan aufug, atque adternam Comitis? con l'ipro im, ubi 1616, is antes in Cella moratus fueram, allies l'if i com 400 prehended nothing in the first feet the found this Sense in it, (y) Retiring himself u a i a k (o mer of the (a) Al x) Monastery, he read sorretimes in Pi lesphi, and sometimes p 190 in Divinity Abelard did in no write tet up a School in the Circumference of the Abby of St D nig, ii () It he had, he would not have been lest trouble similarly and the Monks, whose Irregularities he centuild, and which was the Reason that they desired to he rid of (s) Piham, than before Mr du Cu qu, according to his quier ubit, in the light of the properties of the formation of the properties here.

a Alberi-

(s a) Paquier ubi

up a School, and attracted fuch a great (P) number of Auditors, that the Envy of the other Masters that found themselves forsaken by their Scholars because of him, begun to raise him new Persecutions. He had two a Formidable a Albericus Removed the first and Lorus Results of their Archbishop, they obtained the Convocation of a Council at latter is Soffons, (R) about the Year 1121 That Council, without giving Abelard any talled Louraldus and to return to the Monastery of St Medard A little while after they orderfield him to return to the Convent of St Denis, where the Liberty he had taken to censure that their St Denis was Denis the Areopagite, that is spoken of in the believe that their St Denis was Denis the Areopagite, that is spoken of in the Scripture This was taken up presently, and reported to the Abbot, was very glad of it, because he had a Pretence in hand to mix the (S) Ac-

the bid Confequences of em, for there is some like-Ishood that sibeland thought the Maxims that he at-

t elep the thit proceeded either from Malice or Ignorance

not accuse him of Sabellianism, (d) but of Triebeism (ouncil of His Comparison is, that as the Three Propositions of a Syllogism are but One same Truth, so likewise the Father, the Son and the Holy Ghost are but one Soutions

fame Lilence, (e) Sicu entem oratio est proposit o, af-

Custom, explains very learnedly what Cella is See the Remark A of the Article Paraclet, wherein I explain the divers Stations of Peter Abelard

(P) Such a great Number of Additors] See the Article Ioulques Prior of Deuil, concerning the great number of the Scholars.

number of his Scholars

(2) On the Mystery of the Trinity] The Occasion that inchined our Abelard to write on that Matter, was, that his Scholars required Philosophical Reations for it. They were not satisfied with Words, but would rather have Ideas, and told him plunly, that they not not softly as hely we what was not any that it was not possible to believe what was not understood, and that it was to laugh at People to preach a I hing that was incomprehensible both to him that () Abal speaks, and to those that hear (v) Humanas O Phispeaks, and to those that here (%) Humanas & Philosophicas sationes requirehant, & plus qua intelligi qui in qua diei possente essanti quan intelligi qui in qua diei possente essanti quan intelligentia non l'aucretto, ne cred posse aliquid niss primitus intellettum of receille quos doceret intellestuam essente quod cree essente quod cree essente quod cree essente duces excorum Whereupon he begun to explain to them the Unity of Coul by Comparisons borrowed from Human Whereupon he begun to explain to them the Unity of God, by Computions borrowed from Human Things Paquio (aa) accuses him of having maintimed, that we ought not to believe a thing that we not go one Reason for, which is in plain Language, continues he, to destroy the General Foundation of our title. I do not isk him who told him that a Projection approves all his Scholus Lancies, when he has the complassine to prevent as much as he can the bad Consequences of cm, for there is some like-

thood that sabeled thought the Maxims that he attributed to 11 Auditors reasonable enough. But the likelihood must not be built on the Passage that in section of the likelihood must not be built on the Passage that in section in cought 1 ither to be grounded on the likelihood must 1 ither to be grounded on the likelihood must 1 ither to be grounded on the likelihood must 1 ither to be grounded on the likelihood magis contrasting to likelihood magis contrasting to likelihood magis contrasting to likelihood must reasonable contrasting to likelihood must reasonable contrasting the likelihood must reasonable contrasting to likelihood must reasonable contrasting the lik

() Conn vext that another had found Explications and Clear-

(1) Commerce that another had found Explications and Clear-Risher of Prenette out a Heretick, and made such a noise, that the Heretice out a Heretick, and made such a noise, that the Propieties People were ready to stone Abelard (b) Duo illi prantite at the annuli nostricita me in Clero & populo distance control of nostria prima die nostria adventus lapidarent, dicentes me tres Deos pradicare & sirripsisse, sicut apsis persuasum fueres that Deos pradicare & sirripsisse, sicut apsis persuasum fueres that Deos pradicare described from the (c) of latinger of the Douglasse, and made supplies fixed applications and Clear-noise out a store of the population of the control of the sirripsisse, sirripsisse, and made such a made against the was very Orthodox on the My-item of the Tanity, and that all the Processes they it that proceeded either from Malice or Ignorance. The

h w w ac Companion that he bonowed from Legick (for Legick wild of the Wishis Mafter-piece) tends rather to reduce the Three High of Divine Pentons introduce, than to multiply the Effence Subclinus of God into Three and yet neverthelefs they do

Sumptio & conclusio, ita eadem essentia est Pater & Filius & Spiritus Sanstus The Inconveniencies that might proceed from such a Parallel, do not equal, or at least do not outdo those that proceed from the Parallel of the Trinity with the Three Dimensions of the Matter So that fince no doubt is made of the Orthodoxy of Dr Wallis, Mathematician of Oxford, who did very much infif on the Paiallel of the Three Dimensions, that of Peter Abelard is not to be doubted of, under pretence of the Comparison of the Syllogism That which is ceitain is, that on the Foot of the Syllogism, and on that of the Three Dimensions, the Trinity would come much short of being what it is Note, that a Minister mide use of the Pit illel of the Three Dimensions in the Year 1685. This appears by the News from the Republick of Learning, in the by the News from the Republick of Learning, in the 3d Article of the Month of July, in the 10th Article of the Month of August, and in the 1-th Article of the Month of September It was refuted by another Minister in the Year 1694. See the Examination of Mr Juneu's Theology by Mr Saurin,

pag 83 r

png 831

(R) About the Year 1121] I ather Alexander (f) Alexanproves this strongly, as well against John Picard, Piebend of St Victor, who plac'd that Council in the
Year 1116 as against Binius, who plac'd it in the
Year 1116 The Chronological Fults of Binius,
and those of some others, had already been censured part 3
on the Prefice of the Works of Poter Abelard Ir had been ind that Platina hid placed the Synod that condemned Abelard in the time of Pope Lucius the IId
that Binius was fallen into that Error of Platina, that that Binius was fallen into that Liror of Platina, that he had committed another, in placing the Councils of Sonfons, and of Sons in the Year 1140, and that Combinard placed but one Years Interval between those two Councils. To justifie that they were leasts, it had been faid, that the Pontificat of that l'aults, it had been said, that the Pontificat of that Lucius, which did not continue a whole Year, sell in the Year 1145 and that 20 Years pas'd between the holding of the Council of Soissons, and the holding of the Council of Soissons. It was maintained that the Bishop of Prenesse, who presided in the Council of Soissons in the Quality of the Pope's Legat, went out of France about the Year 1120 and did not return thither again. More Faults than one might be remark'd in those Words of Platina that have been cited. Qui (Abelardus) prasente etiam Lodovico. Rese ted Qui (Abelardus) presente etiam Lodovico Rege rationibus vietus non modo sententiam mutavit, sed esiam monasticam vienam & Religionem induit, ac deinceps una cum discipulis quibusdam in loco deserto santissimo vient First of all it is certainthat Abelard was turned Monk

before any Council was held against him. In the second place it is in the Council of Sens that Lewis the VIsta assisted, to see what would pass in that Hearth's Care. retick's Cause But it is false that Abelard yielded himself in that Council to the Reasons of his Adverfaries, and abjured his Opinions He desir'd from the beginning to be sent to the Pope. In the third place, it is no less false, that he lived after that time in a Desart Place with some Disciples, for he lived the remainder of his Days with the Monks of Clugni. It appears very well, that Plating plac'd confusedly what regards the Two Councils that were assembled against Abelard. Most of the Faults that I have taking up are represented to Religence in the Present

ken up are reproach'd to Bellefores in the Preface above nentioned, where he is moreover cenfur'd with Reason to have gloss'd on Abelard's Epitaph, as if the over-strain'd Praises that are read in it were a Proof of his insufferable Impudence and Pride It

wer fail to practice, to fatisfy their Revenge more fecurely. The Abbot for in the Gentlemen inversinit to practife, to fatisfy their Revenge more fecurely. The Abbot fay in the inflambled his Chapter without delay, and declar'd that he was going to deliver him to decler him. King's Justice, who had the Audacionfines to overthrow the Glory and the Crown he gave of the Kingdom. Abelard judging, that such Threats were no small Matter, sled by that Name Wight into Champagns, and after the Abbot's Death, he obtain d Permission to live Mo- to his Order Market in the Salard and after the Abbot's Death, he obtain d Permission to live Mo- to his Order Market in the Salard The Politick Reasons that concern'd with this are (T) Curimatrically where he pleas'd The Politick Res sons that concern'd with this are (T) Currency, and subscenough. In consequence of that Permission, he made choice of a Solutide in the report the Diocese of The Politick Res sons that call d the a Paraolet A great Cavils in the please of the property of the Envy that had so often which they report the Ressert Cavils. But at this time, he fell into the most dangerous hands in the World, him on these I meet that he was exposed to Two that call'd themselves Restorers of the Ancient Dif-subject currency and great Zealots, that like (U) new Apostles had acquired the People's Favour & Southers. cipline, and great Zealots, that like (U) new Apostles had acquir'd the People's Favour B See th. There spread so many Slanders against his Person, that they debauch d the chief of his Remort E from him, and that they constrain'd those that loved him not to shew it. of the Arriade his Life so butter to him, that he was on the point to leave the & Christian (John ntry; but his Star did not permit him to procure that Quiet to himself, and ad-Paul) incred him again to > Christians, and Monks worse than Turks The Monks of the Ab- > Incidi by of Ruys, in the Diocese of Vannes, Elected him (W) for their Superior, and he was in Christian hopes it would be an Asyle for him, but he found that he had only changed the Evil Monachos

is certain that that Epitaph was compos'd by the Abbot of Clugni, after the Death of Abelard Divers
Historians have ill distinguished the two Councils
(g) In Hist treated that Person's Cause Pnulus Emilius (g) Ludovice will have it, that that of Sens was the first wherein it was examin'd Du Haillan (b) fets forth the same (h) Hist of Fality, and accompanies it with divers others, is France in that Abelard durst not appear, that all his Writings the time of were condemned to the Fire, and that the second Leuis the time that he was Cited, the Prelates disputed a long VII time before they Condemn'd him Pulip de Bergamo time before they Condemn'd him Pulip de Bergamo () Hecalls maintains, That the Heretick (1) having been condum victed in the presence of King Lewis, by the power-ful Reasons of those Learned and Catholick Prelates, abjur'd his false Doctrines, turn'd Monk, and past the rest of his days very piously in a Desert with some an rise of his Disciples. A thousand Chroniclers might be found, that have copied those same Falsities friend (1) Hist of each other. A little Book (k) that I have already Helosia quoted puts these Words in the Mouth of H loss, and Abe-What did not those two false Prophets advance, that delaid, with clar'd so strongly against you, in the Council of Reims? Those Two salse Prophets are St. B rnard and St. Normare Lee-both. Helossa has not said, that they cried against him best Helossa has not fa d, that they cried against him ter that she in any Council, but however, it is not in that of witto him Reim

to that he in any Council, but however, it is not in that of witte him Reime

At the (S) The Accusations of a Grime, of State] It is an Hag 1693 Art that has been 10 often image use of, fince the (I) Gospel Jews (I) employ dit against the Luke frange my body during the first time Ought they ch 23 vo not to fear that a batter worn out with Age as the Sould be incapined to feduce any Body? No, with the first come, and is the Spirit of Persecution and of Revenge has hitherto endeavoured to Interest Sovereigns in its particular Quarrels, it will endeavour to do the fune until the end of the World, And we may well apply the taying of Solomon here, (m) The thing that hath been, is that which shall be and that which is done, is that which shall be and that which is done, is that which shall be and that which is done, is that which shall be and that which is done, is that Abbot of St. Deny: to reture, had recourse to Politick Machines. He knew that the more the Monks of St. Deny: plung'd rhomselves into Disorder, the more Authority would the Court exercise aguing that Abby, and draw Prosit from it Therefore he gave the King and his Council to understand, that it was not for his Majesty's Interest that such a Religious like himself, that always Cenfur del bad Life of those Monks, should live a long time among the They understood by half a word what the meaning of this was, an order was given to one of the chief of the Court to enquire of the Sente serviceable to there, and who so that Reason they would retain a Monk by torce, whose Life did not it is stud) agree with theirs, and vho so that Reason was not to one of the chief of the Court to enquire of the Sente serviceable to there, and might easily procure them of times of the court of the Court, how their some Disgrace. The Conclusion was, that Abelard loves the retird. I remember on this Discourse, to have one Disorders of the Court, how their the Clergy.

nourable to their Religion and the State. He and viores attiwered me, That the Publick Good oblig'd the Socyereign to use that Indulgency, and to explain that res. Id. Riddle to me, he added, That the Senate was pleas'd. Prog. 32 that the People had the utmost disdain for the Priests and for the Monks, for then they are less able to make them revolt. I was told, that one of the Reafons why the Lesuits their did not please the Sover fons why the Jesuits there did not please the Sovereign wis, because they kept the Decorum of their Character better, and that therefore making them-felves to be more respected with the common People by a more regular out fide, they are more in a Condition to excite a Sedition I can fearcely imagine that fuch a dieadful Disorder like that can be true In what Condition should we be, if the Soveraign Authority stood in need to maintain it felf by fuch in Expedient, and if the Clergy made themselves more formidable by their good than by their bid Manners? I hat Dilorder would be a thousand times more deplorable, than that whereof Tactus speaks, when he says, That under a bad Government a great Reputation exposes a Person to as great Dangers as a bad one Intravit (o) animum militaris gloria cupido, (o) Tacibad one Intravit (0) animum militaris gloriæ cupido, (0) Tacingrata temporibu, quibus sin stra eigi eminintes inter- tus in vipretatio, nicemmus periculum ex magna fama, quam ex ta Agricomala. But let us sec Abel il d's own words (p) In- le, c s tervenientibus amicis quilus dam nostris Rigem & Constil- (p) Abel um ejus super hoc compellavi, & sic quo svolebam impi- p 27 travi. Stephanus quippe Regis tunc Dapiser, vocato in partem Abbati & similiaribus ijus, quasivit ah eis cur invitum retinere vellint ex quo incurrer facili scandalam possent. Er nullam utilitatem babera- cun nullatenus vipossent, & nullam utilitatem habers, cum nullatenus vitames & nullam utilitatem habers, cum nullatenus vitames & iporum conven il possent Sciebam autem in hoc Regii Consilii sintentiam is, ut quo minus revulaii. Abbatiailla esset, magis Rigi iste subjetta atque utilis, quantum videlicer ad lucra temporalia. Unde me sacile Regis & fuorum affensum consequi credideram, si que actum
est Some Pages after he ilys, That a Bicton Lord
had taken in Advantage (1) of the ill Life of the
Monks of Ruys, to seize on their Estates To take from
Page after her the believe to of their I was been no iclinet Persons that by the holincis of their Lives have acquir'd the Veneration of the People; I say, to take instituted away from such Persons what the Charity of the nistern
rathful gave them, is no small undertaking, but it calionem is not believ'd very hazardous total e it from Persons

Lid 11 , 3 that scandalize the Publick

(v) That like new Aposses Read what follow (r) Quosdam adversum me novos Apossolos quilus mundus () Abal plurimum credebat excitaverant Quorum aiter (who P) was St Norbert) regularium Canonicorum v tam, alter (who was St Bernard) Monachorum se resultatife gio-riabatur Heloisa pag 42 calls them false Apo-

(W) The Monks of the Abby of Ruys _____ elited him for their Superior] The Benedictin that labour d (s) Du fo much on the Antiquities of P ir s, w is much in the Breul, An-wrong to Censure Bellefores, who had said, That A 119 of Pabelard possest an Abby in Bretagne (1) That he was ris, p 888 an Abbo in Bretagne, is falle, for in going from the Edit 1639 Paraclet be retired to Cluny, and continued in that Con- in 4to gregation until his Death This is an Author very ill (1)Th Letintorm'd He knows not that Peter Abelard had an tros Aberdone in Bretagne before and after the Cession of the laid that Paraclet. If he had read the (1) Letter well of Paraclet If he had read the (t) Letter well, of con mint which he cires fome Passages, he would have seen it the R lates there with the utmost Evidence

The Gentibus longe fæ-

Lfe

(X) And

& Unuf-The incorrigible Manners of the Monks, and the Violence of a Lordswhostock the best quique part of their Revenues from them, infomuch that they were confittant to maintain a clum mar-Vexations, and also (X) to the greatest Dangers. During those Transactions the Abbot & concus of St. Denys drove the Nuns away from Argenteulli, Abelied moved with Pity for Helosse binas flus their Prioress, made her a Present of the Oratory of the Paraclet, where the settled cum files their Prioreis, made not a recommendation Since that time, he often made Journeys from the files her felf with some of her Companions Since that time, he often made Journeys from the state of Wales, and to ease himself a little from the substants Bretagne into Champagne, for the Interests of Helossa, and to ease hunfelf a little from the ret Id Troubles of his Abby People spoke (T) ill of it, notwithstanding the Muriation that this poor Man had formerly suffer d. Thus far he has carried the History of his Missante of St fortunes, in a Letter that is yet extant. The rest of his Life is to be look'd for in other lito ic ibie

nonicum partet Epist 1

pag 16

(a)Virgil Aneid

And also to the greatest Dingers.] They enderpous in
commoditatibus
gravabatui In Opeith Abel p 341

C See the

(X) And also to the greatest Dingers.] They endervour d often to Poison him, and not being able to
do it in the common Diet, because of his Precautions, they tried to Poison him with the Bread and
the Wine of the Luchirist. Not easing one day of
the Meat thit was provided for him, he saw his
ons that he thunder'd against the most mutinous of
his Monks, did not mend the Disorder. Lastin he & quibui-

ons that he thunder'd against the most mutinous of C six the his Monks, did not mend the Disorder I astly, he tened the Dagger more than the Posson, and computed himself to him whom the Tyrant of Syracusa renerally caused to be fet at his Table, under a Sword that hung only by a Thread (a) in operib himself to him whom the Tyrant of Syracusa hung only by a Thread (a) (T) People spoke all of it notwithstanding the mutilation of Jaines invesself of surroully against that poor Man, that although it was known, that he had no longer wherewith to stristy a Woman, yet they did Clericum not for bear to say, That a remainder of Sensual Lust acque (1) kept him addicted to his ancient Mistress Quad me fire, since a charitae compellibat, so its desograntium prafice, fine sa charitae compellebat, so ita derogantium pra-vitas impudentissime accusabat, decens me adhuc quadam carnalis concup seentia oblestatione teneri qui prissina di-lette substituce alsentiam vix aut nunquam paterer. It is the Complaint we find in the 35th Page of his Re-lation. He comforted himself by the Example of St Jerome, whose Friendship for Paula serv'd for an (u) Vide

Fpist 1

Fintertainment to Slandeiers, and he thought to rep 39, and fute (alumny invincibly, by observing that the most Jealous commit their Wives to the keeping of Eunuchs Father Theophilus Raynaud laught at that Reason, because he had read many Examples of impure Conventation between Women and mutilated (w) The
(w) The
(w) Ex qu bus omnibus liques quam frigida sucrit oph Ray-Petri Abelardi apologia, cum redargutus de nimia samipaud de liauseste cur amica au den lua Hibila & alia montalinaud de liarisate cur amico qui dem jua Helossa & alius moniali-Lunuchis, bus Paraclitensibus reposuit, Lunuchos qualu ipse fastus P 148 erit, tuto & abs sue comus priculo posse versari cum sami-ns I shall say something of it in the Article Com-litur Helossa lov'd Abelard so vehemently, although I thur Heloifa lov'd Abelard to vehemently, although they had Castrated him, that the Virtues of that Min might run great Hazards with her See our Ren wisson that Woman's Article These Words of Fine 1,

Trift per augurium Teucrorum pettora ducunt, represent in some manner the Conduct of those, who might fear that the Passion of Helessa had too much force on the Chaffity of her Abelard

Bernardby Writings, and confifts chiefly in that he had a new Process of Heresy before the Arch-Geoffoi, bishop of Sens He requested that he might be permitted to justify his Doctrine in a Monk of Publick Assembly. Which was granted him. A Council was call'd at Sens, at which, vaux, 13 King Lews the VII. would assist in Person. This was in the Year 1140. St Bernard was sent for thither to act the part of an Accuser. In the first place, the Propositions 189th Let- that were extracted out of Peter Abelard's Books were read in the Assembly. That Read? Bernard, oil Condemn'd the Propositions &, but order d nothing against the accused Person, and ed in Abe- gave an Account of all to Pope Innocent the II desiring him to Confirm the Condemnation The Pope , fail'd not to do it, he order'd Abelard's Books to be burnt, and works, p himself to be shut up, forbidding him to teach any more He appeas'd himself some time after, at the Sollicitation of Petrus Veneralles, who had received that Heretick very time after, at the Sollicitation of Petrus Venerabilus, who had received that Heretick very 194th Let-kindly in his Abby of Clugny, and who had also reconciled him to St. Bernard F, the ter of the Promoter of (Z) the Oppression that Innocence had suffered in that Council The Refume, and treat of Clugny was the last that Abelard stood in need of He found all kind of Charity there, He read Lectures there to the Monks, and he was equally Humble and I about ous Lastly, being become instim, plagued with the Itch, and troubled with see the several other Instructes, he was sent to the Priory of St. Marcel, a very pleasant Place on the Saone near Chalons, where he died the 21st of April (A) 1142 Aged 63 Years to linnocent the II speak of his Writings in the Article of Francis of Ambosse, and as for his Errors, and in operib his Synodal Persecutions, we shall touch something of them in the Article of Beren Abaltudi ger of Poitters. It is remarkable, that he made no scruple of his Marriage, although he P 335 was a 8 Clergyman, and Possessor. P 335 was a 6 Clergyman, and Possessor of a Canonship I have been surprized to see that he

(2) The Promoter of the Oppression] We shall speak of this, in the Article of Berenger of Poitiers
(A) The 21 of April, 1142] This shews, that the new Author of the Life of Abelard is much misftaken, in making him to live in the Year 1170 L fpeak of the Author of a little Book printed at the Hague in 1693 wherein we find three other little pieces, with the abridged History of Heloisa and of Abe-

lard

(B) His Body was fent to Heloifa] Paquier affures

(7), That Abelard ordered by his Will to be Buried

(7) Pain the Monaftery of the Panaght Francis of Amboile quier ubi

(2) affures it also, but he gives no other Pioof of supra

it, than the Testimony of Paquier That which

(2) Præf

makes me incredulous upon this, is, That Peter the Apologic

Venerable makes no mention at all of it in the Let
rer (a) that he writ to Helosa, wherein he gives her (a) In one Venerable makes no mention at all of it in the Letter (a) that he writ to Hilossa, wherein he gives her (a) In opean Account of Abelard's last Hours What is more, rib Abathe Absolution of Abelard's last Hours What is more, rib Abathe Absolution of Abelard proves, That his Body lardi, p was sent to the Paraclet only to gratify Hilossa This 337 is a sign that she had desired that I avour Now what Right would the Abbot of Clugny have had to make of a Testamentary Disposition the matter of a Courtely The Kalender of the Abby of the Paraclet consists all this powerfully, for we find these Words there (b), VIII Kal Januar obist Petrus Clunacensis Abbas, cujus CONCESSU habet Ecclesia nostra du Querce Chesne, in his Notes on the Lipstle wherein Abelard relates his Missortunes, is a great Reason for me against Paquier There are somethat without speaking of a Will (c), say, That they gave Hilossa the Body of her late Husband, as he had testissed by his Letters to have desir'd to be done. But neither lam Abeland the Chesne, when the same a standard that Calam Abeland the Chesne, when the same and that Calam Abeland the Chesne, when the same and the calam Abeland the Chesne, when the same are constituted to be done. But neither lam Abeland the Chesne, when the same are constituted to be done as the calculation of the Chesne, when the calam Abeland the Chesne, when the calculation are calculated to be constituted to the calculation of the Chesne, when the calculation are calculated to the constitution of the Chesne, when the calculation of the Chesne, when the calculation are calculated to the calculation of the Chesne, which is calculated to the calculation of the Chesne, which is calculated to the calculation of the Chesne, which is calculated to the calculation of the Chesne, when the calculation of the Chesne, which is calculated to the calculation of the Chesne, which is calculated to the calculation of the Chesne, which is calculated to the calculation of the Chesne, which is calculated to the calculation of the Chesn Body of her late Husband, as he had teithed by his Hift ca-Letters to have desir'd to be done. But neither lam Abel those Letters are Cited, nor any body that has cited (c) Cave, them I found the place in the 53 Page of his Histor li-Works He was then in his Abby of Russ, and fear'd tei script to be Assalinated every day He whit to Heloisa Leclei p. Quod si me Dominus in manibus immicorum tradiderit 652 Cilicet us ipsi prevalentes me intersciant, au quocunque casu viam universe carnis absens a vobis ingrediar, cada-ver absers nostrum ubicunque vel sepultum, vel expositum

ver observe no frum ubicunque vel sepultum, vel expositum
jacuerit, ad Comiterium vestrum deservi faciatis, noi solie (d) See A
nostra, imo in Christo sorores sepulcium nostrum sapius vi- belard s
dentes ad preces pro me Domino sundendas amplius invi- Works, p
tentur Here is Abelard's Absolution it was to be 343
put on his Tomb, and for such an use Heloisa had (c) In odesir'd it (d) of Peter the Venerable Igo (e) Petrole perio A-Ego (e) Petrile perib A-Gla- bæl p 3 e 5

makes no mention of his (C) Master Roscelin a, who past in those times for a Cunning a Orho Logician, and who is look d upon as the Founder of the Sea of the Nominals. He Irising do Logician, and who is look dupon as the Founder of the Sect of the Nominals. He shall an Inchination to that Sect himself, which he found very proper for B the Vivacity of bis penetrating, sharp and inventive Wit He frighted People by the means of that Science, Avenua and thunder'd and cast them down with so many Cavils and Sylogisms, that he made them as much And Bodiffonsh'd as confus'd. I do not believe that he ever meddled with the Explication (D) of shall shall see the Civil Law, as some pretend We shall see the (F) Catalogue of Mr Moreri's Errors Addit to the last Remark You will find a long List of Authors that have spoke of Abelard in the Hist of Lewis St. And Science as Sect of Harmaria as Sect of Harmaria. a y Work of Father Jacob

ABELIANS, or Abelonians, a Sect of Hereticks that was form'd in the Coun- Pag 160 They near Hippo, and which was already extinguish'd in St Augustin's time. They had ris scrip-

Chun applies Abbas qui Petrum Abalardum in Monachum Clum appen recepi, & conput ejut furtim delatum Helas Abbatissa & Monialibus Paraclet concessi, authoritate omnipotentis Des & omnium santorum absolvo eum pro essicio ab omnibus opeccatis sus Bellesoret (f) set forth a great Fassity, when he said, That the Bones of Peter Abelard were taken up and burnt The Apologetical Presace of the Sieur d'Amboise resutes it thuncibly refutes it invincibly

(C) His Master Roscelm] Salabert Priest of Agen in his (g) Differtation on the Sect of the Nominals, calls it in question, Whether Roscelin was Peter Abelard's Preceptor? We shall examine his Reasons in

g) The Ti-le of it is, hilofothe Article Roscelin hia No-(D) With the Explication of the Civil Law] It feems to me, that Irancus d' Amboife is deceiv'd, when nınalıum ındıcata he believes that Accursive spoke of our Peter Abelard, in the gloss on the Law, Quinque pedum prascriptione
Here are the words of (b) Accursius Sed Petrus Bailardus qui se factavit qued ex qualibet quantum cunque
difficili litera traheret sanum intilictum, bic dicit NLSCIO Accastus praises the Modesty of that Peter
Bailard, who so honestly own'd his Ignorance about
it Magnus ille Andi eas Alcastus in illo quem de quinb) Apud r d'Am-

appel at Magnus ille Andians Alciatus in ito quen ae quinque pedum prascriptione scripsit tratiatu, postquam Petrum Bailardum celebrem sua tempestate Professorem laudavit quod ingenue sassus essen legem a se non intellibratus's own Expressions are sufficient to condemn him, for Vords, A. to make Alisaim speak right, the famous led autem Professor whom he prais'd must have been Professor ristimata in Law What wonder would it be, that a riotei-fieldiffici-for in Logick should own, that he does not under-fend a certain intricate place of the Code? We see is, ut Pe- fland a certain intricate place of the Code? We see rus Bay- also, that this Bailard is a Professor in Law, in Peter ardus

Crinitus, who calls him Joannes Bajalardus Let us conclude, that our Peter Abelard is not concern d here, and that Paquier (k) who thought to have ion incemade a Remark that ought now to be forgot, in applying to him what Accurring faid, would have done better to have faid nothing of it. He ought at least to have taken good notice that there is not Petrus Arenuè fasbellardus in the passage of Accursus as he pretends, but Petrus Bellardus But if it was true, that that Glossator did mean our Abelard, I think we ought to us bevam de non fly, that he was mistaken, for we see no reason to believe that Abelard concern'd himtelf with Juris-prudence Let us see Crinitia's Words (1) Quasijuier ubi 1) (rini- tum est superiori etate a virus doctioribus quidnam in jure us de ho- nostro civili prascriptio quinque pedum signaret, qualis-tefta dit- que foret in ca intellectus Quam rem Laurentiu Valla & alss complures cum non fatis perciperent hac una se raipl 1 25

m)Jacob **Thomas** in vitaPeri Abel

Bel-noret's

bronicle f France

vo

'ræf \pel

ebris

empestaeffor in-

ntelligi

upra

Abelard was sometimes call'd Baialard Here is an Observation that Mr de la Monneie communicated to me, after having read my Remark D I am fure that it will afford a greater help to deter-mine the Matter, when his shoughts have been compar d with mine, wherefore I am pertuaded that he will permit me to put all my Readers in a Condition to compare I am per waded, he says, that Accursius in his Gloss on the Law quinque pedum, meant Abelard I grant that Abelard made no Prosofton of Juris prudence, but he past for Universal, and for a Man that presended to find nothing above his Understanding, qui totum Scibile sciedat, as it is said of him in his Epitaph. In the cited place Accursius gives us no other Idea of it than that, and those that believed on the Words of the Glosser, that Petrus Baylardus or Bailardus had been a samous Prosoffer in Law, are deceived compar d with mine, wherefore I am perfuaded that dus had been a famous Professor in Law, are decenved.
There was never any of that Name Bailardus un other than Abelard, and it is one of the ten or twelve maye that the Name of that Author is writ. The Italians who are very subject so those kind of Retrenchments, have

tione descendebant, quod Joannes Bajalardus inter eos qui JUS CIVILL PROFITENTUR vir consultissimus ingenue affirmavit, se idud ignorare Thomasius (m) ought not to have concluded from this Passage, that

faid Bailardus for Abailardus, as Ragona for Aragona, nenfibus, Naldo for Arnaldo, Berto for Alberto, or Lamberto p 142

It will not be denied at least that James Philip of Bergamo (n), an Augustin Monk, call dour Abelard, Baliards This is the Observation of Mr de la Monno e (n) See a-I shall say one thing that I did not think of in the bove P 23 shift Edition I believe that Abelard died before the Col 1 Let-Study of the Roman Law was known in France It for i had been rais'd again in Italy (e) tome Years before, (e) See the and it may well be thought, that the Infancy of that Are Irnenew Life lasted some time So that it is very unlike- rius ly, that recourse was had to our Irench Logician for the Explication of a particular Law, that was difficult in the highest Degree, and of a very small use Men seldom amuse themselves to unravel such like things, until after they pretend to have clear d the more important, or when they endeavour to out-do the first Interpreters. There must be time then bethe first Interpreters There must be time then before they come to that If it were permitted to make use of Mi Menage's Rules, we might perhips say, That the Bailardus of Accursus is a corruption of the word Bulgarus, Bailgarus, Bailgarus, Bailgarus, Bailgardus, Bailgardus Those that Copy proper Names ill, and those that do not pronounce them right, may by Degrees introduce great Alterations Perhaps what Accursus, deceived by those Corruptions of Names, attributed to Petrus Baillardus, had been said of Bulgarus a Civilian

garus a Civilian (E) Of Mr Moreri's Errors] I It is falle, that Abelard taught Divinity at Corbeil, and at Melun II To fay that all Authors own that Heloisa was the II To say that all Authors own that Helossa was the Niece of the Prebend Fulbert, is a bad Proof against Papyrius Masso, who says, That she was the natural Daughter of a Prebend Nothing hinders but the Fulbert might have a Sister that had not well behave the felf, I say a sister, for he was Uncle by the Mother-side of Helossa, Avunculus I wonder that Andrew du Chene (p thought to be able to refute Propins Masson, by the same Proof that Mr. Moreri makes use of III It does not appear that Abelard introduced His calabimself with the Prebend, under pretence to trach Helossa Divinity Why do they specify that, which the Authors they ought to follow, say only in general. Do not these Terms (q), Esat cupi sus ill wald, (q) Abalasque erga neptim suam ut amplius semper in doctionam lard, p. 11 atque erga neptim suam ut amplius sempi in dostrinam lard, p 11 profecret literatoriam plurimum stud osus, denote Divinity less than another Science? IV It does not appear, that Heloisa had much esteem for Abelard before they liv'd together V It is not true that he
carried her into Bretagne, when she run away from
her Uncle, He sent her indeed into that Province, but he kept at Paris, cautioning himtelt, as well as he could, against the Enterprizes of Fulbert, until he had appeas'd him by promising to Marry his Niecc Then he went to her in Bretagne, as appeals by the Relation of his Missfortunes. The Abridged Hiftery of Eloisa and of Abelard, that was (r) lately (r) At the Printed, is not exact on that Point. It is supposed. Higue, there That Abelard left Paris at the same tine that 12mo he left the Prebend's House, that he return'd this but he kept at Paris, cautioning himfelf, as well as he left the Prebend's House, that he return'd the ther when he heard that his Scholar was with Child, and that he carried her away by Night to Marry her clandestinely, in expectation that her Relations would permit him to Marry her publickly. He had no defign to Marry her when he carried her away, and he never pretended to have his Marriage known to he never pretended to have his Marriage known to the World VI Heloisa did not rell him freely, that she did not pretend by that Marriage to deprive the Church of a Dollor, who according to her Hopes would speedily be an illustrious Prelate of it Nothing like this is found in the long Deduction that Abelard left us of Heloisa's Arguments against their Marriage See the Article of Heloisa VII He does not say that he married her for the quiet of his Conscience Why will Mr Moreri know the Motives of that Mairiage better than Abelard knew them himselt? VIII He ought not to have joyn'd the Wedding

(r) At the

e Vide Bochar-

graph Sacr 1 2

believes that the Fable of Adam's

for 130

& August

strange Principles, and unfit to (F) make a lasting Sect. They ordered every Man to have his Woman; they did not think fit, and would not suffer that Man should be alone; have his Woman; they did not think fit, and would not suffer that Man should be alone; he must, according to the Statutes of the Order, have an Helpmeet for him: But he was not permitted to rely on that Help: I mean, to unite himself corporally with his Waster was for him the Tree of Knowledge of Good and Evil, the Fruit whereof was reverely forbid him. Those Persons regulated Marriage at the rate of the Terrestrial Paradice, where there was only the Union of the Heart between Adapted Eve: Or rather they regulated themselves after the Example of Abel; for the Greended that Abel had been Married, but yet that he died without having known a Woman. It has from him that their Sect took a its Name. When a Man and a Woman were entered to that kind of Society, they Adopted Two Children, a Boy and a Girl, who Secceeded to their Estate, and who Married together under the same Conditions of not getting Children, but to Adopt two of a different Sex. They did not fail to find poor People in the Neighbourhood that supply'd them with Children to Adopt. This is wastes. tum, Geo- radice, where there was only the Union of the Heart between Adap in the Neighbourhood that supply'd them with Children to Adopt. This is w Tears after Augustin & tells us of them, and as he is almost the only Person that speaks one maybelieve that that Sect was known in but few places, and that it did not considered for the it ended in that of Theodosim the Younger All those that Composed it being at last re-Name of duced to one Village, re united themselves to the Catholick Church. those Here-

ABELLY (Anthony) Doctor in Divinity, a Jacobin, Abbot of our Lady of Livri in the Aulnoi, Confessor to the Queen-Mother, and formerly her Preacher, caus'd August de Hares Sermons to be printed on the Lamentations of Ferensah, at Paris, in the Year 1582. I c 87 Vi- only Copy la Croix du Maine, and du Verdier Vau-Privas, and if I do not correct the Faults that they may have committed, I shall at least propose (G) my Doubts. If Mr. Moreri had done as much, perhaps the Truth of it might be known at present, for nothing encourages Curious Persons more to publish their Discoveries, than the Confession of Authors that they are Important of such or fisch a Thing. This will obtain on of Authors, that they are Ignorant of such or such a Thing. This will oblige me to propose my Doubts often Mr Morers had so many Occasions, which I have not, to confult those that could rectify those kind of things, that he should have done more

here than to Copy la Croix du Maine

A B E L I Y (Lewis) Bishop and Count of Rhodes, who died the 4th of October, 1691,
The Galant Aged 88 y Years, was Born at Paris, and had been there Rector of St Josse He Compos'd of Octob divers Books, and among others, a Treatise of Divinity, Entitl'd, Medulla Theologica, which

(t) Abalird ubi

1 - mo di-

vided ac-

jugu &

vim au-

fectum

e irum

prortus

fupra,

and the Convent of Argenteuil together, there was a Mid-way between those two things Heloisa was only sent into that Convent, because her Uncle treated her ill, being vex'd that she strongly denied her Marriage IX It is therefore a strange Falsity to say, That that Marriage was not so private but that Fulbers was adverted of it, for it was in his Preference was adverted by the factors. fence that the Marriage was blest in a Church (u) L' En- Post paucos dies notte secretis orationum v giliu in quafant a Do- dam Ecclesia celebratis, ibidem summo mane avunculo ejus minican atque quibusdam nostris vel ipsius amicis assistentibus Figo, Ge- nuptiali benedictione confaderamur X It is not true ner Hist that Abelard read Lectures to a great Number of of all the Scholars in Clampagne, after the bad Life of the Monks of Ruis had constrained him to return thither, and April It at the time that Abbot Sugar drove the Number of Sugar drove the Sugar drov April It at the time that Abbot Suger drove the Nuns out of work Argenteuil Father L'Enfant (u) Copied some of in 6 Vol in those I aults

(F) Unfit to make a lasting Sett] The State of Continency was too violent between a Man and a Woman, that had otherwise all things in common, the Days of and whole Society was reputed a true Mairiage, I the Year say, it was a State too violent to continue long and printed Nullum violentum durabile. The Abelians were but at Piris mitigated Encratites and Novatians, the latter conin the Year demn'd Marriage Publickly, the Abelians prais'd and 1684 retain'd it. It is true, it was almost nothing but in (w) Hi no-Name, (w) they had the appearance of it, but deny'd men qui-the force of it. If they had believ'd that Marriage dem con-was a Sacrament, they would have been on that the ticle what the Zuinglians have been on that of the nuptra-rum reti-gure, and nothing at all of Reality Now this is it nucrunt, which must needs have contributed to the Extinction You will find in the Dictionary (x) of the Seft tem & et of Furetiere, that

Bowe & manger, coucher ensemble,

C'est mariage ce me semble
This is the natural Idea that we form to our selves of that State, and in that Idea, the last of the Three Attributes passes for the Chief, and for the Specifick næus in

Jist AuJibr AuJib word Mar- was then very unlikely, that many Persons, even after the Novelty of that Doctrine was over, would

have the Name and the Tye of Married People, and deprive themselves of what a Single Life had from that time most transcendent, without tasting the Fruits and the Delights of Marriage It was not therefore necessary, when I said that the Principles of that Sect were very improper to make it contiof that Sect were very improper to make it continue, that I should make some Allusion to the Jest that is attributed to Sixtus the V (y) Non si chiava in questa religione, non duras a The Adoptions were instead of Generations, and therefore it could not be faid of the Abelians, what Florus (z) Remarks concerning the First Inhabitants of Rome Reservat uniterates, populus vironia. The Causes had not mixt themselves with it; the fact might between the could for ever, Per seculorum milita (inconditional trus, lib tinued for ever, lib tinued for ever, lib tinued for ever, lib tinued for ever (in every day of the Monks

(G) I shall --- propose my Doubts] It seems some-what strange to me that a Jacobin should enjoy an Abby, and that they should give him the Name of it I do not know any Countrey in France that is call'd L' Aulney If they meant le Laonous, that's another thing, but besides, I do not find any Abby call'd (b) See the Lever, in the (b) Diocese of Laon The Abby of State of that Name is in the Diocese of Paris Lastly, I France that Name is in the Diocese of Paris Lastly, I France find in the Ast by which the University of Paris took an Oath of Fidelity to Henry the IV the 22 of April, 1594, I say, I find there (c) among those that Sign'd it, one Francis Abely, Abbot of Ivri, the King's Preacher and Almoner It belongs to those, that shall have an Opportunity for it, to verify if they have not heap'd here on one only Person what suits to divers This happens but too often with the Bibliographers the Bibliographers

My Doubts have procur'd me a good Explication, which I infert here "L' Aunei, or L'adulnei is very good It is the Abby of our Lawre of Liver in L' Anner, or L' Anner, in Alnete, (d) of the Online of St Augustin, in the Deanry of Cheller, Direct of Parks It must be supposed, that to attain to that Abby, Anthony Abelly past from the Order of St. Dominick into that of St. Angustin, which is a very easy taken the About of St. Angustin, which is a very easy taken About of Ivil, I believe there is a Fault in it, Gallie and that that Francis who was likely the Successor of Anshony, ought to be qualified Abbot of Liver, there heavy no Abby in France of the Name of the state of the Name of the there being no Abby in France of the Name | I'm This Explication was communicated to

by Mr de la Monnoie

(y) Cathol rus, lib 1.

varre, by Launoi, 2 372 (d) Claud Robertu menclati ra Abba-

iustule-

riage

Mr Baudra d

was the Resson that Mr. Desgream, gave him the Epithet (H) of full of Marrow, and which is very far from the (I) Maxims of the fansenists Hewrit also the Life of Vincent dePaul, Founder and first Superior General of the Congregation of the Million, a Book on the Principles of Christian Morality; another on Herelies, another on the Tradition of the Church, concerning the Worthip of the Holy Virgin, &c That last Work printed the second time at Plany, in the Year 1675 did the Protestants a great kindness, because it supply'd them with good Weapons against the Converters; who would make them believe, that if there was any thing excellive in that kind of Devotion, they were but Monachal Thoughts, or Abuses which the Bishops corrected daily That sime Book served the Thoughts, or Abuses which the Bishops corrected daily That time poon it. The Protestants also against that of a the Bishop of Condom And indeed Mr. Abelly made Exposition of the Protector of the most Passionate Thoughts concerning the Devotion to the One of the Virgin Mary. This was to ruin the Efforts of the other Prelate, and the Aims of those Catholick Catholick the Holy Virgin's Advice to her Indiscreet Votaries. Mr. Abelly Doctrage that publish'd or approv'd the Holy Virgin's Advice to her Indiscreet Votaries. Mr Abelly was Doctor in Divinity, of the Faculty of Paras, he was made Bishop of Rhodes, when Mr. de Posefixe, the King's Preceptor, mounted to the Archbishoprick of Paris, and he resign'd his Bishoprick to another, when his great Age did not permit him to exercise the Functions of it any longer, and retir'd into the House of St. Lazarus He reveal'd a Secret in Mr. Vincent's Life (K) that pleas'd much People

A B E R D E E N, an Epileopal City of Scotland, under the Archbishop of St Andrews, with an University It may be consider'd as divided into two, for there is Aberdeen at the Entrance of the Don, and Aberdeen at the Entrance of the Dee. The first is call'dOld Aberdeen, and the other New Aberdeen, and they are but a thousand Paces distant from each other. The Bishop's See, and the University, are in Old Aberdeen, but the other is richer, and full of Trade. The University was created in the Year 1489. The Bishoprick was transferr'd thither from Muritae ever since the Year 1100 as we learn from the Hestor Boethius, & a Scotch Historian. That City is indifferently call'd in Latin, Abredo-Baudrind,

Mr Baudrand informed me that that Abby of L vr. es three Leagues from Paris, as you go to Meiux, in a lit-ele Tratt of Ground which is call'd l' Aulnoy, where there are ten or twelve Villages, and the Bounds whereof are at present unknown

(H) The Epithet of full of Marrow | Let us make no difficulty to go a little back in relating that Passage, for besides that it is not to be seared that the length of the Citation should displease any body, it will serve to consirm what I am to say in the following Remark

Alain (e) toussi & se leve, Alain (f) ce savant homme Qui de Bauni vingt fois a lu toute la Somme, Qui possede Abelli, qui sait tout Raconu, Li meme entend, dit-on, le Latin d'Akempis N'en doutex point, leur dit ce savant Canoniste, Ce coup part, 1 en suis sur , d'une main Janseniste Mes yeux en sont temoins 3' ai vu moi m me hier Eutrer chez le Pielat le Chapelain Garnier Arnaud cet heretique and nt a nous detruire, Par ce Ministre adroit tente de le seduire Sans doute il aura lu dans son Saint Augustin Qu autresoit Saint Louis érigea ce Luirin Loa nous inonder des torrens de sa plume, Il faut pour lui repondre ouvrir plus d'un volume, Consultons sur ce point quelque Auteur signale, Voions si des Lutrins Bauni n'a point parli, the History
of (ardinal Malanne Malanne Continuation of the If their Verses should contain nothing else than the
Manager Their Verses should contain nothing else than the
Manager Their Verses should contain nothing else than the

embracing of Bauni and Abelly, they would sufficiently signify the Anti-jansinism of the latter, but they contain other Strokes that aim at the same Mark, Holland and bear much The Author has plac'd a Note in the Margent that explains the Reason of the Epigo Confer thet, and he did well in it When I think on the phat Father Conjectures that the Criticks would form, if the Bouhowrs French Language should once have the late that the Jouhowrs French Language should once have the Fate that the fats in the Latin Tongue had, and that Mr Dispreaux's Works should be preserved, I represent many Chimera's to stock, of the Manner of the Manner of the Manner of the Medula It cologists that the Medula It cologists t profess d last, that the Writer Abelly had been characteris'd by Monk in the Order of the Co-flexings of Abel, that were not dry of the Co-flexing of Com, but a true Sacrifice of Beasts He would are upon this the bacrum pingue dobe, nec macrum Sacrificabe. He would tay that all the Parts

of the Victims were not equally confiderable, and that the Fat, under which the Mariow must also be comprehended, was of a fingular use. The more learned he would be, the more we might see him run from one Extravagancy to another, and accumu-late Chimera's In that place as in divers others, we should see the Verification of what is spoken of in the 9th Satyr of Mr Boilean

Et deja vous croyez dans vos rimes obscures Es deja vous croyez dans vos rimes obscures,

Aus Saumaiss futurs preparer des tortures

Somebody (h) said, That it was to be wish'd, a good

Commentury was already made on that Author's Satyrs It is certain that those kind of Writings are

from obscur'd, as to many things The Gatholicon of Learning, Ostoba

Are 5

those Savers in the Publish's Remarks on the last of

those Savers in the Year 1602, and on the first in the those Satyrs in the Year 1693, and on the first in the Year 1696 He is curious, and penetrating, and very fit for that Work

(1) From the Maxims of the Jansenist.] One of those Gentlemen complain d bitterly that Mr de la Berchere, Archbishop of Aix, had order'd the Dire-Ctor of his Seminary to follow Abelly, and to teach the Moral Divinity (1) of Grenoble no longer He says that Three Wicked Principles are to be found in the Medulla Theologica of Mr Abelly, the I whereof destroys the most certain Rule of Good Conscience, acknowledged by the Pagans themselves, who did not believe that it was permitted to do a thing which they questioned to be just or unjust. The II reduces the greatest of all the Commandments to nothing, which is that which obliges us to love God above all things. The III is dire-Ely opposite to the Care Cardinal Grimaldi took to cause the Rules of St Charles to be observed in the Sacrament of Penance, by marking a great number of Cases in which the Confessors ought either to resuse or defer the Absolution So that Mr Abelly is accused of teaching, I That a less probable, and less sure Opinion may be followed in dolefs probable, and lefs sure Opinion may be followed in do-ing that which is a Sin, according to the contrary Opinion, which seems most probable to us. It That it is not cer-tain that the Precept of loving God above all things is ever obliging by it felf, but only by accident. III That those whose Life is a continual Visificude of Confissions and Crimes, may always be absolved without Scripple. See the Advice to the Reverend Fathers Jesuit, of Aix in Provence, on a Print, Entituled, A Ball, dane'd at the Reception of the Lord Aichb flop of Aix Which Advice was printed in the Year 1687

It is easy to discover that Mr Abelly's Book is spoken of in this part of the Managiana "(k) As they were speaking of the Marrow of Abb the Abelly's research of the Abelly's Book is speaked to the "bot le Camus, at present Cardinal, said The "Moon was declining when he did that " A new Proof of the Jansensts Disdain for that

(K) A Secret that pleas'd much People] He (l) de-clard to the Publick, that Mr Vincens would have

ing,Octob

(1)Compos'd by Mr Genet, whom the Cardinal Gumaldı, pre-Mr de la Berchere had called into his Seminary, to teach his Morality there, and who was fince made Bi-*Jhop of* V**a**ifon

(k) Menagranap pig 65 of the first Edit Holland

(/) Abelly, Life of Vincent de Paul, Book 2 Cap 12 Lawful Prepiffifi-Jansenism

(e) I utrin Song 4

(f) The Abbot Auberi, Picbend of the Holy Chapel, a famous Molinift, and Brother of that Mr Auberi that made Menagiant, pag 8
Edit of

Holland

Libro de Scriptor Frilist plicent, ac prope dixerum

Insipientem, qui

nonis reg1a & Oliris templo inclytum Plui 15_09

bo, Ib Plutarch de Ifide & Ofir pag 359 (Ammian Mar-

c 15 b m 227, 218 n Plin Ib OStrab Ib Plin Ib * Strab Ibid

cell 1 19

(m) Strab
1 17 p 551 (n) Amm Marcell. 1 19 C 12 p m 22% (o) Qui ut eritangufli pectous. obturferus, in

hoc titulo ıma, quod riunt, au riculamol hor, & **d**ulpicax & minutus, acri fille concaluit Id b id ann 359. 4

" He Speaks nia, Aberdonium, and Aberdona. Mr. Morers had a mind to (L) be nice on that Article,

mia, Aperdonium, and Aberdona. Mr. Morers had a mind to (L) be nice on that Article, but did not succeed very well in it

Author and A B G I L L U S (John) Son of a King of the Frisms, liv'd such an Exemplary

Books, in Life, that he was sirnam'd the Priest He accompanied Charlemagne in the Expedition of Libro de Palestine, and instead of returning into Europe after the taking of Jerusalem, as Charles magne did, he push'd as far as India, where he made great Conquests, and sounded the Empire of the Abyssius, which was call'd'after him the Empire of Preser John He companied Charlemagne's Time to the Holy valde sim
Land, and the other his own Expedition to the Indies That last Works. scription of the Country, and of the different People that inhabit it If San was capable to imagine that those Histories are any thing else but one of those filly Romances that were made in Ignorant Ages, and in which they represented Charlemagne as boldly as if he had been an Imaginary Hero, a Palmerin of Oliva, an Huon of Bourdeaux, or a Godfrey Great-tooth, I say, if Saffridus Petri was capable to imagine the deserved all the \$\beta\$ Hard Words which Vossius gave him: For what can be set out I sabulous than the Conquest of Jerusalem by Charlemagne.

A B Y D U.S. a City of Egypt. Stephanus By antique will have a to have been a large.

Tabulous than the Conquest of Jerusalem by Charlemagne?

ABYDUS, a City of Egypt Stephanus Byzantinus will have it to have been a (M)

Vossius de Histor

Lat pag as of a much impair'd City, but says, that it seem'd to have been very great formerly, and the chief of the Country after Theber The Famous King Memnon lived there, and pages of the pages of the pages of the total city, and made it very recommendable The Greatest Lords of Eagypt affected to be buried there, to be near the Tomb of Osiris The Country The Country affected to be buried there, to be near the Tomb of Osiris The Country The Country affected to be buried there, to be near the Tomb of Osiris The Country The Country The Country The Country affected to be buried there, to be near the Tomb of Osiris The Country Devotion for that Deity, who answer'd in Writing when they could not consult him personally, for in such Occasions it was sufficient to send their Question in Writing & That Oracle was yet subinsting in the Reign of Constantius the Son of Constantine the Great, and caus'd (N) many Disorders Abydus n was 7500 Paces towards the West, from the Nile, but a 8 Canal was made that brought the Waters of that River thither It was situated below i Diospolis and Tentyris, and above Ptolemais, which was the greatest City of the Thebais, and as big as Memphis The Inhabitants of Abydus abominated (O) the Noise of Trumpets Great mention has been made of the Thorns (P) that grew in their Territory, and which, it was faid, were always loaden with Flowers that had the Figure of a Crown It is thought that at present Abydus is call'd Abutich folm Leo does not say what Mr Morers imputes to him, that it is in the Place where the Patriarch (2) Toleph was buried There was a City on the Coast of the Hellespont, call'd Abydus, of which I shall not speak at this time, although Moreri's Dictionary lacks to be rectified

ABIMELECH, King of Gerar, in the Countrey of the Philistines, was contemporary with Abraham That Patriarch being retir'd with his Family into the Country of

no more Familiarity with the Abbot of St Cyran, after he had heard him fay, that the Council of Trent was but a Cabal, and an Assembly of Scholasticks with the Pope A Person that was persuaded of this could not be a Roman-Catholick

(L) Mr Morers had a mind to be nice on that Article I He found fault that some have said, that Aberdeen, or Aberden, or Aberdena, or Devana is a City there is no City, continues he, that bears those Names in all Scotland, but there are two Citics, whereof the one is call d New, and the other Old-Aberdeen, and that Name is only to be found in sime Books or Maps that are not very exact. It would be in vain to prove, that not only no diffinction is made in Common Language, of the Old and the New Aberdeen, but also that it is but very little made use of in Books For what Authors have said, the Bishoprick of Old Aberdeen, the University of Old-Aberdeen? What Historians have not been satisfied to say only Aberdeen, when they meant that Episcopal City? Mr Morers did not remember his cisin, when he said in the Article of Scotland, Saint Andrews has an University, and Aberdeen ano-

(M) A Colony of Milesians | This is very unlikely deicens in I contess that they tetted Colonies in Egipt, but it alies ettim wis near the Entrances of the Nic, their Power confisted in those Times in Naval Forces, and their Tride did not require them to have such a distant Post from the Coast as Abydus was Moreover they d d not tettle in Ezyps until the time of (m) Oyax ires, king of the Meles Now Abydus wis considerable before that time, fince Minnon had tertled his Court there

(N) And caus d many D forders] See how it happen d Those that consulted the Oracle in Writing, lett their Letter (n) sometimes in the Temple after they had received the Answer Some Malicious Perfons ient some of those Letters to Confiantins, and as he was but a (a) Mean Genius, inspicious, credulous, punctilious, he was in a great Rage, and di-

spatched away a Commission immediately, to cause the Guilty to be try'd, for it was pretended, that divers Persons had considered that God concerning the Emperor's Life, that God concerning the Emperor's Life, that Commission being a Violent that the Commission being a Violent that the Council the way to prophe a beauty of the Council the way to prophe a beauty to the Council the way to prophe a beauty to the council the co found the way to involve whom he pleas'd me Processes, which caus'd many Violences, as you may (O) Abominated the Noise of Trumpets]

forms us of this, if we correct him according to the in Ste-Conjecture of Berkelius (p) Σαλπης Φ ηχου βόλλυ phin de ταιπο Γοι Βεσεί, κ΄ λουδ Φ ή Αιγυπία (There is in Urbib the Editions of Ælian Aβυ η Αιγυπία) κ) λυκων pag 14 πολις (q) Busiries, & Abydus Ægyptia & Lycopolis tube sometime detestantur Strabo (r) confirms that (q) Ælian Conjecture, when he says, that he was torbid to de Animake use of any Vocal or Instrumental Musick in male 1 to the President of the Sacrifices that were offered and a say the President of the Sacrifices that were offered and a say the President of the Sacrifices that were offered and a say the President of the Sacrifices that were offered and a say the President of the Sacrifices that were offered and a say the President of the Sacrifices that were offered and a say the Sacrifices that were offered and a say that the president of the Sacrifices that were offered and a say that the same of the Sacrifices that were offered and a say that the same of the sacrifices that were offered and a say that the same of the same the Preludes of the Sacrifices that were offer'd to

Ofirm in his Temple of Abydus

(P) The Thomas of the Sacrifices that were offer'd to

(P) The Thorns that grow] Atheneus (f) tells us (r) Strab fo But the Word Acusov must be taken out of his 1 17 Book, and that of Acusov substituted in its place p 56 Book, and that of "Acuebu fubstituted in its place It is a very reasonable Conjecture of the same (t)

Berkelius Here is the Fact spoke of by Athoneus
The Thorn bushes that grew about the Temple of I is c 7

Indium pass'd for being always in bloom, but according to the Remark (u) of Hellanicus, this was because they made Assemblies in that during which time divers kind of Nosegay which time divers kind of Noseg or i norns grew about Abydus, and the Eshipian Soldiers, that Tisben sent to King Priamus, having heard that Memnon was kill'd, threw their Crowns of Flowers on those Thorns near Abydus, from whence it happen'd that the Flowers which they produc'd resembled Crowns

(2) The Patriarch Joseph was buried Mr More-gyptiaca-ri cites John Lee, p 8 One would think that he dis rum apud rects to page 8 but what is to be look'd for is only sumi Ib

Alian in- (p) Berkel

apud A. then Ib

(w) In libris rerum Æ-

Gerar, his wife Sarah did not find her felf secure there, although she was 90 is Years of a Secrete Age, but was aken away by Abimelech, who thought her handsome enough to make her last at his Wife . Minubam would have avoided that Accident, of he had declared himself Sa- "ark of rab's Husband-, but fearing to be kill'd, he said she was his Sister, and defired her to Saiah say, that he was her & Brother. It was the y second time he had made use of that Expedient, which doubtless does not deserve the Elogies (R) that St Chrysoftom gave him frenches, it is thought that the King of the Philistines was struck with a Distemper (S) that made him imposed that however it be, it is certain that the Providence of God hinder'd him the Passion he had conceived for Sarab. He was advertis'd in a Dicam made up the passion of the Passion he had conceived for Sarab. as married to a Propher, and that he should die, if he did not return her to tha her Husband He did not fail to return her to him, not to reproach them for their Abraham excus'd himself, among other Reasons, on being effectively Sarah's Brother, born of one Father, although they had not the same Mother. Thus the Scripturakes him to speak. Mr. Morers improperly substitutes Josephus's Words instead of Thus the Scrip- Joseph of the Sacred Text, for he of fallly supposes that Abraham said, that Single was his nother's Daughter. He follows the same Author also, on a Fact of which the Scripture fays not a Word, to wit, on a Pretended Alliance contincted between the nelect and Abraham, at the Restitution of Sarah The Scripture flys only, that Ahim lee's give that Patriarch great Presents, and gave him leave to dwell where he pleas d in his Domini-It is true, there was an Alliance between them, but it was not made a until some Years after, which was the Treaty of Beer-sheba Josephus durst place that Treaty be-

· Genefis 21 0 ,1,

to be found in the 8th Book Now you will find there, that it is an Error to believe, that the City call'd Mefre Hatichi, is that wherein the Kings of Egypt liv'd in Jeseph's and Moser's Time He refutes that Thought by reason that those Ancient Kings liv'd on the West part of the Nile, which he proves by two Reasons 1 By the Situation of the City which the Scripture fays the Jews built to Pharach the Situation of a very Ancient Edifice, which is faid to be fofeph's Sepulchre Some Pages after he remarks, that the City wherein this Sepulchre is, stands on in Arm of the Nile, and is now call'd Bl I have not found that he fays any thing of our Abydus

(a) In the

Remarks

of the Ar-

escle Sarah

(R) That St Chrysostom gave him We shall touch in another (x, Place wherein that Dissimulation on of Abraham is to be blam'd Every body may under what he pleases of the Relapse The Danger that Sarah's Honour juffer'd the first time, icems at first to make the reiteration of the Falshood less excusable, but on the other side, does it not seem more excusable to employ a Remedy that succeeded, than to make a new Tryal, and 1s it not, without all doubt, that the first Essay had all the Success that Abraham hop'd for ? They did not only preferve his Lite, but loaded him with Prefents allo, and his Wife was restored to perhaps he had not expended to perhaps he had not expense to baps, for I dare not write that prefer had been to write the present of the present the p than to fee his Wife suiperted to have been in the Power of another, and yet (y this Just Person here makes use of all his Efforts to cause the Ast of Adultery to be accomplish'd It might be expected after this, that the Preacher would censure that Patriarch, but on the contrary, we see that he praises his Courage and his Prudence very much, his Courage, that conquer'd the Motions of Jealousy, io far as to permit him to advise such things, and his Prudence that had shewed him such a sure Expedient to draw him out of the Troubles and Dangers that furrounded him St Chrysoftom did not forget to give a Lively Representation of the Terrible Force of Jealoufy, tomake his Hearers apprehend the Great Courage that had furmounted that Palfion, but on the other side he heightens Abraham's Prudence, by saying, That leeing Sarah was too fair to be able to escape the Incontinency of the Ezyptians, either by faying that the was his Wife, or his Sister, he would have her to say that she was his Sister, because he hoped to fave his Life by that Means Behold, cry dSt Chry-Joseph Is Like by that Means Behold, cry and Company Joseph In But Prudence that Ju T Person imagin d a good Mean Afterward Level'd him for having consented to his Wife's Adultery, because Death, which had not yet been stript of its Tyranny, inspired much Fear in those Times (2) "On known yetralogies on the garage of the stript of the s petra nouvoris dia 1870 n, in abilità in goi aros at petra nouvoris dia dira. C, n' morone america aros in anti- propertional propertion in Roma nouvoris continuo in a folia dira propertion in propertion in profession unoris continuo dia formation in mulieris continuolism ut mortem efugias. After in Elogy of the Husband, he passes to the Praises

of the Wise, and says, that she gladly accepted the Proposition, and that she did all she ought to ast that (a) Comedy well. Whereupon he exhorts Wives to imitate her, saying, Who would not admire that great Easings to obey? Who can ever prosessarch sufficiently, for being willing aft r such a Continency, and at her Age, to expose her self to (b) Adultery, and g ve her Body to Barbains, to save her Husband's list. I do not think that a Preacher durst manage such a nice Matter as that in that manner at this present nice Matter as that in that manner at this present He would give Prophane l'eisons too much ground to jest, and I question much that the Inhabitants of Antioch, who were naturally Slanderers, could have heard such a Sermon, without taking the liber-St Ambroje ty to fall into Malicious Reflections (c) gave no less I logies to Sarah's Chility, and we shall see in the Article Acindynis (Septimius) that St. Augustin was almost in a like Illusion. It is a strange thing that those great Lights of the Church, with all their Virtue, and all their Zeal were ignorant that it is not permitted to fave one's Life, nor

that of another, by a Crime

(S) A Distinger that made him import at 1 God fent him a great Sickness, to quench the Heit of his Lust, that put all the Science of the Physicians it a God wund him in a Dieim, not to touch that Stranger's Wife Abimelech finding himself a little better some time after, declar dithe Cuic of his Sickness to his I riends, and ictuined Sair's to Aoir ham again. Thus Josephu (d) relites the thing be ing little careful, according to his Culton, to conform himself to the Recitals of Moss, or rather bold enough to give him the Lye I or does not Mo bold enough to give him the Lye I or does not Mo fer fay (e) that Abimelech rose early in the Morning, and called all his Servants to communicate to them what he had learned in his Sleep. Could he have done that if the Phylicians had given him over? Jofephus found the Difficulty very well, but to take it away, he supposes boldly against the Authority of the Scripture, that that Prince did not communicate his Dream to his Friends, until his Illness was a lit-tle over, some time after his Dream Some (f) be-Some (f) bclieve that Abimelech was not incommoded in his Perfon, but only in the Perfons of his Wives, and that when the Scripture reports that God he il d him, it fignifies only that he took off the Seal that (σ) had been put in his House on every Womb I should not suffer my self to be much lugged by the L_1 , to approve that Explication, for I see no Track of S chaels for Alimelich in the whole 20th Chipper of Schee's for Alimelich in the whole 20th Chipter of Genesis, except in their Words of the 17th Verle, And God h alid Abime'ich, and his U se, and his Ma deservants, and they bare Children. But to the following Verle measures only the laceousery and of their pervants, and they bare Children. But is the following Verse mentions only the Inconveniency of those Women, it is probable enough that all the Evil that God had sent Abiniclesh consisted in that alone. I give an Answer (h) elsewhere to the Question that may be asked me. If that Prince was in Heal h, why did he not fairfy the Passion that made him take Sicah away? I do not wonder at the Dreams that the Tank may be asked into a substitute of the Passion that made him take Stram of the away? I do not wonder at the Dreams that the Jiws closus have reported on that Adventure, I should wonder much more at their Conduct, if they had not forg'd (i Ap an hundred Chimera's concerning our Ahimelach Merce They say, (i) that all the Passages of the Bodies in this House were stopy, both of Men, and of Beass, River and infin

(a) Maila พยศ ซึ่งเ TO SIZHA Auber: Ontora ficit iti ut fibula & fistio ılla lateunt Ib d (1) 115 HAL atian ET CUVETCI-ET 1175 AL -Tà moor-TTV 02.36 -तं । गा , भू ६० έλις ία THEUTH 20 2 mg TOI SIXALOP อใน*จ*ณิ จ **ณ** ómr cis TH CLYCIAN 21 CMHI X H\$ 401 /11-AV EUL THY c= 6 17 , 4 . A, CUITAILS n Sito

> Id Ib (1) Ambrof de Abrah

(d) Jofeph Antiq 1 1 C 11

11 62

(1) Gene-fis 20

(f) Salian Annal t i pig 469 (g Gin

(1) In the Rimark C of the it diSuah

Apud Mercerium Sre River,uh,

nan 3 ng an an qi -0 क्षा विद्वा x may a क्यासे बंदर لامروعة ١٩٥٤ THY LLO -Xear sx-Chry-fostom Homil 32 In ieneí

(z) Id Ib

fore the Birth of Isaac, as if he had Memours (T) prescrable before those of Moles; whereas the Scripture places it after the Rejection of Abmeel, which did not happen until Isaac was weaned. Mr. Morers follow'd the same Guide, when he assures, that the same Abunuleth shewed much Kindness to Isaac, who was retired into the Countrey of It would not be impossible that it was the fame Abineleeb, but it is very likely that it was the (U) Successor of him that took Sarab by force: It is certain, that a Famine being come, Ilane tetired to Gerar, where an Abmeleob seigned at that time. The Beauty of Rebekab was the cause that her Husband made use of the same Device that debraham had made use of by reason of Sarab's Beauty Isasa searing to be kell'd us it should be known that he was the Fair Rebekab's Husband, made her pass for his sifter:

(k) Rivet on Genelis, Exerc 103 Oper to P 395 Heideg-ger follows him step by step, Hift PAtriarch tom 2 p 165

(1) This is vulgarly called nouer l' eguillette

(m) Chap

(n) For the Lord had fast closed up all the Wombs of the Houle of Abimelech, Gen

(o) Apud ubi fupra

(p' Pharaoh King of 1 gypt

(q) Apud Rivetum, ıb ex Mercero

(r) Apud Herdegg ubi fupra, P 144

and of Males and Females, so that nothing could enter or come out of them. They could neither eat, nor drink, nor evacuate, & Moreover the Men were struck with such a great Cold, that Abimeleth was not in a capacity to exercise any Viril Function, was not in a capacity to exercise any Viril Function, either with Sarah, or with any other. A Famous Protestame (k) Divine adopts the latter part of that Tradition, and rejects all the rest as ridiculous, or superfluous. He says, that as the Devil by his (l) Ligatures hinders Married Persons from performing Conjugal Duty, it is not unlikely that God sent a like Athletion in Abimelech's Family, for a Good and Holy End, which was to preserve Sarah's Chastity, and to make it appear most certainly that she had not received any Blemish in that House So that he believes that all Abimelech's Domesticks were struck with the Evil of Sterility, the Men with an Impotency like that which comes by Sorceries, and the Women with an entire Shutting up of the Gates of Life, or with a Straitness that disabled them to conceive It may be faid, here is too much of it by half, and it was sufficient for God's Design that the Men were thus afflicted, but it must be answered, that the closing of the Feminine Parts being a last which Mofes mentions by Name, it cannot be rejected as superfluous Here are Two Explications of that Fact, which do not wholly remove the Difficulty Some will have it, that Mofes meant, that Abimoloch's Wife and Servants could not be delivered when their Time was come, they were troubled with Pains, but it was as in the Time that the Prophet Isaiah ipeaks of (m) Fenerung filis ufque ad os matricis, & vis non eft ad partum thers say, that he meant, that they conceived no more I he first Explication cannot agree with Genefit, except it be supposed that all the (n) Women that belong d to Abimclech, were with Child at the Time of the taking awayofsarah, which is not likely TheSecond would require that search the well have lived leave. cond would require that Sarah should have lived longer in that Prince's House than she did, for it requires no little time to know whether a great number of Women have loft the Faculty of Conceiving Those Intricacies have obliged a very Learned (*) Interpreter to fay, That the Punishment which God sent on Abimelech's Family, was known in such a manner as is unknown to us As for what remains, the Rabbins make no great difference between the Personal Affliction of Abimelech, and the Personal Affliction of the (p) first Ravisher of Sarah They say of the the (p) first Ravisher of Sarah They say of the latter, that he was taken with the Rasan, a Disease which is (q) the most troublesom of all Ulcers, and the most opposite to the Drudgeries of Iust mon farchi (r) fays, that the Difference of the King of Fgypt, was an Head ach, caus'd by a Worm that was bied in his Brain, Morbus perturbite cerebre ob innatum oph vermiculum, quo qui laborant iis concubitus gravit fit, & libers gignantur ulcooff Some will be-lieve that those list Words spoil all, for they fancy, for Sarah's Honour, that Pi araoh's Distemper made him absolutely impotent See our Remarks on the Article of that Holy Woman

(I) Mimoirs professible before those of Moses It is a long time ago that I conceived Anger against tose-

pins, and against those that spare him on this Sub-A Person that made open protession of the swift Religion, whose Faith is grounded on the Divinity of the Scripture, dires to report things otherwile than he reads them in Genesis, he alters, he otherwise than he reads them in Gengis, he alters, he adds, he suppresses Circumstances, in a word, he opposes Moses in such manner, that one of the two must be a tasse Historian. Is this to be suffered? and must it not be concluded from thence, that either he cared but little to scandalize his Nation, or that he should the search and services the search of the se that he thought that the particular Opinion he had on the Fallibility, and confequently, on the Infpiration of Mofes, which he could not believe, was Balduinum,

Blow from Theodorus Beza (s) Hec ego semel
pen t₁₂
p m 320

special for the first the firs Mosem & Sacres connes scripteres Sed nos postus ifiga pro verts ipfus Det interpretibus, illum vero pro secerdos se rerum sacrarum valde imperito, atque estamnegligente & prophamoscriptore habebimus. I believe that all the Ancient Historians have taken the same Liberty, in regard of the old Memoirs which they consulted. They have tack'd Supplements to them, and not finding the Facts plain and beautisted according to their Fancy, they extended and dress'd them as they pleas'd; and at this Day we take this for History.

(U) It was the Successor of him that had taken Sarala by force] I do not ground my ielf on the long Lite that must be given to Abimelech, if he had yet been living when Haac went to Gerar That Journey is posterior to the Purchase that Jacob made or the Birth-right. It may be supposed then that Isaac was at that the 80 Years of Age; for he was 60 Years old when Esau and Jacob were born, and Esau was already a great Hunter when he sold his Birthright On the other fide, Abineleels, that took Sarah, was a King, and married before Isaac was born He must have been therefore at least an hundred Years old, when Isase travelled to Gerar But this is no difficulty Did not Men in those Days live (e above an hundred and fifry Years? I can hardly believe when I read it, that (w) Learned Persons should be capable to object these Words in Ecclesiasticus, (w) Omnis potentatus vita brevis. As if in supposing the Canonicity of that Work, it was against Revelation that the Reign of a Man had continued an hundred Years. Who does not see that if this Passage had the Canonicity attributed to it, all Histories must be de-Years Who does not see that if this Passage had the force that is attributed to it, all Histories must be denited, that teach that iome Reigns have continued above sifty or fixty Years What is it therefore that inclines me to believe that the Abimelech that took Sarah away, is not the same that treated an Aliance with Isanc? Here it is This last Abimelech believed honestly on Isanc's Word, that Rebekah was only his Sister, and when he was undecenved by Isanc's Ass. Sister, and when he was undeceiv'd by Isaac's Actions, and not by his Words, he reproved him mildly for his Falshood, without saying so him, It runs in your Blood, your Father Abraham had already stand me the same Trick Now how is it likely that if he had been already trapped by Abraham, he would have fallen into the same Snare again, or if he had fallen into it, that he would not have censur d Isac imartly, as well for his Father's Lies, as for his own? He would not have forgot those of Abraham, that had caus'd him much Prejudice St Chrysoftom found what I have said to likely, that (x) he declared boldly in the Pulpir, that Abimelech reproach d Isaac for Abraham's Fraud But all this has no other Foundation of the Pulpir and the said of the said tion than the Privileges of Rhetorick, which are fometimes extended almost as far as those of Poets and of Painters

- Pictoribus (y) atque Poetis

Quid libet audendi semper fuit aqua potestas
Two Things seem to tavour the Sentiment that
Mr Morer: followed I In Abraham's Time the Mr Morers followed I In Abraham's Time the King of Gerar had the same Name as in Isaac's Time, and in both Times they had a General of an Army, whose Name was Picol II How fair soever Rebekah was, she was not taken away as Sarah was, because Abimelech had time to grow old, and remember'd the Ill Consequences of Sarah's Ravishment I answer, I That there have been Affected Names to all the Kings of a certain Country, as that of Pharaeb to the Kings of Egype Why might not that of Abimelech be common to all the Kings of Gerar? Perhaps Picol was the Name of an Office, and perhaps that Office might pass from the Father to the Son I answer, a That it may be the Abimelech of Isaac was not then a Young Man, although it was not he that had taken Sarab. I really believe that he was a good Old Man, seeing he formed no Design against the Father Rebekah, whom he did not believe to be married. Fair Reickab, whom he did not believe to be marri-ed, and feeing he did not tell Have that the was in danger

ham lived 175 2 ars,

(u) Pererius em Geneiis, c 26 præc. Salianus, f I P 520

and Ifac

180

(w) The Translition Toute tyrannie tite dure C X1 11

adhuc habens rememoraam corum quæ tempore Patriarcha rapta Sara tule pabat eur reumque arguens dicebat, cur hoc fecisti? Chryfost Homil 51 ceptione olim fuftinuimus à p. Homil 5

(y) Hora de Arte Poët

(1)Theod Beza Reiponf ad BaldusAbimelees all covered by a certain (W) Sport, that he perceived between them two, by a Tursellooking out at his Window, that it was not so; and having caus'd Isaac to come to him, linus Epist said, Of a surety she utby Wife And bow sayest thou, she is my Sister? What is this that His p 10 thou hast done unto me? (X) One of the People might lightly have lain with thy Wife, and thou 169 has shouldest have brought Guiltiness upon us. And at the same time he charged all his Subjects much mixto do Isaac and Rebekah no harm on pain of Death That Remonstrance, and that Or-stake a base said face of their Words. Isaac's Prosperity changed that good Friendship of A-stake a base said said when they perceived that he had acquired great Riches, they told him Geraras that he must retire He obev'd, and continuing to Prosper, notwithstand-annonae place that he must retire He obey'd, and continuing to Prosper, notwithstand-ingular Crosses that were rais'd against him in divers places, about digging of Wells, he feetus, De found himself courted by Abimelech for an Alliance, to which he gave a favourable An-numine

ABLANCOURT (Nicholas Perrot Sieur of). Look for Perrot

BRABANEL y (Isaac) a Famous Rabby, was Born at (1) Lisbon in the bimelech

1437. of a Family that pretended to be descended (2) from King David

Advanc'd humself much at the Court of Alphonsus the V King of Portugal, who hodine in the dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the court of Alphonsus the V King of Portugal, who had dine in the Court of Alphonsus the V King of Portugal the V King of P nour'd him with great Offices, which continued until the Death of that Prince, but he fervar found a strange Alteration under the new King Abrabanel was (A) 45 Year's of Age & Taken when John the II Succeeded his Father Alphonsus. All those that had govern'd Affairs our of the strange of th

danger of himself, but of his Subjects only And as these lived in such Lewdness, that every Beautiful Foreigner that pass'd for unmarried, run great hazard, I see no more likely cause of Abimelech's Continency towards Rebekab than his great Age The young Libertines say, There comes a Time that a Man is

\$00 W : [e (W) By a certain Sport] Some Persons have imagin'd, that the Scripture doth modestly express by the word Sport, the Conjugal Duty that Isaac paid his Wise, when Abimeleck looking out by chance at his Window spied that Object (yy) Others will not hear of that kind of Interpretation; They say, That Isaac was too Wise and too Regular to have taken his Measures so ill and that in those Occasion that I alac was too Wile and too Regular to have taken his Measures so ill, and that in those Occasions he took good care to be in a place where Neighbours could not see him through the Windows So that, say they, by the word Spore, certain Passimes must be understood, which although they are not the last ast of the Comedy, yet are too familiar between Unmarried Persons, how near of Kin soever they may be Those Passimes ought to signify something else than to talk familiarly, or jesting or laughthing else than to talk familiarly, or jesting or laughing together, for a Brother and Sister do so very honestly, and without giving cause to conclude what Abimelech did from the sport between Isaac and Re-Abimelech did from the Sport between Isaac and Rebekah That Explication leads to me incomparably more Reasonable than the fift, nevertheless it must be confessed to the first winder'd Isaac sometimes from the first with the rigid leads in the first with the rigid leads in the first with the first with Rebekah at a certain Sport, from which it might certainly be concluded, that they were Husband and Wife Take notice that they had been Married 40 Years, so that Isaac was 80 Years of Age Married 40 Years, fo that Isaac was 80 Years of Age St Augustin in his Books against Faustin the Manichean a great Stickler against the Patriarchs, makes (z) it is too rigorous a thing not to permit a Married Patriarch or Prelate to take small Recreations with his Wife, without putting up all the Window-Shutters For this good Opinion must be had of their Modesty, that if Nature would pass from small Caresses to greater, they would take great care in such a flippery way to order it fo, that nothing should be seen from the neighbouring Windows Cornelius à Lagide does not know what he refutes, when he is passionate against the Authors of the first Explicatipassionate against the Authors of the sirst Explication. He says, Judai impuri jocum hunc intelligunt co-pulam conjugalem. Sed apage hos Cynicos. Quis credat Isaac publise & speciante rege tam inverecundum, lubricum & substantial fuels. That is not the thing in Question and hody pretends that Isaac was then in the middle of the Streets, he was in his Chamber, and had not shut his Windows well, that sall, and if it is too much, you will be obliged to condemn the Patriarch your self, and to set up for another Cato. We know that Case (a) drove Manlius from the Senate, because he had given his Wise a Kiss at Noon-day, and in the Presence of his Daughter. It tise of ports and Noon-day, and in the Presence of his Daughter It is likely, that Manlitus should have been Consul in the next Election Such Allegorical (b) Mysteries bought for in that Sport between Isaac and Rebellion, as doubtless notther they, nor the Sacred Histo

rian did ever think on I do not place those kind of Errors in the Number of those that I collect, that would be to drink the Sea dry It were to be wish'd would be to drink the Sea dry It were to be wish'd that most of those Mystical Imaginations were unknown to every Body

(X) One of the People might lightly 1 The Phili-Sines must needs have been terrible People on the Chapter of Love, ieeing their King Abimelech is iur-prized, that no body had lain with Rebekah, who past only for Isac s Sister We learn from thence at the same time that they respected Marriage As for Maids, they believed sufficiently in those Countries that they were for the first Poliessor Witness Di-nah, Jacob's Daughter, when she had a mind to Walk (1), She was taken hold on immediately, they enjoy'd her, and afterwards spoke of Marrying

(7) Born at Lisbon] His Ancestors were of Ca-file, E majoribus Castellam Hispania, ex parentibus, Olyssiponem Lustiania agnovit patriam So says the Journal of (d) Leipsick Don Nicolas Antonio will have it, that the Family of Abrabanel had its Settlement, during feveral Ages, at Sevil He had learnt it (e) from Barcolocci, and he cites (f) Rabbi Solomon ben Virga, who faid almost the same thing in his (g) History of the Jews translated into Latin by Gen

(Z) That pretended to be descended from King David] shall be Ci-Abrabanel laid (h) somewhere, that at the time of the Deltruction of the first Temple, Two Families, of the Race of David, went into Spain, whereof one fettl'd at Lucena, and the other at Sevil, where it left Posterity In (1) another place he gives the History of that Transmigration Rabbi Solomon ben Virga (k) introduces a certain Thomas, who makes a long Deduction of the same History to Alphonsius King of Spain, and sets torth to him, that the Family of the Abrahanels descended from the Kings of Juda, but Alphonius believes nothing of it, and forms infu-perable Difficulties against those Genealogies. The Jews in order to come off, suppose (1) that Abrabanel lost his Genealogical Books in the hurry of his Removings Huetim (m) reports that Manafes ben Ifrael affures in his Concellator, That those Two Families, Issued from David, retir'd into Spain, after the Ruin of the Second Temple That Rabbi had a very particular Interest in that Ridiculous Story, for his Wife (n) was of the Family of the Abrahanels Finally, it is not easy to know who that Alphonjus is, that had fuch a long Conversation with that Thomas, in the Book of Solomon ben Virga Some (a) call him King of Portugal, and as they will have Lipsiens the Abrabanel whereof Thomas speaks to him, to be p 529 our Rabbi, it is not doubted but that they take him (m) Hue for King Alphonssis the V Don Nicholas (p) Antonio tius de-believes that the Question there is of quite another monstr Abrahanel, and that that Alphonssis is the last King of Evangel Castile that bore that Name He might be in the p 708 right fo far, but he is in the wrong, when he reckons near Two Ages between that King and our Rab- 1694 4to bi, for the latter was Born in the Year 1437 and (n) Id ib that King died in the Year 1350, at 38 Years of (v) Acta

(A) 45 years of Age] Nicholas Antonio inserted at (p) Nicol the end of his Bibliothicea Hispanica, what Fa Barro-Anton local told him concerning Isaac Abrabanel, whereby ubi supra,

conjugis in 26 Ch of Genefis

y He alto is call'd Abrabansel Abarbanel. Abarbinel. Abravanel Avravanel Abarbenel (c) Genes cl ap 34 (d) A& Lipitenf Menf Novemb 1686, p (i) Nicol Anton Bibliot Hisp t 2 p 686 (f) Ibid

t 1 p 627 (g) It is the Book Scheveth Jehud 1, that ted hereafter (//) Comment in Lachariam c 11 apud Áéta Lipi p (1) Com-

Reg c 25 Acta, 1b (k) In Scheveth Jehuda f ipud ead Acta ib P 529 (m) Huc-

edit Lipf Lipf ib

he t 1 p 627

mificare o vocabulo copulam carnalem Sed non fit verifimile Ifaac prudeniillimum & sanctiffimum Virum tam incauté rem habuifle cum uxore, ut id per feneStrom profaccio, ut
Seriptura
inquit. Rex pos-cet Abi-celech Credi-Lulius igitur eft co voca-

bulo fignificatos effe tales jocos & blanditias ın amplexando & oku-Inndo , quales inter conjuges agitari turpe non eff extra conjugium vero nefas est Pererius m Genes (z) August conria Faust dib 22 C cites part of thu Paf-

Sage pa 4

of his Trea-

Deversions a) Plu-

arch in

Cat Maore, p m Note,

in the Preceeding Reign were put out of their riaces; and if we credit our Rabbi, we should believe their Death was privately contrived, under pretence that they defign'd to deliver the Crown of Portugal to the King of Spain. He knew nothing of this, when to obey the Orders he had receiv'd to come to the King, he was going with all speed to Lisbon; but understanding by the way, what was plotting against his Head, he fied in all hast into the Dominions of the King of Castile. All his Estate was seiz'd at the results of the Soldiers that had Orders to bring him Dead or Alive. He lost at that time all nait into the Dominions of the King of Dead or Alive. He loss at that time turn of the Soldiers that had Orders to bring him Dead or Alive. He loss at that time turn of the Soldiers that had Orders to bring him Dead or Alive. He loss at that time turn of the Soldiers that had Orders to bring him Dead or Alive. He loss at that time turn of the Soldiers that had Orders to bring him Dead or Alive. He loss at that time turn of the Soldiers that had Orders to bring him Dead or Alive. He loss at that time turn of the Soldiers that had Orders to bring him Dead or Alive. with all his Books, the beginning of a Commentary on Deuteronomy, which trouble that Difference very much Some Christian Authors (B) do not agree, that the Cause of that Difference very much Some Christian Authors (B) do not agree, that the Cause of that Difference very much Some Christian Authors (B) do not agree, that the Cause of that Difference very much Some Christian Authors (B) do not agree, that the Cause of that Difference very much some Christian Authors (B) do not agree, that the Cause of that Difference very much some Christian Authors (B) do not agree, that the Cause of that Difference very like Storm but could not obtained that the Cause of the Catholick King, in 1492 He us'd his endeavour expell'd out of the Dominions of the Catholick King, in 1492 He us'd his endeavour expell'd out of the Dominions of the Catholick King, in 1492 He us'd his endeavour both by his Prayers (D) and Lamentations to divert that terrible Storm, but could not obtain any thing, and he was forced to go away as well as all the rest, with his Wise and Children. He retir'd to Naples, where he Compos'd his Commentary on the Books of , ojourn' d there about ci, bibl Rings, in 1493 Being a Courtier, he did not forget to cause himself to be esteemed Rabbi, to. by the Knowledge he might have acquired in the Courts of Portugal and of Aragon, so by the Knowledge himself into the Favour of Ferdinand King of Naples, and afterwards that he infinuated himself into the Favour of the latter when the followed the Fortune of the latter when the followed the followed the Fortune of the latter when the followed the Fortune of the latter when the followed the followed the Fortune of the latter when the followed th 7 Wars
Bartolocsosay, The into that of Alphonsus He follow'd the Fortune of the latter, when Charles the VIII. King of France drove him from Naples, for he past with (E) him into Sicily After the Death of Alphonsus he went to Corfou, where he begun his Commentary on Isasab, in the He had the good Fortune to find by accident, what he had formerly writ-The Inhe- Year 1495 He nad the good Fortune to find by accident, what he had formerly writtence of ten on the Book of Deuteronomy The Year following he past again into Italy, and conthe Fa- sin'd himself at Monopolia in Apulia, where he wrote divers Books He sinish'd his Deuthers fin'd himself at Monopolia in Apulia, where he wrote divers Books He sinish'd his Deuthers fin'd himself at Monopolia in Apulia, where he wrote divers Books He sinish'd his Deuthers teronomy, and Compos'd his & Sevach Pesach, and his y Nachalath Avoth, in the Year teronomy, and Compos'd his & Majene Hajeschua, and in 1498, his & Majene Hajeschua, and an 149 That is, Year 1495 chmsa Jeschua, and his Commentary on Isasab Some time after he made a Journey to The foun- 1496 Salvation Venice, to terminate the Differences that were risen there between the Venetians and the Portuguele, concerning Spices, and shewed so much Prudence and Capacity, that he The Preacher of acquir'd the Esteem and Favour of the higher Powers In the Year 1504 he Comcher of pos'd his Commentary on Jeremiah at Venice Some say that at that time he Compos'd also the Commentary on Ezekiel, and on the Twelve Small Prophets In 1506, he made the Commentary on Execute, and he died at Venice, in the Year (F) 1508, Aged made the Commentary on Exodus, and he died at Venice, in the Year (F) 1508, Aged 71 Years. He left (G) Three Sons, Juda, Joseph and Solomon. The Eldest was a Phy-

(q) Id to

(r) Ex ActisLip-

fienf P 529 See also Father

Bartoloc-

ci, Bibl Rabbin

to 3 P 874 (1) A&

Lips p
530 Bar-

tolocci ib (t) Comment in

libros Re-

gum init apud Nicol An-

Hisp to 2 p 627 (a) Apud 627

Nicol

he corrected some Faults that were already Printed ne corrected some Faults that were already Printed in that Rabbi's Article, but it seems to me that he did not speak exactly, when he said, (q) Tuvens adhuc, sed ben's dostus in Castella regnum transiit, cum Jonnii II Portugallia Regi parum essit gratus. He means an Age that commonly cannot give time to acquire Learning, which cannot be said of the Age of 45 Years. It is therefore certain, that the Author of the Bibliotheca Hispanica believ'd that the Rabbi was much below that Age when he sled into Castile. He much below that Age when he fled into Caffile He was therefore mistaken

(B) Some Christian Authors do not agree] They fay that Abrahanel descrived to be Treated as he was; and that he would have been more severely punish'd,

and that he would have been more severely punish'd, when his Malice had been known, if the good nature of King John had not inclin'd him to be satisfied with Banishing him. They add, that the remorfes of Conscience made that Rabbi resolve to leave Portugal, and to fly by Night to Castile, with an extraordinary Speed (r).

(C) And make the same Judgment of his other Persecutions:

They say that he intruded himself in the Court of Ferdinand and Isabella, by means of the Bank he set up in the Kingdom of Castile, that he gather'd great Treasures, by making use ingeniously of all the Arts of his Nation, that he tyranniz'd over the Pool, that his Usuries eat up all, that he had the Vanity to aspire to the most Illustrious Titles, and the most Affected by the Noble Families of Spain, and that being, moreover, a Sworn Eneof Spain, and that being, moreover, a Sworn Enemy of the Christian Religion, he contributed more than any other to the Storm that crush'd him with all his Nation (s)

(D) By bis Prayers and Lamentations] He relates himself in one of (t) his Books, what he did on that Occasion Solomon ben Virga reports it in his (u) History of the Jews, with the Tragical Description of the dreadful Misfortunes that accompanied the Three hundred should Jews, they were forced to Three hundred thousand Jews, that were forc'd to go out of the Dominions of the Catholick King in one day

(*) Nicol

(E) He past with him into Sicily] Nicholas AntoAnton to

mio correcting his Article of Abrahanel, on the Conp 686. versations he had with Father Bartolecci, says, (*)

That that Rabbi follow'd King Ferdinand into Sicily, whom the French had Dethron'd, and that after the Death of that Prince he retir'd to Corfou This is doubtless a Fault, Ferdinand is taken for Alphonjus doubtless a Fault, Ferdinand is taken for Alphonjus, as Abrabanel past into Sicily with (x) Alphonjus, as (y) Fa Bartolecci remarks, and not with Ferdinand He dwelt at Messina (x) until Alphonsus died in the beginning of the Year 1495, and there went to Corfou, and there the Commentary on Isaiah was begun in 1495. If he had not past into that Island un in 1495. If he had not past into that Island gun in 1495 If he had not past into that Island until after the Death of Ferdinand, it may be held for very ceitain, that he could not have been there in 1495 So that the Appendix of Nicholas Antonio for Successional have need of another Appendix to correct for Ferdi-

(F) In the Year 1508] Father Bartolects noted that Year to Don Nichelas Antonio, who had already caus'd it to be Printed, That our Rabbi was Profesfor in the Hebrew Tongue at Padus about the Year
1510 We have a Proof here of Mr Morers Negligence He had that Author's Bibliotheca Hispanica in his hands, and did not take the pains to consult (z) Id ib the Appendixes that made a good part of it, and which clear and correct divers places of the Work So that he gave us the fault concerning that Professoring of Padua, without knowing that the Author had corrected it himself at the end of the Book, and had excus'd himself for having follow'd Buxtof (a Venetias inde profettus memoratur, ex qua urbe in Germaniam aut in professionem Patavinam Hebraica lingua, quod 2 p 6
Buxtorsium & alios sequuti nos literis in Bibliotheca
nostra mandavimus, potuit conferre se Constat autem
Venetiis eum (b) septuaginta annos notum superioris saculi anno affanta diemi sum abioste. Duncum man hono can autho e li anno offavo diem sum obisse Quocum non bene con- ought to venit quod circa annum decimum Professorem, ut ibidem have said diximus, Patavinum egerit This is what Nicholas 71 Antonio says He does not absolutely deny that Professorship of Padus, but says only, that he had not Noted the time right So that Mr Moreri ought not to ted the time right

come and tell us, that in 1510 Abrahanel taught the
Hebrew Tongue at Padus

(G) He left three Sons, Judah, Joseph and Samuel] (c) Id ib
It seems at first as if he had left Four of them, if its to 1, B
was true, as Nichelas (c) Ansane Reports, That this 625

(x) He was she 2d of dinand the Baftard, nand the (y) Barto-locci fu-

pra,p 875

(a Ve- (a) Nicol Anton to

fician and a great Poet, and Compos'd many Verses to the Glory of his Father It 18 faid that Samuel embrac'd Christianity at Ferrara, and receiv'd the Name of Alphonsus there, which was the Duke's Name Abrabanel made divers (H) other Books, the Date whereof cannot be fer down, and some whereof have not yet been printed. Several toble Venitians, and the chief of the Jews, attended his Funeral with great Pomp his Body was buried at Padua, in a Burying-place without the City Rabbi Juda Menic, who had been Rector of the Academy, was buried a little while after in the same place The Siege of the Year 1509, ruin'd the places thereabouts in such manner, that that Burying-place is no more to be discern'd Abrabanel had great Gists He is equal'd with he famous Marmonides, and some Persons place him also before him The Jews pictend that he utterly ruin'd all the Reasons and Objections of the Christians The latter despising with Reason all that he said concerning our fewish Controverses, do much value his other Interpretations, they find him Subtil, Clear, Learned and Sincere He does not Canonize the Opinions of his Masters, and Censures the Plagiat, and the other Faults whereof he finds them Guilty, freely enough His great Fault is to have been too sensible to the Persecutions that the Jews had suffer'd, and in which he had his Share The remembrance of that Misfortune animated him with fuch Fury against the Christians, that he treated them with the utmost Passion He made almost no Book wherein he did not shew some Marks of his desire of Revenge, and of his Indignation, and right or wrong he brought all kind of Matters to the miserable Condition to which his Nation was reduc'd. By that means he hoped to reanimate the dying Synagogue again a, and I believe also that he found case a ExAstis in it for the Oppression of his Choler, which might perhaps have suffocated him if he I rudito-had not discharged it on Paper He would not be the only Person that found him-rum Lipit p 880 (e) See the felf well by that Remedy We know some Persons, that have had great need of it, went No-although they were not ignorant like him of the Precepts of the Gospel I find (I) no- 1686 thing about his Professorship of Padua, nor about his Travels (K) into the East They P 5 8 & are Facts wherein Mr Morers has grossy abus d himself I say but little less of the (L) leq Journey into Germany

ubi tupra I to that mide Dialogues of Love, was his Son But it must be known, that the Author of those Dialogues might well be the same with Juda, the Lidest Son of Abrabanel That Juda was vulgarly call d (d) Misser Leone, his Book of Love is very well known, Dennys Sawvage and Pentus de Tiand have put it into French The Author of it is commonly cited under the Name of Leo Hebraus He is calld (e) Mestre Lion Abrabanel Med Hebreo, in the Spanish Tranflation, printed at Venice in the Year 1568 Judia Abrabanel left his Lather, when the French Conquer'd the Kingdom of Naples, and retir'd to Genea to ex-(1) That is ercise Physick (f) Samuel Abrabanel was yet liv-zo say, Ca-ing in the Pontificat of Julius the III as appears by put 1 det the Petition he presented to Cardinal Sirles Protector

(A)Bartol

ubi fupra

Catalogue of Mr de I hou s Library , to 2 P

405 (f) Bartolocci

p 881 (e) Id b (b) Id ib

p 688 ex R David

Ganz (1) Id 1b

k)Ubi

lupra, p

Tr mflated znto Latin

by Willi-

am Vor-

Rius, and printed muth his

Notes at

Amstei-

Moles

took all what is

on Crit Hist p 537 (n)Spizel

the Petition he presented to Cardinal Sirlet Protector of the Neophytes (g) He retir'd to Naples in the year 1540 and carried with him the value of above I wo hundred thousand Crowns (h) His I ather dedicated to him the Commentary on Pirke Avoth, that he had compos'd in the Year 1496 (i)

(H) Many other Books I Here are those that are noted in the (k) Journal of Leiphick, some Commentaries on Genelis, on Leviticus, and on Numbers (l) Rass hamana, Sepher Jeschwoih Meschicko, which is a Work on the Traditions that concern the Messias Zedek Olimim. this regards the Punishments and Amsterdam, 1638

Zedek Olimim, this regards the Punishments and the Rewards of the other Life Sephir Temoth Olimim of the Rewards of the other Life Sephir Temoth Olimim of the Rewards of the other Life Sephir Temoth Olimim of Sephir Sephir Sephir Sephir Sephir Sephir Sephir Sephir Atelory of the Sephir Maimonide: Sepher Atelory of Sephir Sephi taken out of Abrabanel's Works, which he had reastion of the Creation of those which the same Buxtorf publish d with the the World, Book Cost: He shewed also other Tianslations that mines from mines from Commentary on Hargai was Translated into the La-mbence sin Tongue by Adam Scherzerus, and inserted in the Irifolium Orientala, publish d at Leipsuk in the year 1663 The Commentary on Joshua, on Judges, and on Samuel, were publish'd in the same City, in 1686 written in See What has been faid of that Edition in the Joursn the Book nal of Leipsick, from whence I have taken this ArofGenesis ticle In the same Year 1686, the Commentary on
Father SiHose was printed at Leiden, with the Presace on the Hose was printed at Leiden, with the Presace on the 12 Stall Prophets; the whole Translated into Latin with Notes, by Francis ab Husen In the Year 168; Monsieur de Veil, a Converted Jew, publish a Abrabanel's Presace on Leviticus at London See the Louvel of Levil of Samuers, 168. Specumen Journal of Leiglick, in the Month of January, 1684
Biblioth. Necelas Antenio will give you fometimes the Title
Univers

of iome of that Rabbi's other Works, with the time and place of the Impression, according as the Bibliotheca Rabbinica of I lanta vitius could inform him

Mr Morers ought not to have laid, I hat Abrabanel writ a Commentary on the Thalmud, but only on a piece of the Thalmud, Lntitl d, Pirke Avoth His only Author Nicolas Antonio could have explain d that fo well to him, that he ought not to have deceiv'd himself in it. I ather Simon, who tells many curious things concerning Abrabanil's Books, observes (0) Crit (e), That the Book composed by that Rabli under the Hist of the Title of Nahilat Avoth, Pollession of the I others, is Old Testan a Commentary on the Ivertije Pirke Avoth, and that ment, p both were printed at Venice, in Quarto, in 1545 that 537 there is a harned Prefice of that Author, at the bigin-ning of his Book Nahalat Avoth, wherein he explains the Succession of the Tradition amone the Jews , which is a very puzzling thing

(1) His Profession of Padun | See the Remark here before The Leuned Men that have given us (p) an Historical Abridgment of Abrabance's Life and that have followed him almost from year to year, from his going out of Spun until his Death, would not have omitted fuch a remarkable Circum-france, therefore I conclude, that fince they do not speak of it, the Author has not spoke of it Now it is very unlikely that having faid many things that could not do him so much Honour as a Protestorship at Padua, he had not faid any thing of that Office, if he had been actually possess for it and it any Body else, besides him, had spoken of it with any I oundation, I believe the Gentlemen of Leipsuk would not have been ignorant of it, nor have past fomething Apoit in Silence So that it is a lact cryphal, to fay nothing worse Add to this, that is there Bartolocci who has given an exact Series of that Rabbi's Adventures, does not speak of that Em-

(K) Nor his Travels into the I aft] I hold it for falle, for the same Reason that I but just now reported, taken from those Gentlemens Silence But although that Voyage had been effective, yet Mr Moreri would advance a great I ditt, He supposes, 1 That Abrab mel taught the Hebrew Tongue at Padua, in 1510, and in the 2d place, that the defire he had to fhew his Harred against the Christians, oblig'd him to pals into the East, to live there with those of his Sect, and that it was then that he Compos'd that great Number of Works we have of him We have seen that he died in the Year 1508 which is enough to judge that this Account is very Chi-

merical

(L) I say but little less of the Journey into Germany 1 I durst not call it false, while I was periwanded

ubifupra

Abrabanel was an indefatigable Man'in the Labour of Study; he spent the Nights in it, and could Fast a long time. He writ with a great Facility, The implacable Hatred that he shewed against (M) the Christians in writing, did not hinder him from

alx Bartoloccio ubi fupra D 875

6 wording to the Hebrews, it is the ,52, after the Flood, and the to the Creation of the World & See the Article Sarah & See the Hagar

living with them in a civil, genteel, mild and flattering Manner a

A B R A H A M, the Father and the Stock of Believers, was the Son of Terab He descended from Noah by Sem, of whom he was Nine Degrees distant The Opinion that makes him to be Born the 130 year & of Terah, seems more likely to me than that which makes him to be Born the 70th year of the same Terah It is you likely that he was born in the same City from whence the Holy Scripture y informs his Father went to go to the Land of Canaan. It was a City of Chaldea that is e braham went out of it with his Father, and stay'd with him at Haran, until the his Father Afterwards he follow'd his first Design, which was the Journey into Palestine The Scripture shews the divers Stations he made in the Land of Canaan, his Journey to Egypt, where they took his Wife from him, who was also his Sister & by his Father, his other Journey to Gerar, where she was likewise taken from him, and afterwards stor'd again as at the first time, the Victory he obtain'd against the Four Kings that plunder'd Sodom, his Complaisance to his Wise, who would have him make use of their Maid-servant Hagar , to have Children by her, the Covenant that God made with him, feated with the Sign of Circumcition, his Obedience to the Order in his Marriage God to offer up his only Son, the manner how that Act was hinder'd; his Marriage with Keterab, his Death at 175 Years of Age, and his being Buried near his first Wife The World be useless to enlarge on those things. The sealed with the Sign of Circumcision, his Obedience to the Order he had received from Article of Protestants know them at their fingers end, they learn them at the Fountain Head from their Youth And as for the Roman Catholicks, they have no need of a new Dictionary to instruct them, that of Mr Simon and that of Mr Morers do it sufficiently It is more proper for fuch a Compilation as this is to mention the Falfities, and the uncertain long Traditions that concern Abraham, but their great Number would be able to discourage the most indefetigable Writers For what has not been supposed concerning (N) the rum Motives of his Conversion? What Laploits (O) have not been ascribed to him against ldo-

(9) P10tugus ergo is in Germaimam venit, quod
ipie ait in tariis ad librum lalmudicum Pirke A-Buxtorfio teffe in #1 1Ctatune Able na zwis licbr corum pag 100 Nic Anton Bibl Hisp t 1 p 628 (r) Buxtorf de abbreviat Hebraor dit fecundæ (·) Bartoloc ubi fupr (p

658

() Bartolocci ubi

iupra. p 876, 879 (u) ld 1b

P 878

(w) Sui-

dis in Lapsy (1) Apud Gene. brard in Chron

ded that Don Nicolas Antonio had cited Bunton f right, for in supposing that he cited him right, it ought to be believ'd (q) that Abrahanel spoke of his Journey into Garmany in his Commentary on Pirke Avoil I reduc'd my self therefore to say on that Supposition, that it was at least certain, that Abrabanel did not go into Germany as soon as he was Exil'd from the Catholick King's Territories, seeing he Embark'd for the Kingdom of Naples, and arriv'd there some time after So that I tound Mr Moreri in Fault still, He says, Abrabanel was of the Number of the Exiled He retired into Germany, and afterwards into Italy And I had into Germany, and afterwards into Italy And I had Reason to be so much the more surprized at that Lault, because I knew that Don Nicolas Antonio had Corrected it after he was better instructed by Lather Bartologgi But having confulted the Book that was cuted, I found that the Author fays in no wife that Abravanel fays that he travell'd into Germany See here what (1) Burtorf lays, Hic titulus (Morenu, id est, Doctor noster) novus est, infra ducentos amos na-cus in Germania, inde in Italiam traductius, quod valde miratus fuit Don Isaac Abarbinel ex Hispania in has terrat veniens, at ipsemes scribit in Commentario, Pirke Abhoth, cap & I can no longer doubt but that Don Nicolas Antonio did not well understand Bux-torf, and it is a mistake which he did not retract in the place where he informs us what I ather Bartolocci had told him concerning Abrabanel Note, That that Father proves the Falitty of that Journey into Germany demonstratively, of which, tays he, some (s) speak, he cites Busiers I do not question but this will stop the course of that false Citation

(M) That he showed against the Christians in wri
g] His Commentaries on the Scripture, and ting] His Commentaries on the Scripture, and the first thole he made on the Prophets, are so still of the first against the Church, against the Pope, and against the Cardinals and all Cleigy, and against all Christians in general, but wer more against the Roman Catholicks, that Father Bartislaces (s) could have wish'd that the Tems had not have many treat the reading of them. He Remarks been permitted the reading of them He Remarks alio, that the reading of the Commentaries on the last Prophets was interdicted them, and that they durst not keep them (u) In his ctiam plurib is in locis canino denti Christianam Religionem mordet & lacerat, rdeoque merito illorum lettio & retentio Judais interdicta est, nec eos apud se retinere audent, publice saltem, & palam propter metum Christianorum

(N) Concerning the Motives of hu Conversion] It is a common Opinion enough, that Abraham suck'd in the Posion of Idolatry with his Milk, and that his Father Terah (w) made Statues, and taught that they must be Worship'd as Gods Some Jews (x) have Teriorth, That Abraham exercis'd Terah's Trade a

pretty while, that is to fay, that he made Idols and innutii-sold them. Others fay, That the Impiety that tum fuif-reign'd in those Countries, being the Worshipping see Phaot the Sun and the Stars, Abraham liv d (y) a long time in that unhappy Mire He drew himself out of it, by the Resections he made on the Nature of the Planets He admir'd their Motions, their Beauty, and Order, but he observ'd also Imperfections in them, and from all this he concluded, That there was a Superior Being to the whole Frame of the World, an Author, and a Director of the Uni-verile Suidas cites Philo indeed to prove, that Abra-ham rais'd himself to the Knowledge of God by those kind of Resections, but as he relates on the Credit of the same Author, that Abraham attain. Credit of the fame Author, that Abraham attained that high degree of Light at 14 Years of Age, and had the Courage to 1 Totale, Leave off this Trade of Idols, wherewith the World, we have not here an united. we have not here an unifor dera-ham's long Idolatry It is certain, the without owning that that Patriarch was time infected with Idolatry, maintains, That is, Wit, and by the Confideration of the Universe, he knew the Unity, and the Providence of God, and that he was the first that durst oppose the Popular Error concerning it He found an Opposition strong enough to make him resolve to forsake his Country This is perhaps the first time that any bo-Country This is perhaps the nrit time that any dy expos'd themselves to Banishment for the Zeal of Religion On that foot, Abraham would be in relation to that kind of Punishment, under the Law of Nature, what it Stephen was, in regard of the Capital Punishment, under the Law of Grace He would be the Patriarch of the Refugees, as well as the Father of Believers I do not see that it can be on the denied but that his Father was an Idolater, seeing the Holy (a) Scripture assures it calling him by of the Food his Name, but all that might be inferred from inold time, thence, would be, that Abraham before the Age of even Tennesonal before the Age of the Food his Father's Religion, it is the rath the Father of Children to be in that the father there of A unavoidable Fate of Children to be in that the faithful Sectaries of the Persons under whom they are Foliated Suidas Reports, That at Fourteen Year's of Age he made use of his Reason, he districted the Abyss into which his Father was plus and the Father whim out of it, insomuch, that we food commanded him to go out of his Countres, Terah would go along with him St Epiphanius (b) Reports, That Idolatay having begun in the time of the Sarug, great Grand-Father of the Patriarch Abraham, the Idols consisted only in flat Painting, and that (b) Epiphanus (c) What Explaint I I would not accuse Philo to have contradicted himself, although we have suft now seen that he says in one of his Works, That unavoidable Fate of Children to be in that the faith-

Chal **strorum** divinitate fe Phil Ma Ma nides, MoreNevoch p3

ted in the Religion of the Zabians, that ledge no other God than the Stars (z)Joseph Antiq 1 IC Recognit Clement (a) Your I'athers dwele

in old tim,

Holatry, either in Chaldea, or in the City of (P) Haran? How many (2) Sciences, and Apud how many (R) Books are not attributed to him? The Jews a attribute to him the Privi-

(i) Xxxdujous suited 71-ve Povov Per longum tem-pus Chaldaico imbutus delirio Philo de Abrah pag 361 (d) R Mofes Haddarfcan in BereichathRab-Hedegger Histor Patriarch t, 2 p 36

> (e) They alledge for

thu Gir-

cumftance,

Gen 11

(f) Judæi

apud Ly-

Toffatum, Saliano, t

1 p 402 (g)Hieron

Hebraic in Genelim

(b) Fpiph de Hærei

1 1 p 8
(1) It 1 cthe

Proper Nume of a City, and fignifies

Fire also

In the 2d Book of El-

dras, c 9

the Latin

eduxisti

cum de ig-

ne Chul-

dxorum

15 V 7 (/) Prulus

Burgenits

in addit

lam Lyti-nt in Ge-

nef c 11
(m) Apud

Paulum

Burgenf · Ib Sec bus

Moreh

Nevochim P 3 C 29

kelosChal-

deanPara-

(4) Chap.

(k) Gen

Translation Jays, Qui elegisti A-

Tradit

Suides, That Abraham knew the Absurdation of Ido-latry at 14 Years of Age, for how can one rely, as to Numbers and Citations, on such a lame and talli-fied Author as the Suides of this time? Perhaps he had not writ 14 but 50 Years There is an old Ira-dition that gives Abraham that latter Age, when he went out of the Bosom of Idolatry It is related (d), That his Father having undertaken a Journey, trusted him with the Sale of his Statues And that a Person who pretended to buy some, ask d him, What Age art thou? Abraham answered him, F. fty Tears Unhappy Man as thou art, reply d the other, at 50 Tears of Age thou doft adore a Being of but one Day This confounded Abraham Some time after, a Wo-man brought him Meal to offer to the Statues, but he took an Hatchet and broke them, and afterwards he put that Hatchet into the Hands of the greatest 7erah, being return'd home, ask'd from whence that Havock came . Abraham answer'd him, That a Di-Havock came Abraham aniwer'd him, That a Diffpute arose between those Idols who should begin to eat of the Offering that a Woman had brought, and thereupon the God which you see greater than the rest, arose and broke them all with the Hatchet Terah aniwer'd, That he mocked him, and that those Idols had not the Witt do it Abraham tuin'd immediately these Words of his I ather igainst the worshipping of shote Idols had so the Terah did the worshipping of those I alse Gods, but Terah did not understand Raillery, but delivered his Son to the Inquisition Named the great Inquisitor, as well as the Conqueror of the Country, exhorted Abraham immediately to adore Tire, —— then after some Answers and Replies on both sides, he caused him to be cast into the middle of those I lames, Let thy God come and take thee hence, faid he to him Haran the Brother of Abraham was very attentive on the Lvent, for he had resolved in himself to follow the Pirry that should conquer, to be of Nimrod's Religion, if the Fire should burn Abraham, and of Abraham s Religion, if the Fire did not burn him Abraham came ligion, if the Fire did not burn him Abraham came fafe and found out of the Flames, and then Nimrod having ask d Haran, What doft thou believe of it, and received this Answer, I believe in the God of Abraham, caus d him to be cast into a lumine. Him was to ill us d there, that he died of it a little while ifter, in the (e) presence of his lather. The reason why the line had so much hold on him is, that (f) his lath was not to lively as that of Abraham, and that he was not predeftinated to gicat I hings as Absaham. That I ladition is not new, leeing St Jerom reports it, and he feems g) also to adopt it in that which conceins Abraham's Miraculous Preservation in the Civel of Terah, who asted the put of an Informer to the Holy Office against his own Son St Epiphanius, (h) who tips nothing of it neither, maintains on the contrary, that Terab outlived his Son Haran, for punishment of the Audacity he had to make Gods of Clay, and that no Inther before him had feen his Children die of a Natural Death. The Equivocation of the Word (1) Us might have given occasion for those Fab es. I hose that urge the Words where God liys k) to Abraham, I am the Lord that brought thee out of Ur of the Calacans, imagine (I that he deliver d him from a great Perfecution, feeing he made ufe of the same Phrate in the beginning of the Decalogue, to fignify the Deliverance out of Egypt, but this is to seek Mysteries without necessity We see no steps of that Persecution in the Scriptures Thus the Fire that did not hurt Abraham, may be placed proportionably in the same Rank of Imaginary Thoughts, as also what Maimonides (m) borrows of a certain Book that treated of the Agriculture of the Egyptians It was found there, that Abraham having maintained in a sublish Defended. publick Dispute against the Idolaters, that Fire did not deserve Divine Honours, was imprison'd, depriv'd of all his Goods, and condemned to Banishment. The King fear'd that the Authority and the Eloquence of such a Man might turn the People from worshipping Fire Codrenus makes Haran die for a very bad Cause, seeing it is for having endeavoured to take Terah's Idols out of the Fire into which Abraham had cast them It was in vain that he endeavoured it, for he was himself consum'd by the Flames

deanParaphraft and that he became a Converter there, and that while he laboured to make Profelitesamong the Men, Sarah did lake among the Women, and that the Words in the laboured to make the Women, and that the Words in the laboured to make the Women, and that the Words in the laboured to must be understood so, where it is said, that the words in the laboured to must be understood so, where it is said, that the words in the laboured to must be understood so, where it is said, that the laboured to must be understood so, where it is said, that the laboured to must be understood so, where it is said, that the laboured to must be understood so, where it is said, that the laboured to make the labo Abraham went out of Haran with Sarah his Wife, and Les his Brother's Son, and all the Substance that they

had gathered, and all the Souls that they had gotten
They will not understand by this a Generation of
Children, but a Propagation of Linth, and they confirm that I explication by the Metaphoi that the Apostille St. Paul (p. made use of in the 19th Verse of the
4th Chapter of his I pistle to the Galatian. My l. the
Children, of whom I translander a course would not the Abrahamwas a long time(c)infected with the Extravagancies of the Chaldeans, and in the Dictionary of 4th Chapter of his I piftle to the Galatian My l the Children, of whom I travel in tirro again, until C nist l formed in you. It is more likely that those So L they had gotten were Slaves that they had bought, and the Children that were born of those Slaves without doubting for all that, that Avraham endeavour d to instruct the Insidely is much as his Zeal and his Wildom (warm light to him and his the the same his Wisdom suggested to him, and that it be converted any of them during his sojourning at Haran, they might follow him to the Land of Canaan Some (9) Persons will have it, that his Lather did not serve the Laste Cods until steer his coming to Haran. This seems absorb for as it is to the code of the code feems abfurd, for us it is very probable (r) that that Family went out of Claddea to word their effect on they had reason to tear, because of their to liking I. Josephus dolatry, it would be very strange that the Head of it should not have been corrupted until he came into the Country, whither he sled for Refuge But it might be that the worshipping of Idols, whereof A braham had cured I rab before they went out of their Country, tevis d again in the good Old Man soul, for in thole I imes of Ignoriance, many Perions had not the Gift to overcome always their Natural Inclination to Idolaty. It is allo believed that Natlo Content that third Son of Terah, was never well converted, and the manufact. It is that her Country to go to built that nevertheless he left his Country to go to his I ither it H1 in Perhaps it might well be he that re viv d the Idolatious Worthip in that Old M is Soul which Abrahm had drove twill from thence. It is certain that Laban, Grindehild of that Nochor forved Idols Some Intheis of the Church have believed that Terah was neither futhful in his Life, not at the point of Deith See the , ift, and the 37th Homilies of St Chrylostem How should they prove it? And how should the contrary be proved to them? There are many Intricate Things about the History of Abraham, wherein those that argue pro and con want no Arguments But poor I ther Bouldue, (t) who be-I eved that that Patrauch creded tom-Monasteries at Harm, and that he brought only the most Novice with him into Palestine, is none of those that can illedge ion c Reiton

I It is fud he understood () How many Seich out naming him, it we beneve (1) Josephus, who if (u) Joseph fures we did that he tought le langta is Authmetick Aning land Afronom, and News Dan af ones would have ? confirmed it, if he had find that Abraham taught the (w) Ibid Fg)p i ns Creamery and Art brutteck, but he trys no fuch thing Mi Heidegree in the 144th Page of his ad Volume, cites the 4th Book of Niedro Dimascenus s Histories, as if it was to be found there, but he took Tosephus s Words for those of that Niedis, in the 16th Chipter of the 9th Book of Eif bius s Prip milokvan. Fusebio, gelica. That Pitriuch communicated Astronomy to Prap 19 the Phanicians and to the Explians, is Fusebing are no (1) Arialas in say, but after all, these things are no (2) Apud Articles of laith. The Authors that attribute them to him, weaken the weight of their Testimo, citante, ny, by the I allities they mix with it. One (2) says, I usebio, that Abi aham its fined at Damas us, mother (a) says, that he lived with all his I unity 2. Years with king (2) Nicol Phanichon in Egypt. Another (b) does him the Injuscite to think, that one of the Motives of his Travels and Jointo Egypt, was the Desire to know the Dostrines of seph An into Egypt, was the Defire to know the Doctrines of feph An the Egyptians concerning the Divinity, to follow tig 1 r them if they were better than his, or to disabute co Jukin those People, if they had an Erroneous Belief Some [4] sit also (c) Moderns do not believe that he raught the Fgpp / 36 c 2 teams the Mathematicks, but the Reason they give to: (a) Arts tians the Mathematicks, but the Reason they give too it feems falle to me. They say, that the king of Egypt's detention of Sarah caused such a I leas in A braham s lar, that he was but in a mean condition to Prap 19 give Lestons on such Abstract Sciences as those, which 6 18 like Poetry require the Omer and I down, which 6 18 Mind,

Mind,

Carm na | fum | riventis & etir quarunt | 1 | c | 18

But they ought to have taken notice, that Josephus (c) See Sadiftinguish d the Time very well, he says it was atlan r i tel Sarah's Liberty that Abraham had Conferences p 114

with the I erined of Egypt, and when his Heart was quiet, both because Pharash had lorded him with Benefits, and because he was personaded that his Wife (d) See the was returned to him without having received any kimark A

Blemish in her Honour

(R) And low many Books] There is a Book (d) of ricle Akithe Creation that has been a long time attributed to be

lege, Orient 1106

10) 5 = 52 ling,ton ;

a) Toftat rerium in Gen c 11 (1) Thus as grounded Stimony of Book of Judith c Auguftin affirms r.de civit Dei,1 16 Augustin

degg Hift Patr \$ 2

(1) Apud lyhist ci-Antiq

a Understand thus of those among the Jews that believed the Metempfychofis C Joseph č 14 V 14 J Ib V 21 a See the Rabinnital Library of Barto-locci, t 3 p 562 n Id 1b P 594 &c t 1 p 703 OTaken out of Nathan Soel Bibl Societ 1 622

(e) See Heidegge1, / 2 p 143 (f) Abrahun Znchut in libro Juchafin p 52 apud Hei-degg Ib (g) Pri-Zchar Mantunn ipud eundem, Heidegg 1b (h) Adveri Haref p m (1) Homil 35 in Lucam, apud Heidegg (L) In Synoph Athrarfu liber qui Affumptio Abrahami dicitui inter reieatos numeratur Heidegg Ιb (1) Kircherus Type of I ibiar p (m) II. ough+ to PAUL STIA Four (n'Spizelius, Spe-cim Bibl (0 1 x Pocockio, not inspecim Hist Arabum (p Grets de ciuce, 1 r

lege of being born circumous'd, and a the same Soul which Adam had. Bereleves that David had the same Soul, and that it shall be the Soul of the Messian his Bibliotheca Rabbinica. The Mahometans have also concern'd themselves to tell Fancies about that Patriarch, as may be seen in the Alcoran, and in one of their believed the Mester of the Mester of the Mester of the Mester of the second state of the se

Here are yet some other Fancies of the Rabbies They say that the Servitude of Fgypt Rabinniwas the Punishment of some Faults that Abrabam had committed, for he had constrain d the Disciples of Wisdom to take up Arms, and permitted Persons instructed in the Law of God, to plunge themselves again into Idolatry For so they understand the Words of the Scripture, where it is said, y That he arm'd 318 of his Scripture, bern in his House, and Chartolocthat he return'd I the Persons that the King of Sodom ask'd of him e Father Bartolocci is in a great heat about that Matter, and does not make (U use of a good Rabin and They say also, i That the Sight of a Precious Stone that hung about Abrabam Ca That
fick Persons, and that God hungthat Stone to the Sun after the Death of Abrabam Ca That

that Patriarch taught the Children Magick, that he had by his Concubines a

ABRAM (Nicolas) a Lorrain Jesut, born in the Diocese of Toul, in the Year 1589 enter'd into the Society in the Year 1606 and made protession of the Fourth Vow in 1623. He was a good Humanist, and his Superiors thought him to be a pretty good Divine, to be made Professor of Divinity in the University of Pont-a-Moull n. He exercised that Office during 17 Years, and died the 7th Day of September, 1655. He had taught Classical I earning before he begun the Profession in Divinity He publish d divers (W) Books 8 It

him It is mentioned in the Thalmud (c) Rabli Chanina, and Rabbi Hofehaia us a to rend in it the I ve of the Sabbath The Author of the Book entirled (ozri lays that that Work of Abraham is profound, and wints a Prolix Explication, that he teaches the Unity of God, that he feems to may very different things in certain regards, but that in other regards he tends but to one Aim All / ws have not a rributed that Book to that giest Patriarch Some (f) have publickly declined, that it is a Supposed Work, and condemned the Boldness of Rabbi Aquiba, whom they believe to be the true Author of that Piece Quis (g) dedit potef tem R Aquibe foribend librum Jezina romine Arranami patris nofine The Supplement of Moreri has a very Curious Atticle on this Subject, taken out of lather & non's Critical History, confult it at the 48, and 5,6 Piges of the I dition of Rotter-dim. In the first Ages of Christianity the Seihian Hereticks published a Revelation of Abrahan, as St Ipiphanius h) icm ilks Origen (1) has cited a pretended Work of that Patinich, wherein a good and a bad Angel are introduced, disputing about his Silvation or his Lois Abrahims (k) Assumption was also a supposed Work. It is said, that the Library of the Monastry of the Hely Crof on Mount Amara in Ethiopia contains (1) the Books that Abraham compos'd in the Valley of Mamre, wherein he taught those Philosoply, ly whole means he defeated the (m) Five Kings that had taken his Nephew Lot Littly, Abraham's supposed Work of the Creation was printed at Paris, in the Year 1552 translated into Lat n, with Notes by Poficel Rittangelius, a Converted tem, and Professorat Koningsberg, gave a Latin I ranslation of it with Notes in the Yeur 1642 (n)

(5) That he begun to build the Temple ther] They relate, I hat Adam being drove out of Paradie, pray'd to God to permit him to build a House, according to the Model he had seen in Heaven, I say, a House, where he should direct his Prayers, and round about which he should walk for Devotion God caus'd a Tent to fall down that resembled the House that Adam had seen, and Adam made use of that Tent for what he had wish d roi. After his Death Seth built a House of Stone and Mortist on that Model, and the I lood rusin d it, but Abraham and Ishmael repair'd it by God's Order, others kept it successively in repair, and lastly, in the Year 74 of the Hegira, Hejazus Jut it in the Condition it is in at present, and it is the Otatory of the Temple of Mecca (0) See the Remark of the Article Agar

(T) Of a way fingular Vertue] Greeferus testifies (p) to have tend in a Greek Manuicript of the Library of Augsbiog, the Abral am planted a Cypreis, a Pine and a Cedar, that united themselves into one Tree, nevertheless each containing the Propriety of its Roots and Branches, that that Tree was cut down when the Materials were preparing for the Temple of solomon, but that it was impossible to fix it in any place, which Solomon feeing, resolved to make it serve for a

Seat, that the Sybill being brought there, would never fit on it, and that she predicted that the Redeemer of Mankind should die triumphantly on that Wood, that Solomon enclos'd it with 30 Crosses of Silver, and that that Situation lasted until the Death of Jesus Christ—This puts me in mind of the Oak of Mamre under which it is (q) pretended that Abraham went sometimes to cool himself—It is said, That that Oak (r) was still to be seen in the Reign of Constantius, Drys, (s) id est, quereus Mambre junca Hibron, in qua usq, ad atatem infantia mea of Constant regis imperium terebynthus monstrabatur pervetus, of annos magnitudine indicants, sub qua babitavit Abiaham Miro autem cultu ab Ethnic's babita est, of wilnt quodars infgin nomine consecuted to far, as to say, that it was seen not above three hundred Years ago—I hey say, It i suft not be distinguished from the suit of Seth, that the Fraveller Mandewil (O the fine Walley, that the Fraveller Mandewil (O the fine Walley, it is suft not be distinguished from the suit of Seth, that the Fraveller Mandewil (O the fine Walley, that the Fraveller Mandewil (O the fine Walley, it is suft not be distinguished from the suit of Seth, that the Fraveller Mandewil (O the fine Walley, it is suft not be distinguished from the suit of seth and suit of the suit o

or the docs not make words of the pretends that these Words of the Grue me the Persons, and take the factorial and True See the Remark of the article those return to the worshipping of Idols, whom you have instructed in your I with, but that Abraham protested before all the People, that he would not do it. The Author quotes the 22d and 23d Veries of the Bonifacity of Impudence and Blasphemy, who said that the Patriarch acquiesed to the Desires of the King of Sodom. He is in the right to condemn them, because they suppose that that Prince demanded some Persons converted to the True Religion back to middle of the did not demand the Patriarch's Dometricks, but only the Subjects that the Four Kingshad (w/taken in plundering Sodom But Father Barcolocci (w) taken in the wrong, to suppose that Abraham did not return them. What he cites of the Scripture (w) It is sondernas him planely.

condemns him plansly

(W) He published divers Books] Notes on the Paraphrase of the Goipel of ht John composed in Greek in Abr. Verses by Normus A Commentary on some Oi ctions ham of Gicero A Commentary on Virgil A Collection brough of Theological Treatises, entitled, Pharus Veteris Teagain his stamments, five Sacrarum quassionum Listener The Axions of a Christian Lite, and a Help Frammar in Lot and Latin Verse He translated the Listener Canada and the first fine of Letters, and the Contented Povers anathest ty (x), from the Italian of Bartols, into French His men also Commentary on Gicero is a Work of great Labour, and the Logical Analysis of it is good and exist, the People Notes are also full of good i iterature, but as he (x) fix the Work of sich a length, that it discourages the Socuel, least lary That Commentary comprehends only Orations of the last Volume, unto the second Plepick inclusively, and yet it is in two Tomes in They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferriso; to The Jesus They were printed at Paris in the Ferr

(q) The Translation of the Seventy, Gen. 18 1 um Hift He had St Jerom
(s) Hieron in He br litt D (t) Vide JI ABP His men alfo

Com- 2

known in (X) Foreign Countries

A BST EMIUS (Lawrence), born at Micerata, in the Mirch of Angoni, iddicted ging enough, that having been an Author of Distinction, he was so little

himself to the Study of Good Literature, and made pietry good Progress in it lie 4 . See Grueaught it at Urbino, where he was Library Keeper of Duke Guido Ubildo, to whom he de- to Ther dicated a small & Book, wherein he explain d some Dishcult Passages of Ancient Authors Cit to He publish d that Work in the Pontificat of Alexander the VIth as also another, the Ti-P 878 the whereof is Hantomythium, and which was dedicated to Oction in Uhilding, Count of B Opuf Mercatelle. The on of that Title was, because the Work was 22 Collection of an Hunculum de doubled the Number of them afterward. They have been (1) often nonnullis dred print the fe of the Ancient Writers of Moral Lables, 18 1/op, 11 c/rus, Gabrius, A- locis chvients, ce which Nevelet gather d into one Body, and illustrated with some Notes Abfeuris Iput dedicat Hecatimes he mix'd among thoseFables whatwecall aMerry Story, (1) and did not always spare somyth Some of his Conjectures on some I allages of the Ancients, are to be found in the first Volume of the Critical Treasure of Gruterie, I say, some of them are found in the first Volume of the Critical Treasure of Gruterie, I say, some of them are found in the Title of Annotationes variae, they are in very small number, and do not fill single teen Pages.

The is a Preface of his making at the head of the Amelias I see S, that is some of sole that Lawrence Valla censured. Take notice (2) of the Observations of Spirony of Schere's Biblioth.

ABUCARAS (Theodorus), was a very Zerlous (B) Piclate for Orthodory, and he made it appear by above Forty Dissertations he writ either ig sinst the few, or against eachigothe Mahometans, or against the Hereticks, or on Matters of Religion in general Genebi rd stat 1606 put fifteen of those Differtations in Latin, and published them Gressem (C) adding them ? Arnold to others that Father Turrianus or himself had translated, give in a I dition that seemed Prefat But he forgot something, for Mr Arnoldus caus da lacatile of Abucarae to be printed at Prim in 1685, that never came out of the Prefs before, and which had found in the Library of Oxford He added no Notes to it, because he dirst not \(\xi\) touch on the Great Mystery that the Author examines in that Treatise, which is that of the Incarnation, and of the Hypoflatick Union It is uncertain in what time a bic ris lived Tefuit Turrianus takes him to be a Disciple of foln l' mejecons, which is to place him in the

(y) ... ed at Paris ın Fol in 1648

(z) Joh

Andreas

Boirus de

prudentia

comparanda, p m

(1) Histo-

ria litera-

11a Scrip-

torum Ec-

cleinflicoum, pag

rinted at

ondon

Griti-

al Hiftery

of the Con

pent on be New

Testa-

ment,

kius de

unciario,

Printed in the Tear,

P 107

1608 5

199

& clo-

quentia

Commentary on Virgilism uch shorter, which is the reafon it did more service in Schools At the end of this Pharus (y) Veteris Testamenti, is a long I ic itile ae weritate & mendacio, wherein he does not fall into the Maxims of the rigid Casuists Mr de la Monnoie inform'd me, i That the same Jesust supply d the Hiftory of the Adulterous Woman, that was wanting in the 8th Chapter of the Pumphrile of Nonnus, in teventy one Greek Veries of his own miking . nefius speaks of this Nicolas Abram, Page 155 of his Letters ad Hoffmannum & Rupertum I have consulted that Place, wherein I found this I logy, so me cum tot rationibus audire his noles, wel hujus (Nic Abi imi) authoritati cede Est enim la trech actiff mus, o ma rime idoneus extra la track the fame (oun-ti) this Witneis let us add the fame (oun-ti) tive idoneus explanation neerons Sufficiet commentarius Jo I homel reigii, n si qui addere maiir protecto commente instructor In Abiani Jeluita multa rerum varietate instructor Torrion Countries] His No n si qui addere malit prolivios commentarios Nico-

(X) So little known in Foreign Countries] His Notes on the Pariphrase of Nonnus, were printed at Paris by Sebastian Cranois, in the Year 1622 and it does not appear that Heinstein knew of it, when in the Year 1627, he publish'd that same Paraphric with a great Commentary. It is that which he calls Anssarbus Saccr mentary It is that which he calls Anglarchus Sacer Neitner had Dr Cave heard of that Jeluit S Notes, fering he fays nothing of it in the Place (a) where he mentions the different Lditions of Nonnus Neithen do Aubert le Mire, and Tather Oudin lay any thing of it, the first in his Austarium de Scriptoribus Ecclepaftices, printed in the Year 16,9 the latter in his Supplementum de Scriptoribus Ecclesiasticis, printed in the Year 1686 After the manner that Mi Simon (b) cites that Work of Fither Abram divers times, it appears that he values it, and that it is not a Book that deferves to be unknown But here is a more fingular Fact Martin Schoockius, whose Strength was a vast and prodigious Reading, declar d in his Old Days, that he had mover heard of an Author whose Name was Nicolas Traham (c) Hanc si tuitus fuerit nessio gam rapum (c) Hanc si tuitus suerit nescio que mus (jam primitus eum nosse incipio) pro-naud opus suisset Nicolay lixion (2) c 23 (c)Schooc-

marks the Edition of Strasburgh 1522 1 hat of Newelst is more modern by 88 Years The Notes that he added to it are of little value, and doubtless it is not for the take of them that it has been to often re-printed He made none on the Fables of Abstemius, or was there any need of it

2) And did not always spare the Clergy] Here is a Of of it The 104th of his lables is, that a Priest s committed by his Prelate to the keeping of

Convent, wherein were five Nuns, by each of which he had a Boy at the Years and I he Bulhop having that News, was vested at it, and a used the Prieft to come to him, gwehim a fevere Reprimand, call dhim Perfidiou, Sicrilegious, 1 Min that durit violate the Temple of the Holy Ghost He was inswerd. Lord, you had committed I ve Talents to me, and belold That g ined froe more. The Piclate v is to pleas d with luch it icctions Aniwer that he fully blow d the Piclate. Quo dicto tem fr to perm us Ip scopus he mini veniam actis. The More d that the Author placed ur der the I ble, i no be ter than the I dle at felt, in regard to the nke Prophita in sof the scripture Far bulli indicat, feeta cum sa one i que mt, urbar sa ed luenda. Seeing frys ne i Mai cannot justity his Crime ly Good Arguments he must have recourte to fome jest It is certain that fiel I hings have fue cceded upon fever d. Occasions, but a Bilinop that should be farished with facility Joved Prophenyion as that which we have mention a, would perform his Duty but little better than the Gundin of the five Nuns

(A) Take notice of the Offer vations that have been communicated o me] 'The Conjectures of Aesternias, inof Gruterus, are but an Extract of the Work entitle " Obscurorum lecorum, dedicated to the Dulee of Urbin Gruterus, who gave us that Extract, placed simall "Marginal Note at the beginning, wherein he trys that Lawrence Valla criticis d that Alfremius I que "frion that lack much, no Trace of this pretended "Criticism being to be found in the Works of Law rence Valla, whom moreover Abstemius highly prais d in the Pieface of his Second Hecatomyti im, and with whom it is likely he could not have had any "great Quariels, having jurvived him at least 40 "Years He is the first I know of, that writ the Sto-"ry of the Multiplied Falents Bandel, I croille, "and others have reported it innee" I heie Words are taken out of one of Mr de la Monnoies Letters

(B) A Prelate] Some (d) call him Archiers copum Caria, others (e) Lossop in Cir a, Kapov chi ko tr Carum Episcopum Mi Armidus believes that Abuca as was Bithop of Charran in Mesopotamia.
It was also the Opinion of Josias (f) Similarus Photius had destinated Abucaras to the Prelature of Lac

disea, as Dr Gave observes
(C) Gretierus add ng them to others] The Journal of the Learned gives a very faite idea of that Jeluis They lay (g) that Genebiard translated int 163 published 15 Differentiant of that Author, and that Giet- p 368 teru a deat con to what he collected from Anastalius 31- i det of nulta in 2 Manuscripts of the Lobs art of Bavaria little liviland.

Liter of I Armolins had been understood, that Lault

(d) Cave Hiftor Script Licht Oudin Supplem r - 9

(i) Spelium Speoth Lonig Bibl ver & no va Arnol dus Prat

f. Sunt Lpit Bibl

(a) Tournal

8th Century. Gretserus (D) makes him a little younger, for he does not distinguish him from him that was so concern'd in the Troubles of the Church of Constantinople, in the Time of the Patriarch Ignatius, and of Photius That Abucaras was at first of Photius's Party, and went with Zacharias Bishop of Chalcedon, in Embassy for him to the Court of the Emperor Lews the Ild He was to present to that Prince the Book that Photius had compos'd against Pope Nicolas, and to excite him to cast off the Pope's Yoke. But he was scarce on his Way, before Basil the Macedonian, who had usurped the Empire after having caus'd the Emperor Michael to be put to death, recall d him, and commanded him to be quiet. Two Years a after, he presented himself before the Council of Constantinople, and humbly defired Pardon for having follow d Photius's Party, protesting that he had been drawn to it by Violence and Art He obtain'd his Defire, the Patriarch Paphlago receiv'd him to the Peace of the Church, and admitted him \(\beta \) into the Assembly Mr Arin vita Ignoldus \(\gamma \) had known a Learned Person in England, who believed that Abucar as had liv'd in
nativapud the VIIth Century That Author's Works were inserted in the Supplement of the Biblireceiv'd him to the Peace of the Church, and admitted him sinto the Assembly Mr Arotheca Patrum of the Paris Edition, 1624

ubi fupra

liter Script

556

Eccl p

a in 869

& Nicetas

& The Place of the Temple us so call d that u design'd for Adoration and Prayer

e Pocockius not in Specimen Hist Arab p 118. 119 ex Abulfeda & Ahmede Lbn Yu-

(In the Article Carmath

ABUDHAHER It is the Name of the Chief or Head of the (E) Karmatians, under whom they prophan'd and destroy'd Mecca, in the Year (F) 317 of the Hegira They ftripp'd the Pilgrims, and kill'd 1700 of them in the very circumference of the & Caaba, while those poor Superstitious Persons walk'd round that Sacred Oratory, according to the Rubrick of their Devotion The Karmatians were not satisfied with that Slaughter; they carry'd the Black Stone away from the Temple, that was venerated there as a Prefent descended from Heaven, they destroy'd the Doors of the Temple, and fill'd the Well Zamzam, one of the most Holy and most Sacred Parts of the Place, with Dead Bodies And for an addition of Affliction, Abudbaher made a hundred Jests on the Mahometan Religion, he brought his Hoise to the entrance of the Caaba, to dung there, and said to the Mahometans, that they were great Fools to give that Building the Name of the House of God, for, added he, if God had any respect for this Temple, he would already have struck me dead with his Thunder, for having (G) so provokingly prophan'd it The Mahometans Devotion towards that Temple did not diminish for all that, but they continu'd to go there every Year in Pilgrimage When the Karmatians perceiv'd this, they resolved to send them the Black Stone back again, after they had kept it 22 Years Some time after they had a mind to jest and mock at the Folly of those Votaries, saying, These People believe to have the Black Stone, but we have sent them another in the room of it. So that the Object of their Devotion is a False and Supposed Being By such Discourses they thought on (H) fomething more folid than the Pleasure of Insulting They were answer'd, that they might come and see the Proof they would make of it, and that if the Stone did swim upon the Water, it would be the true one It swam effectually in the presence of the Thus they removed all the Doubts and Scruples which the Ralleries of Karmatians those Prophane Men might have created. This is a small Sample of the Legends of the Oriental People

You will find many Curious Things concerning the Karmatians and Abudhaher in & Mr d Herbelot's Ribliotheque Orientale He cills them Carmathes, and writes the Name of

their Chief Abu I baher

A B U I P H A R A G I U S (Gregory) the Son of a Physician, whose Name was Aaron, was also a Physician himself, and acquir d a great Reputation in his Art, so that

(b) Arnold Præf

would not have been committed Theodori (b) Abu-care differentiones quindicim jamdiu Latine vertit & edidit Genebrardus , deinde Theodorum Anastasio Sinaita ob Argumenti similitudinem conjunxit Jacobus Gretserus, dedique ex duebus codicibus MS Ducu Bavarie Maximiliam Three things are to be feen inthat Latin, I That Greeferus publish'd Abucaras's Works, after Genebrard had publish'd them on Two Manuscripts of the Duke of Reserve. Bovaria 3 That he added them to Anaftafus Si-naita There appears almost nothing of all that in the Journal of the Learned They don't tell us that Gretjerus publish'd more Pieces than Genebrard, nor that the Manuscripts of Bavaria ierv'd for the Edition of Abucara, and they say, that they only serv'd for the Ldition of Anasiasius, of which Arnoldus had not faid a Word It must not be thought that all the Works of Anaflasius Sinaita were publish'd with Theodorus Abucaras, there was only the Treatise entitl'd 'Odwoos, Dux via adversus Acephalos, that was added to the Works of Abucaras, in Greeferus's Ldition

(D) Gretserus makes him a little younger | In reading the Preface of Mr. Arnoldus, a body is almost convine d that that Jesuit durst not advance any thing concerning the Age of Abucaras, (1) Greeferus vero que fuerit Abucaras, quo saculo floruerit, ab Antonio Velsero SS Theol D Ecclesia Frisingensis Canonico, Praposito Spalsensi, cujus honori librum suum dedicavit, discere volebat Mt Arnoldus saying only thus much of Greeferus, insinuates plainly, that we must look for no more in that Je-suit's Preface Nevertheless other things are found in it, to wit, that the Albucaras that is mention'd in the Life of St Ignatius, Patriarch of Constantinople, is the same that composed the Dissertations

(E) Of the Karmatians] It is the Name of a Sect that arole in Arabia about the Year (k) 278 of the

The first Chief of that Sest was a Blaphemer Hegira Hegirs The first Chief of that Seet was a Blaphemer and an Impostor, who drawing those in his Party from among the Inhabitants of the Countries and of the Desarts that had the least Religion and Knowledge, acquir'd a full Authority over them Divers I tymologies of the Name of the Karmatians may be seen in (1) Pocock They were but despicable in the beginning, but made incredible progress They seed of on the greatest part of the Provinces of Heraki and of

(m) Id 1b

Year 335 (n)

(G) So provokingly] Abmed (e) Ebn Tusef says, That Pocock the Mahomeran Religion never suffer d an Affliction ib p. 119 like that

(H) On something more solid They hoped to have drawn the Caravans of the Pilgrims to them, for they imagin'd that those good People would go to the Place where the Stone was That was the Reason that they would not put it to ransom; they would neither hear Intreaties nor Promises But seeing they neither hear Intreaties nor Promises But seeing they did not discontinue to go to Mecca, and that no body came to pay their Devotions to the Stone they had taken away, they returned it. It was not without reserving some right to themselves in it, for when they said that they had returned a False Stone, they doubtless pretendeded to cast some Scruples in the Peoples Minds, and at least to share the Pilgrimages early or late with them. Those of Meccas foresaw the Consequences of it, and bethought themselves are publish that their Stone had been tried, and was certainly known to be the true one. certainly known to be the true one

(ı)Arnold ubi fupra

(k) It is our Year 168

(I)Pocock not in

the remotest Countries to consult him He was of Malatra, (1) near the Embrares, and no would be but very little known at present, if he had confin'd himself to the Knowledge of Physick; but he understood History, and there remains a Work of his making in that kind, which honours his Memory Not that our Age judges as advantageously of it, as the Eastern Nations did. For those People are Excessive in their a Royal Prairies; either because the truly Learned are very rare among them, or by the Character Profisor in their Genius. However it be, there are many Historians in the West, whose Compositions do not yield to those of Abulpharagim, and to whom no body ever thought to give the Title That are given him He hiv'd about the end of the 13th Century, and in the Amade Total Control of Christianity But that did not hinder many Mahometans (M) from rabick fludying funder him. It has been said, That finding himself near Death, he abjur'd his Religion; but that Report ought to be put in the number of a Thousand Fables of that Nature that Break are (N) forcead in all Sects He divided the History that he composed in Arabick into live. that are (N) spread in all Sects He divided the History that he composed in Arabick into his Topynasties It is an Abridgment of the Universal History, from the beginning of the Northwest World to his time, divided into Ten Parts The Supplement to Moreri's Dictionary allow what each contains Dr Edward Pocock a publish'd that Book of Abulpharagius, y Taken 1663, with the Latin Version that he had made of it He added a Supplement to it, that out of Poready publish'd a small Extract of the 9th Dynasty of that Author, in 1650 with may Learned Notes. It was that which he Entitl'd, Specimen Historia Arabum, sive Greckius not goris Abul-Faragis Malatiensis de origine & moribus Arabum succinéta narratio Abulfaragius is inspecim not so exact by much on the Affairs of the Grecians and the Romans, as on those of the hist Arab Suracens, and of the Mogul Tartars This last Piece is the best of the Work We find P 363 in it the prodigious Conquests of Zingis-Cham, in a very instructive manner, and that he was seems worthy of Credit All that Abraham Zacuth said of it in his Juchasin, and many Born in the other things also were taken out of the History of Abulpharagius It cannot be conjectured for what Reason Abraham Ecchellensis gave 8 our Author the Name (0) of Gregorius Bar 672

Hebraus Syrus y

A B U L F E D A, Ishmael, Prince of Hamab, a Caty of Syria, Succeeded his bick Tiele

Which inswers to the Year of our Lord, sirinsses Brother in the (P) 743d year of the Hegira, which answers to the Year of our Lord, furnifies 1342 and died three Years after, at about 72 & Years of Age. He loy d Study, and mon, or ra by 16purticularly that of Geography, as may be known by the Work, Lntitl'd , Cho ifmie Etificatio Etificatio Mawaralnabre, boc est, regionum extra sluvium Oxum descriptio ex tabulis Abulfedæ Ismae- teriarum, des principis Hamab. It was printed at London, in the Year 1650 The Author cites as Colon-

A. See He was of Malatia] I fought for that City in vain in the Prefaces of Pocock, in the Treasury of Ortilizer, and in Mi Baudrand's Geography Chance twour'd we more than my Searches, for in turning over that which is scall'd the Geography of Nubia for other things, I (p) found there that Malatia was a trong, City, 51 Thousand Paces from Samosaia, drawing towards the Source of the Luphrates Mr Bundrand informed me, that he has spoken of this

drawing towards the Source of the Luphrates Mr Buildrand informed me, that he has ipoken of this Towa under the word Melita and Melitani It is io, he places it in little Armana he Euphrates, and fays, that it is now (K) The Toward of a Copy of Abulpharagius, the year 900 of the Hegira, Dixt Dagning fier, pater sanktus, eximius, decirina or cruditione infiguis, doctorum i execulentium excellentium excellentium (unum exemplar, saculi phanix, sapientum semporum suorum exemplar, saculi phanix, sapientum gloisa, Doctor divina ope suffultus, Mar Gregorius Abul Pharai, filius excellenter sapientus Ahronis Medici Malatiensis And here is what he found at the end of another Copy, Pater & Dominus noster, rex dottorum & corona virorum virtute prastantium, dubionam in Theologicus occultorum Emilutis, Christianorum
Princeps primarius, Secta Jacobitica medulla, Mar Giegolius, dominus, pater, unicum avi decus, & Saculi
plania. Let us add to this what he found at the
head of a Syriack Grammar, compos'd by that Author Paternoster sanctus reu dottorum, Mar Gregorius, Doctor Orientis, qui idem est Abul-Pinarai, filius
Ahrenis Medici Militiniensis, i a Malatiensis
(L) Made Profession of Christianity We have just
now ieen that he was of the Sect of the Jacobites This
is more to be credited, according (a) to Poseck, than doctorum & corena virorum virtute prastantium, dubie-

as more to be credited, according (q) to Pocock, than what a learned Jew set forth, That Abulpharagius was of the Sect of the Melchites

of the Sect of the Melchites

(M) Many Mahometans from Studying under him]One
of Pocock's Replies contains their following Words
of a Mahometa the thor libri est Abul-Farai Ebn Hotam our multiples sour variifque scientiis instructiu &
penitus imbusus, praesque autem Medicina gloria seculo
sua clarus, adeo us ad eum e plagis occidentalibus frequentes contenderent Christianus erat, a quo tamen didicerunt multi è Muslemerum enimie dotto. Forunt ipsum
morts propringuum à fide Christianus descripts Ebn Chak Prælican, a famous Author, who writ the Lives of Illustrouge Men. is he that west these Words, if we may ficione Hen, is he that writ these Words, if we may be believed to the Remark written by another hand in place of the Copy.

(N) That are spread in all Setts] We have just now seen what was spread abroad concerning Abul-pharagius's last Hours The Mahometans could hardly believe, that so giest a Man could be inwardly a Christian, they rather believ'd that he nad detund the Fruth in injustice, until the Approaches of Death removed the Reasons he had to diffemble This is a Prepossession that prevails every where Every body fancies that the Truths of his Religion are fo plain, that Ingenious Men of anothe Party do not fail to fee them and that nothing but humanConfiderations hinder them from making an open Profession of them So that we flatter our selves, that at the Approaches of the fatal Hour, wherein the Lot of Fternity (1) strikes the Mind more strongly, those (1) Dis Dissemblers give Glory to Truth, and throw off the longa no-

Nam (t) veræ voces tum demum pestore ab imo Ejiciuntur, & eripitur persona, manet res

It is from that ill Principle that so many Stories are inserted in Moreri's Dictionary, concerning Peter du Moulin, Joseph Scaliger, &c It is niso the Source of

Moulin, Joseph Scaliger, &C. It is allo the Source of I know not how many Discouries, wherein they make certain Persons say, The Religion which I Profess, as better than the other for this Windship but not at the Point of Death. See the Article Market and the Market of Gregorius Bally Market all make this small Remark on this Occasion. Precede Reports Two Passages where our Author is U'd Mar Gregorius, and one where he is call'd Mar Gregorius, he makes no Resection on the first of those Two words, he never said, that Abuloharanius was call defined to the control of those Two words, he never faid, that Abulpharagins was called (w) Petup Mark Whereupon I fay, that the Author of the Supplement to Morer's Dictionary might be missade Chalken in saying, That the Name of that Author was dard dog. Mark Gregory He might take Mar, which is a Title mat Vie of Honour, such as Markement in our Language, for Auh Marketin and Mark Gregory He might take Mar, which is a Title mat Vie of Honour, such as Monsseur is in our Language, for Aub Mi-Mark which is a Christian Name I find the same ræum postult in the (u) Perpetuity of Faith defended, where the Patriarch of Babylon, who reunited himselfagain p 219 to the Church of Rome, under Pope Paul the V is (x) Apud call'd Mark Elias But the Author that is Cited (w), Gravium Præst him Mar Elias

(P) The 743d Tear of the Hegira] Which the (y) He calls Arabian Author of the Book Al Sacerdan (n) testifies him Abi-So that the Jesus Blanconus was deceived, when he feldes in placed (7) Abulfeds in the Fourth Century of Christianity. That Error ought to have secured him matic from Chronol.

Konign as not in the wiong to Albuteda made a work of Geograectorium (g10-

ctis quorum jam numina nabis Mors instans majora facit Dido apud Silium Italicum li 8 p m 3,3 (t)Lucret (a) Lib. . . ch 101

) Cui m habem Ju odni

e) Cim

in vocat nol

a Infer

thence.

Ihat Ia-1 pecun linguæ Arab p 99 15 11 the wrong zo fay,apud

Iranslated

of Abul-feda into

Latin Spizelius in (pecim

Biblioth oites the lame In-

bricius, as

Iransated that whole

& Spizeli us ibid y Mr d'Herbe-

lot m/o made a long Articalls I im

Moflem # 1 15 our

many Arabian Authors in it: He compos'd it a long time before he begun to Reign : for it is noted at the end of the Book, that it was finish'd in the Year 721 of the Hegi-ra, which was the 1321 of our Lord. The Learned John Gravim is the Person to whom we are oblig'd for the Edition of London, which I have mention'd. He added a Latin Translation to the Original which is in Arabick, as also a Preface, wherein he tells us, That he consulted five different Manuscripts: The first is that which Erpenius transcribed from the Copy of the Palatine Library; The Second is that very Copy which, is at present in the Library of the Vatican, Two others belong'd to Pocceet; the Fifth was bought at Constantinople That Presace informs us moreover, That Ramusius is the first that prais'd that Work of Abulfeda, and that shewed the use of it; that Ca-studies made use of it afterwards, to correct the Longitudes and the Latitudes of divers Places, That Ortelius mentions it often in his Geographical Treasure, not as having scen it, but on the Faith of Castaldus, That Erpenius being vext that it was not yet given to the Publick, resolved to Publish it himself, and that he would have done it, if Death had not taken him away in the midst of his Course; That Schickardus was the first that took divers Remarks of a prosound Learning out of it, that were unknown until that time, which he inserted in his Tarick Perseum. But as the Copy of the Imperial that time, which he inserted in his Tarick Perseum. konig, rial Library that was lent him by Tengnagelius, was not Legible in divers places, he e left the main Trouble and Glory to John Gravius It is a furprizing thing, how Mr. Morers (9) Schickard could heap up so many Faults in but one Article, as he heap'd up in the Article of Abulthe Work feda Spizelius & did not know in 1668, nor Konig in 1678. that Abulfeda had been print-

ed in England

A B U M U S I I M U S, y General of the Army under the first Calsphs of the Race of Abbasi The Province of Chorasan gave it self to that Abbasi in the A 125 Year of the Hegira He accepted it, and died the same Year. His Son Ibrabim being his Successor, sent Abumusimus into that Countrey when he was but Nineteen Years of Age His great Youth did not hinder him from driving Nosrus away, who Commanded in the Province in the Name of Caliph Merwan After the Death of bricius, as Ibrabim, which happen'd in the year 131 of the Hegira, his Brother Saffabus was rais d having to the Dignity of Caliph He left the Government of the Province of Chorasan to Abu-Schickard muslimus, and made use of him to cause his Councellor Abumustimus to be kill'd, who Iransluted became suspected to him. He died in the Year 136, and his Brother Almansor Succedibility who after having receiv'd very important Services from Abumustimus, caus'd him. to be put to Death treacherously Abdalla had revolted in Syria, Abumusumus being sent against him with a fine Army, Deseated him entirely. Almansor being more sensible to the Calumny, which he pretended that Abumusumus had spoke against him, than to the Importance of his Victory, sent for him to put him to Death Abumusumus, full of a just Distinct of his victory, left for him to put him to Death Zoumujumus, full of a just Distinction, refus'd to go to his Master, but suffering himself to be decoy'd by the Caresses that were made him, he went to Almansor, who cast him into the Tigru. This was done in the 137th year of the Hegira, which answers to our year 754. It is said, That Abumussumus had been the cause of the Death of Six hundred thousand Persons. He was thought to be a little skill'd in Magick; and was of a Sect from which that of the

us de Mathem p 250

(a) He Laks him Abilteldeas,&Abilfeda 1s See the Abridg of Celneis Biblioth

> (o) Uhi tupra Hu Specimen Histor Arabum. was prin ed at Oxford in 1650

from filling into another mistake, in giving that Geographe: the Title of Prince of Syria, Assyria, and Persia. A little Attention might have made him Geographer the Title of Prince of Syria, Assyria, and Persix. A little Attention might have made him comprehend, that an Andrian and Mishometan Author could not be King of Persia Four hundred Years after Jesus Christ Vossia, and proported Biancanus's Opinion, (2) said only, That he believ'd that Albusteda was nothing near so ancient. But he gives him the Qualities of Prince of Syria, Assyria and Persia Simlerus gives him them also. He comes pretty near the Truth, as to the Chronology, seeing he says, That it was 300 Years ago. (a) that Abussia I lourish de Instead of which, Monst Moreri imputes to him to have believ'd with Blancanus, that that Prince of Abussia of Moreri, that he livid much later, and piri api in the 3d or 4th Century, But it is jure, and piri api he should not have express himself by a persiagi, he would have affirmed, that he lived in the 14th Century, seeing his Work was finish'd in the 721 year of the Hegira, as is declard at the end A printing Full has ciept into Moreri's Distingary in this place. They make John Gravius say, That our Abusseds lived in the beginning of the 13th Century, and yet he plac'd the Death of that Prince in the year 1345. That which troubles me, is, To see that the Learned Edward Pocck (b) assures. That Abussed took Possession in the 710th Year of the Hegira. I his cannot be reconciled with what John Gravius. A little Attention might have made him Province of Hamab, in the 710th Year of the Hegira
I his cannot be reconciled with what John Gravius
chablished But it is more reasonable to refer one felt to the latter, than to the other, because Abulfeda is the chief Matter of Gravius, whereas Possek speaks only of him as of a very small accessary But is it not a sad thing, that such Persons as Possek, in matter of Oriental Learning, should not be a very sure Guide, and that at the very same time that shey publish a thing, one of their Colleagues should shew the Falsity of it?

(2) Mr Morers could heap up so many raults] We have just now seen some of the and here follow the rest I In saying that some believe, that Abulfathe rest I In faying that some believes that Abulfeds was of Nubia, he confounds him plainly with the Author of the Geographia Nubiensis, of whom we shall speak in his place. He shews at least that he was ignorant, that those Two Authors ought to be distinguish'd, for if he had known it, he would not have reported those Persons Opinions without confuring them. If He confirms that first Observation furing them II He confirms that first Observation, when he adds, That Abulfeda treated his Geography by Climates This agrees better with him that gave us the Geographia Nubiensis, than with Abulfeda We have only seen the latter's Description of some parts of Asia, Situated beyond the Oxus, which he places under the 25 and 26 Climates The Geography ces under the 25 and 26 Climates The Geography of Nabia is quite otherwise disposed There are but Seven Climates in it, and the Author keeps to that Division of the Ancients, to which he refers his Description of all the parts of the known World Description of all the parts of the known World I shall remark by the way, that Abulfeds begins the first Climate in Arabia, and not as the Geographia Nuberassis, at the most Western Coasts of the Aclantick Sea, and that he takes for the first Meridian, that which passes over Cape St Vincent III Mr Moverisays, We have hitherto seen but the first Climates of Abulseda, and they make us along for the rest this Year This is a great Falshood; what was published of Abulseda does not only relate to the first Climates, but to the Twenty sith and Twenty sixth IV An Author ought never to make use of the indefinite Terms of this Year; for at Ten Years end his Reader knows no more where he is, recourse must be had to the Date of the sirst Impression, it is only to be found in some Books, and it is not always a be found in fome Books, and it is not always a good fursty in those wherein it is found, facing many Years pass sometimes between the Composing and the Publishing of a Book. We have an Example

CI&fe.

miserable (A) Spinoza is not much different in the main Erpeniae (B) did not under a Taken stand Elmachine's Words on that Subject a. What I have just now said, and the Two sat of El-Remarks which the Reader will find here, are Things that I will not warrant, for I report them on the Fauth of others. There is nothing of mine in it but the Parallel of Histor. the Spinozism. And I am not very much perswaded that he who Criticizes Erpenius, understands the place in question better than he

A C A C I A, or Acaksa (Martin) Look for Akaksa

A C A M A S, the Son of & Thesens, follow'd the other Greek Princes to the Siege & Pausan of Troy He was deputed to the Trojans with Diomedes to demand Helena That Embassal 1 1 pag 5 fy was useless as to the chief Design, but it was profitable to Acamas in what is called p 325, good Fortune in point of Galantry Landice, the Daughter of Priamus, fell so much in & 343 Love with him, that having in vain called Honour and Shame to her assistance, she was 2 liacuforced to open her Heart to Philobia, the Wife of Perseus, and to desire her Assistance as the most pressing Necessity 2 that a Person can be in Philobia touch d with Comun not pressing Necessity 2 that a Person can be in Philobia touch d with Comun not pressed her Husband to order the matter so that I salies make surface her Mandalance. passion, desired her Husband to order the matter so, that Landice might satisfy her Mind orgenerin, Perseus pitted that poor Lady, and being moreover complaisant to his Wife, he contracted Friendship with Acamas, and obtain'd a Visit from him in the & City of which Illamque he was Governor Laodice did not fail to be there also, being accompanied with Trofic alvo jun Ladies There was a Magnificent Feast, after which Perseus put her to Bed with casse, us Acamas, telling him, She was one of the King's Concubines Laodice return d very quantum jan Ladies well contented, and at Nine Months end she was deliver'd of a Boy, whom she caus d tandem to be brought up (A) by Athra, the Grandmother of Acamas by the Father's fide That pam pereChild's Name was (B) Munitus We shall say in the Remarks what became of him a unit auxicleamas was one of the brave Men that inclosed themselves & in the Wooden Horse

He had afterwards an Adventure in Themselves with the had afterwards an Adventure in Themselves with the had afterwards an Adventure in Themselves with the first transfer of the second of He had asterwards an Adventure in Thracia pietty like the fift, but the Consequences of then ubi it were very unhappy Phylle, the King's Daughter, fell in Love with him, the Propo-infra sals of Mairiage were soon agreed on, the Fair one was promised him with the Crown of it was for her Dowry He desired leave to take a turn home first, Phyllis opposed it with all call of Daragements. the Intreaties she could think on, and being only able to obtain an Oath from him that he would return the presented him with a Confectated Box, as the said to Rhar Taken out the Intresties she could think on, and being only able to obtain an that he would return, she presented him with a Conscirated Box, as she said, to Rhea, of Hege-Mother of the Gods She charg'd him not to open it, until he should have no more sippus, it hopes de rebus Milesso.

ple here of the Trouble that Readers are put to, by those Words, This Year What Man can divine in reading Morers, in what time the other Climates of • Abulfeda were promis'd? That year is very long, it has continued until the Sixth Edition inclusively V William Postel a the first that brought that Work, into Europe, of which he publish d an Abridgment in Latin Thoie are Two new Faults of Mr Morers Latin Thoie are Two new haults of Mr Moreri Of all the Authors he Cites, Simlerus is only concern'd in that Now Simlerus fays only, That Poficil having brought that Book from the East, left at Venice the Abridgment that Musius (c) Ramusius Translated, for Musius design d to publish a Second Tome of the new World There is much difference between the Telegraphy of the second for the new World There is much difference between the Telegraphy of the second for the new World There is much difference between the Telegraphy of the second for the new World There is much difference between the Telegraphy of the second for the new World There is much difference between the telegraphy of the second for the second for the new World There is much difference between the second for the secon tween bringing a Book from the East, and being the first that brings it from the East, between publishing a Book, and leaving the Manuscript of it with a Man that can make use of it. It is sure, that Ramusian and in the publish what Posted left him, and if it be true, that the Arabick Abulfeda, that was in the Palatine Library, as Mr Moreri Remarks, was brought into Europe by Postel, and that it was the first Copy that was seen in the West, yet it is true, that Mr Moreri makes People iay more than they do say, and that the and that there is Reason to complain here of

his Falistications
(A) Of the miserable Spinosa is not much different in the main] The Sect that Abumusiumus profest, (d) taught a kind of Transingration of Souls, that was nothing like that of Pythagoras The latter did not nothing like that of Pythagoras The latter did not destroy Souls, it only sent them from one Body into nother Body, but the other Metempsychosis is thus described by the famous Traveller Pietro della Valle (e), in the place where he makes mention of certain Ma bomeran Hereticks that call'd themselves Ehl Eltahkik, Men of Truth, Persons of Gertainty "They believe, Men of Truth, Persons of Certainty "They believe, "fays he, that there is no other God than the Four " Elements -- that there is no reasonable Soul, not any other Life after this, but that the whole Man is but a mixture of the Four Elements, of which Man is compos'd during his Life, joyn'd together and animated by that strict Union that keeps them bound to each other, and which dis-folves in dying, and dissipates its self into the Four simple Elements, and consequently returns to God, of whom it was Created, and so of all the other Things on the Earth and in Heaven In 1 word, that there is nothing but the Four Elements, which " are God, Man, and all Things, that consequent" ly the Tour Elements are Eternal, and the World with all its Vicifitudes and Changes Eternal What difference foever there is between this Do-

Etrine and the System of Spinoza, they are the same in the main. Both hold that the World is but one Substance, and that all what is call d Generation and Corruption, Life and Death, is but a certain Combination or Dissolution of Modalities Elmacinus calls the Mesempsychosis of Abumustimus a Metempsycosis of Reso-

(B) Espenius did not understand Elmacin's Words]
He makes him say, (f) I hat Abumustimus tollow'd the Sect of the descending Succession, profitchatur settlam successions descendents. He ought to have said, that he tollow'd the Sect that taught the Metempfichosis of Resolution, profites at ur sittam eorum qui cre-dunt metempsychosim resolutionis Thus the Sieur Bispier (g) censui'd and corrected the Translation of Er- 1 1 P 21 peniss in that place

(A) Caus d to be brought up by Æthra, Grandmother of Acamas by the Fathers pide] You must know that Caster and Pollux making an intoad into Astica to recover their Sister Helens, took the City of Aphidna, where that East One was sent by her Ravisher Æ-thrs the Mother of Thesess had been sent there at the fame time They took her Prisoner and brought her to I accdemon She was there when Paris carried Helena away, and Embark d her for Troy Demophoon and Acamas follow d the (b) other Greeks, chiefly to deliver that good Woman their Grandmothei, either by paying her Ransom, or by the taking of the City They met her in the Streets during the Ransacking (1) of Troy, and having understood who she was, they Imbraced one another—It was then that Athra (k) made Muniting known to his Father Acamas—She had Educated him, for Landice had trusted her with the Secret of what had past in Perfew's House John Cornarius made a gross Mistake in his Translation of Parthenius He turn d those words, δν υπ' αιθρο τρο-ψεντα μετά Τρεία, α΄ Λωσιν διεκιμιστιν επ' οικι, into these, See Paulaquem sub die enutritum post Troix captivitatem transportavit in domum He ought to have faid, Educated by (k) Tzet-Ætbra, and not Nur'd at the Fair Star We shall zesinLy-cite Plutarch, who frys, That some have call d all cophron this a Fabulous Story

(B) Name was Munitus] He follow'd his Father into Ibracia, where he died by the biting (l) of a Serpent Plutarch calls him Munychus, Muruges in the Life of The Company Rosekowski Puttles a the Life of Thesew, but seeing Parthenius, Lycophron, pistles, p and Tzetzes call him constantly Munitus, Muvit (1) Pair must be believed that Plutarch's Text has been although the plu ter'd in that place or that the Author did not well then in remember the true Pronounciation of that word Does it not happen daily, that when we Cite any Author by Memory, we confound fometimes one

Milefiorum,apud Parthenium in Ł. roticis, c 16 and out of Tzetzes in Lychophr (Tryphiodorus de excid Iraj vi-

de etiam Paufan (f)Elmac Histor Sarac 1 2 C 3 P3g 100 (g) Befpier ubi fupra, p 665 (b) Scho haft Euripid in Hercul See Paulanias I 10 ber, la 13

(c) Simler calls him wrong, Rhamnufius Spizelius grves him the same Name

(d) Beipier Remarks on the present State of the Ottoman Em-Ricant, 666 (e) Tom 3 P 392, apud Be-

spier, ib

a In Lycophr B He was also the Son y Oyıd '' Epiff Phyll + Turpiter um lecto cumulasse jugalı Pænitet, & laters conferusse latus & Paufan I 1 pag 5 & 1 10 pag 325 See also Suidas, & Stephanus . Strabo 1 10 P 317 Z Id 1b

p 318 u ld 1h

c 14 lest

ipud Me 71111C, w/o

takerup

* 171 072

Ovid s /pittles,

par 144 (n) Plut

in The-

feo fub fin p 16 (0) Strab

1 14 Ptol

1 5 C 14 Plin 1 5

c 31 (p) Philo-

parties in

+/ It | Tul 1 15 (07m-

Attic

47

hopes to see Thracia again. Acama landed in the Island of COA Cyprus, a second to settle there. Physis hang'd her self for u, after having made an himself seiz'd with strange against that persidents Man. He open'd the Box, and sound himself seiz'd with strange Visions. He got upon a Horse, and spurs'd him in such a rash manner that they both came down, and Acamas happen'd to fall on his Sword and run himself through. Timezes a relates that History, but he confounds Acamas with a Demophosm; for it is of the latter that all Authors report what concerns the unhappy Phylla. See the passionate Letter that Ovid feigns her to have written to Demophosm. It appears by that Letter, that their Marriage 2 was Consummated Let us not forget that one the Tribes of Athens was call'd Acamantes, from the Name of our Acamas I, by the Oracle Stephanus Byzantinus makes him Founder of a City (E) in Suggest and makes him have a War against the Solyma I dare not decide whether Pandra or (F) Ariadne was the Mother of Acamas In the Remark D we shall speak of some other Acamas's, concerning whom Mr Morers behav'd himself according to his usual manner

A C A R N A N I A, a Country Situated on the Ionian Sea, between Atolia and the Gulph of Ambracia It is faid a that the Taphians and the Telebogatwere the first Masters of it, and that Cephalus subdued it after he was established Louis of the Islands that are near Taphos by Amphitryon They add &, That Alemeon the Soul of Amphiaraus made himself Master of it after the Second Theban War, and that he gave it the Name of himself and they had associated himself with Domester and they had conquested himself. of his Son Acarnan He had affociated himself with Diomedes, and they had conquer'd e Ætolia, which fell to the share of the latter Some time after he was summon'd to be at the Expedition of Troy one of them, to wit, Diomedes went to joyn the other Greeks, but Alemeon kept himself quiet in Acarnania of This was useful to the Acarnanians seveial Ages after, for they valued themselves (A) much upon it at Rome, having represented there, that among all the Greeks their Ancestois only did not go to the Siege of Troy.

or more Syllables in his Name I shall speak more of this in the Article Ephoria I do not know whether it ought not to be imputed to a defect of Memory what Plurarch lays, That it was Demophoon that mory what Plutarch iays, That it was Demophoon that lay with Loodice It may be, he had read it in some Authors we know not Perhaps also Itetzes had read in some of those lost Writers, that the Adventures of Phyllis concern'd Acamas However it le, it seems that Compensation and Indemnity was use'd reward those I wo Brothers. If on the was us'd toward those I wo Brothers If on the one fide Platarch takes from Aramas the good Moments that he past with Landice, and transports them to Demophoon, Tecters on the other side takes from the latter the agreeable Nights that he past with Phyl-(m) Meurnoise ferroully It Meursius had well weigh'd the
stuy lib 1 Pissages, where the son of Landice is call'd Munistus, he would not have made (m) use of Plutarch's Words, to prove that the Harbour of Munychia had not taken it. Name from Munyeous the Son of Pantacles, as is commonly faid, but from Munyehus the Son of Decommonly laid, but from Manychus the Son of Demophoson and of Lasdice See Plutarch's Words here

(n) Oi) is to 10 επ & Jakandesin, την περι Μενυχε μυ θυλογίαν, ον εκ Δημοφιώντ & Λαοδίκης χρυφε τεκεσης εν' Ιλίφ συνεκθες ξαι την Αιθραν λεγεσ Ali hunc
verfum repiciunt, ('tis that where Homer lays that
Helena brought Athra with her to Trey) & Munichi
thulum given as Demophosopte a Lasdice clay who fibulara quem ex Demophoonte a Laodice clam editum Ilu creviste sub Athia memorant

(() Acamas landed in the Island of Cyprus] There was I Mountain in that Island that was call'd Acamas, from the Son of Thefins Hesschiss attests it, and Remarks, I hat the River Bocario that pist by Salamina had its Source in that Mountain Geographers (c) Geographers (o) speak of Cape Acamas very notable in the fame Island, and some observe also (p) that the whole Island was formerly call d Acamas But no body that I know of among the Ancients said, That Cape Acamas borrow d its Name from a City, which Acchamas the Athenian a friend of the Irojans that fled from thence, built on that Cape, and to which he give its Name That City, and the Athenian Acamar's I riendship for the Irojans, nie both alike Chimerical I would tain know where Brother Stephen (9) of Lu-(4) Hift of figuren, Reader in Divin ty to the Dominicans of Pa-Cypius, ris, in the 16th Century found that rise I and

(D) One of the Trib.] My Moreri calls that Tibe a smante, but I fee no Irench Author but what fixs littile Acamantide Let us mark another (r) of that Witter's Errors here He figs, That Homer in the 2d Book of the Iliad makes mention of an Alamae Primme, who came to the Affistance of Primme, a Imacian Prime, who came to the Affistance of Primme and of another Acames, the Son of Antenor, wrof admirable Modify cau'd him to be plac'd in the Number of the Gods. It is true, that Homer in the before-cited Book ipaks of that Thracian Prince, and that he face (c) all whom the data by 1112 him. and that he fays (c) clicwhere that Max kell'd him

It is true also, that he speaks of Arch lochus and of Acamas Sons of Ant nor, and that he nakes them very expert in all kind of Combats, paxis of elder maons, but he says nothing of the Dessication of chast Acamas. Mi Morer wants but little of being the Author of it, for rigorously speaking he should be so, if Charles Stephens had not supply d him with this Foundation to build on, Fust & alius ejustement nominus filius Antenorus, qui tempore belli Irojani cantilitation of the alius ejustement. As that Author dock in not cite any body for that Fact, I could make not search after that Celibacy, and if I durst freely Conjecture, I would say that the Printers have put calebs for celebris, in some Book that Charles Stephens Copied. But without pretending to deny that Copied But without pretending to deny that

Homer observ'd sometimes (t), that such and such

were kill'd before they were Married But let us ad I put the Cale, that this Trojan was unmarried, and 474 that they have given him the praise of being like the Gods, must it be encluded from thence, that his Purity was so admirable at made him obtain Divine Honours? butes the Epithet beosize butes the Epithet Oscillation of poor services boulder of poor services bounder of poor services

(E) Stephanus Byzantinus makes him found of a his 13 ! City | He calls it Acamantium Geographers fay nothing at all of it The Abbreviator of that Writer, or the Copists have maim'd that Pailage in such — Co a manner, that no Sense can be found in it, if tentage fomething be not supplied to it. But supply to it what you please, you'l be never the better instructed paucuby it of the War of Acamae, and of the Soly.

(1) Whether Phadra or Ariadne] I find two Learned Men of a contrary Opinion on that Question Meznine (w) affirms that Acamas was the Son of Phadra, but all the Proof he seems to give for it, is, That Demopheen the Brother of Acames was the Son I hat Demophoon the Brother of Acamas was the Son of Phadra, which he provessby the Letter that Sa- (v) on b nus writto Phillis under the Name of Demophoen Ovid's Mr de Valois (v) pretends, That Ariadne was the Piffles, 1 Mother of Acamas, and cites the Scholiaft (y) of 137 Homer for it, he adds, that Demophoen was the Bro- (x) He ther of Acamas, according to that Scholiaft, and that Furipides (x) confirms it Neither of those in Hary Crentlenies remark d, That it is needless in that Question, That Acamas and Demophoen should have been P 4 &

Question, That Acamas and Demophosa should have been there, for they might be to, although the one was the Son of Ariada, and the other of Phadra (A) They valued themselves much upon it at Rome] The Historian Ephorus, without thinking at that time of ever giving them an Occasion for it, yet happen'd to do it. For when they knew what he related concerning Alemon, they ingeniously took the Advantage of it with respect to the Romans, who pretended (a) Str that the Founder of Rome descended from Aness lib to This is Strabo's Conjustive (a) Turns of the sixty p. 318

tyr, wk he says, — Con Numin bus mi rum ur gebant Atlanta minori p 4 & (y)InO (z) In lone

(r) The mark d in Il chill Edition are suppicst

fol m 4

(1) Ihad ub 6 v

That noble Reason was alledg'd (B) by the People of Rome, when they embracid their Party against Atolia. So true it is, that in certain Occasions, Policy does not refuse to make use of the most Ridiculous Pretences. The Etolians and the Acarna- a Id ib. mans kept a a long time united, either to repulse the Macedonians and the other Greeks, P 317. or to maintain their Liberty against the Roman Arms, but at last they were tired, and lost their Courage The Year was but of Six Months 8 in Acarmania The Inhabis Macrotants of that Country were very lascivious, if we believe (C) some Dictionaries It bius Siis more certain that Modesty (D) did not appear there in the Womens Garturn 1 i
ments It is not true that Cicero (E) speaks of a City that was called Amathematical courses. carnamia.

A C-

(b) Id 1b

(c) Homer denotes only their Coun try, and does not name it Acarna-

(cc) Ju-ftin lib 28 .C I p m 466 Mothe le Vayer Letter 95 at the 325 Page of the 2d tome

(d) Plutarch de fera numinis Findicta I mak ufe of Amiot's Translation, p 832 of the 1st some in 8vo

fays, Book 2 c 36 p m 763 (f) Thomas de Pinedo in Steph By-

(e) Mon-

tagne Ef-

zant p 50 (g) Aisós μοι, φασι, χαιρεας κή χριει -- α καρvávi 😉 Lævis mihi, ut ajunt, Chæreas & porcel-lus Acarnanius Lucian Dialog meretric P 723 (b) In mol-lem & amabilem *delicus habitum dicebatur

Eralin Chil 2 centur 3 n 69 p

(i) Id ib

τεις λόγοις επακολυθήσαντες δι 'Ακαρνάνες, στοίσαθζ This do sets emunous distantes it 'Angevaves, sools and de soit at Papalius, it the autovoquae may autovo exampairs, as a metalogues may autovo exampairs, as a metalogues may are autovo exampairs, as a metalogues movel this on this socious this entire. I sell a ude of other throma this emperous or this enterior Verisimile est Acarmanes banc secutor narrationem, callide do perduxisse Romanos, ut also beinerent liberum patriarum legum usum qued so les non intersuisse belle contra Romanerum majores geste discerent, ut qui neque in Etolico censu, neque sersim, neque omnino in versibius Homericus commemorarentur They grounded themselves on a Falshood, for Strabo (b) shows by the Catalogue (c) of the 2d Book of the Iliad, that the Acarmanians supply'd their Quota for Iliad, that the Acarnanians supply'd their Quota for the Expedition of Troy

(B) Was alledged by the People of Rome, when they embrac'd their Party against Atolia | After the death of Alexander the Son of Pyrrhus King of Epirus, Acarnania had all things to fear from the Etolians, and did not confide much in that Prince's Widow who was Guardian of her Two Sons, wherefore they implor d the affiftance of the Romans, which was not refus'd them Word was fent to the Etolians, that they should leave a Nation in quiet which alone had not assisted the Greeks against the Trojans (cc) Acarnancs quoque diffif Epirotis adversus Etolos auxilium Romanorum implorantes, obtinuerunt a Romano senatu, ut legati mitterentur, qui denuntiarent Ætolis, prasidia ab urbibus Acarnania deducerent, paterenturque esse liberos, "who ask'd him, for what Reason he Ravag'd their "Island, Because, said he, your Ancestors former"ly receiv'd Ulysse. And likewise as those of the "Island of Ithaca complain'd to him, That his Sol"diers took their Sheep And your King, said he "to them, being formerly come into our Country, "did not only take our Sheep, but also put out our "Shepherds Lye" What I am going to say is more filly still (e) Mahomet, the Second of that Name, Emperor of the Turks, writ to our Pope Pius the Second of wonder how the Italians should Bandy are some me leave are common Original from the against me, seeing we have our common Original from the Trojans, and that I have an Interest as well as they to revinge the Blood of Hector against the Greeks, whom they Favour against me See how Chimerical Evils fors'd by the Poets have served for an Apology to Real Evils

(G) Very I ascivious if me believe some Dictionaries] Let us cite Mr Lloyd first of all, Modicies & lascivia notati leguntur (Acarnanes) tefte Luciano in Dial Mereericus, unde proverbium Porcellus Acarnanius in laf-civos Mr Hofman transported this whole passage into his Dictionary, and here is what Moreri says, The Acarnanians were also accus'd of being too lascivious and Accarmanians were associated of being too tasterious and too nice. This was the cause of that ugly Proverb of the Ancients, Porcellus Acarmanius. You may read the same thing in Pinedo's Notes (f) on Stephania Byzantinus. I have consulted the Dialogue of the Curtizans of Lucian, and did not find there that the Inhabitants of Acarnania past for voluptuous and esseminate It is true, that the Curtizan Musarium being to Answer her Mother, who reproach'd her for not gaining any thing by the Favours she granted Chereas, and who thought it very strange that she should not hearken to a Pealant of Acarnania, said to her, What I should have less Chereas to give my self to that Blockhead that smells so Rammish, (g) Chereas un wishout Hair for me, as they say, and an Acarnanian Hog erasmus supposes, that by an Acarnanian Hog is meant (b) an Esseminate Favourite, and that it was an Allusion to the Comedy of Aristophanes, where a Hog is the Symbol of the Instruments of the Venercal Voluptuousness (i) Alusum, opinor, and percellum quem inducts Aristophanes or Acarevagus stratum of the instruments of the Venercal Voluptuousness (i) Alusum, opinor, and percellum quem inducts Aristophanes or Acarevagus stratum serum membrorum quebus observa vol grates stratum I do not believe that the Mystery of the stratum's Answer is understood, as for me I habitants of Acarnania past for voluptuous and effe-

own that I do not understand any thing of it, for which Reason I shall not criticize those who asfure that the Inhabitants of Acarman a were reputed Lascivious But if it is so, I wonder a little that (k) Varro Authors make no mention of it Lastly, Erasmus is de re runot mistaken about the figur'd Signification of the stica, 1 2 word years of The Lastin had adopted that Figure C 4 p in word poession The Latins had adopted that Figure C. Varre lays (k) Nestra mulieres maxime nutrices naturam 73 Varre says (k) Nestra mulieres maxime nutrices naturam 73
qua samina sunt in virginibus appellant porcum &
Grace resper See the Italian Etymologies of Mr (lil ucian
Menage, at the Word Posta Here is a Conjecture ubisupra,
that does not satisfie me, and which I propose only P 721,
to try if it might give any overture to those that
have more Ingenuity, and more Science than my
self Cherear (l) always fed his Curtizan with
Hopes, it was his only Payment As soon as my
father is dead, said he, and as soon as I shall be in
possession of my Patrimony, you shall dispose of all
my Estate, and I will marry you Muserium being
surfaced by those Promises, lent him her Rody and
Veluti
Purse Had she not Reason to say to her Mother, cauponaHere is a Gallant that I can neither sleece nor shear,
but I feed an Hog of Acarnania, the Profit will come but I feed an Hog of Acarnania, the Profit will come ies exiguall at once? It is indeed the Property of those Ani- os porcelmals, nothing is got by feeding them until after all los nutri-the necessary Expences have been made to fatten unt A-them, but at last they make Amends with Usury then lib It may be that Acarnania was as Westphalia is at this 14 p 656 time, a plentiful Countrey for Hogs Perhaps it is from thence that the Cooks (m) of the great Cities of Greece sent for many Hogs to fatten them, and therefore the Curtizan made use of the Epithete

(D) That Modesty did not appear there in the Womens
Garmenes] The manner wherewith Apollonius cenToday informs us of this From whence have you the Fashion, says he to them (n) of (n) Philothofe Pompous Garments of Purple, of Carnation, of Dryded Roses, of Fillemot, Tellow, Green, and such like, to Apolyherewith you dress your selves like a Meadow in the lonni lib Month of May? For it was never seen that the Women 4 c. 7 of Acainania ever pranks themselves up in that manuer make use Thus the French Translator expresses himself. The of Vigo-(o) Latin Translator had said. Cocc new atoms estam nere's (o) Lotin Translator had fied, Cocc nea acque etiam nere's purpurea croceaque vistes unde a vobis sumpra? Cum ne- I anslatique Acarnanides mulieres sta exornintus. It appears on plainly that Apollonius would not have argued in that manner, if the Women of Acarnania had not the Repute of dreffing themselves in an immodest manner. This seems to savour the Dictionaries that assure that Rhinuc that Acarnania was a savour the Dictionaries that assure that Chinuck the Acarnania was a savour the Dictionaries that assure that Chinuck the Acarnania was a savour the Dictionaries that assure that Chinuck the Acarna was a savour the Dictionaries that assure that the savour that the sa the Acarnanians were detam'd as Laicivious Persons, cinus p nevertheless the Consequence would be somewhat m 167 strained Those Authors want a more Precise Authority Artis Thomas apprehended nothing in Appllomius's Words, which he undertook to comment He says (p), The Acarnanians were formerly very expers in the course of Chariots, by the Report of Paulania, in the fixth and last Book of the Lliacks, having formerly been held for wise People, and very great Politicians, for having so well ordered their State and Commonwealth, that some say that Aristotle made an hundred and fifty Books on the only Argument of the Laws and Government of that Nation But the Books are lost with the Policy This is the Reason why Philostratus speaks here of their Wives O, what a miserable Commentary! the Sense of the Irst is taken quite wrong in it

O, what a miserable Commentary! the Sense of the Jirja rva
O, what a miserable Commentary! the Sense of the Jirja rva
Text is taken quite wrong in it

(E) It is not true that Cicero speaks of a City that
was call'd Acarnania so Nevertheless Mr Moreri assures it He adds, it is in Sicily, and samous by a
Temple dedicated to Jupiter. He cites Givera, Or in
Verrem, and Servius in his 5 Ameid Mr Hosman
goes much farther, for he notes two Circumstances,
the one, that that City was near Syracusa, the other,
that it was burnt by the Goths. He had read all this
in Charles Stephens. The truth is, that Cicero does
not speak of Acarnania, but of Acradina, one of the
four Parts of Syracusa (q) Ea tanta esturbs it ex quatuer urbius maximus constare dicatur, quarum una, rem, Og
Or --- altern autem est urbs Syracus cui nomen Aof fol m
cradina est In qua forum maximum, pulcherrima porti77 verso

1 2 cit,

(n) Philoftr in vi-ta Apol-

a Ab Mo fictus fuerat cmnium fuorum ftudiorum particeps Nic Erythraus ubi ınfra

A C C A R I S I (Francu) Civilian, born at Ancora, performance of dies at Siena, where Bargalio and Benevolento taught Jurilprudence with inflicient Reputation. He had a great kindness for them, but much more for the first than the other The Reasons for that Inequality were macural; Bargalio had had all kind of a Closet Freeness for that Scholar; he had praised him very much in a Speech that is printed, and that contains the Elogies of the Accarift, and on his Death-bed he had charged him to cause his sine Dispute de Dolo to be printed. The first Publick Employ of our Accathey committed the Explication of the Pandeets to him,

Ultramiuntains went to study at Siena, the Great Duke Ferdinand I:

Professor there that should explain the Civil Law in such manner as Cujaena. Afterward wie many plain'd it Accarifi was chosen for that Office, and acquitted himself worthily of it; after which he was promoted to that of Ordinary Professor in Law, vacant by the Death of Bargalia, and fill'd that Place honourably for twenty Years. His Reputation was fpread abroad, all the Universities of Italy defir'd to have him, and offer'd him very advantageous Conditions. He refilted those Temprations a long time, by the consideration of the Sweetness he enjoy'd at Siena. But by renewing the Characteristic gain, they gain'd him at last, and prevailed upon him not to persist in the Resolution. The advance to die in his first Post. A Resolution that has almost no (A) Example among Persons of his Character It was Ramucio Farnese, Duke of Parma, that made him yield to the Temptation, by adding to the Promises he made him, and to the Glory of succeeding Sforza Oddus, and Philip Marins, the Title of his Counsellor wherewith he honour'd him The Great Duke would not suffer Accards to concerne long in the Service of another the counter of t thei Prince, but made him (B) soon return, by giving him the first Professorship in I aw in the University of Pija, so that Accarifi less the Duke of Parma, and went to exercise the Employ that was presented him at Pssa, which he did until his Death, which happen'd sour Years after, it was the 4th of October, 1622, that he died at Szenn The Author 8 that supplies me with this Article, and who is the only Person cited by Mr Morers, does not say that Accarist writ divers Treatises of Law, nor that Rainucco Farnese endeavour'd in vain to draw him to hun. They are two Fassities of Mr Morers, who moreover did not understand what the IV Non Octobrss was, for he imagin'd se signified the 26 September. We note another Miltake of his in the Second Re-

A C C A R I S I (James) Native of Rologua, and Doctor of Divinity nothing to add to what Mr Moreri has faid of him, except, I That the Speeches that published are Pieces that he had recited at Rome, at Cologne, at Montus, and elsewhere II That he professed Rhetorick Four Years at Mantus, in the Academy that Duke Ferdi nand eftablish'd there in the Year 1627.

A C C I A I O L I (Donate) an Hillitrious Person, as well by his Learning, as by the Employs he had at Florence his Country, flohrift'd in the 19th Century. He might have been much a more learned than he was, if Publick Affairs had pertinited him to allow more time to his Studies, and if the Delicacy of his Temper had not hinder'd him from enjoying a Long Life. His Integrity and his Impartiality need no other Proofs than the small Estate he lest his Children. His Daughters were the Charge of the Publick, as formerly were those of Aristides, which she was time how much e time how much to Irance to defire Affiliance against Pope Sixing the IV the who harraise uas fent intreamly, but he died & before he had pass'd the Alpes, at Milan, in the Mona 1473 in the 39th Year n of his Age. His Body was carried to Florence, and but a in the Church of the Carthulians of The Epitaph on his Grave was made by Politianus. The Works that we have of him are reduced to the Latin Translation of some of (A) Plu-

B I was Nicius I rythraeus Pinacoth 2 C 35

y Lx Aub Miræo Scripe. Sæc 17 P 241

d Jovius ın I log L 16

eVolaterr

(Jovius pidi

» Varillas Anecd P 169

6 lovius

glovius,

(r) Servius m s Æneid lib v 298

(1) Irom IC. Servasin 1. Mèperd Historian voce A-Cummi

(t) Annal

cus, ornatissimim prytaneum, amplissima est curia, templumque egregium sovia Olympii Servius, cited by Mr Moreri, said only (r), that Acamania is a part of

Epirus, and not a small Country of Egypt, as Mr Hof-man will have it (1)

(A) Almost no Example among Persons of his Chara-ter | One of the most common faults of Profesfors, is not to be able to fix themselves in the Univerlities where they begin to have forme Ensployment Infead of looking upon that first Vocation is a kind of Marriage, they consider it only as a Fransient Engagement, as an Interim, and a Resting Place They tarry there in expectation of fome-thing better They have no more affection for the iecond Vocation than for the first, and wast to settle their Tabernacles for the last time, until they have utain d the best Professorships. It has been said of some Persons, that they run through all Religions in a little time; others run through all the Universities as ioon as they can Some of those that do not remove, make themselves to be well paid for their Constancy is costs those that will retain them a good addition of Wages Traiser, who doubles comprehended many Defects under the Terms of all Prefestrate burges, which are being training. comprehension many exercise under the actual of the second flam of whom I speak, if he had known him. Churchmen are not essent from the final hofemity; we know the Complaints of the Rigid Morzifits against complaints of the Rigid Morzifits against complaints. tam Prelates, who beginning with a Bishoprick of

a mean Revenue, pass by degrees to the most Emn-nent Metropolitan Cities It is a Spiritual Polyga-my, or something worse For according to the Spi-rit of the Ancient Canons (10), a Spiritual Marriage is contracted between a Pastor and his Flock The Christian Societies that have smaller Benefices, are not appropriate of the efforts of the Huttonia.

not agnorant of the effects of that Humour

Parcius (w) ifia wires tamen objected a memento.

See the Remark (H) of the Article Alciatus (An-

(B) But made him foon return] This is the fucces of so many Solicitations and Gratifications that the Duke of Parma made use of to get Accares I confess he had him at last, but he was soon taken from a him again by the same Means he had made use of to take him from others. Ver Mr. Manufacture and the part of the par take him from others Yet Mr. Merers lays, that de-carifi did not go to the Duke, and that he would have, done too much wielence to his Inclination, if he had left his Country, where he was detarn'd by the Benefits of Fardinand, Great Duke of Tuscany A new Fault that cannot be excused for we read in Nicine Erythrans, that when Accordi went to serve the Duke of Parma, it was at least 20 Nears since the New Office, that the Great Duke Fordmand had caused to be created Interlike in the College of Sima, had been beltuwed upon him We readcallo in the lamp Author, that deep rifi profess dut four Fears at Rifa, whither he was called a lettle after his engagment of Rams Rifi he ect 3 v died in 162- four Years after he had acceptant the 7

virginalis paupercu-læ Societate contemptad tiorica. dulteræ querat P 744 apud Au torem li bri Gill cus tital vice se the Jesmets of Aux or

ACCIAIDLL

(A) Preserve vet, to the Life of Charlemagne, and to a Commentary on Arifotle's Politicis and the life. That Life of Charlemagne having been sometimes added to show of Plainted, was the canfe of a strange Mistake of George Witelfast. He set forth a that Life ologio, as one of Plainted's Works; which show well vers'd he was in the Doctrine of fol 178 Tienes. Some have accused Meciacid of (B) Plagfate, concerning the Commentary on and Volumistic's Morals: Others have overstrain'd the (C) Praises they have given him for sum de that Book. The Cardinal of Pavis had a great Esteem for limit, as appears by the Letters he received from him, and that are found among those of that Cardinal that are published.

confiderable Supplement will be found in the Remark D. I. A. I. O. L. I. (Zenobio) a Florentine Monk of the Order of St. Dominick, and himself by the Works that he publish'd. He must have had Learning, seeing he was Library-Keeper of the Vatican under Pope Lee the Xth He exercise that Office from the Year 1518, to his Death, which happen'd in the Year 1520 having liv'd 58 Years He understood Greek and Hebrero, and he translated some Works of the Ancient Fathers into Latin. Olympiodorus on Ecclesiases Easeboun's Treatise against Hierocles; the Tweldy Books of Theodoret de Gracarum affectionum curatione, and Justin Martyr. As he was Poet and an Orator, he prais'd every body both in Verse and in Prose We from Poems and Sermons of his on the Epiphany, and Verses and Craken Speeches in honour of Leo the X. Some Letters have been published that he had write from Answer and Present and an Orator and Landshus write Rome, the Panegyrick of the Carry brose of ten to Picus Mirandula, a Treatise de laudibus urbis Rome, the Panegyrick of the City brose d' of Naples, recited in the General Chapter of the Order, and the Chronicle of the Biblioth Monastery of St Mark of Florence He collected the Greek Epigrams of Politican into Ordin one Volume, and published them in the c Year 1495.

Piædicat P 243

It

(x) Vollius deHift Lat p 624 (y) Konig Bibl vet & nov

P 4. (z) Pocciantius de

ropylus By cantinus cuius prælettiorentiæ habitas non absque manitesto plagn crimine fibi postea vindicavit Donatus Acciainlus Naudaus Bibliogr polit p m 16
(1) Vostiusubi supra (c) Con-

in a Arast p 649, 659 apudThoupalium de Lite-Donat Accepted Prafar ad Colmum Medicen Commonter in E. thica de rife ad Nico-

Professorship of Pifs, so that the Duke of Parms must have compass'd his Design about the Year 1616,

must have compass'd his Design about the Year 1616, at which time there was no great Duke that was call'd Ferdinand Mr Moreri says himself in the Article Medices, that Ferdinand the Ist died in the Year 1600 and that Ferdinand the Ist died in the Year 1600 and that Ferdinand the Ist died in the Year 1600 and that Ferdinand the Ist died in the Year 1600 and that Ferdinand the Ist died in the Year 1601 (A) Of some of Plutarch's Lives Ist we believe the Mannibal, that of Scipio, that of Alcibiador, and to of Demetrius But Because it does not appear that either the Life of Scipio, or the Life of Hamilbal by Plutarch, are in the nature of things, it is much more probable that Accinolus composid those two Captains Lives of (x) his own head, than that he translated them from the Greek, Of which Vossius does not seem to have taken notice. It is likely that the Abbreviator of Gesserus's Bibliothecas served hims for a bad Guide. Father Menetrics (a) assures that Accinothecas are that Accinothecas served hims for a bad Guide. a bad Guide Father Menetrier (a) aftures that Accounted was an Impostor, in boating to have translated the Life of Hannibal from the Greek

(B) Have accused Acciaioli of Plagiate It is pre-tended that he appropriated the certures of John Ar-gropylus to himself, and the hade out of them the Commentary which he had hid on Arifole's Morals Scripta quassible homens Acciaioli en de re cry-cumferunture non Acciaioli commentaria, sed Argropyli cumjerunturi non Accianoli commentaria, lea Argyroppii pralettiones Florentia habrea, & ab Accianolo descripta, editaque a plerisque existimantur So says Simon Simonius in the Fpistle Dedicatory (b) of a Book printed in 1567 Gabriel Naude renewed that Acculation (c) very positively a long time after Mr Moreri has contounded Aristotle s Morals with the Commentary on those Morals Nay, it was thought, says he, that Aristotle's Morals to Nicomachus, which Donato had publish'd, were of the same Argytopilus's making; but Volaterranus maintains the constary. Thus that Author knew not how to translate the most easy Latin, I mean Vossins's Latin. He had read these Words of Lastin. (d) Ima commentaria illa in Nicomachia Aristotean Vossus, (d) Imo commentaria illa in Dicomachia Aristote-lis multi arbitrantur non ipsius esse Acciaell, sed pralettiones esse Argyropoli, ab Accessole autem descriptos, imque lucem emissas Nebel tale tamen de ev Voiatirranus This is to contound things twice, this to take the Commentary for the Text, this is to take a Man's Silence for the formal refutation of an Acculation The Learnest Conringue justified our Denses against Neudy, not by shewing that Argyrepylus had not furnished the property of the Work, but by saying (c) that Assistant declared from whom he had shem. What authorities Confession can be desired than this manner (f) Argyrepylus Byannius cum Florents intersection of Manual of the Section planus, ses tue nomine Latines fecit, publiceque demide englieust non fine magna audientium approbationa habent eurm libri 2 summam dignitation, admirablemque destrinam, ordenine vero prope fingularem league si musta & englission quadam enflanacio accedar, magnitatio mecum affront fruitum, quod ogo jam endo ab putto mecum considerans una cum plerisque alsis que butus

quoque praceptores disciplinam sequintin, in ils audiendis quoque praceptores disciplinam sequinau, in its audiendio pracepnam curam diligentiamqui adhibiti. Possess vero cum viderem hos libros a te or ab iss omnibus qui engenio vehomenter excellunt libentissimo legi, ulterius progediendum ratus LXPOSITIONEM HUJU, DOCTORIS accommodatam pracipul monti philosophi literis mandara constitui, ut is qui adesse non potuei unt bac qua nos FXEJUSOREACCEPIMUS gercipere & ipli pro arbitrio possens, quare oradustionem illius ao ordonom exploiandi pluribas verbis sesuis sumus, lasa imordum or distusa oratione usentes, ut explanatio aporta magis magis en montone utentes, ut explanatio aperta magis magisque omnibuo effet communio. If Voffius had known this Paffage, would be have been contented with oppoing Volu-terranis's Silence against the Accusers of Actions Ho implit have read it in one of Gefineris's Works (g) Gesti Is it not very strange that a Poor Author, who had so Biblioth following declar'd in his Preface, that he give but a family declar'd in his Preface, that he give but a family declar'd in his Preface, that he give but a

Paraphras'd Translation of Argropplus's Lectures, vesto should be a long time accue'd of Plagiate?

(C) Overstrain'd the Praises] This appears by comparing Paul Jovius's Text with Mr. Varilles s Paraphrase (b) Erudisa & poreliganti commentatione magnum lumen attulisse judocatur Moralidus Attitoto-Listemplosis services sophisterum meorprotum inequies, quam Bustratis eraci placita secutus, cortiore ubique vo-stigio niceretur. That is the Text, and were is the Paraphease. He (1) transaced Ausstolle's Morals much more exactly than these shat were before home in than home Anesder of Labour, and gung det from the Rediculous Interpretations that the Antients and the New Sephshers had grown them, by an admirable Commentary, wherein he showed that whoever engages homfelf in that Labyrinch without another Guide than the Famous Eustachus, cannot avoid same alean. It is needlesso wherein the the Antiente alean. going aftray It is needless to advertise that the Author of the Antechores goes tarther than his kaped, both in regard of Accesselus, and in regard of Enforcements (h), and that instead of praising the latter, as he intends, he lowers hant to the utmost rank of linear preters, he hould have faid with another, and not without another. What would Father Bendours fay of those Words, by an Admirable Commensary? Those Words are so ill plac'd, that they would make one think that the Sophesters have given Ridiculous Interpretations by an Admirable Commensary.

(D) A Considerable Supplement will be found } I can speak of it with this Commendation, secure a very The Treatife that Massiew Pointeri lefe of the Ornginal of the Pamily of the Actionia, stay ferve much to rectify and fill up the Action of Bosses Accasio. That Treatife written in Latintby Madison Pointer, was translated into Robins by only between Accasion, Kinght of Rhodes The Engine has not yet appeard. The Franslassons only was prended at Bosses, and of the Erranslassons only the period of the Bosses, and of the Bosses and of the Bosses, and of the Bosses, and of the Kingdoms of Sielly, and of Terufalem. It is faid that our Donate was born (1) Ingenious Person has communicated it to m

(b) Jo≠ı-us, Elog:

(1)Varilian Ancedet

Wordough

It is likely that Ambrose of Altamura, whom I have follow'd step by stage in this Article, dispensed himself with the Laws of Exactness; for here is what Mr. of the Monney write to me. Of the Works of Zenobio Acciaiol, we have only the Translation of the Book of Eusebius against Hierocles; that of Olympiodorus on Ecclesiastes, and that of Theodoret, of the bealing of the False Opinions of the Gentiles. The Greek or Latin Poems mention'd by Gyraldus, were never printed Some believe that he did not die until the Year 1537. because Jerom Alexander, hu Successor in the Office of Library Keeper of the Vatican, did not begin to fill up that Place until the same Year, as Zenobio had fill'd it in the Year 1518. after Philip Beroaldus the Younger, who died that Year

dus the Younger, who died that Year

ACCIUS (Lucius) a Latin Tragical Poet, the Son of a (A) Freed Man, should have been born in the Consultan of Hostilius Mancinus, and of Atilius Serranus, in the Year of Rome 583, if we believe the Chronology of St Jerum.

that there is not (B) too much Reason to trust it. He made himself known before the Death of Pacuvius, for one of his Pieces was represented (C) the same Year that Pacuvius produc'd a Piece of his making on the Stage. The latter was at that time 80 Years of Age, and the other but 30. The Name of the Piece which Accius put out that Year is not known, but those of divers of his Tragedies are known by the means of some Authors a that have cited them. He took the greatest Subjects that had appeared on the Stage of the Athenians, as Andromache, Andromeda, Atrous, Clysemnestra, O, (D) Medea, Meleager, Philostetes, the Thebais, Terens, the Troades, & He did not always borrow here the Maxim 13 c 7 (1) St E-vrestont

&c

"born in 1428 that he was buried at the Charges of the Publick, that Christopher Landin made his pose that there is no Applause but at the first representations of a good Piece of the Stage, which is to some most falle Nevertheless it is better to take it that See the Hi-"the Publick, that Christopher Landin made his "I uneral Oration The other Particulars would be too long to relate Sabelicus in his Dia-"logue de reparatione lingua Latina (a Dialogue, to fay it by the way, that is commonly cited as of a nameless Person) and Vives libro 5 de tradendis disciplinis have spoke with praise of the Life of Char-"lemagne by Donato Acciaieli The Florentine History of Leenard of Arezzo, translated from Latin into "Italian by that Donaro, was printed at Venice in Tol
"1473 as Father Labbe says, p 341 Supplem nova

"1473 as Father Labbe lays, p 341 Supplem novæ
"Biblioth MSS
(A) The Son of a Freed Man] The more I consider
these Words of Moreri, Marcinus and Serranus,
whom Ancient Rome had seen rais'd to the Consular
Dignity, were his near Relations, the more listy than
difficult to guess another Cause of that Falsity than this He had read in Charles Scephens, natus parenti-bus libertinis, Marcino & Serano Consulibus, and not giving attention enough to the Word Libertinis, nor to that of Parentibus, he thought he ought to say that the Poet was nearly related to those two Consuls
He ought at least to have chang'd Marcinus into
Mancinus Father Brief (n) artributes two or thee
Things to Aulus Gellius concerning Accius, that he ought to have attributed only to St Je-

(B) That there is not too much Reason to trust to it] I speak in this manner without having any Demonfirstive Reasons against that Chronology, I have nothing but Difficulties to shew on each side Cicero spoke divers times with Accius, I bring the Proof of it in the Remark H But Cicero was born in the Year 647 of Rome, and it is very unlikely that he could have any frequent Conversation with that Poet before the Age of 20 Years, so that Accius must have been yet living in the Year 667 of Rome He must therefore at that time have been 84 Years of age, according to the Chronicle of Eusebius I confess there is nothing immediately in the confess there is nothing immediately the confess there is no the confess there is nothing immediately the confess that the confess that the confess the confess that the confess that the confess the confess that the confe there is nothing impossible in it, but it must needs be unlikely, seeing Gyraldus could not believe that the Poet with whom Giene had spoken so many times, was the same Lucius Accius of whom so many Tragedies are cited He believes that there were two Poets call d Accius Add to this that (0) Corradus, who does not admit of that Distinction, dares not make the 20th Year of Gierre fall but with the Toth of Accius, infomuch that because of the Passage of Cicero, he places the Birth of Accius forty Years lower than St Jerom does But this is not all, Cicero informs us in his Ist Philippick, that a Tragedy of Accius was represented during the celebration of the Games that Brutus was to give, and at which he did not affift, because he was gone out of Rome since the Murther of Julius Casar That Piece was much applauded, but the Applauses had more relation to Bruene than to Accient Those Applauses on to Brusse than to Access. Those Applauses would have come from far on that Poet, and by a Leap of Sixty Years, Nist force Acces tum plauds & sexagessime pess anne palmam dars putabases, non Bruse If you reckon (p) those Sixty Years since the Death of Access, he must have died in the Year 650 of the sand consequently Gierre should tell a Lie,

and consequently Cierre should tell a Lie, when he fays that he often heard Assus fay certain Things If you count them fince the time that that

Piece begun to appear on the Stage, you will make

most false Nevertheless it is better to take it that See the Hi-way, than to place the Death of Assiss in the 3d flory of the Year of Cicero If therefore the Passage of the Ist I rench Philippick does not prove that Assiss died before Academy, the Year 667 of Rome, let us prolong that Poets p m 69 Life until then But as we have no Reason to be as but in the fur d of (q) the Exactness of St Jerom, let us make Chevreano difficulty to say, that Assiss might yet be a Main no, p 307 of Sixty or Seventy Years, and that if he liv'd as that Satyr long as Passagement. nothing hinders but that we unlong as Paeuvius, nothing hinders but that we unis attribuderitand of him and of Cafar what (r) Valerius Maxitied to the value fays
is (Poeta Accius) Julio Cafari ampliffimo Coung of o florentissimo viro in Collegium poetarum venenti nunquam Exelan assurrexit, non majestatis ejus immemor, sed quod in comparatione communium studiorum aliquanto superiorem se esse consideret Quapropter insolentia crimine caruit, Comedy quia ibi voluminum non imaginum certamina exerceban- ot the A This last Thought fuits with that of which (s) cadethe Author of a Satyr (t) against the French Academy made use I own it is not without some dissipation of the Life of the Poet Acquir can be extended to the great Prosperity of Julius Casar, and it to Colless that which oblig'd Corradus to suppose that Sextus to Colless that which oblig'd Corradus to suppose that Sextus tet, Colless that which oblig'd Corradus to suppose that Sextus tet, Colless that which oblig'd Corradus to suppose that Sextus tet, Colless that which oblig'd Corradus to suppose that Sextus tet. I find Valerius Maximus But why might not that Casus you a gen-Casar be understood that was kill'd by the Satellites teel Player Maximus and who having been but Edile, had never on the of Marius, and who having been but £dile, had neer on the vertheless such great Credit, that his disputes with Violing the Tribune Sulpitius rais'd the Civil War (u)? He was one of the Chief Orators of his Time, and a this Am good Tragical Poet However it be, let us remember that Cafar was an early Poet, Feruntur & a pure are all the Additional Sulpitius musdam series, at Landes Herry. & ab adoleseentulo quedam seripta, ut Laudes Hercu-

lis, Tragedia Oedipus (w) ing the (C) The same Tear that Pacuvius Cicero reports Sons of it on the Testimony of Accius himselt (x) Us Acci.

Apollo us is seen is the Edition air see Pacuvium do wiffe fabulam, (u) Ascom ille offoginta infection mature effer. There Pedian is in Cicero is seen and the set of the pacuvium of the property of the pacuvian and the set of the set of the pacuvian and sum the octogenes appetrights assure matur effet. There Pedian in is in Cisero inform Edilibus, but some having ill writ. Orat pro or read it, have reported that those two Poets pub. M Scaulish'd their Works in the same (y House, in inform ro Edibus, sew Years after each other, paucis quidem (w) Sucamus interposes: Which is visibly a double Falssifiction in Cation. cation Corradus (2) believes that recius had writ that Circumstance of his Life in his Annals, but Vossius pretends (a) that it was in a Work entitled Didascalica His Reason for it is, that Accim treat- ro ed of Poetry and of Poets in that Work, as may be to gather'd form what Charifius and Aulus Gellius have (y) Crinicited of it But that Reason has no force Vossius tus de Porefutes himself in refuting Corradus The latter had et Lat refutes himself in refuting Corradus The latter had et Lat recourse to the Annals of Accius, because, said he, c 5 Glana Poet does not speak of himself in a Piece for the dorp Ortogues from the tontrary I nomast wonder that Vossius, who made use of that Reason, p 3 did not fee that Accius might very naturally fay in a Prologue, That one of his Pieces was produc d on the Stage at the same time with a Piece of Pacuvius Add to this, that besides the Annals and the Didasealica, Access had made Books that were not Pieces for the Stage
(a) Vossius
(D) Medea | Father Lescalopier's Conjecture seems de Histor

very likely to me, that the Verses cited by Cerein Lat p 30. the Second Book of the Nature of the Gods, belong at

Lat p. 5 (o)Corrad in Brut Cicer P 198

(n)Briet de Poët

(p) Manutius in Philipp 1 counts them thus, having forget what Cicero faid of bu Converlations with Accius Note by the way, that the Opinion reported in the Judgment of the Learned on Poets, t 2 p 15 stfalje, to wit, that Accrus Year 618 of Rome. 1mthe 161 Olymp

(t) Entitu-

er on the

Violin,

receives

equal, be-

(u) Ascon

Pedian in

ejus vita,

c 56

ro in Bru-

P 3 (z)Cor-

rad in Cicer

P 342 (a) Vossius

Brut

We

testific his Pieces from the Greekshe made, one whereof the Sobject was albdraesk zb solventer Hand 1: at was call'd (E) Bruss, and whered of the depoing of Tarquin. If it herme, the rich made a Piece entit'd The Wedding, and another call'd the Merchant, a Vollies shere would be Reason to believe (F) that he made Comedies also He did not limit de Poet himself to make Pieces for the Stage, but Compos'd some other Books, and namely Some Annals, that Macrobius, Profitenus, Festus, and Nomins Mancellus have cited 1418 Treplices Finend and Patron was Decimus Brutus, who was Conful in the Year of Rome 6as, and anti-class who obtain'd divers Victories in Spain, that gave him the Honour of the Triumph some of the T A time after, That Brutus was fo well pleas'd with the Veiles wherein Accius had prais'd the rather orn'd with them the Entrance of the Temples and the Monuments Victo which will be built with the Spoils of the Enemies This might rather be done I be not by a miciple of Vanity, than by a Principle of Luendship And it night be a less found if it Proof that the Poet was belowd, than a Proof that Brutus lov'd to be Praised. But be in Varro It how it will, it shewed that Dreumus Brutus liked Access's Verses Now he was a Mun 6 3 Seethe that cou'd (H) judge of a Work of that nature I do not find that Cicero accus d Acci- I affi us of a little too much affected Roughness of Style, that concerns (1) another Poet, as Mr of Si-Morers might easily have known if he had not trusted to his Fore-runners Not but that gonius Assume has been reproached with a Hardness of Style, who was otherwise a Poet γ very $\frac{Scc}{R-mark}N$

mentar in Cicer de nat Deorum, P 382 (1) Crinit de Poet

Corer, fub

Tice-

ro, Lpist

16 ad At-

2 &

to the Medea of our Poet (b) Those Verses deferibe the Astonishment wherein a Shepherd wis scribe the Attoniument wherein a Shephera wis supposed to be, who having never seen a Ship, discover'd from the top of a Hill that which carried the Argonauta The good Peter (c) Crinitus fancies by virtue of this Passage, that Gictro had illedged a Tragedy of Accius, Entituled the Argonauta Suppose that l'oet had Compos'd such a Tragedy, Crievis would not have been less to blame. seeing he nitus would not have been less to blame, would have affirm d it without any good Reason for it. The Author, whose Conjecture I have just now mention d, ought not to prove to us by the Testimony of Cinitus, That the Grammarians make mention of the Media of Accius, he should have cited Nonius Marcellus directly I have just now feen in the Frigments of the Tragical Poets, Collected by Scriverius, that the Verses concerning the Ship of the Arganause belong to the Tragical Fortil's Management the Argenaura belong to the Tragedy, Entitl'd Me-

(F) It was called Brutus] Manucius (cc) thought wrongfully that it was represented when the Appollanary Games were Celebrated, at which Mark Antony s

Brother presided instead of Brutus, who had absentable to the Brother presided instead of Brutus, who had absentable from Rome, but it is plain by (d) Cicero's ed himself from Rome, but it is plain by (d) Cicero's I etters, That the Tragedy of Accius that was repre-iented on that Occasion was Fereis It is surprizing that most of Cicero's Commentators were ignorant of Maturantius thought that Atreus was represented, Beroaldus and Hegendorphinus believ'd that Brutus was

represented

represented

(F) That h made Comedies also. The Grammarian Donatus will not permit, doubt of it, for he makes it one of Terence's a composition to be contented to make Comedies, with the Temptation of making Tragedies, which together with other things, adds he, was above the forces of Plautus, of Afranius, and of Accius, and of almost all the greatest Comical Poets As I do not iervilely addict my self to Translate word for word, it is good to set down that Author's own Words (e) it is good to fet down that Author's own Words (e) Hec cum artificiosissima Terentius fecerit, tum illud est admirandum quod & morem retinuit ut Commadiam siriberet, & temperavit affectum ne in Tragadiam transiliret, quod cum alius rebus minime obsentum esse a Plauto, O ab Assani, O ab Accio, O multus sure magnis Comicus invenimus It might be gathered from thence, that at the beginning Access made none but Comedies, but as the Tragedies made his great Reputation, I do not know whether Donatus had all the necessary Exactuefs, when he plac'd him thus among the Comick Poets Mi Dacter knew very well that he was a Tragical Poet, and faid it expresly in his Remark on this Verse of Horace (f)

Nevertheless he translated that Verse in this manner, Does not Lucilius --- find any thing to change in the Co-

medies of Attius?

rius Maximus lays (b) Similiter honoratus animus erga poetam Accium D Brun sus semporibus clari duen extitis, cujus familiari culta & prompta laudatione delettatus, cijus verstimus tomplorum aditus qua ex manubis consecraturat, adornavit Scriverius (i) cites another passage at, adornavit Scriverius (1) cites another passage hele very Terms, Amatus etiamnum in tantum

Attius à Decio Biuto fuisse dicitur, ut Attianis veisibus temploium & monumentoium fron es & aditus exonnais confuctorit He gives it as Gierro's own Words in Bruto, but I am fure they are not to be found there Very likely fome Modern Author deceiv'd him in this manner He had quoted Cicero in Bruto concerning the Age of Pacuvius, and of Accius, and then he hid reported what concerns D Brutus, and had contented himself to express the Sense of Cicero's Words, and yet had cited idem Cicero Hereupon Scriverius imagin'd that Cicero's own Words were cited, and that they were taken out of the same Book that was cited before, and he did not take the trouble to verify the Quotation Thus you see how the most laborious and the most ingenious Compipilers love to find Business done I offins (k) being doubtless deceived by Scriverius, eites Cicero pro Archia of n Bruto, concerning that Astron of D Bruta.

The Illusion is perhaps more accept than I sure property and the property The Illusion is perhaps more ancient than I fig. It may be Serverius had it not from the first hand. How careful locver he was to collect ill that we faid of A cine, yet he did not cite the Passage of Columella, which we shall see (1) hereafter

(II) That could judge of a Mork of that nature]
Paterculus (m) makes a great Flogy of that Brutus in
tew words, concerning his Military Virtue But fee
here how (n) Cicero praises him on the account of his Learning D Brutus M filius, ut ex familiari lib 2 cap solibat, & erat curs literis Latinis, tum etiam Gracia,

ut temporibus illis, satis eruditus

(1) That concerns another Poet To wit, Attilius, to pag m
of whom Gicero does not only ipcak in one of his 197 Letters to Atticus, (o) Hoc enim Attilius, poèta durif-fimus, but also in another place That other Passage deserves to be reported a little at length, because it teaches what judgment ought to be made of those Attic that despise their own Tongue, and the Authors of then own Nation (p) A quibus tantum dissintio ut cum Sophocles vel optime stripferit Elistram, tamen male conversam Attilit mihi legendam putem, de quo Licini-

Ferreum (q) scriptorem opinor, verum scriptorem tamen

Ut legendus sit

Rudem enim effe omnino in nostris poetis aut inertissimæ segnitie est, aut fastidit delicatissim: Mihi quidem nulti satis eruditi vidintus quibus nostra ignota sunt Sueso-nius mikes mention of the Electra of Assilius, as we shall make appear in that Poet's Article Doubtless the Electra was a Fragedy, yet Actilius is only counted among the number of Comical Poets in the Catalogue of (r) Volcatius Sedigitus, and according to Voffius's Remark, the pieces that (cero, Varro and Macrobius (s) cite of him, are more Comical than I I ragical Whoever should pretend to make a diffi-I ragical Whoever should pretend to make a dissipation of this, would be in a great Illusion. Are lieve that not Corneille and Racine Tragical Poets only and absolutely yet they have made Comedies; and if Moliere had bethought himself to compose some Tragedy, as it is said, that Starron had a mind to do at last, would be suddenly have ceased to be a Comical Poet? Amajori part. Sumitur denomination See the Remark F. But to return to the pretended Accusation ignish Accus style, I ought to say that Civero cited that Poet often, and that he called him a great Poet in the Oration for Sextime Summi Pota ingenium non solum arte sua, sed etiam dolors exprimebat. The place is curious: We see there that the

(L) Voffius de Poet Lat pag 7

(1) In the Kemark (m) Vell Patercul 5 (n) Cice-(6) Id epist 20 14 ad (p) Id de I mib 1 CILCS

(q)Voffius de Poet Lat p 7 orders of Licinia us thus

(c) Don

de Tragæd & (omæd

Ho-10 1 1 (g) Cicero pro Archra Poe-Val Maxim

Tib & a (Seri-VET THE tell mon de Attio

a Notarum æde maxima forma statuam fibi pofuille, cum brevis admodum fuisfct Plin l 34 c 5 Charles

Stephens Says falfly Lloyd and Hofman ses have a-

(t) Sueton in

(u) Aul Gellius, I 1, C 2

(w) Lipf in institut Tpist (x) Amputanda centi illi ætafı quàm in-ferenda, facileque eff remedıum ubertatis, ferilia. nullo laborefuperantu. Balzac in epift Sc-ĹĦ (y)Quin-til infti-(z) Horat epift 1 | 2 (a) Ovid Trift | 2 (b) Quinfluults

Orat 1 5

much esteem'd. One may see in Aulus Gellius the judicious Reseation (1) which she much enterm d. One may lee in Alass Others the Junicious Renection (a) which he made against that Reproach. The Answer he return'd to those who ask'd him, why he that succeeded so well on the Stage did not Plead, is no less (L) Judicious. He was of a small stature; a yet he caus'd a very great Statute to be set up for hamself in the Temple of the Poetam in Muses. The Consideration they had for him was such, that they punish d (M) a Comedian Camenarum ade who only nam'd him on the Stage We shall see in the Remarks, if it may be attributed to rum ade him, what Valerius Maximus relates of a Poet Accius, who never rose to Honour Julius Casar in the Assemblies of Poets Cicero spoke very distainfully of one Accius that had made an History; and because the Tragical Poet compos'd some Annals, some will have it to be him that Gicero abus'd in that place Others (N) do not believe it. In those times there was a pretty good Orator, whose Name was Accius, against whom Ciaro de-

the famous Actor Efep made use of Accous's Verses that had some relation to Cicero's Exile, I say he made use of them to make the People sensible of that Injustice The Romans were very much us d that Injustice The Romans were very much us a that Dec to make Applications to the present time, when Brutus set they understood certain Thoughts of a Play See up that Suctionius (t), and the 1st and the 10th Philippick of Statue for Givero They teach us that while a Tragedy of Achim cius was acting, the People did not cease to testify Lloyd and the Friendship they had for Brutus by their Applau Hotman.

(K) The judicious Reflection which he made against depted that that repreach] Access going into Asia past through

Tault Tarensum, where he saw Pacuvius, who was retir'd thicker in his old Age He shewed him the Tragedy of Atrens which hehad in his Pocket, and read it to him Pacuvius found on the one fide a great Sublimity and Cadence, and on the other fide a great deal of Rough-Cadence, and on the other side a great deal of Roughness and Rawness in it Accius own'd it with Joy, and drew a good Augury from it for his future Productions, the Minds of Men being like Apples, that are never good, if they are not hard and green before they are ripe. But it is better to weigh the words of the Original (u) Tunc Pacuvium dixisse aiunt sonora quidem esse quas ripsisset or grandia, sid videri ea tamen sibi duriera paulum or acerbiera. Ita esse, inquit, Accius, uti dicus, neque id sane me panitet, meliora enim sore spero qua deincept scribam. Nam quod in pomis est, itiden, inquit, esse aiunt in ingenis. qua meliora enim fore spero qua deinceps scribam Nam quod in pomis est, itidem, inquit, esse aiunt in ingeniu, qua dura & acerba nascuntur, post siunt mitia & jucunda sed qua gignuntur statim vieta & mollia atque in principio sunt uvida, non matura mox siunt, sed putria Relinquedum igitur visum est in ingenio quod dies atque etas mitiscet. This puts me in mind of a Counsel that Lipsius gave young Men The Enormous Passion he had conceiv'd for I know not what concise Style, that disgusts or makes most of those Laugh that lead that great Man's Letters, did nor hinder him from condemning those young Men that affect Brevity He said it was the way to Barrenness, and that tity He faid it was the way to Barrenness, and that they ought to have divers Superfluities at that Age, that were to be pruned the following Years (m) Adeo juventutem ad brevitatem non voco, at etiam absterream, sive quia tuto adsumere vix potest, & brevitatis
imitatio facillime atatem hanc dicipit sive quia nec utiliter potest, & juvenili illo brevitatis studio aridio plenumque & exfuceus stilus evadit, nec facile ad laudaram illam temperiem venitur, nifi initio ubertas quadam & plutatunt luxuries sit quam atas paullatim depaseat Balzae (x) efflores- was of the same Opinion But to teturn to Acceus, it has been well observed in the Distionary of Charles, Stephens, and in those that were built on the same Bottom, That Quintilian excused him on the time wherein he hv'd (1) Tragadia scriptores Accius at-

Bottom, That Quintilian excus'd him on the time wherein he liv'd (1) Tragedia scriptores Accius atque Pacuvius clarissimi gravitate sententiarum, verborum pondere & autoritate personarum Caterum nitor fumma in excelendu operibui manus magu videri potest temporibus quam ipsis defuisse Pirium tamen Accio plus tribuitur, Pacuvium videri dottiorem, qui esse dotti assetsant, volunt. One would think that Quintilian Gopies these Verses of Horace,

Ambigitur (2) quoties uter utro sit prior, ausert Pacuvius dotti faman senu, Accius alti.

There is a Passage of Oviditat seems to reproach I know not what of Savage and Austere in our Accius style, but when all is done, I should rather understand by it the cruel Actions that he had describ'd in his Tragedies. Ovid's Thought is, that if one was to judge a of Man's Manners by his Writings, Accius would be sierce, Terence would love good Cheer, and those that describe War would be brave and valiant Men. liant Men

Accius (a) esfet atrox, compina Terentius esfet, Esfent pugnaces, qui fera bella canuns

(L) Is no less judicious] Quintilian mentions this small Fact Aiunt (b) Accium interrogatum our causes

non ageret, com apud eum in tragadiu tanta vis effet, honc reddidiffe rationem, qued illic ea discrentur qua ipfa vellet, in fore diffur adverfaris effent qua minime vellet. In my Tragedies, aniwer'd he, I say all that pleases me, but at the Bar I must hear what I would not I know a Man of Wit that made use of a like Reason to divert his Son from the Study of the Law, and to encourage him to the Study of Divinity What is more commodious. iaid he to him, than to speak bemore commodious, faid he to him, than to speak be-fore Persons that do not contradict you? It is the Advantage of Preachers And what more Incom-modious than when you have done fpeaking to hear modious than when you have done speaking to hear a Man that Consutes you, and makes you give an Account without quarter of all that you have said? That's the Condition of an Advocate This puts me in Mind of a Thought of Montagne "As for "the Gift of Eloquence (c), says he, some have a (c) Mon-I facility and Readiness, and which may be called tagne's "Gift of Utterance, so easy that they are ready at Essays, "every turn Others are slow, and speak only Book I what is Premeditated and Elaborate———If I Cap 10 was to give my Opinion in these Two different at the beat Advantages of Eloquence, of which Preachers ginning, and Lawyers now a-days make the chief Profes- p m 52, so fion, the slow one would seem to me to be the best fion, the flow one would feem to me to be the best 53 Preacher, and the other the best Lawyer, because the Employment of the former, gives him as much time as he pleafes to prepare himself, and he goes on with the Thread of his Discourse, without any Interruption But the Lawyer is obliged to come often into the Lists, and the unformation Answers of his Adversary force him to foreigen Answers of his Adversary force him to turn his Tale immediately ____ (d) The Advocate's Business is more difficult than the Preachers, and yet we find more tolerable Advocates, in Pag 54.
my opinion, than we do Preachers, at least, in

(M) That they punish'd a Comedian] Being brought before the Judges to give Satisfaction for that Injury, he faid in defence of himself, that it was permitted to name a Manthat gave his Pieces to be represented on the Stage Publius Musius, before whom the Cause was Debated, Condemn'd him The Satyrical Poet Lucitius had not the same Success. for the Comedian, that had offended to cess, for the Comedian that had offended him by Name on the Stage was fent away absolv'd So true is it, that all Judges are not of the same Humour, or that some Persons are more considered than others He that informs us of those Two Cases expresses himself thus (1) Mimus quidam nominatim Accium poetam compellavit in scena cum eo Accius in-juriarum agit hic nihil defendit, nist licere nominari cum cujus nomine scripta dentur agenda Cajus (f) Calius judex absolvit eum injuriarum qui Lucilium poetam in scena nominatim laserat, Publius Mutius eum, qui L Accium poetam nominaverat, condemnavit Glanderpius did not know where to find that History, but (g) reported it only on the Credit of a (b) Modern Author, whose false Glois he Copies, to wit, that the Defender was Condemn'd, because he had plainly ipoke the Name of Access without Titles of Homer of Compliments. nour or Compliments, Sine prafatione honoris nomina-

(N) Others do not believe it] If I was to take dorp does (N) Others do not believe it] If I was to take any part, I would be of their fide, for befides that Cicers, who has so often nam'd, and so often cited our Accins, either with Elogy, or without blaming him, would be ungenteel to abuse him in the 1st Book of the Laws, I observe that those Abuses are altogether opposite to the Character of him that makes the Subject of this Article Elevation. Grandeur and Force were the Character of so tion, Grandeur and Force were the Character of Activity, and we have feen (1) the Testimony that (1) in the Horace and Quantition have given him upon it Let (2) in the us add two Verses of Ovid, and a dequive Decree of

(e) Autor Rhetoricor ad Herenn f(f) Ib 1 (g)Gland Onomast pag 3 (b) Cata næus , of not cite the place, but it is found mentary 111 Plin epift

fended Cluentins. He was of Psfaurum; and that might make him pass for (0) one of our Poet's Relations. It is not true, that Cicero speaks also of another Famous Orator of that Name, Sernamed Navius. Mr Morers made a Mistake there; he did not consider, that that Access Navius does not differ from the famous a Diviner of whom he ipeaks fome a Cicero Pages after in the Article Accius Nevius He is no less mistaken, when he distinguishes lib i de him that made the Annals, cited by Macrobius, from the Tragical Poet That which he divination on the Tragical Poet one readds, That A Gellius speaks also of Accoust the Historian, as distinct from the Tragical Poet, later the in the 9th Chapter of the 3d Book, is doubly false. That Author does not speak of any History of Accuse in that place; and every where else when he speaks of Access, he must understand it More-the Tragical Poet. Some Persons have exposed themselves to Raillery, for having imita-de divin ted or admir'd (P) the Latin of that Accius, in the Ages of a better Latinity

A C C O. Charles Stephens reports that it was an Old Woman, who giew mad with which see Vexation, by seeing in a Looking-glass how homely old Age had made her. He cites fall cite-the 15th Chapter of the 6th Book of Calius Rhodiginus, but a nothing like it is to be found then there. The Continuator of Morers adds, That that Woman ple is d ber felf with specking alters no to ber Image before a Looking-glass; and that oftentimes she seemd to refuse with t the wish a thing, exmuch for Plutarch adds, continues he, that it is a word that Mothers used to frighten little cept that Children, and keep them to their Duty He cites the 16th Book of (alins Rhodiginus, and he cites

(a)Ovidi-Amor" eleg 15
(b) Patercul 1 2 (c) Acron in Horat

(d) Columella de re rust l 1 ef .

Epult 1

(e) Voll de Hist Lat 1 1. C. 10

(f) Vell Patercul 1 2 6 9 (g) In Chron Łuseb n 1876

(b) Scalig anım ın Euseb 1b ex Paterculo, l c 15

(i) Cicero in Bruto See also the Speech pro Cluentio

Ennius (a) arte carens, ANIMOSIQUE Accius oris Cafurum nullo tempore nomen habent Clara (b) etiam per idem evi spatium fuere ingenia, in sogatu Afranii, in Tragadiis Pacuvii atque Attii usque in Gracorum comparationem EVECTI, magnumque inter hos ipsoi facientii operi suo locum, adeo quidem ut in illis lima, in hoc pene plui videatur suisse SANGUINIS If the new Withess (c) that I am going to produce was of the force of the toregoing, that which follows would excel by much all that I have already reported, for here is Accius on the head of the great Euripides. Accius poèta tunior suo incenso pracelluie Rus togatie Afranis, in Tragadiis Pacuvii atque Attis ufque Euripides, Accius poèta junior suo ingenio pracelluis Eu-ripidem, qui fuit altus & ingenio sublimu Another (d) gives us Accius and Virgil for the Two most Excellent Poets of Rome An Latia Musa non solos adytus Jun Accium & Virgilium recepere, fed corum & proximis & procul a secundus sacras concessos sedes? How is it likely that such a Man made an History worthy of that Censure of Cicero? Nam quid Accium memorem, vujus loquacitas habet aliquid argutiarum, nec id tamen ex illa crudita Gracorum copia, fed ex librariolis Latimis In orationibus autem multus & inceptus, ad summam impudentiam Observe well that the Annals of the Tragical Poet Accius were in Verse, and that Cicero speaks there only of those that had writ Histories in Latin Profe, for he fays nothing of Enning of Cicero is Our best Criticks think that this Passage corrupted, and that it must not be read Accium but Macrum So that the Centure will fall on the Hiftorian Licinius Macer Voffius (e) embraces that Opinion, but when he brings for & Proof the Friendship that was between Sicenna and him whom Cicero abus'd, when I say, he concludes from thence, that Cicero did not speak of Accius, he is mistaken, for, by his leave, Accius and Sisenna were very near of the same Age Sissens was (f) Old after the Civil War of Mariss and Sylla, that is to suy, about the Year 672 of Rome, and Accius was not dead in 665 (O) Past for one of our Poets Relations] St Jerome

observes (g), speaking of the Poet Accius, That he was carried to Pisaurum when the Romans lent a Colony there, and that there was a place near the City call d Fundus Accianus It was the Lot that fell to him of the Land that was divided among the Inhabitants of that new Colony Scaliger observes (b) upon this That the Colony of Pisauum was not iettle duntil Four Years after that of Bologna, that is, in the Year of Rome 568, Tifteen Years before Acciwas mistaken Rome was a more fit abode for a Powas militaken Roma was a more fit abode for a Po-et that was the Glory of the Theatre in those times, than a Colony But let us not believe that this I al-sity is without any Ground It may be, the Tather of Accius follow'd those that conducted the Colony of Pisaurum, and it may be that the Patron to whom he owed his Liberty, was one of the chief Com-missaries of that new Settlement In case he had follow'd his Patron, he might have had the Land to his share, that was afterwards call d I undus Accianus, and among other Children he might have left the Father of the Orator Access See how Cicero (1) spoke of that Orator T Access Pisaurensem, cujus acculations responds pro A Cluents, qui & accurate di-cebat & satis copiose, eratque praterea dossus Hirmagora peaceptis, quibus essi ornamenta non satis opima dicendi, tamen ut basta velitibus amentata, sic apia quadam & parata singulis causarum generibus argumenta traduntur galiger does not censure St Jerome, sor having con-

fufedly (L) placed the great Reputation and the Death Clap 2 of Pacusius in the 3d Year of the 156th Olympiad and the great Reputation of Accion in the 2d 1 ear of the 160th Olympiad Nothing can proceed from thence but Contui on, for those who know that Pacuving was 50 years older than Accuss I of it it should be supposed that Pacuvins died about 90 years of Age in the year in which St Jerome speaks of his Death, it must be said that Accus was about 40 years of Age in the 3d Year of the 156th Olympiad, and yet according to St Jerome he was Born in the Conjulship of Mancinus and of Serranus, which falls in the 2d Year of the 15-d Olympiad. So that 25 I faid in the Second Remark, we must mistrust that Chionologist a little in this Cale

(P) The Latin of that Accius] Perfius and Martial Laught heartily at those People Est (1) nunc (m) Brifai quem venosus liber Acci, Sunt quos Pacuvinfque & versucola moretur Antiopa, arumnis cor luctificabile fulta See what Martial lays of them in the 91st Epigram of the 2d Book

Actonitusque ligis terrai singif ra, Accins & quidquid Pacuviusque comunt they had imitated those old Authors as our finest Wits imitate Maror at prefent, and the other Poets of the 16 Century, in Stories, in Ballads, in Pindarick Odes, in Roundo s, or made on purpose in old Language, I do not see that any body could reasonably have found to Small at it. But likely it was in earnest that that mouldy and superannuated Style Ev/l n was made use of, it was taken to perfect 1 to 1863 quence, whether it was pure or mix d with that of (1) Perfect Phayoring Sit 1 gave a young Man of that Mind We are not sub- (m Casar) ject at present to that kind of Dissemper, but more Persons are rather found that are too much disgusted hunc loc at a common word, or that run too violently after Perin, Imp new created Words, than those that will retain the polisthar old Language is employ d, it is by way of Jesting and in Witicisms, and Builetque Works. It is only in Latin that Authors are ver found that ple de themselves to set forth the oldest Phriles Doubtless the title of there were other kind of Perions among the ancient a leac dy Romans, when Latin was come to its Perfection Those Perfons were perpetual Admirers of the old Poets, without making or intending to make use of their Superannusted Expressions, they design d only to moitify the Writers of their time, by placing them beneath old Authors Horace had well comthem beneath old Authors prehended their Intention

Sie (p) fautor veterum it tubulas peccare vetante Quas bis quinque viri sanvirunt sudera rigion Fel Gabiss, vel cum rigidis aquata Sabinis Pontificum libros, annoja volumina vatum Dittitit Albano Mujas in monto-locitas

Jam Saliare Nume carmen que lauaat, & illud Sued mecum ignerat, folus or less reved et, Ingeneu non elle favet, plaudeques pultes, Nostra sed impugnat, nos nostraque levidus edit It is a Diffemper from which our Age is also ex-

(a) The Orator Silenna had that Affellation Cicer in Bioto Sallust was accused of w., System in Aug. 86 & mvit Giam. C. 15 and of the contrary Affellation, that is, of forging new 11 or is Gell 1 i.c. 15 (p) Horat epist. 1 2 empted

Cicires nus at the

(1) Picus 1145 Brundufinus Tragadi 1ium Cripton clarus habetui Vixitque Roma **É**tur im excicuit & fibulas rendidit Demde Tarentum timb greffus non igenarius diem obut (m (1fau bon in 1 2711/10 read Bis fers, and us in Te ftim de Attio, 16 in the n tune 16 tilieve that Per mus does not Speak gical Poet (n) Apud Aul Gell l 1 c 15 quem vi-16 c 7

the 2d Chap of the 17th Rook He Says, that be read this see the Epitome of the Adages
of Tarræus and of Dydimus B Plut de Stoicorum repugnant p 1040 B y Taken out of l'anzirolus, 1 de claus legum Interpret p m 147 & seq SArth Duck de 1105 apudPope Blount ceni celebr Autor p 286 . I orfterus, Hift Juris civillzc I 2

Cicero's 2. ad Atticum. I shall make a (A) Criticism on this Passage house mean time here is what Rhodiginus says in a place that is not a cited. o doated in such manner, that when she look'd in her Glass, she entertain'd her felf with her Resemblance, as if it had been another Woman, she was seen to make use of Signs, Promises, Threats, Smiles, and of all that is practised in Conversation Others write that she endeavour'd sometimes to drive a Nail with a Spunge as if she had held a Hammer. Rhodiginus says no more of her As for Plutarch, he & says only that Chrysippus did not approve that we should be frighted with the Justice of God to turn us from Sin; for, said he, we don't want Arguments against what is said about the Distribution which shew that such Discourses resemble those of good Women, the little me.Plu-Children with (B) Acco and with Alphito, to hinder them from idling away the

tarch shews afterwards that Chrysippus contradicted himself

ACURSIUS, Professor of the Civil Law in the 13th Century, was a Florentine. He acquir'd a very great Name by the Glosses he Composed on the Body of the Law. It is faid that he begun but late to Study Jurisprudence, and that he was 40 Years of Age when he begun to hear the Lectures of the famous Azo He had applied hanfelf before that time to other Studies The Progresses he made in the Civil Law were so great, that he became a famous Professor in that Science, which he will at Bologna, and keeping himself retir'd afterwards, he Compos d a continued Gloss on the whole Law, which appear d so convenient and so useful to young Persons, that the former Glosses were no more spoken of and doubtless than were not so were no more spoken of and doubtless than were not so were so more spoken of and doubtless than were not so were so more spoken of and doubtless than were not so were not so were not so were no more spoken of and doubtless than were not so were Glosses were no more spoken of, and doubtless they were not so well dispos'd, nor so compleat Some think that the Contradictions that are observ'd in Accursius do not proceed from his Inconstancy, or a defect of Memory, but from this, viz. that in reporting thor Juris the divers Opinions of those that had preceded him, he had only made those Authors civ Rom known by the first Letters of their Names. It is find the attention of the contract of t divers places, was the cause that Readers have taken for his Opinion, what he said only as a Witness of another Man's Doctrine His Authority (B) was formerly so great, that fome call'd him the Idol of the Advocates? Most Interpreters have taken as much or more & Care to explain his Gloss, as to comment the very Text of the Laws Some Criticks great I overs of the Politeness of the Language, have cried horribly against (C) the Barbarous Style of that Author, but it is generally enough believ'd that he was a

empted We are contented to place Greece and Ancient Rome above our Age, but we do not prefer the Speeches and the Poems of the 15th and 16th Centuries before those that are made at present

(A) Griticism on this Passage 1 1 None of the Three Authors that are cited have said, That Acco grew mid with Vexation for having feen her felf ugly in a Looking-glass, and that the feem'd to retuie what the with d much for This is attributed to Plutarch by Name, feeing after having reported Accos Lolly, her Illusions concerning her Image, and her Diffimulation, the next words are, Plutarch adds, that is to fry, That Plutarch reported those Three I iets, and confequently it is to deceive the World, teeing that Author frys only what I have cited of him 2 What Negligence is it not to cite (cite ad distribute 2) would they cite the 2d Letter of the 2d Book? must the Readers be left to guess it ? must they be it the I touble to feek what Letter, what Book it is? But those that should have the Patience to look for it, would lose their Labour They will find in the 19th Letter of the 2d Book Cortificmus periffe omnia quid enim à exisqueba tam I his is the 3d Centure Cicero is falfly cited, he tud nothing of Acco I he Greek word he made ule of, and whereof divers other Authors make use, to tignity what we call Wheedling, Lyading, Raifing Difficulties about things that one heartily wishes for, that word, I say, which Erasmus (a) plac'd among his Proverbs, give occasion to suspect that Allo ws in Hypocitie, but it is only a Conjection of the permitted to cite cture, and it ought not to be permitted to cite Pluari, noi Gicero, noi Galius Rhodiginus, for Conjectures that other Persons have advanced

(B) It is frighten little Children with Acco, and b Alphito | I do not believe there is any Coun-6 Alphito] tiv in the World where there is not the like Custom I have heard it condemn d by very ingen ous Do-ttors The Ancient Romans had their Manducus, wherewith they threaten d Children, as I shall say

under that word (1) and that he was 40) ars of Ac] Others fay that he was but 28 fam quadragenarius, velut alis I renn XXVIII annos natus jus civile ab Azone audivit Solins Pinzirolus in the (b) 147th Page of his Second I dition, which is that of Venice 1655 Sir conditation, which is that of pinice 1055. Sir It on 10 Pope Blount (c) citing Panzirolus and Konig puts, 7 and not 8 Years. The Citation of Konig is good but that of Panzirolus is not, except my Edition differs from the first Forsterns would have been more proper to have been cited, (d for he reports that Accurlius became a Disciple of Azo at 37 Years of Ave. See the Remark E. of Age See the Remark L

(B) His Authority was formerly so great] I cannot alledge any thing more proper or diverting here, than a Passage cited by one of the Modern Civilians that have least esteem'd Glossators Nosis (e) quite trus, ta sit autoritas glossatoris Nonne heri dixit Cyn glossathion 8 sam timendam propter prascriptam idobalatriam per adoblig vocatos, significans qued sicut antiqui adorabant idola pro apud Fr vocatos, significans quod sicut antiqui adorabant idola pro Diss, ita advocati adorant glossatores pro Evangelistis Volo enim potius pro me glossatorem quam textum, nam si allego textum, dicunt advocati diversa partis & etiam judices, credis tu quod glossu non ita viderit islum textum sicut tu, & non ita bene intelleverit sicut tu? Ego recordor (& sit islud pro nous) quod dum essem Scholaris eram satis acutus, & sit simul essemus multi socii in una collatione, accit in una collatione, accit in una collatione, accit in unum textum allegare contra sententiam Dectorisme tantam audaciam habui. Dixit unus socius, tu loqueris contra glossam qua dicit sic et ego respondi etsi glossa dicit sic, ego dico sic, in qua autoritatis glossatorum. Credebam enim quod essent communes apostissa, quales sunt in libris grammaticae, sicut super Virgilio & Ovidio, sed tamen non ita est, sucrum enim glossatores maxima scientia viri & autoritatis. Etsi aliud non esset quan glossarum ordinatio, & de judices, credis tu quod glossa non ita viderit illum textum Etsi aliud non esset quam glossarum ordinatio, & de quibus potest dict id quod arbitror de nulle dict posse, vi-delicet quod totum corpus Juris viderunt. Magis ergo standum est eis qui viderunt, quam nebis qui non vidimus Hottomanus cites some other Passages of the (g) See same Author, which consum the same thing, and Paquier inform us, that the Glois put into a Balance against Research the Opinion of Two Interpreters, carried it always of France, before the Judges Si sententia glossatoris duobus Do- 1 9 ch 39 ttoribus est contraria, profecto in judiciis pravaleret fen-

tentia ipfing gloffe

(G) Cried borribly against the barbarous Style of that the first author] Ludovicus Vives (f) was one of them See Bernarting also in his I reatise of the Profit that reading of History brings Many Authors have been found among the Civilians of the 16th Century conditions. reading of History brings Many Authors have been found among the Civilians of the 16th Century that have Censur'd that Barbarity It seems that Alciatus stirred them up, and begun to give them a Gust for the Union of good Literature, and the Civil Law Budeus, one of the modern centre of Accursius, contributed also to the made of the contributed also to the made of the canonic of the contributed also to the contributed and the Glosses fall into divers Mistakes Albertance Contributed declared himself much their Parties. ent Gentelu declar'd himself much their Partifan, he (b) would not own that Accurfus put this Maxim in use, Gracum of, non potest kgs, which was (1) Reproach'd him He believes that those Words are no where to be found in that Glosser, and makes him cuatum c more I earned in the Greek Tongue than is go thought However it le, the Proverb Grace

(a) Sie acciffaie, Chil 2 cent 2

(b) Pm zir de clir leg Interpr libac 9 (c) Pope Blount, cent celebr Auroi p 286 (a) Forff Histor Turiscivi-114, 1 3 C

action & House Præf confiliorum (f) Lu-dov V₁ves. de causis corrupt artium 1 p m 52 & lib 7 pag 206 See also Brafficanus inter epistol Eobanz p m 901 (b) Alb Gentilis de Juris inter fol (1) Vide Sich in præf ad Cod The od & Algreat (CA) Genius; and that his Defects proceeded from the Age wherein he hi'd He liv'd very plentifully, having both a fine City and Country House, and Two Sons that studied well, as we shall see by and by Some Persons say, that he had (D) a very Learned Daughter, and install'd in the Profession of the Civil Law He died (E) in the Year 1229, at 78 Years of Age His Tomb is to be seen at Bologna, in the Church of the Cordelsers, with this a very short and plain Inscription, Sepulchrum Accursii Glossators in p 149

Legum, & Françosci equs filis He said there was no need (F) of Theology to know Divine

Things, seeing the Roman Laws instructed us enough in them Mr Moreri alledges (G)

the Sieur Catel very ill Francis Hotomanus had no reason to say that Odofred taught Azo Dialog de and Accursius, for Odofred and Accursius were both Scholars of Azo, and afterwards Pro- Junismfessors at the same time at Bologna & Albericus Gentilus Observ'd that Fault of Francis Ho-

ACCURSIUS (Cervot) Son of the foregoing, made much more haste to take 2 Panzi-his Degree than his Father For he would be Doctor of Law before the Age of 17 Years, rol ubi and obtain'd his Desire, after it had been i long time discuss'd whether the Laws y per- supra mitted it He concern'd himself with making Glosses, and added them to those of his Father, but no great Account was made of them

A C C UR S I U S (Francis) Elder Brother of the folegoing, was so esseemed presinep-

by those of Bologna, that when they heard that he was to follow the King of England tax glossiss by those of Bologna, that when they neare that he was to ionow the king of England tax giones into France to teach the Law, they forbid him to absent himself, and threatned to confiscate all his Estate if he went out of their City He thought himself more cunning stantes particles. than they, by felling all his Estate to a Friend, but his Cunning was void, for they con-ternis adfiscated it nevertheless. That oblig'd him to return, and he obtain d the Restitution of didit, que his Estate. He had taught at Toulouse, and found himself one Day very much puzzl'd Cervotians vocafames of Ravanna, one of the most Learned to ut pluin explaining the Matter of Interests Civilians of his Time, crept in among his Auditors incognito, feigning to be one of the rimum Scholars, and made him Objections that remain d without a good Answer Some have rejiciun-faid that Accursius, at his Return to Bologna, was Professor in I aw there with Bartolus, tur Id ib and that having had a Dispute with him on the Reading of a I aw, they sent to consult & Ex Panthe Ancient Manuscript of the Pandells at Pisa about it. But how likely is it that he zirolo, lb liv'd (A) until the Time that Bartolus was Profesior 6 ?

a Panzir

ACCUR-

an in Runon potest legs, passes for having taken its Original
fin L 2
v 85
p 1200,
1201
that could not be read, and after having leap'd over that ditch, they resum d the explication of the

Latin

(CA) That he was a great Genius, and that his Defects proceeded from the Age I I shall only cite two Authors (a) Hanc significationem animo habuit Fr Accursius Glossatorum veterum Coryphaus, homo ingenis prorsus stupendi, qui in tantis disciplinarum tenebris spam disciplinarum disciplinarum accuratissime intellexis, cum non jurisdictionem, sed jurisditionem scribendum censuit This is what a German says, let us see what censuit This is what a German says, let us see what a Frenchman says (b) Antiqui (interpretes juris) inter quos Accursius & Bartolus principatum tenent, de sermone non valde anxii, rerum quas trastant curam solam habuerunt quas cum nossent, quantum in illa barbarie & codicum depravatione nosse poter ant explicare nisseculo illi tribuendum quo lingua & bona litera prossus sacebant Note that Barthius gives Accursius the Forename of Franciscus, and he is not the only (c) Person that does it I sollow'd those Persons in the sirst Edition, but I forsake them in this

(D) Avery Learned Daughter] Panzirolus (d) only speaks of her by an it is said, Filiam quoq, habuisse dicitur que jui civile Bononie publice docuit. As soon as a Fact of that nature is doubtful, it is very near beas a fact of that nature is doubtful, it is very near being false, for such things are too singular to remain in uncertainty when they are true So that I do not give much credit to what I have just now read in the Theatrum of Paul Freherus (e), that Accursus had some Daughters, who for their excellent Erudition were employed to make Publick Lectures at Bologna I hope Freherus will not take it ill that I should mistrust John Praumlobius, of whom he cites a German Book man Book

(E) Died in the Tear 1229 You fee nothing like it in the Theatrum (f) of Paul Freherus, which was compiled with so much Labour, and during such a long time But you will find on the contrary, that Accursus flourish d in the Year 1236 that he died as the Year and the he made (1) offee he died in the Year 1279 and that he made Glosses on the Authoricks in the Year 1236 He is cited himself for this last Fact by (g) John Fichardus in the

Lift of the Civilians

That Citation is false, for here is an Observation that was communicated to me from good
hands (h) "Volutorranus (1) says, That Accursing began to study the Law at 40 Years, and that he di-

"ed in the Year 1279 in the 78th Year of his Age, "from whence it should follow that he was born in "the Year 1201 In the mean time Accurfiur him"felf informs us on the Authentick ut prap nom Im"per at the Word inditioner that he actually write in the Year 1220 and on the lift Law but one in the Code de accussionibus, that he writ in the Year 1227 which he could not have done, if the "Calculation of Volaterranus had place Otherwise "Accursius would have labour'd on the Law a long "time before having studied it Those Lpochs of 1220, and of 1227, exclude that of 1236, which is "faulty, and cannot be admitted by those that place"

"Accursus's Death in 1229

(F) There was no need of Theology] Conringius (k) (L) Concensus'd him for it to the purpose, their are his ring de i Words, Ridicula est Accursin gloriatio in gl ad 1 to test 2 ff de J & J nibil opus ess. Theologia studio ad cognoscenda divina, ut qua ex legum Romanarum librus and Pope

affatim queat peti
(G) Mr Moreri allidges the Sieur Catel very ill]
Let us compare these two Authors I exts with each other, which will be sufficient to know the Mistake other, which will be furnished to know the Militake Catel (1) having faid that Monspellier is one of the first Cities of France in which the Roman Law was read publickly, adds, "For we find that the Great and "Ancient Civilian Placentinus, who lived before the "Glosser Accursus read the Law publickly in the "City of Monspellier, of which he makes often men"tion in his Summa that he compos'd (according is the Core in the Institutes) living at Monspellier, as "tion in his Summa that he composed (according is he fays on the Inflitutes) living at Monipellier, as "those have observed that writhis Life. He died in "Monipellier the 12th of February 1192, and is buried in St Bartholomem's Churchyard." Now here are Moreri's Words, The Sieur Catel maintains that Accursius died at Montpellier in 1192. That which he adde has great need of correction. cursius died at Montpellier in 1192 That which he adds has great need of correction, Others, says he, as Fischardus and Trithemius, place him in the following Age, nay, the last fays, that he profess d at Bologna in 1240 But they may be mistaken in confounding that Great Man with his Son Francis Accursius, who had much Science and Mirit, and who was Professor in Lew at Bologna, and counsellor of Richard King of England The Father ought to have been plac'd in the 13th Century, and then they'd run no kind of hazard to confound him with the Son So that Mr Moreri's Doubt is very ill grounded There was no King of England at that time, whose Name was Richard

Richard

(A) Until the time that Bartolus was Professor]

Bartolus was born in the Year 1313 and was received

Doctor in Law at the Age of 21 Years, that is, in

apud Pope Blount

the Hift of Langue

P 149 (e) Paul Theatr Viror erudit p 784 (f) Id ib g) Apud Freher 1b (b) It us by Mr de la Mon-

(a) Bar-thius =-

nımadv ad Claudi-

(b) Rolan-dus Ma-

resius, Fpist 40

l 1 p 176, 177 Ldit Lipf

(c) Arth

See Pope

ubi fupra

Blount ubi fupra (d) Panz

Duck. and Pope Blount de it also

> note
> (i) Volat
> l 21 P m 781 Heremaiks that Accurfius begun that Study in the Reign of Irede. Tick the

that Emperor reign d rom the Year 12137 west the

a Barth ın Statıum, t 2 P 399 t 3 p 1. 1601 See also the 18th Chap of the 20th Book of his Adversa-B It has been done in regard of Aufonius in the Edition of Amsterdam, 167 1 but not according to the extent which promiles noras integras Accurfii (γ) Nico-lo Γoppi Biblioth Napolitana, p 206 J Henr Valetius

Præf in Amm Marcell

€ I opp

ubi fupra

do Nico-

demo ad-

alla Bibli-

oth Na-

politini, P 170 n The Litle of it is, Distribu-

tio item voc tbul i ac not i

putium in rebus

pecunia-

dere numero

meniura

(a) Panzir ib

C 29 P

(42 p), 16, 161 (e) And

chieff) in t'i 17th

Clup of

tic 4th

us pon-

dizioni

A C C U R S I U S (Mary Angel, in Latin, Marsangelus) is one Criticks that liv'd in the 16th Century. He was (A) of Aquila, in the Kingdom of Naples. His great Passion was to search and confer the Old Manuscripts, in order to correct the Pass. lages of the Ancients The Diatribæ that he caus'd to be printed at Rome, in Folio, in the Year 1524, on Ausonius, on Solinus, and on Ovid, shew what he was capable of in that kind of Learning He had labour d hard (B) on Claudian, but that was not published although that Author had made known that he had corrected over Seven e Discontent hundred Passages of it by the Ancient Manuscripts Barthius & she that such a Work did not come out of the Press, and that the others were not represented. He does not despise Accursius on account of Wit, and finds him often judicious Critick made Latin and (C) Italian Verses, he understood both Musick and Opticks, and he travell'd (D) to the North Those that inform us of this, might add, That he underflood the French, Spanish, and the German Languages γ perfectly. That he collected a great number of Antiquities that were put into the Capitol, and that he pass'd 33 Years at the Court of Charles the Vth, to whom he was very agreeable, and of whom he received many Favours. It must not be forgot that his A Edition of (E) Marcellinus is larger by Five Books than the preceding. That Edition is of Ausburg 1. He pretends to have corrected Five (4) thousand Faults in that Historian Lamburg and in the same City he publish'd the Letters of Cassidodorus in Twelve, oks, with the Treatise of the Soul added to it, and we are a oblig'd to him for the First Edition of that Author. As there were some Latin Wisters in his time that lov'd to make use of the most Superannuated Terms, he ridicul d them very pleasantly in a (F) Dialogue that he publish'd in the Year 1531 He added a n small Treatise of Volusius Metianus, an An-

the Year (a) 1334 So that Accursius the Son must it It is but Five Miles from the Ruins of Amiter-have liv'd at least 120 Years, if he had seen Bartolus num Consult Mr Baudrand teach the Law, for he had been (b) emancipated by his lather I et us take it that he was but is Years of Age when he was emancipated, and that the Year of his Emancipation was that in 1334, he must have had 12 Years Panzirolus's Conjecture is good enough, (d) which is, that the Accursus that was Bartolus's Colleague, was the Son of an Accursus that taught the Law at Reggio, his Country, about the Year 127, and read also at Padua William Durant: makes often mention of him

Let us give yet mother Observation of Mi de la Monnoie "Anionius Augustinus ipeaks in "divers Places (e) of his Emendationes of that Dispute "of Barrolus touching the reading of a certain Word of the last Paragraph of the Law si creditor at D de Distrait pign and inclines to believe that Barrolus "had that Dispute rather with Baldus, than with "I sancis the Son of Accursus Alexander of Imels, "cited by the same Antonius Augustinus believ'd al"so that the Contestation happen d between Baldus and Barrolus But Barrolus himself having positive"Iv writ, that it was with Lagues the Son of Accurs-'ly writ, that it was with I ancis the Son of Accurfine, the Expedient that Panzirolus gives, feems to ' be most receivable

(A) He was of Aquila] Besides the Testimony of loppi, approv'd by the Silence of Leonard Nicodemo, here are Verses that confirm that Truth

Ut volucium Regina supervolat æthera & alti Immotum lumen solis in orbe tenet, Sicilla genitus Mariangelus Urbe --

Sicilla genitus Mariangelus Urve --Alite qua a Jovia nobile nomen habet
Felici ingenio solers speculatur, &c
They are in a piece of Francu (f) Arsillus, printed at
the end of a Collection of Verses entituled Coryciana,
with the control of the Yen 1524 There c 67 p 189, 190 (/) ld 1b that was published at Rome in the Year 1524 There is in that Collection a Protrepticon of our Accussius ad (g) Coricium, that contains 87 Veises The Title of Arfillus's Piece is, De Poetis urbants ad Paulum Jovium (c) that is Pierius I alerranus, contemporary with surefius, firm the names him Aguilanus, not only in his Commentary the 12th Book of the Æne de, but also in (b) some (d) Id ib satin Verses that he addresses to him What Barthe 12" Book of the Ane ac, but allo in (h) some as in Verses that he addicties to him What Barthius said of Accursus's Country is therefore a Fault He made him to be born (1) at Amiternum Konig I nowing not that this is file, adopted it all along I hele Words of Accursus (k), New placus reticere, no quie (quod Sallustius circis ait min) modestiam in conf enciam duceres, have deceived Bar hius. Now see here why Accursus called Sallustius his Country man here why Accurfius call'd Sallustius his Country-man, Book I lay, Sallustius, who was born at Amsternum, it is, (f) Leonaido NiAmsternum, and was in some manner substituted to

codemo, ubi infra, calls him wrong Arilius (g) He was a German, whose Name was Cioritz, as I have understood from Mr de la Monnoie (h) Lib 4 Amorum, apud Leon Nicodem Addizioni alla Biblioth Napoletana, p 170 (i) Ipse Sallustii civis, Amiterinius nempe Barth in Stat Tom 2 p 399 (k) Mariang Accurs in Testudine m Confult Mr Baudrand
(A) He had labour d hard on Claudian]

the Fatigues of his Travels in Germany and Poland, did not hinder him from correcting near feven hundred I aults in that Poet, it may be imagin'd that he apply'd himself hard to the same Labour at a more leisure time. He says, (1) Non Ales legitur in codicibus (Claudiani) etiam novissime recognitis. Qui tantam abest ut non etiam nunc versibus sint claudi. ac deformes, ut eos ex vitustis exemplaribus dum Germaniam Sarmatiasy, nuper peragramus septingents forc men-dis inter equitandum eluerimus

(C) Made Latin and Italian Verses] See here what A curfins tells us on that Subject, in a Fable entitl d in the E-1estude, which he added to his Diatriba He relates in it the Perfecutions he fuffer d at Rome from Envious Men, and how they made the most innocent Things a Crime to him Addressing himself to two Young Princes of the House of Brandenburg, to whom he dedicated his Book, he fays, Ipsi principes quammihi vestitum prope (ut aiunt) militarem probre verterint, tum fidibus scan musicen callerc, philosophe indignum prædicent, quamitaring invascrint, quod & Opeticen cum literarum studiis, peruaculosq, cum Latinis numeris, conjunxerim He says there also, that he was wilting the History of the House of Brandenburg on Memours that he was supply'd with moirs that he was supply'd with

(D) And be travell d to the North] We have already heard him tpeak himfelt to his Readers, of the great numl r of Passages that he corrected on his Saddle, croiting Germany and Poland That which follows will inform us that he remark'd the least Things, to the very Songs which they fung to make Children fleep, but he drew no very good Confequences from them, as we shall see Nuper, says he, (m) non in Pannonia solum, at que a deo a pud septentirio (m) ld ib nales plerosq, populos, verum etiam ultra Sauromatas non sine admiratione audivimus ad suadendum nutras non sine admiratione audivimus ad suadendum nutras non sine admiratione audivimus also said suadendum nutras non sine admiratione suadivimus also said suadendum nutras non sine said suadendum nutras nutras non sine said suadendum nutras nut more infantibus sommen dic, Li lu Li lu, tum & La lu La lu, & Cha la La la Quod nostrates fre Nan na Nan na & Nin na Nin na, etiam mora quadam vocem suspandintes passim dicere consueverunt Movit porro nos majori quadam admiratione quod infantes ipsi & horriduli & sordiduli vin dum fari incipientes mammam atq, tatam Latine balbutiunt, ipsis quoq, matribus non intellett. Ut videri possine & ha quoque voies naturales magis quam arbitraria He was in the wrong to think that Mo-thers did not understand what their little Chidren would fay, for it was they that taught

words
(E) His Edition of Marcellinus is larger Toppi had no good Memoirs on this Fact. He has not faid what he ought to fay, and he faid what he ought not to fay. He did not fay that Accurfius added five new Books to those that were already proposed. Books to those that were already printed, and spoke only of the Sixth It is not true that the Sixth was found, the Thirteen first Books of that Historian are yet wanting Leonardo (n) Nicodemo took up Nico-las Toppi roundly for it

(F) In a Dialogue that he publish'd in the Year 1531]
Because all those that shall have my Book may not have that of Leenardo Nicedeme, let us copy the Title

(1) Id Di-Auf eirench d Aufonius

(n) Leon Nicode m. pra.

of Plagiat about his Ausonius, for it is reported that he had appropriated pub cient Civi He is acou the Labour of Fabricio Varano, Bishop of Camerino to himself, but he clear'd himself from it by an Oath, and protested that he had never taken any thing he had read out of any towards Book to adorn his own. The Form of his Oath is (G) remarkable Several other the end

Works of his making would have come out of the Press, if his Son (H) Casimirus, who of the 139 Olympianing, had liv'd longer a A C H. Cousin German (A) of Seleucus Ceraunus, and of Antiochus the had be Tiar Great, K. Cousin German (A) of Seleucus Ceraunus, and of Antiochus the had be Tiar Great, K. Cousin German (B) of Seleucus Ceraunus, and of Antiochus the had be Tiar Great, K. Cousin German (A) of Seleucus Ceraunus, and of Antiochus the had be Tiar Great, K. Cousin German (A) of Seleucus Ceraunus, and of Antiochus the had be Tiar Great As Great had be Source and Services with an admirable E. L. Visius, a ble manuer At first he did his Sovereigns very great Services with an admirable Fidelity, for having accompanied Seleucus Ceraunus in the Expedition against Attalus, he caus d the two Captains that had kill'd that Scleucus to be put to death, and regain d y Taken all the Provinces that Attalus had conquer'd, and refus'd also the Title of King, that the out of Posuffrages of the Troops, and the Favour of Circumstances put into his Hands He lybius, refifted those Tentations generously, and would only conquer for the Lawful Suc-p m 322 ceffor of the Market whose Death he had revenged, that is, for Antiochus the Youngcessor of the March cer, Brother of Mucus But his Good Fortune blinded him, for as foon as his Victories & APrince had made him Master of all Attalus's Dominions, except the only City of Pergamus, he who Dominions
took the Title of King upon himself He maintain d that Usurpation with much Piuminions
were spruadence and Courage, and no Prince on this fide Taurus made himself so much sear d as red mar The Great and Noble Provinces that he possess d on this side that Mountain did the Calpinot fatisfy his Ambition, he thought also on the Conquest of Syrir, when he heard that an Sea Society Poly-Antiochus was gone to make War with Artabazanes & He was in hopes either that Antiochus would perish in that Expedition, or that it would continue so long that he should c 13 have time to take Syria before the return of that Monarch He relied also much on P 408 the Rebellion of some Provinces that were but just revolted le departed then from

of that Dialogue at large Osco, Volsco, Romanoque kloquentia interlocutoribus, Dialogus ludis Romanis actus In quo ostenditur verbis publica moneta signatis utendum esse, prisca vero nimis & exoleta tanquam scopulos esse sugicinda Si quid itaque, lessor optime, antiquitatem sugicinda Si quid itaque, lessor optime, antiquitatem sugicinda Si quid itaque, lessor optime, antiquitatem sugicinal, ut sanc debes, libellum hunc ingenti quamvuis pecupatem, ut sanc debes, libellum hunc ingenti quamvuis pecupatem sugicines and partim Volseis prizer quam quod vocibus partim officis, partim Volseis consciptus est, Latina quoque sisue verba ecoletiora aimique prisea quibus Aborigines, Picus, Evandrus, Carmentaque in al que partie qui prisea qui pur affatim collara sunt. Quanue Quæque mentaque ipsa; loquebantur affatim collata sunt omnia apud Ennium, Pacuvium, Plautum, aliosve hujus notæpriscos Autores abstrusiora leguntur Itemque recen tiorum cacatas Apulci & Capella chartas, hujusmodive aliorum Qua ut certe sunt evitanda, ita tamen ab co aliorum Qua ut certe Junt evitanda, ita tamen av co qui docti nomin ferat agnoscenda sunt, ut cum aliquando in eas offenderit, de illorum sensu es turpiter hestandum non sit (a) Here is the Judgmear that Andrew Schot-tus makes of that Book (b) De esto metamorphoscos ex Lucio Patrensi seu Luciano satura e audi amabo qua in Dialogo olim ante hos ipsos octogenta annos i Mariangelo Accursio (l'omine, ut illis temporibus pererudito, quip 59 apud que Nasonem, Ausonium, ac Solinum Diatriba illustra-Leon Ni- vit) (sc. ac Volse conscripto, ut saculi degenerantis nimium a prima eloquentia infaniam veluti aceto aspersa satyr a persiringeret, audi inquam, & risum contine fi potes,

> Note that this Book of our Accursius is in 800 but Note that this Book of our Accursius is in 8vo but note chiefly what was communicated to me by Mi de la Monnoie "The Dialogue of Mary Angel" Accursius against those Corrupters of the Latin "Iongue may have been printed in the Year 1531" but it must be believ'd that it had already appeared forme Years before, seeing Jestrey Tory cites "It in his Champ steurs, printed by himself in 4to in the Year 1529 Likewise, says he, a thousand other "ways of speaking, that Hieronymus Avanre, Nation of Verona, alledges in the beginning of his Anno-"tations, which he made very diligently on the Works of " tations, which he made very diligently on the Works of the An ient Poet call d Lucretius, which I leave to "the Curious, and lovers of Antiquity, and which may
> be seen and read at large in a Dialogue entit d,
>
> Osci & Voisei Dialogus ludis Romanis aftus That "Piece is hinest at by Paul Jovius in the Elogy of Baptista Process at the Elogy of the District is singular, and pretty long, but I can scarce construe the first Words of it, Osco Volsco Romanoque eloquentia interlocutoribus It seems to me it ought to be, & eloquentia,

Boxhornius in TheIdo not boast to have seen it, and only report it on
tr Holl
P 1,8
Credit of (c) Toppi, but here is a Fact that I am
P 1,8
Credit of It was believ'd (d) that our Accurwrit with his own Hand in the first Leaf of
Passage of Passage ammar of Donatus, printed on Vellum, that this atus, with another Book entield, Confessionalia, re the first Books printed, and that John Faust, Citi-

zen of Mentz, Inventor of that Art, had put them in the Press in the Year 1450 Mi Chev liver (1) observes that that Accur sius wis living in the Year 1500 Let nevertheless he makes some difference between his Testimony and that which was given by Ulric P 281 Zel, Bookieller of Cologne in the Year 1499 I fry he makes some difference in it in regard of the time It was, tays he, (f) a longer time ago that Donatus wis (f) Id ib printed, when Accurlus writ that, than when Zel p 284 fpoke of at Every Man apprehends that a Yeu more or less is of no consequence here. Moreover ought it to be said, that a Man that pass d 33 Yeus in the Court of Charles the Vth was living in 1500

(G) The Form of his Oath is remarkable | Here it is, (g) Quod dis hominesque, fas, filesque and it, siera-menti religione, ac si qued est su sui in lo s'intérns, affir- (e) Miri-mo, idque rice pariter ac sine dolo malo dici, caterisque ing Acaccipi volo, mence ullius unquam scripta perleg si ne ne conspexisse quidem, unde vel tantillum luerubratione nofira redimiri juvarique datum fuer t Quin immo labo. dine id rasse quoad ejus sieri licuerit ut ji quipp ani alt rice post cilcem observacionem quoque meam, editum occurrir e nostris Diatrib protinus aboleverimus Luod se pezirem, tum P ntis x perjurio, malus autem genius Diatribis contingat ul jue adeo ut si qua bona sut saltem mediouria in ipsi sucrint, imperitorum turbæ p ssima, bonis leviuscula tricisque viliora censeantur, famæ si qua ma ient munera, vento evolent proque vulgi levitate ferantur. How many Reslections might be made on this Oath >

(H) His Son Casimirus, who was a Man of I earning] It is likely he, whom the Learned and I amous Patron of Learned Men, Vincent Pinelli, had some time in his House, for although Gualdo gives Accurfin's Son the Name of Francis, he tears to mistike in giving it him See here how he speaks, (h) Pra- (h) Gual ter hos domi habuit Benedistum Ostavianum res Philosodus, in Mariangeli Accurphicas Theologica sque doctum fit filium Franciscum, ni fallor, insignem moribu & Do- Pinelli Arına

(A) Cousin German of Seleucus Ceraunus, and of Antiochus the Great He was the Son of Androma-Antiochus the Great] He was the Son of Andromachus, who was the Brother of Landice, Wite of Seleucus (1) Callinicus, and the Mother of those two
Princes Let us observe that he was a good Son,
for knowing that Andromachus was imprison d in Alemandria, he forgot nothing to release him out of
that Captivity The Rhodians knowing his Dispositions upon this, fent Ambaitadors to King Prolemy
to demand Andromachus of him Their Design was
to make a Present of him to Achess, to engage him to make a Present of him to Achaus, to engage him to make a Present of nim to Acnaus, to engage nim to break the Promise with the Byzantiers, that he had made them to affish them. There was at that time a strong War between the Rhodians and the Byzantines. The King of Agypt made some difficulty to part with Andromachus, he knew that such a Prisoner as he might be useful to him in Time and Place.

(r) Chevill ib &

on Testu-

(b) Gual-

Pag of Pating constle Bibliotheca Vati-Cana. compos d by Angelus Roccha, d print-Rome in the Y ar 1651 Passage of

Angely Rocch

(a) Taken

out of Le-on Nicod

ubi fupra

(b) Andr

Schottus, Li Quæst

Tullianar

mum, ubi

(c) Toppi Bibliot Napolet

(d) Chei Villier 10-

code-

fup1a

P 418

n Herod

6 Id 1 1

1 Id 1 3

x Nicolaus, 1 2

Histor

Magni Etymol Autorem

apud

L 125

c 65

C 3

Lydia with a great Army, and in his March he writ to the Subjects of Antiochus, but when he drew near Lycaonia, he perceiv'd that his Soldiers would not bear Arms against their Ancient King This made him declare that he would desist from his Enterprize He returned back, and having plunder'd Pisidia, he distributed such a Confiderable Booty to them, that he entirely regain'd their Friendship a Let us infer from a Polyb thence by the way, that those who say that he declar'd himself King of Syria, speak 15013 without exactness Antiochus having gloriously sinish'd the War against Artabazanes, sent Ambassadors to Achem, to complain of his taking the Title of King, and savouring the Agyptians openly B That Reproach was not altogether inessectual, for we P 409, & Id 1b. find that Antiochus y made a Truce with their Prince, because he knew that Acheus, his P 409 Ally in appearance, was really in their Interest. This shews that the Usurper had some regard for the Complaints of Antiochus, and that he seign'd to join himself with y Id ib C 15 P him against Ptolomy King of Agypt. This latter endeavour'd in vain to have him comprehended in the Treaty of Peace, for Antiochus always rejected the Proposal of it, and could not suffer that the King of Agypt durst speak to him for Rebels of As soon as his hands were free, he apply'd himself mainly to recover the Dominions that Achaus JId 1P had usurp d. He compass'd it, he confin'd him into Sardes, he besieg'd him there, he # Id 1 7 took the City after a long Siege and there were Traytors whose Intrigues made Achaus fall into the Snare They engag'd him to fally out of the Citadel of Sardes, and de-liver'd him to Antiochus, who caus'd him to be cruelly and ignominiously put to death He caus d the Extremities of his Members to be cut off, and afterwardshis Head, which was fewed in an Asses Skin, and caus'd the remainder of his Body to be hung on a Cross & This pass'd in the Year of Rome 540. It was a fit Example (B) to serve two ways. I shall not remark Mi Moreri's Faults, they may be easily 2 14 1 8 c 5 & 6 known by only comparing his Narrative with mine, but I shall plainly shew the Faults (L) of Francis Patricius

A C H Æ M L N E S was the Father of Cambyses, and the Grandsather of Cyrus, first King of Persia, if we believe Herodotus n There are other Passages where that Author feems to speak of an Achamenes much ancienter than the other, for he fays that 8 the Persian Nation was divided into divers forts, whereof the most Illustrious were compos'd of the Pasargada, under which were comprehended the Achamenidae of whom the Kings of Persia descended In another Place he introduces Cambyses, the Son of Cyrus, exhorting the Chief Lords of Persia on his Death-bed, and above all the Achamenida, not to suffer the Medes to recover the Royalty This seems to give the Idea of an Achamenes, the Stock of those Achamenida, much ancienter than the Grandfather of Cyrus Stephanus Byzantinus makes mention of an Achemenes the Son of Ageus, whom he pretends to have given his Name to a Province of Persia call'd Achameona Others k lay that this Achamenes was the Son of Perseus, others infer it from the (A) Kings of Persia being descended from Perseus. Almost all the Commentators of Horace will have it, that the Achamenes of whom he speaks in the 12th Ode of the 2d

Place, for he was yet embroil'd with the King of Ancient Kings of the Countrey, and Heir of their (g) See Syria, and he was not ignorant of the great Power of Avarice He thought both on the Riches of Cassus, Ovid's and on the Request of Midas (g) He had better Metan that Fisher willing to remit that Printed them, have remembred that Acheus was a Syrian But 1 11 v nefs, he was willing to remit that Prisoner to them, that if they judg'd it fit, they might send him to his Son, which they did. And by that, and some other Means, they procur'd Acheus's Friendship, and took from the Byzantin the chief Foundation of his Hopes (a) Note that Acheus was married (b) to Landice, the Daughter of King Mithridates, who had been very well educated (c) by Loghasis a Citizen of Selge, a City of Prisids. That Lady maintain d the Siege of Sards with her Husband, and was constrain'd to surrender her self after he was put to Death (d)

Death (d)

(B) It was a fit Example to serve two ways] For it was an Advertisement to be mistrustful, and not to abuse the Tavours of Fortune, Let us copy the Words of Polybius, the Author of that Morality (e) Katu do teomis un armended with the Author of that Morality Tiss commons und transfer padies and trees of the mistrustration of the teomism and transfer of the mistrustrate padies and trees of the dobus mode utile primum, and neministemere esse credendum discamus deinde, rebus later, at spiritus me attellamus, led ut homines, humanistation. latu, ut spiritus ne attoliamus, sed ut bomines, humani nibil a nobus alienum putemus

(C) I shall plainly shew the Faults of Francis Patrici-us He pretends that the Subjects of Achaus over-

burthen d with Taxes, revolted, and murther'd him with all his Family, and cast his Body into the Pastolar, to make him drink Golden Waters (f) Achau. I) dia Maoniaque Rex, gentilitio avaritia crimine ardebat, is siquidem crebra ac gravia populu tributa semper imperabat, in quibus exigendu savuis, improbus atque inexorabilis crat verum cum tantam injuriam durance. tius populi serre nequirent, nocturna tesseram injuriam aiu-tius populi serre nequirent, nocturna tessera inter se data, subito hominum concursu illum cum omnu familia trucida-verunt, & regia vecensa ejus cadaver unco tractum in Pattolum stumen demerserunt, ut auriferas aquas semper potares. Observe irist that he is instaken in pretending that our Acnaus was a Lydian, issued from the

that Fault is small in comparison of the rest, for all 103 the Circumstances of that Narrative are fals. Mr de Bosssien is persuaded that the Bad Interpreters of these Words of Owid,

Morte (b) vel intereas capti suspensus Achai, v 301
Qui miser, auriferateste, pependit aqua
have deceived that Writer He observes (i) with (i) Dio-Reason that they signify'd that they hang d the Body of Achaus near the Pactolus He adds, that Zarottus is the first that faw into that Poet's Thought, and that Leopardus discover'd it plainly, and therefore that Lipsus ought not to have gloried of the first Discovery of the true Sense of that Paisage (k) Hance of the paisage (k) Hance of the paisage (k) Hance of the paisage (k) esse Poèta nostri mentem primus vidit Zarottus, sed quasi per nebulam, & omnino Paulus Leopardus emendat, lib I c 20 ideo non crat, quo sustus Lipsus, l I de Cruce, cap 4 principem sibi hujus loci explanationem tribueret Valeat autem Alciatus cum sua illa explicatione quam, l 9 c 24 Barergan juru inseruit However it be, Francis Patricius places his Examples very ill Acheus was not punish'd for his Avarice, but for his Ambition Aquilius, whom they (1) associate with him, because Mithridates pour d Melted Gold into his Mouth, has porhing common with the Revenge that Antieprincipem fibi hujus loci explanationem tribueret Vahas nothing common with the Revenge that Anti-

(A) That the Kings of Persia were descended from Perfeus] Mr Chevreau (m) attributes to Herodetus to have faid, that the Perfide, that is, these of the House of Persis, or Perseus, were descended from the Achame- Edit of nida Allies of the Pasargarda. He assures in the Holl same Page, that according to the Testimony of Herodotus, the Kings of Persia came from Perseus, or Persis, and that the Persida were descended from the Achame- (n) Herod nida, that is, from the first that had the Name of A- 11, C 125 chamners in that Family. All this is much employed. broil d Herodotus does not say in general, that the (e) theo
Perfide came from the Ashamenida, he says (n) it on- in Ally of the Kings of Persia, that is, of (e) Cyrm, and of cib

Metamor 1 11 V

(b) Ovidi us in Ibin

nyf Salvagnius, not in libellum Ovidii in Ibın, p

(L) Id ib

(1) Patricius, ib P 243

(m) Chevreau Hift of the World, Book 1 Chap 5 p 95,96 Edit of

(n)Herod

(a) I x Polybio, 1 4 C 3

(b) Id 18 c 6 p 531

(c) Id 1 15 C 17 P 425

(d) Id 1 сб P 5,2

(e) Poly. bius, 1 8 P 528 edit Cafaub

(f) Francifcus Patricius, 1 4 de regis inlitutione it 9 p 71 242

Steph

MACHÆMENES. ACHERI.

Book, as of the Young Opulent Man, was a King of Perfia (B), but if so, he must have reign'd before the Man had subdued the Perfians; for since these had Founded that great Monarchy, which is counted for the Second Universal, we do not see that they had any King of that Name. Cyras passes constantly for their First King; and those that will have Two to have been before him, a distinguish them very plainly both from his Father a Mar-Two to have been before him, a distinguish them very plainly both from his Father a Maracambyses, and from his Grand-Father Achamenes However it be, the Epithet of Achemaniam, than so often given the Persians in the ancient Latin Poets, and yet at this time Persia is Chron Can page A C However it be, the Son of Darius I of the A Name, King of Persia, and Lips Brothers by Father and Mother, had the Command of Egypt ζ after Xerxes & Bizarus had begain under the Yoak of the Obedience that they had the Boldness to shake Hist Persians after he Commanded the Egyptian Fleet A in that semons and for all Expenses.

had begain under the Yoak of the Obedience that they had the Boldness to shake off some time after he Commanded the Egyptian Fleet θ , in that samous and satal Expedition against Greece We do not find what other Employs he had during the Life of rain in the King his Brother, but we see that Egypt being again Revolted, after the Death of ner Indithat Monarch, Achamenes was sent thither to bring it to its Duty again That Un- e, c dertaking was unfortunate, for he was beaten by Ingrus, Head of the Rebels, affifted by apud Pithe Athenians

A CHER Luke d') a Benedictin of the Congregation of St Maur, was pag 145
Born at St 2 min in Picardy, in the Year 1609 He made himself I amous by the Pub-Born at St 2 Marin in Picardy, in the Year 1609 He made himself I amous by the Pub- of Hero-lication of divers Books, that were yet but in Manuscript in the Obscurity of Libraries dot 1.7 He began in 1645 with the Edition of the Epistle attributed to St Barnabas. Father is 16 c 7 Hugh Menard, Monk of the same Congregation, had a Design to publish that Epistle, \(\zeta \) bid c and had already clear'd it by divers Notes. him Death have a him Dea and had already clear'd it by divers Notes, but Death having hinder'd him from execu- 97 ting his Resolution, Father Luke d' Acheri persormed it So that by his Care the Epistle of St Barnabas was printed in Greek and in Latin, with Father Menard's Notes in the year od Sicul At Three Years end Dom Luke publish d the I ise and the Works of Lanfranck, 1 11

Archbishop of Canterbury, and the Chronicle of the Abby of Bic In 1651, he published the Life and Works of Guibert Abbot of Nogent, with some other Treatises Having afterwards collected divers rare and curious Pieces, and hoping to get a great many and of the Life and Works of Guibert Abbot of Nogent, with some other Treatises Having afterwards collected divers rare and curious Pieces, and hoping to get a great many and of the Design to publish the most ample Compilation of them that 18 Teb he could, under the modest Title of Specilegium He publish'd his first Volume in the 1678 why Year 1655 That Volume was follow'd by Twelve others, the last whereof was printlegium was ed in the year 1677. That Collection in 13 Volumes in Quarto is very much esteem'd not contra by those that endeavour to clear Ecclesiastical Matters in every particular But few nued Theatifes are found in it that have not been composed fince the Decay of the Roman Fm- x See the plie in the West The same Author publish'd the Rule of the Solstarians, composed the Learnby the Priest Grimlaic, and some (A) Ascetick Works His Prefaces and his small Notes ed of the shew that he had some Learning He had a hand in the critical Labour that appears in 26 Nov the first Volumes of the Acts of the Saints of St Benedict's Order, and it is to him and 1685 and to Father Mabillon, that the Title of those Acts attributes the Labour of having Collect 1 3 of lected and Publish d them Luke d' Acheri died at Paris the 29th of April, 1685 in the the Judg-Abby of St Germain in the Fields, where he had been Library Keeper a

ACHIL- P 518

those that reign'd after him differentians into divers Chilles, among which there is one that he qualifies in particular, with the Name of Persians, another that he calls Pasargada, under which he places the Achemenda He says elsewhere (a) indeed that the Persians acquired that Name since Persens the Son of Japiter and of Danae had left them his Son Perseus, whom he had by Andromeda, but he does not say as Mr Cheureau supposes, That the Kings of Perseu drew their Extiaction from Perseus supposes. the Kings of Persia drew their Extraction from Persians Mr Choweau's Argument goes there, That Cyrus was not Inferior in Birth to the Kings of Media, norto the Kings of Persia, seeing these descended from Athaeners as well as Cyrus, he proves that they descended from him, because the Persians did Besides the Fallities that I have already taken has the proposer that That the first share here up, he iupposes this, That the first that bore

(**) Dacier the Name of Achamenes was anterior to Perseus the

**Horace Son of Jupiter Mr Dacier did very well remember

** pag what he (b) cites by Memory of that place of Mr

> (B) Was a King of Persia] Mr Morers says downright, That Achaemenes was the first King of the Persians, and that all the Princes that have govern'd that Menarchy to Dirius, are descended from him But first of all I working sk him, Why in speaking of Cyrus he attributed for first Foundation of the Persian Monarchy, and why in giving the Lists of the Kings wersa, he does not place Achaemenes above Cyrus, but the latter before all the rest? If any body goes about to deceive himself, he ought to do it consequently Besides, I would fain have him tell me, of what Darius he speaks, for there have been Two or Three Kings of that Name in Persian he speak of him that was Conquer'd by Alexes he speak of him that was Conquer'd by Alex-the Great? but in that case he would be too

We, the Ancients do not agree that that Darius

was of the Royal Family If he speaks of Darius the Son of Hystasses, he expresses himself ill, those Words, all the Princes, are not proper, when one would speak but of Two Persons out of above Twelve (c) Dacier's I cannot tell why Mr Dacies (c) limits the Epithet ib of Acheminedae to the time of Davius the Son of Hystasses when he saw These the Descriptions of Acheminedae of Achaminedae to the time of Daviss the Son of Hyfraspes, when he says, That the Descendants of Achae
menes King of Persia bore his Name unto that Daviss
I do not question but that they bore it also ifter him
For besides that his (d) Son Xerres refers his Extraction in a direct Line to Achamenes, we see at the
same time one Tigrancs General of the Medes (e) qualisted Achamenides And we find an Achamenes, of whom I spake above, who was the Brother of Xer- (f) see xer I say nothing of saper, call d Achamene in Am- Valcsius mianus Marcellinus, (f) it is a corrupted Passage Mr in Amm Chevreau, wondering without doubt to see Five Ge- 1 19 c 2 nerations between that Xerxes and Cyrus, believes that that Prince counts his Paternal Ancestors on the one fide, and his Maternal Ancestors on the other side, insomuch that he makes himself to come from Achamenes only on the Mother's Side but this is what is not to be found in Hirodotus, unless we should

what is not to be found in Hirodotus, unlets we should change the Greek Fext, according to a very likely (g) Sal-Conjecture of Mr de Saumaise(g)

(A) And some Ascetick Works] He did not put his Name to the Collection that he published of them, and of which I am going to give the Title, as I find it in the Bibliotheca Bibliothecarum of I ather Labbe Asceticorum, vulgo spiritualium opusiulorum, qua interpatrum opera reperiuntur, indiculus Christiana pictatis cultoribus ab Asceta Benedictino Congregationis sancti Mauri digestus Parisis in 4to 1648 Mr Teisser Mauri digestus Parisius in 4to 1648 Mr Teistier fays in his Additions to that Work of Father Labbe, that Luke d'Acheri publish'd the Life of St Augustin

at Paru in the fame Year

ment of the

1 (A) That

(a Hurod

ACHILLES. Divers Persons have had that Name. The first that bore it had no other Mother than the Earth, and did Jupiter a very good Office; for having received the Goddes Juno in his Cave, when the fied from the Amorous Pursuits of that God, he extertain'd her with such persuasive Discourses, that she consented to consummate (A) the Marriage. We are not inform'd how the testified her Gratitude to an Host that could inspire her with such Doculity, but we know that Jupiter in acknowledgment of that Service, promis'd Achilles, that henceforth all those that should be of his Name should make themselves spoken of. For which Reason the Son of These was Famous. The Name of the Preceptor of Chiron was Achilles, and from thence it comes that Chiron impos'd the Name of Achilles on the Son of Theta his Disciple This alone might suffice to overthrow all those (B) cold and forced Etymologies of the Word Achilles, that are made to depend on the personal Qualities of the Son of Their. The Inventor of the Ostracism among the Athenians was named Achilles A Son of Jupiter and of Lamia bore that Name He was such a handsom Man, that by the Sentence of the God Pan he carried the Prize of Beauty that was disputed with him Venus being displeas'd with that Judgment, made Pan to fall in Love with Eccho, and (C) alter d him in such manner that he became a frightful Object Another Achilles the Son of Galata, was born with White Hair There have been 54 other very Famous Achilles's, Two of which distinguish'd themselves only by doggish Actions a I shall make a separate Article for him that attain'd most Glory See the Margent B

A C H I L L E S the Son of Peleus and Their, was one of the greatest Hero's of Ancient Greece He was Born y at Philia in Thessally, and in his Insancy he was dipt in the Waters of Size to make him Invulnerable And he would have been so over all his Pody. If his Mother had had the Wit to take him by one Heel after having held him.

out of the 6th Book of Ptolomy the Son his Body, if his Mother had had the Wit to take him by one Heel, after having held him Hephæstion, Novæ ad variam by the Jother, but as she had not that Precaution, one of her Son's Heels remain'd subject to Wounds, and it was also in that place that Death seiz'd him. Yet it must not be eruditiothought that Authors are well agreed upon this, for we see some that speak of divers Wounds received by Achilles, in divers places of the Body I shall report another Prenem hifloria, apud hocaution of Thetse in the Remarks, which is, that to make her Son Immortal, the (Atium n nounted him with Ambrofia, and put him under live Coals He was Lducated under the 190 pag Discipline of the Centaur Chiron, it was the best School in the World in those Ages. 488, 489 BIhad put Chiron Educated him in a lingular manner, sceing instead of Milk, or Bread, or a kind of Preface bere in the firft Edition, which

I suppress

contains

she lase

Monleur

Drelin-

Phyfick at

Ley den

Lucry bo-

dy found that I Rray & So to angely

ulu il may

and that I

plac d luch

Price fo

to leave is out to cause

fuch a ge-

I declare

that my

that this I chimony

court.

against my Will It

an Elogy of

a Taken

(A) That she Consented to Consummate the Marriage] These words of Photom, ouverbest To Dis, signify to much (a), as appears by what follows, is apaining much H'ege u, Dide wurm yeved paoer, and it is faid, that it was then the first time that Jupiter Enjoyed Juno

(B) Etymologies - - - - that are made to depend on the Personal Qualities of the Son of Thetis | Nothing is more pleafant than to fee what Greece invented on that Subject It does not only deferve the Lpithet of (b) Lying, and of (c) labulous upon that Account, but also that of mal fireata, which our term

idle does not yet fully answer Ask the Greek Grummirians why that Hero was call d Achilles, tome will intwer you, because he call d Achilles, some will instead you, because he was very troublesome to his Mother and to his Enemies. Others, because having learned the Secrets of Physick, he appeared Pains Others, because he had but one Lip. Others, because he was fit to Command. Others, because he had never Suck d., And others, because he went away from his Preceptor Chiron, without ever having. Lat of the Fruits of the Farth. Whoever had a mind to shew by what analyse of Grinimant they found so many Etywhat analysis of Grimmar they found so many Ety mologies in the Name of Achill's, would fill this place with too much Greek. For which Reason, I refer the Render, if he pleases, to the great Etymoam oblig d logicum, to Eustathius (d), to I vetzes (i), neral Cen- ficus Lloyd and Hofman, who by the Example of fure to Fungerus, and of divers others, have enriched the seafe But Aiticle of the Son of Peleus with their Ltymological Observations, ought at least to have given us Notice that much Pains have been taken for nothing by those who pietend by all means that the word Achilles depends on the perional Qualities of the He10 of the Iliad I hey might have refuted that preof my Gra- tension, by shewing that there were Achilles's beof my E more Natural than all the rest, why this Person was seemshould call dechilles It is that which I have already re-

18 remain lere as if it was repeated word for word y Servius in Æn 2 v 197 & See the Remark A, n V & Dietys Cret 1 2 Daies Ptolemwus Hephast lib 6 apud Phot ubi supia Lustathius in Odyst 11 (See the Remark A, n V

(a) Father Schottus Translated them wrong by Jovem reduce
(b) Græcia mendax Juven Sat 10 (1) MuSorou 1 that,
tabularum paiens Gracia Nonn Dionys 1 1 (d) Eufath in lib 1 Hild (e) Seetles in Lycophron

ported, to wit, that the Preceptor of his Preceptor was call'd fo

(A) And alter'd him in such manner] Photium (f) who preserved us some I tagments of the Seven Books that Prolomy the Son of Hophaftion had fill'd with the lioth most curious Trifles of fabulous Antiquity, has n lamed what regards Achilles the Son of Jupiter and of I amia, in such manner, that a Man must give himself the Trouble to Conjecture that it was with the Goddess Venus that he enter din Concurrence on the Account of Beauty This Conjecture is grounded on the Indignation of Vinus, against the Judge that conterr d the Prize on Achilles Venus to punish Venue to punish that conterr d the Prize on Achilles Venus to punish that Judge, made hims in Love with Eccho, and so ugly that his I iguie alone caus d him to be hared. Thus Schottus understood the Text of Photius But Mr de Meziriai (g) divides the Historia Venus's (g) Mezi-Anger between Pan and Achilles, the former became riac, Comin Love, and the last, the Uglish Man in the World with the Christian to know with It is in vain to confult the Original, to know when the Epifile ther the Translation of Andrew Schotten is better than of Brifeis I or if on the one fide it may be to Achilthat of Meziriai faid, that the Rules of an exact Grammar are for les, p Schotters, it may be faid on the other fide, that Greek Authors do not subject themselves to such Rules, and that it is no lare thing that divers Persons being concern d in one of their Persons, the Pronoun he, him, relates indifferently either to the remotest or to the nearest Person. I he Latinists are not so (1) Arach-Scrupulous in it. The French Grammar is of a most ne, Marawonderful Exactness in that Matter, for it requires syas, Thamper of the state o the same proper Name to be rather repeated Two or Three times in few Lines, than to leave the Reader's Mind in Supence It we consult Reason, enther for or against Mezeriae and Lather Schottus, we are a Proof shall hardly hind a fixed point. It may be that a that Re-Person that has lost his Cause sevenges himself only venges also on the Judge. Apollo was fatisfied with punishing semetimes (b) Midas, who had blam'd the Sentence of Superior and in Layour of Sealla and in province Company. rity pronoue d in I avour of spello, and in prejudice Competion Pan By this way Meziriai would lose his Cause tor But a Person revenges himself also sometimes both (k) There of his Judge, and or his Rival (1), and on that was a diftoot Father Andrew S bottus should have Translated front Traill, for according to him, Venus being displeas'd, detenfront
does no harm to him that obtains the Victory It is that, I
true also, that according to the other Interpreter hall freak
she does no great harm to the unjust Judge, she is of it in the
tatisfied with making him in Love with a Nymph, Arricle
who according to the I radition of the Ancients (1), Pan.

(f) Pho-

253 (b) Ovid Metam myris, the Daughters

vengenalfo

fuch other Allments, he fed him with (A) Lion's Marrow, or with that of some other wild

. had a Daughter by him When all is done it feems as Af Meneriae should have the worst of it, and if he was in the right, Photons or his Ptolomy would be to was in the right, Photous or his Protomy would be to blame, for not having declared that the same Venus who had made Pan in Love with Eccho, made him Unforcunate in his Love That Circumstance ought necessarily to have been noted, and it might have been done without offending every body's Opinion, for some have spoke of that Nymph's Rigours for the God Pan Of all the Works of the Pen, that of Abbreviating well is perhaps the most disticult, there must be more than a common discerning, to judge what are the Circumstances, the Suppression whereof makes an Abridgment obscure or not Justin is not the only Person that wanted that nice discerning I have made use of this Thought in some other part of this Work

iome other part of this work

(A) Fed him with Lion's Marrow or with that of fome other Beafts | Libanius (a) in Three Places, and Priscianus (b) in one place ipeak only of Lion's Marrow Gregory Nazianzen (c) adds the Marrow of Stags to it The Scholiast of Homer (d), that of Bears The Author of the great Etymologicum (e) speaks only of the Marrow of Stags Apollodon in (f) focales of that of will have and libary and adds the speaks of that of wild boars and Bears, and adds the Entrails of Lions to it S atim (g) idds the Fittails and Marrow of Lions both together, or, according to the Reiding of some old Manuscripts, the 1 ntrails of Lions, and the Muriow of She Wolves
Look hereunder n II Philoftratus (h) adds the Mariow of the I was of Hinds, and the Marrow of
Roe-bucks, to the Milk and Honey Intulian (i)
ipeaks only of the Mariow of wild Levils in general Enstathius (k) expicus himself in a more in-definite manner, teeing he speaks only of the Mairow of Beasts Suidas (1) says only Mariow

should not bave denied that Achilleswas feel with the Mar-(f) Lib 3 (g) Achil (b)InHer pag 705 B & m Icon 2 pag 781 (1)De pallio, See hercunder VIII (k) In II li pag (1) In X-(m) Reply to Coft u,

(a) Pro-

gymn p
70 D p
97 C p
129 A
(b)In præ-

exercit

Rhetor

(c) Orat 20 p 324 C

(d) In Iliad 1 16 (e) In A MANGUS

I.

Girac

As for what remains it is such a vulgar Tradition among the Ancients, that Chiron fed Achilles with the Mirrow of I ions, that it cannot be fufficiently admir d that such a learned Man as Mr de Girac was, should accuse Mr Costar m) of a gross Ignorance, for having made use of these Words You fed your set having made use of these Words You fed your Self from your Infancy with the Juice, Substance, and the Soul row of Lions of good Books, like Achilles with the Marrow of Lions Mr de Giracasks a Question upon this, which does Mr de Giracasks a Queition upon this, which does not become in exact Critick, feeing it alters the State of the Question, and makes Mr Costar lay more than he id say Where did he find, lays he, that Achilles fed himself only with Lions Marrow ! But what tollows is worse still Having alledged among divers other Reasons to support his Opinion, that according to Wheren h. Achilles may fed much things that according to Plutarch Achilles was fed with things that have no Blood, he idds, that he does not believe that any Author worthy of Creat writ that Achilles was Nurs d with the Marrow of Lions And neverthelets inmediately after he himself cites St Gregory Nazi-anz n, who Remarks that St Bajil had not like A hilles had a Centrur near him that prefented lim with Labulous Mairows of Lions and Stigs Which shews, continues Ma de Girac, that St Gregory took ut for a fign d and impossible thing. Be it to But he will be a Credible Witness tor ill that I or to be to in those things, it is neither necessary to be persuided of the lasts we Report, nor that they should really Lxist, nor even that they should be Possible, it suffices that we do not forge what we Advance. Now withself 7 p that we do not forge what we Advance Now with of Hol in He do's not key what he relates of the Contaur Chiran and of Aculler, without having read it I own, he does not believe it, but neither did he mvent it, and that is sufficient to make him worthy of Gredit Neither the Moral not the Physical Truth is to be enquired into upon this occasion, but only the I ruth of relating Mr de Girac, who will have it that the Mariow of Stagi was the only lood of Homer s H ro, at ording to the to muon Opin on of the An-cients, doubtlels found the A i hors that reported it worthy of Crede, although there is no Realon to think either that they believed it Life tively, or that the thing is True Doubtlets he priced St Giethat the thing is True gor, Nazanzin in the sime Rink, as to the Mairow of Stags. He cannot therefore except against him or orags the cannot therefore except against him as to that of Lions. And consequently he himself produces a Witness worthy of Credit, immediately ofter having said. That he did not believe there was any Achilles.

The not think it so much surprising that he cited by any of the constant of the cite of the constant of the cite of

every body's Hands, had put in the utmost Evidence The one is Mr de Meziriac, who provid by the Te-frimony of the Scholiast of Homer, on the 16th of the Iliad, by that of Libania in his Two Speeches, the one for, and the other against Achilles, and by that of Statius, in the 2d Book of the Ach llers, I hat that Hero was Nurs d with the Mariow of Lions The other is Barehius, who on this lasting of Statiu for the same Fich, cited, besides the I wo Texts of Libanius, these words of (n) Priscianus Deinde si- (n)InProquitur victus, ut in Achille, quod MFDULI Is IEO- gymn NUM paftus eft Those Witnesses are as viluable as Rheton-those whom Mr de Girac produces to justify that cases lieu-

they gave Achiller another I ood
It must not be dissembled, that Bartlins takes Stations's Testimony from us for the Marrow of I cons For instead of lubens, he pretends it must be read lupe, in the Passinge where Ach!! s speaks thus

Dicor or in teneris & ad'ouc creje ntibus and s Theff slus ut rigido sinior me mont iccep s, Non ullas ex more dapes habu ste, nee almi Ubiribus fatiaffi famem, [cd | piff 1 | onum Vificera, femi mimifque, v lupe trax ff medulias

What Mi de Girac makes Plicarch Li, discovers to us that he did not confult the Grick and as he alledges tome of the Remarks there that Vigenere made use of in his Notes on Philostratus, it night taich ill very well be that he had no o her bad Caude than to inflated there words of (p) Vig no. Plutuch first that (hiron nurs d Achilles from his Both, with t'ingst at had
no Blood (q) M rir at thewed many Years ago, that
Amiot had deceived it if there in it, and that inftend of
taying with Amiot, (r) But this Philinus, like a new
Achilles of Children, feeds his son in like manner a Achilles Isod, d was brought up from his Infance, with Food from which in 4 o f no Blood was drawn, to with the Isuate of the 544 Earth, it must be faid, But this new (hiron feeds that (1) (om-Boy quite contrary to Achilles (articeopus The Axidas) men on to wit, with M at without Blood \ \ \ \ \ lander might be ic- the to wit, with M at without Blood. Valander might be ic- the Epiffle cuted of the inme Error, for his I atin. I rinflation of Briders, bears, Nofrum autim quo pitto Achillim Chiron nui i- p. 49 ens ifte flatim a natalibus. Singuine Carentibus. There (1) Pluss a gip in that Paffage of Plutarch, but the trich, 4. World autime que ought not to be left intelligible. Rook of the content of the content which the District of the content of the co there in the Sense of contrary, which the Diction i- Irili Con ries commonly give it

What I have faid proving the Validity of St Gregory's Lestimons, thews that Mi di Giral cited I lian, IV Pliny and Aristotle unfectionably, to shew that I ions Propies of have no Mulow, or that it they have any, is for little as nothing. He might have cited Crien. Ho in the 11th Book of the use of Parts. Chap is and it does not teem that this 1 ist ought to be called in question, seeing the Moderns do not commonly take up the ancient Naturalists for i, though it the iame time they accuse them of divers. Mistakes on the Subject of Lions Confult Voly 1 in the 5 a 2000 Chapter of the 3d Book, de Oriente & progress Idola- (3) No 1 tria Iran aus & Bochan in the Books de Auen is lis 111 Ho Sacra Scriptura I ather Ha down in his Commentiny min con on the 37th (hapter of the Heventh Book of P' - tinuit ny, (s) &c. If we believed 10fth, we might pre- I exict tend that Athenaeus had found I sult with the stock on university. that I act But when Arbitaette (1) hunfelf is contout pig fulled, it appears that he five nothing concerning I or Mairow, and that he only speaks against the hud-attributes ness of the Lions Bones, which Austotle made so the second to the s

great, that he says, when they first against each the form other they produce Spaikles is out of a Stone of the interpretation of th among his other Remarks under the word I the contrary had not been vermed at last Bon us (u) speaks of Two Anatomics of Lions done it Copinhavin, the one Sixteen, and the other 1 40 10ph 1 8 Years before, and he affures that they shewed much c 11 Mariow, copiosam medallam, in the Bones of that (n) 1, 14 Animal, and even in most of the Bones, and he 21ca 11 quotes Severing, who Reports, That Tiber is Crista brought up a Lion, whole Bones were found hollow and full of Marrow, a those of other Beasts.

But although it should be certain, that Lions have no Mariow, Mr de Gnac should not have had it - Chimicacourse to that Reason, since it is not so that I acts than f proportional form the P 3 in Mithology are to be considered, especially when it is drived that no Au han per worthy of Credit speaks f em. The only Test Cope that mony of some ancient Authors when sufficient to gen, in the

mogene

()) , , / lu

Ш A Pallage of Plu-2 rf 1 1 1011. ch 1

be I on

new 1 out Mn Let Hot parles bo trik " 0-Peti Deipnopro Her-

171.1

The Etymologists have not neglected their Interests on the same sion: They

Beafts.

make one lose his Cause, although the Naturalists should inform us of the Impossibility of the

A Remark against Barthius Decisive Authors find them-Selves (ometimes trapp'd in

Thing
From whence it appears, That Barthius engages himself in a superfluous Resutation, when in commenting the Verses of Statius, that I have mention'd before, he cries out very seriously, It is a strange Fable, ingens fabula, since a Child that should take any such like thing, if it were only in Sucking, would die, there being nothing in Lions to the very Breath, but what is venement, especially for such an Age, in consequence of which he cites a Passage of Arifotle, containing that Lions have no Marrow All this is Labour loft, because the Ancients them-felves that had examin d Things a little, look'd upon all those Stories as witty Conceits Would upon all those Stories as witty Concerts Would not a Man be much at leisure if he should go a-bout to amuse himself to resute by Physicks what has been faid of the same Achiller's Heel, and of his burnt Lip? It is said that his Mother having plung'd him in the Waters of Siyx to make him plung a film in the waters of styx to make film invulnerable, could not procure that advantage to the Heel, because she held her Son by it Fulgentius in the 7th Chapter of the 3d Book, and the Scholiast of Horace on the 13th Ode of the 5th Book, note, that she held him by the Heel Those that say that he died of a Wound in the Heel, as Hyginus in the 107th Chapter, and Quintus Calaber at the 62d Verse of the 3d Book, agree in the main with the other two Servius on the 57th Verse of the 6th Book of the Enerd says in general that he was invulnerable, except parte que a matre entus est. Others have said, that to consume all that was mortal of her Son's Body, she laid him every Night under Live-coals, and that in the Day she anointed him with Ambrosia, and that but one of the Child's Lips was burnt, which happen'd, because he had lick'd that part

Many (a) Authors mention that Conduct of Thetis, and iay alio, that she had destroy'd by it six of her Children, when her Husband having surpriz'd her in it, was the cause that Achilles, who was the Seventh, escap d it Nevertheless Tzetzes (b) pleads the fallity of that Story, and lays, that he does not know from whence Ly cophron had that Lie, that Thetis got feven Children by Peleus is mother Lxample which may be added to that of Mr de Girac, to thew the danger to which a of Mr de Girac, to thew the danger to which a Perion exposes himself by too decilive a Confi-dence 101 Mr de Meziriac cites four very grave Interest good Reason to fay, when we hear speak either of some extraordinary Phrase, or of some unheard-of lact, that it is good to trap Wagerers, that is to fay, certain rash Learned Perions, that are al-wiys ready on such an occasion to lay Wagers that fuch a thing is not to be found in any Author, and they feldom fail to lote. But that which is most astonishing, is, that sometimes they deny the most easiest Things to be found. I shall give divers Examples of it in this Dictionary

I will not leave (c) Barthius, without observing that he pretends that the Reading Lupa, instead of Iubens, does Seatius much Honour, who by that meins is not in opposition with Arifotle, and observes the same distinctions as Apollodorus, seeing the latter said, that Chiron made his Achilles eat Entrails of Lions, and the Marrow of wild Boars and Bears But Barthus taking the An of Refutition upon himself again a little while after, rejects that Marrow of the She Wolf as a manifest Absurdity, and five that he knows that it a Child should take that kind of Food but once, he would die before the next Day Wherefore adds he, Gregory Nazianzen mends the thing better, by adding the Mariow of Stags to thir of Lions We do not fee how Barthius is agreed here with himfelf, faid in the foregoing Page, that the rejection of the Marrow of Lions was a fign of Judgment in Statius, and that the approach of Lions is very dangerous to Children

Let us also observe, That the Reason why Apollodorus and some others have rather spoke of the Intruits, than of the Mairow of Lions for the Lood of Adulus, items to come from their having heard, that those Beafts are almost without Marrow, for orherwise it was more proper to make him est that Mariow, than to feed him with other bood, conthe Marrow lidering the Character under which the Poets repre-

fented him It is not so much under the Ide Bravery, although they give him an eminent gree of it, as under that of an invincible and Homer proposes to himself the describe him by to in the Iliad, where accounts to the large of (d) of Horses, he takes this There by th Peleida stomachum cedere nejen, and begins thus, Murer deede Sed Mannaden

(d)Horat Od 6 lib z

Iram cane Des Pelida Achillis it is certain that in order to find out the cause that Character by Fictions proper to Poetry, and imprinted with the Wonders of those ancient Ages, the Marrow of Lions was a thing better contrived than any other Nourishment For the most Juicy, and also, as is pretended, the specifick and seminal Parts of the Beast are in the Marrow (e) Homer infinuates to us by the Example of little Afranax, that it was the bit of an indulg d, or spoil'd Child, and Jesters tell the Mothers sometimes that it is the bit of the Son-in-Law of the Family Besides, there is no Beast in angry as the Lion, and it supposed that it was from him that Prometheus both row'd the Principle which subjected the first Me to Anger

1 ertur (f) Prometheus addere principi Limo coactus particulam undique Defectam, & infant leonis

Vim stomache apposusse nostro

Not but that the thing would have done as well
by giving Achilles a Lioness for his Nurie (g) Virgil follow d that Idea in some adorn'd reproaches of Ciuelty

Duris genuit te cautibus horrens Caucasus, Hyrcanaque admorant ubera Tigres
And the Bragadochio in the Comedy of the Visionaries is not far from it in this Rhodomontade Le Dieu Mars m'engendra d'une fiere Amazone

Et je sucar le lait d'une affreuse lionne By this Key may be understood, why some chose to pieter the Marrow of Stags before any other for Achilles Because they were struck with the Tra- (f) Horac dition that gave him great swittness in Running, Od 16 and which inclind Homer to Honour him continue. ally either with the Elogy of moday was, iwist-tooted, or with some other Epithet of the same Signification, ποδυκής, ποδύρκης, πόδας τα χυς, ποσί id 1 παχεσση, πρωτισίση, &c At present we use that See Ma-Word to commend the merit of a Basque Footman, crob Sabut anciently (b) it was an heroick Quality And turn 1 therefore Homer is only at most to be blam'd for VII having made a Botch of it too often repeated Ιt was therefore thought necessary to feigh, that a Why they Hero of an extraordinary swiftness was fed with feigh's the the Marrow of Stags, and the Ancients were so Marrow of fond of that Notion, that they did not take notice a Stag that the Mairow of fuch a timorous Beaft, was Swiftnefiof otherwise very improper for that Thunderbolt of Foor was War, and for that Lion's Heart Annia physical formerly an Summer Achillem frangent muros animo (1) heroick leonino, who shewing the utmost diddin for the Quality General of the Aims, faid to him among other (n) See the Abuses,

Va fac a vin, yeux de c'ien, cævi de ceif swiftnese So Vigenere (k) tianslates this Verse of the ist that Virgil Book of the Iliad, OsroCates, xu de outlat exalt, xpadiny d' shapcio

I do not think that if the Mitter was decided by joung the Majority of Voices, it would be judg'd that mazor.

Achilles was fed with the Mariow of Stags, nor call that Mr de Girac could find the Confirmation of mills and what he faid too lightly, that that Marrow was the only Good of Homer's Hero, according to the common Father La Opinion of the Ancients But if this should be true, Cerda an old (1) French Translator of the Treatile de Pall o would not be excusable, having restrained (r) Homer to that Marrow what Tertull an in said of that of Il Wild Beasts in general Transplant have not that (F) Right Ille ferarum medultis educates (under no-nere ubi minis (m) confilium, quandoquidem labits vacuerat ab supra mornim gustu) He who had been sed with the Marvow of Sags, (from whence he lad its Name, for as Faults of much as it had never juck'd a Breast with his Lips) some of Sec Totodorus (n) Marcilius stumbled also on those Tertuille

(1) Edmund Richer, who published his Version in 8vo (m) Salmatius approve thise that (n Not Crit in Tertull de Pall p 77 Paris 1

(e) 'Asud vak, 85 mir mir er on yé VALOR OTHER OLWY MOVE SHUDI Aftyanax. qui prius quidem sui super genus pa-tus, medullam folim co. medebut ovium pingelim edipem Homer

And turn 15

Aneid 7. mille and upm that Leida

ords, an's Inter preters

Con thum

.) Burth comment in lib 2 Achill , **v**61 3 D 1753

(a) Apol-lodorus,

1 3 Schol

Homeri Il # v 36 Scholinst

Aristoph

p 184 A

(b) See the

Commen-

Maziriac

p 248

VI The Anuents ought to bave fugn'd, that Achilles In a upon

of 1.005

(a) Lucreu made their Profit of that Tradition, for they pretend that the Name of (B) Actives came from thence. He was not contented to inure his Body to the most labourous Like () (1) 1, 4 (b) In his (b) In his ercifes, but he also adorn'd his Soul with divers fine Sciences But if we believe Hemo, it is Poementhe, ercifes, but he also adorn'd his Soul with divers fine Sciences But if we believe Hemo, it is Poementhe erciles, but he also adorn a his Soul with divers nne Sciences But it we believe riemo, it is recommended to Phenix, (C) and not to Chinon, that the Quality of Achilles s Preceptor, and Nursing Father isto. Alcand W. dding of to Phenix, (C) and not to Chinon, that the Quality of Achilles s Preceptor, and Nursing Father isto. The tisand be given The Disquiets of Therm did not permither to leave her Son in Chinon's Cave to long to the father than the property of the willish se thought

Words, having pretended that Tertullian hints at Words, having pretended that Tertullian hints at the Etymology fine chile, drew 2008, which is visibly false, as Salmasius observes I might have remark denother Mistake of the same Author Here it is "Fie first that Achilles, according to believe Longue, cited by Cassioderies, had his Nume from the Word 2010, as it he had been one of those Persons that are call'd Chilenes, or Labones, that is, who had great or thick Lips Lucetius viesthe Word (a) Labinsius, and observes that a Lover, who would (a) Labiofus, and observes that a Lover, who would excuse the Imperfections of his Mistiels, lays, labiofa, EIAMμα, Great Lipe are large and spaceous Fields of Kisses.

But it is talse that Achilles had his Name from καλυ, a Lip, upon such an account, he was rither so call d because he was main'd in that Part, altho Salmassur denies it, notwithstanding a formal Passage of Photius, which I have already mention d, notwithstanding what (b) Agamistor, in old Poet cited by Tzeszes, positively siys of it. Here are Salmassus Words, (c) Si chilones dich a mienis & improbis labris, Achilles dichus surest and an incidentation of the salmassus and Achilles dictus fuerit quali a rev gertem, non quod fine labris fuerit, sed quod labiorum m nisterio non usus sucrit I do not deny but that Apollodorus itys, that the Son of thetis, whose first Name was Liggron, was call d Achilles by Chiron, because he had never apply d his Lips to the Breast (d) On the xero masses we object, qued mammus labor minimal immussification (B) That it e Name of Achilles can from thence I

to have preceeded that of Hefied on the Jame Sub-

geet Nei-

fius nor Lorenzo Crasso Say

any thing of that Post

(c)Salmat

in Tract de Pall p

281 edit 1656

(d Apol-

lodor 1,

P m 2,5

dition was made of it at Utrecht

12 1690 ambich is

added tie

Iransation

in Latin and in Dutch

The Latin

Translation

ised alrea-

dy appear'd by st felf The Eng-lish pub-lish d st in

their Lan-

guageinibe Year 1671

(f) Poet Hist Book

II cas p 158 edit of

1681 wch

ss the 4th

(e) Among others, in the Histor cal Dictionary

of Juigne

the Post

phoron

1 9 C 12

trobute to

Sr Gre-

gory that

which is

ment on the Apiftle of Briteis, p

have spoke of the Ltymologies of thit Name in the Remaik B of the foregoing Atticle, but I must speak particularly of that in agitation here—It goes always with the Tradition which five, that Actilion was fed with nothing but the I lesh and Murow of Beasts. The coherence of those two Things is grounded on the Greek Word Mass, properly ing-nifying the Nutriment that the Luth supplies in with But some Authors have a pretry pleasant Opinion upon this Here it is according to the Proper Terms of Father Gautruche, in his Poetical History I rather chuse that Work than mother, becaule it has been printed (e) feveral times, and in divers Languages, and it passes for being fit for every Body Now no I aults are more carefully to every Body Now no I aults are more carefully to be observed than those that may seduce many Perfons (f) I ather Gautruche lays, lustead of Milk and other Common Food, Chiron nurs d him only with he Marrow of Lions, or of Wild Bears, to produce the Courage and the Stringth of those Beasts in his Person I round the Courage and the Stringth of those Beasts in his Person I round the Course of thence it happen'd, according to the Opinion of Jone, that being thus fed without any Meat, be was sail d Achilles, that is to say, without Chyle Although the list Period of this Passage does not appear in the last Lditions, yet I shall remark i That it is in Livoi to say that a Person is sed without any Meat, when he is only fed with the Marrow of Berils, for the Mirrow is unquestionably comprehended under the Word Meat, and is none of the Aliments that are permitted in Lent 2 That it is file that Marow is not converted into Chyle, and that those that should be only fed with Marrow, should be with out Chyle These Remarks will not seem supersu-248 mbere ous to those that shall consider, that this Doctrine of Luphorion Father Gautruche is in 1 great many Copies of his Works, and in other (g) Writers, and that in the Edition where the Faults are suppress d, it is not 15 wrong named Lu-(1) Mythol

faid why they were taken away

The Lrior came from the I erm 2005, (that Euphorion made use of in some Verses cited by the Author of the great Etymologicum, and by Eustathius,) being taken so that soft and whitish Substance into which the Stomach converts the Aliments, and that which the Stomach converts the Aliments, and that Physicians call (hyle, of the Greek Word poor Whereas by poor ought to be understood, as Mr de (b) Meaning did after Enflating, the nouriffment we take from things that are sown in the Farth Natalus (i) Gomes has all translated Employeen, too he makes him fay that Achilles had tasted no Milk pregence and Fungerus fortifying (k) themselves fallly with the Authority of St Gregory Nazianzen, have not been more lucky Fungerus concludes that Anot been more lucky Fungerus concludes that Achilles was nurs d fine cibo, because they give him
nothing to eat but the Mariow of Stags. The
other will have it (1' that 20' è, signifies juice, and
that Adilles was nurs'd writiont Juice, because he was that Ali ides Was nurs'd without Idice, because he was the Orania art fed with a sual Meats for Men, but with the Raw ont of that if the fed with a sual Feater Alunno adopts half of Father, is last Lerror Tu nutrito, says he (m', nel monte Pelio printed "Chirone Centauro, ne mai in quel templo mangio oilo with his with a (l) Com on Philostr of the Nursure of Achilleo, p 5.43 (m) in hand theirs del mondo, which is a Dictionary on Boccacio, Uante, Petraich, Sec. printed at Venice in 1588 in Folio

cotto, perche fi nomenato Aclille, perche a in Gre o f - c Thun mifica f next, & ch los CIBOCOLIO Sone us 7 P taking the Word Makes plants to Nourishmert, dur ground the I tymology of Acris 5 (n) on this that 1991 is his Preceptor Chron itter a certain time would next there give him may more Mariew of Wild Bersts, (e) the nor my other thing whattoever to est fo that he was obliged to live on what he tool by hunting. But was this to live withour Nourishment Perhips on

Laplication is worle than the forego in the interpolation is worle than the forego in the interpolation of the int Art, Munck and Morality we put under the direction of Phony, who learn d him both to the kind to live well, as he boulds of it himself. He proves this as to Mufick and Morality by these Verte of Owid, in the 1st Book de no non me Phythride puerom of area per me 'm' m'

Atque animes molli contude ais Het ein down withour alreing inveling either in theOrthography, or in the Ci', first est, that ought to be changed into Cit', is peter. I very Body may see that there is not a World of the Study of Morthly in those Visles. His Proof is to Plus are these Worlds of Home.

וצו בע (p) ע שן ווצר לולטד ע ומגוג דע דע אוור בא ווור בא נשבעור אנים בעוד באוור ביינו בא התיוא אוויר אוור בא הערבעור Properties me might att does might omn a live Pro-Properties me might att does might omn a live Pro-Levonumque or its is if m, astorque court thins I com-But provided we read with reflection the Book of the bet Soit-

Hiar, from whence that Authority is borrow d, nu H it will appear that Decimator is inifial en. The Lx-mar Red pressions of Phenix testity that he was the first Pie- of a Col ceptor of Achilles You would not eat my Thing, / represented he to that Hero, unless I tool you on my Knees, and cut your Pieces I he Wine that / you vomited on my Bolom in your troublelome Infancy, did often fully my Clothes

--- (q) 'Lπε εκ εθελειγες σ'υ αλλη

Ουτ ες σαιτ ιεναι ετ' ει μερι οισ το παθζ

Πει: γ' οτε δη σ' ετ' ειωισυ ε γω γ ένασσι χιθισας,
"Ο με τ ασαιμι που το μωι, χιο επιχωι,
Πιολλαιι μοι νιτεί ευσις όπι επίθεσσι χι πο α

Οινα επιζουζου ε νηπειω αλ χια. Oivn, Smchucas e viimen an yei n - - - Non chim volebas cum also Neque ad convivium ire, neque in dibus e lum fi mere

Ante quam te meis ego "en ihus impolitum Opsonio satiavi secato-antea, & vi ium admovens, Sape mili rivifti al pectora veftem

Vino, ejectain in infantia difficili

Vino, ejectain in infantia difficili

frange Difcourie, that it might easily have been thought that it was not such as I to influe it. See the 11th Paragi iph hereunder. But however it be, 116, 116, 117 the Paragi iph hereunder. But however it be, 116, 117 the Paragi iph hereunder. ty of Homer, with respect to Phenre, we must reasonnee what others report concerning Choon, of the Atlanta t least we must not give Chron the first Lduce and lets that a least we must not give the state of Achilles, and lets that a least we must not give the first Lduce and lets that a least we must not give the first Lduce and lets that a least we must not give the first Lduce and lets that a least we must not give the first Lduce and lets that a least we must not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first Lduce and lets that a least not give the first lates and lets that a least not give the first lates are given by the first lates and lets that a least not give the first lates are given by the first lates and lets that a least not give the first lates are given by the this shews that if we will make use of the Authorition of Aebilles, and less still make it continue until he had taught his Scholar the Military Art, Mulick and Morality When a Perion is in a flate to le un those things, he eats no longer on his Loster I a ther's Lap, nor vomits his Wine on his Clothes Add to this that those that make Achilles to be brought up by Chiron, say that he was taken iway from noder his December to be four in a Mulicipal from under his Discipline, to be sent in a Muden's Gaiment to the Court of King I yeomeder, where his Disguise soon facilitated to him the occasions to see the King's Daughter very near, as appen'd by the Chi'd she brought into the World Now it is not likely that they give him a Preceptor often he was a Father, and confequently there is no time wherein to place the lunctions of Poems ittel those of Chiron The laults of Decimaior we to be found in Chiron The laults of Decimator are to be found in the Thejaurus Scholastice erudit ones of the last Edition, although that Work was often corrected by Learned (r) Humansts () Dimplicar fair also, that Achilles having been infructed by Chiron in his Intancy, was educated by Plans when he was grown taller. Observe that I do not intend to deny that after Achilles was lather, Plans was ordered to teach him (t) how to behave himself in the Trade of Arms, and in the Councils of War. But I do not call that to have given him a Pre-But I do not call that to have given him a Preceptor

H 2 I cin- 1686,

for that of 1691 (t) Iliad 1 9 P 440 (c) Paralep ad Ro' num lib

I hud Thefur 1 L 1-(p) 11 mei II nd I 9 (4) Id il 4d (1) (1) fuft in I het iumar Rule of a Col tord, and les Bool in th Tia 1571 4 olasin emplos a ,6 2 cars 111 11/2 the 1 itin 1027 Horl n r reprosted 111 16.5 nith ti ıft. 212/ 1111 Pronto Postir 4 Last ant 11 110 1) S AL Wittemcorrecti

and aug

that Diff

onary or

Chuftopher (c)

lirius ..

agan, to

1 16 0

()

, Id

Latte

but in the Latin Translation of the Comentaries

of Nicetas Serronius Hieraclea, in the 11th Century, on

p m 235

Achil 1 r

a Apollo- as the could have defir'd, the stook him from thence when he was but Nit and hidhim among Maids, difguis'd like a Maid, in the Court of Lycomedes, King the Island of Serros, as soon as she heard of the Preparations that were making against the Trojans. The Reason of her Conduct is this, She knew on the one side that if her Son went to Troy, he would never return from thence, and on the other fide that Calchas had fortold that the City of Troy should never be taken without Achilles. The Device of Thetis stood her in no stead, the Diviner Calchas discover'd to the Greeks & where Achilles was, whom they had fought for in divers places without finding him Upon this Ellel

I cannot tell whether Malherbe ever took notice of this, but it is certain that he express'd himself like a Min that hid well observed that Achilles had but one Preceptor See how he speaks of that Warrior in the IVth Book of his Poems, p. 106,

De quelque adresse qu'au giron, Ou de Phenix, ou de Chiron,

Il est fait fon aprentifage
We must give him only Phenix, if we will refer
it to Homer, who makes no mention of the Pieceptosship of Chiron, and we must only give him Chiron, it we refer it to the Crowd of Authors Yet Mr Menage faid in his Notes on that Place of Milherbe, that Chiron was the first Governor of Achilles, and Phenix the second I do not sely on the Authority of Izetzes, who by in Allegorical Explication of what he had read in some Authors, that Phenix blinded by his own I other, was brought to Chiron, who gave him his Sight again, pietends that the meining of this is, that Chiron give Young Abilles to him, for believes that there is nothing more cold, not more forced than that Thought, you must know that I erzes does in no wife prove the Iact By his pretended Allegories he goes about to reconcile 110-mer with Lycophron, But how will he reconcile 110mer, who says, that Achiller yet a little Child was under the Conduct of Plenix I say, How will he reconcile that with those that make Achilles to be educated by Chiron from (a) lix Years of Age, to ripe Age, until he had not only learn'd to fit altride on the back of his (b) Preceptor, but also till he had harden d himfelf to (e) the most violent I xerciies, without reckoning to many other Things that Chiron taught him, as the Military Art, Musick, Morality, (1s Disimator told us just now) and Physick, but particularly Botinicks and Jurispiudence, as an Ancient Author call d (1) Staphylus, and divers others inform us (1) Statius in the 2" Bool of the Achilleir, Claudian in his Work on the 3d Confulfing of Honorius, Sidonius Apollinaris in his 9th Poem specify what Achilles learned of Chiron Note that on the Pieterned Testimony of Homer, they give to Clien in the Commentaries on the I inblems of Alcities whit belongs only to Phint more frequent among Authors than those quid pro

I faid that Homer has not if oke of Chiron's Piecep-You will isk me then, whit mean thele Words of Eurypylus to Patroclus in the Lleventh Book of the lieas Die e) my Wounds with comfortable Medicines, which it s faid you learn d of Achilfortable Medicines, which it's faid you kind of Achilles, who was infinited by Chiron, the most just of the Corrains. I inswer, I hat they do not lignify that Chiron was the Pieceptor of sebilt, but only that he taught him Physick. Livery one sees the difference of those two Things. Moneon in his Travels in meas in hundred Persons that taught him Receipts and Secrets for Cures, yet those People had not been his Pedigogues, not had educated him in his Youth. Professors in Physick that teach their Au-Youth Profession in Physick that teach their Auditors in hundred good Remedies in publick, or some very the Receipts to distinguished Friends in particular, he they therefore what we call a Young Man's Preceptor of Governor And without leaving this Passing of Horner, do we not see Ashilles reach Patrollus Remedies, although he was not his Preceiptor. To enter then into Homer's I hought was Preceptor To enter then into H mer's I hought, we must fry that Achiller was educated by Phenix from three or four Years of Age, until the Age wherein he might learn to speak well, and perform fine Actions, but yet that in that Interval of I me, or afterwards he heard Chiron's Letions. It is thus that a Scholicht took Homer's I hought. For he observes that Apollon us, who feight that Chiron went to the Sea side to wish the Argonaute a good Voyage, and that his Write went along with him, holding Achiles in her Arms, and shewing him to Peleus, follow'd the Poets that ways for the terms and supposed with the Poets that came after Homer, and supposed with them that Course noised the little Ashiller, a Thing never mention d by Homer (f) Hishiller Amona-rib the het? Ounger wintars and Xeepav Argan to Argan Argan argania Oung Bush to it to Xeepav Argan Argania Oung Bush to it to Xeepav Argania

Apollomus was very excufable, feeing in low d the Crowd, For who has not spoke theren, as of him that had educated Achilles Is St (g) whit Orpheus, what (h) Pindarus, what (i) Euripides, and what fo many other Poets (k) have fung? (1) Xeand what so many other Poets (k) have sung? (l) Xenophon, (m) Plato, (n) Apollodorus, (o) Pliny, (p) Plutarch, (q: Pausanias, (r) Cleriens Alexandrinus, (s)
and of the
Philostratus, (t) Libanius, (u) St Gregory Nazianzen,
and divers other (x) lets Anciens have they not
said the same Thing? But on the fide, those
(y) that have mention'd the Pausanius of Phenix
are in no less number. It may be such gon v
are in no less number it may be such gon v
are in no less number. It may be such gon v
are in no less number. It may be such gon v
are in no less number. It may be such gon v
are in no less number. It may be such gon v
are in no less number. It may be such gon v
are not such gon v
are fide, those
gon v
are fide, th Authors had not eximin'd the Thing narrowly enough, or that they had no regard to the Incompati-bility that results from the Circumstances of the Preceptorship of Phenix, and from the Circumstances of the Pieceptorship of Chiron

I had therefore Reason to deny in my Project, that
Statius ipeaking of Phenix and of Chron as of two (k) Senec
Preceptors of Achilles, could bring my assifunct to Decimator, for besides that Statius does not say whether they exercised that Employ
both together, or after each other, or which of the
Stat Silv two was the nist, he cannot be reconcil d with Ho mir, who in case of concurrence ought to carry it Consider these two Passages well

Non (z) tibi certaffet juvenilia fingeri cordi Neftor, & indomiti Phænix moderator alumni, Quique tul as acres lituojque and re vol ntem Maciden, also frangebat carmine (huon This is the first, and here is the other Tenero (a) fie blandus Achilli

Semifer Amenium vincelat Pel aChiron Noc lenior Peleus natum comitatus in arma

Nee fenior Peleus natum comitatus in arma
1101010, fed caro Phanix herebat alumno
(b) Xinophon and (c) Lucian, who give those Two
Claudian
Preceptors to Achilles, the exposid to the fame Bartery is Statius, and besides they differ from ful Homor, whom Decomator alledges? Note, that ithough statius (d) says that Phanix accompanied Achilles we Troy, it does not follow (l) De vestiom thence that he makes him Chiron's Successor, nat p for he tays clearly enough that Phenix had been with Achilles before that Voyage, he calls the latter (e) Alumnus of Phenix As for Treezes, who tells us in his Commentary on Licephron, that Pelius having brought Phenix to Chiron's Cave where Achilles was educated, faid to him, Hores thy Son, tutor him as a good Father ought to educate his Son, he proves nothing de Repubngainst me, and he is not two unable to those that to possible would have recourse to the distinction of Go. B vernor and Pieceptor, which is so clear in Plutarch is to the Son of Philip, King of Macedonia See the Article Lysimachus I do not think that Po-See the Article I ysimachus ets will shew it us at the same time in those remote Ages, and when all is done, it does not appear that Peleus committed the Coa ljutorship of Chiron to Phenia And it Izetzes expressing himself very ill meant 10, he deserves no credit. He is too lite an Author to deserve to be follow'd in regard of a Fact that can neither be reconcil d with Homer, nor with the Ancient Authors that attributed the Education of Little Achilles to Chiron Let de Music

(9) In Lacon p 197 (r) Stromit 1 1 p 306 B (s) In Her p 682 A & 705 A (t) Progymn p 71 A p 97 C p 129 A p 142 C p 14, A & Declamat 4 p 259 D (n) Ont 20 p 324 (s) Euft in Homes, p 11 & & 840 Scholiast Homer n II 1 s & & 1 16 v 14 & (y) Here are the Names of the Ch ef Scholiast Homer II 9 v & 448 Dictys, 1 2 Xcnoplon, Conv p 897 A Plato 2 de Republit 2 p 390 E Cicero 3 de Orat n 15 Strabo 1 9 p 297 Quintil 1 2 c 3 Statius ubi insi a Plaut t 2 p 4 26, & 72 Lucian Dial Mort Philostr Lemn p 136 Libanius, Progym p 99 (2) Stat 1 5 Silva 3 v 191 (a) Id 1 2 Silva 1 p 99 (2) Stat 1 5 Silva 3 V 191 (a) Id 1 2
V 88 (b) In conviv (c) I 1 Dial Actil Soil
(d) Uli supra & 1 3 Silva 2 V 96 (c)

Canterus understand by the Worst respices (G), with
made use of se denote Phenix, to the latter had been Silva 1 ius and ophron s's F⊶ fter-Fai es

(a)Pindar Nem od ,

(6) 15 מו דנו ווד עם xy didxr-1701 () hayon See-Fodem utens & pullo & praceptore Greg Nazianz Orat 10

(1) Statius, 1 2 Achil

(d) H. W cited ly Natal Comes, 1 9 mthe Com mentaries ou Alei tus : Lm-Lini

IX Examinaion of a Passage where Homer /peaks of Chiron

() kni d ##ac adjusted माजवार भक्तिमा नव CE COPUTY करमां त्रा में जि 9 = 3) + a / . 904, () क्वार्वा देंव की-Maioral & h /7 augwi Iliad 11 1 829

(f) Schol **Apollon** ın'l ı V 558

Au hors tlat spoke of the Preceptorship of Chiron, of Phenix

(b) Nem

v 89 A chil L

254 8407 Autonius Protrept

nat p 973 A &

(/) De ve-

(m) Hipp T 1 P 371 C 3 371 c 3 de Repub

(n) Lib 3

L 5

(p) Sym

pol 1

660

deputed to the Court of Lycomedes, (D) discover'd Achillet easily, and ses having way without trouble, although he was so well the ov'd by the Princess King's Daughter, that she let him get her (E) with Child From brought Deskamen, til thence came Neopolemus, or Pyrrbus, as shall be said in its place. Achilles fought a great many fine Combats during the Siege of Troy, and before they encamped before a Horn City. The great Quarrel that arose between Agamemnon and him about their Il 1 (for a Agamemnon having return'd Chryseis, who was his, took Briseis away, Admiles) oblig'd the latter to keep in his Tent, without troubling himthe War, and nothing was able to make him change his Resolution of his Dear Friend Patroclus; to whom he had lent his Armour, 8 of deprived him, as well as of his Life Vulcan, at the Request of The- 8 lb 1 16 new Armour at that time for (F) Achilles The Death of Patroclus was(G) 2 lb 1 18 fell Off which ts, mad foon

XI Homer about the Descourse of Phonix

(a) In the tacle of fall

(b) Horat de art Poet v

(c) Apud tam 1 13

Tex-Con-Mytha 16c i Vigenere on Philo-Or, in the Achimary rillment Pomey,

(e) In Cıcero de amicit. C 10

Mythico,

(f) De exevelo ev Barthine cites thuse Words in the 1579, and in the 1685 Paes of the ome of

and Wertheles he Says in the 1584 page, that Apollogorus Achilles s Age

(g) Stat Achill v 2,4

Let us end this too long Remark with a Stroke that will seem very bold. I cannot help it. I dare say that we need only read the Discourie of Phenix in the 9th Book that Poem. For are those per at present the Majesty of the Epick Poem. And Horizo, who by the Report of Mr. (a) Month Least the says of the 1st Rook that he reri boasts in the 6th Satyr of the 1st Book, that he had learn'd the Iliad by heart, had doubtless forgot that Speech full of a Thousand Impertmenties, when he gave the Author of the Iliad this Elogy, that he runs always to his Aim, that he runs quick to his Conclusion Semper ad eventum fellinat quick to his Conclution Semper ad eventum festinat (b) If it was so, would be imuse a Deputy of the Greek Army that had a very important and pressing Commission, I tay, would be amuse him with Nuries Stories, and with the recital of his old Adventures

(D) Discover'd Achilles easily Mr Moreri pretends with little exactnoss that Ulysses discover'd him, having caus'd a Merchant to present him with Jewels and Aims, for if we hold to what Ulysses himself iays of it (c), in his Speech to the Generals of the Army, it was he that not only presented those few is and those Arms to Achilles, but also to all the young Damzels of the Court If we leave it to Hyginus, and to young Philostratus, it is Ulysses again that presented tem, being one of the Ambassadors of the Greeks ient to Lycomedes to ask Achilles of him If we leave it to Statius, it may be faid indeed that it was not Ulyffer himielt, the Chief of the Greek Embassy, that prefented the Jewels, but not that he caused it to be done by a Merchant Some (d) Moderns fay that he did it himself in the Disguise of a Merchant not maintain that this is fory'd, but it is very certain that they did not take it out of a good Source angius (e) pietends that Lycomedes did what he could by his Tears, and by his Prayers, to hinder Achilles from following Ulyss, and accuses Cicero for having taken the Son for the Fathers in their Words New enim Trojam Neopresides appear pointset, si I ycomedem apud quem erat education this cum lacrymis iter sum improduentem auditre volussite. I angues is mistier suum impedientem audire voluisse I angius is mi-fisken, and not Cicero See the Remark A of the

Article Pyrrhus, the Son of Achilles

(E) She let him get her with Child] Achilles
was so young at that time, that there are but few Lximples of such a forward generative Faculty as his Yet good Instructions had been more early still, and free from the Disorder whereof Montagne complain'd in the 25th Chapter of the Ist Book of his Essays. He says, They teach us to live when Life is past An hundred Scholars have got the Pox, before having attain'd to Aristotle's Lessons of Temperance. But it I had a mind to moralize on the Power of the story of the power of the story of t etical History, I should say to Montagne, that this Adventure of the Son of Peleus is an Advertisement, that though Education be never so early, it will link

under the weight of Nature

I shall say by the way, that the I ictions of the Ancients would be more tolerable than they are, if they had not given themselves the trouble to contradict each other so much, but it seems they look'd on then I abulous History as a Country wherein every body did what a pleased, without depending on others Apollous fays, That Achilles was (f) but nine Yerts when he was brought into the Isle of Seyres that they ipoke already of the I xpedition of The According to Statius, the Preparations of the Greeks had already continued a Year, when Ulysses was ient to the Island of Seyres to fetch Achilles thom thence When Ulysses came there, Achilles was already (g) I ather Judge whether Nachiller was already (g) I ather Judge whether Na-re had been flow to grant him Viril Stiength, and deterr'd long to exercise it on young Deidamia
durst not keep to the Calculation of Apello-

dorns, for he gives Achilles at least (b) Twive Years before the taking him out of Chiron's Cave I cin-not tell how Barthius (1) could find that according not tell how Barthius (1) could find that according to the Calculation of Statius, the Son of Achilles (1) Ibid must be above a Year old at the Time of Ulysses 5 Embassy, for alrhough that young Hero should have enjoy'd the Fair one the very first Day, his Soncould have been but Three Months old at the Arrival of the Lysses Some have faid (k) that he repeated the 100s to his Missiries after her first Lysing-in, and 100s to his Missiries after her first Lysing-in his head and 100s to his Missiries after h that he had another Son by her But leeing he was born (1) before the Voyage of the Argonauta, between which and the Expedition of Troy the Chronologers (m) put at least 30 Years, judge whether the Ancient Poets did concert their Calculations u ell

(F) Vulcan made at that time a New Ai-No body ought to find trult that Charles Seephens and Lloyd, Hofman, Morers, &c speed of the Impenetrable Armour that these caus'd I ulcan to make for her Son for the I xpedition of 1.09 For although she had already made the Body invulnerable by plunging it in the River Siyx, we know that few Precautions feem superfluous to Motherly Tendernes Malherbe design d to de note those I wo Precautions of Thetus, when he (n) ind

Bien que sa mere cut : ses armes, v 256 Ajoure la force des charmes Butyet he did not denote them, because his Expressi. (m) See Butyet he did not denote them, because his Expression does rather make one think that I lets give her calvisus on an Enchanted Armour, than that belides ad ann her having charm'd the Body, the Armour she give him was proof also Mr Menage, (o) who justly censures the Equivocation of the Expression, acknowledges moreover, that I lets made use of that double Expedient, which in the main does not clash against likelihood Moreover it is not for an Author of a Dictionary to suppress a Thing under pretence that it was done needlesty. It suffices him that it is found in Books, and he may fortify us in time of need by his wise Resections. Now it is certain that an Ancient Author call'd Philarchus, or Phylarchus had left in Writing, That Thetis seeing that she could not hinder Achilles from going to the Siege of Iroy, supplicated Vulcan to make (p) an Ar-Siege of Iroy, supplicated Vulcan to make (p) an Armour for him, proof against all Human Force Valcan having made that Armour, declar'd that he would not deliver it, until he had obtain'd of Thetis the most precious Thing she could grant him She defended her self from it, offering to testify her Acknowledgment by all other kind of Services But seeing he would none but Peisonal Service, she promis'd to pay him in her Person, provided the Ai-mour fitted Achilles, which was to be tried upon her self, who was of her Son's Stature Vulcan satisfied with the Bargain, gave Thetis the Armoui, who put it on, and run away with it, that poor Cripple not being able to overtake her, threw his mmer at her, and hurt her on the Heel

Hammer at her, and hurt her on the Heel phr p y
It might then be faid in general, that Thetu caus'd an impenetrable Armour to be made for
her Son's first Campaign But since Homer is the
chief Source from whence they ought to draw tor
this Article, it ought not to have been forgot that
and N this Article, it ought not to have been forgot that after the Death of Patroclus, from whom Hefter had taken Achiller's Armour, Theter obtain'd another from It is one of the finest Episods of the Iliad, and it ferv'd Virgil for one of the best Parts of the Encid It deserv'd therefore to be touch d upon Observe that according to (q) Servius, the Armour that Patroclus bore when he was kill'd, was made at

Peles by Vulcan

(G) The Death of Patroclus was soon after reveng'd a Morer, had Region to say, That Achilles soon took up the Armour again that the loss of Brises had made in effect, seeing the Iliad compressions. him lay down In effect, seeing the Ilind compre- neid 1 1.

1736

Luftachius in Il 11 &Ptol apudl'hot

lon Argon 1 r v 558 Valer I laccus Arg 1 r

mage's Observ on Malherbe, P 372

(p) Apud Natal Comitem Mythol Tretzes 12 Lvco ss in the Scholiast of Pindarus, in Nem

(q) Servi us in Æhends v 843

& Virgil Æn i Ovidius Metamor

e Dictys Dares

Phrygius,

Hyginus,

C 110 Servius in Æn 6

V 57 (a)Mr Mc-

nige, Observat

on Mal-

herbe, p 441 be-lieves that

it compre-

hends much less (b) Mal-

herbe, Po-em 1 5

p 11, (c) Me-

nage ubi

(d)Homer Iliad I i v 361 (e) Horat

Sat 10 1 1 (f) Æn I r v 483 (g) Il 23

V 13 & 24 V 16

(b)In Aia

V 145 (1) In An-

drom v 108, ,99 (k) Me-

tam 1 12

1 2 Lleg

v 333 (1) Troad

aét 3 v 413 A-

gam act

3 V 447 (m)Achil

(0) De republ 13 t p 391 B (p) Tul-cul I

2 V 6 (n) Lib

(q) Cap ioo (Alin Hei

p 697 (4) Pro-

ym p

(r) In i cl

(u) P 75 (w) In Il

ftor Lat

Amor

ın Ibin

a Homer foon after reveng'd; Athilles fought a with Helder, and having kill'd him faften'd him to his Chariot, and dragg'd him round the (H) Walls of Troy Priamus whent in Perfon to defire the Body of him, and obtain'd it for a great Ransom. There are divers tus Calab Opinions concerning the Death of Achilles; some say that Apollo y kill'd him, or that he saffisted Para to kill him, by directing his Dart to the Part that was not invulne-rable to the part to the part that was not invulne-rable to the part that was not invulne-rable to the part to the part that was not invulne-rable to the part to the part that was not invulne-rable to gone to treat about his Marriage with Philoxena, the Daughter of Priamus The Gracks made him a Magnificent Funeral (1), of which Morers's Dictionary touch'd forme Circumstances with very little Exactness, to say nothing worse. They buried have in the Promontory Sigaum, and after the taking of the City, they sacrass'd Philotopia on his Tomb, as his Shade requir'd That Warrior, the most violent of all Warriors, and

hends but one Year, according to the Sentiment of Lather Mambrun (a) in his Treatise of the Epick Poetry, few Months only must have pass'd between the Retreat of Achilles, until his Return to the Army after the Death of Patroclus Therefore Malberbe fell into a strange Mistake, when he reported as a certain Last, that Achilles had been nine Years before the City of Troy without fighting

Achille (b) a qui la Grece a donne cette marque

D'avoir eu le courage aussi haut que les cieux Fut en la meme peine, & ne put faire mieux,

Que soupirer neuf an. dans le fond d'une barque

Sarrazin being likely deceiv'd by that Place of

Malherbe, whom he minded to imitate, faid in a ve
ry fine Ode,

Achille beau comme le jour,

Lt vaillant comme son epec, Pleura neuf ans pour son amour,

Tieura neuf ans pour fon amour,

Comme un enfant pour sa poupee

But Mr (c) Menage coriected that Fault in the Ldition he procur d of Sarrazin's Works, he cause
Nine Months to be put instead of Nine Tears. I shally
that Comparison of Achilles with a Child that cries
for its Baby, has its soundation in the Iliad, where
we see that Achilles having lost his Concubine Brises,
runs melting in Tears to make his Complaints to
his Mother, and that his good Mother comforts him

Manuque ipfum dimulfit, verbunque dikit & nomen Fili quid fics? quis vero tibi mentem invafit mæror, Dic, ne cela animo ut sciamus ambo

The Majesty of the Epick Poely suffer'd those Plainnesses in those I imes. Therefore let us say nothing of them. Let us agree on the fine Genius of Homer, let us agree on the Fruitfulness and the Eloquence of his Muse, but let us say also, (e) Sell ille fi foret

her nosserum fato delatus in avum, &c

(H) Dragg d him round the Walls of Troy] Perhips no body before Ingil had said that the Dead Body of Hellor was dragg'd three times about the Walls of Troy Ter(f) commissions approximate Helloria muros Homer had only noted the Number of the Tuins in relation to the Sepulchie of Patroclus, and it is not much unlike that Virgil converted the Three (neurts about the Sepulchre of which Homer (g) had expicily made mention, into Three Compasses round the Walls, I say, that he converted them in that manner, either by a defect of Memory, or to make a better Verle. The liberty of that Metamorphosis has scarce been imitated by any body, you see the Three Circuits of the Walls no more in the Auther there circuits of the Walls no more in the Authors that live dafter I irgil, than in those that preceded him (h) Sophoeles, (i) Euripides, (k) Ovid, (l) Soneca, (m) Statinu, (n) Distis Gretensis, (o) Plato, (p) Ciciro, (q) Higimus, (r) Philostratus, (s) Libanius, (t) Sirvius, (u) Taitas, (w) Eustathius, speak indeed of the dragging of Histor, but not of the number of Turns As much as I can remember, there is only the Author of the Little Mad in Law Varios, the the Author of the Little Iliad in Latin Verles, that noted namely Three Couries round about the Walls, and Three Couries round about the Tomb That Author's Name is Pindarus Thebanus, he was cited by the old Scholiast of Statius, which Vossius (x) did by the old Scholiast of Statius, which Vossius (x) did not know Barthus mention d him often in the great Volume of his Adversaria, and (3) elsewhere I know that Ausonius in the Summary of the 22d Book of the Iliad, sets forth that Hetter was dragged thice times round the Walls of Trey, but I know also that he was censured for it, (z) and that that % V 401 (A) DeHi-Lault made one of his Commentators believe that p 8 19

Auloniu did not make all the Summaries that we have under his Name Finally the Treatment of that Dead Body, the Discourse that Achilles had with ry on Statius, t 1
p 340 & dy, that Venal Soul that suffer'd it self to be at last
- 3 p ,9, 1609. See the Distribes of Mariang Accur in Auson

perfuaded by Rich Presents to send to Priamus the Body of his Son, are Things so far remote, I will not say from Heroick Virtue, but from the most not say from Heroick Virtue, but from the most Common Generosity, that it must necessarily be judg'd either that Homer had no manner of Idea of Herossim, or that he had only, a Design to describe the Character of a Brutish Man. He represents (a) (a) II Achilles to us, as wishing to have Brutality enough v 346 to eat Hetter's Flesh raw

Aî μα πως αυτόν με μίν Θ κ. δυμος ανείπ

Τιμ' λαυταμινόμεν ν πρεα εδιμενικ

Utimam enim ullo passo ιρ μαν me furor & animus simulares

fimularet Crudas difecantem carnes comedere

He has not so much as comprehended, that to do more Honour to his Hero, he ought not to give his Enemy so much Cowardise and Weakness as he gives him

(1) Funeral, of which Moreri's Dictionary touch'd fome Circumstances with very little Exactness] That Author said, that the Gods lamented the Death of Author iaid, that the Gods iamented the Death of Achilles 17 Days, but he ought not to have cited Homer without quoting the Place where he speaks of it It cannot be in the Iliad, for he observed the Rule very well that forbids to bury the Hero of an Epick Poem in the Poem it self Virgil observed it also He ought to have said then, that Homer speaks of Achilles's Eugenral in the 24th Rook of the October. allo He ought to have faid then, that Homer speaks of Achilles's Funeral in the 24th Book of the Odyssey, where he brings in that Episode on the Occasion of Penelope's Gallants kill'd by Ulysses. They have done wrong in the Edition of Amsterdam, to bring in the Continuators of Homer in the Place of Homer That's not all They should not have faid the Gods in general without specifying what Homes notes. That's not all They should not have laid the Gods in general, without specifying what Homer notes, That Thesis accompanied by Sea Goddess, came to the Camp of the Greeks, to perform the Inneral Duties of her Son jointly with them, and that the Nine Muses held their Part there by thair Mourning Songs He might have cited Pindarus for this last Fact

Τὸν (b) μὲρέτε δάνοντ' ἀοιδαὶ ελίποντ' αλλά οι παρά τε πυράν, τάφον 3' Ελικωνιαι παο Φαν-3' Exixavias map Bevoi Esav, em Binvorte mμνοις Θεάν διδόμεν ετλόν γε φώτα κ) φωμενον υ-

dar Isthm Od 8 p m 753

Quim ne mortuum quidem carmina defecerunt Sed & ejus rogo & sepulcro Heliconia virgines adstiterunt, & lamentationem memorabilem effuderunt Placuit ergo immersationem memorabilem effuderunt Placust ergo immortalibus firenuum virum etiam mortuum hymnis Dearum sradere. What the Dictionary adds on the Taith of Homer again, that after those Seventeen Days, the Young Men of Thessay perform d Achilles's Funeral, where they wept crown d with Flowers of Amaranih, ought naturally to be in the same place. Of the Odossay where the Saventeen Days Moura of the Odyssey where the Seventeen Days Mourning is Yet it is not there, I am much afraid that Morers made use of some Book where the Cemakes mention in the Picture of Neopsolemus It is, that the Greeks, having been ordered by the Oracle of Dedone, to go every Yeur and perform the Anniversary of Achilles, the Theffalians were the first that added Crowns of Amaranth to the other Ceremonies. remonies

remonies

(K) They bury'd him in the Promontory of Sigmum]

Almost all the Dictionaries objecte it Lloyd rejecting the other Citations of Pliny, which he had found in a bad Condition in Charles Stephens, keeps that of the 12th Chap of the 4th Book, but wrongfully, for Pliny does not speak there of the Tomb that was at Sigmum, but of that which was said to be in an Island of the Eusine Sea. He trye in the 20th Chap of the 5th Book, that there are Tomb that was at Sigaum, but or that which faid to be in an Island of the Eukine Sea. He type in the 30th Chap of the 5th Book, that there is been a City call'd Achilleen, near the Tomb of the shiller, on the Coast of Sigaum. It is to be with the coast of Sigaum.

to brave his (L) Name became that of the supream Valour, lov'd (M) Musick

at, that after the Correction of that Passage,

Vossius bethought himself of accusing Plice Achiller's Tomb on the Banks of

hat of Ajax on the Banks of Sigaum on the same of signal contrary solinus (b) by a sught to him, transported that their neighbouring Cape, to wit, on the signal contrary is in (e) the Emblems of Alcratus His Commentators own that he is mistaken, except (6) Po (c) Æacıdæ tumu-

Pignerius, who maintain'd the contrary It is nevertheless certain by the unanimous Testimony of Authors, that the Tomb of Achilles was on the Bank of Sigeum We have already faid that they went thinher every Year to offer Sacrifices to him, the Tradition was, that his Phantom appear d there in Armour, and in a threatning Posture, which did not hinder Apollonius from having a mind to (d) speak with him I believe also that it was said, that Miracles were done at that Tomb See (d) Philoft in

the following Article

(L) His Name became that of the Supream Valour] Mr Moren pretends, without citing the Book of the Chapter, that Aulus Gellius laid, that when they would speak of any generous Soldier, they said, he is an Achilles But it is false, that Aulus Gellius says so He says only in the 11th Chapter of the 2d Book, that Sicinius Dintatus was call d the Roman Achiller, for having perform d very surprizing Actions in War. Our Author reports some Circumstances of it, taken out of that place of Aulus Gellius, without telling us from whence he takes them So that he does not cite him when he might. but when he ought not, not when he borrows his Goods from him, but when he gives him what is not his due If he had cited Scrouns (e), he would have alledg'd better Proofs Now it was not only the Martial Vigour, but also that which was shew d in the Service of Venus, that made the Name of Achilles to be given, witness that debauch'd Person, who finding himself already dead in the Parts that are nameless, says in Patronius, Funerata est illa pars corporis qua quondam ACHILLES eram Perhaps he was more vext at that, than Milo was at the lois of the strength of his Arms, and he would have feem d more blameable to Cicero than de Senect that Athlete for very good Reasons (f) Que von de Senect effe contemptior quam Milonis Crotoniare, qui cum jam senex esct, athletasque se in curriculo exercentes videret, adspexisse lacertos suos dicitur, illacrymansque dixiss, at hi quidem jam mortus sunt (Non vero tam isti quam tu ipse nugator, neque enim ex te unquam es nobilitatus, sed ex lateribus & lacertis

The Dictionary of Charles Stephens, in the Edi-(r) Tanta tion of Paris 1620 revited and corrected by Frederick Merel, Royal Professor, and in that of 1662 corrected again of a great number of Faults, as the Title says, attributes to Aulus Gellius (g) well cited, not that the generous Soldiers, but the Captains of an extraordinary Valous were call d Abilles s, and that Money was call d Achillean, because it was insuperable or when it was insuperable. The Latin Text of Charles Stephens may be understood both those ways, and I confess also, that at the Expence of a bad Situation of Words and of much inexactness, whereof a Person should appellentur & argentum

lus Gellius, that which concerns that pretended Achillean Money But neither Charles Stephens, nor his Correctors, nor Mr Lloyd, nor Mr Hofman, who follow d him closely, cannot justify themselves to having taken argentum for argumentum. For the I pithet taken from Achilles, is made ule of for an prioluble O spectron And in the Schools they company call the principal Argument of a Sect, prior Which does not come in much from Achiller was an invincible Warrior, as The seed a quick Motion never so little, could never must us outsitus by it a calegorier of calegories, which cites also which teaches us that the Evil process from the put a lortoite in compatition with Assimplicial chilles, to shew that a flow Motion that should prous a Theceond a quick Motion never so little, could never must us outstript by it Calegories, which cites Aulus See also Il us very badiy, puts argumeneum, and not argumbling which teaches us that the Evil proceeds from which teaches us that the Evil proceeds from n ancient Source, that form'd as it were two
Branches of Copies Some having likely lost ar-

gamentum half way, by the Fault of the Printer, who substituted argentum, were the cause that their Descendants preserved that last Word from Hand to Hand, others have not yet degenerated in that regard, so that those that go to them, as Calepinar's Correctors did, avoid the Defect that flipt in the other Branch

other Branch

(M) Loud Musick very well] Mr Morer: spoke of it with very little Exactness, he said, That Homer says often, that the sound of the Lire had a marvelous Power to divert Achilles's Anger, and calm that furious Passion that gave the Trojans so much trouble He adds, That Athenaus observed it also after Theodomous But it is certain that we only ter Theopompus But it is certain that we only observe in Homer, that the Deputies of the Aimy found (1) Achilles, singing the fine Actions of (1) Tot of great Men on the Lire to divert lumiels Achilles su corpoperate being offended by Agamemnon, had at that time 729704600 abandon d the common (aufe out of Spite and An organizer I his is all that Homer tells us of it As Albert for Reflections, he makes none on the Occupations wherein the Deputies found Achiller (k) Ath name To 200-concludes from thence that Homer had a mind to 100 year and 1 hero, to moderate the violent Heat of his Anger of dea It is not true that A benaus makes that Remark at 200 years and 1 heros a tei Theopompio, and I am very much mistaken if the drov, cruic of Moieris going istray, is not a Passage of Iliad lib Vossius in the Irestite of Mutick. That Learned 9 v 186 Main having cited Athericus for the Observation that we have just now ieen, (1) continues to tay that (k) Athen the Ambassadors of the Geræ, who went for some 1 14 p Fleaty of Peice, or of Iruce, to Persons whose m 614
Wrath was to be appeared, presented themselves playing on the Lire, and alledges Athenens for his (1) Vossi-Authority, who reports it out of the 46th Book of us de Muthe History of Theopompus Mr Hofman is very sice, p 45 near in the same Livin as I have observed They The Pajwould have found their Account a little better in Sage of A.
Philostratus (m), for he observes that Chiron per- then was ceiving that Achilles could not conquer his Anger, up m taught him Musick

Some have faid, that Achiller did not fing the fine Explores of great Men on the Lire, but the Evils

that Love made him juffer

Talis cantata (n) Briscide venit Achilles Acrior, & positis crapis in Hictora plestris Ille (o) Pelet remiam cecinit miserabile carmin

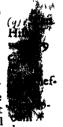
I believe, they are Slanders that may be retuted by I the Answer that pleander the Great made to him. that offer d him the Lite of Paris I care but little for it, I aid he to him, but I would willingly for that (n) State of Achilles, on which I fung the Aftions of the Horocs us, Silv of the former Times Plutarch, who reports the 4 1 4 Thing thus in the Life of that Prince, attributes v 35 (p) mother Aniwer to him elicwhere, to wit this I have nothing to do with it, for I have that of Achil- (o) InPriles, at the found a hireof he took his Rest, in singing apeis, 69 the Praises of valiant Persons, but this of Paris had too soft and too essemble an Haimony, on which he (p) Of A
Jung Love Songs This is not the only I xample lexinder. that shews that Plutaren made himself such a Mafter of certain I icts, that iometimes he turn'd and 1 c 6 apply d them one way, and fometimes another Surely Alexander did not aniwer those two Things, and likely it is the lift that is the Invention of the Historian As for what regards these Words, 100 I have that of Achilles, it is easily believed that Alexander would have had it, but who questions but that it is very falle that he had it · Elian (q) relates the I act conformably to the first Nariative of Plutaich A (r) Commentator of Elian assures that Homer represents Achilies in divers Places linging the Exploits of great Captains to the Inc. He is inistaken, (Homes does it but in one place) and his Error being that of a Man much stronger in point of Literature, might comfort Merers if he was yet Living Kuhnir (f) does not Correct that Fault Statius, who supposes against the formal Terms of Homer, that Ahiller sing his Loves, and his Brifess during his Retreat, 'testifies in other Places, that from his most tender Youth he had employ'd his Mulical Instruments in Chiron's Cave, us if the collebrate the plear Astrong of the the Annual Line. celebrate the great Actions of the Anci-Ents

Sudor, Apollinco quam fila fonancia plettro Cum quatirem, priftofque virim mirai er i onorei I hey

poguiz so

(m) In Her p 705 C see alfo A.lian. H f div

Intune,



(f Kuhmus 111 E-Irin ib

(t) State us, Achil 12 v 44'

in Bel. 3

n Ecl 1

V 34.

lum Rhateo in littore cer-nis Alciat

embl 136

fortitudinis tuiffe fertur (Astilles) ut teste Gellio lib 2 C 11 ınfigni fortirudine duces Achilles appellengentum um quod sit insupe-rabile &

ınfolubik SicbiscAri-Diog Lacre ly

ın Ze

a See the Remark B of the Archilles

8 Printed at Leyden in the Year 1693 See the History of the Works of the Learned, May 1693 P

Pliny, 1 4 C 13 item c 12 Paufan 1 3 p m 102

J Mela, Scylax, p

s Autor Peripli Ponti Luxini 1b If Voftio editus Quintus Calaber Lab fin

ረ Amm Marcell 1 22 C 8 you will find hus Words in the Re-

(aa) ld 1b l 1 v r88 (66) Ph loftimus in Her p \$ 172.778 146 ac tranflates, The Ancients in the fame Age

with Achilles This is very equito cal; be bad better made of e ford they were con empo-

Achilles, but that

very well, and also a Poetry, and pass'd for the Handsomest Man (N) of his Time. If his Beauty made him lovely to the Women, he (O) lov'd them as well on his side; and it is also said that he lov d some Persons of (P) his own Sex We shall see in the following Article what he did after his Death, and a Miracle he wrought, of which Tertullian spoke I refer you to the Homericus & Achilles of the late Mr. Drelincourt, as to a Collection of the most Compleat Literature that can be seen concerning that there of Pagani/m

A CHILLE A, an Island of the Euxine Sea, that is also call'd the Internal Heroes, the Island Macaron y, or the Island of the Blessed, Leuce, &c was according to some over against the Borystbenes, and according to others over against the Danube The Name of Achillea was given it because the Tomb of Achilles was to be seen there A, and that it was confecrated to that Hero There is or Neptune gave it him, and he obtain'd Divine Honours, a Temple, an Oracle, an Altar, Sacrifices, and what follows Some & speak of that Island as if it had been inhabited, and that there was no kind of Security to pass the Night in it, which made Persons that went on Shoar there to return on Board again toward Evening, after having seen the Antiquities of the Place, the Temple, and the Gifts that had been consecrated to Achilles. That Hero was not there

They were the Combats of Hercules, those of Pollux, and those of Theseus, that he Sung before his Mother, who came to see him in that Cave, to which he added his Fathers famous Wedding

- - Canit (aa) ille libens immania laudum Semina, qui tumida superarit justa noverca Amphytrioniades crudum quo Bebryca castu Obruerit Pollux quanto circumdata nexu Ruperit Ægides Minos brachia Tauri Maternos in fine thoros, Superisque gravatum Pelion

Yet I confess that Philostratus makes him sing divers Things under the Discipline of Chiron, that related much leis to War than to Love, Hyacinthus (bb), Narcissus, Adonis, Hilas, &c

Let us end this Remark with something that con-

Let us end this Remark with iomething that concerns the very Lire of Achilles Some say, that Corybas (a) the Son of Jasus, and of Cybele, being gone into Phrygia with his Uncle Dardanus, settled the Service of Cybele there, gave his Name to the Corybantes, who were the Priests of that Goddess, and brought the Lire of Mercury there It was kept at Lyrnessius, from whence Achilles brought it when he service on that City Happer is not of that when he feiz'd on that City Homer is not of that Opinion, feeing he says (b) that the Lire of that Hero was found in the City of Eetion, that is, in Tlebes of Phrygia, when the Greeks plunder'd

(N) For the handsomest Man of his Time] Instead of this Fast of which there are such authentick Proofs, Mr Moreri observes only that Philostratus Jajs that Achilles was of a fine Stature Achilles boots himself in the 21st Book of the Iliad, of being Great and Handsome, xalos To usy as To And when Homer had a mind to speak of Norses, he remark'd (c) that after Achilles, he was the Hindras, which fomest of all the Greeks
Vigenere Nied Season

Nigdi, ôs resiste de inp wo "Inter no de Two anno arawi, pa apoucora linhara Nireus, que formosissimus vir ad Ileum venit

Cateror im Danaorum, post laudatissimum Pelidem See the Scholast of Homes on the 131st Verse of the ist Book of the Iliad, where he livs (d) that Achilles, the Handiomest of all the Heroes, had a lace to like a Woman, that it was easy tor him to pais for a Maid at the Court of Lycomedes Sea. teus fays, (c) Plurimus ille Inviels virtute decor falleast lays, (c) Plurimus ille Invites virtute decor fallique tuentes Ambiguus, tenuique le cue descrimines serus. As for his Stature, I shall not observe what Philosphratus lays in the Life (f) of Apollonius, that the Shade of Achilles being conjur'd up by that Philosopher, appear'd at first sive Cubits tall, and afterwards twelve, and of a Beauty that is impossible to be expreted. Neither will I say with I, copperent the state of the services of the service Philotopher, appear'd at first five Cubits till, and afterwards twelve, and of a Beauty that is impossible to be expieted. Neither will I say with 1, cophron, that Abilles was nine Cubits tall, that is not what we call a fine Statue. It is only good for Quintum (g) (alab r, who converted it into a Giant, and it would not be the means to justify the Sieur Morrer. Let us say then that it is very true that (b) rece let us say then that it is very true that (h) the nuthor he cites gives that Hero a fine and tall Statute, and a Face that casts forth Rays, a Nose measure hawked nor crooked, but such as it was to continue it is lkely that Pigeners translated it thus from the Latin Venton I would ruther translate in more fuch as a ought to be, and give that Signification to amplifies the Veib mess as

(0) He lov'd them as well on his fide? The Lubricity of Achilles was a forward and lasting Fruit We have seen that he got Deidamia with Child at ten Years of Age The Consequences prov'd worthy of such a speedy beginning He did not tarry long to treat Iphigenia (1) in the same kind, and if Diana thought that they had offer'd her a Virgin for a Victim in the Person of that Daughter of Agamemnen, she was taken for a Bubble, Achilles had taken good Order, that if the worst virgin for a victim in the Perion of that Daughter of Agamemnon, she was taken for a Bubble, phr Achilles had taken good Order, that if the worst came to the worst, Iphigenia should not go out of this World before having tasted the Joys of Conception, and the Pains of a Woman in Labour He saw Helens on the Walls of Troy, and became so furiously in Love with her, that he had no Rest, and that he had recourse to his (k) Mother to beg of her to find some means to make him Enjoy that Woman A sine Employ for a Mother! Theirs accepted of it, and invented a kind of Pimping, that consisted in making her Son believe that he enjoy'd the Fair One But it was a meer Dream, and yet that imaginary Pleasure appeas'd Achiller's Torments Tho' they took away his Brisser, yet he did not lie alone, he had too much care of his Provisions for the Bed He could find relays at Home in Case of Necessity, Diomedea (1) took the Place of Brisser. As soon as he had seen Polyxena, the Daughter of Priamus, he would make her her Wise. the Place of Brises As 100n as he had seen Pelyxena, the Daughter of Priamus, he would make her his Wise, and not being able to farisfy that Desire in his Life-time, he requir'd after his Death that she should be Sacrific d to him, (m) that he (m) Senemight Injoy her in the Elysian Fields He had so ca, Troad well deserved in this World to be call'd (n) aparities, v 945 απλγης, ακρατης, εξωπκωτωί Θ (o), that it was thought he would have need of Women even in the other, and therefore they Marry d him there with Medea, and with Helena He was accus d (p) with Medea, and with Helens He was accused (p) of being fallen in Love with the Amazone Penthefiles, a little after having taken her Life away, and to have fatisfy'd his Passion on the Body of that Woman newly kill d We shall speak of it in the Article of Thersites See also the Article of Tance.

(P) Lov d some Persons of his own Sex] Some will have it (q) that Iroilus, the Son of Priamus, died imother d in the Arms of the lascivious Achilles, who would have violated him but found too much Reinfance A very malicious Turn is given to the Choice that Ajax juggested to Menelaus, he advis'd him to cause the News of the Death of Patroclus to be carried to Achilles by the handsome Antilochus Philofiratus, (r) who hys clearly enough what fort of acquaintance there might be between the Hero and the Messenger that was chosen, is mithe Hero and the Meilenger that was chosen, is mi-flaken about the Author of the Choice, for it was not Menelaus, as he says, that cast his Lyes on Anti-lochus, it was Ajax (f) that proposed it to Menelaus But it is chiefly with respect to Patroclus, that they have given a Criminal Turn to the Passion of Achilis Plate (t) takes his part upon this against Eschylus Lenophon (n) is of Plate & Opinion in it Sexual Empiricas (w) handles the Matter like a Man of his Prosession. I mean pyrrhonically But Lucian and Profession, I mean pyrrhonically But Lucion and Priossification (x) declare him guilty of it One (y) (q) Service them pretends that Achilles was not wary enough us in Lycon lamenting his Friend's Death, and that he suffection in Lycon Truth phron, v

I lib 4 c c Vigenere citis Book, and says, That the Shade ap
y traff soft' hight of Seven Cubits (g Lib 1 v 514 1 3 v 716, lost in Epist p 903 Aly) Lucianin Amorib p 1071 trad Salm.

(1) In Heroc p 705

(1) Vide ın Lyco-

(x) LibaniusProg р 101 В & р Declam IV p 256 B & Orat IX p 258 C

(o) Plutaich in Amator p 761 D

(p) Tzeto 7es in Lycophr Libanius. Prog P P 153 A

alone, the Souls of divers other (A) Heroes a had also their Abode there, and as for a Dionys him he must needs have been there in Body and Soul, seeing he & married Helena there Perieg him he must needs have been there in body and Soul, leeing he is married Helena there aring and had a Son by her, whose Name was Euphorion, whom Jupiter loved criminally, and the high without success, and whom he kill'd with a Thunderbolt to punish him for his Resultal and Photop parts say, that Achilles had Iphigenia to Wise in it, whom Diana had transported there, after hong communicated the Gift of an Immortal Youth to her, with the Divine Niture. Others in short will have it, that the Wise he mirried in the other World was I theralis the Fances inclea, but the most Common Opinion give him Heleni to Wise It is a factors.

The Opinion that Philostratus and a Paulanias have followed. The hist of reports, That of lactices are there landed in that Island could not find upon the same Diversity would not find a sum the same Diversity would not find the same Diversity would not find a same Diversity would not find the same Diversity would not same diversity that the same Diversity would not same diversity that the same Diversity would not same diversity that the same diversity would not same diversity to the property of the Opinion that Philostratus and a Paulanias have followed. The first ζ reports, and if Strangers that landed in that Island could not full again the same Day, they must pass the Night in their Ships, where Achilles and Il lina came to see, and drink with them, schol and did not only sing their Loves, but also Homer's Verses. He adds, that it that time Apollon Achilles cultivated the Talent of Poetry (wherewith (B) Cilliope had gratified him) with Achilles cultivated the Talent of Poetry (wherewith (B) Cilliope had gratified him) with the more Care because he was not hinder dby Warlike Occupations. He adds to the them. fo much the more Care, because he was not hinder d by Warlike Occupations He adds & In He also that those that Sail'd near the Shoar heard a Musick that gave them Admiration role mix'd with Horror, and that they heard also a noise of Horses, a clashing of Arms, and warlike Cries Mx mus Tyrius (() and Arri mus, fry things that are no less surprizing No doubt but it was there, that z chilles wrought the Miracle (1) that Icitia n () some spoke of He wrought many more of them, whereof that which he atches d against lared

Truth to escape in these Words upper to the own to i, fimorum or tuorum since conversationellor. What shall I say of those I wo Veries of the 44 Engran of the Element. ies of the 44 Epigram of the Eleventh Book of Mar-

Brifeis multum quamvis aversa j weret,

Anda propier levis amicus erit

(A) The Souls of divers other Horocs had aifs their abode there] This appears by a passage of Pausanias, (a) where he relates that I conymus, General of the Crotomates, being gone to the Island of Lince to take a Remedy there that should cure him of a Wound, reported, That he had seen there Achilles, the Iwo Ajax's, Patroel is Antisochus, &c I wonder that Ammania Marcellin is forg to that, in the place where he reports that that Island was a dange-tous place (b) in las Taurica infula I euce sine habita-toribus ullus Achilli est dedicata, in quam si fuerint qui-dam force delati, vissi antiquit i is vestigius temploque & donaris eidem heroi consecratis vesperi repetuni navis, aunt enim non sine disci rine vita illic quemquam per-

(B) The Talent of Poetry wherewith Calliope had grat fied him I Some Persons will have it, that when Plutarch relates that Minerva the Goddes of Sciences, convey'd Drops of Nectar and Ambroliz to Achilles, who would not eat any thing, he inti-nuites to us, that thir Hero had in Universal Science (c) H A Duva To A MAG Verlas The ascortiage versage un mortious of Troom Minerolla instillation nutrimentum respuentem nectare & amerosia instillation alnutrimentum respuentem nectare & amorosia instillatis allus. It is one of the Authorities employ d by Iorenzo (d) Crasso, to prove that Achilles ought to be placed among the Greek Poets. A quibbling Mun might call it an infued Science, or else there was never any such thing. But however it be, Platarehs Words are of no use to prove what Loren o Crasso interesting them. They are to be understood of a true Nourishment of the Body, as appears by the roth Book of the Iliad from whether they are taken 19th Book of the Ihad from whence they are taken Homer (e) tells us, That superer having perceived that Achilles would neither Lat nor Dank after the Death of Patroclus, bid Monors infule Nellar and Ambrolis into his Body, that he should not be first d to De th (f) Recourse must be hid to Poilestrius to prove that Hero to have been a Poet He

is a Witness that speaks very clearly about it
(C) Maximus Tyrius, and Arribus 1 II The first tay, (g) that Achilles lived in an Island near the Lexine Sea, opposite to the Dinube and had he he had Temples and Alrais there, that it would have been trouble tome to have landed there before having offer dear the standard the figure of a fair young Man, who dane dear walke Dance in her allen Almany tome hand a warlike Dance in h s golden Atmour, tome head him Sing without feeling him, others both five and heard him. It happened that somebody being filled alleep in that Island without thinking of it, was awaked by achilles, and conducted into a lent where they gave him a Supper Pariodia nl'd out the drink, and Achilles plaid on the lyie, Their and the other Gods were prefent drinks (2) had heard (g) M 1X1drink, and Achilles plaid on the Lyie, Thets and the other Gods were prefent Arrims (3) had heard fay, and believed it, that those that were enforced on that Itland by any Storm, went to consult the Oracle of Achilles, to know whether it was expedient for them to Sacrifice the Victim to him, that they should chuse themselves in the Pasture, and that at the m sTyrian in Periplo Ponti Luxini

fime time they configned the Price on the Altar the what they thought the villae of it might be, that if makes the Oia le rejected their Propolition they added fomething more to that Price, until they found by his aquielding that they hid attained to the just Value, that this being done, the Victim prefented it felf in the Temple, and did no more run away, that Achilles appear d in a Die in to those that came near the Island, and directed them to the most convenient place to Land, that he flewed himself also the Impension retimes to those that were twike, Cr. Among for Hadrisorher Reasons, Arrimus thought this worthy of Cical and Schiller died young, and had been very Calcubon Lair, and so confint in his love and Friendship, in Sputialist, and so constitution in the Love and Friendship. that he would also die tor the Object of his I ove we know to she is to the Object of his I ove vocation of this Word, and the least Reslection on the Danger to which he exposed himself to Revenge the Death of Patro lis, would fuffice many Persons to place (1) dirianus amony those that fig, the the Possion of those Two Perions went beyond Friendthip See the Remark P of the Article 11 1161 and hereunder (1) one of the Wonders that An anno-reported. It is that of those Brids that swept the Lemple of Adalas every day in the Island of zahil

The Mrale t'at Fertullian spoke of Mr Morers tull his observes that Fert ill an informs us, (1) I hat A hides de anima, cui da Champion in a Dieum, whole Name was c 46 Cleonymus. That is to fay very likely, that Cleony—(n) Allama thought he saw Ach lles in a Dieum who taught trusted in the necessary Remedy. I stall in makes use of the Hospital and the metals in the necessary of the large of t ms thought he saw sets ues in a him the necessary Remedy I stull m makes use of that I act, and of divers o hers such like against the Epicurems, that would not acknowledge any thing. That Adventure is but the country of the countr Supernitural in Diesins. That Adventure is but little known for nothing of it is found in a great Number of Authors that have amply spoken of A-chiller Print is in his Commentary on Iertullian refers us only to Homer who to the best of my icmembrance, does not speak of that Dream A Palage cited by Leo (m) All vius gives some light into that I act it bears that I conym as General of those is a Morror of Crosona, in the Wai against those of Lori, was the wounded without knowing by whom, in attacking a wids Fp Party of the I nemics Froops, that never intrench d fill 1,p,, themselves, because they were Consecuted to the and the Harons whole Party through the Best stream was thought to be follows. Heroes, whose Protection was thought to be suffient, that that General finding no Cure, confulted the Oracle of Delphi, which inform d him. That A chiller who had Wounded him would also (use him, upon this he vent to the Island of I noe to male his Prayers to that Hero that he saw some Heroes in his Sleep, that Achilles cur d him, that others had order'd him to affeover certain things to Men that Helens in particular chaig d him to tell Stefachothat he flould Retract if he would recover his Sight It is clear that this History and the which (n) Pau-fan as and (o) Conon relate in the time in the main But in Paufanias it is his the Son of Oilcus that alleages is wounded I conjuin that was wounded and curd by of a Comtat Mary but Autolon I here are some other Di-mary in the Mary but Autolon. vertices that I do not icmaik, contenting my felf to Phadrum conjecture, that the Cleonymus of Iertullian came I litonis from that I conjmus Laftly, (p) the Author cited met print by Leo Allat uslays thing that I cught not to fored

the Persons though t nakes the Elocy of 1ter th Name of to make his Court to mum, vit Hidriani, c 14 & Triftan Comment Hifloug t (k) In the Kamarl 1 145 (a) Piupag 102 (o) Apud Photium (od 186 Se Meri up Jonn M fak s Vigenere Paufania and (p) His Hormas 1/ Natige t/at Leo Allatius

(a) Pauian lib 3 p 102 (b) Amm Marcell 11b 2. C 8 p m (c) Plu turch de facte in or he lunx, pag 938 edit Par 1624 (d) Istoria de Poeti Greci, p 6 where he re orts the Larin Version of Plutaich, as if there was aluit, and not alluit A-Least as (1) O11Ex-

lay TE X

allC+ 92111V EPO CIVAV

Era overs SHIJETO I

ia un un

ALMOS BAN-

nectarque

& ambrofiam ama-

bilem infilla in

pectora ut

ne iplum

funes oc-

Homer Il 19 % , 47

lostr He-

Achil tol

m , 19 & in \cop=

C) Aru

to tol

cupet

101

Ŀι

a See the Remark

(a) Philoftrat in

Neoptol

fol 341 to 2 edit

111 4to

(b) Plin

lib 10

cap 29

(c) Salmaf exer-

m in So-

lin cap

19 pag 215

(d) In Pe-

riplo Pon-Philostra-

tus faid

almost the

famething In that I-

flund (fiys

he accord-

ing to the Iranslati-

on of VIgenere, t 2 fol 337

verto of

tle Edit

certun

on of

white

generati-

are Aqua-

tick, and finell of

the Sca,

les makes

ule of to

his Sacred

iwasping it with ther Wind of their Wings, need

Grove.

17 4to)

there is a

the Impiety (E) of the Amazones that would plunder his Temple, was the That which concerns the Flight (F) of Birds was wrong related by Mr Maray t the least. moreover gives us a separate Article of a (G) Fountain Achillea, wherein A wash'd himself, and which had a marvelous Property Achilles was not the only wrought Miracles in the Island of Leuce, his Wise Hilena concern'd a her

get, which is, that Homer keeping some Sheep near Achilles's Tomb, obtain'd by his Offerings and Supplications, that that Hero should appear to him, but he shewed himself surrounded with so much Glory, that Homer cou'd not bear the Splendor of it, for he was not only dazzl'd, but also Blinded by that

Sight

(E) That which he atchiev'd against the Impiety of the Amazones] Let me be permitted to relate the hast according to the Version of Vigenere His Author (arches they against add That the Amazones) thor speaks thus, after having faid, That the Amazones caus'd Ships to be made to go and Plunder the Temple of Achilles (a) Having landed in that Island, the first thing they did was to bid these Strangers of the Hellespont to cut down all the Irees round about the I comple But their Axes flying back upon them, destroyed Timple But their Axes flying back upon them, destroyed them on the Spot, and they sell stone-dead under the Trees Whereupon the Amazones crowding about the Temple, sell a Spurring their Hors s, but Achilles looking on them with an evil Eye, in the same manner as when he rushed upon the Scamander before Troy, did so frighten their Hossis, that their Fright proved stronger than the Bridle so that prancing and bouncing up, and thinking that what they carried on their backs was a new and extraordinary weight, they threw down the Amazones, and like wild Brass trody them under-foot, their Main standing on end Beafts trode them under-foot, their Main standing on end through the great Tury they were in, and their Ears being prock'd up, and thus like cruel Lions they tone them to pieces, devoured their Arms and Legs, and made a most limentable Slaughter of their Bowels When they had fill d their Bellies with that Flesh, they fell a prancing and galloping through the Island, full of Rage and Fury, with bloody Lips, till they came to the top of a Cape, from whence perceiving the smooth Sea, and taking it for a fine large Plain, they ran headlong into it, and fo they died for the Ships of the Amazones, an impetuous Whirlwind falling upon them (when they were empty and defittate of all the necessary things to steer them,) made 'em knock one against another, as if it had been in a great Sea sight, so that they were broke and dashed to pieces, especially those in hose sides were struck by the Beaks and Proms of other Ships, as it commonly happens to Ships that have no Pilots. So that all the Wicks meeting towards the Limple, where there were many Persons half dead, and breathing still, and many Members horribly scattered up and down with the Flish that the Horfes being not used to and nown with the tilp that the Horls being not upta to fuch Food had rejected, that holy Place must needs have been very much prophaned. But Achilles did soon purge and expeate it, as it was an easy thing to do, in an issand of such small extent, against which the Sea did beat on all sides. Achilles having therefore let in the Waves, every thing was mashed and made clean in

a trice (F) That which concerns the Flight of Birds] which Morers mikes Pliny 13, 11 st no Bird is seen to fl, there, is wrong Reported Here are Pliny's Words (b) Perdices non transpolint Baotia fines in At-Budsthat tica, nec ulla avis in Ponto, infuli qua sepultus est A-chilles, facratam e ædem I hat is, Partridges do not sty beyond the Frontiers of Bastia in Attici, and no Birassis beyond the Temple of Achilles, which is in that Achilan Island of the I uxine Sea Salmasius (c) pretends, that by these Words must be understood, that no Bird ever iais dats slight over that Temple, and he proves by a Pallage of A conus Caryli is, that this was anciently reported Aid moreover as he proves by a formal Pallage d) of Arrianis, that the Birds came into that I emple every Morning to featter the Water wherewith they hid wetted their Wings, and to sweep the Temple stockward with them, he infults Solinus for having said, That no Bird comes into the Temple of Achilles, and that it any one happens to come near it, he flies from it again immediately Salmasius tips, That Solines has nothing but what he borrow d from Plin; and that the latter find the fame thing as Antigonus (aryflius, but it is more likely that Pluy had not the thought of difficults (asystems in view, and that solinus had read that I act elicwhere, adorn d with more particular (ircumstances than those of Plin). For what Negligence would it not be in the latter, it to inform us that the Birds did i of fly over a Temple he had made use of an Expression which signifies that

they never flew beyond it? little the same, that there is noting than never to go over a House, and your it behind It is not more difficult to file of the flying above a House, without passing of the Moreover the Ancients lov d so much to diversify Miracles, that it is not very likely, after what was Reported from the time of Antigenus Caryfius, that they tarried until Solinus to relate that Birds fled at they tarried until Solinus to relate that Birds ned at the Sight of the Temple of Achies However it be, it cannot be provid by Plantage and Solinus, that the Birds came into it, and all, Mr Morers makes Pliny 1ay more than he did, and suffer'd himfelf to be deceived by these Words of Charles Sephens in the 2 abovecited Editions, Achilla insulan nulla avus transvolat Plin 10 29 10 But he will nulla avus transvolat Plin 10 29 10 But he will take his Revenge with usury of Mr Hofman, who ittributes the same thing to Strabe also It is doubt-less for having seen that Mi Moreri cited Strabe immediately after Pliny, and for want of taking notice, that that Citation of Strabe, with that of ponius Mela that follows it, relates to other things contain'd in that Article (e) Nullam his avem vo-lare, (fays he,) Plin l 10 c 19 habet & Strabo, l

(e) Hofman voce Achillea

(G) A separate Article of a Fountain Achillea] That Article appear'd to me at first a Subject to be Criticiz'd It seem'd to me, that that Fountain was not call'd fo in a proper Substantive or substantissed Name, but by way of Lpithet, or of an adjective Name, common to every thing that belongs to Achilles In a word, Fons Achillese, and the Fountain ot Achilles seem'd the same thing to me Now as its would be ridiculous to make an Article of facilities for that Fountain of Ja ob spoken of in the 4th ter of (f) St John, which a Latin I ranslator might call fontem Jacobeum if he pleased, it seem'd to (f) Those me also that none ought to have been made of the that translator what Franslator where the of same than I pithet Achilleus, that Freinshimius makes use of sace, there speaking of the Fountain of Achilles But after have was a ing confulted (g) Athenous, I found that that Criticolin would be dubious, because it appeared to me of faceb
that it might be contested, whether that I ountain there,
was cill'd 'Annies statement of aceb
that it might be contested, whether that I ountain there,
was cill'd 'Annies statement of adjectively, would de was cill'd 'Anniesov fathantively, or adjectively, would do and whether it may not appear in its Alphebetical tester to Order, with as much saion as the Islands of Achil- say, Jacob's lea It is to be found in the (b Geographical Treasure of Or elius, under the word Achilleum, and afterwards under the word Achilleus fons, which is however better than the Achillea, fons Mileti, of Mr

I do not examine whether (1) Freinshemius has well explained the Passage of Athenaus, that regards the Well Singularities of that I ountain. I am satisfied with there that siying, I hat Athenaus ought at least to have been was call'd cited, as Preinshemius did, that is to say in the 6 Chapter, and not in the 2 of the 2 Book Mr Hosman I ouncites like Mi Moreri, and they were preceded in it tain
by Ortelius It is but a small Matter, it it be compar'd with the Error of Morers, who says Austobulus the Son of Cassander, instead of Aristobulus Native of

We cannot complain too much of the Negligence of those that make Additions to Dictionaries, for very often they flitch things to them that are quite contrary to those that are already there, and generally they forget to accommodate the Addition in such

manner to the ground on which they let it, that no 1611 in

Dissonance may result from it
(1) Primo ne medium measo ne a serce t imum For Fxample, those that e slarged the Dict onary insh Supof Charles Stephens, made no difficulty under the word Achillea to thrust these words a supplier to thrust these words a supplier to thrust the least Alexandra and without the least Alexandra caractan in substitutionaries point, so a carolo stepheno Cicarian in sus Dictionaries point, so a carolo stepheno Cicarian in sus Dictionaries point, so a carolo stepheno Cicarian in sus Dictionaries point, so a carolo stepheno con the substitutionary con the Charles Stepheno carological stephenomen and a Charles Stepheno carological stephenomen and a Charles and a charles and a charles a substitution and a charles a charles a charles and a charles is to make Charles Steph is i peak of his own Dictionary in the Dictionary it felt, as if he cited another Work, and yet he seems uncertain in citing hierarch which he had advanced without any sign of tainty in the place that he Cites

was a m I ounta n was there, or like the Port-Royal. I here was a facob's

-וקצי דווי 'A MAN plen in loct

(g) Fv M1-

red with fin-water, for to that pui pose they fly little 1-

bove the

ground

them, as weathall fay in the Article of Stefichorus, Plenty (H) is more prejudicial here Rigalt than Scarcity

A C H M E T, the Son of Serrin There is a Book of his making that contains the e Leun-Interpretations of Dreams according to the Doctrine of the Indians, Persians, and Fgp chius, Tions It was Translated from Greek into Latin about the year 1160 by Ieo Tuscus a, artians form Bus Dedicated it to Hugo (A) Echerianus It was B Publish'd in Latin in the Year 1,77 Purch point sery mutilated Manuscript that was found in γ the Library of Simbuens, but it was us, Advertigiven as a Work of Apomasares of The learned Leunclavius informed the Publick of that 131 c 14 Miss contains in his Annals of the Turks Mr Rigault is the first that published that Abuma-A Work in Greek Because of the Conformity of Matters he added it to the Artemidorus fher seu that he caus'd to be printed at Pars in the year 1603. He alter d nothing in the Latin Albuma-Translation of Leunclavius, and made ζ no Notes on the Text. He believes that Achmet are Can all Own en the Son of Seirim, is the same that Gesner mention d. The Achimet of Gessner was the in Oxon end Son of Habramius, and a Physician, and Compos'd a Work divided into Seven Books, Kignula in the Achimet of Don Done Regardle and entituled, Peregrinantium Viatica, which was in Greek in the Library of Don Diego ibid Hurtado de Mendoza, the Emperor s Ambassador at Venice, when Gesner compos d his Book (Tet tis John Anthony Sarrazin 8 had also the same Work, as he assures in his Notes on Dioscori- Suahe did The two Greek Copies of the King of France's I ibrary, on which Mi R giult publish'd his Book of Dreams, do not contain that the Author call d himself Achmet, the Oxford Son of Seirim It is true, that as the beginning is wanting, it may be conjectured that p so the Author's Name might appear at the head But lastly, "Gesting the Author's Name might appear at the head. when they were whole, that Author's Name might appear at the head But lastly, "Gesing those are but Surmisses that may be fortissed by another Consideration, which is, that the Name of Achmet is write with a fresher Hand on one of the Two Copies 1 hat θ_{Rigaul} Name did not appear in the Copy that Leo Tuscus made use of in the 12th Century, to ibid make his Translation This is inferred from the Italian Translation that we have of that Prince Tricallo Work, compos'd by Tric for Mr Rigault took the Piologue out of it, and give it in des Cere-Litin, although he supposes that it is not Achmet himself, but Lev Iu/cus that compos'd firs, of It & Barthus & had the Translation of that Leo, and believes that his Copy was written in that Translator's Time The Samples that he gives of them make it appear with the E that it was not translated literally, and that many Things we c retrenched from it. That blioth of Du Verwhich is considerable is, that the Names of Achmet and of Schim are in the Little of the Manuscript with those of Syrnacham, of Baram, and of I as ph in The first μ of these three 940 last Persons was Interpreter of Dreams at the Court of the King of the Indies, and the Ex Pref second at the Court of Sugnifian, King of Person, and the third, at the Court of Pharaph, Riggish second at the Court of Suanisan, King of Persia, and the third, at the Court of Pharaub, King of Egypt r Barthius conjectures from thence, that Achmet and Sermwere also two fupra Interpreters of Dreams in some Barharian Court However it be, the Work was com- u syrbapil d by a Christian, for the Author begins it \(\xi\) in the Name of the Holy Trinity Mr Rigault looks upon the Greek Text only as an Ancient Translation of the Work The Ocolor relationship. riginal was in Arabick

Lambeesus makes Achmet to flourish in the 9th Century, at the Court of Mamoum, Caliph of Babylon Mr du Cange is not of that Opinion See his Greek Glossary at the beginning

Word manier

A C I D A L I U S (Valens) would have been one of the best Criticks of these last Ages, if a longer Life had permitted him to bring the Tilents . he had received from Nature to perfection. He was born at Wistoch, in the Mirch of Brandenburgh and Esection having feen divers Universities of Germany, Italy, and of some other Countries, where end of the he made himself (A) much belov d, he stopp'd at Breslaw, the Capital of Silosu He waited a pretty long time for an Employ there, but as nothing came, he went over to the cens Sum-

(a) T L1vius Decad 3 1 4

inProxm

(H) Plenty is more prejudicial here than Scarcity] If the Reader finds in this Work divers Prodigies, an I divers Miraculous Fractions, it is not a fign that I uivers Miraculous I raditions, it is not a fign that I would make them pass for true, I fear no Accusers on that side. If my Intention was such, I would relate but very few of them. I am very sensible that in those kind of Mutters, Credulity is the Source of Multiplication, and that there is no better Nursery (a) than that, but at last it is abus'd with so much excess, that all those are cur d that are not incurable. Credulity is a Mother whose own Fecundity stifles her early or late in the Minds of those that stifles her early or late in the Minds of those that make use of their Reason So that it would have been the Interest of the Pagins that had a mind to deify their Heros, to hive attributed but few Miracles to them, the Maxim πλεον ήμισυ πιί] s, dicles to them, the Maxim $\pi\lambda\epsilon o$? nuov πvi s, dimidium plus toto, and that other, ne quid nimis, were feafonable here. Those that have so much multiplied the Holy Winding-Sheets, the Images of the Holy Virgin made by St. Iuke, the Hairs of the same Saint, the Heads of St. John Baptist, the Pieces of the True Cross, and an hundred Things of that nature, ought also to think on those Two Maxims, for by redoubling the Doses, they have enervated their Venom, and supply'd both the Poyson and the Antidote at one time, (b) Insa sibilat magnitude Achilles had the same Fate in the Island of Liuce as in going to Troy. The same Miracles that could deserve the Readers, could also undeceive them, as the same Spear wherewith he had wounded Telephus, supply'd him with a Plaisser that cur'd the Wound (b) Florus supply'd him with a Plaister that cur'd the Wound

Inlines (c) Achilleo que guondam fecciat hosti, Vulneris auxilium Pelias basta tulit Nysur (d) & Emonia juvenis qua cuspide vulnus Sensirat, hac ipsa cuspide sinst open But I don't consider that the number of those who dis-

abuse themselves by the multiplication of Prodigies is fo fmall, in comparison of those that do not dis-buse themselves, that it is not worth while to alter ones Course, and to take the Two Mixims that I have mention d for one's Polar Star, in making (4) the Fleet of those Merchandises to fail We shall fee a Fallity of Camerarius in the Remark (2) of the (1) Ovid Article of Pyrrhus, King of Epirus, concerning a pre-tended Miracle of our Achilles Amer 1 : tended Miracle of our Achilles

(A) To Hugo Echerianus] Barthius (f) calls him Hugonem Eteriarium, and fays that he wis in Excellent Author Scriptorem avo suo luculentum. There lent Author Scriptorem evo suo luculentum There pert 2 is a Fault of Impression in Barthius, as well as in these Words of Mr Rigault, Hi spin Ech riano dedicavit It ought to have been Huponiem Eterianum, (I ask Hugoni Eteriano Alatius in the 11th (hap of the Suntar Second Book de perpetuo conf nfu Ecl fix Occidentalis for se & Orientalia, writes Hugo Astherianus wrong Baroni- he rsmission. nus, but Eterianus is more correct. It is the Name please, for of an Ecclesiafical Author of the 12th Century the Non-This was communicated to me by Mr de la Mon- I nie of

(A) Where he made himself much beloved The consideration that the Illustrious Persons of I aly hid (f) Barth for him, may be seen by the Correspondency which Advertar he kept by Letters with Vincent Pinelli, Jerom Mriuri- 131 6 14

of the 2 3 and 4Chapo Adolei-Com-& eruditionis Thuan 1 113 p m 687

(d)

this I gure

& Barth us had writ this with but Hand on the Copy of Acidalius's Poems Teste Konig Bibl nov p 6 β Ubi fupra y Seethe Remark D

(sa)Valens Acidal in Lbift b 209, 215 (a) Apud Konig p ad fluvium cognommem Episcopi Wratiflaviensis iedes Bine in Cluverii Introd 13 i 13 p 196 edit Amst el 1697 (e)P 228 318 (d) Christian Aci dalius in præfat Valentis Acidalii, Hanovia editarum 1606

(c) Id 1b

in Statitra culti rican

fert de Poet p (1)InClau-Konig ubi fupra (w)Christ Acidal ubi lupia

Communion of Rome, where he foon found the Rectorship of a (B) School. It is said, that before four Months were hardly expir'd, a very strange Accident happen'd to him that before four Months were nardly expired, a very strange Accident nappend to his He follow'd the Procession of the Holy Sacrament, and on a sudden he fell into a Phre zy. He was carried home, and died soon after. Some said that (C) he had kill'd self a It was pity, for he had Wit, and was a very Laborious Man. That gree plication was the cause of his Death, if we believe Thuanus B, who says having sat up too late in composing his (D) Divinations on Plantille (E) subject to a Distemper of which he died in three Days, the analysis of the same wift entred (E) into his 20th Year. We have several 2 B He was just entred (F) into his 29th Year. We have several > B im. A small Piece printed in 1595 to shew that Women are not Rational Affine felle homines, was falsly (G) ascribed to him I have read someway es non that he (H) was

alu, Antony Riccobonus, Ascanius Persus, &c he (aa) had liv d three Years in that Country

(B) The Rectorship of a School] Barthius affirms it,

(a) he says, Rector Schoola Neussana factus I believe he ought to have said Neissana factus I believe he ought chalius always calls Nyssa in his Letters, is three or four Leagues from Breslaw The Bishop of that (b) Name resides there He that was there at that time had John Matthew Wacker for his Chancellor, who loved the Sciences and the Learned He lor, who lov'd the Sciences and the Learned He call'd Acidalius to Neisse, and lodg'd him at his House See (c) Acidalius s Letters I have not observed in those that he writ from that Place, that he ever mention'd the Rectorship of the School School

(C) That he had kill d himself] Christian Acidalius, the Brother of Valens, durit not ipeak the Word, when he complain'd of the Calumnies that were spread abroad concerning his Brother's Death, but it must be no longer question d, after what Barthius writ in one of his Books, that the Subject of his Complaints was the Report that was spread, that Acidalius had kill'd himself, a Thing that occasion d many Exclamations in the Pulpit See here how Christian Acidalius speaks of it, after having faid that his Brother was pompously buried (d) Us mirari fatu nequeam calida multorum in judicando nimium pracipitantium & temerariorum ingenia, qui & ipsius morbi & loci etiam sepe ignari quicqu d maledicendi li-bido dictavit, vil sama que Tam sicti pravique tenax quam nuncia veri,

de obitu ipsius Sp 11/it, propagare porro in exter is etiam regiones & propugnare, imo nescio quas non tragadias ctiam in concionibus ad plebem, ubi regnare solent excitare non erubueruni He does not deny that his Brother had been light-headed, and that it had disorder'd his Mind , Gravissimum illud f brium acutarum symptoma pariphrenitidem aliquotics scrift, quod extremum malo-rum animam citam sua sede escrit (e) But he main-tains that very Able Physicians, and Mr Wackers I amily, at whose House Mr Falens lay sick, assisted him till he died Peihips there is nothing about which Lame reports more lastinges than about the which I ame reports more l'allities than about the Sickness and Deith of Illustrious Persons, where-tore Preachers, and all Moralists in general, ought to be very reserved in their Resections on it. to be very referved in their Reflections on it One cannot too much distrust the Rash Credulty, or the Malicious Art of those kind of Newsmong-

(D' H : Divinations on Plautus] On the one fide (b) H r Divinations on Plautus] On the one fide (f) Valens he had the Satisfaction to fee them (f) publish d in Acidal Lpift p Displaying of Francfort, and on the other, the Displaying of making an hundred Complaints against the Slowness of his Bookseller In a word, they did not appear till after his Dearthus fets a value on that Work, Pauci, says he, (g) eum In iword, Comici locum affecuti sunt solus Acidalius rettum fensum percepit, ut alia multa in Comico Mr Teissier (h) lays, That the Commentary of Acidalius on Quintus Cursius is much esteemed He dedicated it on the Bishop of Breslaw, who rewarded him well for it, as it appears from the Author's I hanks in his 80th Letter. He made Notes on Isciens, on the 12 Pinegyricks, and on Velleus Paterellus, besides Speeches, Letters, and Poems (1) This last Work inserted in the Delights of the German Poets, contains Epick Verses, Odes, and Fpigrams, which Bornich us does not (k) much value. His Dissertation de constitutione carminis elegiaci ple des (1) Barthur on bius (E

(E) He became subject to a Distemper] Thumus does not say what that Distemper was, but we know that Acidalius he ited his Blood in fuch manner, by fitting dian apud up late, whilit he commented Plautus, that from that Konig time he became subject to Fevers This we learn from his (m) Brother Uratiflavia qua Silesierum Metropolis per sesquiannum plus minus utrumque se mibi pra-stitit, (præceptorem & patrem,) donec inde Nissam

evocatus familiari morbo suo, quem ex nimiu vigihu in adornandu Plautinu Divinationibus suu contraxerat, biliosi alias etiam babitus juvenus, FEBRI SCILICET ACUTISSIMA opprimeretur. He was more than once grievously sick in the was his constant Illness in that Countrate p 97 and 112 of his Letters

(F) He was just entred into to 29th Year] Thus I render Thuanus's Latin Words, cum vix annum 28 excessisses.

excessifier Du Rier renders them, having not attained to his 28th Years Let the Readers judge whether he has hit the true Sense of Thuanus Mr Bailles (n) fays that Acidalius was but 27 Years and some Months old Perhaps he found out that Thuanus had not been exactly inform'd of that young Author's Age

(G, Was falsly ascribed to him] Gisslerus cleared him from that falle Imputation, as it appears from these Words of Placeius (0), Prioris (p) author quemedo (0) Placeius de Anonynon ex vero sit habitus Valens Acidalius, vide apud cius de Geislerum deadis 3 n 8 I shall speak of that AnonyDissertation in the Article of Gediccus, but I must mis p 72
here observe how it came to be ascribed to Acidali-Being defirous to indemnify the Bookfeller, who had printed his Quintus Curtius, and who often complain'd (q) that he had been a Lofer by it, he complain'd (a) that he had been a Lofer by it, he complain'd (a) the Rook I am speaking heres nor happen'd to get a Copy of the Book I am speaking of, which had been already transcribed by several People He read it, and being well-pleafed with it, he transcrib'd it, and presented the Copy to the Bookseller, as a Piece that would turn to good Account However, he did not tell him to print it He thought, without doubt, that it was sufficient to let him know that it would make Amends for the Loss he had sustained, but he told him, that it was Lois he had fulfained, but he told him, that it was his Business to see what he was to do about it, and to consider whether the Satyrical Strokes of that Piece would not bring him into I rouble. This Discourse did not discourage the Bookseller, he made all the haste he could to get that Dissertation printed. As soon as it came out, People did mightly explain against the Bookseller was professionally printed As soon as it came out, People did mightily exclaim against it, the Bookseller was prosecuted for it, and because he confess'd of whom he had the Copy, they invessed terribly against Valens Acidalius, who was amazed to see People so angry for some Witty Conceits (r) Obsupesco ad judicia saculi nostri, & tam irritables animos illorum (bonos non tango) Stodocy uparam foces nemo fere jam admittit, & ex levissima quisque re gravem calumniandi caussam & ansam saptas. He desir d his good Friend Monavium to intercede for the Bookseller with the Magistrates and Professors of Leipsick, and to prevent their doing any thing that might bring a Disgrace upon himself. He was afraid that his Enemies would not be contented with the many Aspersions they had cast be contented with the many Aspersions they had cast upon him, nay, he fear'd that they would raise the Mobb against him, and of all Things in the World he defired to have nothing to do with the Preachers (f) Nomen meum sic traductum sam in vulgus calumniosis (f) Ibid sabulu satus sit, quod ist mio plus satis ulcerius ne quid sur ori populari concedatur. In primis a Tueologis & Cone on storious ne quid nociatur mihi, cum quibus nole committe, nec quicquam magis opto quam illorum, Tril unitiis edict s nunquam m sceri, n.c. scripting
He died some Months after, and because inual occasioned by the publishing of
the fill fresh in every one's Memory, People were the
more dispos'd to descant upon the Circumstances of his Death (t) Que calumniarum & mendaciorum lina inde potissimum nata est, quod recens adhuc est fa. Acidal bula illa in Apologetica epistola satis risutata, qua mula in Prast torum animis altenimis insederar, ut fueile estet improbation quidois in invidiam trahere, core e is prosendere, pistol plaustro quasi calumn ari. To conclude, I stall serve, that he affirms the Difference had plaustro quasi calumn are. To conclude, I stall serve, that he affirms this Differtation had be handed about for a considerable time, and that in all likelihood it had been written in Po and

(n) Baille Jugem fur les Poet n 1346

effe homi

(9) Ut 1d genus 🐂 minum est. cum aviditati ejus emo lumenrum editionis noi fatis refpondsffe: questum perfæpe de jactur fua Valens Acre dal Epist apolog a epistol

in Praf

viician, and that he would have made some Notes upon Aulus Gellius if a Nisi juhe a had list longer. It appears from his Letters that he had written fome Observations upon Appleius. Mr Baillet places him among the Famous Children, and says that tem mise. sluftrated Plautus, being seventeen or eighteen Tears of Age, not to mention several Latin rabiliter properations, which are extant, and which be composed at that same Age. One of his first print properations, which are extant, published by himself at Padua, in the Year 1591 He himsopp de site of the was assumed of that early Production of his Pen, and he was surface at that it had been reprinted in France Lipsius, who write some of printing wherein he expressed his Love and Esteem for him, was of Opinion that a Val A
Cidal Epister and the same and the same are cidal Epister and t ove a Great Man Ipse Valens (non te fallam augur) gemmula erit Germaniæ cidalEpist This he wrote to Monavius in 1594 as may be feen in the beginbat modo ning of Acidalius's Letters

A CINDYNUS (Gregory) a Greek Monk of the XIVth Century fociated himself with Barlaam, who since he had embrac'd the Greek Religion, had alogo like to this Business to consound the Hespeastes, whose Number was very much increased and the among the Monks of Mount Athor The Hespeastes were Contemplative Votaries, 26th of the whose Name gives sufficiently to understand that even in those Days there were Quie- Century tists in the World They believ'd they saw in the height of their Orisons a Sight re sembling that which appear'd about fesus Christ, when he was transfigur'd on Mount & Hisp to be increated, tho' altogether distinct from the Estauthors. Acindynus seconded the Impetuous Zeal of Barlaam, wrote against the quoted by fence of God # Illusions of these Fanaticks, and was one of the Sticklers against them in the Council of Constantinople But he had the Missortune to meet with Antagonists who had more Hist of the Credit and Interest than either he, or Barlaam, and who made them undergo several set fin of Censures and Condemnations in divers Councils The Ill Success he had had in that the Greeks, of Constantinople about 1337 did not deter him from charging openly with Herely the 15 P 1499.

Favourers of Gregory Palamas, for which he was cited by the Patriarch of Constantino Dutch ple in 1341 He appear d before the Council, and was condemn'd to be filent upon Pain Edition of Excommunication Six Years after he was yet more vigorously pursu d, because & Orthod fobn Cantacuzenus, who was become Emperor, had a kindness for Palamas The Cen-Gree t 1 fures and Excommunications which at several times fell upon Acindynus, reduc'd him at ad 773 last to a more Sedate, and altogether Obscure Life fames Gretser, a German Jesuit, n In 1 2 publish'd at Ingolftad in 1616, Acindynus's two Books, De Essentia & Operatione Des Leo c 16 de Allatius has also published a ? Poem, and some n Fragments of the same Author, who consensu, waving had the Fate to piss (A) for a Heretick a considerable time, has sound at last apud Appendic (B) more Learned and more Fourtible Judges (B) more Learned and more Equitable Judges

ACINDYNUS (Septemeus) was Conful at Rome with Valerius Proculus, the filme flor liter Year 8 that Conftantine, Son to Conftantine the Great was kill'd, near Aquilea He had Script been Governor of Antioch, and during his Government there happen'd a Passage, mention'd by St Austin, which deserves to be taken notice of A certain Man not pay- full that tion'd t by St Austin, which deferves to be taken notice of A certain trial not pay just that ing into the Exchequer a Pound of Gold at which he had been affels d, was committed Appendix to Prison by Acindynus, who swore withall that he would cause him to be hanged if he about this did not pay that Sum upon a certain Day which he appointed. The limited Time was Article of In 340 near expiring, and the poor Fellow still unable to satisfy the Governor He had in according deed a Beautiful Wife, but who was bare of Money as well as himself, and yet twas to Calvi-from thence that he had the first Hopes of Liberty A very Rich Man being desperarely in love with this Woman, offer'd her the Pound of Gold on which her Husband's Life 'August ly in love with this Woman, offer'd her the Pound of Gold off which depended, and ask'd no other Recompense for it but a Night's Lodging She being fermone in- Domini

Few Persons will wonder that Ac dalius should have thought that the Preachers would have been too hard for him, if he had been engag'd in a Quarrel with them, for Men, being very apt to make an Ill (a) Æole, Judgment of others, do commonly fancy that Preachers are like Æolus (a), but in such a manner that they can better raise a Storm than calm it

(H) That he was a Physician] Scioppius (b) calls him so Indeed he took his Doctor's Degree, but it was only ad honores, for he never practis'd Physick, and never delign'd to do it Medicum ic) The meg connec ago, nec agore propositum unquam fuit certo confilio nec ago, nec agere proposium unquam fuit certo consilio tamen inter ejus artis Gandidatos nomen dedi, nec panitet, eo quod petii, inde jam ablato, &c. He had said a little before, Dabam illic (in Italia) me ross' 'Airkhumdous, quorum saeris & in Italia sueram initiatus, what he says (d) in another place imports something more Inde regions eutopolisant illustration Medicina.

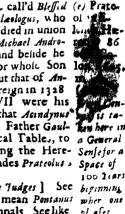
Inde rediens cur felenni illerum (fludiorum Medicinx) henore

(A) To pure Heretick] As in the heat of a Diffute we haly intent upon pressing our Adversaries, we obtain the sea dezele our Eyes to such a degree as not to perceive that we pass from one Extream to another, or at least that we stretch our Arguments for the season prove too much. I do not guments so far, that they prove too much I do not queition but 'twas upon this Score that Barlaam and was, and that being Orthodox at the bottom, they en argued like Hereticks Prateelus has not fail'd to place them in his Catalogue, but tis impossible

to make any thing of the Sentence of their Condemnation, fuch as he relates it. What we find least obfure in his Book (e) concerning Barlaam and Acincens pio dynus, is, That the Council which was call'd in order to condemn them, was celebrated in the presence of the Blessed and most Famous Emperor Michael Andro-Ceri velocity. Balanage, and Jaha his Son, in the Barge of let, se au the Bleiled and most ramous Emperor Michael Andro-Cerivelnicus Palaelegus, and John his Son, in the Reign of let, se auHenry VII Emperor of Germany John XXII being ri shiram
Pope of Rome, in the Year of our Lord 1313 This daturum
whole Passage is full of Errors For first of all, (f) in
the Century here in question, there was no other
Emperor of Constantinople that could be call'd Blessed (e) Prateby a Roman Carbalch, but Michael Palaelegus who of the by a Roman Catholick, but Michael Palæologus, who of was reconcild with the Holy See, and died in union with it Now neither was he call d Michael Andronicus, nor had he a Son call d John, and befide he died in 1283 Secondly, The Emperor whole Son lowas call d John, had no other Name but that of Andronicus Palæologus. and only began to reign in 1228 was called John, had no other Name but that of Andronicus Palacologus, and only began to reign in 1328 fo that neither John XXII nor Hen VII were his Contemporaries Lastly, 'Tis false that Acindynus was condemn d about the Year 1313 Father Gaular ham here in tier does not forget in his (hronological Tables, to a General quarter Bailaam and Acindynus among the Here-Sensesor at cks, but he has no other Warrant besides Prateolus > Space of Authoriza.

(B Has found at I ft more Equitable Judges] See biginning the Authors quoted by Mr Morers, I mean Pontanus wher one upon Canticuzenus, and Spondanus S Annals Seelike plases

7 lb pag He as- 160, 161, Cave Hiin monte una nocte,



let. se au-

namque tıbidivum pater atque homi-Et mulcededit ftus & re los, Virgil Æn l 1 v 6c (b) Sciop pius de arte Criti ca, p 18 (c Val

Acidal Epist p

also pag

194, 29 (d Ibid

a Illa corpus non nılî marıto dedit, non concumbere, ut folet, fed vivere cupienti Id ıb

B In the Remark of Ahime-

y Moreri fulfly pla-cis him in the XVth Century

& Grafferus's Epist ad lector LeforeStra tegemata Sat in v

(a)Grets not in

(antacuz & in editione A. cindyni

(b) Mum-

bourg of

Greck

5 / fm (c) Au-

guft I r

de termo-

ne Domimm men te (16

contra

Manich

(e) Rivet

7, in Cica grq r

Lacreir

(f) 1700 ir Con-

ne Do

ni in

monte, 6 16 (b) Rivet

instructed by the Scripture, that She bad no Power over her own Body, but her Husband, communicated to the Prisoner the Offer of the Spark, telling him withal, that she was ready to accept of it, if he would give his Consent, he who was the true Lawful Master of his Wise's Body, and if he thought his Life worth redeeming at the expense of a Chastity whereof he had the sole Disposal. He thank'd her for it, and bid had and lie with her Lover She obey'd, as became a Dutistil Wise, affording a upon Occasion the Use of her Body to her Husband, not to satisfy the Ordinary D Nature, but the Desire he had to live The Spark gave her a Purse with the Sum of Money, but got it again cunningly from her, and shamm'd her on the Puise fill d with Larth The Harmless Creature being return'd home (for the had taken the pains to meet her Gallant at his Country House) had no sooner found out the Cheat, but she complain'd of it publickly, and demanded Justice of the Governor, to whom she very ingenuously related the Fact Acindynus begun to accuse himself, as having by his Severity and Menaces drove these Innocent People upon such Desperate Remedies, and first of all condemn d himself to pay the Pound of Gold into the Exchequer, afterwards he adjudg'd to the Obedient Wife that Piece of Ground out of which the Larth had been taken that was found in the Sham Purse St Augustin dares (A) not decide whether this Woman's Conduct be good or bad, and inclines rather to approve (B) than to condemn it, which is somewhat (C) surprizing We have observed before B the lame I ook Principle of Morality in St Chryfostom, in relation to Abraham and Sarabs Conduct

A CONTIUS, (James) a Philosopher, Civilian, and Divine, born at Trent, in He embrac d the Reformation, and being gone over into Engthe > XVIth Century lind in Queen Elizabeth's Time, he received a Thousand Marks of that Princes's Bountv, as he acknowledges himself (A) in the Frontispiece of the Book which he dedicated to her This is the Famous Collection of the Stratagems of the Devil, which has to often been translated, and reprinted The first Edition of it is that of Bafil, 1565 soon after which & the Author died in England James Grasserus procured a second Edition of it in 1610 wherein we find indeed Acontius's Letter, de Ratione Edendorum Librorum, containing very whollome Cautions for those who design to set up for Authors, but in it we mis his Treatife of Method, which is a Good

(B) Piece.

(b) Maimbourg, &c.

(A) Darci not decide] That's plain from these Words Nihil bic (i) in alteram partem dispute, lice-ai cuique affimare quod velit. In another (a) Place he brings into question, whether a Woman's Chastity should be violated, in case to save her Husband's Lite, and he has own Order, the should lie with another and by his own Order, the thould lie with another Man , Scrupulofius disputari potest utrum idius mulieris puticitia violaritur, etiam li quisquam carni ejus com-mirtui foict, cum id in se fieri pro mariti vita, nec illo n science sed jubente permitteret, nequaquam fitem dese-Rivet 1) having quoted these Words, adds, That St dugus'in relates, that the rune can americal der the Imperor Constantine (f, when Acindynus, &c. der the Imperor Constantine (f) when Acindynus, &c.

(B) Rather to approve than to condemn it This evidently appears by these Words Nonita (g) existing mandum ic loc citam femina, viro permittence, factre posse viden in , quod omn um sensus excludit Quamquam nimius cause possent existere ubi O uxor mariticon in un proposanti possente contente possente contente proposanti contente c

Not live in alteram parten dispute Sed tamen
unia o los fisto, (to wit, the Cale of the Wite whose Husband was committed by Acindynus) non itarespuis hos sin us bumanus, quod in illa muliere vivo juvente commissi in est, quemadinodum antea, cum sinc ulio exem-p'o vis ir sa ponerctur, borruimus. I know not what triounds the Protestant Divine I have quoted in the foregoing Remark has for his Affect on, when he there's us that St Augustin rather inclines to condemn than to just fy that Woman Que facto (b) Ae nayn explicato liberum un cuique permi t t Augustinus

fructius,

n he Book

of to Au
frin, Phich estimate quod est t, anament in camp par em propentor estimate quod est t, anament in cam par em propentor est atur quod id for non le cet (C. Il biob is femewha | rpi ~ rg | So great a Divine is he was, ought he not to have known that out life, which is but a Temporal and Leithing food out the property by to derive the life thought Good, ought not to be so den to us, is to be thought worthy of being redeem'd by our Dalaced ence to the Liw of God? For as this Disobelience is a Sin which makes us liable to an Eternal Punishment, and a Noral Lyrl which offends an Infinite Being It is no lets against Common Prudence, that the Dictates of Sound Reason, to chile to commit a Sin, 13ther than lose one's Life. I say nothing of those Wide Abysles of Corruption which are open d every where under our I eet, by afferting, that a I hing which would be a Crime if done without a delign to fave ones Life, becomes innocent when its done to prevent Death Acindynus a Prisoner would have acted the shameful part of a Pimp, and consented to an Adultery properly so call d, it he had suffer d

wise those of Brown, Lather (a) Greizer, Tather
(b) Maimbourg, &c

(A) Darci not decide] That's plain from these

his Wife to he with the Spark meerly to gain a Pound of Gold, but because he consented only to save his Life, it ceases to be a Consent to an Adultery, nay, 'tis a lawful thing Who does not see that if this Morality took place, there is not one Precept in the Decalogue of which the Fear of Death should not afford a Dispensation Where are the Exceptions in favour of Adultery? If a Woman may be dispensed with for not obeying the Command of not defiling her Body, when by that means she may residue her Husband from a Capital Punishment, she will likewise be free to transgress it when her own will likewise be free to transgress it when her own Life comes in question, for God no where exacts from us that we should love another more than our rom us that we should love another more than our selves. Therefore one may impunely violate the Law of Chastity, in order to avoid Death. And why should not the same Reason make Murther, Thest, (1) In the Perjury, the Abjuring of one's Religion, &c lawful? Remark. The greatest Men are apt to mistake and lose their 1 of the Way even in the smoothest and most beaten Roads.

Article of the last of the St. Randald not present Sarah. Is it to difficult to find that St Paul did not pretend Is it to difficult to find that of Paul did not pretend that a Husband had power to dispose of his Wive's Body to whom he pleas'd, when he faid, That she Wife has no power over her own Body, but her Husband Nevertheleis you see that St. Austin puzzles himself with these Words of the Apostle, and that he lays great friels upon the Diffinction, marite jubente, pentessatem non abnuens maritalem We shall take notice (1) elsewhere that he has made use of this Doctrine of St Paul to justify Abraham and Sarah in relation to Agar's Concubinage Let us now hear a Divine, (k) who tho'he liv d ieveral Ages after that Father of the Church, yet proves a better Casust in this Point Qua in re (that is, concerning the Adventure of the Qua in re (that is, concerning the Adventure of the Wite whole Husband was Acindynus's Prisoner) minum est talem ac tantum virum potuisse dubitare, cum ex jacra Scriptura constitu apercissime malum aliquod pana nunquam efferedimendum male culpa, & vitam petius ofse acponendam, quam ut cam nobu aut al 15 servemus 1d tresentes ex quo Deus offendere, ur Nullo modo 1 taque cenf naum eft lieitum effe adulterit remedium del marito, vel uxori vitanda alterisu necu causa, quin petitu m expecture convenit, imo vero ultro expetere quam alicru-ti ius castitatem prodere, ob cujus conf rvationem multa pud cissma famina non solum ab aliis occidi sustinuerunt, pud cissima famina non solum ab alissoccidi sustinueruns, sidetiam (qued tamen probare nolim) sici ipsis vim intulerunt, non solum inter Ethnicas, sed etiam inter Chr stianas. He quotes the Lxample of Sophronia, of whom in its. Place Consult Amanitates suries of Mr Menage in 10th p.52 the Chapter (1), entituled, demariti lenocinio Adastesis Edit Lipsi sterarum viros ordinare non potuisse (A) In the Frontispiece of the Book which ie dedicated to her I Instead of an Lipsste Dedicatory, he contented

(k) Rivet ubi supra

Joh Wol.

gurinum de ritione

brorum

411 e By Mr Crenius,

following,
of the 2d

part of bis vertiones

cre & hi-

(e) 10te Rapin s

Preta e

rilon of

tie Con pa

floricæ

Piece, the Author a only published it as an Essay He had composed in Ita- a Post il. Book of Fortification, which he turn'd himself into L. tin during his stay in lud tembut I think it was never printed He was also writing a Logick γ , which I pus quo excidit the hindred him from finishing 'Twas great Pity, for he was a Man that nobis in-Thinking, and a great Discernment and Penetration I had fram'd chottum reasonable Notion of such a Piece of Work, and thought himself the more Pains and Care upon it, because he foresaw, that an Age opticular that he liv'd in was coming on this (D) Conjecture was well lum, seis inciples in Religion were not the same with those of Colvin, he me bis fearners to Tolorston, and held in general course. dem action to Toleration, and held in general certain Tenets which have dem action to fome Protestant (L) Divines I could find but little conmutation. rendred hi cerning his Adventures He says of himself A, by the bye, that he had bestow d a great Argento-part of his Life upon the Reading of Bartolus, Bildus, and such like Barbarous Writers, ratum and many Years at Court

Aconting s Letter, which was published in \$ 1696 shews a clear and exact Genius, and Angliam which was accounted with sound Logick. It is dated from I ondon the 5th of June 1565. Acont and serves to the grate a thing he had advanced concerning S ibellius, and which had been I fail ad

tented himself with a Canonizing Subscription, which begins with, DIV L ELIZABETHA ANGI I.

E, FRANCIE, HIBERNIE REGINA He declares, that he inscribes his Book to her to shew his Gratitude In signum memoriamque grati animi ob partum ejus liberalitate, quum in Angliam propter Evange-licæ veritatus prosessionem externs appulisset, humanissime-que exceptus esset, literarum otium. In his Letter to Wolfius, he says, That his Pension relieved in some Measure his Indigence, and afforded him leifure to (a) Ut autem quicquid est opera id istam in artem (muniendorum oppidorum) conferrem, ex parte privatus sum rationibus adductus, etenim in hoc volunta rio meo exilio inopiam UTUNQUE sublevat, & otii ad alia studia suppeditat NONNIHIL, impetrato mihi ab hujus sapientissima atque optima Regina liberalitate honesto stipendio What Restrictions are here! And how well they shew how difficult it is to content represent the same of this Pension not as a Divine, but as an Engineer, which appears by the Reason he alledges himself, of his bestowing his time upon Fortification

(B) Which is a good piece | This is the Judgment which a learned Cartefian (b) has given of it, in a Letter he writ to Father Mersennus, foon after the Publication of Des Cartes & Meditations (c) "He faid he relish'd above all things the Market of the second se faid he ielish'd above all things the Method which Mr Des-Cartes had made use of in hardling his Mr Def-Cartes had made use of in handling his Subject, he admired its Usefulnets, and extolled its Excellencies above that of the Schools. More particularly he esteemed him adgreent, and the Reasons he had to prefer the malytical or Resolutive Method, to the Synthetical or Compound, is well to teach as to demonstrate. He had not till then some large through the strength the light Rook of found any thing like it, except the little Book of Method, Compos d by James Acontius, who belides that excellent Freatile, had dio given a nine Special Control of the Acontius of the Book of the Bo cimen of the Analytical Method, in his Book of the Stratagems of the Devil, which he recommends to the Perusal of all those who love the Perice of the Church, though in it Acontius be not altogether free from the Prepossessions of his Sect, " and thereb, meant to Favour those of his Party That little Piece of Acontius, under the Litle of, Methodus five retta investigandarum tradendarumque astium ac scientiarum ratio, was inserted in a Collection of Differtations de studiu bene instituendus printed at

Utretcht, in 1658
(C) Il at an Age more refin'd was coming on] must hear whit he Tis himself, after having mention d the other Reasons which render d his Delign very difficult in the Performance (d) Intelligo etiam me in seculum incidisse cultum prater modum, nec tam

me in seculum incidisse cultum prater modum, nee tam
eeste vereor corum qui regnare nune videntus judicia quam
exorientem quand im seculi adhue paulo cultioris lucem
pert misco di enim multos habuit habitque atas nostra
v ros prasser dhue tamen videre videor nese o quid
magis su

(D) Haran mas well grounded] I think the
VVIth Centur, has produced a greater Number of
I e irned Men, that i the XVIIth, and yetthe former was
not so enlighten'd as the latter. As long as the
Reign of Criticism and Philalogy has continued,
there have been all over Enope ieveral Prodigies of
Lrudition. The Study of the new Philosophy, and dern Languages, having introduced another, that universal and profound Literature has more refin d, and accompanied with a more exqui-

fium Tisite Discennment, has spiend it self over the Commonweilth of Learning People ne now 1-days less I earned, and more Subtle I heretore Acontins had edendo rum lı-Region to foreign it i diffrance, in Age which would be a more dreadful Judge of the Logick he intended would not be thought for preluming as by my own Authority to adjudge the Superiority to our Age, don No-for in this I do but conform my tell to the Opinion of the most cute and refind Criticks "We the man Age (trys one (coff them) when in Peoficial Coff, 1562). ple become more fentible of good Senfe and Rei-6 Id ib fon, than of any thing elfc, and it may be fud in our Commendation, that we are the dy better acquainted with the Character of ancient Authors, I lbid p and more intimately familiar with their Genius, than those who went before us. I he difference between them and us, is, Thit in the last Age People were more Ambitious of Lrudition thin they are at prefent ______ Twis the Genius of thole times, wherein nothing was more in Vogue thin a vast Capacity, a great Memory, and a profound Literature. They studied Languages to the bottom, apply d themselves to reform or restore the Text of ancient Authors by far-fetch d Interpretations, cavild about in Equivocal Word, laid firefs upon a Conjecture, in order to establish a Correction, in short they stuck to the litteral Sense of an Author because they had not firength enough to rafe themselves to his Spirit, to be thoroughly acquainted with him. As People do at present, because they are more restonable, and less Learned, and set a greater Value upon plun good Sense, than a cross digram d. Capa-

I hucydi-(E) To some Protestant Deven .] That I may not be arraign d for advancing this without my Ground I my or Proof, I shall quote the words of a (f) Minister (f) Saldeof the Hague facohus Acont us (de quo jure quod nus de liof the Hague de Origine diet folet, ubt bene nemo melius, ubi biis, pag were doclar, sed ingenis at acres quidem, it a & elatio- (1) I rigris, & justo liberations quin a nescio quali scepticis- lind Hist
mo & indifferentissimo in ipsam I heologiam introdu- Lecles p cendo haudquaquam alieni, quod trastatu suo de Stra-tagematis Satina testatum satis secit, libello (1) (simone Goulartio judice) omnium malorum pessimo Polit Ic-Voetius (2) et adscribit quod vel imperite vel sub- cles part dole communem confessionis conceptum molitus "dole communem confessions conceptum molitus in sit, sub cujus vexillo militari possunt & ipsi Aii- Indic & ani" What is here mention d of Simon Goulart is possion to be found (as far as I know) in any of his Books, I believe it comes from Ustenbogardus who says in one (g) of his Works, that when he studied at some use censured by Simon Goulart for reading Belgian, Antitus, who told him, that his Book of the Strategems of the Devil, was the worst Book in the World, offe librum omnium malorum ressimum. I have sound gems of the Devil, was the worst Book in the World, ptace in the world another Pusinger of I verius concerning this Matter, wherein that (/) Doctor place. Accounts among the Hereticks who came out of I al, under pretence of Reformation, and assures us, that if the Venom I heol t which lies hid in tome (,) places of his Book, had been taken notice of he hid either been Excommulated, or constrain a to sign a Contession of Oingle thodoxy (1) suffective quis angus in his balatures. thodoxy (1) suffective quis angles in le ba latuerit edit Bil quod hie vir in findamentalibus aff resoulus nunquam 7 16 emorate trium personarum satuerit, net edu rsn 0, 5a- ()Id Vo mosa en em, Potinum, Arrium, Finomion, Pu uma o cius ib

() Heulneres. Hu Later 15 dated August the 9th, 1641 pud Bullet, life of Defc t 2 p 138 (a) Baillet, ubi fupra

> Cost ubi iupia, P 41

a Pater meus vere erat Chriftianus

Uriel Acosta ubi inCriticiz'd upon Note, that though most Protestant Divines look upon this Man with

Horror, yet some (F) amongst them have very much commended him

A C O S T A (Uriel) a Portuguese Gentleman, was Born at Porto towards and paid of the XVIth Century He was Educated in the Romish Religion, which his Floring strain'd to receive Baptism He was also brought up like a Person of Question dhaving learnt several things, apply'd himself at last to Civil-Law. Nature himself with good Inclinations, and Religion had made so deep an interest than the sound in the same of the sam him (A) with good Inclinations, and Religion had made so deep an imprementation, that he ardently desir'd to fulfil all the Precepts of the Church, in order to avoid eternal Death, of which he was very much afraid. Therefore he diligently apply'd himself to the reading of the Gospel, and other spiritual and godly Books, and often consulted the Decisions of Casuists about the heads of Consession, but the more Enquiries he made, the more he found his Scruples and Difficulties to increase, till at last they entangled him to such a Degree, that being unable to get out of that Labyrinth, he saw himself expos'd as a Prey to mortal Inquietudes. He did not think it possible for him punctually to discharge the Duty and Conditions which Absolution requires according to Sound Casusts, and so he despair'd of Salvation, in case it could not be obtain'd any But, because it was difficult for him to abandon a Religion to which he had other Way been accustom'd from his Infancy, and which had taken deep Root in his Mind thro' the Force of Perfuasion, all he could do in his Condition was to examine whether whatever is told of another Life may not be meer Fiction, and whether these Things were agreeable to Reason He thought that Reason incessantly suggested him wherewithal to oppose them He was then 22 Years of Age, and this is the Course he took He First turn'd Sceptick, and afterwards concluded that the Road into which Education had led him, would never carry him to Salvation In the mean time, he studied the Law, and obtain d a & Benefice at 25 Years of Age New being unwilling to be without Religion, and the Profession of the Roman Cathilick Religion affording him no Rest, he read Moses and the Prophets, and having found them more satisfactory than the Gospel, he was at last persuaded, that Judus/m was the true Religion, but not being able to profess in Portugal, he resolv d to leave his Native Country Accordingly he resign'd his Benefice, and embark d for Amsterdam with his Mother and Brothers, whom (B) he had had Courage enough to Catechile, and whom he had effectually imbued with his Opinions Affoon as they arrived there, they were aggregated to the Synagogue, and were Circumcis d according to Custom He chang d his Name of Gabriel into that of URIEL It was not many days before he found that the Manners and Customs of the fews were not conformable with the Laws of Moses He was not able to be filent about such a Nonconformity, but the Chief of the Synagogue gave him to understand, that he must follow their Tenets and Customs in all Points, and that if he should recede from them never so little, they would excommunicate him. These Threats did not discourage him, he thought it would not become a Man who had abandon'd the Conveniences of his Native Land for Liberty of Conscience, to yield to

C The Digmity of of a Collegiate (hurch

machos aut corum errores rejecerit, contentus solos illos re-

machos aut corum errors rejectrit, contentus jotos idos rejectos, qui negarent filium non esse alium a patre

(F) Look upon this Man with Horror, yet some amongst
them have very much commended him.] Mr Grenius
furnishes us with Proofs for both their Affertions
He observes, (a) That Com adus Bei gius declares that
Acontius argued prudently and piously. This Bergims was Minister and Protessor of Divinity at Bremen.
The Book wherein he speaks to that purpose, is entituled. Praxic Catholica divini Canonic contra quasivus tituled Praxii Catholica divini Canoni contra quasus l'arises & schismata, & and printed at Bremen, in 1639 in 800 Rivetus having got one of these Books ex dono autoru, writ in it some Remarks, of which I shall mention that which relates to Acontius (b) Miror cur, p 524 tanti faciat vir doctus judicium Acon-tii hominis ambigua fidei & Socinianorum vel prodromi, vel commilitonis, cujus rei gratia ab Arminianis toties recusus est & commendatus, etiam in varias linguas vulgares translatus Huchomini scopus fuit, ut ex toto libro apparet, ad tam psuca necessa a dotrinam Christianam artiare, ut omnibus sets in Clo stranssmo pateret adutus ad mutuam communionen sets allem actiss & pium virum atalitus laudandis & imitand s abstituisse. The Book whence I had this Passige tells me also, that IJaac Junius (c) Minister at Delft, plac d Acontius, the Remonstrants, and Socious in the time Form, and look'd upon the first as a Man who had a mind to reduce all Sects into one, and enclose them in the same Aik, as Neah did all loits of Animals in his, wherein they were preserved, though sustained by different food. We see in the same Book the Account which Pel ius (d) gave of Acontus, which is, that by reducing to simall Number the Points necessary to Salvation and requiring a Toleration for the particular Opinions which were against the other Articles, he of en'd a wide Door to all manner of Here-fies Lastly, we see in the same Book, that not only Arminias and Grevinchovius have given great Com-mendations to our Acontius, but also the principle,

and George Pauli, (e) two Reformed Divines have ve- (e) In Rery much applauded him (f) Jacobo Arminio tamen formato in Respons ad Excerpta Theol Leidens p 65 Acontius Augusta est divinum prudentia ac moderationis lumen Amesto no, seu Apresat ad Puritan Angicanos & Grevinchovio in Abflerisone calumn Smoutii, p 125 apud B Hulsiman-num in Dedicat Supplementi Breviarii Theologici p 6 idem Acontius est Suvasarutos en tais neavais, qui se-mentem Ecclesia Anglicana caloie & rore calesti sovit fedulo

(A) Nature had endow'd him with good Inclinations] us ib p
He was to tender-hearted and Compassionate, that 32
he could not forbear shedding Tears at the recital of (f) Cremany Misfortune that had befallen his Neighbour, and Modesty had taken so deep Root in his Soul, that he fear d nothing more than what might offend that he fear d nothing more than what might official it, and put him to the Blush. He was Couragious, and insceptible of Anger in a lawful Occasion, and check d the Insolence of those rude Men, who take delight in insulting over and hestoring others, shill chusing to (g) side with the Weaker. This is the

chuling to (g) inde with the Weaker. This is the Character he gives of himles (h).

(B) Whom he had Courage enough to Cat chife. Ite does not forget the Circumstances which were proper to hairborn the Carefica ha made as his Palatonia. per to heighten the Sacrifice he made to his Religion He observes that he relinquish'd (1) a profitable and honourable Benefice, and a fine House which his I ather had built in the best part of the Gity He adds the danger of his putting to Sea, for such as are de scended from Jow, cannot go out of the Kingdom without the King's particular leave (1) Navim a season Jeendimus non fine magno pericula (non lieet illis qui ab manæ in-Hebrais or ginem duiunt a regno discedere pue special Re- it p 346 g s facultate) Lastly, he tays, That it it had been (h) Ib known that he entertain d his Mother and Brothers (i) Uriel with his Thoughts about the jewish Religion, at Acosta, p would have been his utter Ruin, but his Charity 347 made him over-look the Danger (1) Quitus ego fra- (k) Id ib terno amore motus ea commun caveram , e a mil (uper (1) Id 1b

Acontius Augustapologia pro dictatis fuis de Aug Confess See Crenius ibid p

> (e) Infirmorum partes adiuv are cupiens, & us me 10cium adjungens Unel A. costa in exemplira

1 digione

(A) Thom Cienius Animady philologic & hi-ftoricar parte 2 pag 32

(b) Rivet apud Crenium ib

(c) litac Jugus in eximine Apologia Rimon arrestium par Ce niun ib (d) Peltius in De dicatione Harmonia, apud Cremum ib

Rabbies (C) without Jurisdiction; and that it would argue want of Spirit and Piety, if he should betray his Sentiments upon this Occasion; wherefore he went on as before:
Accordingly he was Excommunicated, which had such an effect, that his very Biothers,
I mean those he had instructed in the Jewish Religion, durst neither speak to him, nor I mean those he had intructed in the Jewija Kengion, durit neither speak to him, nor so much as salute him when they met him in the Streets Being in this Condition he Compos'd a Book for his Justification, wherein he shewed, that the Rites and Traditions of the Phanises are contrary to Moses's Writings. He had scarce begun this Book, when he embrac'd the Opinion of the Sadducees, for he strongly persuaded himself, that he Familianents and Rewards of the Old Law respect this Life only, grounding himself principally upon this, that Moses makes no mention either of the Joys of Heaven, or of the Torments of Hell. Assoon as his Adversaries were told that he was fallenged that Opinion, they were extreamly glad of it hecause they foresome at march. len into that Opinion, they were extreamly glad of it, because they foresaw it might prove a good Excuse for them to justify to the Christians the Proceedings of the Synagogue against him That was the Reason, why even before his Book went to the Press, they publish'd a Book a concerning the Immortality of the Soul, Compos d by a Physician, who forgot nothing that might contribute to brand Acofta for an Atherst And they inftigated Children to abuse him in the Streets, and to throw Stones at his House Nevertheless he published 6 a Book against the Physician, wherein he oppugn d with might and i xamen main the Immortality of the Soul The Jews had recourse to the Tribunals of smaller reduction and Characteristics. dam, and impeach'd him as a Person who overthrew the Principles of Judaism and Chit-num phi-shianity. He was put in Prison, and Bail'd out of it in 8 or 10 days. The Impression latophicaof his Book was conficated, and an Americament of 300 Gilders fet upon the Author rum adle-All this did not stop him. Time and Experience push'd him on much farther. He examin d whether the Law of Moses came from God, and funcied he had found sufficient Reasons to be convinc'd, that it was a meer Contrivance of Human Wit, but instead of concluding from thence, Therefore I ought not to return to the Jewish Communion, he drew this Consequence, Why should I obstinately remain separated from it all my life time, exposed to so many Inconveniencies, and Stranger as I am, in a Country, the I anguage whereof I cannot speak < Having considered all these things he returned to the Pale of fudation 15 Years after his Excommunication, recanted what he had said, and subscribed whatever Some days after, a Nephew of his who lodg d in his House inform'd. This was a young Boy who had taken notice that his Uncle did not obthey pleas'd ferve the Laws of the Synagogue, either in his Diet, or other Matters This Accusation had strange Consequences. For one of Acosta's Relations, who had reconcil d him

religione wisa fuerant magis consintanea, licet super aliquibus dubitarin quod quiden in magnum malum meum poterat recidere, tansum est in eo regno periculum de talivui loqui. We may held take notice by the way, that the Spaniards and Portuguese have omitted nothing that the subtilest and severest Politicks can invent to maintain a Party They have made use of all those means for the Support of Christianity, and the Destruction of Judaism, and they cannot be accused, without Injustice, of having committed the Church to the Piotection of Heaven, with the Dispositions of such as quickly expect every thing from the Lift-cacy of their Prayers No, one would say on the contrary, that they have follow'd the Advice which a Heathenish Poet has given about a Business of Agriculture.

(a)Virgil (reorgic 1 3 V 452

(b) Sallust

Catilin p

in bello

m. 160

Non (a) tamen ulla magis prasens fortuna laborum est, Non (a) tamen ulla magis prajens fortuna laborum est,

Quam si quis ferro potuit reseindere summum

Ulceris os aliter vitium, vivitque tegendo

Dum medicas adhibere manus ad vulnera pastor

Abnegat, aut meliora deos sedet omina poscens

Or esse one would be apt to say, that they have squared their Conduct by the Reproaches which Cato made to the Romans, when he blam'd them son

confiding in the Assistance of the Gods, who, added he, never hear the Prayers of the slothful, for Sloth is a Sign of the Anger of Heaven (b) Vos inertia & mollitia animi alius alium exspectantes cunstamini, videlicet diis immortalibus confist, qui hanc rempubl in maximis sape periculis servavere. Non votis, neque suppliciis muliebribus auxilia diorum parantur, vigilando, agendo, bene consulendo, prospere omnia cedunt Ubi secordia tete, atque ignavia tradideris, nequicquam Deos impleres irasi insessigue unt Lastly, one may say, that the Lesson which they are most apt to practise, is the latter part of the Axiom, which a Modern has set down in these Words (c) We must, as it were, wholly abandon our selves to Providence, as if all Human Prudence were useles, and we must govern our selves by the Distates of Human Prudence, as if there were no Providence. Without doubt they would laugh at an Author, who should blame them for using Christianity like an old Palace, so much decay d that it wants Props on every side, and Judaism like a inertia & mollitia animi alius alium exfectantes cunttait wants Props on every fide, and Judaism like a strong Fortress, which one must Cannonade and Bombard continually, in order to weaken it We may justly condemn certain Ways of maintaining the Good Cause, but when all is done, as good as it is, it

will not do without Assistance, and D strust is the Mother of Safety See the Remark (E, of the Article Lubienietski

C) To Rabbiss without Jurisdiction There is certainly a great difference between the Tribunals which our Acosta ought to have dreaded in his own Country, and the Tribunal of the Synagogue of Amsterdam This latter can only institute Canonical Punishments, whereas the Christian Inquisition can put a Man to death, by delivering to the Secular Sword all those it condemns Therefore I do not wonder that Acoffa was less afraid of the Jewish Inquisition, than of that of Portugal - He knew that the Synagogue had no Tribunals that intermeddled with any Process, whether Civil or Criminal, and to he leok'd upon their Excommunications as a brutum Fulm n. He did not perceive this Canonical Sentence atte ided either with Death, Whipping, Piifon, or pecuniary Mulct Wherefore he thought that fince he had fufficient Courage not to betray his Religion in Portugal, he ought, with much more Reason, have the Boldness to speak according to his Conici nor among the Jews, though thereby he should draw their 12-communication upon him, which is the utmost that he could fear from Men who have no Migistrates of their own (d) Quia minime decesat ut propter talem (d) Uriel metum terga verterit ille qui pro libertate na ale folum, Acosti u Gutilitates alias contempferar, O fuccumbere hominibus, bi lupia prasertim JURISDICTIONEM non habentibus, in ili causa nec pium nec virile erat decrevi potius omni pira ferre & in sententia perdurare. But it faied with him as with most People who judge of combined Lvils. They imagine 'cis in the Union of I wo or three Punishments that a Misfortune contasts, and that a Man were little to be pitted, if he were to fuffer but one of them, but they Experience the contrary when Providence expotes them to one of those I wo or three Disgraces. They feel at much heavier than they thought it would prove The Inquisition of Portugal icem d dicaddul to the 13m Acofta Why for Because he beheld it join'd with the Power either immediate or mediate, to Imprison, Torture, and burn People If he had consider dit only with Relation to its Excommunications, he would not have been much afraid of it Reason of his contemning the Menaces of the Synagogue of Amsterdam But he was tensible by Expersence, that the bare Power of Excommunicating
K

(c) Cotin, Galantes, to 1 18 hu Difcourse of the Truth of Dreams,

cof 1, Enemplar humanæ Vitæ, and inserted stianæ, printed at Amsterdam 1687 6 Twas either his his Coufin in Præfat > Fxtrided out of Limbouch, pixfat returar

c complaris huma-

na vita (a) Infi francis mei quibus ego Friceptor tue rım me tranhin plates four ib int proj tei metum illorum Id ib (v) Id ib () Nelciebant quale jusum finis verticibi s imi one rent Id 1b p , 15 (d) Multi corum tranleunte me in inuchant, quod eti-11 1 & purumante lance lance uls cas-di; in-tum non lapitabu

Silver Silve Silve Silv

(e) Dui 1-

tem, intra

pus metedibilia peill 18

ium id ib

afta per annos lep-

a Extract- with the Jews, thought himself oblig'd (D) in honour to persecute mine and out of a Severity. The Rabbies and all the People under them were acted by the writing of ed out of a Severity The Rabbies and all the People under them were writing of especially when they heard that our Acosta had distinated Two Christians, who were Uncl A. especially when they heard that our turning fews. He was summon'd before the grand come from London to Amsterdam, from turning Jews. He was summon'd before the grand Council of the Synagogue, who declar'd to him they would Excommunicate him a Second time, if he did not perform the Satisfaction that should be requir'd of h found it so very hard, that he answer'd, He was not able to undergo it. they resolv'd to turn him out of their Communion; and 'tis impossible to rages were done him since that time, and how much he was persecuted to the Limborch ons Having past 7 Years in this sad Condition, he resolv'd to declare the land of the Sentence of the Synagogue, for they had given him to derstand, that by means of this Declaration, he would easily come off, because the Judges being that by means of this Declaration, he would easily come on, because the fallowing of his A-fatisfy'd with his Submission, would mitigate the Severity of the Discipline But he was fatisfy'd with his Submission, with the utmost Rigor (E) the Penance which they had mic collatio de trapann'd, and made to undergo with the utmost Rigor (E) the Penance which they had at first impos'd upon him. a This is what I have extracted, without any Disguise or Alteration, (and without pretending to warrant the Truth of the matters of Fact) out of a small Writing Compos'd by Acosta, and publish'd and constuted by Manuelle at thought he writ it some sew days before his Death, having first resolve hands upon himself. He executed this strange Resolution a little after he had mist his considerable to the Distribution of the Distribution and the Distr chief Enemy, for assoon as the Pistol, which he had taken to kill him as he past by his House, had slash d in the Pan, without going off, he shut up his Door, and shot himself with another Pistol? This happen'd at Amsterdam, though in what Year 'tis not (F) certainly known Here's an instance which favours those who condemn the Liber-Limborch ty of Philosophizing in Matters of Religion, for the principal stress of their Arguments is very terrible, though altogether destitute of the

Secular Sword Every body look'd upon him as a Monster since his Excommunication His (a) very Brothers avoided his Rencounter, and durft not take notice of him. The Boys hooted at him in the Streets, and loaded him with Curfes, they gather'd Venets, and loaded non with curies, they gather a in (10 w ds about his House, and threw Stones at his Windows, sangue faces & san volant He could not be quiet either at home or abroad (b) Pueri istorum, a Rabbinis & parentibus edosti tui matim per plateas conveniebant, & elatis vocibus mbi maledicebant, & comniginis contumelius irritabant, l'æreticum & defectorem inclamantes Aliquando etiam anie fores meas congrega-bantur, lapides j iciebant, O nihil ententatum relinquebant ut neturbarent, ne tranquillus etiam in domo propria avere possim. The ills to which his Excommuni-cation subjected him were so violent, that at last he found himfelt incapable to bear them, for as great in Aversion as he had to the Synagogue, he chose rather to return to it by a feeming Reconciliation, than to be openly separated from it. And indeed he us'd to say to some (Institute and not know what Yoke they were groung to not about their Nacks. But have were going to put about their Necks But how great wis his Perplexity when having refus'd to undergo the ignominious Fenance impos'd on him by the Synagogue, he saw hinself still detain'd by the bonds of Excommunication? Those who met him did (d) Spit at him, and Children were taught to do the sume, his Relitions Pensecuted him, and no body went neu him when he lay sick. To be short, they () toimented him to such a degree, that at last they extorted from him the Submission they desir'd We shall see in the Remark E what kind of Punishment they imposed upon him. He knew then more than ever, how terrible those very People are, who without any legal Jurisdiction administer the Laws of Discipline

I would not be understood as if I thought the Ressons of the Independents material take it so very ill that the Church should arrogate to her self the Power of Excommunicating, that is, to inflict Punishments which are tometimes more Ignominious and Detaming than a Branding Iton, and which expose a Man to more Temporal Missfortunes, than the afflictive Pains which the Civil Magistrates impose The Sentences of Judges do not suppress the Acts and Offices of Humanity, much less the Duties of Confinguinity But Excommunication arms some times the Fathers against their Children, and the Children against their Lathers, it stifles all the Sentiments of Nature, it breaks the Bonds of Amity and Heat stality, and reduces People to the Condition of it chas are infested with the Plague, nay somevit pugna times to a worle and more destitute condition

(D) One of his Relations thought himself ob-ligation homes These are the ill Treatments he did him deosts was upon the point of Marrying a Se-cond Wife, he had a great many Effects in the hands quod temhira of one of his Brothers, and it concern'd him very

much to continue his Partnership with him Now this Relation cross'd him all these, for he broke the Match, and engag'd Acosta's Brother to withhold all his Effects, and to have no more Dealings with him These Proceedings ought to be consider'd as one of the Reasons which construed Acosta in his one of the Regions which confirm a Acoira in his Impiety, for without doubt he perfunded himfelf, that their Passion and Injustice might be Authorized by iome Passions of the Old Testament, wherein the Law commands (f) Brothers, Fathers, and Husbands not to spare the Lives of their Brothers, Children and Wives, in case of Apostacy And we must take notice, that he made use of that Proof (g) against the Law of Massion for he pretended that a Law the Law of Moser, for he pretended that a Law which overthrew natural Religion could not proceed from God the Author of that Religion For, argued he, Natural Religion establishes a Bond of Amity among Relations, & See how Mr Limborch has (b) answer'd this Sophism

(E) With the utnoyle Rigor the Penance which they had at first impor dupon him. Here is the account he gives of it himself A great the word of Men and Women having repair'd to the winagogue to see this Spectacle, he enter'd the Piace, and at the time appointed went up into the Pulpit, and read with a loud Voice a Paper wherein he had acknowledg'd that he had desert d Death a thousand times for not knowledgid. deferv d Death a thousand times, for not keeping either the Sabbath-day, or his promis'd Faith, and for having hindred the Conversion of People who had a mind to embrace Judaism. That for the Atonement of these Crimes, he was ready to suffer whatever they should decree, and that he promis'd never to relapse into the same Faults Being come down from relaple into the lame Faults Being come down from the Pulpit, he was ordered to retire to one of the Corners of the Synagogue, where he stripp'd himself Naked, from the Waste upwards, and pull'd off his Shooes, and the Door-keeper tied his hands to one of the Pillars, afterwards the Master-Chanter gave him 39 Stripes with a Whip, no more nor less, for the Corner was the corner to execute the in these Ceremonies they take care not to exceed the Number which the Law prescribes Next came the Preacher who caus'd him to sit on the Ground, and declar d him absolv'd of the Excommunication, (1) so that the Door of Paradise was not shut against him as before Acoffe put on his Cloaths again, and went and laid himself down flat on his Belly, at the Door of the Synagogue, and all that went out trod over I thought the Reader would be glad to

initially in what Year 'tis not with himself after the Ceremon of his Absolution, enrag'd at the Treatment he had received, contrary to the hopes he had entertained of a mitigated Punithment But that cannot precisely determine the time of his Death, because its not known in what Year he performed that Penance If it were known how long he had costa, p been under an Excommunication, when the Batthe Physician was publish'd in 1623 it would difficult to make a right Computation, since he ob-

Deutero. Chap 13

me Spirit,

(g) Uriel Acosta in exem pl. humana vitæ, pag. 352

(h) Phi-Ippus à Limboich ın refutat Uriel Acostæ,p 361 & ieq

Jam porta cœli mihi erat aperta. que an fortification fa me à limine & ıngressu bat Aco-Stap 3500

(k) Takes Exemplar

ferves

lies in this, abor such a Method leads insensibly (G) a Man either to Athersm or Delsm I shall touch upon the Restection which Acosa made, about the Jews endeavouring to render him the more odious, by affecting to say, That he was neither (H) Jew, Christian

fier, 201 Mahameten

A C R O N I U S (706n) taught the Mathematicks and Physick at Basil, with a reat deal of Reputation, and compos'd fome Books, De Terræ motu, de Sphæra, de Almelebra & annuls Aftronomics confectione. He was of Priezland, and died at Bafil in the
Hower of his Age, in the Year 1563. This Author has escaped a the Diligence of all makes
Vosta alchough Swerting, and Valerine Andreas had plac'd him in their Bibliotheque of the Neno mint on
therlands, wherein however they have forgot to insert another John ACRONIUS, who was
his Book,
and perhaps a Native of the same Province with the former. This MiniDe Sciengreat deal of Reputation, and compos'd fome Books, De Terræ mutu, de Sphæra, de Aa Minister, and perhaps a Native of the same Province with the former This Minibe Scient ster was of a Restless Seditious Spirit, he abandon'd the Congregation of Wesel, at a tis Mictime when she was threatned with an Imminent Danger, he shew'd at Deventer that thematithey could not chuse him Pastor of their Church, without admitting at the same time cis avery Ill Citizen into their City, he left with little Credit the Church of Groningin, he wanted Learning at Francker to discharge the Professorship of Divinity into which he had thrust himself Lastly, he was Minister at Haerlem, where he behav'd himself as he had done elsewhere, that is, he contradicted, attack d, and criticized upon every body & The Historiographer of that City does not deny him the Quality of a very the Learned Man, but gives him at the same time that of a Turbulent Spirit Some doing body compares him to Hesting, against whom the following Distick was spread Screveliabroad,

Mutin

Quæritur, Hishusi, quarta cur pulsus ab urbe? In promptu causa est, seditiosus eras

In promptu causa est, seditiosus eras

Aeronius has writ in Dutch a Book de Jure Patronatus, wherein he has inserted several SchoockiQuotations out of the Canon-Law y I am inclin d to father upon him the Elenchus
Orthodoxus pseudo-religionis Romano-Catholica, printed at Deventer in 1615 He may very
well also be the Author of the Treatise, De studio Theologico, which Mr Konig stathers upon him who wrote about the Sphere The same Konig speaks of one Rush dis
ACRONIUS, who publish'd some Catechetical Expositions in 1606 He might have added, that in the beginning of the Troubles of Arminians, he wist something against the
Arminian Hypothesis, concerning the Power of Magistrates in Matters of Religion, to pass
and that 'twas he who publish'd a Sermon which Uytenbogard had preach'd at the Hague 126

hefers the Troubles, much different from the Doctrine which he afterwards muntain'd before the Troubles, much different from the Doctrine which he afterwards muntain'd about the said Question & Ruardus Acronsus was one of the fix Sticklers for the Reform'd against the Arminians, in the Famous Confeience held at the Higue in

ACTOR

(a) Biblioth Uni-P 327

(6) Joh. Helvicus Willemerus in dif**fertat** de Sadducæis, pag ult He guotes Mulicrus's Tudasim Proleg

ferves, that his first Excommunication lasted 15 Years; that the Second continu'd Seven, and soon follow'd the other 'Tis suppos'd in the (a) Bibliotheque Univerfelle, that he kill'd himself in the Year, 1647 but others say (b) it was in (G) That such a Method leads insensibly a Man either

to Athersm or Dessm] Acost a serves them for an Example. He would not acquiesce in the Decisions of the Catholick Church, because he did not find them conformable with his Reason, and he embraced judassim, because he found it more agreeable to his natural Light Afterwards he rejected an infinite Number of Judaical Traditions, because he thought they were not contain'd in the Scripture, nay, he rejected the Immortality of the Soul, under pretence that the Law of God makes no mention of it, And lastly, he deny'd the Books of Moses to be divinely inspir'd, because he thought that natural Religion did not agree with the Ordinances of that Legislator Had he liv'd six or seven Years longer, he would, perhaps, have deny'd Natural Religion it salf, because his wretched scanty Reason would have puzzl'd him with Dissiputies about the Hypothesis daifm, because he found it more agreeable to his napuzzl'd him with Difficulties about the Hypothelis of Providence, and of the Free-Will of the Eternal and Necessary Being Let the Matter be how it will, there is no Man that makes use of his Reason, but has need of the Assistance of God, without which 'tis a Guide that leads us aftray And we may compare Philosophy to certain Powders so very correspondent to the Provident and may compare Philosophy to certain Powders so very corrolive, that having consum'd the Proud and Spongious Flesh of a Wound, they would eat up the Quick and Sound Flesh, rot the Bones, and pierce to the very Marrow Philosophy is proper at first to consute Errors, but if she be not stopp'd there, she attacks Truth it self, and when she has her full Scope, she goes so far that she loses her self, and knows not where to rest That must be imputed either to the Weakness of Mens Understanding, or to the ill use it makes of its pretended Force By Good Fortune, or rather through a Wise Dispensation of Providence, there are sew Men that are in a Condition to fall into that Abuse

(H) Affected to Say, that he was neither Jew, Christia (H) Affetted to say, that he was neither Jew, Christian, nor Mahometan J. This Accusation, answer dhe, had both Malice and Ignorance in it, for if he had been a Christian, they would have look d upon him as an Abominable Idolater, who, together with the Founder of Christianity, should be punished by the True (sod as an Apostate. If he had follow do the Religion of Mahomet, they would not have made him less odious. Therefore he could no manner of way escape the Lashes of their Tongues, but by devoutly addicting himself to the Pharifacal Inchinons. Let us consider his own Words. (c) Scio and standard response if to the nomin meum coram indesta pleble dilaniers, solutes essentially himself to the pharifacal Inchinorate is solved and the solution of the soluti ent, folitos effe dicerc, ifte nullam habet religionem, Juda- P 351 tu non est, non Christianus, non Mahometanus Vide prius Pharifae quid dicas, cacus enim es, & licet malitia abundes, tamen ficut cacus impingis. Quafo, dic mil fi ego Christianus essem, quid susses dituius? Planum est, disturum te, fadissimum me est, disturum te, fadissimum me est, disturum christianorum dottore panas vero Deo soluturum. turum, a quo defec 1 am Si Mahometanus essem, norunt etiam omnes quibus me honoribus fuisses cumulaturus. C stanunquam linguam tuam possem evad re; inicum hoc effugium habens, nempe ad genua tua pricum re, & fadissimos pedes tuos, tuas inquam nefarias & judindas in
stitutiones osculari. He makes use of another Answer For he asks his Adversaries, whicher bestice
the three Religions they have mention d, (ind of which they account the two last not to much a Religion, as an Apostacy from God) they acknowledge any other? He supposes that they acknowledge. Natural Religion as true, and as a Means to become acceptable to God, and sufficient to save all Nations, the Jews excepted. 'I is that which is contain'd in the Seven Precents which Noah and his Descendants the Jews excepted 'I is that which is contained in the Seven Precepts which Noah and his Descendants down to Abraham observed. Then, said he, according to your selves there is a Religion on which I may depend although I descend from the Jews, for if my Prayers cannot engage you to give me leave to crowd amongst the other Nations, yet will I arrogate that Liberty to my felf. Whereupon he enlarges on the Praises of Natural Religion. tural Religion

a Car B Scholast Homer in Il 18 > Eustath Schol Apollon in 1 4 Scholiast Pindari in Olymp 9
6 Eustath 1n 2 II ζHygın c 14 n ld c 0 Homer Il 2 Paufan in Bœot Paulan 15 pm 148 x Apollodor Bibl 1 2 p 138 Ldic 511mur A Paulan Ib

ACTOR (A) is the Name of several Persons mention'd in the Fam Stephanus I So was call'd a one of Hercule's Companions in the Amazonson Watt, who having in Diction on received a Wound, had a mind to return home, and died in the way II This is also on the Name of Patroclus's Grandfather, for Menetius, Patroclus's Father, was Son of ACTOR the Name of Patroclus's Grandfather, for Menerius, Patroclus's Father, was son of Acrok and Agina This After was a Locrian, according to some 8, but he fettled himself in the Island of OEnone after having married Agina, Daughter to the River Association whom he got Menerius Others say, that he was a Thessairan, Son of was Son to Jupiter, and that the Nymph Agina having already had a call'd Aacus, went into & Thessair, where Astor, being sharp set, make the property her property have not weeklanding the Prepristing she had served in Matters of marry her, notwithstanding the Prentissip she had serv d in Matters of by her several Children, who conspir'd against him, which oblig'd him to turn them away, and to bestow his Kingdom upon Peleus, with his Daughter Polymele Peleus was son to £acus, and consequently £gina's Grandson, and had fled for a Sanctuary to Phthia, where Actor reign d, thither, I say, he fled, after he had kill'd his Brother Phocus III There has been one ACTOR? Son of Hippasus, who sail'd with the Argenauta. IV Another was Son of Neptune (B) and Agamede, Daughter to Augeus. And, V Another was Son of Axeus, (C) and Father of Astroch, by whom we God Mars had two Sons, who at the Siege of Troy commanded the Forces of Astrochymatic III. had two Sons, who at the Siege of Troy commanded the Forces of Affin, and Orchomenus, two Towns of Baotsa VI Another ACTORs, Son of Phorbas, build Town in Elas, his Native Countrey, which he call'd Hyrmine, by his Mother's Name Augias King of Elis, who, according to a some, was his Brother, and whose Stables, clean'd by Herenles, have made so much noise, affociated a both him and his two Sons in his Kingdom His two Sons were call'd Lurytus and Cteatus, and poetically Molsonides, because their Mother's Name was Molsone, see the Article Molsonides VII Lastly, there was one ACTOR, describ d as a Hero of the first Rate among the Aurunci, in the 12 Book of the Aneis Validam vi corrip t hastam Actoris Aurunci spolium, quassatque trementem Vociferani, Nunc o nunquam frustrata vocati s Hasta meos, nunc tempus adest Te maximus Actor, Te Turns nunc dextra gerst

A C-

HOW much the Notion of ınMatters of Religi on offends and pro vokes the Minds of

By the first of his Answers one may plainly see By the first of his Antwers one may planty see that the Objection of the Jew, was more specious than strong, more glittering than folid, more proper to serve their own Ends, than agreeable to the Exast Rules of Argumentation, and at the bottom somewhat fallacious. This is what makes it look plausible and specious. The Mind of Man is so contrived, that by the first Impressions a Neutrality, in the Worship of God is more shocking to him than a last of the Worship, and therefore it soon as he hears Lasse Worship, and therefore is soon as he hears that some Perinos have abandon d the Religion of their lithers, without embracing another, he is icid with more Horror, than it he was told that they have left the better for the worse. That first they have left the better for the worfe Interpretation divide, and moves him to fuch a Degree, that he mixes it his Scindard to judge of those People, and by it he squares the Passions he conceives against them. He does not allow himself time matricely to examine whether in reality it is better to list one sielt under the Devil's Banner in to me of these falls Palarines, which that homework to ne of these salse Religions, which that knemy of God and Men his introduc'd, than to keep to a Neutidity The eforewe may imagine that the Privihas who perfecuted short s, had to much friels upon their Objection, only because they found it proper to be wilder and startle the People, and to engage the Christians in the Quarel I contess they would not have made to much builte, had he embrac d Coristiani y it Amsterdam, or Misbumer |m at Constant nople, but in effect they would not hive accounted him less abundond, less damnd, or less an Apo-trate I heir I emper would have been owing to then Policy, and the effect of their just hear of the Resentment of the Reigning Religion Io judge of things by the sirst Impressions, there are but sew Prosestants who upon the News that T stus had left the Protession of the Reform'd Religion, without embracing any other Persuation, would not after that he were more criminal than if he had turn d Pap if But I would fain ask thele Protessar, Have you a bood Ground for it? Have you well examind white you would tay, in case he were become a great Bigot in Pop ry, if you should see him loaded with Relicis, in madding itter Processions, ind, in florr, practite the most over strain d Devotions of Idolatrous and Superstitutes Marks? Could you answer, That you would fay full the same, if you should learn that he were turn'd few, or Makometan, or a Worshipper of the Pageds of Ghous To repeat it once more, the Mind of Man is thus contrived, the first thing that strikes him is the Rule of his Passions He makes use of the present Circumstance, and does not consider what he would tay in another Conjun-

This Private Man (fays the World) has left us, and has embrac'd no Party, well, we must at tack him on that side has Indisference must tack him on that fide his Indifference must be his chiefest Crime, if he were turn'd Heathenay's we would attack him on that side too, and we would say, at least we would think, if he had but been Neuter, and kept to the main Point of Natural Re-

ligion, well, and good, but, &c

By the Second Answer, Acotta depriv'd his Adverfaries of a great Advantage, for he shelter'd himself against that strong Battery, It is better be of a False Religion than of none However, upon the whole Matter we will conclude that he was a detestable Person, and a Genius so ill turn'd, that he misers bly lost himself thro' the cross-windings of his Mi-

flaken Philosophy
(A) After] Mr Morers has without any Reasons chang'd this Word into that of Afterius, but that is but a small Fault in comparison of that into which he falls some few Lines after, when by these Words, Que fuit Afforide cum magne semper Achille, he proves that Ovid, from whom he quotes them, has ipoken of one Afferim How came he not to fee that there is no mention made in that Place of any Man call'd either Attorius or Attorides, but of Patro-clus, whom the Poets, for the fake of Verlification, are us'd to denote by the Patronimical Name Attorides; which fignifies, descended from

(B) Son of Neptune and Agamede] Munkterise in his Commentary upon the 157th Fable of Hyginus, pretends that Homer's Scholiast makes this After Son of Nepsune and Molione, but the Scholast fays no such thing Homer in the 749th Verse of the 11th Illiad mentions two Brothers whom he calls Autocious Molione, Milians Meliones Thereupon his Scholast says, that by these Words we must under stand, Creates and Eurysus Sons of After and Meliphe; or, according to some, of Melione and Neptune Homer throught them Sons to that God, for he adds, That they had been kill'd, had not Neptune their Father fuccour d them in the Engagement, by covering them with a thick Mist

Ει (b) μη στους πατής disuxpeins Ένου Ένο πατής disuxpeins Ένου Ένου της παλύ ως περι πολλη Νιβι τρfos Pater late dominant Neptumus

Nist types Pater late dominant Neptunus

Ex pugns erepty servasset, testes taligne mutts

(C) Who was Son of Axeus] Homer (c) calls him (c Id I Axeus, Ous than Axibya domo A top A Asidas. 1 2

Mezarist (d) takes notice of a Fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Great Etymologicum Who changle and a fault of the Author of the Meziriae (d) takes notice of a Fault on the radius of the Great Etymologicum, who thought that the (d) Upon same After mention'd here by Homer was the Father Ovid's lof Patrocky 'Tis what Homer never meant He piffles, speaks 248 44.

(b) Homer, Il. 1 11

ACTUARIUS ACUNA. ADA:

RIUS (A), a Greek Physician, of whom we have (B) several Works Ambrofine Leo of Nola, who has translated some of them, and gives him great Commendations, owns a that he could not discover what Man he was, nor from what Countrey. Peter Castellan in the Life of Illustrious Physicians, and Wolfgang Justus in Gesner the Chronology of Physicians, confess the same thing & Mr. Moreau in his Treatise of Bibl f 3

eleeding in the Plearily, believes that he liv d about the Year (C) 1100.

CUNA y (Christopher de) a Spanish Jesust, born at Burgos, enter'd into the So- C See in the Kingdom of Chili, and in number of the So- C See in the See i Professor in Moral Divinity He return'd into Spain in the Year 1640 Renovaand gave the King his Master an Account of the Commission he had received to exatus, p 6
mine the River of the Amazons The following Year he published a Relation of that River at Madrid. He was fent to Rome in the Quality of Procurator of his Province, VIt is pro and having pass'd into Spain, honour'd with the Title of Qualificator of the Inquisition, nounced A cugna but he return'd to the West-Indies He was at Lima when Father Sound, of whom I have the Spanitaken what you have read, publish'd the Bibliotheca of the Jesuit Authors at Rome in the aidswrite The Relation of our Acuna is entituled, Nuevo descrubimiento del gran 110 Acuna
The Author was ten Months successively on that River, and had Oide las Amazonas ders to instruct himself exactly of all that might mable him to give the King an Account of the actives Perhow to make the Navigation of it easy and advantageous. To that effect they made rule of the country of Perhow to make the Navigation of it easy and advantageous. him embark at Quito I with Peter Texeira, who had gone up that River so far, and whom they were glad to send back again thither. They embark'd in the Month of Preface of Preface of (A) February, 1639 and did not arrive at Para until the Month of December following the rench It is believ'd a that the Revolutions of Portugal, which made the Spaniards lose all Bra- translati-zil, and the Colony of Para at the Mouth of the River of the Amazons, were the cause on that the Relation of that Jesuit was suppress d, for fear that being useless to the Spaniards, it might become useful to the Portuguese The Copies of it became very rare, inimplies that those that published the ζ French Translation of that Book at Parm, declar d that there remain'd no more of them, except that which the Translator had made use rof the of, which is perhaps that of the Library of the Vatican Mr de Gomberville is the Au- 19th A thor of that French Translation, but it was not publish d till after his Death, and a long pill, 1683

Dissertation is added to it, that deserves to be read The Relation deserves it allovery θP 323 much Those that have it not, may have some Tincture of it in the Journal nof Paris, ann 1683 and 16 of Lerpsick, and in the History of Mr Chewreau.

D A, Daughter of Hecotommus *, and Sister of Artemisia, Queen of Caria, mar- 1811 4

ried her own Brother Idrieus, and reign'd with him in Carsa after the Death of Artemilia, edit of

(a) Pauian 19 p 311

(b) Hyde, Catal Biblioth Mercklis nus. in Linden

(e) Gef-& ejus Eprtomato-

(d) He begun to roign IN 1050



nte in Lindenio renovato, P 6, 7

🙀 He was, but batter to exprofé d st, Alexis the Angel, who begun to reign in the Year 1195

speaks of one After a Bastian, Grandson to Erginus, and Great-Grandson to Clymenus Meziriac quotes for this Pedigiee Eustathius upon the 2d Iliad, and Pausanias in Baoticus, but Pausanias makes (a) Clymenus Grandfather to Asto, but not Great-Grand-

tather

(A) Actuarius] Some (b) call him John, Son of Incharias, others (c) chose rather to make him Son of John Zacharias Vossius, who sides with the latter in the 13th Chapter of his Book, De Philosophia, speaks a little after of one John Astuarius who lived in the Time of (d) Constantine Ducas, as its inferred from his having a Sister, upon whom Michael Psellus composed a Monody If it should happen that that John Astuarius did not differ from the Physician here in question, Vossius had been in the wrong to distinguish. in question, Vossius had been in the wrong to distinguish them, and not to give the Physician the Name guish them, and not to give the Phylician the Name of John But by the Remark C there's little likelihood of their being the same Person Mr (e) Du
Cange shews that the Title of Aduarius denotes a partreular Dignity belonging only to the Physicians at
the Court of Constantinople, and he confesses he is ignorant of the Reason of it, notwithstanding all the
Enquiries of Father Poulsines He owns also, that the does not know whether our Attuarius, whom he criffs John, Son of Zacharias, was possess'd with that he does not know whether our Attnarius,

(B) Of whom we have several Works] They were printed in Piris, in a Volume in Folio, by Henry Stephons in the Year 1567 having been printed before in
another Place in three Volumes in 800 They have
likewise been printed single more than once The chief of them are, De astronibus & affestibus spiritus an malus ejusque autritione, Libri II De Urinis, Libri VII first antificed into Latin by Ambrossus Leo, and printed at an 1519 and afterwards revis d and illustrated with Notes by James Goupil De Medicamentorum Compositione Ruel has translated this Treatise Mathodi medendi Libri VI translated by Henery Mathissus of Bruges, and printed at Venice in

dedicated to Joseph Racendytes, and the Nicetas, in a Strab one Racendytes He approves what Lambecius (h) decided concerning that Physician's Time, which is, that he livid in the Reign of Andronicus the (h) De Lider, because in the Manuscript of one of his Bibl Cx-Books which is in the Emperor's Library, there far 1 6 is a Title that shews that it is dedicated to Apocan-P 11, But we know that Apocauchus hv'd under that Andronicus Mr du Cange observes, that Astuarius relates in the beginning of his Method of Remedies, that the Emperor his Master sent him to the Hyperborean Scythians Mr Moreau is therefore a little besides his Reckoning, for Andronicus the Elder did not begin his Reign before the Year

(A) In the Month of February 1639 I own free-ly that I have not the Relation of I ather Christopher (1) de Acana, therefore I take this Date in Mr Chevreau, and prefer it before the Month of noted in the Journal of Leiglick, because the Faults (1) I do not that the Printers of that Journal have let slip in the fay d' A-foregoing Page, give me some Reason to mistrust cuna, soi I see Page 324 of that (k) Journal, that the Governor of Brasil caus'd Peter Texeira to go up the River sirve d that of the Amazones in the Year 1639 and that Texeira the Spaniculal not arrive at Quinto before a Years end He inds do not therefore empark again at Quinto in the year Adid not therefore embark again at Quinto in the put an A-Month of January 1639 as is affur'd Page, 25 postropus Mr Chevreau (1) is more to be credited when he o mer fets forth that Peter Texeira departed in the Month of October 1637 and gave an Account of his Voy cle de, age to the Viceroy (m) of Peru, in September of the Aupro Year 1638 Mi Chevreau does not name the Aupro Name thor of the Relation right, for he callshim Christopher beginning d' Alcuna

> (B) Idrieus (k) Acta crudit

ann Lips 1554 (f)

(G) That he lived about the Year 1100] Mr du 4 pag 171 Edit of Holland

Contact durit not place him in the Reign of Alexis, (g) (m) He was called the Count de Chinchon Chevresalthough his Book, De affectibus Spiritus Animalis, is Ibd

Vowel

Sicul 1 16 I take the Duration of the other Reigns

& Strabo, & Diodorus, ibid

2 Arrian

Alexand P 677

monly called the Terrestrial Paradice, and the Garden of

n See the Remark of Rive conconcerning that Serpent

(a) Dio-dor Sicul 1 16

(b) Chev ubi fupra P 33

(c) See the Summary of that Harangue

(d) Vales not in Harpociat p 99

(r) Plut in Alexand pag

a Diodor. The a surviv'd her Husband Mausolm but two Years. Idriem reign'd Seven (B) Years, Sicul 1 and died of Sickness, without leaving any Posterity. His Widow having reign'd about four Years, was driven from the Throne by & Pexederes her Younger Brother, who to maintain his Usurpation, allied himself with a Persian Lord whose Name was Orontobates, to whom he gave (C) his Daughter in Marriage. Her Name was Ada, like that of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother's Name was Aphness, Daughter of Sympton of the dethron'd Queen, and her Mother of the dethron of t miss, King of Cappadocia Orontobates y succeeded his Father in-Law in the Kingdom' at the end of Six Years, and defended Halicarnassis against Alexander. The Revolvations that happen'd in those Times were favourable to Ada She I implored that Conqueror's Protection against the Usurper, deliver'd the City of Alenda to him, which belone'd to have the first second to the City of Alenda to him, which belone'd to have the first second to the City of Alenda to him, which belone'd to have the first second to the constant of the City of Alenda to him, which belone'd to have the first second to the constant of the city of Alenda to him, which belone'd to have the constant of the city of Alenda to him, which belone'd to the city of the ci long'd to her still, and promis d to endeavour to make him Master of divers others lexander gave her a very good Reception, and settl'd her again in her first Authority over all Caria, when he had subdued the City of Haltearnassus. She thought to shew her Oracitude by fending him all kind of Refreshments, Comfits, Pastry-Work, Delicate Sicul 1 Meats, with the best Cooks she could find But he answerd her, that he wanted none 17 Strabo, of all these Things, and that his Governor Leonidas had formerly given him more Ex-

cellent Cooks, in teaching him, that to dine with Appetite, be must rise early and walk; and that to make a good Supper, be must eat but a stender Dinner

A D A M, The Stem and Father of all Mankind, was immediately produc'd by God the Sixth Day of the Creation, his Body having been form'd of the Dust of the (A) Earth, God breath'd a Spirit of Life in his Nostrils, that is to say, he animated him, and made that Compound that is call'd Man, which comprehends an Organized Body, and a Rational Soul. The same God that had produc'd Adam, plac'd him in a sine Garden? and to put him in a State to impose a Name on the plac'd him in a fine Garden 3, and to put him in a State to impose a Name on the Beasts, he made them all come to him, afterwards he caus'd a Deep Sleep to fall on him, and took a (B) Rib from him, of which he made a Woman endum knew that that Woman was Bone of his Bones, and Flesh of his Flesh, and liv'd with her without being ashamed to see themselves naked. There was a Tree in the Garden of which God had forbid them to eat on pain of Death Yet the Woman, seduced by a " Serpent, did not forbear to eat of it, and to persuade Adam to eat of it also. From that time they perceived that they (C) were naked, and made themselves Aprons with Fig-leaves fewed

(B) Idrieus reign'd Seven Years] It is Diodorus Siculus that (a) fays it Mr Chevreau (b) who has converted the Years into Months, would perhaps have had more Reason to lengthen the Time than he had to shorten it, for Idrieus was yet living when Isocrates made his Philippick Now if we believe (c) Hermingue, he made it a livele before his Death and a mippus, he mide it a little before his Death, and a little before the Death of Phil p So that Philip must have lived until the 110th Olympiad, seeing Isocrates died few Days after the Battel of Chainnea, that was given in the 2d Year of the 110th Olympiad, only two Years before the Death of Philip Because therefore the Reign of Idrieus did not begin until about the 3d Year of the 107 Olympiad, (foi I shewed in the Remarks of the Article of Artemisia, that her Husband Mansolus, whom she surviv'd two Years, did not die until the end of the 106) the seven Years that Diodorus gives him are not sufficient. Yet I believe his Chronology more certain than that of Hirmpous. Where would Hermippus place the Reign of Ada, and that of Pexedares, whereof the one continue of four Years, and the other fix, and which preceded the Expedition of Alexander?

(C) He gave his Daughter in Marriage] Valefus
(d) thought that Philip King of Macedonia dein'd
that same Daughter of Pexodares for his Brother Aredens, and he cited Plutarch That Historian (e does not tell us whether the Daughter of Pexedares, of whom he makes mention, was call d Ada, but it may very well be interied from what he fays, that she was the Lidest, tor we know besides that Orenteba-tes having married a Daughter of Pexedares, thought himself Inwfull Possessor of the Kingdom of Caria So far then Valifius feems to me very well grounded, but he had no reason to fay, that Philip defir d that Alliance for his Brother Arideus, Pexedares dethat Alliance for his Brother Arideus, Pexedares defir'd it, and fent Ambassadors to Philip for that Purpose On the other side, Arideus was not the Biother, but the Son of Philip Plutarch says it expressly He adds a thing that is not Useless to know the Obliquities of Courts the better Alexandr's Injends alarm'd him on the Proposals of Pexedarcs & Ambussador. There note in his bland, there Pullon Ambussador. Ambullador They put in his Head, that Pi lip would not advance Arideus by a great Marriage, but only to put him the better in a Capacity to succeed in the Kingdom Alexander to put by that Stroke dispatch d n Man to Penedares, to represent to him that he ought rather to cast his Eye on Alexander, than on Ar deus who was a Bastard, and almost a Fool Penedares did not boggle at the Choice, but

Philip understanding this Management, censur'd Alexander briskly, saying to him, that he would be very base, and very unworthy to succeed him, if he was stissy'd with the Daughter of a Carian, Vassal of a Barbarian Prince At the same time he exil'd all his Son's Confidents, and writ to the Corinthians to fend him the Man bound Hands and Feet that Alexander had fent to Caria He was a Comedian whose Name

was Theffaius

(A) Of the Dust of the Earth] If we Lelieve Father Garasse Phorius (f) reports that the Egyptians seed of the Garasse surface of the English Parameter of the Chickens I do not thank that Phorius lake a Couple of Chickens I do not thank that Phorius lake a Couple of P 232 Chickens I do not thank that Photius laid so, and I should be much deceived, if it be not a licentious Paraphrase of that Jesuit, forged on what Photius rejects concerning (g) a certain Seaman whose Name was Oe, whom some made to issue on the continuous "Ou, that is to say according to Father Garasse (b) in another Book, of the Race of the First of all Men, whose Name was Egg Or according to 1 ather Schottus, by prime parents "Ou Many Enquiries might be made about the Egg, that served according to the Dostrine of the Anguents, for the Generation of things when of the Ancients, for the Generation of things when the Chaos was clear'd We shall touch some Parti-culars of it under the Word Arimanius

culars of it under the Word Arimanius

(B) And took a Rib from him] A Modern Author

(i) deligning to shew that the Roman-Catholicks are
in the Wrong to think themselves more Learned
than the Protestants, reproaches them among other
Mistakes with that of a ik) Preacher, who said that
Adam was form'd of one of Eve's Rib Hereported
that a Philosopher having propos'd these Three Questrong to Theodorus a Disciple of St Pacomus, What
man u not born but u dead? What man u born but u
not dead? What man u born and dead but not rotten?
had for an Answer, that the three Persons in Question were Adam, Enoch, and Lot's Wise Adam is not
born, added the Preacher, for he was form'd of one on were Adam, Enoch, and Lot's Wife Adam is not born, added the Preacher, for he was form'd of one of Evo's Ribs His Sermon was Printed at Vienna in Austria in the Year 1654 with the Approbation of the Sub-Dean of the Professors in Divinity, who was at that time Father Loonard Backin a Jesus That Approver declares that he read the Book, and that he found nothing in it contrary to the Faith, nor against good Manners A Proof the little Attention wherewith the Censors of Books examine certain Manuscripts tain Manuscripts

(C) They perceiv'd that they wer naked] The Scripture says that their Eyes were opened. That Exprefion

(g) Phot ex Hellad10, p 1583.B1M. n 179 (b) Theelea gical Sum. p 26 where he reports thus t bou fand Alterati-

i) Daniel Francus, de indicıb.lıbror prohibit epuft de-

(k) H# Name so Floren tineSchilling, Res of Se Paul and Barnabite,

God came and pronounced to them the Punishment that he would lewed tog and God came and pronounced to them the Punishment that he would inflict upon them, drove them out of the Garden, and made them Cloaths of Skins Adam called his Wife Eve, and confiummated his Marriage. He became the Father of Cain, and of Abel, and afterwards of Seth, and of divers other Sons and Daughters, the Names whereof are not known, and died at the Age of 930 Years a This is all the aserthe Certainty we have on his Chapter. A great number of other things that have been fiff know faul of him, are either very falle, or very uncertain, it is true, we may judge of some Chapter of General Contrary to the Analogy of Faith, nor to Probability. I place in that a so God land the Age of him, are either left, then to alienate us from it, nevertheless it might be that Manual had the that Idea, than to alienate us from it, nevertheless it might be that Manual had the start Idea, than to alienate us from it, nevertheless it might be that Manual had less fit. We us that Idea, than to alienare us from it, nevertheless it might be that Manin his Adam came out of the hands of his Creator with insused Sciences, and that he did not empirimage, lose them by his Sin, as the bad Angels are not become less Learned since their in the image of I all, and the Crimes of Learned Persons do not make them lose the Sciences that they Godernated posses. They have stumble grossy on the c words of the Scripture who imagin'd created have

luch them, Gen.

a) Au-Del C 17 im c ect

icati cant, ut mperium vulgus opt-

concun 9 & l 2 de pecche merit Seremuil. C 22

(1) Id de civit Dei, 114 617 (d)Joseph Antique] 1 6 2 lianAnna-

lium, t I

P 107,

A pry He liv'd in

the begin-

ning of the

15 Centu-Vinus,Serpent fe-duct p

PAS 49, 56, 57.

pression made People believe (a) that Adam and Eve were blind until they had transgress d the Commandment of God St Augustin refutes that Fallity iolidly in divers (b) Places of his Writings, and fays that that opening of our first Parents Eyes, confisted in perceiving certain corporal Motions that they were ignorant of before, and that made them ashamed Exercise (c) in most corporar quadam impudens novitas, unde effet indecens nuditas, & fecit at-

tentor, reddiditque confusor
(D) What is said of his vast Science] Mr Moreri is not contented with Assuring in General that Adam

natur had a perfect Knowledge of Sciences, and chiefly of Afirelogy, of which he taught his Children divers fine Sefirelogy, of which he taught his Children divers fine Sefirets, he adds also, that Josephus fays that Adam inter c 11
for the Stars on two feveral Tables I have lookt for
this in Josephus, but find only (d) that the Deicennupt dants of Seth the Son of Adam invented Astrology,
and caus'd their Inventions to be engraven on a Piltoncuthe firety of Rick, and on a Pillar of Stone, to preserve pof Brick, and on a Pillai of Stone, to preierve pile c procession of Brick, and on a Pillar of Stone, to preceive them from the General Destructions, that according to the Predictions of Adam were to happen once by the Deluge When a Person is capable to fallifie in such a manner an Author whom the cares, he does not look so narrowly into the Text

he cites, he does not look so narrowly into the Text of his Witnesses, as to make them say nothing but of his Witnesses, as to make them say nothing but what they depose, so that I do not wonder that Mi Morers attributes to our inft Factor to have impect a Names on Plants, I say I deposition of the Names of the Beasts. I how that infer from that Imposition of Names that was a great Ph. of only and the part of the party of the par pher, do not argue well enough to deserve to be re-futed. To return to the vast Science that is attributed to Adam, I (4), that according to the (2) common Opinion, h knew more things the very first day of his Life than any Man can learn by a long Experience I here was farce any thing besides stuture (asualties, the Thoughts of the Heart, and part of the individual Beings that escap'd his Knowledge Casetanus who durst 10b him of the perfect Know-ledge of the Stars and of the Llements, was much

of all other Mortals, have been condemn d to acknowledge, That Adam was more knowing than Solomon It is true, that Pinedo excepts Politicks out of it, but they have no regard to his particular Opinion, and they decide that the speculative Understanding of the first Man was endowed with all the Philosophical and Mathematical Knowledge that Human Kind is naturally capable of, and that his practical Understanding possess for a confummated Prudence with respect to every thing that Men ought to do, either in particular or in publick, and moreover, all Moral Sciences, and all the liberal Arts, Rhetorick Chetry, Painting, Sculpture, Agriculture, Walter County of the Measure of the have the page of the have the page of the have the medium of the Measure of the page of the have the medium of the Measure of the medium of the Measure of the medium of the medium of the medium of the Measure of the medium of the medi

centur'd for it Some having made it a Question, whe-

ther Solomon ought not to be excepted from the gene-

ture, Washing C. Every body knows the Praises that have by bestowed with handfuls on the Memory of arrivale, as if People had studied to outdo each other All Ideas, and all Comparisons were already exhausted, when a good (f) Carthusian being willing to scale a Superlative that had not yet been a first maintain. That Aristale's Science was as

(b) Apud in field, maintain'd, That Aristotle's Science was as eumd Restanded as that of Adam Some Rabbins have vanum it seemed themselves to equal the first Man with

chers have (b) maintain'd, that he outdid the An-

gels in it, and have alledg'd the Testimony of God himielf for proof of it. They say that the Angels having spoke of Man with some didain, when took consulted them on his Creation, God aniwer'd them. That Man was more knowing than they, and to convince them of it, he presented all kind of Beasts to them, and ask d them their Names They could not tell what to answer, and then he ask d the same Question of Man, who nam'd them all after each other, and being Interrogated what should be his Name, and what was God's Name, he aniwer d altogether well, and gave to God the Name of febouah Here is the Sense that must be given to this Aphorism of their Doctors, according to those same Rabbins, Adam s Stature extended journal to the other (1), that is, he knew all things
to the other (1), that is, he knew all things
If any Per-

(F) Concerning the Beauty of Adam I If any Perfon had been contented to fay, that he was a fine Man and well made, he would have faid nothing but what was probable, but they have fillen into the Gaieties of Rhetorick, and of Poetry, and even into chimerical Notions on that Matter It has been fet forth that God intending to create Min, illum d a perfect fair Human Body, and that he form d the Body of Adam on that Model, whereby God might fay, in regard of the Body, that he made Min iccording to his Image They add, That that apparition of God under an Human I orm was the first prelude of the Incurnation, that is to say, that the Second Person of the Trinity cloath'd himself with the Appearances of the iame Nature that he was one day to take in Heft, and that under the likeness of the finest Man that ever was, he wrought on the preduction of Adam whom he made a Copy of that C and Divine Original of Beauty that he had assumed (k) Hanc speciem divinamque pulchritudinem elementifinus formosissimusque assumanque putentituainem etementis-mus formosissimusque assumens, quam erat post multa ten-por a usque ad carnem & ossa assumpturus, ereal at homi-nem largiens ei speciem hanc tantam, ipse prin us Archi-ypus, speciosissimus ipse speciosissim a protis ereator. It can nem largiens ei speciem hanc tantam, ipje prima.

ypus, speciosissimus ipse speciosissim a prolisereator. It can (o) sie
be no wonder after this, that these I xelamations. Heidegbe no wonder (1) Quan am qualemvecridae suisse prima ftor Pami hominis illius venustatem's quantumin ore decus, quas gritias insediss? For in shoit, that I orm that the Word assum d, was like the I orm that was seen by St. Peter on Mount Thabor, and by Moses on Mount Sinas, and like that which Moses and Elias shewed in the day of the Transfiguration. But the most marvellous thing is, That Adam himself taw his own Maker, and the manner how his Body was form'd by ral Thefis, that places the light of Adam above the light the fair hands of his Author (m) (um fineerecur lo mo manus illas civinas alpexit ambrofiosque vultus illos, pulcherrima bi achia corpui suum finzentia, singulosque ai-tus ducentia A very learned Minset torth ell those alle Fancies, and there (n) are People enough who approve at least part of 'em

(F) That he was created with both Sexes A great number of the Rabbins believed (o) that Adam's Body was created double, Male on the one fide, and I emale on the other, and that both those Bodies were joyn d together by the Shoulders, the Heads look'd on places directly opposite, like the Heads of Janus Now they pretend that when God made Five, he only divided that Body into Two That which was of the Masculine Sex was Adam, and that which was of the Femiline Sex was Five Manessen Manessed the most (F) That he was created with both Sexes | A great num-Feminine Sex was Fue Manifeb-Ben-Ifrael the most Learned Rabbi that lived in the 17th Century maintain'd that (p) fantafrical Opinion, if we believe Heiacggerus The learned Maimenides, the Honour and diago ib Glory of the Jewish Nation, had (q) already main

(1) Tugubin in Coimopa is apud Silian iup.18 106

(1) Id 1b

(m) Id ib

(n'Salian tipico

triarch t 1 p 128

(p) Conciliat in ipud Heideggerum Hoornbeeck who refuteshim in the Iff Chapter of the 14th Book, de convertendis Judæis

(4)InMorch Nebuchim p degg ib.

(a) Plato ın Convi-V10, p

1185 edit

Francot 502

such a like Dream. The Revelations of Antomette Bourignon (G) would be improperly

tain'd it, if we believe the same Witness Engubimai varied from it only as to the Situation of the two Bodies, for he pretends that they fluck together by the Sides, and that they resembled each other in all things except the Sex The Male Body was on the right, and embrac d the other by the Neck with his left hand, while the other did the like to him with the right hand Both were Animated, both fell into a deep Sleep, when God would form Eve, that is, separate her from the Male Body We need only know how to read the Scripture to confute all those chimerical Fancies Before I pass to other things, I shall speak a word of those Andregynes, of which Plase (s) spoke amply enough They were Hermaphrodite Bodies, with Four Arms and Four Legs, and Two Faces turn dagainst each other on one Neck That duplicity of Members gave them much force, That duplicity of Members gave them much force, and made 'em very infolent upon that account, they thought on nothing less than to make War with the Gods. A Confultation was held in Heaven on the manner to bring them to Reason, and Jupiter's Opinion was to part them into Two. Each of the Parts preserved a strong inclination to re-unite again, and this is the original of Love, if we believe that Philosopher But some Alterations were made in the Situation of certain Members, to make that re-uniton fruitful. I shall observe by the way, that they who speak of those Androgynes of Plate, do not commonly report the thing as it is. They make him say that Men had that Nature in the beginning, but he That duplicity of Members gave them much force, that Men had that Nature in the beginning, but he fays it only of fome, he acknowledges that there were also Males and Females as at present See the Remarks of the Article Salmasis. The Author of a Book (b), entituled, The New Visionary of Rotterdam, assures (c) that according to the Rabbins, Adam and France were both Hermanhrodizes before their fall. Eve were both Hermaphrodites before their Fall I know none but him that imputes that Opinion to the Rabbins

(1) It was printed in the year 1686

(c)Pag 36

(d)Preface of the Book entitl d. The New and the New Earth, printed at Amsterdam, in 1679

(c) Continuation of the Life of Mad im Bourignon, pag 315.

(G) The Revelations of Antoinette Bourignon]
That Gentlewoman's Books testify that she had very particular Opinions, but perhaps the advanc'd nothing more strange, than what concerns the first Man She pretends that before he finn'd he had the Principle of both Sexes in himself, and the Virtue to produce his likeness without the help of a Woman And that the necessity that each Sex has at present to unite to each other for Multiplication, is a confequence of the Alterations that Sin made in Human Bodies She fays (d), "Men think to have been created by God as they are at prefent, altho" it is not true, feeing Sin has disfigured the work of God in them, and instead of Men as they ought to be, they are become Moniters in Nature, divided into two imperfect Sexes, unable to produce "their like alone, as Trees and Plants do, which in that point have more perfection than Men or Women, incapable to produce by themselves, but in Conjunction with each other and with Pains and Misery" The (e) particulars of all this Mystery are explain'd in another Work, as it was reveal'd from God to Mrs Bourignon She believ'd that she had ieen in Extasy how Adam was made before Sin and how he alone could produce other fore Sin, and how he alone could produce other Men Nay, she believed she had learn'd that he had put that rare I ecundity in practice, by the pro-duction of the Human Nature of Jesus Christ Although the Passage is somewhat long, yet I shall set it down, to discover the better the extent of the strayingsthat our mind is capable of

God represented to her in her Mind, without "the affiftance of corporal Eyes, which would have been overburthen'd with the weight of fuch a great Glory, the Beauty of the first World, and the manner how he drew it out of the first Chaor "All was bright, transparent, radiant, with an ineffable Light and Glory In the tame ipiritual manner he made the first Man Adam appear to her,
whose Body was more pure and transparent than
Crystal, all light and flying, if one may say so, in and through which were seen Vessels and Streams of Light penetrating from the infide to the outinde through all the Pores, Vessels that contained
most lively and diaphanous Liquors of all Sores
and Colours, not only of Water and Milk, but
allo of bire, Air, & His Motions made an admirable Harmony Every thing obey'd him,
nothing resisted nor could annoy him He was of
a larger Stature than Men are at present, short
and curl'd Hair, inclining to black, the upper Lip

tish parts that are not to be named, he was made like as our Bodies shall be restor'd in eternal Life, like as our Bodies shall be restor'd in eternal Life, and that I do not know whether I ought to tell In that Region he had the Structure of a Nose, of the same form as that of the Face, and that was a Source of admirable Odors and Persumes: from thence the Men were also to come, whose rinciples he had all within himself, for these was a Vessel in his Belly that bred little Eggs, and another Vessel full of Liquor that made those Iggs fruitful And when Man grew hot in the Love of his God, the desire he had that there should be other Creatures besides himself to praise, love. other Creatures besides himself to praise, love, and adore that Great Majesty, made that Liquor diffuse by the Fire of God's Love on one or divers of those Eggs with unconceiveable Delight, and that Egg being made Teeming, came out iome time after from the Man by that Canal in the form of an Egg, and came a little after to hatch a per-fect Man. In that manner there will be an holy and endless Generation in the Life Eternal, quite and endless Generation in the Life Eternal, quite different from that which Sin produc'd by the (f) I wish means of the Woman, whom God form'd of the the Author Man, by taking that Vessel out of Adam that contained the Eggs, which the Woman possess, and Visionatrom which Men proceed yet at present, according to the New Discoveries of Anatomy The first terdam, Man that Adam produc'd by himself in his glorified State, was chosen by God to be the Thione of fulled the the Divinity, the Organ and Instrument by which Vision of the Divinity, the Organ and Instrument by which Visions of God would communicate himself eternally with that Maid, Mankind That is Jesus Christ, the I inst-Born uand those nited to Human Nature, both God and Man (f) of the Manifer, in is, that Ameinette Bourignon should not have believed fuch a gay that the should rife again, for according to her Prin- Humour as ciples, the thick Matter that was added to Mail's Bo- he has agne dy fince the Fall (g), and that rots in the Grave, He might thall not rife again, and the Refurrection is nothing have rdielie but the re-establishing of Man in his State of Incented the nocency A State wherein, according to the fine latter are Revelations of Autoinette, there were no Women An bout his Heretick whose Name was (b) Annulry, was former. I ancy conly condemn'd at Paris, who maintain'd among other cerning the Errors, (1) That at the end of the World both Sexes shall Marriage be re-united together in one Person, and that that re-union of Adam-begun in Jesus Chilt, and that (k) if Man had consi- and Eve, nucl in the State wherein God had produc'd him, there without would not have been any distinction of Sexes Faber (1) Sporting so Stapulensis believ'd, that in the State of Innocency Adam might have begetten a Man like him from him- (g) Preface felt, without the help of any Woman So that Mrs.

Bourignon was not the first that taught those things, but she has added much of her own to it, as for instance, that perpetual Propagation which she says will be in Paradice, in the tame manner that Men of the 13th would have multiplied if they had preferv'd their In-Gentury What shall I say of Paracelfus, who behev'd that our first Parents had not the necessary Parts for Generation before they Sinned, but that nem relaafter they had finn'd they came out of them as an Ex- tionis de crescence, or like the King's Lvil at the Ant Bu-Throat' (m'Negabat primes parentes ante lapsum habuisse rign Act partes generations hominis necessarias, postea accessife us crudit frumam gutturi My second Resection is, That that Lipsiens Woman (n) attributes to Jesus Christ born of Adam all the Apparitions of God, spoken of in the Old Testament, and that she believes, that when he would Testament, and that the Delieves, that when he would (*) Fratecloseth himself with the Corruption of our Flesh and Blood olus Ein the Womb of the Holy Virgin, be enclosed his Body there, either by reducing it to the smallist had at ret vege
its first Conception or Birth, or by any other manner unconCustomatic Customatic Parlows that were sufficient in the (!) Apud
first Edition of this Work, do not suffice in the ieCornel à
for some nearly the Persons have said that my Lapide in

" cover'd with small Hair And instead of the bru-

cond, for some peevish Persons have said, Article of Adam contain d intolerable Obscenities. They must be answer'd, that they are too nice and scrupulous, and that they are ignorant of the Rights of History Those that write the Life of a wicked Man, may and ought to represent in general the ex- pudVossicess of his Lewdness, and what choice soever they um de make of words, they must necessarily relate Philosompure things, and which stain the Imagination phia, c, 9 They cannot avoid it All that they can avoid, is pag 7: the particulars, and the too gross Expressions, and (**) Centities I have done Those that write the History of sund Life, the Sects, whose Doctrines and Actions have been pag 317

Tancy concerning she much of the New beginning (1) Vide defensiorign A& miertæ, P 150 (k) Prate-Lapide in Genef c.2. celsus a

alledg'd to confirm that false Gloss The Romantick Narrations of (H) James Sadeur might as well be employ'd for that use Neither is it more true that Adm was produced with the Circumcifion, and that being disple is d with it, he committed the Fault of those that St Paul mentions in one of his & Epiftles Let us place also among fabulous Stories, what has been faid of (I) his Gigantick Stiture, and of his (K) Books, and of his (L) Sepulchre, and of a Tree planted (M) on that Sepulchre, ϕc But let us have great Care c If e_{pr} .

impure, find themselves in the same Necessity. The greatest cruples of Style can never hinder them from representing sithy and obscene Images to their Readers. That which justifies me here in particular, is, that I relate Absurdities that are contained in a Book that is sold publickly. Besides, I have the Example of the ancient Fathers on my side, that have inserted the most hideous Impurities of Herendeaus. inferted the most hideous Impurities of Hereticks in their Works

(H) The Romantick Narrations of James Sadeur]
It is a pretended relation of certain Hermaphrodite
Nations of Terra Anglialis See the Article Sa-Nations of Terra Australis deur

1) Philo le Opific b) In li-

110 Sanhe-

c) In tra-

tatu de

paradifo

lrim

(1) Of his Gygantick Stature | Philo (a) believ'd that Adam exceeded all other Men in Body and Soul, but the Talmud fts go very much farther, they at-firm b) that Adam extended himself from one (f the ends of the World to the other, when God form d him, that after he had transgreis d, the hand of the Loid grew heavy upon him, and reduced his Statuse to the measure of an hundred Ells Some fry that God did it at the request of the Angels that were affaid of that Grant, but they suppose that God left to the first Man the height of Nine hundred Cubits See the first Volume of the Rabbinical Bibliotheque of lather Barrolocci, pig 65 and 66 Barcepha makes (c) mention of tome Authors who fay, that the Ter-refinial Paradife was separated from our World by the Ocean, and that Adam being driven out of that Paradife, cross'd the Sea on foot to come into our World, and that he found it every where fordable, us Stature was to Enormous This is just the Orion or the Poliphemus of the Poets,

Quam (d) magnus Orion

Gum pedes incedit medii per maxima Nerei Stagna viam scindens, humero superiminet undas Summo (e) cum monte videmus Ipsum inter pe udes vasta se mole moventem Pastorem Polyphemum, & littora nota petentem

- Graditurque per æquor

(a) Vitg Æn 1 10 v 763 (e) Id 1b lib **3 v 655

() Moncon 714is,1 Par 1 372, Edit Lions

(g) Joh Lucidus, հե ւ de emendit tempor c por c 4
apud Pererium in Genef 14 quast 3 C 14 (i) Hie-Matth (k) Pereri-(1) Ludomanus i atricius in fua Navigat apud Biffelium

Jam medium, needum flustus latera ardua tinxit The Arabians have no less Idea of the Stature of our furft Parents, than the Author of Moses Barcepha See here what Mr de Moncons informous of "(f, My Arabian told me how the Caravan of Cairo arriv'd in it at Mecca, and that after having made their Prayers, they went to the foot of the Mountain, which is a League distant from thence, to wait for the other Caravans of Damascus and of Bagdet, that came the following days to Mecca, and that being all come the Ninth of the Twelfth Moon which is Diel Heghe, at the end, I fry, of the Ninth day, going into the Tenth, which is the After, all the three Caravans go to the top of the Mountain, on the Peak whereof (which is very low, like those Hillocks that are alone in the midst of Plains) they believe that Eve laid her head when Adam knew her the first time, and that her two Knees, were two Musket shot distant from each other, on two other Hillocks in the bottom of the Plain, on each of those places they have erected a round Pillar, between which, (to be a good Agi, that is, Pilgrim) you must pais going up and returning from the Mountain, on the top of which, is a Mosque that is made like a Niche, wherein but Seven or eight Persons can en-"ter' I see that a certain John Lucidus is cited, who (g) believ'd that Adam was the greatest of all Giants, and would prove it by these Words of the Scripture (b) according to the vulgar Translation, Nomen Herron ante vecabatur Cariatharbe Adam manimus ibi inter Enacim situs est By virtue of this passage St Jerom (1) fancies that Adam was buried in Hebron But (2) neither the Hebron Text nor the Translation of the LXX, say any thing whatsoever of Adam or of any Sepulture The Geneva Translation says, the Name of Hebron before was Kariath-Arabah which Adalah had been a sum great Man amount the gat apud Bisselium thankins There is a Mountain in the Island of Colon that is call'd the Peak of Adam, because according to the Tradition of the Country, it was the place of his Residence (1). The prints of his Feet

are yet to be found there, above two Palms in length Pythagoras would not find fuch a Gigantick Stature there as that which others attribute to Adam, I fay, Pythagoras, who (m) judged of Hiralis s Stature by the length of that Hero's I out It is also faid, that there are tome Monuments on that Mountain, of the Tears that were shed for the Death of Abel, but others fay, (n) That Adam and Eve beward other Death in a Cave that is in Judga, where then Beds of Stone are

to be seen 30 Foot long

(K) Of his Books] The Jews pictend o) that Adam writ a Book concerning the Cication of the World, and another on the Divinity Mississipping sprinks of the first A Mahomes in Author whose Name is K seus (q) reports that Airaham being gone into the Control of the Saber, open a Asam's Irunk, when we have send his Pools with the last of the saber of the sabe wherein he found his Books with those of Seth, and with those of Edru I his last Name is that which the Arabians give to Enoch They tay (r) that Adam had a score of Books fallen from Heaven that contain'd divers Laws and Promites, and divers Threatnings from God, and the Predictions of divers Events Some Rabbi s attribute the god "falm to Adam, and there are some Manuscripts where the (laldnick Fithere are some Manuscripts where the Cratanick 11-tie of that Pfalm bears, that it is the Praise and the Song that the first Man recited for the Sabbath-day (s) The good Eusebius Nierembergius, a very credulous Man reports (s) Two Canticles, which he faithfully copied out of the Revelicions of the ever bleffed Amadeus, in the Library of the Escurial It is faid, that Adam is the Author of those I wo Pieces, he made the one the first time he saw Eve, the other is the Penitential I salm, that he and his Wife recited after their Fall

(L) Of his Sepulchre] We have already feen that St Jerom imagined without any ground, that Adam was buried at Hebron, but there would be no lefs Reason to believe it with him, than to think with fo many others (u) that Adam was buried in Golgotha I confess that the last Opinion is better per la predica for it is much more seitle in Allusions, in Antithefes, in Moralities, and in all kind of fine Ligures of Rhetorick But such a like Reason is fit for little but to serve for a Proof to those that should ask why St Jerom's Opinion had less Sectitors than the other Concurrence being laid stide, let it suffice us to know, that the Fathers believed very commonly, that the First Man died in the Place where ferusilem was built fince, and that he was buried on a Neighbouring Hill, which was called Golgotha, or the place of a Skull, which is that where Jesus Christ wis crucified. If you ask me how Adam's Grave could crucified If you ask me how Adam's Grave could refift the Waters of the Deluge, and how his Bones could maintain their place, to receive the Aipersion of the Blood of our Lord, for there lies the point of the Mystery,

Hic (w) hominem primum susceptimus effe sepultum,

Hic (w) hominem primum jujicopimus effe fepultum,
Hic patitur Christus pia janguine terra madefeit,
Pulvis Ada ut possis veteris cum sanguire Christi
Commixtus, stillantis aqua virtute lavari,
If, I say, you make that Question, Barcepha will alledge a Doctor to you (x) very much citeemed in
Syria, who said that Noah dwelt in Judaa, that he planted the Cedars wherewith he built the Ark, in planted the Cedars wherewith he built the Ark, in the Plains of Sodam, that he took Adam's Bones with him into the Ark, that after he was come out of the Ark, he divided them among his Three Sons, that he gave the Skull to Scm, and that the Offfpring of Sem having put themselves in the possession on of Judas, buried that Skull in the same place where Adam's Grave had been

(M) Of a Tree planted on that Sepulchre | Cornelius à Lapide (y) fays, that the Hebrew relate, that by the Command of an Angel Seth put some of the Seed of the forbidden Tree in Adam's mouth, who was already buried, and that it produced a Tree, of which the Cross of Jesus Christ was made, and that it was but just that the same Wood that had caus d Adam to sin, should be that on which Jesus Christ should expiate Adam's Sin That Jesus the was the same to Pinedo, prate Adom's Sin That Jesust refers us to Pinedo, who related that Fable at length. But what does he mean by the Hebrews? Doubtless he means the Jews New; do the Jews own that Jesus Chirist exprated Adom's

aThe Jews R bbin p not ft to the ans, ch 7

> $(m)\Lambda$ Gellius noct Att lici (n) Apad Sildenum otia I heol P 346 (1) Her--եր հոք l iti t 1 P 481 (p) Vide 1 p 230 q) Apud Stank-ium, 1 3 c 3 Philoi Ou-(+) Hotting Hift Orient p 22 Citante Lyiero m polyg prg 145 parSchottus techn curiof p 556 (t) Lib 2 de orig facre icript c Schottum, ibid (u) Sic Salim,Ann t 1 P 225 where he shews that 5 Jerom himfelf an dopis that pinion in ∫ome pla= (w) Tertullian 1 2 Carm Marcion C 4 (v)1)omi nus Jacobus Orrohaita (live Edeflenus) St Ephrem in the 41h Century, was has Disciple See Salian, P 226 Cornel 2 Lapide, p

> > (y)In Genelim,c 2 V 9 P 74

5 Ep1phan. Hær 46 **Eusebius** hist 14 C 17 Apud Cornel Lapide in Genef c 5 V 5 Vide Reuchlinum de art Cabbal p 8 & Heidegger Hist Patriarch t 1 p 160 6 In the Remark A of the Ar-Z Taken from the 10th Chap of the sth Book of the Perpetuity of the Faith defended naud cites the Treasife of Peter Strozza,de dogmatibus Chaldxon Nic Godignus, 1 bus Abasfinorum apud Aub de statu relig Christ p 2266 & Sornel. Biblioth

Societatis Jesu pag 397 (1) Id 1b

(A) See concerning

thu Rabbin, &c

the Republ of learning,

July 1686

art 3 p

Mæbio

de ænco

ferpente (b) See Sal-

dent s,otia

I heolog p 608 (c) They fignify Ja-cobus Sa-

ppe from

Genel c him condemn'd to Infernal Flames, as the & Tatianites did Nothing of i to believe him condemn'd to Infernal Flames, as the & Tatianites did Nothing obliges us to adopt the Opinion y of Origin, of St Augustin, of St Athanasius, and of divers others, that Adam was one of the first of those that rose from the dead with Jesus Christ, and we are yet less oblig'd to believe that his Repentance & would have kill'd him with Grief, if God had not fent the Angel Raziel to Comfort him But Reason requires that we God had not sent the Angel Razzel to Comfort him But Reason requires that we should believe that his Faith and his Prayers made him find Mercy, are that he are good End, without imagining for all that, that he made a Speech to his Death, and recommended them particularly to honour their Mo hilda bre bury her near him People give themselves too much Liberty when they (N) to e fuch We have related elsewhere what is said of the continuance of his direct Speeches State of Innocency

A D A M, Archdeacon of the Patriarchal Chamber, and Superior of the Monks of Chaldea, was sent to Rome at the beginning of the 17th Century, by Elius Nestorian Patriarch of B bylon That Patriarch having caus'd the Profession of Faith that Paul V had sent him, to be examin d by his Bishops, charg'd Adam to present it to that Pope, with the Alterations he had made in it, but order'd him also at the same time to correct what the Pope should find to gainfay in it This Embassy of our Adam was an Embassy of Obedience That Monk being come to Rome, acquitted himself of his Commission with all the care imaginable. He had brought a Writing with him, wherein he pretended to reconcile the Faith of the Oriental Churches with that of the Church of Rome, and to make it appear that their Differences were (A) but a Dispute of Words He had first shewed that Writing to his Patriarch, and afterwards by his order to all the Bishops of the Party, and he had been a whole Year going from City to City to cause himself to be approved by those Bishops Peter Strozza, Secretary to Paul V was charg'd to answer that Writing The Answer came nearer to Instexibility than Condescension, he explain'd nothing favourably, and the Legat of the Patriarch was not only oblig'd to submit to the Doctrines, but also to the Expressions of Rome. He sign d all that was propos'd to him from the Pope, and not contenting himself to abjure all the Errors of his Nation, he made Books, and addrest them to his Countrymen, to con municate to them the Knowledge he had acquir'd at Rome He departed from thence after an abode of Three Years, and he brought a Brief from Paul the V to his Patriarch Llias, who rejected all the means of Accomodation which that Patriarch had propos d and oblig'd had to condemn all the Terms that might cover any Error & Adam was accompanied with

I wo Jesuits n, that had orders to labour on the entire Re union of that sect A D A M, (John) a French Jesuit, was a famous (AA) Preacher in the 17th Century He was of Limiusin, and enter d among the Jesuits in the Year 3 1622, at 14 Years of Age His Superiors having found him fit to fucceed in the Pulpit, apply'd him to it after he had taught Human Learning and Philosophy He exercised the Trade of a Preacher Forty Years, and made himself heard in the chief Cities of Irance, and alfo in the lourier. He begun, as it was reasonable he should, in the Provinces, but when he had sufficiently signalized himself in them, he was sent on the great Theater of the Kingdom. The Conjuncture of the times favour'd himself the D sputes of Jansenssm had all eady heated the People, and never was Man many set than Fatler Adam to be let loose against that Party, like a rash Adventurer. The was Bold and Petulant, and had all the parts of a great Declamator The Sermons he preached in I ent at Parts in St Paul's Church in the Year 1650, mide a heavy Clutter The Preacher push d Mat-

Adam's Sin by the Punishment of the Cross, to which their Nition condemn'd him under Pontius Pilate? When an Author is full of a thing, he thinks others are so too, and does not always perceive the Absurdity of attributing his own I houghts to them Lassly, that I table has been diverily reported, for we find in a Rabb that liv'd long before Jetus (hrift, and whole Work is Entituled Gale Rasejah, that the Angels brought to Adam a Branch of the Iree of Lite in the Defert, which Seth planted, and that it became a Tree whereof Moses made good Use, for after having taken the Rod from it that serv'd him to work so many Prodigies, he took the Wood from it which he cast into the bitter Witters to sweeten them and that on which he fastned the Biazen Seipent (a) Some, fay that Adam sent sub to the Gate of the Garden of Eden, to defire the Angels that defended the Entrance of it, to grant him a Branch of the Tree of Life, which they did (b) (N) When they for ze such speeches] My Delign is to

centure Father Salianus Not contented with the Speech, he made a long I pitaph for Adam, wherein he denotes his Name by their Three Letters (c) ISP He made Epitaphs also for Abel, for Abraham, for Serek Are Lamph ship is Garca pardocable, him cobus Salianus pofuit.

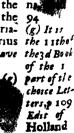
Sarah, & In truth this is fearee pardorable but in Authors who have newly taught Rhetorick, and I am strongly persuaded that the Sirmonds, the Petavisis, the Hardonius, and the rest of the great Authors of the Society of the Jesuits will judge of at as I

(A) Was but a Dispute of Words] The Sieur de Moo

m in his Critical History of the Levant, feems much perswaded that the Patriarch Elias had reason to maintain that there is but a meer dispute about words (d) Mon hetween the Nestorians of this present Time, and the Critical Catholicks (d) The Nestorianism of the present Time, History of says he, u but an imaginary Herise, all that Diversity the Belief ty of Opinions confifts only in Equivocations, for as much as the Nestorians take the Word Person in another Sense than the Latins Why then did they not acquiesce in the Explanations that the Patriarch of Babylon caus d to be given? It is, because in order to keep a decorum, and by a false Nicety of the Point of Honour, they must always maintain that Nestorianism is a dangerous Heresie, or elie they must prostitute the Honour of the Occumenical Councils This is what the Sieur de Moni would have faid in a free Countrey, but in France he must make use of cover'd Expressions, (e) The Councils, says he, having condemn'd the Heresy of Nestorius, it seem'd to be necessary to make it appear at Rome, that Nestoriansism was a true Heresy, seeing been condemn'd (figure Dy the Church in a general Council and with the same Prudence, That (f) sime might infer from the yeary Acts of the Ancient Councils, that Nestoria- (g) It is nism u but a nominal Heresy, and that if Nestorius the 11the and St Cyril had understood each other, they might have the3d Book reconcil'd their Opinions reconcild their Opinions

(AD) Was a famous Preacher] See the Letter that Mr de Balzac writ to him the 15th of Jan 1643 after having read the 15 Sermons that had fent him.

(d) Moni, the Belief stoms of the Nations of theLevapt P 93



(A) They

ters so far, that if he had not had powerful Patrons, they (A) would have interdicted him the Pulpit He had (B) Honesty enough to acknowledge, that St Aiguilla was no ways favourable to Molinism; and giew very angly with that Ancient Doctor The Fansenists (C) did not neglect that Insul. They published a Winting against his Sermon, and were not satisfy d with making St Augustin's Apology, but ic futed some other Propositions of that Jesuit, and particularly that which related to the Inspiration (D) of the Canonical Writers 1 ather Adam had no regard to the Complaints that were made against his Scimon, and against a Bool wherein he had express d many offentive Things against the same St always in He retracted nothing, and continued to write on the same Tone. The Sarfor strength of their Complaints, and their Writings, and a particular Conflict nose between them and Lather Adam. They criticized the Books that he published, and he made some for the use of Devout Souls, to thwat the Deligns of those Gentlemen To that end, he publish'd the Pfalms of David, the Hymns and Prayers of the Church in Litin, and in French Every body knows that the finsense endeavour d to make themselves recommendable by the French Translations of those kind of Books. They criticized the

(a)Pitin, 1 tter 37 p 162 of the t part edit of Geneva,

(A) They would have interdiffed him the Pulpit] This we learn from a Letter of Guy Patin, written This we learn from a Letter of Guy Patin, written the 12th of April, 1650, (a) Our Archbilbep, 13ys he, bas forbid the Pulpit to Mr Broussel, a Dader of Navarie, and Canon of St Honore, who is a great Janiemit, and not at all Mazarin, for having preach d within the fifther edgys a little too boldly Father Adam a Tesur would have felt the same rigor, for having preach a gainst St Augustin in St Paul's Church, and so having call'd him the Hot African, and the petulint Doctor, if the Credit of the selucis and of the Capuchins had not diverted the Archbishop from it

(B) H. had Honely enough 1 This must be under-

(B) He had Houghy enough] This must be understood, cum grano falis, with some Restrict on, and one would be deceived it he imagin dethat that Jefurt retain d nothing of the artificial Obliquities of those, who pretended that St Augustin is neither favourable to the Calvinists, nor to the Jansenists in the same Sermon that excited so many Complaints, and which he divided into Two Parts (b), he defign d the Second to show by the doll time of that lather, that Jesus Christ died for all Men without excepting any, and he had already published a Book, Entitled, Calvin deseated by himself, and by St Augustin's Weapons, which be had unjustly usurped on the matters of Crace, Free-will and Predefination Now he made no diffi-culty to 14y, that Janfenius and Calvin tiught the fame thing about the Dottine of Grace, and a few days after his Sermon, he aniwerd somebody that days after his Sermon, he aniwer a somebody that Reproach d him with it, I (c) fear nothing, no body can attack my Sermon, nor my Book about Grace, except he undertakes to support Calvin. What is it then thit ought to be inderstood by the Honesty I give him. We ought to understood by the Honesty I give him. We ought to understand that the I inherity wherewith he explained his I houghtson's conjusting uff n's Defects, noted plainly that he we willing thought he known that he did not think St Augustin and Model of high him those Matters. a good Model of Lath in those Matters

(c) Ibid

(8) See the

that Sur-

211011 P 2

Jansenists Writings .

> () of 6 : 1 4715 111 410

(C) the Janienists di nor neglect that Infalt] I ew dissisten they publish d a Writing, (d) the little whereof is this, St. Augustins D fine against the Errore, h Calumnies, and the Scaudalous Invictives that Father Adam the lefute preach d in St Paul's Church the Second I huilday in Lent, on this Text of the Goffel of the Canancan Woman, I amonly lent to the lost Sheep of the house of Is all They accused him of having find, "I That St Augustin was intricate and "obicure in his Writings, that being an African, "ordent and full of heat, he had been too often pal-"nonate, wasfallen into Lucess, had gone beyond "the Truth in opposing the Luemies of Grace, as it happens sometimes, that a Man who deligns to "frike his Lnemy, frikes him with io much vio"lence, that he casts him against a Tree, and give.
"him a Counter-Blow against his Intention II That "St Augustin himself in establishing Original Sin against the Palagians, was passionate to an excels of Error, in saying that Original Sin was punished in Children who died without Baptism, with the "Torments of lire, and with Dampation III That "St Augustin was not well assured of what he wist, feeing according to the Observation of Mr Gamache, he chang't his Opinion three times about the Doctrine of Grace" Those Reproaches and some others of that nature had already appear'd in a Book of Lather Adam Those that have not that Book, may find them in a Work that is easy to be consulted, I mean, in the Vindicia Augustiniana, wherein Father Adam is the first of St Augustin's Modern Adverturies that Father Norra refuted

(D) Which related to the Inspiration of the Canonical Writers] "Let no body wonder it father Adam

"faid in his Sermon that Sr August 2 went too for "by the Aidor of his Zeal, leeing he wir in an "ill Book (1) full of Falhties and Lriois, That i at "Weakness is not fo criminal, but that God Juffers it in "the Authors whom (emple, and whon we call Canomeal and that the Netwal Fire of St Paul

p 622. "mas also capable to incline him to Expressions of that nature To prove that there is sometimes Wiak-

"nels in Canonical Author, and that they speak ac-"cording to their Imarinition in exp ssing the things that God has a wealed to them, he says, That when the Prophet Llus complant of he Imput) of his Age, he faid to God, that Fair wertinguish d'in the Hart of all Men, and that he remained alone of all those that ador d him on the Earth David affures, that ne-"our more Corruption and Disorder was sent in the in his Time, that there was not one Min to be found that did "a Cond of tion". This is the Doctrine that I after Adam's Century reproached him with. The result of it is, that the Intpir d Loctime, and the Laprefitons of those who he inspired, were two different things, that God was the only Author of the hist but that he left the other to the Imagination of him whom he inspired, and that he did not hinder that Imagination from going farther than the Holy Choil. Doubtlels this was I then Adams I hought; for the I xample of Elias and of David would not God reveal d that Elias was the only Worthipper of the True God, and that in David's Time there was not one Good Man on the 1 ith He therefore who ules fuch Lamples must needs be pertuaded that God had not reveal dit, but only that the Number of Good Men was small. At that rate the Imagi-nation of an Inspired Man makes that universed which as given him with refriction, it talks into the Sophism, a dicto secundary que de at desum simple it in a word, it tophisticites Revolution it deceives the Church, it lies. The same miss did not ful to caclum against that Dostrine, as being (di) impious, (dd) P is and opening the Gite to a thousand Attempts against the Authority of the Scripture "I or, and they, if God permits any Weakness in the Cumoned "Authors that he inspires it there is a Natural Fire "in St Paul, which is not that from God all that "a Libertine or a Heietick shall find in Holy Wrice" contrary to his Sentiment, he will say it is what comes from the Weaknels or the Natural Fire of " Man, and not from the Sprit of God "acknowledge any thing or the Weaknet, and of the Nitural Spirit of Man in the Scripture 18 to "give every body the liberty to make a Judgment of "it, and to reject from the Scripture what he planfes, as coming rither from the Weakness of Min than the Spirit of God I he (2) I ibertine (c) P 16. " will tay, that the lare of Hellwill not left always, "and that when St Matthew Said, Co ye conf a into "note the long confinunce and the greatness of "the Torments prepared for the Wicked according "to the Imagination of that Lyangelift." Those

Gentlemen pretended that I ather Aim had only made use of this to be able to rid i might of St Paul's Expressions that seem d hard to h m, and contrary to his Sentements, and to teach the Art of playing with the Words of the Apostle of Nations about Grace and Deine Predestination and with those of St Augustin If he finds himself prof d by the Ninth Chapter of the Fpiffle to the Romans, where St Paul fays, that God will have Mercy on whom he pleases, and hirden whom he pleases / may answer, that it is to Pauls Pin and he pleases / may answer, that it is to Pauls Pin and Mercy of the pleases / may answer, that it is to Pauls Pin and Mercy of the pleases / may answer, that it is to Pauls Pin and Mercy of the pleases / may answer, that it is to Pauls Pin and Mercy of the pleases / may answer, that it is to Pauls Pin and Mercy of the pleases / may answer of the Pauls Pin and Mercy of the Pauls Pin and Pin and

ral I retl at carried him into Expressions of that natu

a See Mr Daille's Reply, 2d part, p 19 part 3 P 234 and 424 B Which bappen'd in the Month of May 1662 y He died, being Mi-Professor of Divinity Aricht, the adof August, Father Adam laid many Snares in bus way, but be found an Adversary, who got out of 'e ``em ingeniously & His Name was Mr Cottibi & See Mr Daille's Life, p 33 and follow

(a) Confer what u Said pag 374 of the Advices the Refugees (b) See Mr SI mon's Anfwer to the .. of some Divines of Holland, his Critical History of the New I estament, C 23 the Universal Bibliotheque 1 10 p 132 # 11 p 80 and £ 19 p 499 (c)[n 1692 (d)Saurin Examination of Mr Turieu's Dostrine, to Serve for an Anfwer to a Libel entituled, Mr Jurieu s Second Apology

(e) See the

Muses of Father Adam; I mean the Translation that he had made a of the Hymnis in French Verse But that Combat with the Pen continued but a very tween them and him His Writings begun (E) in 1650 and ended in 1651. time be-It is likely they found that he did the Church and the Society more Service by his other Gifts, than by his Pen He was sent to Sedan to settle a College of Jesuits there. He would have found it very difficult during the Life of the Marshal de Fabert, the least bigotted Man in the World, and the most firm on the Principle of Plain-dealing The Protestants found themselves very easy under his Government, but Things alter'd after the stands of the B Death They were disturb'd a thousand ways by that Jesust, and oblig'd to Sums of Money, and to give him Funds that put him in a Capacity to settle the pollege that he thought of He publish'd a Project to which Mr de St. y Maurice, Profes-He liv'd for in Divinity at Sedan, oppos'd an Answer that remain'd without Reply some Years at Sedan, where he advanced the Affairs of his Order, and the Project of Conversions as much as he could. But at last the High Powers themselves were disgusted at him, and whether it were that they fear'd his Bold and Intriguing Spirit, or because they perceived that his Manner of Preaching had not all the Gravity required in a Place where there was an Academy of Protestants, they were pleased that his Superiors call'd him away I have also heard say, that some Instances were made for it He had been sent to preach at Loudun, while the Protestants held a National Synod there, about the end of the Year 1659 It is likely that this engaged him to the composing of a Work that made him known to the Protestants of France more than any thing else, and more than many Authors of the First Rank are known to them more than many Authors of the First Rank are known to them A Minister of Postiers having chang'd his Religion a little after the closing of that Synod, writ a Letter, wherein he very maliciously criticiz d the Fast which that Company had order'd all the Reform'd Churches of the Kingdom to keep Mr Daslle, who had been the Moderator of that Assembly, answer'd the Letter of that Ex-Minister. The latter anfwer d him again Father Adam would put in for one, and publish'd an Answer to $(F)Mr_{\bullet}$

that it is the Weakness which God Suffers in Canonical Authers, that it is the expression of a thing revealed according to (a) St Paul's Imagination, Nature, and Temper I omit what they answer'd to what was cited of Elias and of David, I shall only say, that they found a great Error of Fast in the first of those Citations for the Capanical Author that married d Citations, for the Canonical Author that mention d Elias's Complaint, did not mention it as the Expression of a Man inspir'd, but as the Expression of a Man that was deceiv'd, and to whom God reveal'd that he was deceiv'd Therefore that Author stray'd no ways from the most Historical Exactness in reporting a Falle Complaint of Eliar Those Gentlemen put the Publick in mind, "that among the Propositions "extracted from the Publick Lectures of the Jesuits "extracted from the Publick Lectures of the Jesuits of Iouvain, acknowledg'd by them, and censur'd by the I aculties of Louvain and of Douay, in the Year 1588 are the two following, To the end that founthing may be Holy Scripture, it is not necessary that all the Words should be inspir'd by the Holy Ghost And it is not necessary that all Truths and Sentences found be immediately inspir'd into the Sacred Authors by the Holy Ghost But whatever (b) Qualification those two Propositions deserve, yet they are very different from the Doctrine of Father Adam, and much less dangerous much less dangerous

I have enlarg'd upon this, because I observ'd that it was an unknown Fact to those who on Occasion of the Sentiments of Some Divines of Holland, have writ so much in these latter Years on the Inspiration of the Sacred Books All Communi-ons have their Father Adam, there are Writers to be found every where to whom the same Lecture ought to be read, that was read to that Jesuit Here is that which Mr Saurin, Minister of Usrecht, read (c) to Mr Jurieu, Minister of Rotterdam "The "(d) Comparison that Mr J made of the Imagina—"tion of the (e) Prophets that had receiv'd Imprefusions from above, with a Wheel, which being put in "morrory does not coass to move although the "motion, does not cease to move, although the Hand ceases to move it, is yet another Prophana-"tion I or tho he did not apply it to the Great Pro"phets, yet it goes directly to it. Or else he ought
"to shew that their mov d Imagination did not run "beyond the Impression by its own Impetuosity,

"like the Wheel that is put in motion, as he says
"it happen'd to other Inspir d Persons, in whom God
"produces those Extraordinary Motions for a Sign and
Produgy, and who often go farther than they ought to
"do By what Mark would he have those Persons
"known that God sends for Signs if their Imagina. known that God fends for Signs, if their Imagina-** known that God lends for signs, it their alliagina20th Pa** tion being once first'd, confounds what comes from
foral Let** God with their Folly, and if they report true and
**er of 1689 ** false things with the Exterior of Persons ent of their
** Senses, and that are in an Irregular Motion? That " mixture of Divine Inspiration, and Hidden Extra-

"vagancy under the same Exterior that resembles "Madness, is inconsistent with the Idea that we have "of the Wisdom of God" Some Persons are of such Ardent Imaginations, that they never report anything that is told them muthout over-doing it. They only retain the thing, and never remember the Expressions. of him that spoke to them They substitute other in their room, that are set off with all their and consequently are an unfaithful representation what was told them Those Persons easily believe that the Prophets and Apostles dealt so with the Idea's that the Holy Ghost communicated to

them

(DD) The Translation that he had made of the Hymns]

What is to be found upon this in the ninth Part of the Difficulties proposed to Mr Steyaers, deserves to be reported "(f) It is a long time ago that no (f) Diffi "Prayer-Book has been more esteem d than that culties pro"whereof the Title The Office of the Church, and posed to "of the Virgin, in Land and in French, with the Mr Steyae "Hymns translated into Verse, that is otherwise call deer 9th "les Heures de Port-Royal. Or. the Primer of Port-Royant, p. Ad. les Heures de Port-Royal, or, the Primer of Port-Roypart, p 41al Four Editions were made of it in one Year, which gave so much Jealousy to the Jesuit, that they left nothing undone to cry it down They made filly Objections against it, that were immediately repuls'd They oppos'd to them Father Adam's Prayer-Book, under the Name of Heures' Catholiques, as if the others were heretical The Hymns in it were also translated into Verse, but fo ridiculously, that it only served to raise the Splendor of those of Port-Royal Lastly, they in-"fo ridiculously, that it only serv'd to raise the "Splendor of those of Port-Royal Lastly, they in"form'd against them in the Inquisition of Rome, and
"made use of all their Credit to have them condem"ned there" Cardinal Spada intimated to Mr de
St Amour, that if that Work of Father Adam was accus'd at the Tribunal of the Inquisition, they would condemn it Mr de St Amour answer'd,
That (g) if the Primer which he defended was to be blemish'd they might as well condemn it without the P 45
Company of that of Father Adam And that he did not
think fit to use those Fathers to compose a silly Book, as soon
as they see a good one appear that does not please
them, in hopes to have them both condemn'd, under
presence of helding the Balance even, and of keeping both pretence of holding the Balance even, and of keeping both Parties in peace

(E) Begun in 1650 and ended in 1621 Father Setuel notes but five of Father Adams of the last is his Answer to a Letter of Maries, and it came out in 1660. Here are the Trites of his other Books. Calvinus à seips & Augustine profigatus, Parifice 1660, in 840. Parifits 1650 in 800 Pfalmi Davidis Latine & Gallice cum Canticis undesim quibus utitur Ecclefia, Patisus
1651 in 12° Fidelium regula ex Sacra Scriptura &
fauctis Pascribus deprempta, Patisus 1651 in 12° Proces Catholica Latine & Gallice, Patisus 1651 in 80°0

Mr Steya-



Vriting in the Year 1660 Mr Daillé answer d'them both in one Booki made a Work that succeeded him better than that, nor that has been Perhaps is fo much read by all forts of Persons among the Protestants, and that's the Reason why Father Adam, who appears almost at every Period in it, and often under such a Chaincter as makes Impression, is more known to them than an hundred Authors that are be-That Work of (G) Mr Daille remain'd without Reply, and it must not be a wond him That Work of (G) Mr Daillé remain'd without Reply, and it must not be a Wonder, those that ought to have reply'd to it, had not the Force of such an Adverfary, who even in a Bad Cause, could have drove them before him I do not know in what Year Father Adam was the Procurator of the Province of Champagne at Rome, the Jefuits a Bibliotheque does not noteit, but it informs me that in 1674 he was Superior of Collegi-the Maison Professe at Bourdeaux I think he died in that Employ about the Year 1680 um Seda-He had publish'd some Sermons of Controversy on the Fucharist, which was the Gospel nemse in of the Day all over France, during the Quarrel between Mr. American Provinces of the Day all over France, during the Quarrel between Mr Arnaud and Mi Claude, I Campa-(12y, he had publish'd them since the Impression of Father Sotuel's Work, and I think he preach'd them in the height of that Contest They are not ill turn'd, but they look a qua el little too much like a Dramatick Piece, because Mr Claude appears sometimes in them thus estimated the contest of the source of t Father Adam pass of through the procura-tor ad U as an Interlocutor I only speak of it by hear-say hands of Father ferrige, but more mildly than divers others, and came off (H) very chean cheap

Sotueluh Supra

(F) An Answer to Mr Daille's Writing] Father Social entituled that Work, Responsion ad Episiolam D. Allis Ministri Charentonensis Haretics. This is to latin ze Mr Daille's Name milerably, and it is a fign that Father Societ read but few Books of Controverly For 1s there any Controvertist to whom Mr Daille Latin Books are unknown, and who confequently does not know that that Minister's Name in Latin is Dallaus? All those that know confusedly that there was a Minister of Charenson, whose Name was Mr Allix, will believe without hesitation that Father Adam made a Book against him, if they had no other Light than that which the Article of that Jeiut gives in the Continuator of Alegambe, and thus the least Faults about Proper Names are able to declude the Readers A Person that should once have taken Mr Alix for the Alius of that Continuator, ungue well place him in the Catalogue of the Facus Children, and fend him to Mr Baillet (c) as an Addition, for he would think that Book was printleft do and refuted by a I amous Je-Mr Allix for the Allius of that Continuator, might

The Curious will be glad to see here what the Son of that Learned Minister observed concerning that Book He says (d), "it is in every body shands, "and was so well received, that two Editions have "already been made of it Those of our Communion, for whom it was chiefly made, find with latisfaction most of our Controversies treated in it after a manner very proper to instruct them, and our Religion cleared from every thing that its Enemies commonly charge it with And if we may draw any advantage from the Silence of our Adverse Parties, it seems as if they had condemn'd themselves, seeing hitherto neither of them have oppos'd any thing against it, although of they often promis'd the contrary, and have been reproach d for it divers times "Mr Daille the Son laid a thing that infinuates clearly that I ather Adam was the Converter of the Minister Cottibi I ought then to note it as one of the Prowelles of him that makes the Subject of this Article Let us hear then Mr Daille's Historian once again "Not on"ly the new converted Roman, who was the Party
"concern'd, defended himself by publishing a pret-" ty large Answer, but moreover as if his Cause had "not been fure enough in his hands, a Famous Je"fuit came to his affiftance, of whom fome of his
"Communion have faid that he is the first Man of the "World only by his Name The Reader understands "well enough by this, that it is Father Adam, who
to defend his Profelyte, publish'd a fecond Answer
at the same time with him, about the same bigness

That first Man of the last Passage supply'd me in the first Edition of this Dictionary with a Marginal Note, which shall make at present part of the body of this Columbia. I have heard say, that the Queen "Mother hand ask'd a great Lord that had accommand any of the to one of Father Adam's Sermons, what the chought of it, he thank'd her for having been so "mail conversal have of the Original State Present of the Present well convinc'd by it of the Opinion of the Pre-" adomites He was desir'd to explain that Enigm, he answer'd, That Sermon made me see very clearly that "Adam is not the first Man of the World" You will find that Story in the Continuation of the (c) Menagiana,

and you will find there also that the great I ord that and you will find there allo that the great Lord that answer d the Queen so, was the Prince de Guemen' and that the Sermon (f) that gave occasion for that (f) It was Jest, was very ill received by the City and by the Court a Sermon Father Adam made a very odious Comparison in it of the on the Passantians with the Jewisthat had crucified our Lord He sien, He fion, compar d the Queen to the Virgin, and Cardinal Maza-tin to St John the Evangelist Note that o hers give rin to St John the Evangelist Note that o hers give by Father that Jest to Benserade Read his Life before the last Adam at (g) Edition of his Works

St Ger-

(H And came of very cheap] I find three Passages that concern him in the Libels of the Ex-7esure

ges that concern him in the Libels of the Ex-Jefuit AuxerJarrige Here is the first (h) I atmir John Adm, rois
one of the best Preachers they have interpreted the Tratise of Generation to an Utivaline of the Convent of Saint (g) That
Macuire, and spoke as plainly of the Paris that contribute the Tear
to the Procreation of Children, as the Sicur du Laurens in
his Anatomy The second contains these Worlds,
All (1) those that more in the College of Problems in the (h) Live his Anatomy The second contains these Words, All (1) those that were in the College of Poictiers in the Year 1646 Year 1646 knew the Quarrils between John Adam rige, the and James Biroat They attack deach other in Such an ho- 7 Justs shall manner, that they made their finking Ordures applaced on pear by a Secret of the Provid nee of God, and James Birote Stafroat remained convicted, &c The third lays, (k) that fold, c to John Adam, the most Excellent of their Preachers, is the Son of a Taylor The first of those three Passes can only huit the Memory of Father Adam, for the second makes the Ordures that were discovered (k) June 1900 (2019). in consequence of their Quarrel, fall on Biroat's head alone Thus all that the Scandalous Chronicle, and Private Memons had revealed to Father Jarrige concerning Father Adam, is reduced to fome Lessons Beauses, Anatomy made to a Nun on the Generation of Children Once again this is to come with imill charges out of the hands of Jarrige Which will be conteined to me, if but never so little Reslection be made on the Character of his Work. If that Author had told use that Nun's Age, we might judge more securely us that Nun's Age, we might judge more fecurely of the Fault I o speak of those things to a young Nun is doubtless a great Sin, because it is morally impossible but that such a Conversation should excite Impure Thoughts, but I would willingly have a Casuist of good Sense, that is neither too loose, nor too rigid, to examine this Question, Should a Nun of Such an advanced Age, that she could hear a Lesson of Anatomy on the Organs of Generation with the Jame Indifferency as the Explication of the Parts of the Ear, commit a Sin by the Curiofity of hearing that refford I be-lieve it will be granted me that it is very lawful for a Woman of what Condition soever, to know all mick Cuthat is faid concerning the Circulation of the Blood riolity It is no Sin for her to know that the most Subtle Parts of the Chyle pass from the Intestins into the Lasteal Veins, and from thence successively into the Refervoir of the Chyle, into the dustus theracicu, into the Subclavian Vein, into the Hollow Vein, into the Right Ventricle of the Heart, into the Artery of the Lungs, into the Vein of the Lungs, into the left Ventricle of the Heart, and into the Great Artery of the Meart, without Su the playing of tery She might know without Sin the playing of the Valves that are at the Extremities of the Veins

and of the Arteries, the Anaflomoses, the Secretion of the Urine, &c Why then should she be criminal for

finishing her Course of Anatomy, and Learning exactly all that is faid on the Inwild and Outward

Parts that are design d for the Procreation of Chil-

on the Pasa preach'd main de l' Auxer-

(g) That of

rige, An-

A Doubt propos d fuifts on an Anato-

dren

à

1688 em situled, Of the Children that be-

mous by

their Stu-

dies or by

then Writings

(d) A-

bridgment of Mr Daille s Life,

P 35 printed in

she Year 1670

e Under

the Word

fays look for Mel-

chior A-

dun . but

nothing is

h Ihis I

Melch

Bergerus

Ste the k-

citory of Inc Crei-

min Phi-

4 lienn

Witte, Dinium Brog

found

theap. Lastly, he was not the first who spoke (1) disoblingingly of St Angustin, and who endeavour d to perfuade that St. Paul (K) run upon Ext reams by his too Fiery

A D A M (Melebur) liv'd in the 17th. Century The Indefatigable Care he took to collect, frame, and publish the Lives of a very great number of Learned Persons, deserved that somebody should do him the like Office, and yet I think no body ever did it M. Morers a had engaged himself to speak of him, but he forgot his Promise when the Time to perform it presented it self. The Engagement and the Non-performance Adm. be have sublisted hitherto & in all the Editions of his Dictionary It was dishcult to forget Writes of whom we often borrow many Articles As for me, that find my felf very much indebted to his I abours, I would testify my Gratitude to him in giving the Pargod to Mulchior, ticulars of his Life at large, but I could nowhere find the necessary Materials for it. Here is what I have found Melchior Adam was born in the 7 Territory of, Grotking in Silesia, and perform d his Studies in the College of Brieg, where the Dukes of that Name took great Care to make good I nerature flourish, and chiefly the Reform'd Religion I mean that which a Roman-Catholick would call Calvins The Young Min learn'd to be a good Referenced in that School To continue his Studies, he had a nritein Junc 1698 Min learn'd to be a good Refermed in that School share in the Liberalities that a great & Lord had defign'd for the Entertainment of a Alim, I pift Decertain number of Scholars He became Rector s of a College at Heidelberg, and it was in that City that he publish'd the first Volume of his Illustrious Men in the Year dicat Gui-That first Volume which contain'd the Philosophers, and under that Name, the Poets, the Humanists, the Historians, &c was follow'd by three others That which Joachim contun'd the Divines, was printed in the Year 1619 that of the Civilians follow'd it, and lastly, that of Physicians These two last were printed in 1620 All the Learned whose Lives we see in those Four Volumes in 800 liv'd in the 16th Century, or in the Pille Dedibeginning of the 17th and are Germans or Dutchmen, but there is a Score of Divines of other Countries, whose Lives our Author publish d separately in the Year 1618 All his Divines are Protestants Although he compos d but few of those I ives, yet he allow d much time to that Work, and took much pains with it, because he abiidg'd the Writings that furnish d him with the Materials, whether they were Lives properly faid, or Funcial speecha's, Programma's, Elogies, Prefaces, or Family Memoirs I say nothing of the Summaries that he placed in very great numbers in the Margins. He for-

dren? The Crime cannot confift in the bare knowledge of those things, it must consist then in the Impure Thoughts that might accompany, precede, and tollow that Study But I supposed that the Perton should be in the time Calm as if it was the Study dy of the Anitomy of the I ar This is the Cale on which the Argument must run Not setting my self up for a Casusst, I give the thing to be decided to whom it belongs, and I fly only, that to play the furest way, it is better that Perions that are not of a Protession to be oblig d to know those I lings, and chiefly those that mide a Vow of Continency, thould never havefuch a Currofity, or ever latisty it so that I other Adam could not have owned the I all without owning that he had committed al jule The greatest Charity of People would go but little tuther than this, that the Nun was for this Maxim, Am srel ceat, fi potiri non lect Dum caremus veru gaudia falfa juvant

(1) He was not the full that spoke disollingingly of St Augustin | Mi Sarran writ to Mr de Saumaise in 1646 that the Jeiusts said daily in the Pulpit, I hat St Angustin was not the Rule of Laith, and that he had advanced many Things indiscreetly, to clear himfelt from the Objections that were made Non (d) ef his Pater rigid t fider Ut fe expedire ab argumentis hereti orum fui temporis multa liberi-At im, four Diss after his Sermon, contess d to a Person that represented to him the Prejudice that his Sermon might crufe (e) Flat Gabriel a Porta, a feluit, In the often, that it were to be wish dethat St Augustin to never writt of Grice. Some Divines had very freely deeln d long before the Birth of Jansenson, that St augustin had pushed Things too ful, and that when he had certain Advertages opposed against him, he stray d from their Livers to aidently, that he feem d to go to the Oppolite I xtremity ple, when he opposed the Litor of the Pelagrans, he leem d to advance too much towards that of the Ma-No idopt the Heiety of Pelagius An Irishman, whole Nime is Paulus Leonardus, cites (f) Genebrardus, Corne-In Multic, Bishop of B conto, Conctanus, and Sixtus Senen upon this But I ather Annat cites many others in the time Book (g) wherein he endeavours to prove that St Aurustin is not of Jursenius s Opinion See what lather Novie uniwer d to that great Cloud of Witnesses, produc d against that great Bishop of Hip-

po Some Protestants are not far from that I hought, that St Augustin over-strain'd Things I do not speak of the Philosophical Committary (b), do not speak of the Philosophical Communitary (b), (b) Party, wherein Father Adam's Judgment is approved in some properties of the manner, nor of the Universal Bibliotheque, (1) whereast of the St. Augustin is represented just as Father Adam Suppliment could have desired in I speak of Mr. Daill, who properties only (k) involves a Augustin in the General Accusations that he rules against the lathers, of (1) Tom teaming to fell into a Percentic when they their the same feeming to fall into a Precipice, when they fluin another, but who accuses him allo to have (1) treated 287.

Things too much after the floating manner of the Academical Philosophers. A little Book was published some time ago, entitled, An Important Advice of the Ule to M. Arnaud, which speaks of a Third Party that of the Fast forming, which shall neither be sameinist, nor thois p. Molinist, and that shall place at Angustin between m. 153. Heaven and Earth neither too high, not too low. That Medium would pacify the Lioubles, if Peo. (1) Ibid ple would be reasonable. By that means it would p. 39, be permitted to be Tansen for Molinist, as every body. Heart would give him. Ought it not to suffice. (m) In the Jesuits that a Angustin is not the Rule of Father 1653 for feeming to fall into a Precipice, when they shun athe Jefuits that St Augustin is not the Rule of I aith the Jeluits that St. Augustin is not the Rule of Faith: 1653 fee Did they require any more in the Booksout of which the History the Deputies of the Jansinists (m) took above an rical Me-hundred Propositions that attack the Authority of mrial that Inther .

(A) To persuade that St Paul run upon Extreams] the 5 Pro-There is a l'assage of Father Caussin (n) in the Cen-positions sure of (o) I their Adam's Cermon, where St Paul p m 820 and St Augustin are compar'd to two great Seas that [well in Such manner by an Impetuefity of Spirit in a Bank, (n) In the that they feem to leave the other dry for a while, but as Holy Court, tle Sea after having spread it self largely on one jide, re-turns into the Limits that God order'd it, so these affection of the Limits that God order'd it, so these affection of the having run on the Rebellions Spirits that rise against predestinathe Truth, return into a Peaceable Equality to edify the House of God I his is that Wheel that makes more to Turns than it is commanded, to which we have feen (p) that a Minister compared the Prophetick (o) P 17 Spirit St Paul and St Augustm overshow their Banks sometimes but like the Fide they return afterwards to the Bounds that God has see them What a fine way to austre all the Pallage of St. Rev. a fine way to answer all the Palinges of St Paul (p) Here that are incommedious! It is but to fry that he had above to then overflow'd all the Country, and that his Re-ward the turn must be waited into the Channel that God had end of the given him Sir Edward Sandis informs me of Thing Remark D given him Sir Edward Sanais into this me that comes too well here not to be inferred the that comes too well here not to be inferred to the second to the se

(b) Party.

concern ng

Ipift Suzň n, p 105 (i) 11 1 Wri ing arainst ENE SEITHON of Father Ádam, P 24 (f) Paulus conard Reipons ad expothulttiones contri Scientum mediam p 11 119 (g) En 111-Les Augu-Amus vindicatus à Baja-1 15

got some Perions (AA) that were no less considerable than divers of those he spoke of a Vid-The Lutherans are not a pleas'd with him, they find him too Partial, and will not have kong his Collection to serve for a Rule to judge c of the Learned Germany He died in the Year 1622 He made (A) other Works Confult Mr. Basller, in the 177 and 178 pa- 8 ges of the 2d Tome of the Judgment of the Learned

ADAM, a Joyner of Nevers and a French Poet Look for Billaut

ADAM, a Joyner of Thebers and a French Foet Look for Bluaut
ADAMITES 7, a ridiculous Sect, which, according to some A Authors, was to Protect a Branch of the Carpocratians and of the Valentinians Theodoret e gives it (A) a certain Memor Prodices for Founder St Epiphanius & testifies that the Name of Adamians came to them Theolofrom a certain Adam, who liv'd in the time when they were so calld It is more likely gorum, from a certain Adam, who liv'd in the time when they were so calld It is more likely gorum, p 17, 8 that Adam the Stem of all Human kind was the Source of that Name, as St Augustin n 18 informs us, for those miserable People imitated the Nakedness in which our first Pa- 6 Monthsrents lived during the State of Innocency, and condemn d Marriage because Adam hus Podid not know Eve until after his Sin, and after his going out of Paradise. So that they like p 192 believ'd that if Man hid perfevered in his Innocency, there would have been no Mil- 2 or Auriage Therefore they made Profession so of Continency, and of a Monattick I ste gustin.

As for the Therefore they only observed it (B) when they were islembled for the I and Adams of the Language of the La Fire they kindled under the Chamber, they put off their Cloaths in going into it, and of Ip Men and Women It together, the Ministers is well as the I arry, in the same condi-phan us then as they came out of their Mothers Belly They feated themselves Pell-Mell on a well than as they came out of their Mothers Belly. tion as they came out of their Mothers Belly Benches that were above each other, and they perform'd their Devotions of the which perform their Cloaths again, and went home. If any committed a Finite, he was a vide (C) no more receiv'd into the Assembly They faid that having like ald m ent of the Danxum forbidden Fruit, he was to be driven like him out of Paradife, for to those People cell d in August

fays, (a) I have it from very good hands, that in Italy they have such a lively Jealousy against some Parts of the Scripture, and chiefly against the Epistles of St Paul, that not long ago some Jesu t exalting St Peter as an Excellent Man, in their Publick Sermons, and among their Favourers in Private Conversations, censur d St Paul as a Person of a Petulant and Hot Brain, who in most of his a rerion of a returant and cool brain, who in most of his species had suffer a himself to be carried so immoderate-by the Sallies of his Leal, and the Arimony of his Spirit, That no great account was to be made of his Affertions, and that the reading of him is very dangerous, [avouring of Herefy in divers places, and perhaps it had been better that he had never writ. In conformity to which I have neard Roman Catholicks Jay divers times, that they have already often confulted among themselves, in some manner to confuse and reform St. Paul's Epistles. Although, to lay what I think of it. Leanner with a lay what I think of it. Leanner with a lay what I think of it. Leanner with a lay what I think of it. Leanner with a lay what I think of it. ner to cenjule and reform St Paul's Epistles Although, to jay what I think of it, I cannot give Credit to it, the Undertaking in it self being so blasphemous and abominable, and the Scandal would be despirate in these Times But, however, it is certain, that they esteem St Paul below all the Sacred Writers And I know of my own knowledge and hearing, that some of them teach in their Pulpits that that Holy Apostle had no other Assurance of his Preaching than the Conference he made of it with St Peter and that he durst not publish his Epistles he one present the conference be made of it with the Peter, and that he durst not publish his Epistles before St Peter had approved them. These ire very aukward Persons, for if the Epistles of St Paul were approv d by St Peter, they have all the Authenticity that can be defin'd

(AA) He forgot some Persons that were no less considerable] He acknowledges it himself, but he de-clares that there was no Affectation in it, and that a Defect of Memory was the only cause of it pos'd to himself to supply that forgetfulness in some other Volumes These are his Words, (b) Quadam mi-hi monendus a rogandus es, mi lettor Primum, ne prahi monendui a rogandus es, mi lettor Primum, ne prateritos aut omissos non paucos queraius, haud ndignos, qui boc in theatro appareant In eo mea, mi lettor, culpa nulla est sed penuria secit historia quam naucisci nullam uspiam potui Malui itaque prossus tacere de multu prastantibus viris quim, ut illo de Carthagine, pauca dicere or trita illa Natus est obiit, scribere Suppleri tamen poterit sic descitus, volente Deo, or muiuas operas tradentibus boiis patriaque amantibus si hujus Voluminus tomus secundus sucre sucre demunius quod idem desum volo, de resiguis vitus surisconsiultorum & Pohi monendus a rogandus es, mi lettor

Voluminus tomus secundus suerit adornatus Quod idem detum volo, de reliquis vitus Jurisconiultorum & Politicorum, Medicipum, ac Philotophorum

(A) He with the other Works of the With Apographum monumentum Heidelbergensium Nota in Orationem Julii Casaris Scaligeri pro M T Cicerone contra Ciceronianum Erasmi Parodia & Metaphrases Horatiana (c) It is not true, as it is assured in the Catalogue of Oxford, that he is the Author of an History logue of Oxford, that he is the Author of an Hiffe-

ris Ecclesiastics Ecclesia Hamburgensis & Bremensis It the Work of a Canon of Bremen, whose Name is that liv'd in the Eleventh Century Comingidate of Possevinus that plac'd him in the Tenth are taken See Mollerus at the 65th page of the first part of the Isagege ad Historiam Chersensis Cimbri-

(A) A certain Producus for Founder Bironius places doretllahim in the year 120, and makes him more incient than act fabul Valentinus, which moves him to centure in(d) inother place those that reckon him among the Disciples of ζI piphin Valentinus If that be true, Lambertus Danæus, whom in Synop-Investigation of the Credit I shall speak of that in tomi in the control of t Producus icparately

Products is parately

(B) They only observed it when they were all inblied p 397

Daness is in the wrong then when he places among a August their Errors, that the Christians of both Sexes ought de Hurei to go Naked in the Streets (c) Oportere Christianos C 31

bomines versar in PUBLICO, in carn Ecclesse, in pro- 3 See the

cibis, nudos, five mares fint five famine

(C) He was no more received into the Affembly] St i Lpiph

Epiphanius testifics that those Persons protest Conti- haiel 52
nency and the Monastick Life, and that they con- (d) Baron denn d Marriage (f) Noi a Courtes to the experiment ad ann outes to factor and the last of the factor and and inflitute f stantur, nuprialgue condemnant of that it (i) Danumust not be questioned but that their Discipline us in Auscondemned I ornication and Adultery, and that gust deterefore they Excommunicated and drove those share Adembline that communicated and drove the factor. from their Allemblies that committed that Fiult fol m 83
And it is observable, that although that incient \(\Gamma\) (f) I pither will not agree to what the Adamies said, to phan in wir, that they stripp d themselves Naked, because Synopsi they were no more asham d of their Nakedness than to 1 lib Adam was, I say, it is remarkable that ilthough St 2 p 397 Epiphanius had rather attribute their (onduct to (g) (p) 'Evera an iniatiable Lasciviouinels, that would procure Baits & xopecs to the Sight, yet he does not say, that any impure indovis xe. Aftions were committed in their Assemblies So ears or that Baronius fallly imputes to him to have call d them Brothels, lupanaria He mide use of the term employees (b) panaria and of that of omnous sa ca the series werna, in the Signification of a Den, Cave, and Ca- Idinia invern, as appears by his Remarking that it is the talibidi-Name he would give to the Conventicles of Here-ni tribu-ticks Plainly he makes Allusion to what is faid in the unit qua-Gospel (1), that they had made the House of God a ejustinoda Den of Thieves The Notion of Corporal Impu-oculis ilrity, or carnal Commerce between both Sexes has lecebras no room here I ather Gaultier (k) is much in the object wrong then to say in citing St Epiphanius, That Epiphan the Adamstes leaving their Cloaths at the Door of her 52 their Assemblies, mix d themselves indifferently p 460 with the Women that fell into their haids, mulieri- (h) I piwith the Women that fell into their haids, mulieribus promiscue utentes. As for the Citation of Alphonphan har
fus de Castro, which we see after that of St. Epiphasize of the Margin of Fither Gaultier, it only (1) Matth
multiplies the Number of fille Accusers. Lambersize Danaus, who accuses the Adamites of the same (L) Gaul
Impurity, does not cite St. Epiphanius, but Clemens ter I aAlexandrinus cited by Theodoret, (1) Extintus in sue bul Chro
seetu succernis promiscue cocunt, quemadmodum ex Clemente Strom notat Theoporetus. It will soon appear culo 2 c
mente Strom notat Theoporetus. It will soon appear culo 2 c
that this Passage was not well alledg'd. It seetly
strange that neither St. Epiphanius not sue. Augustin heard of such a thing, for are us ubit in Mangs pra

(a) Relation of Religion ch 26 p m

(b) Melch Adam Prefat 7 heolog Germaudi

(c) Ex D1ario Biogr Hen Witte

refers to Henninp 17, &

their de huici lıb 2

a Evagr Hist Eccllic & Linden Dubitantu Dial 2 P m y In the Remarks of the Article 11cards

(a) Ubi

à nobis

precin-dum &

orandum

gant, quia Icit iple

effe ne-

Jupia
(b) Deum

their Church. This (D) is what St. Epiphanius reports of it, not for having read it in any Books, or having heard it of any body among them, but as he had heard several other People say. He does not know whether that Sect was wholly abolish'd in his time, or whether it was yet subsisting Evagrius a makes mention of some Monks of Palestine, who by an excels of Devotion, and to mortify their Bodies, went as well Men as Women into Solitary Places quite Naked, except the Parts that Modesty forbids to name, and there they expos'd themselves (E) in a very strange manner to the Rigors of Heat and Cold We shall speak of the Modern Adamstes under the word Picards. I see that both Catholicks and Protestants reproach (F) each other for having Adamstes in their Country Perhaps neither Party has Reason to reproach the other for it If I had no other Authority than that of Lindanis 6, I would not believe that in the year 1535 any Adamstes were seen in Amsterdam, Rich and of very good Families, to run stark Naked and that some of them were fanatical enough to climb up on I rees, where they waited in vain for Bread to fall from Heaven to them, until they fell half dead on the ground I shall cite y a Writer in another place that attests part of these Facts.

things that Fame fuffers not to be loft, when once it has leiz'd on them, unless the Lalsity of 'em becomes altogether palpable Yet it does not always happen that I me loses its hold in that case neither. See in the following Remark the means of reconciling those Two I where with Climins Alexandrinus

(D) This w what St Epiphanius reports of it] He does not say, that every Man fell on a Woman in their Assemblies This was handled in the pieceeding Remark Neither does he impute to them the Herelies of Producus that Tather (a) Gaultier gives the List of, and that Moreri imputes to them for the most part. But Moreri is not so much to blame in this, as in asserting, That St. Epiphanius calls their Temples infamous Places, because of the abominable Crimes that they committed in those Caves of Horior and Proflictation. That Author adds, That they rejected Prayer Danaus (b) fays it also on the Credit of Clemens Alexandrinus Yet St. Epiphanius and St Augustin try the contrary, lumvoi to we cae unred; — oved to raw, x, & ros rue a : 27 vosces x, do cae x, rav orisi or revisor They assemble as naked as they came out of their Mothers Billies, and in that Condition they ous of their Mothers Bellies, and in that Condition they read, and make their Prayers, and their other Exercises of Religion So speaks St Pophanius in the summary of the 2d Book of the 1st Iome And here are St Anoustin's Words (c) Nuclei taque mares for næque conveniunt, nucleictiones audient, nucleich ant secondary and the means of iconciling these I wo last I others with Clemens Al xandronius would be to tuppode the the antimus, would be to suppose that the Adam tes to whom the litter gives Products for Lounder, did not follow all the I riors of P od is: That Supposition has nothing extraordinary Sometimes there on his nothing extraordinary. Sometimes there needs but I hirty or I orty Years to make a Sectionary unlike him that founded it. I herefore an Author is not exact when he attributes all the Extriving mees of Producus to the Adamices—under pretence that he was their Lounder. In effect it is certain by the Lestimony of St. Friphamus, and of St. Aceastin, that they stript themselves quite Niked in their Al-Graphics. femblics, but Glimens Alexandrina to fit from hying any fuch thing of the Sections of Products, observes, that before they engiged with each other, they caus'd the Candles to be taken away that (d) might have made them alham do So that Danaes had no Reason to apply to the Adam to what that I other had sud of the Sections of Prosicus. In a word, when I consider the Calumnies of the Pagans against the Principle Christians, and those of the Catholicks against the Pretestants as to their Noctural Assemblies, I do not lightly believe all the Imputations of

the prevailing Party (L) In a very firange minute 1 1 hey outdid the other Monks, of whom the inne I vagrius (c) makes mention, who not having a Gaiment of their own, freing the fame that one Monk work one diy, terv d'another the next day, had at lenst the use of fome Garment. The Solitaies, of whom I fpeak, were fatisfied with wearing only a Gridle, and as for the rest they renounced Huminity as much as they could, they would not eat of the I ood that serv'd other Men, but fed like Beasts, and eat but as much is would loop them flive. At last they became like Booss. Then I iguie alter'd, and their Sentiments and When they taw other Persons, they run away, and if they found themselves pursued, they sled as tast as they could, or into some inaccessible Hele Some appear'd in publick again, and pretended to be I ools to new a greater contempt of Glory. They went

to eat in publick Houses, they enter'd into Publick Trau yu-Baths, they convers'd and wash'd themselves with iairas, t-the other Sex, but with so much Insensibility, that xarapag re neither the Sight, nor Touch, nor the Embiaces of a Womin, caus d them any Motion They (f) were Men with the Men, and Women with the Women, they would be of both Sexes It is likely they had not much trouble to counterfeit the I ools, and that they were to in reality, one may at letit apply to them what Rutilius Numatianus had no Reason to fry of all kind of Solitarians

Quenam (g) perversi rabies tam stulta cerebri saminæ

Dum mala formides, nec bona possi pati?

Finally their Nakedneis wis much contrary to the forminis, Principles of those Religious of whom I shall speak in the following Remark, neither could it agree well with the Doctrine of Father Sanchiz

well with the Doctrine of lather Santhiz

(F) Reproach each other] Mr Morei affures, that fimul lexthere are Adamises in England, where they hold their us effectively Night and teach only these Words, Swear, pount Id Forswear, and do not discover the Secret They were the in the right to tell him in the Edition of An sterdam, (g) Rutil that there is no such People in England, that the Cition of Sovernment is too good there to suffer an Insamy of that I v 445 Nature that could not remain hid, and that it is also werry unlikely that there are any in Poland, for he had faid that there are yet iome of those straid People there He could not detend himself by laying, that he does not pretend that those Persons shew themselves Naled in publick but only that they undress them-felves in their Nocturnal Conventicles, which a good Government may be ignorant of, I fig, he could not alledge that for his Justification, seeing he spoke just before of the Adamites of Bohemia that went ilways Naked, as is pretended. So that if Mr. Mo. men 1 rem understood what he faid, he must assure that c 13 there are yet People in England, both Men and Wo. (k) See in men, that go always Naked by a Principle of Reli- the Hiftogion Now this is what the Government would ria ludinot juffer, and cannot be ignorant of Here is then a Catholick that maintains, that there are Adamites in the Protestant Countries I say nothing of those nifacius, idle and ridiculous Stories concerning Helland, that p 181 are to be seen in the Sorberiana, page 17 But let us how S see on the other side, a Minister (h) who says there rome are Monks in Italy call'd Adamites, that go Naked in mainconsequence of the Vows they make, conformably to the most sacred Rules of their Order He says, Ac ne nune quidem nomen ejus (harelis Adamianorum) exteret, nist Monachi quidam qui si falso pietatis & vi-ta austeritatis prateutu commindaruni, horum hareticorum impudentes profus mores retinu fint, or uner fantissima ordinu & regula sua pracepta posu fint, quales is qui etiam nunc hodie Adamita dicuntur, v centque plurimum in Italia — Vivuut enim nudi, non necessistate qui dem adatis vel inopia vestimentorum, sed ex voti prossissima t wish he had been more eager to p ove that Fact, than to make an opposition between the Conduct of than to make an opposition between the Conduct of those People, and that of the ancient Monks (1) who never saw themselves naked (k), and who said that a Man of their Profession could not Contemplate his own Nudity, without doing a thing unworthy of him A (1) modern Casuss who is none of the most Rigid, counts it nevertheless for a venial Sin, propria verenda afpicere exquadam cur ofitate absque alia mala intentions & periculo And for a Mortal Sin, affilibus ut parum aspectius officer I o see a erion off a 28
different Sex iwim Naked, is according to him a (m) Ib
Mortal Sin. Two Men of a grave Character, as 25, &

(f) Merei ardper o A D O- 30, μετα JUVALKOV OFE S X MIN माबंद Cum viris quidem viri funt. verò cum non enim unius fed utriufque

> (b) Lamb Danæus ınAugust. de hær c (i) Apud Socrat Hift Eccl 1 4 C 23 & Sozocra of Bal p 181 how St Je tain'd, S quoque apfam var ginem re debere nec fe fit nudam oftender and some Example upon thu prais'd b (1) San-

perfequi-bus egea mus Clemens hoc de illis tindit lib 7 Strom Din eus ubi lupi s (1) August de Hurel c (d) 18 xalast 20 100 av TWI THY עמאו זקסד דמט דאע של-KULO JUVIII EX TE SEV 770/HORLE I KS PASTI 38 YUXIR MELTEON N μης ιυθς Lumine amoto quod corum for-Dicatoriam hanc jufticiam pudore afficiebit avería lucerna coire C/m Alex S romit!, p m 4,0 (e) 1 1 gricsHift I colef 1

1 (21

A D O No. 8; a darling of the Goddels Venus was the 96st of Cinyras King (A) of a second of The a Poets have pretented that Myrrba & that King's Daughter became so deformer. The a Poets have pretented that Mayrroa 6 that King's Enguginer occame to de-formerly in Love with her Father, that she caus'd her felf to be introduced into his Bed, Myrrha. Some 2 sav she made use of the Art of Lor's Covid without his knowing who she was. Some γ say she made use of the Art of Lot's Covid Daughters. Adona was the Fruit of that Incest. He was exceeding Fair, and appear'd Metam fo lovely in the Eyes of Venus (B) that she carried him away by force, and forsook all 2 Hygin to be with him. Heaven it self seem'd an unpleasant Abode to her in Comparison of 5 164 to be with him. Heaven it less seemed an unpleasant Abode to her in Comparison of the Hills and Woods where she follow'd Adons, who was a (C) great Hunter. Judge whether the Poets of did not use all the Figures of their Art to represent the unexpressible Grief that seized the Heart of that Goddess, when (D) a wild Boar had kill done of the dear Adons. Never was a Grief more I amous and more immortalized than that Almost all the People in the World perpetuated the remembrance of it, by a great Train of (E) Anniversary Ceremonies. Some Authors say that it was not a wild Boar, but a God under the Form of that Beast that kill do Adons Some a say it was Mars, the Moderns of the safe of a God under the Form of that Beatt that Kill a Zaomis Sollie Lay it wis Ivalia, rollingaring & others that it was Apollo The first say, Mars did it to satisfy his Jealousy, and to be Mr Mereveng'd of Vinus who preserred that Rival before him The last say, That Apollo inclin'd to that excess of Violence to revenge his Son Erymanibus, who was struck Blind for having having the same same says to the same same says that the same same says that the same says that the same says that says the same says the same says that says the same says the same says that says the says that says the same says the same

(a) Ib n 27, & 28 (b) Apud la Mothe le Vayer, Hexam rust p 79 (c) SeePlurarch de Garrulit p 505 & Clemens Alexand Stromat p 568 (d)Athen 1 12 Pe m 530 (of See Meurfius de inful i Cypro, 1 2 C 9 (f) Apol-lor 1 3 p m 238 (g) Metam lib 10

(b) Pau-fan inBœ-

Oticis (1) Strabo ì iốp m

(k) Cap

34 (1) Vide

Muncke-

ri notas in Hygin c

(II) Plaut in Menechmis

aet i sc

(m) Ovid Metam I

· · · 5,2

Two (a) Prelates that look upon each other Naked commit, fays he, a Moital Sin Bernia (b) speaks of a Man that never handled his Privy Parts without his Glove Why might not a Casuist require that a Man should abstain from touching them Naked as well as from Contemplating them Naked An ancient Philosopher by an Affectation of Chastity never touch'd them with or without a Glove, he was in that respect very far from the Principle of Anacharsis (c) That ancient Philosopher was the severe Xenocrates (d) Ariftoteles irridens Chalcedonium Xenocratem quod mezendo virilibus non admoveret manum, inquit, pura quidem manus, at inquinata mens
We shall say in the Remark N of the Article Ha-

drian VI, That la Mothe le Vayer ought not to have taken the Passage of Bernia in a literal Sense

ken the Passage of Bernia in a literal Sense

(A) The Son of Cinyras King of Cyprus] Almost all Authors agree (e) that Cinyras reign'd in that Island, although some have said (f) that he sirst reign'd in Asyria See the Article Byblus Ovid makes him (g) to be Born in the Island of Cyprus, but he says, That Myrrha slying from her I ather who would have kill dher, after he had known her Incest, travell'd through sirabia, and was deliver'd of Adonis, in the Country of the Sabai He would not have done ill to note in a few Words, that Ginyree had past from the Island of Cyprus to Arabia, or that Myrrha had embark'd in that Island When Adonis was Born, his Mother had been already Metamorphos'd into the Tree from whence the Myrih drops We understand from Poolemy the Son of Hephassian, That Venus seeking Adonis, of whose Death fhe had heard, found him at Argos, a (ity of Cyprus, in the Temple of Apollo Erithian So that some faid, that he was killd in that Island Propertiwe is of that Number, when he says in the 13th Elegy of the 2d Book,

Testus, qui niveum quondam percussit Adonim

Venantem Idalio vertice, durus aper There was (h) a Temple of Adonis and Venus at Amathis in the Island of Cyprus Strabe (1) fays that Biblus was the abode of King Cinyras, and that there were some Temples of Adona to be seen there Note, That Ansoninus Liberalus relates that Myrrba, whom he calls Smyrna (k), was Born on Mount Libanus, and that her Father's Name was Theias It is likely and that her Father's Name was Theis: It is likely that Panyasis had given him the same Name, and not (1) that of Those as we read at present in Apollodosus We read it also in Probus on the 10th Ecloque of Virgil, withthis Circumstance, that the said Those was King of Syria and of Arabia, Probus borrow'd it from Antimachus

(B) That she carried him away] That Fact was but little remark'd by the Ancient Writers I wonder at it, for it was known by every Body The Painters made it a Subject of their Pictures, like the Rape of Ganymeder This is what Plantas informs us of

ME Dic (11) wieht, numqua widifti tabulam pillam in

pariete, Ubi aquila catamisum raperet, aus ubi Venus Adoneum ?

PE Sape

(C) An unpleasant Abo de to ber in comparison of the Woods where she fellow'd Adonis who was a great Himser] Read this Passage of Ovid Abstines (n) & cale cale prafertur Adonis .

Hunc tenet buic comes of : assurance sumper numbra

Indulgire fibi, formamque augere colindo, Per juga, po filvas dumejaque fax i vagatur I ngil represents Adons under another Idea than under that of a Hunter,

Nic (n) te paniteat peceris, divine poeta, Et formosus oves ad flumina pavit Adonis
It feems to me that few Persons have spoke of this Dailing of I cour is of a Shepherd Sovius relates certain things on that Passige that are no less different from the common I radition than that Some (e) have faid that that Inclination for Hunting was the work of the Muses I hey wish d Venus ill, because she hid inspir'd several of them with Love for Morrals To be revent d of her they fung divers Airs before Adones, that gave him a violent Passion for Hunting Perhaps he became odious to Diana (e) Tzet-because of that, for Perions of the time Trade sel-dom love one another much Some (p) have sud cophron that Diana's Anger was the cause that a wild Boar (p) Apol-

kill'd that Young Man

(D) When a wild Boar had kill'd her dear Adonis] Iheecritus (q) feigns, that Venus having caus d that wild Boar to be brought to her, us'd him roughly, but that he made his Lucuies on the violent Paifrom that had feiz'd him at the fight of fuch a fine.

Thigh He would kifs it, and did it in too paffionate a manner. He was fo displeas'd at it, that he nate a manner He was so displeas'd at it, that he thought his Tusks deferred to be cut, and that he burnt them himself. It is thus that a (r) Learned and Polite Writer explain'd the last Verie of that Idyl of Theoritus. The Editions bear sease two that Idyl of Theoritus. The Editions bear sease two that Idyl of Theoritus, but he believes it must be read obsitus, exussis among s, but he believes it must be read obsitus, dentes, instead of sports. That terrible Kiss puts me in mind of a Thought of the Cavalier Marini, he introduces the God Pan, who bousts that the Spots that are iden in the Moon are Impressions of the Kisses he gave it. He must need go about it with a great force What Cites' by adding Apes, who, it is faid, imother their little ones fometimes with Carefling them. What would Ho race have faid on all this, feeing for a much leffer Od 1, 1 thing he spoke (s) in this manner. thing he ipoke (s) in this minner

Sivi puer furens Impressit memorem dente labris notam Non fi me fat is audias Speres perpetuum dulcia barbare Ledentem ofiula, que V nus

Runta parte fui nellaris imbuit
Perhaps we shall speak of those kind of Bitings in the Article Flora

Note, that a very good Critick inform'd me that the Correction of brack for eportag is not necessary. He says, the true Explication of that I ers., is I hat the Boar to wood weoden Sur, casting himself into the Fir, that the state the species, burnt at the same time his I ove There ences two sportes, burnt at the same time his love there is not only Reason, but also some Wit to say, that this Roar being first burnt by his love, had in his turn sound the means to burn it Polici in made us of that Thought in the Epigram he made on Picus Mit andula who cast his Love Verses into the Fire Ald to all this, that it is very difficult to imagine how the Amorous Boar could have put his Teet's in the Fire and burnt thim, without burning himself also
(E) Great Irain of Anniversary Ceremonics

Rophanes in his Comedy of Peace, counts the Least of Admir for one of the chief Feasts of the Athenian Almost all the People of Greece celebrated it The Women isted the chief Part in it, in lamenting the

to other Editions (r) Mr de Longe-See bis on of Bion,

& Ovidius

& Servius

in Lelog

17 Lirm

Matern p

nus Dio-

nyi 1 41

ın Efaiam ζ Ptolem

Hephast

apud Pho-

472 (n)Virgil

(p) Apol-

FIGUX

lod 1 p 238 (q)Theoc

ັ 18

tium p

I clog

2. Non

ADONIS.

having feen Venus * while the was washing her self, being newly come of her Adonis The place of the Wound & seems to import some principle of Jealousy: But the Second Tradition does not agree with those that have reported & that Ado-A- mis was an Hermaphrodite, who enjoy'd Venus in the State of a Male, and as a Female gave himself to Apollo Others, without giving him both Sexes, have not scrupled to say Quodpost fures that Adones was beloved by Jupiter, and that Proferpina (G) fell in Love with him fum cum in Hell Yet she had some Compassion for her desolate Rival, who instantly desir'd the Refurrection of her I over: She was willing to be without him for Six Months in favour of Vinus It was faid then that Adonis should pals Six Months with Venus, and

Adonide Javantem Venerem ridiflet 11 april Death of that Gallant, or (a) Husband of Venus (b) Clius de per mi quitur,torolque ınguıne dentes Abdiait Ptolein Hephast uhi supra, P 485 seTheocritus in Svracuí tive endyl 1 . c . 1 p m 259 and beRemark 1 (a) Venus in the , 1st Idyl of Theori 1-

tus, calls him ber

Husband יסד אין טב

e di viv-

percuil irli, Bion in the I-

dyl on th

acath of 1

donis ic-

r f nts Ven 5,

(0 W)

Liz ber

Hastand

de nat Deor 1 3

& Cicero

the 15 Idyl

of Theo-

🏥 prof

14

TOUG CEINV A-

LANT THE

Lamina miscrabili planetu in primavo flore su cisam spem gentu solitis fletibus conclamabant, ut lacrymare cultices I eneru supespectantur in sollemnibus Adonidis sacris
I hey represented Funerals in Picture, as Plutarch
tells us in the Life of Alcib ades, and in that of Nicias The Curtizans were not the least forward to celebrate that great Solemnity, as may be gather'd from a Passage of the Poet Diphilus reported by A-thenaur() They did not forget to make I wo Beds, on one of which they laid the I igure of Iwe learn of (d) Theoreties Witty Persons laugh of a religious Worship that consisted in Weeping Quid (c) assured queries of monies jam morte deletos reponere in Deos quorum omnis cultus esset statutus insluttus. St Augustin approves that Raillery, Juira Junt Fineris, A Augustin approves that Rathery, Just a jump of the Article of tys he, (f) ubi amatus cyus Adonis aprino dense extinitus denum de juvenus formossifimus plangitur. The People of Syria were Diss Syris yet more I oots in that regard than the Greeks, seeing the were not tatisfied with Sighing and Weeping, they were not fatisfied with Sighing and Weeping, but disciplind themselves also, and after having Whipp d themicives, and wept enough, they perform'd the Sacrifice of the dead for Adonis, and that d their Heads The Women that would not be shaved, were to Prostrute themselves a whole day to Strangers, and the Money they got by it was employ'd in a Sacrifice that was offer'd to Venus The Mourning ended with Joy, for they feign d that Adons was come to I see igain Lucian (g) who tells us those Circumstances, says also that the Syrians pretended that Adons was kill d by a Boar in their (ourse) See the Remark I where we shall say among other things, that that Feast was still (elebrited it devantria in St Cyril's time The Procession was pompous fince the Queen her self carother things of Adons in it Arfinos the Wife (b) of Ptolim) Proladelphus receives Printes for this from the Queen curried Howers and I ruits, and a hundred other things I'lls faid, that all that, and the Jun meumviin Inage it felt of Adons was to be cast into the Sea, or into I ountains See Hespelius, Lenobius, Suidar, the Scholiast of Theorrisus, cited by Fafoldus at the 75 and 76 Pages of his Icrology of the incient Greeks. The Gardens of Adenie were turn d into a Proverb, to fignify a thing pulling, and that is not of long continuance. It is plumly in that Senie that Plate, continuance It is plainly in that Senie that Plato, Plutarch, and the Imperor Julian made use of that Proverb, the Original whereof came from those Pots and Baslets of I lowers that were carried in Procession at the Iess of Adons See Erafrius at the day page of his Proverbs I assign it is likely that the Celebration of that Ieast lasted as long at the last at the analysis and the analysis and the provents. to 1 , calp m 639 Ipiaks of a Venus of Antioch as at Alexandria Julian the Apostate made his Lutiv into the fift of those Towns in the Year 362 when they Celebrated the Featt of Adonu there, Syriamarwhich was taken for a bad Omen (1) Evenerat an-tem is seem d chus annuo ursu completo Adonia ritu veteried to Adonis See ri celebrari, amato I encris, ut fabulæ fingunt, apri dente f rali deleto, quod in a iulto flore settarum est indicium frugum Et visum est triste quod amplam urbim Princi-pumque domicilium introcunti Imperatore nunc primum ultilabiles undique planitus & lugubris sonus audiebantur rntus, & fran Ma-ernus, de A like thing feem da bad Omen to the Athenians in I wo Occalions (k)

(I) Favourite of Venus and Bacchus] In the

relig p A 21 (6) Amm Marcell 219 C 1 (c) Athen place where Athenaus (1) mentions some Examples of engmatick Expressions, he does not sorget the Oracle that was given to Cinyrar, here it is

lib 7 p 292 (d) Theorr Eidyl 15 (e) Cicer de Nat Deor l 1
(f) August de civit Dei 1 6 c 7 See alfo Lim Matern ubi
supria (e' Lucian de Dei Syria (b) Theorrit Eidyl 15
5 cei Summary of that Idyl (1) Amm Marcell 1 22 c 9 fupia (e) Lucian de Dei Syria (b) The Scen Summary of that Idyl (1) Amm Mai (A. Plutar in Alcib p 200 in Nicit, p 532 (1) Athen lib C -- P 45

Ω Κινύες ζασιλού Κυπείων αι δρων δασυπεωκτων Ιίαι, σοι ναλλιε των έου θαυμα εστατος τε Ιίαι των ανθρωπωι, Αυο δ' αυτον δαιμοι' έχειτον Η μεν εκαυ ομενη καθεικε ερείμειε, ο δ' εκαυνωι

O Ginyra, rex Cypriorum quibus bierius podes eff Infans tibi genitus est formossssmus pulchritudinis Inter universos homines summopere admiranda Illum duo numina in potestate habibunt, Oc ultu & aviis callibus alterum ille subiget, illum

vero alter Atlenaus adds that this fignifies Venus and Bacchus, for both lov d him Plate (II the Comick Poet had reported that Oracle He is not the only Poet that ipoke of thoic Amours of Bacchus We find Two Verses in Plutarch (m) which fay that Bacchus having feen the Fair Adonis in the Island of Cyprus, tell in Love with him, and carried him away What Plutaich adds is curious, and may ferve upon occasion for a Lesson to those that give us so many Oriental Genealogies of the Pagan Religion, and Mythology One of Plutarch's Interlocutors maintains very terroufly and giavely, That Adonu and Bae hus are the same Divinity, and that the Jews abstain'd from Poik because Adons was kill d by a wild Boar pretends that their Religion, their Feasts, their Cere-monies were much the same with what was practife in Greece for Bacchus, and he says likewise, what the Levites were calld to because of Aum or ful , Ly Lpig us, Evins, Two Names of that Divinity Aufonius (n) (o) Mandeclares that Bacebus, Ofiris, Adonis, &c were one crob Sa-and the same God (o) Macrobius goes yet sur- turnall x

(G) Proferpina fell in I ove with him in Hell] If we may believe Apollodorus (p), she did not tarry so long to I ove him, for she did not fray till he was out of the Cradle Vanus being charind with the Beauty of that Child put him in a strong Box, and p m 240. She would keep him Jupiter was obliged to decide the Difference, and sich here how he put an end to it That Adona should be tree the first I our Months of the year, and that he should go the next hour to the Year, and that he should go the next Four to Proserpina, and the other Four to Venus It had been better to have plac d Adones's Portion in the middle of the Year, and perhaps it was faid to before the Abbrevintors or the Copiers of Apollodorus had put his Book in the condition we find it in However it be, Admis would have none of the Vacations that Jupiter had given him, he renouned them in fa-Months Others (4) fay, 1 That the Muie Calliope being charg'd with the Decision of that Dispute by jupiter, order d that Adonis should belong Six Months to Venus, and Six Months to Profer pina 2 That Venus angry that she had only one half of what she would have wholly to her felf alone, inspired all the Women of Thracia with fuch a Love for Orpheus the Son of Calliope, that each endeavouring to take him from the other tore him in pieces. One of the Complaints that Venus makes of her Son in the (r) Complaints that Venus makes of her Son in the (r). Dialogues of Lucian, is, That he sends her sometimes to Mount Ida for Anchises, and sometimes to Mount Libanus for the Fair Asyrian; half of whom he took from her by the Care he hadraken to make him be below d by Proserpina Arman (r) and Clemens (t) Alexandrinus spoke of the Last Goddels for Adona, and it is thout Reason that Sylburgius would place in the Care Father Aidwei instead of 'Asavid, for if we should read 'Aidwei, we should make Clemens Alexandrinus speak a Falsity, to wit, that Proserpina's Love for Adona a Fallity, to wit, that Proferpina's Love for Adonas was an Adultery Meximae is the Author of this last Remark. See the 403d page of his Commentary on Ovid's Epistles Callings's Judgment puts me in Mind of these Two Verses



(18) In A. donide, apud Á then ib (m) Plut Sympof L

CS

(4) Hyginus, A fronom.



()Amob 1 4 p 145 (t) Clem. Alex protre

Bik Month's With Proferping. The Scholiast that I have cited contradicts (H) humself a see the upon this, and some do not speak so advantageously of a Proserpina's Complanance of weetne That division of Years has been allegoris'd, as it we must understand thereby either the time & that the Seeds are successively under or on the Earth, or the time 2 implied flex Theby the Sun to run the Meridional Signs of the Zodiack, and the Septentrional Signs of the Zodiack, and the Septentrional Signs of the Zodiack, and the Septentrional Signs of Microby turns. Those Explanations seem not so solid to me, as the Thought of those that bins s. Treduce the Fable of Adons to the History of Osiris The Ancients do not agree on timal the Country where the Scene of Adons was; some placed it in Syria, others in the 1- 1 to 21 fland of Cyprus, or in Egypt, as will appear in the Remarks Two things are faid of Hei- d' Sue the cules very opposite in relation to our Adons, one of them, that he was in love with him, how the and that Jealousy made Venus direct the Centaur Nessus how he might by Ambuscades Unive sal for Hercules The other, That that Hero seeing many People come out of a Temple in Bibliothes a City of Macedonia, had a mind to go into it to perform his Devotions, but he ring that Berkelius Adones was the Divinity that was worshipp d there, he laugh'd at it \(\zeta \) Somebody n removed in Stephaports that Adones was born of Jupiter, without the help of any Woman St Jerom benum Byliev'd that the Prophet Ezekiel spoke of the Feast (I) of Adones I aftly, It is difficult zent voto comprehend why the Ancients feign'd that Venus hid, or builed her Darling ander of (K) Lettices, seeing they observed that that Plant disables a Person in the Veneral AA Perhaps their Allegory might be understood, if they had meant thereby that Venus had Hephast exhausted her Favourite, and that she had distill'd him so, that he was only fit to be ipudi hocompar'd to the Terra Damnata, and to the Caput Mortuum of the Chymits But they

V 99 (a) "Aveu ชัช **ก**ัวเส-Sugaring ζιώς (6) Εξ piñvas emoinour cu મલોંડુ લેઝુ-મલે∆લાડુ મોડ 'Apeditus Jones 13 αγχαλαις The Ilegor-(c) Ch 8 make use of the Verfion of Geneva (d) Hieron, 1 3 Comment in Ezech (e) Cyril

28 bis

Notes on Bion,

2 45 (b) Pro-

¢ 18

Ad's zy

ovn side

zidias. याद्वारी

(aa) Vir-gil Ecl 3

Et (an) vitula tu dignus & hic, & quifquis amores

Aut metuet dulces, aut experietur amaros

(H) Contradicts himself upon this] He tells us on the one side, and with little likelihood, That Adonis abode Six Months with Proserpine, and Six Months with Venus, without (a) touching them, having each a Bed by themselves, and on the other side, that (b) he as many in the Arms of Proferpins Observe that something like this was faid concerning the Agreement of Ceres, and of Pluto, to wit, that it was agreed that Proferpins should remain six Months with him, and that she should go and finish the Year with Ceres The Ancients were not fertile Enough, they apply'd the unfolding of their Fables to too many Subjects Besides, Egypt, Phanicia, and the Island of Cyprus, that were the Scenes of Adons, are not distant enough from the Sun, from the Month of March of Marc of September to the Month of March, to make one fay, That Adonu is then in the Sepulchie, or in Hell And I cannot tell what Mr Morers meant with those Six Months that the Days are so short, and the Nights so long I or in the Countries which I speak of the difference of the longest and the shortest Day of the Year gives no room for that Expression Many more things might be corrected in the Adonu ofthat Author (1) That the Prophet Lzekiel spoke of the Feast of Adonis | St Jerom thought that the Tammuz of their (c) Words of Ezekiel, He made me go in by the Door of the Lord's House, which is towards the North, and be-(e) Cyril the Lord's House, which is towards the North, and bein Elaiam bold there were Women that sat weeping for lammuz, is

1 2 Adonis He did not forget to remark the Two I aces
(f) Isaiah, of that Feast, first of all they bemoan d Adonis as
dead, and afterwards they sung and praised him as
v i & 2 returned into the World, Plangitur (d) a mulieri(g) I make bus quasi mortuus, & postea reviviscens canitur atque
laudatur St Cyril tells us divers Particularities of
Translation that Feast He says (e), That it was still celebrated
of Mr de
in Alexandria, and when he explains these Words
Longe (f) Wo to the Land that sendeth Ambassadors by
Pierre, the Sea, even in Vessels of Busins be woon the Waters; he
who reports will have it to be understood of the Letters that
thu Passage were sent to make known that Adonis was found awere fent to make known that Adoms was found again "They (g) took, fays he, an Earthen Vessel, and writing a Letter to the Women of Biblus, as "If Adoms was really found again, and putting it thuPa∬age "in that Vessel, they seal'd it up, and cast it in the Sea, after having used some Ceremonies That Vessel, as they afferted, came of it self to Biblus on certain Days of the Year, and some Women cop Gaz in Maiah, cherish'd by Venus, having received it there, ceas'd "from weeping after having open'd the Letter,
as if Verus had found her Adonis again "Lucian" (1) 'Area fays, That he faw the Head of Pastboard at Biblus, ي و د دس that the Egyptians fent thither every Year, without any other Ceremony than to cast it into the Sea The Winds carry'd it directly to Biblus in seven PHS OR AS-Days, which was the usual Time to go from Egypt to that City Procopius Gazeus (b) relates this like St Cyril According to the latter the Greeks believed that Venus descended into Hell for the Recovery of Adons and, as they said, that it was known at her (1) Return that she had found him, the sad and Sudremon Read ign

mournful beginnings of the Feast ended with great criti, ad

Rejoycings

(K) Under Lettices] Callimachies Said (L), That Venus hid Adonis under Lettices According to Cratinus fine did as much to Praon, for whom she had much love What had Athenaus done with his Wits, when he advanced that the Poets would fignify by that Allegory that Lettices crufe skind of Impotency to those that commonly cat them. Would Venus have made choice of them to cover her Darlings with, if they had that Virtue? Would the not have abhorr'd the very Name and Sight of them. Would the not have fear d that the only Touch of them would have caus'd an ill Effect ! Note a difference between Callimachus and Eubulus, the latter faid, (1) That after Adonis was dead, Venus buried him under Lettices; from whence he inters, that that Plant is only good for the Dead The Original of all those Stories might very well proceed from what was said, That Adonis having eat of a certain Lettice that grew in the Island of Cyprus, was kill d by a Wild Boar Those that shall ressect on the Place where the Boar wounded him, will enfily find the unravelling of all this Adonis was become impotent for having eaten too many of thole Lettices This is the Realon why it is feign d, I hat atter-wards he receiv'd a Mortal Wound in the Gioin So that the Word (m) ranguya must not be pic-ferr d before that of ranguyar, and it is much more reasonable to think that Nicander spoke of that Nicander Lettice as of an Aliment of Adonis, than to the imported by that he spoke of it as of an Asyle that Adonis sought Arhenangainst the Boar

I shall advertise my Reader that Mr de la Monnoie is not of that Opinion See a Remark here that he was pleas'd to communicate to me " The va razuyar of the Manuscripts is much to be prefeit d before the καταφαγων of the Printed Copies Nicander in the Place that Athenaus cites, ipeaks of a kind of Lettice, under which he says, Adonis took Refuge when the Boat kill'd him I his of the Manuicripts is much to be prefer d makes a very good Senie, whereas there would be little Senie in frying, That Adonis had eat too much of that Lettice when the Boar kill d hin, "much of that Lettice when the Boar kill d hin, "the Expression would not be clear, not coherent and it would only be a confus'd Mixture of Allemand Fable. Moreover notice must be ralen, that Beldaz being of the Feminine Gender, there "should be his or no narranagor, because is is then ide verbilly taken for quo" It is certain that Casaubon (n) preferred narrapuyous before narrapayor. He confirm'd his Opinion by the Words that we found in the same Pure of Atheneus. It nakes to identify in the same Pige of Athenaus, ev γαλαις & idani-vais (o) αποκρυψαι, in pulchis sufficient abdidiffe But he should have observed that Athenaus does not report them until having quoted a long Passage of a (p) Poet, who said, That it any one eats of those Lettices, he can do nothing with a Woman Observe well that this Poet's Words follow immediately what Nicander faid. Now it is a fign that Athona-us did not write is restricted, but n, or his research you. It is so much the clearer sign of it because we fee that that Author having cited Calimachus, who phis in

tium, p do Chol. aft shenver 21 eidyll 5 Zenobius &Apostolicus in Probus in Ec1 10 Virgil ex Philofte-(k) Apud

> (n In he 1 1/1 1 of Nic inder, us, ibid

Athena-

Athen 1b

C 18 p 69 (1) Apud

(o) Cafaua bon say , KATU Y FU-Jan Whi b makes he Same Sense

a Lucian

neak of such an Explication All of them have not said that he There was a River near Biblus call d Adones, that descended is an Mount Lido not speak of such an Explication (L) of his banus, it became Red once a Year, because the Winds carry'd much Dust into it that was like Vermillion They did not fail to say then, that it was time to lament Adonis, that it was the Time when he received Wounds on Mount Libanus a, and when his Blood run into that River

ADRASTUS, King of Argos, the Son of Talams 8 and of Lysianassa, the Daughter of Polybins, King of Sicyon, acquir'd a great Reputation in the Famous War of Thebes, wherein he engaged himself to maintain the Rights (A) of his Son-in-Law Polynices, who was a excluded from the Crown of Thebes by his Brother Eteocles, notwithstanding the Agreement made between them Adrastus being sollowed by Polymices, and Tydeus his other Son in Law, by Capaneus, and by Hippomedon, his Sisters Sons, by Amphiaraus, his Brother in Law, and by Parthenopeus, & march d against the City of Thebes; and that is the Lypedition of the Seven Worthies, fo much lung by the Poets They all perish d there except Adrastus, whom his Horse sav'd. It was a Horse of consequence, whose Name was Arion, we must speak of him in his place. That first war was follow'd by some others, for Adrassus not having been able to obtain the addies of the Argians that were kill d before Thebes, had recourse to the Athenians to constrain'd the New & King of Thebes to do what Adrastus desir'd under the Conduct of Theseus That Satisfaction did not end the Wai, for the Sons of those that had succeeded so ill in the First Expedition, made a Second War Ten Years after, which was call'd the War of the (B) Fpigones, and which ended by the taking and plundering of Thebes None of the Chiefs n perish'd in it, except I gialeus, the Son of Adrastus It was a kind None of the Chicis " perish'd in it, except Agialeus, the Son of Adraftus It was a kind of Compensation & practised by Fortune That I ois touch'd Adrastus so sensibly, being moreover weakned by his Old Age, that he ided (C) with Grief at Megara, as he wallcading the Victorious Army back that had taken the City of Thebes It is a fign that

de Dea Syria & Paulan Paulan 1 9 p 286 J Hygin C 70 Λ_{pollod} 1 3 Dio-doi Sicul 15 c 6 e Paufan l i p 37 Eteocles and Polynices had kill'd each n Hygin C 71 O See the Remark H a Paufan 11 p 41

> faid, That Venus hid Adonis under Lettices, observes that it is an Allegory design'd to shew that those who commonly ear of that Herb, become faint and invalid in relation to that Goddess Αλλη 20 ρεψτων των ποιητών οπ αθειοις εισι ωρος αφορδίσια οι συνεχως χεωμενοι δείδαξι Εα quidom allegoria Poetis innuentitus qui affidu. lattuca v seuntur ad Venerom effe invalidos It inust not be made a troublesome Business of the New Jewis of Second st, that Nicander should have mix d the Allegory very contuiedly with the Fable, for Poets are full of that Mixture Let us remark moreover that he of that Mixture. Let us remark moreover that he understood the Word that he would explain very ill (an) Βρεί Αντ λογάδζ φασί παρεί Κυπριοίς δειδαχη. Lastracam a Cypriis dicit vocari Brenthin. He took a (bb) Fir-Tree for a Lettice. That Fault directed him to alter the Tradition, for he was sensible that it would be ridiculous to suppose that Adenis fled under a lettice, and therefore he fays, That it ferv'd him to: I ood

(1) All of them have not faid that he died of his Wound] (onfult the third Volume of the (a) Universal Billiotheque We may add to the Remarks that we find there (b) a Passage of Prolony, the Son of Heplassion, it is that where it is faid that this

Verie of the Hyacinthus of Euphorion,

Koluti's Life To valore a lavi Adonim

13 200 Docytus fua valorea lavi Adonim

was not understood It signifies quite another thing thin what is thought, for it tells us that a certain Cocytus, a Disciple of Chiron, had cur'd Adonis of his Wound received by the Wild Boar The Ceremonies of the Feast ought to persuade us that Aionis did not die of it. They afflicted themselves at the beginning, as if he had been dead, and atterwards they rejoic d, as if he was return d into the World again (e) "It is not difficult to conjecture that they form d that I able on some strong Exprei-"fions of the Egyptians, or of the Phanicians, who "full that those that were recover'd of a great Sick-"nets, or escaped from a great Danger, were rais'd again out of the Grave Divers Examples of it are found in the Pfalms" Add to this, "That (d) it " was the Custom of the Oriental Nations, to confe-"crate Golden Ligures of the Parts of the Body in which they had been incommoded We find an La-"which they had been incommoded We find an La"ample of it in the I Book of Samuel, c 6 v 4
"Adonis having been wounded in the Groin, and
"being cur'd of his Wound, confectated a Gol"den Phallus" They had a very great respect
"for that Figure in the Mysteries of Ossis" We
find here the confirmation of the foregoing Remark,
the Clouds vinish away, the Day begins to appear
I enas thought she had lost for ever not the Liste, but
the Sex of her Husband, whether it be that a Wild
Boar had effectively abus'd that Part, or that a Magick Spell, or some other Principle that we know
not, had cast a Fatal Mortification upon it, this was not, had cast a Fatal Mortification upon it, this was the Subject of her Tears But the Wound inving

been confolidated, or the Charm taken away, Venus was perfuaded that her Husband reviv'd again, and that he return'd to her from the bottom of Hell, and that was the Subject of her Joy And in order to preserve the Memory of all this more mysteriously, and more honourably, it was faid that the I estival of Adenis should be celebrated every year in such and fuch a manner It would be easy to adapt the F plications of Macrobius to that Hypothelis, his S descending to the Interior Parts of the Fodiack, remounting afterwards to the Superior Parts, his Wild Boar the Image of Cold, and confequently of thole that belong to the Title De frigidis & maleficiof her Sun, and afterwards laughing at the return of that fair Sun that makes her teeming Livery body iees that it would not be difficult to make use of the Agreement between Venus and Profurpini, I mean Agreement between Venus and Projurpin, I mean those Seeds commented in the Bolom of the Larth for iome Montal, and of which they fpring afterwards for the projugation of the Species

(A) The Rights of his Son in Law Polynices] Pau-

famias fays, (e) that Adrassus had married his Daugh (e) Piuter to Polymices before the Disputes for the Succession on of Thebes, but others pretend that Marriage P 286 was not made until Polymices excluded by his Brother retir d to Adrassus. They relate (f) the F. T. (f) Harrises retir d to Adrassus They relate (f) that Tydeus re-tir d thither also at the same time, and that the lat-ter of those two Refugees was cover'd with the Hide polloderus, 1, 20 ter of thole two Refugees was cover'd with the Hide of a Boar, and the first with the Hide of a Lyon, which was the cause that Adrastus made them mairy his Daughters, remembring an Oracle (g) which had commanded him to mairy them to a Boar, and to a Lyon The Supplement of Moreri says falsy, that Iydess being ask'd why he wore the Hide of a Wild Boar, answer'd, that it was because his Father Occasis was the Conqueror of the Wild Boar of Calydon Oeneus was the Conqueror of the Wild Boar of Calydonia He did not make that Answer, and it was not Oeneus, but Meleager that had kill'd that I unous Boar The Oracle that was given to Adrastus is also wrong reported in that Supplement

(B) The War of the Epigones] If they had observed in the composing of the 3d Volume of Morers, that that War was only ten Years posterior to the first, they would not have translated the Word Epi gones thus, they that were born after the first Thebes they would only have faid, the rviv'd their Fathers or they might have fail meral, the Descendants of the first Chiefs

(C) That he died with Grief The Supplement imputes to him to have cast himself into his Son's Funeral Pile, and cites Hyginus, Fab 242 and Herodotus, 1 5 Now it is to be remark d that Herodotus says nothing of Adrastus, that has been mention d in that Article of the Supplement The only thing that may be supplement at the only thing that the supplement of the only of

rus, l. 78 Boar's Head on his

(g) It 1 Luri niff v 415 See State Theb 1 V 395 WART -

() Bibliotheq U-# 3 / 31

(AB) A-

ubi fupia

thh) See

the Uni-

20/1/Bi-

bliothe-

que, ulu inf p 28

(s) P 31

(b) Apud Photium,

P 472

() Ibid P 33

he was per tably (D) in the Second Expedition, of which, nevertheless, but sew Wilters have space. Those of Megara honour'd his Memory much, but it was nothing in 1 scarters great Place, and instituted Feasis and Sacrifices to him, which they celebrated files their great Place, and instituted Feasis and Sacrifices to him, which they celebrated files have a second with the same of the sam every Year pompoully. We may see in Herodotus a how Callishbenes, Tyrant of Si jon, Pullin abrogated those Things in hatred to the Argians You must understand that Adraslus 1 2 p. s was King of & Sieyon, by virtue of the Will of Polybius his Grandsather by the Mother's fide, to whom he fled once, being constrain'd (F) to go out of Argo, and that during printing his Reign he made the City of Siegon very samous y, by the Prob in A Games that he od 9 establish'd there Some Writers note that his Hereditary Kingdom was that of Sana, and that he obtain'd that of Argos by Election, the Mildness of his Nature having been Arhe singthe Cause that those of Argos (G) invited him to come and civilize their Barbarous Manners Homer does not say all this, but only that he reign d in the first place at Siejon invited in Servins fays it also on the 6th Book of the Aneid, and we read the same thing in Pinthium, darus ζ , and in his Old Scholiast They give him commonly but n two Daughters, t_{2p_36} Argia, the Wife of Polymers, and Despyla the Wife of Tydeus, but he had yet two Sons, in hac Egialeus and Gransppus, and a Daughter, whose Name was Agialea, who married her Nephew Diometric, the Son of Tydeus, and vex'd him forely by her I ewdness. Some start Theb say, that hawas the first that built a Temple to the Goddess Nemiss, and that Quiste South Parkers the Barbara the Name of Alartica. But I do not question has the School of the South Start the Parkers the Barbara the Name of Alartica. But I do not question has the School of the South Start the South Start the Barbara the Barbara the Barbara the Barbara the Barbara the South Start the Barbara the Barbara the South Start the Barbara the Barbara the Barbara the South Start the Barbara the Barbara the Barbara the Barbara the Barbara the South Start the Barbara the Barbara the Barbara the Barbara the South Start the Barbara the Barbara the South Start the Barbara the South Start the Barbara the Barbara the South Start the Barbara the Barbara the South Start the South st (H) was the Reason that she had the Name of Adrastea But I do not question but that soliosicythey confound him with another Adraftus He that built the first Altar to that Goddes, one aviter half and the River of Floris in Physics Was do not find that our Adraft and Lacitum built it 0 on the River Afepus in Phrygia We do not find that our Adrastus was inficens ever in Asia, and we find a King of that Name in Phrygia i, at the time of the Siege of compone-Troy. It is better then to attribute the Establishment of that Worship of Nemesis to an re legibus Affatick Prince, whose Name was Adrastus, than to a King of Argos of that Name. He-Argos Neiciat? redetus x speaks of an Adrastus who fled to the Court of Crasus, King of Lydia, and who kill'd that King's Son by an Accident The Article of that Adras lus is pretty (1) good Homer ın Moreri's Dictionary

A DR IANI (John Baptist) born at Florence in the Year 1511, of a Patrician Tami- v 79 ly, writ the History of what pass'd in his time in Italian His Work is a Continuation & Pindar

> Theb 1 r v 393

of ubitupia

chus apud Strabonem, 11, P 435

and Homer 11 1 2

l 1 c,5 & feq

(r) Buth

Cyon, who gave him a good reception, and his Daughter Amphitea in Narriage, but this does not agree with the Account of Herodotas, who fays that Polybius left his Kingdom by his Will to Adrastus his Daughter's Son See the following Remark The Citation of Hyginus is yet worse, to Hyginus does not speak of our Adrastus there, but of another that wis the I ither of Hipponous, and who cast himself into the File to obey an Order of Apollo Hipponous did as much by the same Principle The Author of the Index of Hyginus, in the Edition of Amsterdam 1681 gives

(G) These of Argos invited him] If Mr Moreri had known that, he would not have said I hat (1) Diod Adrastus quitted the (1) of Sicyon after four Years Sicul 1 5 Reign, without any body knowing the Resson of it and C 6 came to reign at Argos, where he had two (h) Daughters, the Burk however is he here is Matter for the Him (f) Apole &c But however it be, here is Matter for the Hiftorical Pyrronism, the Ancients don't agree about Ind 1 3
the Two Kingdoms of Adrastus, I mean about the p m 137
Order and the Title of the Possession. See the Ai-

(H) And that was the Reason that she had the Name in Stit of Adrastea 1 The Scholiast of Pindarus 1195, I hat t - P that Name was given to the Goddes Nem us, be by the first the Country of the Country cause of the Compensation that I spoke of Adraflus was the only Chief that did not perish at the
first Siege of Thebes, and his Son was the only Chief
that was kill d at the second The Counterposite is
much more just according to the Hypothelis of those
who give all the Conduct of the Second Was to the
Loughuss, but those who present that Advances
and three Epigones, but those who pietend that Atiastus went and two thither, and who give him the Glory to hive brought the Victorious Army bad again, must necessarily suppose that he commanded there. It was therefore his Turn to die there, to make the Ballance even between him and the Six Colleagues he had the first time

fur Son of Gordin, instead of making him the Son of Midae, and Grandion of Gordins, conformably to the Latin Translation of Hoodetus. I know very well that the Greek Text bears that he was the Son (1) of Gordius, and Grandson of Mides, but I know (1) Herol also on the one side that Mr Morer, was not able to 1 1 c 35

that Adrastus, and that H poonus for the Sons of Hercules, and yet he pretends that the same Adiastus is the Father of Agialeus, of whom Hyginus speaks in the 7 ist Chapter, and whe is visibly the I ather-in-Law of Polynices, and the of Talaus He mi-stook the Sense of these with saa Hercules Jovis filius sple sels in squem mist Adrastus & Hipponous ojus silius sps se in squem secerunt ex responso A Hyg

pollinis

Thebes

Argos again

(D) That he was personally in the Second Expedition]
I can add a second Witness to Pausanias, to wit, Pindarus, who fays (a) positively that Adrastus having

the way at Megara, as Pausan as does, but nevertheless here are two uniform Authorities on this Point, that Adrastus was at the Second War of

(E) In comparison of what those of Sicyon did] The

drastus at Sicyon, and that his right Tomb was at Me-

(E) Being constrain'd to go out of Argos] It is said in the Supplement of Morers, that Adrastus was driven out of the Kingdom of Argos by his Brother in

Law Amphiaraus, and oblig'd to retire to the City of Sicyon, but by almost an inexcuiable neglect, they have not cited any body that says it. This is to give a Reader a great deal of ground to run over to find Witnesses. Larch'd so long till at last I found a Source in Pinnesses, where I saw that Adrassus lett Argos, and remains o Sieyon, by reason of Amphiaraus's Attempts, and the overthrow of the Family of Talaus, which had no longer the Sovereign Power. That

which had no longer the Sovereign Power That Poet adds that Adresses floop'd the Course of that Evil, and that the Marriage of Er phyle with Amphiaraus was the Bond that reunited the Minds by pacifying the Croubles Amphiaraus was not therefore the Brother I Law of Adrasses, when the latter was obliged to retire to Sieyem Pindarus does not say that that Future Prince married King Pinkey's Daughter, not

Bitive Prince married King Polybius's Daughter, nor

So that he does not make him die by

Pyth taken up his Son's Bones, brought the Army lafe to

(b) Schol Scholast of Pindarus (b) reports that (c) Dieutuchi-Pindarum des maintains that they had only the Genotaph of A-Ōd 9 Nem

Dieu-nichides, 1 3 Hist Megaricæ

(d) Pindar Nem Od 9

that Talius was kill d by Amp'in in but both those in Stat Facts, whereof the first is to opposite to Hiodotus, Theb are in the Scholiast of Pintanus Dolorus Siculis (e) fays, I hat the Marriage of Amphiaraus with Fiphyle the Sister of Adaptus, did not appeare the Disse rences, feeing a little before the Wais of Thebes those two Bothers in Law were yet disputing who should reign. They were divided on another Point, Amphiaraus would not be of the Expedition, and Adraftrus wish'd him passionately to be of it Lryphile was chosen the Albiter of all their Quarrels, and gave the Cause on her Brother's side Apollodorus (f) siys pirtly the same Thing, although contustedly enough Barthius (f) reported wrong what Dodoous Siculus says, for he supposes that Employle was the Daughter of Adrastus The Latin Translation of a Herod thit Historian printed at Basil in 1548 says failly, That Eriphyle adjudged the Crown to her Hul-

ticle Talaus

(1) Is pretty good in Morers D Etonar) I only found these small I sults in it I He makes Advi-

of Guicciardin, and begins (Att) at the Year 1536 Judgment and Sincerky, Diligence and Exactness reign much in it; and it appears that Cosmo, Great Duke of Tuscany, & Prince of a vast Wit, and of a Consummated Prudence, had communicated his (A) Memoirs to the Author Mr. de Thou a of whom I borrow this, acknowledges ingenuously; that he took many things out of that History; and that none supply'd him with more Materials than it He thinks it strange that the Italians do not consider Adrians according to his Merit Besides that History, there are six & Speeches of that Author's making, to wit, the Funeral Oration of Charles the Vth that of the Emperor Ferdinand, that of Lleoner of Toledo, Wife of Cosmo, Duke of Florence; that of Isabella, Queen 'Thuan Hift 168. fub fin & Jacobo Rilli noof Spain, that of Cosmo, Great Duke of Tuscany, and that of Jane of Austria, the Wife of Francis de Medicis He died at Florence in the Year 1979 I believe him to be also the Author of a long Letter concerning Ancient Painters and Sculptors, that is at the tizie letterarie ed Istoriche intorno 1 head of the 3d Volume of Vasar: He was the Son of the Learned Marcellus Virgilius, gli Uominı illustri Secretary of State to the Republick of Florence, and Professor of Literature in that Unidell' Acaversity He succeeded him in the γ Place of Professor, and less a Son nam'd Marcello Adrians, who was very learned, and who exercis'd I the same Function, and took the Title of, Il Torbido, in the Academy of Gli Alteration. There are some People demiableientina P 44, 45 who find ζ our fohn Baptist a little partial against Pope Paul the III

A D R I A N U S, or Adrian, Emperor, Pope, &c Look for Hadrian

A D R I C H O M I A (Cornelia), a Nun of the Order of St. Augustin, in the 16th

Century, the Daughter of a Dutch Gentleman, acquir'd much Reputation by the knowy Killi Ib p 253 J Id 1b P 255 Bocchi in the ift Book of

ledge of Poetry, which she made use of conformably to her Profession; for she put David's Psalms in Verse, and compos'd divers other Sacred Poems fames Faber Stapulensis admir d that Maiden's Wit and Learning Cornelius Musius kept a strict and very honest Correspondence with her This is what Francis Swertsus n tells us of her I wonder that Vilerins Andreas, whose Collection of the Writers of the Netherlands is much ampler than that of Francis Swertius, says nothing of that Illustrious Dutch Maid He could not be ignorant of what the other had said of her

A D R I C HO M I U S (Christian) was born at Delft in Holland, in the Year 1533 He could

He was a Zealous Priest for his Religion, and apply'd himself to Study He was a confiderable time Director of the Nuns of St Barbara in the Place of his Birth, but the Civil Wars of Religion having conftrain'd him to exile himself, he retir'd first into (A) Brabant, and afterwards to Cologne, where he undertook a confiderable Work that was
(B) printed after his Death The Subject that he gave to his Studies, was the Description of the Holy-Land in general, and that of the City of ferusalem in particular, as we. may know by his Theatrum ierræ Sanctæ, printed with Geographical Maps at Cologne in 1593 in Folio It is pretty well esteem'd, and would be yet more, if the Author had not trusted too much to the Manethon, and Berosus, and such other Chimerical Writings of the Monk Annius of Viterbo He took sometimes the Title of Christianus Crucius, and under that Name he publish'd the & Life of Jesus Christ at Antwerp, with a Speech de Christiana beatstudine, that had been i made in a General Chapter. He died at

8 In 1578 of July, 1570

Elogies apud lacobum Rilli ubi

1upra

p 48 C Spon-dan An-n d id

ann 1545

n 18 p m 492 » Athen

Belgic

rectify the Translations by the Greek Originals; and on the other side, that there is a Greek Reading agreeable to the Translation II He should not have omitted that Crassus us'd some Expiatory Ceremonies in savour of Adrassus, that were us'd for the Purisication of Involuntary Homicides III It ought not to have been sud, That Adrassus kill'd himiels on the Body of the Son of Grassus, but on his Lomb, for Herodotus notes, That Grassus having excus d and comforted the Muitherer, caus d his Son to be buried IV Lastly, he ought not to have cited Glio, on h. The Names of the Muses, given to the Books of Herodotus are of no use in Citations, and chiefly when a French Book is made of such a Pochiefly when a French Book is made of fuch a Popular Use as Moreris Distionary, however he ought to have finish'd the Evaluation of Glio, by adding,

(AA) and begins at the Tear 1336] Not having it, Imust be contented with the Testimony of Mr de Thou, but I advertise my Reader, That according to (A) Spondanus, our Adriani begun his History at the Year 1537 and finish dit at the Year 1574 It comprehends 2 Books, and was printed at Florence by the Giunti, in the Year 1583 in Fol and at Vinice in Two Volumes in 4to in the Year 1527 Marcello Adrians, the Author's Son, publish'd that History, and dedicated it to Francis de Medicus, Great Duke of Iusiany It contains the space of 44 Years, if we believe (b) Bocchi

(A) Had communicated his Memoirs Mr de Thou had thready said in the 37th Book what he thought upon it on the occasion of the Private Conferences

that Ca herine de Medicis had with the Duke of Alba, at the Interview of Basonne The Protestants, says he, who are a very (s) Mistrustful People, gave out, That the Extirpation of their Sect was contrived in these Conferences What happen'd afterwards will certainly inform our Posterity whether at was falle, or not. He adds, That John Boptif A-

driani, a very Sincere and most Judicious Historian, and who, it is likely (d) the Memoirs of the Duke of Florence had supply'd with many things, ha reported, That according to the Advice of the King of Spain, explain'd by the Duke of Alba, it was concluded in that Interview, That the Chief Heads of the Part flores should be support and the according to the Part flores should be support and the according to the Part flores should be support and the according to the part of the Part flores should be support and the according to the part of t the Protestants should be cut off, and that afterwards they should fall upon them all after the manner of the Sieilian Vespers. I wish that d'Aubigne had not amplify'd the Author that serv'd him for an Original (e) Almost all Historians, says he, and among them John Baptist Adrian, who had the Cyphers and the Secrets of the Duke of Florence, say as with a Common Consent, that the Wars of the Netherlands, and the Massacres that follow'd afterwards were projected there It is not to be question'd but that Mr de Thou is the Original that I list t a' Aubigne copied, but does not the Copier give himself too much liberty? Does he not give for a certain Fact what Mr de Thon gave only as a likely Thing? Does he not speak of the Great Duke's Cyphers and Secrets, of which Mr de Thon had not phers and Secrets, of which Mr as Those had not faid any thing? For Commentaris does not fignify Cyphers and Secrets The more heinous an Accusation is, the more a Man ought to mind the Terms ler de Historicis, on is, the more a Man ought to mind the Terms of a Deposition, even when the Appearances are storicis, very favourable, as in this Case If Zeillerus had cast his Eyes on that Place of Mr de Thou, he durst not have said, (f) That the History of Adrians ended with the Death of Charles the Vth

(A) In Brabant The Author that Mr Morers and my self cite, expresses himself thus, (g) Inde a primus Geussio-Calvinistus pulsus, Machlinia, Trajesti & Calonia vixis I do not question in the least but that
Mr Morers was finishen in taking Trajestimm here for P 132.

Mr Morers was mistaken in taking Trajestum here for P 132.

Utrecht, he had better have taken it for Mae-

(B) That was printed after hu Death] What Mr Morers affures, That Adrichemius publish'd that

Çonnı Ducis commentariis ut vero fimele eft, multa hausit. Id (e) D' Au-1 4 c 5

(1)Spond ad ann 1,4 p 426

(v)Bocchi ubi lupi i P 49

(c) Genus hominum **fulpicax** 1 37 P 749 ad ann 1569

th of June 1585, being the thirteenth Year of his Exile, and was bit- a Ex Van ery of the Carionelles of the Nazareth, of which he had been Dire- fer An-Cologne in the ry'd in the 1 ctor for some

Daughter of Adrastus, King of Argos Look for Egialea ÆGIALEA, s much of all the Names that begin in Latin with the Diphthong A, and which are C Luieb pronounced in French as if they begun with E, they may be found at the Letter E ac- Chron n.

cording to their Rank

ÆRODIUS, a Learned Civilian of the 16th Century Look for Ayrault AFER (Domitius) a famous Orator under Tiberius, and under the Three tollowing Emperors, was of 6 Nifmes Not finding himfelf in any great Preferment a little after a Nati his Pretorship y, and having a great Inclination to push himself forward in any man- quod ener whatsoever, he turn d'Accuser against Claudra Palchra, Cousin to Agrippina He tas extregin d'that Cause, and by that Success he found himself in the Number of the First O-tum etiagain d that Caule, and by that Success he found himself in the Number of the First Otum etian rators, and in the Favour of Tiberius who (C) haten Agrippina mortally. The Praises am elothat his Eloquence received of that Emperor made him relish that Trade, insoquentre much that he was seldom without having some Accusation, or some accused Persons dempstr, Cause in hand, which gave more Reputation to his Fongue than to his Honesty, till mente returned on the Glory even as to his Eloquence, when A Old Age (D) having times in the lost much of his Glory even as to his Eloquence, when A Old Age (D) having times in the first pould not nevertheless oblige him to leave off Pleading. The Accident impulation of Claude in the Year of Rome 779. The Year after a her Son Patientia Quintslius Varus was accused by the same Orator, and by Publius Dolabella. No body Id ib No body Id 1b wonder'd that Afer who had been a long time poor, and who had not well managed see in the the Gain of the foregoing Accusation, ictuin d to the Charge, but they wonder d that Remark B a Relation of Varus of fo great a Family as Publius Dolabella was, had affociated himself a passage with that Accused After died in the Reign of Niro &, in the Year of Rome 812 It is Chepter of find n that it was at Tible, for having eat too much Quintilian & who had (E) addicted the lith hrmself very much to him in his Youth, speaks often of him. He says that divers a Book of greeable Narrations appear d in his Pleadings, and that there were publick Collections Quintilisof his Jests, whereof he reports some. He speaks also of the Two Pooks which that an I had Otator had publish'd concerning Witnesses. It was well for him on a certain time that 66 he had both a present and a flattering Wit, or else he had been undone. It was s when & 1d Ann Caligula became his Antagonist, and pleaded & in Person against him Domitius instead 1 14 c 19

Donate,
non entire true horses himself, and that the Theatre of the Holyru horses is distinct from the Description of the Holycausa es, is the is distinct from the Description of the Holy-

land, ore are Fallities

(C) Tiberius who hated Agrippina mortally] That
Princess question'd so little that it was he who had
occasioned that Process, that she shewed no Resentment for it to Domitius The latter meeting her one day in the Streets, turn d from her She thought that he had made that step out of shame, and having caused him to be call d, she bid him (an) fear nothing, who was the caute of all that It is a fign that the had read the Iliad

(D) Old Age having wore of the Mind, could not neverthelist of live him I had the test is but too common,

few Perions know how to make their retieut in Season, few Perions can say with Horacc (a),

Est mili pingatam cribro qui personit aurem, Solve sinssicutem mature sanus equum, ne Peccet ad extremum idendur, O ilia duiat

Poets and Orstors ought to be most diligent to know the time when to withdraw themselves from Affairs, because they have more need of a great line of Imagination than others, yet it happens but too often that they keep in the career until the utmost declination of Age. They think the Publick is condemn d to drink the very Dregs of their pretended Netar But if formerly the Legislators (b) limited the time wherein People might Marry, (for they forbid the Women of 50 and the Men of 60 Years of Age to do it) and if they supposed that after a certain Age they should not think any more of getting Children, either because of the Extinction or the weakness of the Laculties, every one ought also to set bounds to himself for the Production of Books, which is a kind of Generation to which every Age is no ways proper. The Comparison that Horace makes use of, puts me in mind of

rison that Horace makes use of, puts me in mind of a Precept that Virgil left us, which old Poets ought to apply to the publication of the publica

Incassum furit by, Old Poets ought to make the best use of this on, and not to think to climb on Parnassus, when have become like that Horie that Pliny ipoke of after Arifotle (d) Generat mas ad annos triginta tres

- Opunte & ad quadragenta durasse tradunt ad- 🗢 Quin-Opunte & ad quadraginta aurasse tradunt adjustum modo in attollenda priore parte corporis. They til 1 5 c obscure their first Glory by it, in imitation of our 7 & 1 6 Domitius Afer. See what shall be said of John Dauce 3 See rat in his Article. Some confectate their Muses to also Plidevout Poems in their old Age, they are commonly only's Epist (c) insipid Fruits. I say commonly, for there are very excellent Works composed by old Men on all & ibi Cachineste.

tanœum (b) Had addiffed himself every much to him in his pag 121
20uth | Clarks Stephens, I loyd, and Hofman, in 1 Dion
then Diction wies, Glandor pius at the 306 page of Caffil 69
his Chomosticon, and others Remark that Quin- ad annum
tiliam into ims us of that particularity in the 5th 79? Bool (onfictur) nem Domitium sibi adolifertulo cul- x He r rd tum But they ill siy that he adds, that the Autho- h. Plea sity which Domitius hid was much diminished, / a priore autoritie mulum imminuta. I have not found this in thit place of Quint lian, he figs (f) fufficiant alloque librauo - Dometo, fro in hanc rem compositi, quem adolescentulus senem colui, ut non lista mich tintum ea, | d'pleraque pso sint cognita. He should hive quoted the 11th Chipter of the 12th Book of Quintilian. There is that we find the Decidency of the Authority of our Domitius, and we find it there as a Confirmation of a Precept, which the Author had given concerning the servers which Author had given, concerning the retreat which see also the Oritors ought to make, when then Age will what he not suffer them to maintain their first Glory (p) 17)

Non quia prodesse unquim satis sit, & illa mente, atq, of Wililla facultate praeato non convenat operis pulcherrime ting com guam longissimum tempis, sid qua decet loc quoque pro- pos din ou spicere, ne and pepus quam securit, faciat Neque en m Ap, t 1 frient a mono constat Orator , que augetur annis, fed voce, laterum firmitate, quibus fractis aut imminutes, us of etate, seu voletudine, Cavendum est, ne quid in Orato the seuned resummo desideretui, ne intersistat fatigatus, ne que d - page 389 cet pasum audiri sentiat, ne se queri tur piorem Vidi (f) Quinego long omnium quos mio. coan secre contigit, summum til lib 5 oratorem, Domitium Afrum value senem, quotidie aliquid exea quam meruerat autoritate pridentem, cum agente illo, quim Principem su se guondam soit non erat til 1 12 autorium, alii (quod ind gnum valutur) ridirent, alii crisscerent, qua, occasio suit illi di crisscerent, qua, occasio suit illi qualiacunque mala, sed pum ora Quare antequam in vast actatic avenue escasio. cet parum audiri sentiat, ne se queri tur priorem nim ora Quare antequam in was atatis veniat insidias receptui canit, & in portum intigra nave perveniet do not mak Moreri's great and capital Omissions, they may be well enough known only by comparing I shall only remark, that his Citation of Succession of Dien, n Caligula, 18 nothing worth For besides

I fiy Belg pig. 2 Tacit Ann 1 4 of Chion

> Ruller lude on Parts t 3 P -46 pos den out of the Vids (f)Quin-

The Dous-דוב צ אם שנעטו די-INV OLTI D es ain Bono fis animo

11) Od --

memnon Dion, 1 59 ad ann 792. p m 7#2 (a) Hor Fpift 1 1 (v) Quid est quare apud poe-tas Irlaciffimus Jupiter delierit liberos tollere ? Utrum 1exagenarius factus est, & illi

fibulim

1 6 16 Capiti P1pia Pop-

ampoluit? Lattant l

Tiberio Capre, quali lexagenarii generare non pof-Sent, addito abro-Such in Claud c 23 6 161 *Atores

(c) Virg

Georg I.

Jib 8 C 42

56

of defending himself, repeated that Prince's Plea with (F) ligns of Admiration, and then Kneeled down and begg'd Pardon, declaring that he dreaded Calegula's Eloquence more than his Quality of Emperor. He was not only pardon'd, but was also rais'd to the Consulship, by the deposing of those that were then in Office. His Fault was very slight; he had erected a Statue to Calegula, and noted in the Inscription, that that Prince was Consul for the Second time, at the Age of 27 Years. He thought to make his Court by it; but the Emperor sued him for it, pretending that he reproach'd him for his Youth, and the infringing of the Laws a. Afer had some adoptive Children' Pliny the Younger will inform you so, and tell you (Fa) some curious Curcumstances of them cumstances of them

A FR A N I U S Quinctianus, a Roman Senator of a bad Reputation, by reason of his infamous Lewdness, enter'd into the great Conspiracy against Nero, that cost Seneca's Life in the Year of Rome 818. He had a personal Reason to hate that Prince, who had made a cruel Satyr in Verse against him He denied a long time to be a family and a cruel Satyr in Verse against him He denied a long time to be a family and have been expected. Considering the Life he had lead c

a Dion ib

y Genesis 16 1

AGAR, or rather Hagar, the Servant, and afterwards the Concubine of the Patriarch Abrabam, was y an Egyptian There is some likelihood that he took her in his Service when he retuin d from Egypt, and after having recover'd his Wise that King Pha-

that it is not customary to citeDienotherwise than in relation to such or such a Book, and that it is only his Abbreviator Xiphilinus, who is cited in relation to such or such an Emperor, it is not true that Suctonius speaks of Domitius Afer, either in the Life of Caligula, or in any Book that we have remaining of So that when Scaliger advances in his Notes on the Chronicle of Euschius, that what has been faid of that Orator by St Jerom, was taken out of Suctionius, he must necessarily have regard to Books that are lost fince the Death of that Father Mr Hofman gives us two Domitius Afers instead of one, and makes use of the bad Citation for which we have censured Mr Moreri

(1) That Prince's Plea] Caligula was fo charm'd with that Piece, that when one of his freed Men who had con-libuted much to appeare him, would teproach him concerning the Process enter'd against Domissus He aniwered him, I ought not to have sup-prest a Discourse of that Importance It is as much as if he had said, What, should I have labour d in vain on that Plea, should I rather have renouned the Fraises that my Rhetorick deserved, than expose the life of Domitius. There are but too many great Men who would take it for a great Disorder, they think every thing ought to be facilified to their Passions. Those who faid that the Cardinal de Lorrain chose rather to expose the Carbolicism to all the dangers of the Conference of Possy, than deprive himself of the Glory of shewing his Learning and his Lloquence there, (a) knew him pretty well

(FA) And tell you curious Circumstances of them]

Domition adopted Two Brothers whose Names were

Domitius Tullus, and Domitius Lucanus, He caus'd afterwards their Father's Lstate to be confiscated, and left them his in some manner against his Will, for it is very likely that a surprize of Death hinder'd him from revoking the Will that he had made to their Advantage Domitius Lucanus the Son-in-Law of Curtius Mantia, made himself odious to his Father-In-Law He had a Daughter in whose Favour Man-tia would not make his Will but on condition that Incanus should fet her at Liberty, but when she was set at Liberty, Domitius Tullus adopted her It was a collusion of the Two Brothers They liv'd in Community of Liste, and therefore as soon as the Daughter was brought again under the paternal Power, by Reason of the Adoption, Domitius Luca-nus had a there in Mantia's Inheritance, though the latter had used many precautions to hinder him from it (b) Domitius Tullus was his Brother's Heir, preferably to the Daughter that was common to them He made many Persons hope for his Succession. fion, whereby he procur'd all the Careffes, all the Prefents, and all the officious Affiduities to himselt, that are used to rich old Men whose Inheritances are courted, but he deceiv'd them all The Maiden whom he had adopted was his Heirefs, and all his Legacies were given to his Relations. He remember d his Wite chiefly, for he left her a good Estate She had undervalued herself in marrying him, considering the pitiful Condition to which Age and Difeases had reduced him. He might have disgusted a Woman in that Condition, if she had been his Wife in his Youth and Vigor. With how much more

Reason ought he to appear disagreeable to a Spouse that begun her Commerce when he was so insirm Nevertheless that Woman bore all the disgusts of her Nevertheless that Woman bore all the disguits or ner Condition so patiently, and supported her Husband's infirm and decay'd Life with so much Charity, that she regain'd the good Opinion of the Publick That poor Man was so impotent in all his Members, that his Servants were oblig'd to wash and cleanse his Teeth, which caus'd him to complain of being every day obligid to lick his Slaves Lingers. Yet he Yet he ry day oblig'd to lick his Slaves Fingers had no mind to die (c) Pliny s words that teach us all this, and that contain so many Characters of Manners, deserve to be reported (d) Accepit (uxor) a Punger, manifimas villas, accepit magnam pecaniam uxor optima infra ma & patientissima ac tante melius de viro merita, (d) Plin quante magis est reprehensa, quòd nupsit Nam mulier Epist 18 natalibus clara, moribus proba, etate declivis, diu vin 18 p m dua, mater olim, parum decore sequita matrimonium vi 493, 494, debatua desire sequita estate declivis estate declivis sequita estate declivis estate declivis estate declivis estate declivis estate declivis estate estate declivis estate natalibus clara, moribus proba, etate declivis, diu vi... 18 p m dua, mater olim, parum decore siquuta matrimonium vi... 493, 494. debatur divity semi ita perditi morbo, ut esse tedio pos. (i) In one set uxori, quam juvenis, sanusque duxisse. Quippe of the Remomibus membris extortus & fractus tantas opes solus ocumarks of lisobibat ac ne in lectulo quidem, nist ab aliis movebat the Articla tur Quinetiam, fadum miserandumque detu, dentes of Mccolavandos, fricandosque præbebat. Au litum est frequenter has ab 1950, quum qui reretur de contumeliis debilitatis sua, (f) They se digitos servorum suorum quotidie lingere. Vivebat mere such tamen, & vivere volebat, sustenante maxime uxore, like Perque culpam inchoati matrimonii in gloriam per severantia. Sons who que culpam inchesti matrimonii in gloriam per scueratia sons who westerat Doubtless that Woman's Virtues would be got by those more to be admit'd, if she had foreseen the long conmore to be admi'd, if the had foreseen the long continuance of the Man's Infirmities whom she Married But after all, she deserves to be prais'd, for if the hopes of purchasing a most ample Dowry at the Dominus price of fome very vexatious but short Loathings deceiv'd her, yet she made no despiteful shew that her Condition displeas'd her, but did her Duty always with a good Grace What sine Descriptions are there in that Letter of Pliny! how well does that miserable impotent Person that sears Death, represent human Weakness to the Lise! A desect of which we shall speak (e) essentially than at present. Encas. in those times much more shameful than at present, Encas, for it was taken for a courageous and a resolute Action to put an end to too redious Sicknesses dulcior What disorder on the other side, to see a Man that has a Daughter, and Grand-children, give out that he looks for Heirs out of his Family, and that they need only lay a formal Siege to his Inheritance to take the Place? What sordid Traffick? What Cupung Part of the Place was hese that of the Place UNOT ami-Cunning? But if that Avarice was base, that of the Per- uxor amifons whom it cheated was not less forded They would cum have been less (f) blamable, if they had courted a wen a Man's Favour that had no Children, and if they had not counted a wen had not counted a wen a went to be a went to had not cried out against Domitius Tullus after his Death Their Complaints were laught at that discover'd their Shame, the deceased was prais'd, and his Conduct was thought good for such a corrupt Age as that Let us make use again of Pliny's Pen-Age astnat Let us make vie again of Plin's Pen-cil (g) Varii tota civitate sermones alsi stium, in-gratum, immemorim loquuntur, seque ipsos, dum in-sectantur illum, turpissimis consessionibus produnt, qui de illo uti de patre, avo, proavo, quasi orbi querantur alii contra hoc ipsum laudibus ferunt, quòd sit frustrasus improbas spes hominum, quos sic decipere pro moribus tem-porum prudentia est

(i) Fuit tratribus

(a) See the Article D of the Ar-

(Charles

illis quali fato datum ut divites fierent invitiffimis à quibus facti el-Plin ubi infia p 492

out of Plis ny the

nec filia

ven Sat

5 v 137 (g) Phn

ubi fupra,

was that King's Daughter. Every body knows that Sarab finding her felf Barren (B) conclusit a long time, desired her Husband to try whether he could have Children by that SermeDomivant; and that Abraham overcome by those Sollicitations, and doing also an Act of O- nusnepabedience according (BA) to the Translation of some Interpreters, drew near to Hagar ierem, inwith all the Success that his Wise could have defired, I say, his Wise, for it was on her ad ancil-Account that the desir'd her Servant to have Children, and not being able to give her lammeam Husband any herself a, she desir'd at least to give him some by Proxy Those that shall si force think it little agreeable to the Practice of our Age, that great Instances were to be made to Abraham for such things, and chiefly that those Instances came from his own Wife, piam silia such ought seriously to think, that all Times and all the Nations of the World are not os That alike However it be, Hagar sinding herself with Child became as proud as if she had uto say done a very great Explore, but her Insolvence was soon sheetd. done a very great Exploit, but her Insolence was soon abated Sarah who could not according suffer to see herself so ill treated by her, abus'd her (() in such a manner that the objections fuffer to fee herself so ill treated by her, abus'd her (C) in such a manner that she obliged flation of her to lee herself to in treated by her, abus a her (c) in such a manner that the oblig d fation of her to leave the House Hagar did not come in again until she had humbled her self, Geneva, according to the order she had received for it from an Angel, who told her that she Behold should be delivered of a Son that should quarres (D) with every body. A little while after she was delivered of Islamael, who was Educated at his Father's until (E) he was at restrained least 15 or 16 Years of Age. It is not known whether these Two Women agreed very me from well all that time; but we know that at last Hagar was oblig'd to march off with her Son Sarab would absolutely have it so, because she had seen Ishmael mock at some (F) thing Abrabam sent the Mother and the Child away with a very small Viaticum. The Bottle of Water that he gave them being emptied, poor Hagar law the Hour that her Son must unto my

(A) As the Jews do] It is thought that the Chaldean Paraphraft is the first that publish'd that false

(a) R
Joshua silves and the pretends that Pharash having taken
Joshua silves Karcha in Servant, and that Sarah brought her along with her
into the Land of Canaan It is also Rabbi Joshuah's
Thought (a) Another (b) Rabbi relates the thing, as
if Pharash having observed the Products that were
done to his Person since he had taken away Sarah,
apud Heidegg hast
Patr t 2 Abraham for Eamily than Misses in another But
Abraham (c) Zachuth does not make her of so good a

p 192 Family, he says only that she was a Servant of Churia the Wise of Pharash, and that Churia gave her
to Sarah after the Death of her Husband St Chrysolves single side of the servant share and the servant of Abraham The Scripture (e) observes indeed that among other Presents that he made him he

(c) In ligave him Servant-Maids If he gave him this, let gave him Servant-Maids If he gave him this, let us not question but that he chose her among Persons whose condition it was to serve I could willingly Mode condition it was to serve I could willingly believe what Philo says (f), That she embrac'd Abrabam's Religion, but as to what he adds, that that Patriarch ceas'd from enjoying hegas soon as he perceiv'd that she was with Child, I shall neither deny not of single in affirm it. They are Mysteries that we ought not to cenel pry into, it must be supposed that they past under the Vails of the Night, or behind the Curtain, and (i) Gene
171

(i) Gene
182 I says shaws soaring on Miracles attribute (g) Hagar's Jews always foaring on Miracles, attribute (g) Hagar's Conversion to the Prodigies that were done in Pharash's House because of Sarah's Rape

(c) In li-broJucha-

fin apud

fis, 12 V

ezra in Genel 16

apud Heidegg 1b p 197

BBrrenness was known braham went out of bis Country

Haran See Genesis

(k) Gene-

fis, ch 16 υ 2 (1) Aug

de civit Der lib 16 c 25

brahamo had dwelt ten Years in the land of Canaan when he lay

(g) Apud with Hagar; from whence the Jows have(h) inferr'd

Cornel à that a Husband ought not to cohabit any more

l ap 1b with his Wife, when he has found her Barren for

(b) Aben
czra 10 with his Wife, when he has found her Barren for the space of Ten Years An absurd Consequence, as well because Abraham (1) had been Married above Ten Years to Sarah when she propos'd her Servant-Maid to him, as because he thought on nothing less than to forsake her, when he had liv'd Ten Years with her in the Land of Cansan without procreation of Island. of Issue

of Islue

(BA) Doing also an ast of Obedience according to the Translation of some interpreters. The Vulgar Translation says, Cumque ille acquiesceret deprecanti, and the Version of Geneva, (k) And Abraham obeyed the word of Sarah St Augustin gave this latter Sense to the words of the Senseture, for after having observed that Abraham had the complaisance by turns to addict himself to Hagar, and to leave her, according as Sarah alter'd her Desires, he makes this Exclamation, (l) O wirum viriliter usentem faminius, consuge tempe-Sarah alter'd her Desires, he makes this Excianation,
(1) O virum viriliter attention faminis, conjuge temperanter, ancilla OBTEMPERANTER, nulla intemperanter i He had already made use of this Expression,
(m) Usus est ea (concubina) non ad explendam libidinem, nec insultans, sed petius OBEDIENS conjugi
(C) Abus'd her in such a manner] Who would twee have thought that this would serve one day for an Apology to those that persecute Sects? Yet the copious and imaginative Mind of St Augustin found

that Secret in it He maintain'd by Sarah's Conduct towards Hagar, that the true Church may inflict Chastilements on the false one, exile it, torment it, and what follows He was feverely taken up for it in the Philosophical (n) Commentary on the tame us words, Compel them to come in

words, Compet them to come in

(D) That should quarrel with every body The philof

(a) Angel laid to her, He will be a wild Man, his part 3 p hand will be against every Man, and every Mans 62 hand against him If it were permitted to look for Types here, as St Augustin did, one would think sis 16 12 that Ismael was the Einblem of certain Misanthroppist Confroversists that do nothing but bite every sis 16 16 body, and who to declare War the better against (4) (innefitument kind, siy every Moment out of their Sphere. sis 21 5 body, and who to declare War the Detter against human kind, fly every Moment out of their Spheie, fix 215 writing on all kind of Matters right or wrong, and assume the Style of defaming Libels All Ages Hierony-and Countries produce those Copies of tsphmael mum cap Some of those Copies differ from the Original 21 in traint his, that though they cast Stones on every body, dit He-few Persons rake the trouble to cast them back again by a secsion of the property of the property by the Saon them, but let them quietly enjoy the miterable Vide Sa-Impunity that increases their Audacity and their lian t

Impunity that increases their Audacity and their Frenzy

(E) Until he was at least 15 or 16 Tears of Age | Coinclius Here is the proof of it Ishmael was 14 Years old when Isaac was born, for he was born when Abraham was (p) 86 Years of Age, and Abraham was (q) p 199 an hundred Years old when Sarah was delivered of Isaac Now the latter was weaned before Ishmael was put away, therefore, &c I do not amuse my that Isaac fuck'd Twelve or Five Years, for if I did rely on it, I would have given a longer time for Ishmael's abode with Abraham, than that which I have set down See the Remark G

(F) Had seen Ishmael mock at something | The Translation of the LXX bears, that Sarah's ill Hunour proceeded from her having seen Ishmael play with Isaac The Vulgar Translation followed them in it, Cum widsset Sara filium Hagar Egyptia ludentem and Pere-

with Isaac The Vulgar Translation followed them in it, Cum widisfet Sara flium Hagar Egyptia ladentem and Perecum flio suo. The Hebrew Text particularizes nothing, it leaves us to guess whether Hagar's Son langht at Sarah or at Isaa, or at the Feast that was Oi on made when Isaac was wean'd, or at such other thing, or essentially with, or Superior to Isaac, or lastly whether he pass would beat him. Some Interpreters have many frivolous Thoughts on this, for they believe that enterpreters have many frither Sarah saw Ismael Commit some Act, of Idolatry, or that he play'd some sewd Tricks, or that he pud Heisen in the sarah saw Ismael Commit some Act, of Idolatry, or that he play'd some sewd Tricks, or that he try, or that he play'd some lewd Tricks, or that he pud Hei-would beat Isaac (s) Hebrai nonnulli accipium de lu-su idololatria, quasi videlicet idola singeniem & colentem who cite Ismaelem widisset Sara _____ Alii venereum hunc a'so Bail suisse lusum statuum de detestionem turpitudi-Neque desunt qui Ismaèlem fratri necem melitum Fim ixistiment. He did much more, according to (x) I yra esse existiment iome, than go about to beat him, for they (1) pronus apid
tend that he shot an Arrow to kill him. This said Perentum
(2) the Hebren Word irgnifies Four things in the in Gract
Scripture, Passime, Idolatry, an Amorous Game, C 21
and a desperate Fight. To prove the 3d Signification,

Childbearing, (G) die Maid, perhaps Î miy be e. diffied by her 16

> (n) Com (0) (sene-fis 16 12

a Targum Jo-

náthanis, Paraphra-fis Hiero-

na.larchsus. R Lliezer

degger Hist Pa-

triarch t

2 p 136 6 Melo apud A-

Prep Ev

19 6 19

lexand Polyhift citante Eufeb

(G) die of Thirst For fear of being present at that sight, she went at the sheet from the place where she had laid Ishmael An Angel came to her Rehef, and discover du Well to her where she fill'd her Bottle, and by that means she sav'd her Son's Life. She Married him afterwards to an Egyptian Woman Thus farthe Scripure carries his History fince from Divers Rubbins a pretend without any Reason that Hagar is the same with Retbura, who was Abraham's Wise after the Death of Sarab But that Error is much more rolerable than the ridiculous Superstition of the Saracens, who honour'd (H) the Stone on which Hagar, as they said, granted Abraham the utmost Favour, as a Relick Their Writers do not mention that Reason, and acknowledge but a (I) very remote Relation between Hagar and that Stone An & Author cited by Eusebius meant doubtless Hagar, when he said that Abraham Married an Egyptian Servant-Maid, by whom he had a dozen of Children that feiz'd on Arabia, and divided it among themselves. The Rabbins have advanced another Fable, to wit, that Ishmael came to Life again before he was born, for, say they, the Mother loss her Fruit for a Punishment of her Vanity, and by the Farigues apud Heiof the Journey, but her deserence for the Angel who advis'd her to humble her self to her Misties, obliged God to reanimate her Child Cornelius à Lapide corses in the 17 ist Page of his Commentary on the Pentateuch, that Tostatus believ'd Calvin is wrongfully accus'd of having vomited base Injuries against Abraham and noplia.

Sarab concerning the Concubinage of Hagar But there is more Reason to say that the Apology of St Augustin for that Conduct of the Patriarch is very weak. See the Remarks H and I of the Article Sarab

on, they make use of the 26th Chapter of Genesis, where it is faid, That Abimelech looking out at a Window, Jaw Isaac Sporting with Rebecca his Wife But this is to extend the Signification of that word beyond its due Limits, to pretend that it fignifies the work of the Flesh in that place It suffices to take it for a certain Privacy that proved that they were not Brother and Sister, but Husband and Wife, for that is the Conclusion Abimilech drew from it I should find nothing more plausible than this, that Ishmacl shewed some Airs of disclaim, that made Sarah sear that he would one discourse the Burthright. If it was not early preday dispute the Birthright, if it was not early pre-

(G) That her Son must die of Thirst] Supposing that the mocking that Sarah was offended at was on occasion of the Feast that was made when Isaac was wesned, Isaac was wesned, Isaac was wesned, Isaac being about 16 Years of Age If it be supposed that this Mockery was much posterior to the Feast, his Age will be so much the more increast at his going away from his I ather Butlet us take the thing at the let us give him but Sixteen Years Is it not very ftrange that his Mother was obligd to carry him on her Shoulders at that Age, to lay him under a little Tree, to take him up again, to take him in her hands, and to give him fome drink. Read that place of the Scripture concerning Ishmael, it represents a Child in Swadling Cloaths, or very near it. We cannot come out of that Abys, by supposing that there has the again to the transfer of the start was not mut right in its place. that that I act was not put right in its place, for it is expielly declaid that Sarah fent Ishmael away, because she would not have him share the Inheritance with Isaac And theieforeIshmael was not drove away till after Isaac was born, and consequently he was as fit to seek for Water as his Mother, he was no longer (a) old vii Beomi elow, a little Child to be carried on the Shoulders, Oc I foresee that I shall be told, that neather the Translation of the LXX nor the

vulgar Translation say, That Ishmael was put on Hagar s back, and that it ought therefore to be concluded, that the Hebrew Text does not clearly favour my Supposition Well, let us leave it, the rest of the Narrative is sufficient for me, and I will refer it to Narrative is sufficient for me, and I will refer it so the Judgment of all the Readers that shall consider the thing without prejudice. Perhaps the best solution would be to say, that as they lived longer in those Ages, they did not come out of Childhood so soon as we. This would do very well, if it did not result from thence, that Ishmael was 20 Years old when he was thrust out of doors, for according to that Answer Isaac must have suck delonger than they suck'd in the time of the Maccabes. Now in that Age (b) they suck'd Three Years, we should believe then with St. Jerom, and with divers other Moderns, the old Hebrew Tradition which I spoke of, to wit, that Isaac was not weaned until Rive

of, to wit, that I face was not weared until Five Years of Age I wonder that those (c) who follow (c) More- Years of Age I wonder that thole (c) who follow receive febrar at do not perceive the difficulty, for it does not cease to be great, though it be supposed, as I do, that Isaac did not suck so long as the Maccabees

(H) The Stone on which Higar] What Stories 1 as

if Abraham who was a great I ord, and whose Retinue amounted to above Three hundred Domesticks able to bear Arms, had not a Bed to give to a Concubine of that kind He did not take her but at the Sollicitation of his Wife, it was Sarah that perform'd in some manner the Functions of a Paraform'd in some manner the Functions of a Paranapere nymph, it was more like a Wedding than any VideVothing else, and yet they tell us that such sum is a Marriage was Consummated on a Stone That 2 c 31 Story might be told, if it concern'd a parameter that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife, and whom an Master that was afraid of his Wife. hundred Reasons would have oblig'd to do the Table Stealth, where he could find an Opportunity it, lest if he let it escape to wait for a he aparate ter place, he should not find it igain in his his of the Lise time. However it be, we understand by Eu- what the thymius Zigabenus (a) that the Saracens honour'd and reapons, kiss d a Stone which they call'd Brachtan, and when they were ask'd the Reason of it, some aniwer'd, it was because Abraham had known Hagar on that Stone was because Abraham had known Hagar on that Stone, crum and others, that it was because he had tied his (1- tem est, mel to it in going to offer up Isaac. The same Au- pis niger, mel to it in going to offer up Isaac. The sime Aupis niger, thor says, That that Stone was the head of the Stitue of Venus, the Isaac of the Anathema sthat a Salam figuracen is to recent where membraces Christianity, confirms all that this Author says, for he notes that that Stone (e) is a Figure of Venus, and that the Saracens ben Sufpoke of it as of a thing that had serv'd Abrah in for what is said above. On this Occasion I shall by that Sa e a sine what is faid above On this Occasion I shall my that the Stone that was worshipp'd by the Arabians, and which they took for the God Mars, was all (f) black and rough Maximus Tyrius who had feen it, fays(b) bus prif-only that it was Squared The Mother of the Gods cis Perfas whom the Phryzians adored with a very particular fluvium

Saracens honour'd is no icis community of it in Emeron ing to mention something of it in Emeron (1) But a very rimste Relation between Hagar and in 2150 that Stone I You must consult (1) Pocock to know (1) Pocock Stone cok Notice of Mecod. In a tis in special in a t their Religion exactly upon this The black Stone which they venerate is in the Temple of Mecoa, in Corner, two cubits and a third part of a cubit the Ground They suppose that it was one of the cious Stones of Paradife, and that it descende from thence with Adam, that it was carried mither

orig adol.

A G A- 39 (c) 'Exté. appolite EXEN. effigiem VideVoffium ib 1 2 C 31.

De 2 5 14. Rideris tempo: !whom the Phrygians adored with a very particular fluvium Zeal, was only a plain Stone, and they gave but a coluisse Stone to the Roman Ambasiadors, that desir'd to establish the Worship of that Divinity at Rome, (b) MLM Is legator comiter acceptor Pessimintem in Phrygiam deduction, facramque is lapidem quem matrem Deum incola esse lapidem dicebant tradidit, ac deportare Roman justiff. How bad Arnobius soever was the Idolarry of those who worship'd the 1 6 pm Stone that Jacob (1) set up for a Monument, having Anointed and Consecrated it to God, it was yet more tolerable than that of the Saracens, for Jacob's Stone serv'd him for a Pillow in a Night that he had tius (e) Ma Stone serv'd him for a Pillow in a Night that he had rius pass, as one may say, with God, the Dreams and the services that entertain'd him, representing hearm 384 venly things so well to him. The Saracias durst (1) L vinot have said so much in relation to their pretended Stone of Hagar Scaliger (k) collected a try curious Erudition concerning that Stone of the try curious the Learned Pocock said concern which the Saraceus honour'd is no less constitution. I am gous 1 39 (1)Gei es

cim Hi-

ftor, Arab

fequent p 113, &

Again

fuckled him Three

(Tkc Mother of the

Macca-

bees rold

(a) That a co [a), as the World goes

Maccab (c) More-

AGATHON, a Tragick and a (A) Comick Poet, a Disciple of a Prodic a Plato in two, and of & Socrates, is very famous for his Beauty y in Plate's Dialogues, wherein Athey Piotago-aftribute moreover a Good Nature to him Some Authors report that he was a very ra, p m Good Man, and that his Table was magnificent Perhaps they ground themselves on & Scholi-] the Feasts he made after & his first Tragedy had obtained the Victory, and after he had after Aribeen crown'd (h) in the Presence of above 30 thousand Men, \(\theta\) in the 4th Year of the flophanis soth Olympiad Plato supposes that the Discourses that he relates on the Nature of I ove, aft I is 2. in one of his Books, were held the day after that Crowning, at the second Featt that 2 Plato Agathon made The Pieces of that Poet & were fo full of Antithesis, that he said to ib & in a Man who would take them away, You do not observe that you tear Agathon from Aga-convint, thon He was the Darling A of Pausans the Ceramian, and he followed him to the Protagora Court of Archelaus, King of Macedonia. He quarrell'd often with him, but it was to Protagora by their Reconcileuron. Thus he completed him. procure him a more sensible Pleasure by their Reconciliation Thus he explain'd him- p 220 self to that Prince, who ask'd him the Cause of their frequent Quarrels, as Alian in- 6'Apa 886 forms us in the 21 Chapter of the Second Book of his Various History I have find τοι στοπον elsewhere μ what is related of Euripides's Passion for Agathon The Answer of the first $\frac{1}{m_{\chi}^2 a \nu}$ is ill (B) reported in the Historical Dictionaries It seems that the Scholiss of Aristo- $\frac{1}{m_{\chi}^2 a \nu}$ phanes informs us that Agathon (C) died at the Court of Archelaus, and it might be con cluded from the Words of Aristophanes, that he was not living when (D) the Comedy of the Frogs was acted, that is in v the 2d Year of the 93d Olympiad There remains no-lautus thing of Agathon but what we find in Aristotle, in Athinaus, &c who

(an) Seethe Remark F of the Article Abraham

Wife of Ishmael

Ahmed

(d) In vita Itmaclis

(e) Sec the Article Abudhaher

again in the Time of the Deluge, that it was fent into the World again when Abraham (as) built the Temple, and that the Angel Gabriel put it into that Archi-It had been at first whiter than Snow, reel's Hands It had been at first whiter than Snow, and brighter than the Sun, but it turn'd black for having been touch'd by a Woman that had her Months Others say, That the Sins of Men made it lose its Whiteness and Brightness, others own that they fully'd it with much kissing and touching it What St John Damassenue and Euthymiu affert, That there St John Damascenus and Esthymius assert, That there is a Venus's Head engraven in it, would be very difficult to prove by the Books of the Arabians. There is another Stone which they esteem facred, and on which they pretend a Figure is to be seen, but it is a Bigure of Feet, and not of a Head; it is the Print of Abraham's Feet when he rested on that Stone either to shoulding the Temple, or while his (b) Daughter-in-Law (c) wash'd his Head when he made Ishmael a Visit That last Stone is shut up in an Iron Chest Ahmed Ebn Tuses boasts (d) to have seen and kis'd it, and to have drank Water there of the Well Zanzan, and to have taken notice that the Print of the Right and to have taken notice that the Print of the Right Foot is deeper than that of the Left, and that the Toes are as long as the lingers of the Hand hid that Stone in one of the Hills of Mecca, when Lbn Yusef the Karmatians committed (s) a Thousand Prophana-& Sasiod-tions in the Temple, and carry'd the Black-Stone a-dmo way Now seeing Euthymius, and the Catechian for the use of the Converted Saracens temark, That the Stone on which it was pretended that Abraham had to do with Hagar, or to which he had tied his Camel, was in the middle of the Oratory, in media oire me edoes, this must not be understood of the Black-Stone, for it is fix d in a Corner of the Temple, but of the Stone in which Abraham . I ootsteps are feen Moreover, although no Arabian Writer fays, That the Reason why they venerate that Stone is, because it supply d that Patriarch with the Uses that Euthymius spoke of, it is to be thought that the Tradition mention'd by Euthymius concerns rather the Stone in which Abraham's Feet are printed, than the Black Stone, from whence Two Things are to be concluded in That Euthymius and the Catechist be concluded 1 That Euthymius and the Catechist of the Saracens had but a little distinct knowledge of those Peoples Errors, as to the Worship of Stones 2 That the Arabian Writers did not acknowledge any near and direct relation between Hagar and the Venerable Stone of Mecca Hagar is no farther concern'd in it, than inafmuch as Abraham fet his Feet on it while Ifomael's Wife wash'd his Head There is a Third Confiderable Stone at Mecca, it is white and goes for Ifhmael's Sepulchre, it is in a kind of Incloiure, near the Foundations of the Temple From Incloiure, near the Foundations of the Temple From all these Things may be inserted. That it is very easily to deceive Man in Matters of Religion, and very difficult to undeceive him in it. He loves his Prejudices, and finds Leaders that indulge him in them, and that say in their Souls, quandoquiding popular vals decips, decipiatur. They find their Account in it, both as to their Authority, and their Profit. When the Disease is investerate, the most Illinerested apprehend that the Remedy is worse Uninterested apprehend that the Remedy is worse than the Disease. These dare not cure the Wound, and others would not cure it. Thus an Abuse is perpetuated: Dishonest Poxsons protect it, and Honeit Men tolerate it,

(A) ATragich and a Gemick Peer No body questions but that he made Tragedies, it suffices then to prove that he made Comedies For this I have to

Cite the Scholiast of Aristophanes on the 2d Scene of See also the 1st Act of the Frogs Ou tos o Amadou 12 made Suidas in words the Europeus sidus with His Agathon Comicus Amadou Socrate docente Note that he speaks of the sume Poet that is one of Plate's Interlocutors in the Teast, et that is one of Plato's Interlocutors in the leaft, convivio and who most certainly compos'd Trayedies I cite init p also these Words of Philostratus, (a) has 'Amadam 3 o 1174 ms reary who is mointly, on n κωρωθία στφοντε κλιαλίω n Id ib. επώ οιθε, πολλαχέ τῶν ιαμβείων μοναλίας Luimve- p 1176. ro etiam Agatho tragicus, quem Comadia Japienicm C b See Aelegantem agnovit in iambu suis sape Gorgia stylum imitatur I know very well that these Words may sig- 1 5 p nify that he was prais'd in Comedies, but they may also be taken in this Sense, That he shewed his Capacity and his Elegancy in the Comedies that he compos'd A Learned (b) Critick conjectures, That it is in favour of our Agashon, that Socrates says, That it belongs to one and the same Man to compose Fragedies and Comedies, and that if any body has the Art of Tragedies, he is from that Time a Comick Poet (c) The auri ardios sive xwapdian xi 7727 when the same argument with the same argument of the same argument with the same argument of t

It is what Vossius (d), Mose i, Hosman, & have done
(B) The Auswer of Lumpiles is ill reported in the Hflorical Diffionaries] I give it (e) cliewhere as it ought to be Heic it is in greit disorder (f) A-gatho Philosophus Pythagoricus, f equens as this, adhibitus quondam convivo Arche ao reg, cujus erat familiarissimus, interroga usqui ab eo, cum jim staniorum pm
80 strobur adhui uslum servatit Sanc inqui, non so-Alias
lum Ver, sed autumnus solet bona & prosperitat m adfi 1 l
re Let us count the laults I The Agailion that C 21 let us count the laults 1 The Agailon that C 21
lov d Antitheses, and that was in the Court of Arche- 1/1 In the laus, was no Pythagorean II He was (g) but about 1/2 Ac Years of Age when Archelaus gave occasion for 1/2 of the Aniwer in question III It was not Agathon 1/2 of Euriphea Aniwer in Aniwer IV In Question des Sees thou did not run on Strength, but on Beauty, and 3 holds he Aniwer did not run on the Goods of Former Anisothe Aniwer did not run on the Goods of Fortune V It would be an Absurdity to take the Age of opphines, Years for the Autumn of Life VI I do not think ubi suji rathat any Philosopher of the Sect of Pithigon as was a Sec Sicall'd Agathon All those I aults of Charles Stephens muel l'excelled Agathon and I describe the section of the sectio are to be found in the 2d Ldition of I loyd, na) we tit, Ause see(h) the pretended Testimony of Alian more exectly 1 : 614 noted in it That Exactness is prejudicial to the Author, P 50 for fince he was not ignorant in what Chapter the Thing might be found, he is more inexculible to (a) Philo-have copied all the Fallities of the Dictionary that fir de vihe corrected Mr Hofman followed him I etter for tisSophif.

Letter, and diftinguish'd from this A athon him that I i
went to the Court of Archelaus Mi Moreri speaks (b) Kuhmwent to the Court of Archelaus Mi Moreri Ipeaks (b) cumulatio of a Pythagorean Philosopher Agathon, who at the Age of 80 Years aniwer d that Monarch, That the Jian vir Autumn gives Flowers and Iruits as well as the Hiff 12 Spring He speaks afterwards of Agathon a Tracinc Poet, and of Agathon a Comick Poet (1) Plato in convi (2) That Agathon died at the Court of Archelaus In convi (1) Agathag Tal Banks μέχει Τελευτησμέτα αλλ ν vio in fine manhay συίν συίν αν Μαπεδονία, That is to say, He pm 1207

N 2

N 2

N 2

La La La La La La La La Ramach Office Agath of Furrondes

dePoetGræcis, p 39 50 (e In th Remark O of the Art of Euripides (f) Carolus Stephanus in voce Agatho, p m 117 (g) See the Art of Euripides ubi iupr (h) Ælian var Hist 113 c 4 Lloyd, voce Agatho (i) Schol Aristophan in ran act i sc 2

Moubus Cited Schol A. him riftoph iba CONVIVIO, Cafaubon P 379 um x Ælian Var Hift. Athenœus 15 p 187 A Plato in Protago-Is paice Maximus Tyrius p m 106 1b 1 2 of the Art des Seethe Aufto-

mophori-ZZUZIS

(an) Ari-

thoph in

III Panis

att i lc 2

f m 184 (1) (suftum anti-

thetorum A gathonis

dire pol-1umus

Kubnius in Elian 1 14 c 13 P 735 (b) Athen 15613 P 211

(c)Austot

I thic I u-

l (c 2 p m 182 (d) ld 1b

demini

p 50 (f Aga-

Athen

Poetic

J 1 p 16 (') Aga-

thon apud Aust Rhetor

1 2 C 24

(1) Bal-

11 14

P 100 dis of Rouen,

1632 11

(k) Only

instead of

Note that

cult pgnitus even

(/ Cofter sign I of

the D

f nee of Voiture

there are lome Gafconfins wh re n

Surely

Lac in his 's , co

1 5 mit (g) Vofhus Inflit

thon apud

him. They are Sentences good enough, and that (E) confirm what, his Passion for Anistheses. I shall mention an Example of it, wherein fer laid of may see a Maxim (F) of very good Sense on the Deceit of Likelihoods. Aristophanes satyrizes him much about his Manners in a one of his Comedies. I believe we ought to diffinguish him from that Agathon whom (G) the Philosopher Plato lov'd so tenderly The Fault The Faule of Budaus was doubtless voluntary, when he said in the 27th Chapter of the Institution of the Prince, that Europedes kisi'd a Lady at Archelaus's Table, who was call d AG E the Lair Agatha

livd with many others in Macedonia with King Ar-chelius until his Death This may either fignify until the Dearh of Aichelaus, or until the Dearh of A-gailon I or which Region I do not give those Words 15 a ceitain Proof

Bonus Poeta, & amicis optatissimus HE Quo abite miser BA ad beaterum conviviu HE Que abit mifer BA ad beaterum convinum

(E) That confirm what was faid of hu Passion for

Antithes I Mr Kuhnius reports Three Sentences

of Anathon (a), as a Specimen of his Faste. The

Fwo first were c ted by Arisotle, and the other by

Albenaus. The Sense of the Inter is, (b) If I sell

you the Fruth, I shall not pl ase you, and if I please
you, I shill not tell you the Truth. Those that Aristotle

alledges, signify, the one (c) that the only Thing
that is impossible to God, is that that which was

mide. Should not been made. The other (d), that mide, should not been made. The other 1d), that I octure loves Art, and that Art loves Fortune I offur (c) magin d this thit last Sentence is of Aguthen the Comick, but he would have done better to have given it to the Fingick, and to take notice that the Spirit of Antitheses adjudges it to him. I say c 4 p 183 this without pretending that it is certain that Aga(i) Vostius de Po
Poet Mr Moreri copied Vossius according to his Custom
et Circis, I wonder that Mr Kubnius did not alledge this,

Γδ (f) μέν παρερρον έρρον ως αποικικεθα, Τδ σ' ερρον ως παρερρον ομπονάμεθα To d'agrov or magaprov ou movalue See in opere fatagimus ut accessorio

(E) A Maxim of very good Sinje on the Detect of Likelihoodi] Agethon observes, I hat it is likely that divers Things happen that are not likely Lixos justing thit Sentence, and he observes that Ariffele alledy dit in more than one Place. See here in what manrer that great Philosopher cited it in the 24th Chapter of the d Book of his Rhetorick

1 a x (b) at 71, elis, au to Tar est un Aspet Best in Ton a 103 x2 we we serve a lostoffe al ques veripmile id ipfum (fi dixerit, Morralibus multa coentre non verifimilia

Mr de Balzac reports that I hought to all, that of a very fine Maxim he makes an horrible Fallity (1), I wage the Affairs of the World, lays he, alter fometimes Tough the Affairs of the World, lays he, after sometimes the rounge, taking another way than their usual one, and tho this is only likely, as Agathon said, I hat many it ngs happen against likelihood, nevertheless, generally speaking, like Enterprizes produce like Events. The Adverb only produces a great Monster there, and if it was a kault (k) of Printing, I should wonder that a Corrector of a Piels was not slighted at it. I or what what is more enormous than to maintain, that it is what is more enormous than to maintain, that it is never likely that a Thing should hippen conformably to likelihood. This is the fine Axiom alcribed to our Agrilon in the Prince of Balzae, but the Sequel of the Discourse shews, that if the Thought of that Poet was spoild on the Paper, it was not to in the Mind of the Writer. It is certain that Mr de Balcae meant with Agathon, that this very Thing is late, that many Things happen against likelihood. Fine I kely, that many Things happen against likelihood Enit five times, for (1) he ended his Medea, his Alcestis, Andromacue, his Bacche, and his Helena with this Sen ence, (1) The Gods sport with the Foresight of Men, and equally deceive their Hopes and Fears Sometimes they divert the Events that every body experted and opening unknown Passages and Ways, make them is to fucceed that were likely impossible Sciness made very good use of that Thought, to encourage those that are associated at the likely and most available to the scines. most probable approaches of Ill Fortune How many Things, says he, have happen'd that no body expected How many others have never appear'd, although every body did expect them? Nothing is so fure imong those we tear, but that it is yet more certain that our fears and our Hopes prove some-

times groundless Senera's Words have more Porre; we had better copy them (m) Verifimile est aliquid (m) Sei e futurum mali? Non statim verum est Quem mulen ca, Lpist non expetitata venerunt, quam multa expetitata nun-quem empanyeunt? quam comparuerunt? multa interveniunt quibus 187 vicinum periculum vel prope admotam, aut subsiliat, aut definat, aut in alienum caput trauseat habet esta am mala fortuna levitatem Fertaffe erit, fortaffe non am mais jortuna sevisasem everage evis, jortage mon evis Interim dum non est meliora propone nihil tam certum est ex his qua timentum un non certius sis or formidata subsidere, or sperage Cardinal Palavicin is very passionate a pra-Paelo, who took the reception of the Dottage of Zuinghus by the Evangelical Courtage as a manifest Procedular the Evangelical Cuntons, as a manifest Proof that a higher Cause than Zuinglius was concern'd in it leave Palavitin's Reflections, but I copy what he borrows of Arifiele, That it happens sometimes that the most probable Things are falle, for if they were always separated from Falshood, they would be certain, and not probable You shall see that he grounds himself on that Maxim, to accuse these that concern themselves to judge of the Providence of God, of Rashness and Presuments. Such a Person is a Devout Christian, therefore he is predestinated to balvation: Such a Person is a Mahametan and wicked, therefore he is predestinated to Damnation Rash Consequences, seeing they deceive sometimes It is Cardinal Palavicia that remarks it See the whole Passage (n) Per tanto chi ascrive le pro- (n) Palasperità della miglior causa ad una violonta che vicina.

Dio habbiu di farla stabilmente preuniere alla rea, storica discorre con pieta probabile e saggia Quantunque salora,

s'inganni, secondo l'insegnamento del Filoso Che taluna della colta il piu probabile è fasso, percièche se da fassa sossimità.

esente, non suria probabil, ma certo, quantunque dubitatino della Promuedenza dimina thumus prosono. della Promuidenza diuina thiamus presentuese, chiame-rassi presentuese chiun que dall hauerle. Die fatt en escere fra Christiane e viuer diuocamente, prende conghieceura che l'habbia destinate alla vita eterna, e'l contrarie s'au-

uila di chi nacqui Saraceno e vine scelerato Essendo marifisto poter succedere che il primo si danni, e i secondo sisalui
Not only the Physicana, but alio the Newimongers ought to make the of the Sentence of Agathon A Profession of Leipsick exhoits Physicians (0) not to speak without much Precaution, if they will honour Physick. He would not have them promise too much, nor frighten excessively, but speak always conditionally, and with a perhaps. All this by virtue of Senece's Maxim that we have seen above. The like Advice maxim that we have seen above—the like Advice may be given to great Talkers of News—I speak of Talkers that have much Sagacity, and much Judgment—They guess right in a Thousand Occasions, it happens an hundred times in a Year to them not to have reason to repent of the decisive Tone, wherewith they laugh'd at the Hopes or Threats of the Gazetteers It makes them bolder to reject magisterially all the News that are against likelihood, but they are iometimes mistaken, for the Event confirms in some Occasions the most impertment and the most Entravagant News that can be reported, and which they had condemned as Chimera's, or as Things inconfiftent with the Wisdom that did fo much appear in the Council of a State. That Rule is not always fafe, and catches the Arguers that trust too much to it.
It is therefore a prudent Thing to act considerately, and not to pronounce Definitive Decrees, under pretence of having the most Plausible Appearances for one's felf But if in that very Cafe it is not reasonable one stell But it in that very case it is not reasonable to act the Dictator, what blame do not those deserve who promise the greatest successes against appearances, and publish those Promises against appearances, and publish those Promises (G) From short Agathon whom the Milesonable Plato levid so tenderly] That Philosopher made a very Tender District, and so full of Sense, that a Lasin

Tender Ditrich, and to full of Senie, that a Latin
Poet found Matter in it for Seventeen Veries. Let (p) Aulus
us fet down à whole Chapter of dulus Gillius bellius,
here (p) Gélebrante dus isti Gracs versouls, multiplieus,
rumque destorain boninum memorea dignantur, quod fulle lepidissent boninum memorea dignantur, quod fulle lepidissent beninum brevitates. Philosophi mant veteres striptores, qui ser Placents esse Philosophi mant, quibus ille adolescens luseres, quint tragadita
queque codem rempere secrendis prasidieras.

(m) Sei e-

blioth t 4 p 80, 81 in the the Mis cellanes curiofa of Christianus Lana gius

P 406 न पुरम्भी भर xparen Sioi Kai יות פלנגו-

SEPT'86 ETT LEVIN. - Saist-X / T W # moveup v

AGE AUS, Ist. of that Name, King of Sparts, succeeded his Father Doryssus, a TheReign who was thich King since Eurys benes. The Reign of that Agestians was (A) very of Agesting, and yet it affords very little to an Author. The Histories of those Remote Times laws begins in the Year a have not been preserv'd. Pausaniai should not say, & that Lucurgus (B) made Laws at in the rear Lacedemon in that Reign Charles Stephens, Lloyd and Hosman contound that Agestians with Agestians the Ild. for they say of this last, that he was the bixth King of Lacede- 2992

A G ESILAUS, IId. of that Name, King of the Lacedemonians, was the Son of the Helvi-Archidamus. He had perhaps Ambition enough to desire to reign to the exclusion of his rears after Elder Brother Agis, but however, it was not perceiv'd till after the Death of Agis, that the Death he had a mind that the Order of the Succession should be troubled for his sake. That of Solohe had a mind that the Order of the Succession should be troubled for his sake. That before had all the Success that he could expect, for they did (A) Levtychides, Son of A-gis, the Injustice to exclude him from the common form the control of Agefilaus. The latter repaired by a great number of fine Actions what was irregular in that first step, and as the latter of same and lame, he justly acquired the Reputation of a happened, great Captain. He was brave, vigilant and quack, he managed his Advantages well, according to Calvilland and knew how the control of the Occurrences, he understood all the Slights of War, and a trar of the geth

genes Laertius, 13 7 32 Says, men-

(aa) Note that Dio-

Service Co

made by Plato for

Agathon

They are thus trans-

lated in

the Greek

and Latin

Edition of

Diogenes

Laertius

Suayia

Verses, that they were

The (aa) dught, Andowed delaw, off Tolkens Eggs Hade 3d in Thuman de diaCampun Hot diffichon amidus meus cun djand G amlifcens in pluris versicules licentius liberiusque vertit qui queniami mibi quidem vist sunt non est memoratu indigni, subdidi

Dum semelules saves Meum puellum savior; Dulcemque florem speritus Duco ex aperto tramice Animula agra & faucia Cucarrit ad labias mihi, Ristumque in bris pervium. Et labra pueri mellia, Rimata itineri transitus, Ut transiliret nititur Tum si mora quid pluscula Imfet in caeu osculi Amoris igns percisa Transifict, & me linqueret Et mita prorfum tes foret, Ut ad me fierem mortuus, Ad puerum at intus viverem

Note that Place was but (a) 14 Years of Age when our Poet Againen obtain'd the Prize of the Tragedy, fo that it is not very likely that he figh'd for him, it was for an Agathon much younger

was for an Againson much younger

(A) Was very long I In faying this, I rely more
on the Authority of Eufebius, than on that of Pausanias.
The last assures that (b) Pausan and his Son Agestlans did but shew themselves the Throne, but
Eusebius makes them reign 73 Tears. He gives 29
Years to the lather's Reign, and 44 to the Son's
Reign, Calvisius quotes Pausanias for that Duration
The second of the core's Wisconsides very 19 This is to chuie one's Wirnefles very ill

(B) That Lycurgu. made Laws Meursius proves in his Antiquities of Lacedemon that Lycurgus publish d his Laws in the 30th Year of Archelaus, the Son and Successor of Agestans

(A) They did Leotychides the Injuffice] We cannot call the manner wherewith they treated him otherwise, if we examine well the Reasons of it Agefilans did not deny but that according to the Laws of the Country, the Crown belong'd to his Brother's Son, but he maintain d that Leotychides was not the Son of Agis, and made use of these Two Means to prove it He said in the first place, That limen, the Mother of Leerythides was so bewitch'd with Alcibiades, who had field to Lacedemon for refuge, that her Husband suspected that the Child which she had some time after, had no other Father than that Gallant This concern'd Leorychides It was of him that Times was deliver'd about that Time It him that Times was deliver'd about that Time It was he whom Ageflaus did not acknowledge for his Son but on his Death-bed Ageflaus alledged in the 2 place the Testimony of Neptune He said, That Agis was driven from his Wise's Bed by an Earthquake, and that Times was brought to Bed of Lestychides and that Times was brought to Bed of Lestychides and that Times was brought to Bed of Two Reaction from Months after (c) Those Two Reaction from worth any thing, the Maxim, Pater of all maptice demonstrant, ruins them from top to bottom If every Time that a Husband should take any Umbrage to see his Spouse pleased withto the Visits, or private Conversations of a Stranger, he must exclude the Children born about that Time, What a confusion would it be? Therefore although it should be true what an (d) Historifore although it should be true what an (a) Historian says, That Times call'd her Son by the Name of Michiades before her Women, without any Scruple, instead of Leavythider, nothing could be legally concluded from that Fast in sayour of Agifians. It apud Plut.

ought to have been known from Times (s) her felf Olympiad what the meant by that Language, and whether it was in earneft, or by way of froish Jesting, that she call'd him by that Name (s) According to of Alcibiades, if it had been true that he had (b) boasted to have had to do with Times, not by a Mosau of Gillanry him he way of Ambirion, to give the tave of Gallantry, but by way of Ambitton, to give Kings to Lacedemon An hundred Reasons like rhose Kings to Lacedemon An hundred Reasons like those ought not to have balanc'd the Act by which Ages had acknowledg'd Leavyemacs for his Son, in the presence of good Witnesses on his Deathbed The 1d Reason of Agestians was an idle Story, for let Neptune be hever so much the cause of Earthquakes, how could it have been prov'd that Ages durif not lie with Times since the Earthquakes in onesting? A Living Times fince the Earthquake in question? A Lying-m (c) Ten Months after the last Caresses of an Husm (c) Ten Months after the last Caresses of an Husband, is no Proof in Law, The Maxim, Pater of quam maptic demonstrant, and the Decksions of Physicians remove all those Suspicions So that it may be said that those of Lacedomen, a People that boasted of a very severe Morality, took away a Grown for Reasons that would be insufficient to take away the Succession of an Acre of Land in a well regulated Court But the Missortune of Leety-chides was, that Lysander, the most settings, the most deceitful, and the most factious of all Men, who had got a Name in the City proportionable to his Industry, and the Victories that he had obtain'd over the Enemies, put it into his Head (d) to cause Agessians to be crown'd No Fundamental Law can Agesslaus to be crown'd No Fundamental Law can hold against such Persons If you alledge the Divine Liw to them, they explain it their way This Lifander did, when he hear d that a Prophet of Laccedemon alledged an Oracle in favour of Leotychides, that forbad the Lacedemonians to suffer a Lame Person to reign That, tays Lysander, does not con-Person to reign That, tays Lifander, does not con-cern the Defects of the Feet, but the Defects of the Blood, and Leotychides would make your Kingedom halt, not being of the Race of your (e) Plut Kings

(B) As little as he was, of an all Look, and Lame]
He begun always first to jest (e) on his Lame I eg
himself, as all Witty Persons do in the like Case,
and by that means they disappoint all the Designs of and by that means they disappoint all the Deligns of Mockets (f) Materia patulantibus, & per contumeliam urbanis detrabitur, si ultro cliam & pior occupes Pientis Nemo aliis risum prabuit, qui ex se ocpit Vatinium to 17 p hominem natum & adrisum, & ad odium, scarram suisse suosipse plurima dicebat, & in fauces concisae Sicinic (g) Plur micorum, quos plures babebat quam morbes, & in primis ib coceronis urbanisatem esugit. The pleasantness of decolours and the Strength wherewith he endurd (h) A.M. Agefilans, and the Strength wherewith he endur d (h) 1.74the most painful Exercises, made amends for (g) all his Bodily Defects, for without it his Despicable (h) Outside would have done him much harm. The Ephore had fin'd his Father for having married a intelle Woman (1), from whence they concluded that sugalappine would get them but little Kings Cornelius Neper vill Dispeaks more expressly of Agestians Ill Looks than citur auplies and the survey of the s bers had fin'd his Father for having married a litclaudus altero pede, qua rei estam nemultam afterebat aspernandiformistatem, asque ignoti facion ejus cum inturemtur, da 1d 1b more true than with respect to him. Rame went before him into Agypt, and represented him there under the most Pompous Idea's As soon as they heard of his landing, they ran in Crowds to tee jus vite.

be 95tb

Law, the Witness that d Perlon bears #gainsthim. recest'd (b) Plut ıb (c) Note that the Antients Months for the Ten Matrilonga decem tulerunt fastidia menfee Virg Ecl & ibi Lacerda phon ubi iupra

ib p 559

ca de constantia fapientis.

Hereals x THE O THE him c 8.

those nimem ipie in labra tenebam Ægra etcprotanouam abitura (a) Athen P 217 -140 IT (q) yr opas 70 78 WY embolebre

Mors bre-

vi utrum-

que op-

 $l \, g \, p \, m$

preffit Pausamins,

Plut en P 597 & Xenoph. de reb Grac 13. p m 214 (#) Duris

ıbıdı

102 & Plut. inejus vita,p,617 & BId pag 605 Xe+ noph. de Grec.1 4 p m 224 y Cornel Nepos in ejus vita, C 2 ♪ Ex Cornelio Nepote ib
s Plut p
611 B
(Talem
fe imperatorem præbuit ut co tempore om-nibus apparuerit nısı ılle fuilet, Spartam futuram non fuille Corn Nepos ib c 6 n Plut p 616 B. Plut p. 617, 618 Cornel Nepos in Agefil

* Plut in ejus vita circa init See allo Cicero Ep 12 15 ad familiar p 260 Ldit

Grav A Diffidens toi-Apul 18 Apolog p m 282

(a) Plut ib p 616 Seethe Ar-Tachus (b) Cornel Nepos ubi iupra (c) Cornel Nepos, 1b c 3 See tarch im Agefilaus P 600 F (d) WICquef Memoses of Amba∬aders, p m (c) Xenophon Cyropæd 1 i circa fin p m 21 (f) In one of the Remarks of she Aroicle Simonide5 (g) Xenoph de rebusGræ cor 1 4

p m 225

and he had the Art of deceiving his Enemies, (BA) at the same time that he let them know his True Intentions. He was not well pleas'd a that they should be ignorant of the Trade of Arms, for he could not tell then how to get them in the Trap. He knew also how to deceive his own Soldiers, by substituting sto the Bad News he receiv'd, a supposed Relation of a great Triumph This deserves to be remark'd, to undeceive those that believe that it is only since the Invention of the Gazette that the Publick is deceiv'd As soon as Agesilaus was on the Throne, he γ advis'd the Lacedemonians to prevent the King of Persia, who made great Preparations for War, and to attack him in his Dominions He was chosen for that Expedition, and gain'd so many Advantages over the France which the Association and the Talenta which the Association are the Talenta which the Association and the Talenta which the Association are the Talenta which the over the Enemy, that if the League which the Athensans and the Thebans had form'd against Lacedemon had not cross'd his Enterprizes, he would have carried his Victorious Arms into the Center of the Persian Monarchy He quitted all those Triumphs honourably, to come to the affistance of his Country, and freed it very fortunately by the Battel that he (C) gain'd over the Allies in Busisa He gain'd another Battel near Corinth, A but he had afterwards the Displeasure to see the Thebans obtain Signal Victories against those of Lacedemon. Those Missinguise exposed him to the Murmure of many and seed to the many and seed to the Murmure of many and seed to the many and against those of Lacedemon. Those Missortunes expos'd him to the Murmurs of many Persons, but after all they did not obscure his Glory. He had been sick a during the first Advantages that the Enemy had obtain'd, and when he was in a Condition to act, by his Valour and his Prudence he stopp'd the Consequences of the last Victories of the Thebans, infomuch that it was thought, that if he had been in perfect Health in the beginning, they would not have had the worst, and that Zall would have been lost without him in the end. It cannot be deny'd that he lov'd War more than the Interest of his Subjects required, for if he could have liv'd in Peace, he would have faved his Country many Losses, and would not have engaged it in Undertakings that ended only with a very great Diminution of the Power of the Lacedemonians. That Insatiable Avidance of Wars, and of Combats, pushed him in his Old Days on a Thing that was a great dity of Wars and of Combats, push'd him in his Old Days on a Thing that was a generally disapprov'd He was above 80 Years of Age when he undertook to lead Troops into Egypt, to support Tachus, who had revolted against the Persians Not being satisfy'd with Tachus, he forsook him to take the part of Nectanabus, a Relation of Tachus, whom he did great Services, after which he design'd to return to Lacedemon, but he died of a Fit of Sickness by (D) the way, in the 3d Year of the 104 Olympiad. He was 84 Years of Age, whereof he had reigned 41: Mr Morers (E) committed some Faults here. We shall see in the Article of Conon, whether Cornelius Nopis and Justin did their part on the History of Agestians That Prince would never suffer his Effigies to be made either in Relievo, or in Flat-Painting z; nay he forbad it by his Last Will Some have been of Opinion, that he did so, because he knew a that he was an Ugly Man Never any Person liv d in a (F) greater Plainness than he But he knew very well how to lodge

him Judge how they were surprized to see a lit-tle Man lye on the Grass in a bad and sloven-ly Garment They could not forbear to laugh, and to apply to him the Fable of a Mountain that was deliver'd of a Mouse (a) Their Disdain did not les-see here under the Ref eliments that the King sent him

among the Ref eliments that the King sent him See hereunder the Remark F

(BD) He deceiv'd his Enemies at the same time that he let them know his True Intentions.] It was because they did not believe that a Captam so cunning as he was, would discover his Design (c) Vidit si que effet iter fasturus palam pronunciasset, hosten non creditures aliasque regiones occupaturos, nec dubitaturos aliad esse fasturum ac pronunciasset. It aque cum ille Sardis se iturum dixisset, Tissaphernes earndem Cariam desendendam putatus One could not make a right application here of this Thought of Mr Wicquesord (d) Sir George Downing, Ambassador of England, had not Probity nor Prudence enough to be persuaded, that no Minister denor Prudence enough to be persuaded, that no Minister decerves were securely nor more pleasingly, than he that never deceives, because in going the High-road, those that look for By-ways and Evasions do not meet him in their way. I'm Comparison between such a Minister and our Agesilans would be a lame one, for that King of our Agesilans would be a lame one, for that King of Lacedsman in publishing what he would do, deceiv'd his Linemies only, because in other Occasions he had hid his Designs. A General who has establish'd himself on that Foot, can seldom make use of a Stratagem more securely, than by spreading a sincere Repost of his Marches. The Device is then very good, because it is of a new Turn, and because the Linemies have not yet been catch'd with it. Read this Passage of Xenophon. It is Cambyset that speaks to Linemies have not yet been catch'd with it Read this Passage of Xenophon, it is Cambyses that speaks to his Son Cyrus, and who compares the new Devices of War to new Airs of Musick (e) Kai σφόδεα μὲν χ΄ ων τοις μασικοίς τὰ νοα κ΄ ανθωρά ευδοκιμεί, πολύ β΄ κ, ον τῶς τὰ λεμικοίς μάλλον τὰ κινικά μηχανηματα ἐυσοκιμεί ταυ τα γὸ μάλλον τὰ κινικά μηχανηματα ἐυσοκιμεί ταυ τα γὸ μάλλον τὰ ἐξαπαθέν δυνανίαι τὰς πολεμικός Ας sicus in Musics quaque novo con florida habentur plurimum in prese illustriora, quoniam hac magu quenta existimantur longe illustriora, quoniam hac magu quent bostes decipere We shall say eliewhere, (f) That there are some Men, who by heing great Fools. quenne holles decipere We shall say eliewhere, (f) That there age some Men, who by being great Fools,

avoid being deceiv'd

(G) That he gain'd over the Allies in Bastia] The
Battel was fought at Coronea Kenophon (g) who lerv'd

King Agefilaus in it, testifies the same, and Plutarch (h) fays it also Lambinus in his Commentary on these Words of Cornelius Nepos, apud coroneam quos emnes gravi pratio viest, would without necessity cor. (b) Plut rest the Word Xaipevenas of Plutarch, by that of P 605 Kopevenas Plutarch emade mention of those Two Places, without pretending that the Battel was given in the first But, says Lambinus, can Agestians going from Phocu advance into Bestia as far as Charones, if Cherones is in Phocis? No, doubtlefs, but this is false, and Lambinus shews by this, that he understood Geography but sittle See the Commentary of Kirchmaierus on Cornelius Nepos, at pag 722 Charles Stephens err'd yet more grolly, when he plac'd Charenes in Peloponnessus Lloyd and Hofman follow'd him in that Fault

(D) He died of a Fit of Sickness by the way, in the (1) Plut 2d Year of the 104 Olympiad] A Storm having op 618 blig'd him to put into an Harbour, he was carry d into a Desart Place call'd the Port of Menelaus, where (k) Corblig'd him to put into an Harbour, he was carry d into a Defart Place call'd the Port of Menelaus, where he died (1) His cum ex Egypto reverterstur venisser in pertur qui Menelai vocatur jacens inter Cyrenus & Egyptum, in merbum implicitus decessit (k) It was in the 3d Year of the 104 Olympiad, according to Calvisus. But we see by this that his Calculation is falle, for from the 3d Year of the 95th Olympiad, the beginning, as he says, of the Reign of Agistians, until the 3d Year of the 104th Olympiad, there are but 36 Years. And yet he gives 41 Years to that Reign Let us then place the beginning of it with Helvicus, in the 2d Year of the 93d Olympiad, and the end in the 3d Year of the 104th (E) Mr Moreri committed some Faults here. It is false that Leotychides was the Natural Son of King Agis. It That Lysander maintain'd Leotychides's Precensions with heat (1). It That Agislaus ever encamped near the City of Herence, (m) in Bassia. IV That he had a Noble (n) Presence, and full of Majesty. V That he said, That the Oracle that excluded the Lame from the Crown, ought to be understood of the Desects of the Soul, or of the Birth These Two last Faults belong to the Supplement of (n) See the Merer: I shall not remark that he gives the Egyptian a wrong Name, to whom Agissus did Service. His Name was not Nassenben.

(F) Livid in a greater Plainness. There was not (e) almost any Person in the Army worse cloathed.

(F) Liv'd in a greater Plainness There was not p 603. C.
(e) almost any Person in the Army worse cloathed

(I) See the .

the Soul, the Religion of a Sovereign under that outlide of Regularity, and order that philosophical Frugality. He had fuch a great Tenderness for his Children, that he would amuse himself with them in the most (H) childish Exercises, lake that of riding on a Hobby-home.

(s) Plut b) Cornel Nepos, c 7 (c) He had done better to bave Aritarch did, for Agelilaus did not descend from Eury-Ahenes, but from Procles, the Second Son of Aristode-272113 (4) Plus. ibid. p., 616. (r)Cornel. Nepos,1b (f) Plut ın Apophth P 210 See also Athenæus 1 14 P 657 (g) In Agelao, p 617 item in Alcibiade (h) See the

(h) Id in Agef p

Remark C

of the Arsicle Ari-

flides

· AA

(k) Id ib (b) d p (a) 7/2 Greeks Spake thus of the King of Perfia See the Remark of

the Arti-

ele Arta

banus IV.

than her After his Expedition of Afia, wherein he had acquir'd fuch a high Reputation, which had receiv'd a new Splendor at the Barrel of Corones, he liv'd in Spares as a good Lacedemonian of the old times would have done He after d northing in his Garage liv'd in Sparis as a good Lacedemonian of the old times would have done. He alter d nothing in his Garments, in his Bathings, in his Meals, and that which was perhaps more difficult, he would not fuffer his Wife to be better drefs'd than before, nor that the should distinguish her Daughter in the Processions, by Ornaments that should out-do those of other Maidens. He made no Repair to the Gates of his House, although they were in such a bad Condition, that they seem'd to be the same that Aristodemous had put there (a) Note, That Aristodemous was one of the Herachda, to whose Share the City of Sparis fell, and of whom descended the Kings of Lacedemous, divided into Two Families, because of the Two Sons he left (b) In hoc (Agesilao) illud in pri-Two Sons he left (b) In hoc (Agefilao) illud in primus fuit admirabile, cum maxima munera vi ab regibus & dynastus contactibusque conferrenter nihil unquam in domum suam contulit, nihil de victu, nihil de vestitu Laconum mutavit Domo eadem fuit contentus qua Eury-fibenes (c) progenitor majorum suorum fuerat usus, quam qui intrarat nullum fignum libidinu, nullum luxuria vi-dere poterat contra plurima patientia atque abstinentia Sie enim erat instructa ut nulla in re disserret a cujusus imper acque privati. When it was known that Agestaus was arrived into Egyps, they sent him all sorts of Provisions. He choic (d) only the most common, and left the Perfumes, the Coinfits, and all that was found most delicious there to his Servants The Egyptians instead of admiring it, laugh'd at that Prince, and took him for a filly Man that did not Prince, and took him for a filly Man that did not what was good (e) the pracer viculina injustment genera observing qua prasens tempus anguena, nichi accepit, unguenta, corenas, secundamq, mensam servus dispertiit, catira rifuri justit suo satto eum barbari maga etiam contemscrumi, quo i sum ignorantia bonarum rorum illa potissimum sumpsise arbitra bantur. You will find in (f) Plutarch, i That that Prince behav'd himself in the iame manner when the Thracians sent him Presents 2 That he laugh'd at them when they offered him Divine Honours.

Prince behav'd himself in the same manner when the Thracians sent him Presents 2 That he laugh'd at them when they offer d him Divine Honours

(G) The Heart, the Soul, and the Religion of a Sovereign | Plutarch testifies (g) that the who govern'd in Lacedemon, acknowledged no that Which served for the good that the aggrandizing of the State It was among in the Rule and the Mediure of Liw and Honesty, if a thing was useful to the Publick it pass immediately to lawful ful to the Publick, it past immediately for lawful l believe that Plutarch lays the truth, but he ought not to bring the City of Sparta alone in play That of Athens (b), and that of Thebes, had no better Principles, they are generally speaking the Maxims of of all States I hey differ only more or less, some falve the Appearances better than others However, Agefilaus was full of that wicked Morality Seeing himself suspected to have induced Phebidas to surprize the Citadel of Thebes in a full Peace, and by prize the Citadel of Thebes in a full Peace, and by a Fraud that made all Greece cry out, he (1) represented, That before all things they ought to examine, whether that Aftion was profitable for the Countrey, and that every Person ought of his own Motion, to do what tended to the Advantage of the State He obtain'd that Phebides should be clear'd, and that a Castley Bould he fortune the Citadel and that a Garifon should be sent into the Citadel Did he not forsake Tachus in his Expedition of Egypt, who had taken him into his Pay, and did he not embrace the Interests of Nettanabus, for the only Reason that it was more important for the Lacedemonifon that it was more important for the Lacedemonisms to support the sast than the first? An Action
which under the Mask of the Publick Good was a
meer Treason Plutarch remark d it (λ) Απόπκ

μ αλλοκοτε το βιατοκομμα το προφοροίο
της πατείδ το δικαίστατον ονομα της προφοροστως αφαιρεδούα Το δικαίστατον ονομα της προφοροστως ματικ quando hoc quidem volumento detracto nomen istum fasti verissimum erat predictio. In Conversation Agesians (l) spoke only of Justice, his discourie was the finest in the World Hearing that
a certain thing was pleasing to the great (m) King, a certain thing was pleasing to the great (m) King, be faid, Which way is he greater than I, if he u not more just? This is a fine Theory, but the Practice did not answer it, when it concern'd his Kingdom I am apt to believe that for particular Interests he

would not easily have acted contrary to his Know. ledge, and that is the Reason why I pretend he had the Religion of a Sovereign. How many Kings and Princes are Zealous for their Religion, Just and Honest in themselves, but if their Grandeur, and the Publick Good require it, if it be necessary to prejudice their Enemies, most of them, if not all, follow the Maxims of Lacedemon . I believe a Book Entituled, The Religion of a Sovereign, would have a good Sale, it would cause the Religio Medici to be forgot-

Two days ago I heard a Person of Merit say, that an Halian Prince demanding too Advantageous Conditions in Negotiating a Treaty of Peace with a powerful Monarch, who had taken most of his Double of the Monarch and Taylor of that Monarch and minions from him, the Envoy of that Monarch an-fwer'd him, But what Security will you give the King my Master if he returns you all you ask? fure him, replied the Plince, that I engage my Word to him, not in the Quality of a Sovereign, for as fuch, I must Sacrifice all things to aggrandize my felf, and to the Glory and the Advantage of my my felf, and to the Glory and the Advantage or my Dominions, according as Conjunctures may happen, tell him then that I engage him my Word as a Gentleman, and an Honest Man Although this does not answer the Ideas of those who have introduc'd in the Style of the Chancery the set form, We promse upon the Faith and Word of a king, were the most support and most Resionable. yet it is most Sincere and most Reasonable

Let us make yet Two Remarks more First of all I distinguish between what Urban the VIIIth behev'd, and what Mapheus Barbarini believ'd. The Religion of a Sovereign as such, and Religion

perionally speaking, are I we things
Another Remark Agestiaus had a very great respect for his Gods, he would not suffer their Femples to be plunder'd nor proph in d, neither in Greece nor in the Country of the Barbarians, and he plac'd those among the Number of Sacrilegeous Persons who abus'd an knemy that took Refuge in a Temple (n) During the March of his (o) Troops he lodged always in the most Sacred Temples, to have the Gods Witnesses of his most private domestick Actions I his was his Personal Religion, but as ioon as he look d upon himself as a king, the Good and the Advantage of his Kingdom were his chief Divinity, to which he facilité Virtue and Justice, divine and human Laws I cinnot tell whether all those that cite this Sentence of Euripides (p),

Nam si violandem est jiu, regnandi gratia Violandum est jiu, regnanai gratia
Violandum est alis rebus pietatem colas
comprehend all the Energy of it One may see in it
the Spirit of those that acquire Kingdoms, and of
those that govern States, they fall sometimes into
Superstition Look upon Areslaus's particular (onduct, it is very regular, alis rebus pietatem colas he does not swerve from Equity, but as he is a king, regnandi gratia violandum est. As a Man he will tell regnandi gratia violandum est you fincerely amicus usque ad aras, but if he speaks according to his Thought as a Sovereign, he will tell you, I will offerve the Treaty of Peace so long as the good of my Kingdom requires it, I will laugh at my Oath me soon as the Mixim of State will have it so It he would rather have the Persians to Violate the Truce than to begin to violate it himself, it is because he hoped for a great Profit from that Conduct of the

hoped for a great Profit from that Conduct of the Persians Multum (q) in eo consequi se dicebat, quod Tessaphernes persunio suo E homines suis rebius abalicuaret, E Deos sibi iratos redderet

Our good Agesslaus, who would have thought it a Sin agrinst good Morality, it he had been well Cloathed, and if he had made good (heer, made no scruple to be the Usurper of a Kingdom Thus certain Casussts damn Women without Remission that dress themselves too delicately. They can neithat dress themselves too delicately They can neither fuffer their Ribbons, nor their Jewels, but
they do not only permit Men to revolt, and to enthemselves a Complete themselves themselves themselves the selfthan the self-business of the self-business themselves the self-business themselves the self-business the self-business themselves the self-business the self gage themselves in a Civil War, but exhort them al-

(1) In the most Childish Exercises Being surprized Sat 3 1 2 one day riding with his Children on a Hobby-horse, be only fail to him that saw him in that Posture, V 247 (r) Forbear to Speak of it until you are a Father Verses of Horace must not be Cited here (1)

Adificare cafae, plostelle adjungere mures,

nel Nepos c 4 (ο) Έσκή-สภาจสานอื่น אפר ל מנו דפו 4 TH TOIS 15els aun OF BOXX 21 NO. arbfamos कार्यमाणीबर ทยนั้ง, ระชา MOIEMEN GO ध्यावयीय में pudylvegs Tendebat enim cum iter faceret folus ın fanétiffimis delubris, ac quibus rebus pau-cos adhibemus arbitros ea-1 um Deos faciebat inspectores Plut p 603 (p) Cicer

Öffic 1 3

I

(9) Cor

nel Nepos c a

in clus

1 12 6 15

Lude-

& Plut in Agefil p C Pausan lib 3 p 88 & 96 y In that of Minerva at Tegea Pau-ian lib 3 р 86 У Id 1b e Diod Siculus 1 14 c 90 ζ Xenophon ubi iupra n'O λ'θεòς επεσηpraties an-าน อ์ฮเอง લ જવા μમે Associato edixor u-TOD: COMEνας Cui Deus respondit fas es este **inducias** non rite oblatasre**f**puere Xenoph de rebus gestis Græcor lib 4 P m 312 3 That u, of Apollo That is, of Jupiter x Taken out of Xenophon, ıbıd mova agras והס וולישדי TU BASOV UmspEal-Act treseãro Tanguam enim pentathlos omnino allum fuperare contendebat Id ib

μ Diodo-rus Sicul

iii p m

1 14 C

(a) Tom P 217

(b) Non erubuit

650

It will not be useless to remark the small Account he made of those that took great Glory in feeding and dreffing Horses for the Races of the Olympick Games. He would let them see that it was no great matter, and that it was an expensive thing, and not a proof of Merit and of Virtue, and for that purpose he perswaded his Sister to aspire to that Victory a That Lady having caus'd Horses sit for that Exercise to be dress, came into the Lists and gain'd the Prize She was the first Woman 6 that obtained that Honour Her Name was Cynisca. I do not believe that Dicaarchus (1) was Ignorant of it, he who complain'd that he could not find what the Name of Agestlaus's Daughter He might have (K) known it if he had done what Plutarch did.

AGESIPOLIS the Ist of that Name, King of Lacedemon, succeeded his Father Pausanias who was fled into y a Temple for Refuge, as soon as he heard that the Conduct which he had kept in concluding a Peace with the Thebans was disapprov'd of. They left him in that Asyle, and rais'd Agesipolis on the Throne, under the Tuition of Aristodemus & This was & in the Third Year of the 96 Olympiad He was of Age when the Lacedemonians resolv'd to attack the Athenians and the Thebans both at a time; but & as they did not judge it Prudent not to be assured of the Argians during such a War, they begun with them Agesipolis being order'd to Attack them, made a Scruple of it, because they desired a Truce He would first consult with Jupiter on such a Case of Consoence, and accordingly he went and confulted him in the Famous Temple of Olympia. He ask'd him whether he could reject the Proposals of a Truce that the Argians made, and whether he could not pretend that they took their time ill, seeing they had staid to speak of Peace until the Lacedemonian Troops were upon the point of attacking them. The Oracle answer d " that the Demands of the Argians were unjust, and that he might refuse them holily Agestpolis to go upon sure grounds, run presently to Delphi, to see if the Son's Opinion 3 would be conformable to that of the Father The Answer of Apollo was just like that of Jupiter, and then Agesipolis was satisfied, and caus'd his Army to March towards Argos The Argians sent two Heralds to desire Peace of him He answer'd them, That the Gods did not think fit he should accept those Offers, and con-There happen'd an Earthquake the first day he incamp'd in their tinu'd his March Dominions, and because Part of the Troops judg'd that it was a Sign that they should return, he removed their Superstition, by observing that that Prodigy happen'd after their Entrance into the Enemies Country. So that he marched forward, and drew near the City of Argos, and press'd it very hard He had perhaps taken it, if the Thunder-bolt that kill'd some of his Soldiers, and some other bad Presages had not oblig'd him to retire n I et us not forget his Emulation As soon as he was entred into the Country of the Argians, he inform'd himself how far Agesilans had ravag'd it some time before, and that Curiotity was only to outdo the Exploits of that Prince A, which he endeavour'd as if he had been an Athlete match'd with him The general Peace that the Lacedemonians procur'd to Greece μ by the Negotiations of Antalcides, their Ambassor at the Court of Persia the 2d Year of the 98 Olympiad, was soon follow'd by a particular War which they declar'd against the Inhabitants of Mantinea Agestlaus having desir'd to be dispens'd from the Command of the Troops, Agestpolus march'd against the Enemy 5 P (g) ld 6 P He

LONGA

Si quem delectet barbatum, amentia verset For that Poet does not mean to speak of those who in Complassance to their own Children, should amuse themselves with such things in their Houses La Mothele Vayer (a) is not exact when he says, that king Agesilaus as well as Alcibiates were surprized in playing wanton Tricks among little Boys, and that the Philosopher Scerates gloried in it He cites Se-neca in the last Chapter of the 1st Book de tranquilliplay'd only wanton Tricks with his own Children
The Treatife de tranquillitate contains but one
Book 3 Nothing is faid either of Alcibiades, or
of Agefilaus in the Chapter cited 4 It is not faid there that So rates gloried in playing with Children, it is only faid that he was not ashamed of it 5 Valerius Maximiu (b) and Elian (c) who mention the Play of Socraces, lay that Acibiades lurpriz'd him at It But I do not remember to have read that others iurpiiz'd Alcibiades at it 6 Those Two Authors observe that Socrates plaid with his own Children (1) I do not believe that Dickarchus was ignorant of it, he who complained] Conifes was not only the first Woman that obtain'd the Prize of the Horse-

Race at the Olympick Games, but also the most Illustrious of all the Women that obtain'd a like Victory afterwards (d) The Poet Simonides honous'd her with an Ipigram (e) She consecrated Horses of Brass for a Monument of her Victory, that were

tunc cum
intersellita arundine cruribus suis cum parvulis siliolis ludens ab
Alcidede risus est Valer Maximus, 1 8 c 8 sub sin
(c) εκράπις ο κατελιφονι ποτί του Αλωδίαδα παίζων μετά
Λαμπροκλους το νοιπιο Socrates etiam aliquando deprehensus

Δε Δε δε διαδικοί de ludere cum Lamprocle adhus infante. Ellan est ab Alcibiade ludere cum Lamprocle adhuc infante Ælian (e) Id ib (d) Pausan lib 3 p 88

Ludere par impar, EQUITARE IN ARUNDINE placed at the Entrance of the Temple of Jupiter O. lympian (f) Her Statue made by Apelles, and adorn'd with divers Inscriptions, was to be seen in the Temple of Juno at Elis (g) The Lacedemonians erected a Monument like that of a Hero, Howov, to her (b) So that it is not likely that the Name of her (h) So that it is not likely that the Name of Agefilaur's Sister was unknown to any Greek Histo-

(K) He might have known the Name of Agesilani's Daughter, if he had done what Plutarch did | This last Historian informs us that Dicaarchiu was (1) very last Historian informs us that Dicaarchia was (1) very Angry that neither the Name of Agessaw's Daughter, nor of Epaminomas's Mother was known. As for my self, continues he, I found in the Registers of the Lacedemonians, that Agessaw's Wise's Name was Cleara, and that the Name of one of his Two Daughters was Apolia, and the Name of the other was Prolyta. I don't wonder that Dicaarchia was vex d at the Negligence of the Historians, for we do naturally love to know the Family of great Men It was a little strange that the Names of Agestians's Wife and of his Daughters were only found in the Archives of Lacedemen

Archives of Lacedemon

(A) If the Opinion of Apollo would be conformable to Quun that of Jupiter] Let us infer a Truth from this profit which is otherwise plain enough, I mean that the transit Religion of the Pagans was grounded on Idea's of facisfic God as false as Athesim I do not speak of the Opinions of the common People, neither do I speak plant of the Abuses of some particular Man, but I speak enlant. pinions of the common People, neither do I speak of the Abuses of some particular Men, but I speak of the Publick Worship practised by the most eminent Persons, and supported by the Majesty of the rus present of the sacrifices, that were solemnly offer'd, and as the Preliminaries of an Expedition, and also after the favourable Answer of the greatest of the Gods, goes to consult another Divinity, being uncertain whether he will refute or consist that Answer. He presented the presented of the Gods, goes to consult another Divinity, being uncertain whether he will refute or consist that Answer. He presented the presented of the Gods, goes to consult another Divinity, being uncertain whether he will refute or consist that Answer. He presented the presented that the presented the presented that the presen

(1) 0 स्वर्धिकृ इस्राप्ट्या TRUEV Stom chatu Dicæ Plut fupra 606 (k) "E Carne Suous Jureio 'Ολύμ Somer(

 $(f)_{-}$

He ravag'd the Territory of Mantinea, and at last subdued that City The Device he a Ye made use of, is too Curious (B) not to be reported. It is likely that it was in that Wat noph in that Pelopidas and Epaminondas (C) were disengaged from the danger to which their courage and their Friendship exposed them. He was sent a some Years (D) after with Chem. a good Army against the Olinthians Amyntas King of Macedonia, and Derdis Prince of Thomas Elymes, affisted him vigorously He drew near to Olynthias, and seeing no P 32" Army appear that he could Fight, he ravaged the Country, and took the City of To- 12 mag rome. But as the great Heats of the Summer did not hinder him from fritiguing himself appear, appear that he country appear that he country are selected with a common of which he died in San and the selected appear. extreamly, he was taken with a continual Fever, of which he died in Seven γ days, l with it the Fourteenth Year of A his Reign. See the critical Remarks I make against l kill A to the fourteenth Year of A his Reign.

believed then that the decisions of Jupiter could not be always followed with a safe Conscience, and he supposed that the Light of Apollo was not always conformable to that of Jupiter Was is not to believe that all the Gods, without excepting the greatest, were limited in their Knowledge, and that they have been from Man 2 Arthur rate the target. differed but little from Men? At that rate, the tot capita tot seusiu, so many Heads so many Opinions, might have been applied to the gods as well as to Men I hey confulted Jupiter, as we confult the most famous Advocate of a Parliament, when we have a delign to engage in a Law Suit That Advocate's Aniwer does not fatif-Law Suit That Advocate's Answer does not satisfy a prudent Pleader, but he desires to have the Advice of some other Council, and some Men will consult the most able Doctors in all the Courts of the Kingdom The Pagans did fo with respect to their Oracles They consulted divers of them on the same Case, to see whether the Gods would contradict each other, and to take their Measures the better by com-paring their Answers Thus their Gods were as Chimerical as the Divinity of Spineza, for it is as impossible that a limited Nature should be God, as it is impossible that the World should be the Supream Being that governs all things by a wife Providence Let us confirm what I advance on the false Idea that the Pagans form'd to themselves of God They were not scandalized at the different Fate that the Victims had Those that were offer'd to one Divinity caus d Hopes, while those that were offer d to another caus'd Fears Apollo and Diana, Twins of Jupiter, contradicted themselves sometimes, the Brother rejected one Offering, the Sister admitted it Paganism tound nothing Scandalous in it The Heathens could have defined a greater Concord in the Promises of Good things, but in short they did not believe that the Divine Nature was free from Ignorance, Caprices, and Discord So that they acquiesced in that as to unavoidable Essets of the Nature of things Do not believe that Cicero's Objections of things Do not believe that Gizero's Objections undeceived many Persons (a) Quid quum pluribus Dissimmolatur, qui tandem exenit ut litetur aliu, aliis non litetur? Que autem inconstantia Deorum est, ut primis misentur exist, bene promittant secundus? Aut tanta inter cos d sinssipo, sepe etiam inter proximos, ut spollis is exta bona sint, Dia ie non bona?

A Modern Author made use of that Conduct of

our Agesipolis, to shew that in relation to the our Agispolis, to shew that in relation to the Oracles, the greatest of the Gods of Paganism did not preserve his Advantage, nor his Superiority He tays (b), The Oracles of Jupiter, such as were those of Trophonius, of Dodone, and of Hammon, had not so much Credit as that of Delphi — For they never equal'd the last either in Esteem, or in Duration And this is prov'd, besides the consent of most Authors that have spoke of it, by what Kenophon reports of Agespolis (1), who after having consulted Jupiter Olympian, and received his Answer, went to ask Apollo of Delphi, as a Judge without Appeal, whether he was of the same Opinion as his Father Aristotle imputes that kind of devout Jest, to one Hegesppus in the Seof the same Opinion as his Father Aristotle imputes that kind of devout Jest, to one Hegesippus in the Second Book of his Retericks. This Passage supplies Matter for Two Notes The 1st, that the Idea's of the Gallican Church concerning the Council, and the Pope, though speaking exceptedra, may be compared to those of Passanssm concerning the Oracles of Jupiter, and that of Delphi. The Olympian Jupiter answering a Oracles of output of the Oracles of Jupiter, and that of Delphi. Jupiter, and that of Delphi The Olympian Jupiter answering a Question found much Respect in the Minds of the People, much Homage was given to his Authority, but in short, though his Judgment had been given excathedra, or rather excripode, it did not pass for Unreformable This is the Pope of the Gallican Church The Apollo of Delphi was the Judge without Appeal, that is the Council My ad Note is, That Agespolus proceeded in earnest in it; there was no devout Jest in his Fact. As for what concerns Hegespour, I answer nothing for him He was perhaps malicious enough to have a Mind to lay Traps for the Oracles, that he might infult them

if they did not agree He might have full It is a lid it hame for you to answer Yes, and No (1 H3 1 σ τ P γ γ 9 σ Φ Δελφοις ε πηρω τα τον δελν , νεονομίες (τ π σ τ Die dor εον Ολυμπασιν, εί μπω ταυ το εδικα α τες τιδ τοτες, απο ταναντα εκσειν Ηερεμομο Delifit is terrogabat Deum, cum accepiffet prio Oraculum Ol, ηρ ε, ημπι της endem videre cur qua patri, quast tirpi effet l' γ γ γ contraria dicere. It out Agespolis had had any ill Defign against Apollo, in Imitation of that malicious Olymp Person of whom £sop (d) give the History, he would Person of whom Asop (d) give the History, he would 10

have been trapp d in it, to the Aniwer of Delphi was like that of Olympia

(B) The device he made use of, is too Curious not to be reported. He shope'd the Current of the River that run through the middle of the City. This caus days not not to the production that he washend the Love days and the law and t an Inundation that weaken d the I oundations of the Houses and the Wills in such a manner, that the Inhabitants fear d they would fall, and as they fore-faw that if any part of the Wall should fall, then City would be taken by Affault, they Capitulated They obtain d but very hard Conditions, for they were forced to grand live inthe Country being deviced. were forced to go and live inthe Country, being divided (1) \(\) flo into 4 Cantons, and their City wis difficulted to king. Their Magistrates would have been punished with too lib 2 Death, if Agespools's I ather had not interceded for them (e) Xenophon who relates all their things, does in 445 Front rough a Corpumbance that Brusser rough a Corpumbance that Brusser rough. not touch a Circumftance that Pausanias reports \nearrow (d) A togespolu turn d the Courie of the River tow trds the pus, tabu-Walls of the City Now the Bricks of those Walls is 16 cunot being Baked, melted in the Water, is Wix justifuments by the heat of the Sun The Reason why the lux large-Mantineans lind preferr d raw before baked Bricks is because they did not break not disorder when the Military Walls were Batterd Agestoola did not invent that has I Stratagem, but made use of it after he had heard a na Min that Cimon had employ dit to take the City of Kione who i and a

on the Strymon (f)

(C) That Pelopidas and Lpominandis were disengaged by hand, from the danger | Plutarch relates that the Thebani lent and who fomeSuccours to the Lacedemonians in the Lxpedition of ask d Mantinea, and that the Wing wherein those 2 blave Men Oracle fought giving way, they did not retire Pelopidasieceiv d Does 7 Wounds, and fell on a heap of dead Men 7 Wounds, and fell on a heap of dead Men Lps-what I minondas run to him, and opposed himself alone have in igainst many, fully resolved to die rather than formy hand sike his Friend. He was wounded in I wo Places, live or yet he desended himself vigorously, when Agellaus not his came at the head of some Troops of the other Wing design with of the Army, and disengaged them both (g). You to Jimself will tell me that Lenophon does not mention any Butthe Spantel, when he relates what past in that War of Man tinea, but I shall answer you that Pausanias observes Oracle bad (h), that Agesipolus had gain d a Battel before he laid answer d Siege to the City, and I shall add, that Xenophon It lives, himself remarks (1), that there were some Auxiliary &c Troops in the Army of Lacedemon Note, that the Event mention d by Plutarch (L) preceded the I raud wherewith Phebias made himself Master of the I ortress of the Thebans That Chronological Character agrees with the Expedition of Agesipolis against Man-

(D) He was fent some Years after] I only make
this Remark to centure Paus mas, who reports that
Agespolus leaving the War of Argos against his Will,
turn'd all his Anger against the Olynthians
(I) "Ουτω μεν δι οπ της Αργολιδος ανεζευζεν
ακων, δελ ο Όλωντικ εποιείτο αυ τις εξαπαν
πουτι staque ille ex Argivoi um sinibus castra εκραποτι
πουτι, & contra Olynthios belli impetum convertit
Who would not believe in reading this, that the Lx-Who would not believe in reading this, that the Lxpedition of Olynthus succeeded immediately that of $\nu u \chi n$, κ_1 args? Who would not imagine that Agesilaus going out of Argelia, took the way of Miscedonia, $\nu o \kappa_1 a \tau c$ Yet it is false. Some Years past between those two $\kappa \wedge c c \sigma c$ 785

Cum vero Agesipolis Mantinenses prælio superatos intia mania compulisset Pausan lib 8 pag 242 (1) henomia compulisset Pausan lib 8 pag 242 (1) henomia compulisset Pausan lib 8 pag 242 (1) Pausanias, lib. 2 p 86 Expeditions (1) Paulamas, hb.

てくなれい. Oracle, (e) Xenophon lib finias, I 8 p 242, in vitaPe-(b) Ds 3 έχρα.Τί σεν mohis Til

Ntar in sas

(a) Ciceio de diofol m 316 B

(6) La Vayer s I ctter 106 to 11 p 449 (1) L 4 histor

a See the β Paulan
l 2 p. 86
γ Id 1b
σ Diod Sieul lib 15 c 60 e Plut in Apophtheg Lacon p 215 C He was five degrees of Genera bim Plut in Agide, р 796 и Еилеθεσμμενος MYRKILL K 26 10 01 5 THE TS /CH 7505 A7 11or egrus *jupuuns* Ajyalamas, a 777 (1 ,TC

> rant pecu nioliffi-1d

thus Cil-

viiius ad ann mun-

d13557 P ni 162

(b) Dind

ma P 797

(E) Mr Moreri Agesilaus was not pleas'd with that Loss (F) as it was ev'd he would have been, but wept and bemoan'd it a long time, as Kenophon says a Note, that Age fipolis lest c no Posterity, and that Cleombrotus his Brother and Successor, was the Father of Agespolis the IId, who reign'd but A one Year, and whose Apophthegms were more Memorable than his Actions, no body speaks of his Actions, and we find a in Plutarch a small Collection of his memorable sayings

A G I S, King of Lacedemon issued ζ from Agestlaus the 2d, in a direct Line, had a very unfortunate end He had in his Mind to reform his Kingdom by the re-establishing of I yeurgus's Laws, but he funk under the weight of an Undertaking that could not be but displeasing to those who possees'd great Estates, and who had so much accustomed themselves to the Sweets of a voluptuous Life, that they were no longer capable to relish the ancient Discipline of Lacedemon Agu in the Flower of his Age, conceiv'd the Design of that Reformation, by a refined (A) desire of Glory, and practic'd it first of all in his own Person His Cloaths and his Table were according to the manner of the old time, which deferv'd so much the more Admiration because his Mother Agesistrata, and his Grand-mother Archidamia had brought him up n effeminately Yen he founded the dispositions of his Subjects, he found young Persons less averse to Project, than those who had enjoy'd the Relaxation of the Discipline many Years. The greatest difficulty seem'd to be expected from the (B) Women They were in more Credit at that time than ever, for their Reign is never greater than when Luxury is in Fashion. The Mother of Agesslaus did in no wife find her account in this Reformation; she would have lost her Riches by it, which enabled her to have a hand in a thousand forts of Intrigues, and therefore she oppos'd immediately the Design of Agu, and call'd it a chimerical Project But her Brother Agefilaus whom agis had engaged in his Interests knew how to manage her in such a manner, that she promis'd to second the Enterprize.

The War of Mantinea, of which the fame Pausanias said something, sollowed that of Argos, and preceded that of Olynthus Six Years Let us note a Fault of Calvisus here. He (a) placed the War of Argos in the 4th Year of the 96th Olympiad, a little after the death of Pausanias King of Macedonia. Now Agesipplis came to the Throne (b) the same Year that the same Pausanias died, and because he was a Minor, (c) he was put under the Tunion of Aristodemia. So that if Calvisus was exact, the War of Argos must concur very near with the sistent and the was maninged by Aristodemia, for it is certain that under the Minority of Agesipolu, his I utor d) was placed at the head of the Aimy, when it fell to that King to take the Field. Calvisus (e) does not ful to observe, that Aristodemias went thither in the, d Year of the 96th Olympiad, because in the ,d Year of the 96th Olympiad, because Agestpolis was under Age. He is mistaken in placing the
hrst Year of his Reign in the 2d Year of the 96th
Olympad and the War of Argos too soon after the
Death of Paul miss King of Macedonia

Death of Paul miss King of Macedonia

(E) See to Crisical Remarks I make against Mr Moreis J "Agespolis was surprized with a burning "I ever, and return deontinually to the Coolness" of the Waters of a certain Temple of Bacchus "that was at Aphitis, whither he caus'd himself to be "carried, and died the 7th day of his I ever, after "he was gone out of that Temple, not to desile at "by his Death" These are Mr Morei's Words It would be an Injustice to criticize the Expression. It would be an Injustice to criticize the Expression, return d continually to the Coolness, for it is easy to see that the Printers have put returned instead of (f) he ought to have expect himself thus, (g) Remember rg tie Temple of Buchus that he had seen at Aphy-(b) Diod

bry the Temple of Buchus that he had seen at Aphylib

14

15, he d fired to enjoy the Shade and the Coolness of the

16 go p

18 cool of the Temple of the Temple the year dhither a
18 cool of the Suchus that he had seen at Aphylip

18 cool of the Temple of the Temple the year dhither a
18 cool of the Second place it is a chimerical Gloss to

18 cool of the Suchus the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple, he would not die in it

18 cool of the Temple of the Temple of the for

18 cool of the Sactor of the Temple of the for

19 cool of the that ieproach'd him with it, it is because Kings

19 cool of the that ieproach'd him with it, it is because Kings

10 cool of the that ieproach'd him with it, it is because Kings

10 cool of their subjects suffer for them Quidquid delirant

19 cool of the Youths of 12 chemin, but your Wives and your

10 cool of the Youths of 12 chemin, but your Wives and your

10 cool of the Youths of 12 chemin, but your Wives and your

10 cool of the Cool of the Youths of 12 chemin, but your Wives and your

10 cool of the Cool of th

Holland (g) See Xenophon lib 4 P 329, 330 (b) Horat Epist 2 b 1 V 14 (1) Plutarch in Apophth Laconic P 215 lib i V 14

answered he, that we should bear the Punishment of our own Faults our felves

aniwered he, that we mould bear the Punishment of our own Faults our felves

(F) Agesilaus was not pleas'd with that Loss, as it was believe'd I Xenophon inclines us to believe that an Emulation reign'd between those two Princes very fit to produce Limity But Plutarch represents them to us as very well united. He (k) observes that Agesipolu was Mild and Modest, and intriguing himself but little in publick Affairs, and that he suffer himself to be gain'd by his Collegue, who knowing him to be of an Amorous Complection, spoke always (1) Id it to him of handsome Boys, and push him on that side, and serv'd him also in it (1) Lissus i ozov oration with a suffer was to suffer with the wind with the wind with the wind of Amours were not look'd upon as criminal in Lacedemon. He is a Gaeck Pussing which informs us that Agessauri lamented the Passige which informs us that Agrillaus lamented the Palinge which informs us that Agriphani lamining the lots of that Collegue (m) Αγισιλώ 9 3 τετι άχεσαμ, κ. κ. πις αι ω 10, εφιών ως αντιπάλφ, άλλά χ. εποροφού Αμεροσάν Αgestaut his auditus, non ut quidam existimassent, ob adversaticassum latatus cst, s. t humaniter mortem illius lachrymatus est, or conlib 5 p. suetudinem desideravit

(A) By a refined desire of Glory] Plutarch's Narrative (n) infinites plainly to us, that Agessfrata shewed her Son the prejudice he would do himself by his Plan of Reformation, considering the great Estate she possess, but he desired her to be willing to firste line polieit, but he delired her to be willing to facrifice her Riches to her Son's Glory For, faid he to her, I can never be equal with other Monarchs on the account of Riches The Servants of the Sati aps, the Servants of the Financiers of Seleucus, and Prolemy are richer than all the Kings of Lacedemon, but if by my Temperance, and by the Greatness of my Soul I raise my felf above the Luxury of those Princes, and if I can introduce the equality of Goods Princes, and if I can intro luce the equality of Goods in my Kingdom, I shall attain to a true Grandeur, I shall pass for a great Prince This is a refining of Self love You will be out done what progress soever you make in a certain Road, but take one quite ver you make in a certain Road, but take one quite contrary wherein you shall have no Rivals, and those that shall put you in a Ballance with others will maintain, that in its kind your that does not yield to that of others. But could such a thing be faid, if the dispute should run on Qualities of the same kind, some visibly Inferior, and others visibly Superior, as the Opulency of Agis, and that of the King of Syria would have been?

(B) seem's to be expected from the Wanes I Therefore communicated the Affairs of the Coansel (e) P wealth to their Wives, (e) much more than their Wives communicated their Houshold Affairs to them. At the time we speak of, almost all the Riches



33° (n) Plut in Agide

(e) Plut

She endeavour'd to gain the Women, but instead of suffering themselves to be perfusded, they address'd themselves to Leonidas, the other King of Lacedemon, and most humbly supplicated him to cause the Designs of his Collegue to miscarry I eon designs. durst not openly oppose it, for sear of exasperating the People, to whom the Retorm tion was pleasing, because it would be useful to them He only cross'd it by Intrigues, and foreading Suspicions, as if Agis aspir'd to them He only crois'd it by Intrigues, and spreading Suspicions, as if Agis aspir'd to the Tyranny by depicting Rich Mcr, and by raising the Poor Nevertheless Agis proposed his New Laws to the Sc nate, which contain'd the abolishment of Debts, and a new division of Lands Leonidas, supported by the Rich, opposed this Project so powerfully, that there was one Voice more for the Rejection than for the Admillion He paid dearly for the Success of his Affair 1y/inder, one of the 1 phore, who had been the great Promoter of the Resource, one of the Blood Royal, alledg'd the (C) Celestral Signs, and put a Prince of the Blood Royal, whose Name was Cleombrotus, and who was Son in I aw to I en lay, forward to secure the Kingdom to himself Leonidis, seiz'd with Feir, took Resuge in a Temple, where his Daughter, the Wise of Cleombrotus, came to him He was created, and because he did not appear, he was declared degraded from his Times. red, and because he did not appear, he was declared degraded from his Property, which was conferred on Cleombretus. He obtained leave to retric to Its gea. The New Ephors enter'd a Process of Innovation against I) and it and Mindroclidas. These Two Men persuaded the Two Kings to unite, and to turn those Ephors out of their Places. The Thing was done, but not without the City beautiful and the City beautiful an those Ephori out of their Places. The Thing was done, but not without the City's being in a great Trouble. Agishaus, one of the I phos, who succeeded those that were turned out, would have caus'd I cond is to have been kill d on the Road of Tegea, if Agis had not sent him a good Guard. The Resonation might have been established at that time, if Agishaus had not found the Means to clude the good Intention of the Two Kings. During these Translictions, the Achieuns desir'd assistance, it was granted them, and Agis had the command of the Troops. He acquired a great (D) Reputation in that Campaign. At his Return he found Things, so embroil'd by the ill Conduct of Agishaus, that it turn he found Things so embroil'd by the ill Conduct of Agestians, that it was impossible for him to maintain himself Leonidas was recalled to Lacelemen, Agus retird into a Temple, and Cleombrotus into another. The Wile of this lift behaved her felf in such a manner, as made her to be admired a Hr by every body Leonidas was satisfied with causing his Son in Law to be explicitly after which he apply'd himself wholly to the Ruin of Agis One of the Ephori that was not willing to restore what Agesstrate had lent him, was the chief Instrument of the Missortune of that Family Agis did not come out of his Place of Refuge but only to bathe himself. As he was returning one Day from the Bath to his Temple, that Ephorus seized on him, and drigged him to Prison. His Process was made, he was condemned to Death, and delivered to the Executioner. His Mother and Grandmother required extressly, that at least a King of Lacedemon might have leave to plead his Cause before the Pecture of ple But it was fear'd his Words would make too much Impression, and that very Hout they made haste to strangle Agis. The I phone, that was a Debtor Real of the Agis and that Very Hout they made haste to strangle Agis. The I phone, that was a Debtor Real of the Agistrata, suffered that Princess to come into the Prison. He suffered the Amphican one after another Agesistrata died in a very B glorious manner. The Spouse of Agis, a very rich Princess, and very wise, and one of the finest Women of Greece, and was pulled out of her House by King I conidar, and constrained to marry that Princesson Agistis. Ind.

(a) Plat 1h I make use of Amuot s Translati-

(t) Ibid

Pag 800

Riches of Lacedemon were fallen to the Distaff, they were at the disposil of the I emale Sex, which fruitrated the Design of the Prince The Ladies tear'd to lote then Riches, their Pleasures, and their Credit all at once, and perhaps they were not mistaken But let us hear Plutarch speak (a) Now it must be noted that most of the Riches of Lacedemon were at that time in at most of the Riches of Lacedemon were at that time in Womens hands, which made the Undertaking more afficult. For the Women not only were against it, because thereby they should lose their Delights, in which they constituted their Happiness, for want of knowledge of the true Good, but also because they saw that the Honour that was done them, and the Power and Authority which they had lecause of their Riches, should be taken from them essent was

them every way

(C) Alledged the Celefical Signs] The thing is
this (b) Once in every Nine Years the Ephori contemplated Heaven in a Serene Night, and without Moon, and if they saw a Star fall, they judg'd that the Kings had sinn'd against God, and they were suspended from their Dignity, until an Oracle came from Delphi, or from Olympia, that resertled them again Lysander boasting to have seen that Phanomenon, entred a Process against the King, and produc'd Witnesses who declar'd that Leonidas had had two Children by an Asiatick Wo-

man Now there was an Ancient Law that did (1) That forbid the (1) Historial to get Children by a set of 11, Toreign Woman Is it not a very odd thing that the D fuch a Government as that, wherein the Lor- fordats tune of kings depended on the Good Pleature of Heret of an Ephorus, who had feen a Star fall, insuld les, of of an *Epherus*, who have fublished fo long?

have subsisted so long?

(D) Acquired a great Reputation in that campaign.] Having join'd Aratia, General of the are the Acheans, near Corinth, his Advice was to give knee of the Enemy Battel on the other side of the I weekens. So printed this Judgment to that General's Opinion, who thought it more fit to give no Battel. Aratis owned it himself in his Book. Yet one Baton of Sinope published, that Agis dissuaded the Light, to which Aratis was (d) resolved. Is it not very strange, that an it still straight one of that General that are contradicted by the Relations of that General? Can it be credible that those Relations should be false, to the prejudice of their Author? That Boldness may be suffered for some Months, and for some Reason, but when the Events live pass'd that Term, great Actors ought no longer to be contradicted.

2 hich

a Taken out of Plutarch, in vita Ági-dis & Cleomenis B Meursius de regno Lacedæm

P 87 2 Sheis commonly call d so for bi coity's

so was not of Age tourn of tlelern ubuntra f I the Da, of th Conception of the Firen in the Kalender (Inken out of the Journal of Incliarned of the 16th of Jan 1696 P 51,5. Ldit of

was dif 1-

(a) Plut p 8 4

Holland

(b) HI ftory of the Works of the Learned, November, 1696 p 140, 141

ral of the Lanel of toc 161% January, 1696 p

End was at least as tragical as that of Agu, whose Designs he had endeavour'd to execute His Name was Cleomenes a. Mr Morers (E) does not report right what Agus said to those who pitted his Fate Other Dictionaries are very (F) faulty on this Article Meursius B ought not to have said that that Agus reign'd 9 Years, for the Passage of the control of t Diodorus Siculus that he alledges, concerns another Agu. He whom I speak of here, lost his Life in the 135th Olympiad Plutarch's Considerations on that King's Punishment will appear in the Article of Amphares

AGREDA (Mary d') a Fanatick Nun, and famous for a Work that the Serbonne censur'd, liv'd in the 17th Century Francu Coronel, her Father, and Catherine & Arena, her Mother, who liv'd at Agreda, a Town of Spain, sounded a Convent in their House the 19th of January, 1619. A Particular Revelation moved them to it Our May took the Nun's Habit in it at the same time with her Mother and Sister, she pro-In a positive of the Nun's Habit in it at the same time with her Mother and Sister, she profess of in it with her Mother I the 2d of February, 1620. She was elected Superior in the Year 1627 and during the first Ten Years of her Superiority, she received divers Comber Family Name, it is only the Name of the Town shape of the Town selected for the Life of the Holy Virgin. She resisted the Gorders until the Year 1637 that she begun to write it. Having similarly, she burnt it with divers Writings that she had composed on other Subjects. She followed in this the Counstelled her in the absence of her Ordinary Confessor. Her Superiors and where the Monastery was, where of the first Confessor time. God and the Holy Virgin resterated the same Command to her She begun to obey the 8th of December, 1655. She divided that Work into three Parts, contained in eight Books, that have been printed at Lisbon, at Madrid, at Perpignan, and at Antwerp The first was translated out of Spanish into French, from the Edition of Perpignan, by Father Croset, a Recollect That Translation was printed at Marselles in the Year 1696, the Sister There are so many Follies in (A) that Work, yet so capable to please the Passionate There are so many Follies in (A) that Work, yet so capable to please the Passionate Votaries of the Holy Virgin, that the Faculty of Divinity of Paris judged it proper to (B) censure it. They attain'd their End in spite of the Oppositions, and of the horrible buftle

(E) Mr Moreri does not report right] Here is what Agis Ind, seeing one of the Serjeants weep, (a Weep no, for since they put me to death with such a crying Institute, I am of a greater Merit than the Authors of much Death Instead of this, Mr Moreri makes him say, Usep not, for these that weep are much more to be pitted than me It is not the only Fault of that Article Mr Moreriaus fally, 1 That in the beginning of Agis's Reign, an Ephorus, whole Name was Epitadens, caus'd an Order to be mide, That Fathers might disinherit their Children 2 I hat Agis rest field the Words of that Order, which peopled the City again in a little time, I hat the most Considerable lent a helping hand to the Delign of Ag r Read Plurarch, you will fee I hat Epicadem had caus d his Decree to be pais'd long time before 2 I hat Agis had not the good Fortune to alter the least Thing in it 3 That the Rich People opposed his Delign Is this to consult Originals? Is this to understand

(F) Very faulty on this Article] Charles Stephens confounds that zigis with another more ancient, and distinguishes him from him whom the Lacedimoniums hing d Mr Hofman has only committed the full of thole I wo laults, Lloyd corrects none of

(A) There are so many Follies in that Work] We find their, "That as soon (b) as the Virgin came in to the World, the Almighty order'd the Angels to carry that Lovely Child into the Empyreal Hearth of the Charles of ven, which they did divers times pointed an hundred of each of the Nine Choirs of "Angels, that is to fay, Nine hundred to ferve her "And that he appointed 12 others to ferve her in "1 Vitible and Corporeal Form, and 18 more of the " highest Rink, that descended on Jacob's Ladder, to make Embassies from the Queen to the Great King That to older that Invincible Squadron "King That to order that Invincione the Heavenly the better, St Michael the Prince of the Heavenly dar the head of it That the "Militin, was plue d at the head of it That the first Conception of the Body of the most Holy Vir-"gin was on a Sunday, correspondent to that of the Creation of Angels That if the Virgin did "Creation of Angels That it the virgin up "not speak as soon as she was born, it was not be"crute she could not, but because she would not
"That before she was three Years of Age, she swept
"the House, and the Angels assisted her, & There
"the I know not how many such like Imaginations
"in it." These are the Extracts that a Protestame
lournalist gave of it. Another Journalist who is Journalist gave of it Another Journalist who is a good Catholick, assures us, (c) that nothing is to be found in the six first Chapters, but Visions by which the Sister Mary of Jesus Says, That God discovered the My-steries of the Holy Virgin to her, and the Detrees he made to create all things That in the Twentieth Chapter, She (d) gives an account of what happen'd to the Holy Virgin in the Womb of St Anne, that she comes afterwards to the Birth of the Holy Virgin, to the Nasil that was given her, to the Angels that were charg'd in guard her, to the Occupations of the first Eighteen Months of her Childhood, to the Conversation she had with God at the end of those Eighteen Months, to her Conversations with St Joachim and St Anne, and to the Holy Exercises wherein she employ dher st fluntil she was put into the Temple of Jeruialem If any body should fancy that among so many Visions there is nothing that concerns St John s Revelations, he would be greatly miamong to many Vilions there is nothing that concerns at John's Revelations, he would be greatly mistaken, for our Mary not latisfy'd to have explain'd the 12th Chapter of the Revelations, enlarged very much on the 21st, (e) which she expounds of the Conception of the Holy what I twould be very surprizing that she should have rowed so many Years on that Sea, without touching on that Rock If you desire to know the Title of her Work in the Translation of Thomas Cross.

define to know the Title of her Work in the Iranslation of Thomas Grosit, read what follows The Mystical City of God, Miracle of the Almighty, Abyss of Grace, Divine History of the List of the most Holy Virgin Mary, Mother of God, our Queen and Mistrest, manifised in these last Ages by the Holy Virgin to Sister Mary of Jesus, Abbess of the Convent of the Immaculate Conception of the City of Agreda, of the Order of St. Francis, and written by that Jam. Sister by the Order of her Superiors, and of her Confessor

(B. The Faculty of Divinity at Paris judg d it proper to sensure it] The Censure that they published is only known to me by the Journal of the Learned, wherein I have seen, I That the Sixth Condemn'd Proposition contains, (f) That God gave the Holy Virgin all that he would, and would give her all that he could, and could give her all that he could, and could give her all those he would, and would give her force of Truth, and of the Light in which I see all those lnessable Mysteries, that all the Privileges, the Graces, the Prerogatives, the Favours, and the Gifts of the "Mysteries, that all the Privileges, the Graces, the Prerogatives, the Favours, and the Gifts of the most Pure Mary, comprehending the Dignity of the Mother of God in it, depend and take their Original from having been Immaculated full of Grace in her Conception, insome without that Privilege all the rest would appear faulty, or hike a Stately Building without a solid and proportionable Foundation "3 That (b) the Ninth Proposition explains literally of the Holy Virgin the (b) Ibic Words of the 8th Chapter of the Proverbs, and instinutional on the Three of the Bulleting are raised and maintained on the Three, Princes command, and the Rulers of the Bulletin Inches of Meas Eyes were penetrating enough to see the (i) Ibid

ber, 1

the (1) Ibid

(e) No e

fing the Scripture, as she did,

infile of some (C) of the Doctors of that Society. How just sower that Censure is, it is thought that the foreseeing of

the Light of the Hely Virgin, it would suffice to conduct them to a Blessed Eternity 5 That besides those Propositions, divers others are comprized under the Fourteenth Article, and which are respectively condemned as rash, contrary to the Wisdom of the Rules that the Church prescribes, to which a added, that most of them are like the Fables and Ravings of Apocryphal Authors, and expose the Catholick Religion to the Contempt of Impious Men and of Hereticks 6 That (a) finally the Faculty declares, that it does not pretend to approve divers other things contained in that Book, and chiefly the Passages where the Author abuses the Text of the Scripture, in applying it to her own Sense, and those wherein she assures that some Opinions that are meetly Scholastick, were revealed to her Let us make some small Resections Let us make some imall Reflections upon this

In the Ist place the Scholasticks teach generally that the distinctive Character of God and of the Creas is, that God has nothing that comes from elie-lete, and that the Creatures have nothing but what proceeds from eliewhere This is what they express by the Barbarous Words afeitas, and abalicitas, from whence they conclude that all the Attributes of God are communicable to the Creature except the Aferare communicable to the Creature except the Actions, and consequently that it is possible for a Creature to be eternal, (b) a parte ante, & a parte pest, and infinite as to Knowledge, Power, Local Presence, Goodness, Justice, & They commonly teach, that by the Obediential Power Creatures are suiceptible of the Faculty of operating all forts of Miracles, and also of the Power of creating. So that if God did effectually confer on the Holy Virgin all that he could confer upon here. ting So that if God did effectually confer on the Holy Virgin all that he could confer upon her, it follows, according to the Doctrines of the School which the Sifter Mary of Jefus valued much, that the Virgin existed from all Time, that she can do legs, that she knows all things, that she fills all lees, and that she is infinite in all regards. I need not suppose that our Abbels of Agreda followed the Doctrine of the Spanish Schoolmen, for I am not concern d whether she knew, or was ignorant of it. She teaches plainly, That God give the Holy Virgin all that he could give her, and that he could give her all his Attributes, except the Divine could give her all his Attributes, except the Divine Pilenie it felt. This suffices me to draw the Conclusion that I have drawn. Which being so, one may very well wonder that the Sorbania bould any only, That (a) that Proposition is falle, tout fevere enough. Ought they to have been contented with those weak Qualifications? Was it sufficient to assist of the first of the state of the feet of the state of t Wisa Rash Mistake to apply the I iteral Senie of these Words of Solomon, By me Kings Reign, and the Rulers of the Earth administer Justice, to the Holy Viigin

Here is my IId Reflection Those that have attentively examin'd all that has been faid of the Power of the Holy Virgin, and all the Share that is given liet in the Government of the Universe, have taken notice that the last Comers having a mind to outdo the foregoing Authors, have been the cause that at lift the utmost Bounds of Flattery have been found out But as the Realons of going always forward have never ceas d, for when the Peoples Devotion 15 to serve for a Revenue to many Persons that have a mind to live at ease, it must be quickned and rea-nimated from time to time with Relishes of a New Invention, Isay, considering this, there is reason to wonder that the Barriers have not been broke, and that among so many Monks and Nuns, who have been so great Resiners, no body has yet said that the Holy Virgin govern d the World alone How comes it that spain his not yet produc d Writers that have boasted to his not yet produc d Writers that have boafted to know by Revelation, that a long Experience having made God the for know the Infinite Capacity of the Holy Virgon had the good use she made of the Power where the he had invested her, had resolved to abdicate the simpire of the World, and that God the Son believing he could not follow a better Example, had follow'd the same Resolution, so that the Holy Ghost always conformable to the Wills of the Two Persons from whom he proceeds. approthe Two Perions from whom he proceeds, approving this Fine Design, the whole Trinity had remitted the Government of the World in the hands of the Holy Virgin, and that the Ceremony of the Abdistree Virgin and dication, and that of the Translation of the Empire was folemnly made in the presence of all the An-

geh; that an Act of it had been drawn up in the most Authentick I orm, that since that Day God concern'd himself with nothing, and relied altogether with the content with the c ther on the Vigilancy of Mary, that Orders were given to several Angels, to notify that Alteration of Government upon Earth, that Men might know to whom, and in what manner they ought to have recourse for the tuture in their Prayers, that it was no longer to God, fince he had declared himself was no longer to God, fince he had declared himfelt emeritus, & rude donatus, nor to the Holy Viigin, as to a Mediatrix, or to a Subordinate Queen, but as to the Sovereign and Absolute I impress of all things. How comes it, once again, that such an Extravagancy is yet to start? I was ask'd one day, if I had never heard of it? I answer'd no, but I would not swear these thee Thoughe did never appear and ver less. heard of it? I answer'd no, but I would not swear that that Thought did never appear, and yet less, that it will never be hatch'd in a Brain sick of Devotion, and perhaps if Mary d' Agreda had liv'd ten Years longer, she would have brought forth (e) that Monster, and given us a Copy of the Act of the Abdication, wherein we should have seen that the Tributy heard willing to live heareforth a Ower Life. dication, wherein we should have seen that the Trinity being willing to live henceforth a Quiet Life, and acknowledge their Obligations to the Holy Virgin, who since so many Ages sustain'd so wisely a considerable share of the Fatigues of the Regency of the World, thought they could do nothing more proper, nor pitch upon a Reward more surable to her, than to divest themselves in her Favour of the Absolute Authority of all Things. Vet is much her Absolute Authority of all Things Yet it must be confess d that theldes of the unalienable Action of Godisso clearly known in all the Christian Commumions, that there is no Reason to apprehend that that Monster of Abdication could live any Time, sup-posing it could be produc'd. We ought not to fear it in our Days. Let that suffice us. Let us not trouble our felves with what may be feen an hun dred Years hence, nostros maniat ea cura nepo-

true than the Remarks of the Sorlonne, that the Book of the Abbess of Agreda contains leveral Things that expole the Church of Rome to the contempt of Im pious Men, and of Hereis ks It was well for the Chin-ftian Religion, that fuch Persons as Cellus and Perply rise could not affault it with the Ainis, that fuch a great number of Writings can afford at present What would not a Pagan Author have faid against the Church in those I imes, who should have had the Son And Heat and the Character of Arnobius? It Hinry Stephens, in the if and Philip de Marnix should return into the World, what Supplements would they not make by the help thinns, of the Mystical City of our Mary of Agreda, the one to his Apology for Herodotus, and the other to his Description of the Distriction of Religion?

IV Lastly, I say, that our Pretended Inspired Authors laugh at the World I hey give us for a Revelation what they have learned by Reading I or here is the Abbess of Agreda, who affirms, (f) That some Opinions which are meerly Scholastick, were taught her by Inspiration.

her by Inspiration (C) In spite of the Oppositions of some of the Doctors of that Society] Here are some Extracts of a Printed Book, (g) entituled, The Cale of Mary d'Agreda, and the Manner how her Condemnation was caballed in the Sorbonne It is a Letter from an Anonymous Author to an Anonymous Person (b) The Reputation of Holiness in which that good Nun died, and the Canoni zation that is in agitation at the Court of Rome, gave me fuch an high Idea of her Person, that I was surprized to hear that the Faculty of Divinity of Paris met to con demn her Works So speaks the Author Afterwards he supposes, That (1) they were some Mircenary Souls, logne, in who at the Sollicitation of the Prelates, to whom they the Tear were devoted, pursued the Condemnation of them. Here is the whole Intrigue of it, continues he, "(k) My believe it "Lord Bishop being more addicted to the Opinions of St Thomas, than a Young Jacobine who ought only to sweat in verba Magistri, could not suffer him therto that the Faculty should fall with so much a Book in precipitation into the Immaculate Conception of Intelverof me Such an high Idea of her Person, that I was surprized precipitation into the Immaculate Conception of Iwelves of the Virgin The Hatred he bore to Brother The 40 Pages, "mas Croses, a Recollect and Translator of that Book, (h) Pag 3

"occasion d by the Report that was made him of what (1) P 12

"the Translator had said against him, after the Re- (k) P 13.

"fusal he had given him of a Station in his Diocess, and follow and the defire of indemnifying A the King's Printer, living here at prefent, for the confiderathe King s

I fay, in the IIId place, that there is nothing more

(fic the Tournal of the bid pie 7-) the would not hirefail d to take advantage of what is landin St John, chap 5 U 22 The I 1ther judgeth no Man but mitted all Tudgment Son And of Corina 24 When Christ shall have deliver'd up the Kingdom to God even the Father (f) low nal of the Í carned, g) Altho down in

(a) Ibid

p 720

Beginning nor End

(b) That

a to fay,

basnether

(c) Journ if the Learned. 1 717 (d) Ibid

P 718

a journal of the Learned

Ib p 51

that Scandal, oblig'd the Company to insert a Declaration (D) in their Act, that would have been very superfluous without it, seeing the Question did not concern the Things specify'd in that Declaration Let us not forget that the Father of Mary d' Agreda made himself a Monk in a Monastery of the Order of St Francis, wherein two of his Sons had already enter'd themselves Fryars, and that he liv'd there with a great Example, and dy'd holisy a Much less ought we to forget that they labour at Rome to cause Mary d' Agreda to be canoniz'd See the beginning of the Remark C

AGRICOLA. Almost an infinite number of Authors bear that Name, but because there are but three or four of 'em, who are somewhat known to me, I shall only

Speak of them

AGRICOLA (George) a German Physician, excell'd in the knowledge of Metals, he was born at Glaucha in Misnia, the 24th of March, 1494 The Liscoveries he made in the Mountains of Bobemia, after his Travels in Italy, gave him fuch an ardent Passion to know to the bottom all that concerns Metals, that when by the Counsels of his Friends he had engaged himself in the Practice of Physick at B foachimstal, he gave the most time he could to the study of Fossile Matters. To satisfy that Passion the better, he went to Chemnits, where he employ'd himself wholly in that Study. He spent there not only the Pension that was obtain'd for him from Maurice Duke of Saxony, (k) Journ but also part of his own Estate, insomuch that he got much more Glory by of the

B Tlat 15 tolin the Valley of Joachim ty of Mis-

his Labours than Profit He compos'd divers Works on the Matter he took Leanned.

(A) most 717 "ble Loss he had fustimed by his Works, and who had taken the Impression of that Book, printed by "H living at Marseilles, were the Foundation of the Trouble that is in the Faculty, for the fent to it The Work of the Syndic was read, and they (m) Note, were surprized that there were new and censured that in re-Propositions in it, which they had not heard of in the lation to Taculty, and that they had cut off Several condemn- the Vota-

ed ones My Readers may judge as they please of these Ex- two Verses

ries, these

of Mr De-

have been

ble pie-

qu il en-

brau de

m inder

(n) La-bente de-

inde pau

velut de-

mores fe-

quatur a-

numo de

noftra nec

renicdia pati poslu

ventum eft Livin

ไ 1 เทีย

the Telu !

werp/ass

grice

Αu

tracts

(D) That the foreseeing of that Scandal oblig'd the ipreaux Company to insert a Dictaration in their Ast] (l) Between tore all Things they made a Solemn Protestation, apply d "That by that Centime they do not pretend to distance." That by that Centure they do not pretend to diminish any thing of the Lawful Worship that the Subject
Catholick Church pays to the Holy Vingin, that Un Authey honour her as the Mother of God, that they teur age they honour her as the Mother of God, that they teur re-have a particular Confidence in her Intercession, noux dans that they hold the Sentiments of their Fathers conceining the Immaculite Conception, and that ble protection believe her Assumption into Heisen in Bofice, Ady, and in Soul "The Author of the Letter letteur whereof we have seen the Extracts in the foregoing Remark siys, (1) That the Censure wherein they acknowledged the Conception and the Assumption of the Fingin, was made by the Syndic and the Deputies after the Body of the Faculty had finish'd the Judgment This shews that they had not the Courage to publish the Centure of the Faculty, without adding tome Prefervatives to it, and thereby we may know to what Dingers they expose themselves when they disapprove the most palpable Errors that amplify the ciplina, Honours of the Holy Virgin. They do not only velut deexpose themselves to the Indignation of the People, sidentes, but illo to that of the Monks, and of divers other, Ecclefiafficks So that they ender your to wild off the Blow by (m) Studied Pietices What Servible! What Lavy ind (n, of the Republick of Rome, agrees at prefent with the Church of that Name It are reight endine the Diletie, nor the Cure The tude! and how it shews that the Disease is incura-It magis mi work of Mary d Agrida, is plainly full of I ables, and of AbturdDoctrines, yet lecause it savours the I also capeint the Unlimited Power of the Holy Virgin, they must make use of all forts of Means, to be able to cenfure it in Paris. The Author of the Letter does and hac more harm to his Church and Nation than he thinks, when he sets forth the Cabals that were made use of by those that would have the My stical City of the Spanner with by those that would have the My final City of the Spa-nish Abbess censurd. There would have been no need of Caballing, if the Minds of the People had not been prodigiously hardened. The Censure would have been made, and no body would have murmur'd at it. All the Courts of the Inquisition would have prevented the Faculty of Divinity of Paris, whereas they all remain'd filent hitherto, if I am not miflaken, though they are so ready to condemn the (0) The Works (0) that oppose never so little the most doubt Acta San ful Traditions, if they savour the Worship of the

Note, That there is a Particular Reason that may oblige the Sorbonne to be cautious, and expose werplay them to the Oppolitions of many Doctors Which been const, that so many Consequences have been drawn from the Epithete of Mether of God, that there is icaice the Inquany over-strain'd Thought concerning the Excellency tronof i

" right way to make a Book fell well, is to have it "condemn d, every body runs to it as to a House

"set on fire, and that Book thit was worth but 20

"Pence, A fells it for 10 Livres, besides what "Pence, A fells it for to Livres, besides what
"Is told under hind of a Counterfeit Impressi"on Thit Pielite, to succeed the better in his
"Design, prevented my Loid one of the most
"moderate Pielates in the Kingdom both join'd
"moderate Pielates in the Kingdom both goin'd
"moderate Pielates in the Kingdom both goin'd "with my Lord a Man of a very mean Ge"nius, who may be easily preposses, and who is
"fond of Ceremonies and Tristes, you must know
"that those Lords go hand in hand Those Trium-"vis spoke then to their Creatures, and gain'd
"vis spoke then to their Creatures, and gain'd
"Mi I Fevie," Synde of the Sorbonne, who proposed
the Book of Mary d' Agreda to the Faculty the 20th of
May Deputies were nominated to examine it
They (a) reported 68 Propositions, which they call d horretical, rish, Seindalous, and that offended Class Ears
They (b) were printed with the Quilifications of
the Deputies, and differenced to the Deputies. the Deputies, and diffriented to the Dottors to give their Ofinion of them (c) at the first Assembly 1 Lither Me-Of mion of them (c) at the first Assembly I other Mo-ros a (ordelier, (1) of whom we have very fine Works, both of Philosephy and of Chronology, desir'd the Faculty not to precip tate the Condernation of a Book of which the so-vereign Pontiff I adrefere d the knowledge to himfelf, and had deputed Cardinals n ho examined it at prefent to lay, that if they went on nethout having regard to his Regiefishe appeal afromallthat was done against that Book to the Pope He declard nevertheless, That if that Appeal offended the Rights of the Callican Church in any Append offended the Rights of the Callican Church in any namer, he would defelf from it. I from that Day until the I ime of the Affembly, divers Intrigues were made use of (f) the Day of the Affembly hing come, Messeure du Saissoy and Collon condemn'd the Book. But Monitius le Caron shewed that 'there was nothing in it that deleved to be centured, which he supposted with good Reasons. Lach of 'em had his Pattians, who appeared in "29 successive Assembles. The Syndic gave "those of Monsieur le Carons Party the Name" of Agredians, a Name they retain yet." The Matter was concluded the 17th of September. (g) "of Agredians, a Name they retain yet" The Matter was concluded the 17th of September (g) Matter was concluded the 17th of September (g)
There was fuch a Noif in the Hall of the Affembly, as if
they had been in a Market (h) The next Day Meifieurs du I los and du Mas formerly Counsellors in the
Parliament of Pairs, made a Protest of Invalidity against the Censure, and caused their Processation to be
not sy de to the Dean and Syndic of the Faculty, which is
sulfsting, not having desired from it by any Ast Since
till time, the Syndic and the Deputies assembled again,
and made another Ginsure (i) which was read and made another Gingue (1) which was read the frst of October, but before the reading, the Syndic made known to the Faculty the opposition that was signified to him by those two Gentlemen. He said morrower, that my Lord of Paris having said them to come to his Palace, had convinced them with such Good Reasons, that the Abbot du Mas yielded to them, and that he was sure that when Monspeur du Flos same to bear the reading of the Consure, as it was, he would al-

hear the reading of the Cenjure, as it was, he would aj-

(1) In the All mbly of the 2 lof July, Ib

(1) 11 wich mas to meet on the 14th of the fime Month

(b) Ibid

p 29

(a) Ib p 30

(e, Ib p ۱ ر

(f) Ib p 35, 36

(g) II P 37

(v) Ib b 38

() Ilid

P 39

and ledo

te, and some others on several Subjects He examin'd what Budays, a Bodin and Alesatus had observed concerning Weights and Measures, and sound in Menin' it. Alesatus undertook to defend himself, but he had the worst on the bad the worst on the had the worst of the had the worst on t Leonard Porta many Faults in it. Bodinas a maintains that in Comparison of Agricola, Aristotle and Pliny were blind for Sie Men about Metallick Questions It must not be forgot that when Duke Maurice, and mas Pope Duke Augustus went to joyn the Army of Charles the Vth in Bohemia, Agricola follow d Rhem to shew them his Fidelity, although he was to s forsake the Care of his Estate, Centura his Children, and his Wise who was with Child He died a very good Papist at Chimatis the 21st of November, 1555 The Zeal wherewith he opposed the Protestant Dominist the 21st of November, 1555 The Zeal wherewith he opposed the Protestant Dominist the 21st of November, 1555 The Zeal wherewith he opposed the Protestant Dominist the 21st of November, 1555 The Zeal wherewith he opposed the Protestant Dominist the 21st of November, 1555 The Zeal wherewith he opposed the Protestant Dominist the 21st of November, 1555 The Zeal wherewith he opposed the Protestant Dominist the 21st of November, 1555 The Zeal wherewith he opposed the Protestant Dominist the 21st of November, 1555 The Zeal wherewith he opposed the Protestant Dominist to Zeits, where he was buried in the 21st of Church These are her of vertical to the 11st of the 11st of the 21st of the 2 his Corps from Chemniti to Zeits, where he was buried in the yehief Church These are ber of very honourathe Fruits of a blind Zeal

A C P I C O I A (Fabre) 2 Savar Divine horn at A 10 he the north of a day of 1400.

AGRICOLA (John) a Saxon Divine, born at & Islabe the 20th of a April 1492 of Agriculture of Agriculture aus'd nothing but Disorders in the Protestant Religion that he embrac'd It has been cold faid that he follow'd the Elector of Saxony in the Quality of his Minister to the Diet of & Uxore Spire, in the Year 1526 and to that of Augsburg in the Year 1530 But it is certain that the commendation be made those Two Journeys only in the Quality of Minister of the Count of t feld It is true that the Count went with the Elector of Saxony, and that during that mis libetime his Minister Preach'd sometimes before the Elector, and this is the Original of its dome the mistake Agricola did not succeed ill in preaching, which made him believe that fortunis he was a great Man, and that he could raise himself above Melinethon For that Rea- erism om-

and the Power of the Virgin, but what may be maintained in some measure by the Arguments ad hominam, which those Consequences afford Your hominem, which those Consequences afford Your Adversaries lead you by degrees where they please, you are undone by the Subtilies of the Schoolmen If you recoil, they convince you of Inconsequence, from whence it comes that those who pretend to argue consequently, and to favour the Popular Devotion all at once, had rather advance more and more, than Recoil And yet their System is not of a regular Pigure, the Divinity of Mary is wanting in it in the case of Cooling the Mother of Cool ought the a Goddess of course, and of the self-same Nature with the Son She would be so if they would adopt the Imagination of the (a) Cavalier Borri, but adopt the Imagination of the (a) Cavalier Borri, but it has been condemned Perhaps a time will come that they will know the Necessity of it, and by that means square the Irregular Figure It is (b) thought that many wish for it Such a thing might be done under certain Circumstances, if there was a Combination of temporal and spiritual Interests Every thing passes when Princes concur with the Heads of an Ecclesiastical Paris, during certain Dispositions of general Affairs.

Let us end with faying, that if the Faculty of Di-vinity of Paris were in hopes that their Censure would remove a stumbling-Stone out of the way of those that are call'd New Reunited, they were de ceiv'd, for the Oppositions they were forced to overcome in their own Body, and the Discontent that broke out after the Publication of the Censure, have much more scand uiz d the Reunited, than the Censure could have Edified them Besides, their great Subject of Scandal remains entirely in the Pre-face of that Censure, a Preface that is a signal of the continuation of a Capital Controversy, I mean of a Worship whose Excesses (bb) have excited some curious Persons to philosophize, in order to discover

the Original of it (A) Divers Works on the Matter fore Melchier Adam publish'd his Book See Merkli-

The Meliciner Adam published his Book See Merklinus in his Lindenius renevatus

(B) Seem'd not much averfeto it in the beginning]

He had not only disapprov'd the fordid Traffick of Indulgences, but also divers other things Here are Four Verses of his making that were affix'd in the Year 1519 in the Streets of (d) Zwickaw They concern the Indulgences of Reme

Si nos injects falvabit cifula nummo,

Men nummum insteller to much passer pris!

Meu nimium infelix tu mibi pauper eris! .

The three first of those Four Things wholly digusted Erasmus from the Protestint Puty A great Number of other Persons that had wish'd to: the Resonantion of the Church, stumbed at the same Share that Erasmus did And from thence it comes that Theodore Box and And from thence it comes that Theodorus Beza meets (a) with fo many Perions in his way that had at first relished the good Seed and afterwards plung d themselves ag un in the Mud When we speak of this to Men that are able to hearken to Resion, we hear them fay, that in the frate things were in at that time, there was no way to maintain one stelf, nor to advance with a meck Style, and by meer Patience, and that therefore the

demn'd that Conduct with Realon, he says, (d Agricolam quo nibil dottius, Lutherani mortuum sepel re
nolucrunt, quia manserat Pontificius Italus quidam
scripst & horeatus est ut sepelirent homin m Christinnum, barbaries magna I dare not maintain that it is fulfe, that an Italian exhorted the Lutherans to that O.lice of Humanity by a Letter, but I fee no likelihood for it, Scaliger's Memory or that of his Boarders have likely contounded the Objects There is a Letter of Mattholus wherein he makes his Complaints, that fuch a venerable old Man as George Agri ola, could not find fo much Earth in his Country as would cover his Body (e) Id Matthiolus ad Caspar Nevium Med (lib 2 epist) queritur, hunc preclarum probumque (i) Takin senem in patria tantum terra non invenissi quo suum on - ou' of Melriretur cadaver From this they might have forg d, chioi Athat an Italian exhorted by a Letter those that had dam, in the Body to bury it Let no body wonder that I vit Medimake but a small account of what the great Scil gir corp 80 says here, for how can I rely on him concerning (1) See his Agricola, seeing he said (f' another time, that he H stry of was a very Impious Man, who scarce deterved to be the Chir-Non minus cruditus & in censenda metallorum ch s natura curiosus suit quam vere impius, nulli addicius (d) In Scareligioni, ut post mortem vix sepeliri meruerit ligeranis,

(D) These are the Fruits of a blind Zeal] There is p m 5

no Protestant at present that does not condemn the (1) Mel-

Conduct that was held towards that Corps, and chior A-I do not question but that at that time most dam ib

Lusbersus condemn'd it Melchier Adam seems to (f) Scaliscast all the Fault of it on the Minister of the Place gerana

It is more easy at present to see the Disorder of that prima, Pa

Si nos, Christe, tua serva os morte beafti, Jam nihil infelix tu mibi pauper eris

posthabitis cum jusjuran-Melchior Adam thought that Four things hinder d the Conversion of Agricola 1 The rash Writings of some Divines 2 The scandilous Lite of some Reformed Sectaries 3 The breaking of Images, and the revolting of the Country People 4 The Inclination he had for the Pomp of Coremonies (6) dum, quo eis clat devinlo modo negligen dum puexercitu corum pene te-LIVIE Melch intra pag Providence of God whole ways are always Wife, permitted that Men should appear such as they are in the great Work of Reformation, to attem more naturally to his Design, which was, is Experience teaches us, to linder any of the I wo Religions to om quite ruining each other. It is well spoke. There are certain means which for that very thing that they are very fit to do half the Work, are uncapable to do it ill. Melchior dicor p 77 & leq 1 / Town mtl County of pable to do it ill (C) They left h m fou days unlured \ sale conknown by

nex mili-

Adam ubi

Adam in

field He

was as well

of Illebius

« Melchi-

or Adam

I heol p

false 80

(a) See the Article Borri (b) O fi angulus ille Proxi-THUS ACCCdat, qui nunc deformat agellum Horat Sat 6 1 2 v 8

(bb) Secthe Remark M, of the Article Nestori-

(ce) Printed at Bafil in the Nar 1538

(d) He aughe Greek there

a It was concerning lary of the Ecclesiaftick Vifitation, by Me-lancthon Article Islebians yThe 30th of March, 1340 during the at Smalcalde SIn 1540 mark B Z Taken out of Seckendorf's an-Iwer to the Lutheranılm of Fat her Maimbourg,13 usque ad pag 310 commanly caufe be wa stituof Silon JIt was on the que Ecclel p ~33 edit 1679 x So the runs call flus that bave the 271/pc Et 1078 over di-21126 Chur ches

fon he writ a against him in 1527. His unquiet and ambitious Humour engaged him? In 1536 to ask leave to go out of his Country, where he exercis'd the Ministry and was Principal of the College His Request was accompanied with Complaints, and seem'd so unreasonable to the Count of Mansfeld, that he did not obtain his leave without Reproaches of Ingratitude, Avarice, and Drunkenness, besides his being told that he had exercis'd his Office negligently, and disputed more against the Protestants than against the Catholicks. He went to Wittemberg, where he obtain'd a Protession and Mansfer's Place. He saught no edifying Dostrines concerning the well. Professor's and Minister's Place He taught no edifying Doctrines concerning the use of the Law under the Gospel, in a word, he became the Founder & of the Antinomian Sect Luther who had been (A) his good Friend, attack'd him very roughly, and oblig'd him to promise that he would retract his Errors, but while they labour'd to draw who have the Formulary that he was to Star Luther made now Books at which they up the Formulary that he was to Sign, Luther made new Books, at which Agricola was fo nettled, that he presented a very 2 abusive Petition to the Elector against his Antagonist, wherein he complain'd among other things, that they imputed Opinions to him that he had not. Luther answered him with all his Fire, and to clear himself from the Note of a Publick Calumniator, he sent for Attestations from Islebe, concerning some particular Conversations of Agricola The Divines of Wittemberg run to the Assistance of Luther, and said, That his Accusations were well-grounded The Elector of Saxony not knowing what to do, appointed some Judges for the Parties, and testified that he wish'd they might find ways of Reconciliation, and afterwards he made Agricola promise that he would not depart before the Process was ended That Promise was violated, Agricola retir'd privately so to Berlin, without waiting for the Answer to the Demandhe had made for his I eave The Elector of Brandenburg endeavour d to reconcile him with Luther, but there was nothing to be done in it except upon one of these Two Conditions, either that Agricola should return and prosecute the Process, or that he should give a Retractation of his Errors, and of the abusive Language that he had green Luther in writing He made choice (B) of the last, and publish'd a Book at Berlin, wherein he ask'd Pardon of those that he might have offended by his Errors, and of Luther by Name, and professed that he would Live and Die in the Faith that he had annually last and professed to those should be proceeded by the same of the had annually last and professed to those should be proceeded by the same of the had annually last and professed to those should be proceeded by the same of the had annually last and professed to the same of the last and professed to the had annually last and professed to the same of the last and professed to the had annually last and professed to the last and prof oppos d Luther did not trust to those fine Protestations, Agricola complain'd of it to the Llector of Savony, and testissed to him that he never had a greater displeasure s than that which his Quarrel with the Man of God had given him, and that feeing he gain'd donius, be nothing by the offering of his Oath, he remitted his Caufe to the Judge of the World; supplicating nevertheless the Elector most humbly to cause Three Months Wages to be paid that were due to him, of which he stood in need to feed his Wife and Nine Children \(\) I do not think that he could ever enter into Favour again with the Elector, nor with Martin Luther Doubtless he comforted himself by the Splendor that his Office of Prescher at the Court of Berlin gave him, and by the Choice that was made of his Per-Hon itout for the Composing of a Work that made great Noise I mean the Interim that he ring into the diew up with Julius Phlug, and with Michael Heldingus, in the Year 1548 It is pretended that the Emperor rewarded Agricola largely for the Pains he had taken on that Occision The War & that a ole some time after in Germany between the Protestant Divines made it appear that that Minister was a Man of a dangerous Spirit, and a great Shuffler. He made himself officious to pacify things, and did not spare the Gift of speaking that he was provided with in the Conferences that were held about those Matters, but he Composed no Differences He died at Birlin in 1566 He had been a Superintendent of the March of Brandenburg. It is faid that he would have brought in again the use of Holy Oyl for the Sick, and that he did not doubt but that miraculous

false Zeal, time has calm d the Resentments, that like imperuous (a) Storms hid the fight of Heaven What will not Men do to use Reprisals, and when there is Reason to speak thus?

Res dura (b) & regni novitas me talia cogunt Moliri

Friberus remarks (c) that Agricola was so angry in a Dispute of Divinity, that he fell into a Fever of which he died. He cites only Melchier Adam who fave nothing of it. It is very likely that Agricola had anged the Luther and with the Marks of an excessive Aversion. Peter (d) Albinus represents him as an obstinate Roman Catholick. I desire you to compare this with the first Scaligerana

compare this with the first Scaligerans

(A) Luther who had been his good Friend] They

(1) Eriptunt tubito nubes
to nubes
columque diemque diemque diemque Teuterorum
ex oculis
ponto nox
incubat

Compare this with the first Scaligerans
(A) Luther who had been his good Friend] They
were of the same City We find(e) that Agricola
ferv d Luther for a Secretary in the Conference at
lepsilo, in 1519 and that he was (f) fent to Francfort in 1525 with a Letter from Luther to the Maque diemque Teuthere The Author whom I cite (g) censures Mr
ex oculis
considerable without Agricola This is to puth
ponto nox
incubat

An 1 1 v 563 (c) Paul Freher. in Theat p 1238 (d) In the Chronicle of Milina (e) Seckendorf, hift Lusher 1 1 p 92 liter r (f) Ib p. 243. lit e. (g) Seckendorf ubi supra, 1 3 p. 306 n 1.

(B) He made choice of the last] There is some likelihood that he inclin'd to that Meanness for Two Reasons First of all he saw nothing to hope for from the Judgment of his Process, he could not gain it, without Luther was declar'd a Calumniator of his Brethren Now he must have been the most credulous of Men to hope to gain a Process in Saxony at that rate The People would have stoned the Judges that would have blemish'd the Reputation of a Reformer in that manner They would have said the Church has need of the good Fame of have faid the Church has need of the good Fame of Luther, the Papists would draw too much Advantage from his Difgrace Have we not feen some Men that are but Pigmies in comparison of Luther, escape by that means from the Canonical Punishments that they deserv'd? It is likely that Agricola's Second Reason was, that in not submitting, he fear'd to lose the Quarter's Wages that were due to him Read what follows (b) Neque tamen hot scripto statim, ut sperave— (h) Id rat, Luthero de vera conversione sua side sect, id qued P 310 195e Agricola litera d 19 Decemb apad Elestorem 16 Saxonia queritur, nihilque tota vita sibi gravius accidisse quam simultatem illam cum viro Dei quem 196e diffe quam simultatem illam cum viro Dei quem 196e pagrie loco veneratus sit. Se in cumo elescamo pagrie loco veneratus sit. patris loco veneratus sit, & in cujus obsequio mora velit, apud quem tamen nihil proficiat ne juramenti quidem oblatione, ideo se Deo causam committere Petit tamen ut sibi ad alendam uxorem novemque liberos trimestre, qued restare sibi dicit, salarium non denegetur, seenim ad diligenta lestione promeri-

Cures would have attended it as in ancient times a He writ (C) but few Books They overdo things when they say that he (D) return'd again to Popery

AGRICOLA (Michael) a Lutheran Minister at Abo in Finland, is the first that Translated the New Testament into the Language of the Country, which contributed

much to the Propagation of Lutheranism &

AGRICOIA (Rodolphus) was one of the most Learned Men of the 15th Con-Adim in tury Italy which in those times call'd all that was beyond the Alps Bubarous, had no- vitis I hething to which Friesland could not compare its Agricola without fearing to be overcome That great Man (A) was of a mean Birth, he was Born about the Scar 1442 in the civilia Village of Bafflon, Two Miles from Groningen He showed when he was a School-boy what histor I could be the state of the state he would be one day, and he had scarce received the Degree of Master of Arts it chieft Lowvain but he might have had a Professor's Place if he hid had a mind to it, but his Inclination was rather to Travel He went from Louvain to Para, after having lived in the first of those Two Cities like an Athlet, (AA) I mean with great Sobriety, Chaflity, and Application to Labour From Paris he went to It il), and floppd Two Years (B) at Ferrara, where the Duke gratified him with many Benefits Theodo Gazi explain'd Ariffolie an that City Agricola who was one of his Auditors, made himfelf to be heard in his turn, and caus'd his Style to be no less admit'd than his Accent They were vext in that Country that fuch a Man was not born in Italy It was his fault when he was return'd into his native Country, that he did not possess considerable Offices there, but the love of Books hinder d him from minding that fort of Settlements, or made him foon leave them. He at last accepted an Office in Groningen, and follow'd the Court of Miximilian the Ist Six Months for the Assault of that City. He icquitted himself happily of his Commission, and had no great Reason to boast of the Gratitude of his Millers, therefore he left them and went to Travel again fuch a I over of his I iberty that he would not accept the Principality of a College which those of Antwerp offer d him, and I know not how he could have accepted it, seeing he had refus d to enter under very advantageous Conditions into the Service of the Emperor Maximilian ' He preferr'd Quiet and Independency before all things After having led an Ambulatory Life, he fixt himself in the Palatinate, where the Bishop of Worms whom he had taught Greek, found means to make him stay It was in the Year 1482 (Ba)

a Melch ol pair

(e) Id lib

(d) Ib p 142 lit 6

(c) Melchior Adim in vit Theol p 411

(f) Seckendorf, 1 , p 234 & leq

(r) M1cralius, yntigm histor Ecclenæ p 733

(C) He writ but few Books | The Explication of Three hundred German Proverbs was one of the first He abus d (e) Uhick Duke of Wiscemberg much in it Complaints were made of it, which oblig'd the Authoi to acknowledge his I ault in a very fubmissive Letter Which did not hinder Duke (d) Ulrick from alledging among other Grievances at the Dietot Francfore in the Year 1536 that they protected John Agricola in the County of Mansfeld, by whom he hid been abus'd by publick Standers The Author increased his Work with above Four hundred Proverbs more in the ad Edition He wrote a Commentary on St I uke, he refuted the I xplication of the Ninetcenth Plalm publish d in the German Language by Tlomas Muncerus, Oc (e)

(D) I has he return'd again to Popery] It is certain, that leaving Sarony he retir'd to the Court of Bi indinhurg, and that the Llector feathim the 2d who (f) had established the Reformation in his Dominions in the Year 1539 received him honourably, and made him his Prencher It is as certain that he enjoy'd that Prince's I avour all his Life-time, fo that it is a Fallity to say as M l hior Adam and Paul Irchoun do, that Agricola was a Papist, tune Pontificial | le adjunerat, when Charles the Vth made use of him for the Construction of the Interim I confess he yielded many things in that Interim, but did not Phlug, and the Bishop of s don do the same? Were they therefore Lutherans? The Project of those I hree Persons did neither satisfy the of those three Persons did neither satisfy the Protestants nor the Catholicks, that is very certain But there is a great distinction to be made between those that for the good of Peace should leave out some part of the Reformation, and those that actually fortake the Protestant Communion, to enter into the Communion of Rome Agricula was doubtless one of that First (lass, but not having been of the Second, he ought not to pass for a Papist Find then a Fault in these Words of (g) Micrelius, 70h Agricula _______ noster primo, deinde suus, tandem Pontificiorum Cannot tell whether when he says three Lines after, hommin Education similarer quam too Agricola noster primo, deinde suus, tandem Pontificiorum I Cannot tell whether when he says three Lines after, homini Epicurae similitor quam pio Theologo, at scribit Ostander ad annum 1566 quo obiit Agricola, he means a voluptuous Man, or a Man that held the indifferency of Religions

(A) Was of a mean Birth] I know very well that in the Life of Agricola, among those of the Prosessors of Groningen, it is affirmed that he was of one of the most considerable Families of Iriestand, Ex Agricolarum familia apud Frifios inter honoratiores Jemper habita, our his incomparabilis oriundus. But as that Life is not different from that which we find in

Melch or Adam, it cannot balance the Testimony of Ubbo Emmius (b), who knew Priestand, his own (ountry, the best of any Man Obscur navallus apud I mm us
Ensurement (Rodolphus Agricola) tantum (bi n t tilib 3
ris nomen paravit per omnem Luropam, ut & histor
I have been (1) shewed two Proofs of Luminis I in ad
Opinion in Agricola's Letters The one is thin his ann 149
weerin Sister was sent to Groungest to have to n och.

uterin Sister was sent to Groningen to learn to work in the Skinners Trade, pellicea opera & cextus on pel-vinariam, the other is, that the lather of that Mild was Received of the Church of his Village. He was much disconsolated when one of his Sons robb d him of an hundred Florin of the Mone of that Regemen, & prope cum lacremes que flux est un hattus & gemen, & prope cum lacremes que flux est un hattus & cum fratrem nost um prede eque dece clam sir a studis centum storenos nostra mon ta expecunia si ra cast e curam, ut sis, elle gent Our Rodolphus being at Gonningen writt this to john his uterin Brother

(A2) Like an Athlet, I mean with great Soir e-, &c] The Ancients remark, that the Athletes ty, &c] I he Ancients remark, that the Athletes haden d themselves to Labour, and abstained from Winc and Women

Qui (k) fit det optatam eus su contingere me am, Mul a sulit fectque puer |udavit & alsit ABSTINUTT VLNERE ET VINO

That Abstinence was fignal in Agricola, and it was a very rare thing with respect to the first point, in the Country where he liv'd (!) Lovanii vixit honestissime ab omni compotatione ac commessatione contra gentissia morem alienissimus. Tantus erat in eo bonarum ! te narum amon, tam indefessum studium, ut turpis Veneris fornices & lustra ne noverit quidem It wis rise every fornices & lufra ne nove it quiden It wis rate every where, and is so still with respect to the other point For to the shame of Christianity and of Leanning be it faid, there appears almost nothing in Scholars but an horrible Inclination to Debuchery I hev were perhaps no better in ancient I imes, and in such a Case I should wonder that they did not make a Proverb of this, Sine Venere & Baccho trigint Muse, as they have done of this, Sine Gerere & Ba ho fr get Venus It feems that for a long time pair the Youths that study, behave themicives as if the first of those Maxims was true

(B) And stopt two (m) Tears at Ferrara] He learn'd (m) In (B) And stopt two (m) reast at retrara [Fie learn'd (m) In Greek, and taught Latin there. He disputed with 1476. & Guarin who should write best in Proie, and with the 1477 Strozza's who should make better Veiles, as for (n) ExVa-Philosophy, he discours'd of it with Theodolerio Andrew Gaza (n)

(B2) It was in the Year 1482 that he went to the Belg p Palatinate, when he staid the remainder of his Life] 798

P 457 de laMonnoie

(L)Hon de Aite Pout

(1) Mc'ch Adim in Dioph P

that he went to the Palatinate, where he stand the remainder of his Landometimes at Hesdelberg, and sometimes at Worms. The Elector Palatine was pleased to hear him discourse on Antiquity, and desir'd him to compose an Abridgment of ancient History, which Agricola performed learnedly. He read in publick at Worms, but his Auditors being more inclin'd to the Querks of Logick, than to good Literature, had not the turn a Erasmus Wit he desir'd He begun to study Divinity being about 40 Years of Age, and not was therehoping to succeed in it without understanding Hebrew, ne addicted initial to the that Language, and by the assistance of a few he begun (C) to make good Progress in it Death that seized him at Heidelberg the 28th of Ottober a 1485 did not give him time to continue. He resign'd himself Christian-like to the Orders from above, and was hoping to succeed in it without understanding Hebrew, he addicted himself to the Study of fore decerv'd when he heard Say that Agriburied in a Cordelier's Habit, in the Church of the Minor Friars of that City The Description that is made of his Character may easily persuade us that he was a very good Man, plain, without Malice, Moderate and of a good Humour He was never Married, although he had lov'd, or seem d sometimes to be in Love He had resolv'd to marry in his Youthful Years, but after having seriously examin'd what he was going to cola died before the Age of 40 Years Adag Chil 1 cent 4 n 39 do, he left off that delign, not so much for fear of Domestick Inconveniences, as for a C. Laken (D) certain natural Laziness he selt in himself that made him sink under the least Cares One would not think that a Person who div'd so much into the Stady of Antiquity as out of Melhe did, knew how to fing Songs on Instruments, that he had made himself, yet sometimes he entertain d (E) the Ladies with them. It is pretended that on the point of dam in vit Philosoph_p Religion, he had a Fore-taste of (F) the Light that appear'd in the following Age He 13 & leg lest his Books to Adolphus Occo, a Native of Friesland, and a Physician at Augsburg & Mr Morers (G) had no Reason to say that Erasmus and Agricola became Acquaintance at Ferra-

(f) Melch Adım in vit Philof p 16

(g) Note,

Melch

Adam does not [4) that Agricola ever

tauel . Phi-

losoply in Heidel-

berg Vof-

fius /uppo-

Ses that be

saugh it

(bb)Cen-

tur Epift philolog

dafto edi-

m 55,56

Adam 1b

P 18

tuum p

there 3

Milibior Adam affures it (f) Cum hoc (Joanne Ci-merario Dalbuigio) ab anno 1482, partim Heidel-bergæ partim Wormatiæ ad ultimum vitæ attum ujque vixit conjunctissime But Mi de la Monnoie tound him in l'ault, for see here what he writes to me "Rodolphus Agricola says in a Letter that he writ facolo Barbiriano ill dated XCII instead of XXCII and in another of the same date to his Brother John, that in a Journey he took that fame Year to Heidilberg, he gave his Word to John of Alburg, Chancellor of the Count Palatine and Bishop of "Worms, to return to him again the following Year
"Yet we see by his other Letters that he did not return thither before the middle of the Year 1484 So that the Calculation of Vossius, pag 566 De Histor I at concerning the Three Years (g) of the Regency of Rodolphus at Heidelberg is not right Sigilmond of Foligni, otherwise Sigismudus Fulginas is also mistaken when he says, that Rodolphus died 'I y the way in his retuin from Rome to his own
'Gountry Rodolphus departed from Rome in 1480
"and died Tive Years after at Heidellerg It does
"not appear by the reading of his Works, that he
"perform d the I unction of Professor at Worms"
There is a Letter from Pr. Schottus, died the 18th of Feb. 1484, in which he frys, I hit he was well pleated with Agricola's having begin to read Lectures to the Youth at Heidelberg, argentinum reversus cum intellexissim teHeidelberg e capissis purgare & linguas ju-vonum & aures nt illa nil scelerosum balbutiant, ha vero tuis tam peritir & dulcibus elegantiis deliba'æ omnes illos ficolorum infulfas & verbofas ineptias quafi magicas incantationes declinent tum ego vehementer jum gavi-

(1) Id 1b p 19 (k)De hifor lat p 566 (1) Gein an Bibl

(m) Apad Valer Andr ubi Supra Gesnerus af-Sures 18

(C) He begun to make good Progressin it] We know from himself that in the beginning that Study teem'd very difficult to him, Studia Hebraa(h)—primum ei plurimum negotii, ati scribi iffi, cxhibuerunt, ut sibi videretur cum Antæo lustari. Meeting atterwards with a Jew who understood that Language indifferently well, he attain'd in few Months to far that he could translate some of David's Psalms without I ault (1) Nachus Judæum ejus linguæ ut unque peritum paucis menseb i tantum proficit, ut aliquot Psalmos Davidicos in Latinam linguam citraculpam transfuleris. This is not sufficient to make one say with Vossius (k) that Agricola was very Learned in Hebriw, Hebraice dostissimus, we may degrade this Superlitive without any injustice, and tiest it like a Trooper that is dismounted to be incorporated in the Infantry Gesnerus (1) distinguish'd better than Vossius, the lat-Gesnerus (1) diffinguish'd better than Fossius, the latter bestowed a Superlative on Agricola's Latin, Greek, and Hebrew indifferently But see here how Gesnerus expiresh himself, Greek & Latin sermons peritus, & Hibraica lingua non ignarus He borrows the Words from Trithennius Konig outdoes Fossius, for himselves all patricul mus, See he makes use of the Superlative callentiff mus see Varillas's 3d Fault hereunder Let us remark also that Trithemius does not speak exactly, when he assures (m) that Agricola had made a Translation of the Plalter from the original Hebrew, for we do not place the I hemes that an Author makes in learning a

I anguage among his Works, but it is plain that the Translation which Agricola made of some of David's Psalms, was a I heme that his Jew Corrected for him That Jew was Converted to the Christian Religion John Dalburg Bishop (n) of Worms kept him in his House only for the sake of Agricola, if we believe Valerius Andieas (o) Primis exfulantes e Germania Gracas restituit litteras, quibus ataic provecti. as Bullart or etiam Hebraicai adjecit, praceptore usus suate provection of etiam Hebraicai adjecit, praceptore usus sudao quo dam ad fidem converso, quem Wormaticnsis Episcopai dem of Joannes Dalburgius solius Rodolphi causa, doma de tipo 76 (D) As for a certain natural Laziness he felt in the Andreas

alebat
(D) As for a certain natural Laziness he felt in himfelf] Because I cannot attain to the force of his
Expressions, I shall set down the Greek Words that
he made use of the state of the made use of the made use of the made use of the state of he made use of Uxorem nunquam duxit quamquam in priore etate dusturum destinarat Sed posteaquam in-cepit diligentius se ipse introspicere, aversus est ab eo conssilio non incommodis rei economica, sed deterruit ipsum genus vita sua & animus levissimis etiam curis impar, κ) φιλησυρόν τι της φίσεως (verba lunt ipsius epistola quadam ad Capuionem) της μαικλον απίση μοσυνή κ) ρα τυμέν τις παθίδε τε βίμε με

(E) Sometimes he executained the I adies with them] See what his Historiun says (b) Pucllas amare se non-nunquam simulahat, verum nunquam deperivat In carum gratiam vernacula lingua quedam carmina scripsit elegantissime que viiginibus primarisque amicis pre-sentibus voce & testudine modulatissime canebat He un-derstood all kind of Minisk (a) derstood all kind of Musick , (c) Canebat voce, flatu,

(F) A forctafte of the Light] Somebody (d) who heard Agricola and Wesselus discourse together, testifies that they deplor d the Darkness of the Church, and that they blam'd the Mass, Celibics, and the Doctrine of the Monks concerning Justification by Works

(G) Mr Moreri had no Reason] The Proof is (c) Id ib easy to be given for it Erasmus was born in the (d) Id ib Year 1467 He studied at Deventer at 12 of 1, Years in vita of Age Agricola was at Ferrara in the Year 1476, Professor and 1477 How could he then have controlled in rum Groaternal I rendship with Erasmus in that City If numerical Mr Moreis had read Agricola's Prognostick concerning Erasmus, he would not have faid that they came acquainted at Terrara Agricola was returned toom. acquainted at Ferrara Agricola was returned from Italy, when having read the Themes of Hegius's Scholars at Deventer, he found I know not whit in that of Erasmus that made him have a mind to see that Ch ld and having well considered him, he said he would be a great Man Frajmus was not to Years of Agruhen Agricola died, and he was not yet come out of the Darkneis wherein impertinger Tutors had detain'd him, so that there could not be that Friendship between him and Agricols that Mr Morei speaks of Here are some other Mistakes of that Author Agricola, says he, was learned in all kind of Laterature, and even in the Greek I anguage I his is as if one should say, Such a one is Learned in all the parts of Divinity, and even in the Questions about Grace Is not the Greek Tongue one of the noblest Parts of Literature? I do not know where Mr Morers has

And not of Heidelberg, Andreas,

(a)Meich Adam ubi fupra p 19 See al-Jo the L fo cola among those of the Piofellors of Groningen (6)Melch Adamus

h quis in

a Paul Freberus did not understand (H) all that he transcribed out of Erafmus in praise of Agricola We understand from the same Erasmus & that Agricola died & Theatr for not having been timely enough affifted by Physicians Reuchlinus y spoke the Fune-virorum ral Oration of that Learned Man Mr. Varillas (I) will supply us with many Faults here, and give us an occasion to relate what concerns the publication of one of Agricola's Books, by Veluti entitled de inventione dialectica

AGRIPPA (Henry Cornelius), a great Magician, if we (A) believe many Perfons, was a very Learned Man in the 16th Century He was born at A Cologne the medicing medicing and Ancient Family. Being minded to followed the medicing med 14th of September, 1486 of a (B) Noble and Ancient Family Being minded to fol operatur low the Steps of his Ancestors, who for many Generations had exercis'd Offices with infignem the Princes of the House of Austria, he enter dearly into the Service of the Emperor put procut

(a) Adag

Chil r

Centur 4

n ,9 P 145

(4) Alex-

ander

Hegius

(e) By A. lard of

Amster. dam They

comprehend Two Volumes in

(d) Vauldotes de Florence, P 184

miflus Melch Adam ubi Supra, pag

(f) Ibi Theodorum G1-

cam Alifotelis

1cripta

enarran

tem, dılı-

genter audivit Id 1b p 15

(z) See the

Remark C

add these Words of Lialmus

City of Groningen
(H) All that he transcribed out of Etasmus] He applies to our Agricola what Erasmus faid of another You must know that Erasmus having highly prais'd Agricola, (a) confesses that one of the Reasons that made him so inclined to praise him, was, that he had a Man for his (b) Master that had been a Scholar Hereupon he fets torth that Man s Merit, and he fays, among other Things, That Lnvy it felf could not criticize him, but for hiving too much delpis d Fame, for having car d too little to the I me to come, and for having writ nothing but by way of amulement Freherus reports that Remark as if it concern d Agricola, wherein he attri-

mark as if it concern d Agricola, wherein he attributes a I allity to Erasmus, for Agricola's Works collected (c) in a Body, and printed at Cologne into the Year 1539 testify that he writ many I hings with Care, and with all his Industry (1) Mr Varillas will supply us with many Faults I I He says, (d) That Agricola had such a vast Memory, that he had never forgot any thing that he had learned This is an Hyperbole for which I find no ground in that great Min's History, although they have very much enlarged on his Talents Would they have forgot that, which is the most extraordinathey have forgot that, which is the most extraordinaty that can be seen? If He became learned to a Programmin ludum

The Hausehale and without a Ma-

dy, with Books that were borrow'd, and without a Mafier The Hyperbole is accompany'd here with a
palpable Fility, for we read in his Life that he was
lent (e) very early to the College, and that after the
Study of the Grammar, he went to study at Louvain,
where he lodg'd in the College of the Faulcon, and
perform'd all the Functions of a Scholar of Philosophy, and addicted himself also to some Persons
that had a gust for good Latinity He was also a diligent Auditor of Theodorus Gara at Ferrara (f)
It is very true that he carried but sew Books with
him in his Travels, and that leaving the rest of his him in his Travels, and that leaving the rest of his Library with his Friends, he made use of borrow'd Books according as he wanted them But besides that, there is no Learned Man that does not do the like in travelling, can it be faid that Agricola learned all in his Travels? III He begun hu Studies where others nfe to end them, that u to fay, with the Hebrew Tongue He had nonly a mind to know it in its purity, but also with all the Alterations that Time, and the refining of the

Rabbies have produce din it He had the lame careto in-troduce himfelf into the Greek Tongue Lastly, he Lastly, he took to Latin, without any regard to the Remonstrances of those that pretended to diffusade him from it, because the Habit of Writing and Pronouncing the Hebrew, seem d to have introduced into his Mind an Incompatibility with the Roman Phrases and Expressions Where is above. and ty with the Roman Phrases and Expressions Where is the Man that can read this without astonishment, if he knows (g) that our Redelphus did not learn He-brew but few Years before his Death, and that the Progresses he made in it were but mean? I fancy that Mr Varillas was deceived by these LatinWords, (b) it is an Apostrophe to Agricola, Transisti enim Hebraicas, Gracasque literas, usque adeo stupenda celeritate, ut nequapma Gruningia in ultima Prisa, sed Hierosolymis Athenisque natus ac educatus a doctissimis crederere Latinasporre tanta felicitate didicisti, docustique ut, Ot It seems to me that this is the Reason why Mr Varillas imagin'd that Agricola first learn'd the Hebrew, then the Greek, and at last the Latin Tongues, and that he often compos'd, and spoke in Hebrew IV He made such a supergraph Proposition the Latin that France supergraphs.

made such a supprizing Progress in the Latin, that Eraimus, so little accustom'd to praise in others the Riches that he possiss, so could not be tir'd with admiring him, chi sty after he had publish'd his Commentaries, so politie, and so worthy of the Age of Augustus, on Aistotle's Rheterick and Logick Erasmus was so inconsiderable.

Man when Agusale died, they the Progratiss of his

Man when Agricola died, that the Progresses of his Admiration ought not to be look'd for in the

read, that Agricola was Two Years Syndic of the City of Groningen

(II) All that he transcribed out of Erasmus] He Friezlander liv'd until the I ime that the possession numerous Proceedings of the Procedure of of good Literature hinder d Erasmus from prasing it tinkit Romoshers. Here are yet Two Observations, I he dolphum Commentaries on Aristotess Logick did not appear A viscotill after the Death of the Author. Evaluate (i) Iam, etc. informs us of it, and fays also that they were muti- nim duminated. lated Latitabant apud nestio quos commentarii Diale- cunel cune fices, nuper in publicum prodierunt, sed mutili (ei- medicus tainly it is not in this Work that Agricola's La in, or mois inthe Polite Manners of the Age of Augustus may be teveitit admired V 2he Elector Palatine caus d Agri- Eiasm cola to come to Heidelberg gave him the first Adag
Prosessoria of Eloquence in the University and Clil
madehim bisCounsellor of State The Lite of Agricocint
la, neither among those of the Prosessor of Clinia. gen, nor in Melchier Adam, Liys nothing of all this 703 The Bishop of Werms is faid to have drawn Agricola ? Valer

Into the Palatinate
Here is a Remaik that was communicated to me
fince the first Edition "Rodolphus Agricola made p 798
"no Regular Commentaries on Aristotle's Logick or of Agiip"Rhetorick We have only his Three Books deinpa, Lipist
"ventione dialettica, that were first printed 1 617
"Louvain in the Year 1516 by the Care of Alard of p 141
"Amsterdam, who publish'd them in a bad order, I'd in 8vo
fuch as he could find them Some time after, one I ugd
"James le Febure. at Doventer, gave out that he had & I'd epist into the Palatinate James le Febure, at Doventer, gave out that he had e Id epist a Manuscript de inventione dialestica, more ample 18 1 6 "by I hree Books than the Edition of Leuvain, but p 970 & it was false Alaid, who went on puipose to that Epist 21 the Februs at Deventer, having seen his Manuscript, 17 p 1021 found it neither more ample, not more correct Socials p than that on which the Ldition of Louvain was 7,6 made. He reproceded to Edition for it who are used. He reproach'd le Fel ver for it, who excus d himself as well as he could, though bad enough (1) Erasin Since the Year 1528 Pompey Octo having had Agricular sown Manuscript by the Succession of his United Agriculars own Manuscript by the Succession of his United Agriculars own Manuscript by the Succession of his United Agriculture and Agriculture cola's own Manuscript by the succession of his one (a) and cle Adolphus, gave it to Alard, who having found this man it very compleat, and well preferved, caused it to the true, all be printed at Cologne in 4to with long Commentation of the true in the Year 1539 Some Years before, John Work is "Ites in the Year 1539 Some Years before, John Working Marthew Prissemins, to whom Alard had communicated his Manuscript, had caused it to be printed from the in the tame City, commented by himself. That Politic Work, which is Rodolpha s Master-plece, was always generally esteemed for the existencis of the Arguments of the Arguments of Augustrom the same hand as the Observation contained in this, and the Remark R.

the Remark BA

the Remark BA

(A) A great Magician, if we believe many Persons quent than Paul Jovius, Thevet, and Martin Del Rio are his chiet Accusers. We shall see in the Remark N the Minevertheless a great number of Persons are still personaver the Adam in gripps was perfect in the Conjuring Book.

(B) Of a Noble and Ancient Family. Its Name was de Nettesheym. Mr. Teisser affures in the 99th Page of the 2d Volume of his Additions to the Llogies taken out of Thusans. That Agripps was born at Nettesheym, in the Country of Cologue. Melchier And Noticesheym, in the Country of Cologue. Melchier And Notesheym, whom he quotes, does not say so, he makes vet, History him to be born (1) in Cologne it self, and refers us to a letter of Agripps, wherein we read these very Words addressed to the Magistrates of Cologue, (m) Possem to P. 222 toobs horum verissima exempla referre, nisci vivium vostro.

Letter of Services and the services we show a constant of the services of the page of the services of the page of the services we should be served to the Magistrates of Cologue, (m) Possem to P. 222 toobs horum verissima exempla referre, nisci vivium vostro.

Edit of addressed to the Magistrates of Cologne, (m) Possim t 7 p 222

wobs horum verissima exempla referre, niscovium vestrorum pudori parcendum & patrix mea ra ionem habendam
ducerem Sum enim & ego, storecenescit s, civitate vestra oriundus, & prima pueritia apud vos enutritus
Thevet (n) says by a greater Fault, That Agrippa
that born in the City of Nestra I know nothing of 18 16
our Agrippa's Father, but that he ferv'd the (o) House
of Austria, and that he died about the beginning (p)

to straightful to the possible to perfect the straightful to straightful to straight to straight the straight the straight to straight the straight the straight the straight that the straight the stra of the Year 1518

Miaimilian dum, que

lefs cle-(C) He p 736

tremo vit r tempo ras Hebraicas totum appulerat E: afm Chil ad 1 cent 4 n 39 P # 145

(b) Paul Jovius elog c 32

a Epist 1 I r y Epift, of See the Expostulagrippa cum Joinne Catilinero Iratrum I rancife inorum per Buigundi im Provincialı Mınıftro Ope 1 2 p 508 Epifile Dedicatory of tl st Ircatife, lited at Antweipin Hestonb o April, ζ H, Γ. ontaluflog from London 1510 pi detent propoliti on p 96 91 x de fent propour p 596 4 Oper t 2 p 1 74 * I pift 2 31. 15 4 ' Speach, Oper t

PICO

fit for the Maximilian. He had at first an Employ of Secretary; but as he was fit for the Sword as the Pen, he took up Arms afterwards, and servid (C) that Therefore Seven Years in the Army of Italy. He signalized himself in several Occasions, and for a reward of his Noble Actions, he obtained the Title of Knight He had a mind to add the (CA) Acidemical Honouis to the Military, fo that he caus'd himself to be received Doctor of I aw, and of Physick. It cannot be denied but that he was a very Great War, and that he had the knowledge of a great many Things, and (D) of divers Languages, but his too great Currelity, his too free Pen, and his Inconstant Humour made him unhappy. He left his Places continually the brought himself every where into I remaind I among the left his Places continually. unhappy He lest his Places continually, he brought himself every where into I rouble, and to compleat his Missortune, he drew the Hatred of the Clergy upon himself by his Writings We see by his Letters a that he had been in France before the Year 1507 that he travelled into & Spain in the Year 1508 and that he was y at Dole in 1509 He iead (1) Publick I ectures there, that fet him at odds with the Cerdelier Catilinet. The Monks in those Times suspected all that they did not understand of Error or Heresy, How could they have suffer'd that Agrippa should explain the Mysterious Works of Reuchl mis de verbo mirisco unpunish'd ? It was the Subject of the Lectures that he read at Dole in the Year 1509 with a very great Glory. The Counsellors of the Parliament Dole in the Year 1509 with a very great Glory The Counsellors of the Parliament themselves went to hear him To infinuate himself the better into the our of Margaret of Austria, Governess of the Netberlands, he made at that Time at teatise of the Excellency of Women , but the Persecution he suffer'd from the Monks, hinder'd him from publishing it He gave up the Cause, and went into & England, where he writ on the Lpiftles of St Pauln, although he had another very private Affair in hand return d to Colerne, he read Publick Lectures there on the Questions of Divinity, that tie call d Quad'ibet ler, after which he went to the Emperor Maximilian's Army in Italy and continued there till Cardinal de Sairte Cross fent for him to Pifa Agrippa would have shew d his Talents there as a Divine of the Council, if that Assembly had continu ed It would not have been the way to pleafe the Court of Rome, not to deferve the obliging Letter he received $(F\Delta)$ from $Ie\theta$ the Xth and from whence we may conclude that he alter d his Opinion Since that Time he taught Divinity publickly at Pavia, and His going away from that City the fime of the following Year, was more like a running away, than a Retreat 1 his appears by his 49th Letter of the first Book, compared with the I ifty Second. He had a Wife and Children (1) at that Time It appears by the Second Book of his I etters, that his I nends endeavour'd in divers Places to procure him some Honourable Settlement, either at Grenoble, Geneva, Avignon, or at Metz The preferr'd the Place that was offer d him in that last City, and I find a that in Year 1518 he exercis'd there the Employment of A Syndic, Advocate, and Fitter. The Perfecutions that the Monks rais'd against him, as well because he had refuted the Common Opinion concerning the Three Husbands of St. Anne, as because he

(C) He for d that Imperor Seven Years in his Army of Itily] Delow who ventures but feldom to go beyond the Bounds of those whom he transcribes, had a mind to it here like a Mister and to shew that he could by what Melebior Adm had not fud But he his been very unluckly in it, for he makes those Seven Yens to begin in the Year 1508 and end in the Yen 1518. If he had well known the History of Agrips 1, he would not have been ignorant that this Author was in Spain in the Year 1508 at Dole in the Year 15 9 and in England in the Year 1510 That Week of Years must have begun in 1511 and Agripp r must reeds have pretended to have pass'd in the Emperor's Service all the Fine he lived in Italy But he own Letters would have betray d him, if they had been counsed. We do not see that he had any Imployment in the Atmy after he was made Professor it Proja, in 1915 Februs in all the Professor it Proja, in 1915 From rus in all the rest of what he takes out of Michier Adam, contents himself with the Faults of that Author, and adds no others to it. See his Thestrum Page 1221

Add the Academical Honours to the Military It will do well to fee how he expresses himself Utrinique juris & Midicinarum Doctor evafi, antea etiam Ausatus Eques, quem ord nem non precasio m bisedemi, non itransmarina peregrinatione mu uno, non in Regum inthronistione impudenti insolentia surripui, s d in publicis præliis media acie bessica vir ute commerica

(D) And of Divers Languages He knew eight of them, and there were but I wo out of that great numbei, that he did not understand in perfection will tell it us himself without too much Modesty Let us not fear to do him wrong, by esteeming him a ording to the value he sets upon himself (b) Oto 1 , zum um mediocriter Doctus, fed illurum fex ades perstus, ut singulis non loque modo & intelligere, sed O eliganter orare, distare & transferre noverim, tum prater multimodam et sam al sirusarum rerum cognitionem, peritiam & erclicam conditionem, utriusque Juris &

Medicinarum dollor evafi He fought betimes the Phi-Medicinarum dollar evali. He lought betimes the Philosopher's Stone, and it appears (e) that he had been recommended to Princes, as an excellent Subject for that Which made him run the hazard of his Lib Tometimes. It is fure, that if a Man was thought to be able to make Gold, he might be afraid that some Prince would imprison him. They would make use of him themselves, and hander other Princes from dong it. hinder other Princes from doing it

(F) He read Publick I edures there] He seems to contradict himself on this Subject, for sometimes (d) Oper he says that he did it without Wages, and sometimes that he had Wages Publicis praled some uses ad honorem Illustressime Principis Margarete & unici fitte (e) In de dis Dolini fici GRATIS Thus he speaks in his sens pro (d) Complaint against the Cordelier Catilines But he posit p systematical selfewhere, (e) That he was admitted into the Body of the Prosessions of Divinity, and gratify d with a Pension In Dola Burgundia publication for the crass prosession, ob quam ab hugas studied Dosto-th, 8 no

cras literas professis sum, ob quam ab husta sudii Dotto- the 18 no ribus n Collegium receptus, insuper regentia & ST1- the 1st Book PENDIIS donatus sum. The way to reconcile arong these two I hings, is to say, That in the betwie two I hings, is to say, That in the betwie two I hings, is to say, That in the betwie donatus fum. Agripus (ED) The obliging (f) Letter be received from Pope Leo the Xth I It is dated from Rome the 12th of suly, (g) the string and signid Petrus Bembus. He was priesd in it Agricus for his Zeal for the Holy Apostolical See, on the good Character that the Nuncio had given of him (r) Exliters venerabilis statis knine knine vertaling numeri nostri, alignium see fermenibus de finetam () It will sedem Apostolicam devotione, deque two sides street incomplete street literature unda studio diligent sides melleximus fone in all muno magnepere commendamus, laudamus street is street in Direction. In such muno magnepere commendamus, laudamus street is street. mino magnepere commindamus, laudamul je istum animum aique virtuim Let us note, that that brief cannot (h) ferve to clear Agrippa from the Acculations of Necromancy, for it preceded that Man s Bad Reputation several Years

(F) He had a Wife and Children at that Time

though I make use of the Plural Number, know 15

fire, inad Animid Philol & Tiffer art 2

P 14,

(b) Fpift 21 1 7 P 1921.

(a)Agrip-pi, Fpift or 1.7

D 0-1

Sua'fo p 737,977

25 Î ~

had protection Country Woman (G) that was accused of Witcherast, made 1 m fer-take the Country He was moved to write on the Monogamy of St dim, when a I pist he saw a that James Fiber Stapulensis his Friend was cried down by the Pieachers of Merz, for having maintain'd that Opinion Agrippa retir'd into his Country of Cel vine P 71/2 in the Year 1520 willingly for taking Ba City which the Seditious Inquifitors hid mide an Enemy of Learning, and of time Merit. It is the Fate of all Countries where fuch Persons grow powerful, of whatsoever Religion they be He less this Countries where such the Year 1521 and y went to Geneva, he got not much Money there, seeing he complained I that he was not rich enough to make a Journey to Chember, to solitente I, profit the Pension that he was made to hope for from the Duke of Sewey That Hope came of I that to nothing, and then Agrippa went from Geneva to a Iriburg sin Su fleria id, in the Year 1523 to practise Physick there, as he had done at Geneva The Year sollie wing he as I pull at the Lyans, and obtained a Pension of Iriburg the life He lived with that Prince's April 41 Mother in the Quality of Physician, but made no I ortune these printer deal by follows. Mother in the Quality of Physician, but made no I ortune there, neither did he follow that Princels " when she deputed from I year in the Month of August, 1525 to con the Tourses of Some I have been been a like the bound of the state of the Tourses of Some I have been a like the bound of the state of th duct her Daughter to the Frontiers of Spin. They lee him die continuation in I_J , in and implore the Credit of his briends in vain for the payment of his Wiges. Before he had in received them and the Vexition to be advertised 0 that he was crossed cit of the Alm Italian of his Diffrace was, that having received Order term has Miffrest to fearch by the Rule of Aftrology the Course that the Affaits of F_{rot} , were $\frac{I_J}{r_0}$. to take, he disapproved too freely that Princess would apply him to that V no Cu anosity, instead of making use of him in more important Mitters. The I idy a took of pan that Leffon very ill, but the was yet more angry when the knew that a supply Altrolo gy promis d the Constable of Bourbon (H) new Triumphs Zgriff. Seems, hin f It turn-

know he had but one Son Crorf m, ques, intam suspectation pesta cunt sum uno especial le per l'aconfugissim, relité a Pani e Domo a suspected le per le sque ontre l'aconfugissim, relité a Pani e Domo a suspected le per l'aconfusion. Book He was very well fittisfied with his Wife, and iee what he tips of her in (a moth i place, I go quidem Decomnipo ent inium am laleo grain, qui uvorem mihi conjunt i lecundum cor neim, e in n mobilem bané moratam acole nodim fremosa, aucuta ad meam on teconsuctudium it ne contem liquim irpermit the circulation of the issummer of the internosinte circulation of the issummer of the circulation of the confirmation of the circulation of the circul ther she was rich or not, for otherwise he repre-fents her endowed with 'I be could define, handfome, young, virticus, ci a Noble I imily, ind of a constant Complaince He lost her in the Year 1521 and for what Reason I know not, he (10) would have be i bried at Metz, where he I va no Anniversaries should be procumed that he had founded for the Soul of the ten is a he p uses that jecond Wite as much as the single, he size, (a) Ante biennium hee found im unrem dan virg n m novilem pulcherem mque que a les ad m am vivit confueiud nem ur neferra istane priorem, anne bine ilit una alteram in amanto of sequendoque æquet n sup ret last was much more teeming than the suft, he had but one Son by the full, the second was brought to bed three times in two years, and y touth time the Year following, Du. (f) islamin files piperit, ambo superstitue, fil im see un un que veta cices?"

Unor men (g) sam partus provina est. He doe not tay whether the was rich, one of his Friends tive (b) that the was, but does not perfush me to, to Agrippa's Letters fince his fecond Manage are a full of his Poverty is before I he third Son that he had by his second Marriage, had (1) the Cudinal of Lorrain for his Godfither When he set out from Loriain for his Godfither Paris to go for Antw 1p, in the Month of July, 1528 he left (k) his Wite with Child at Par s She was brought to bed of (1) her fifth Son at shewerp, the strought to bed or (1) her tith Son at Antwerp, the 13th of March, 1529 and the died in Aurit 1579, it Autrop, extremly lamented by her Husband, a appears by the 81st Letter of the 5th Book, she wis new 26 Years of Age. I don't find that he misks mention of the hid Marriage in his latters, but we know the hid Marriage in his latters, but we know the marriage in his latters, but the high man trace and all the same trace and the same trace an John Harns (m) informsusof, who had been his Jomeic Magis, It 1b ser h d known all those things, flick Servant he would not have been fatisfied with telling us that Arrippa (n) married M. of Louyle I ysse, of a very No Cartily, a 2. Years of the and in the Year of our oninged he would at Lift save mention d the two Manninges in general Melch or Alam

w more of emilian There for he was not igno-

(1) Tpift

19 1 2 P 736 (b) I pist

(d) I pist

3, 1 4 p 800 V₁-

p 800 vi-de etiam,

p 818 (f) Ibid (a) Lpift

+13

(n) **r**e

nunc de-

gere (se-

bennis,

illicque

proba.no-

bili, tor-

locuplere ducta uxo-

re in utis

experi-

mentis clarere

tingul u i-

tei Epist

5 1 5 91,

fliq L (t)

Proti m) Witr

r t b m

'n Thetet ubi

lupra, p 222, rant that Arrippa had had two Waves Dum naorin maritue nolihum collyoning no maritue nolihum collyoning no process bur befides that he feems to be ignorant of the third Minuiage, he committed divers I aults of Chiorology, when he spoke of the first Here are his Words Mortuo Maximiliano f b d viefe & prin ipiuus & icatavu miz fratibus p i Italiam, Hispaniam, Angliam, Ceillium egit, multagu, egirria facinora deligna vit Iana m laborum terra mariaue examila orum fatur ac quietis & oth cupidie, duch uxore, - i ne nobil, I down in ellolog lus ficet, ne 1 ocul n cot is fi se music voi to Institus u em abin l, a Mediomatri-cum pub rinnu (Indice, adsocrati Corritor of is to) Note that the Imperia Maxin I'm died the 1 th of Adam in Taniary, 1919 and that Acrippa travell I into Span in 1508 and into England in 1510. Here is alice one Anachronism Alter his return from Ingland, he ft ud fome time it Colorne, and ifter wirds he went into It. I), where he was fill in the Year (p) 1517 He wis at Merz (q) in the Year 1518 he did not return (p) I pist into Italy fince he went from thence to Met, here is then mother Anachronism. Remirk also that he p 7.22 wis already married in the (r) Year 1515. Where are then those great 1 stigues he underwent by Sec., (q) I pill and by Land since the Doubl of the 1 inperior Mrs - 1 - 1 2 milian, to which he would put a flop by Marrice How could be fix himtelf with his Wife in the Countrey of the Allobroses, feeling he lived an imbulatory Life with her in Italy? Add to this, that he had not iertied himfelf in the Country of the Ado- 1 is broger before his lamper to At broges before his journey to Meta, and that he was Syndic of Mass before M sem han died. Made of Adam is tull of the like Failts. Put of those which I have observed, are so much the more excussible be cause they are commuted often Agripp rainfell, who for want of Memory on otherway toll Mira. Queen of Hungary, That he had made fuch and fuch I true to the Death of Miranulan, e.e. See hi ous Thing to ice ion-body go a our to a con me Melebror Adam with Hevet According to the lift Agrippa mained it 23 Years of Age, according to the lift the fift, he did not many till after a greation I ravels and Bulinefles being wenty of Libour, minimized in 1 ft to live a Quiet Life.

(G) A Country Woman the was at used of H cerast! The D minican, N cholas Stoin Inquities of the Lath at Mers, would have cost the Verm stobe put to the Losture upon a meet Preposition, grounded on her being the Dinghter of Witch p 5, that was buint Ag ipps d d whit he could to cause all the Proceedings to be ex. the observed, and (1 Fp if yet he could not hinder the Woman from being apply d to the Torture, but he live ground to know that the was not pully. The Accusers were con-vited demned to a line (t). The Penalty was too mild, and p.76 stemmed to a line (t, I he Penalty was too mild, int p.76 and too wide from Retalition
(H) Promis dith Conflable of Bourbon new Triumphi] (u) Agrip-

The Complaints of being employ d in the follies et profit
Aftrology were very displeading (u) to him Screph up to the hour amouses 1 "am no and tam and grum artificium to the

cd p sa item, p

> vit Me dic pi

-) ՐըւՈ

a Epist 51 1 5 p 932 β Conipeaudito nomine meo præcipiti ira repente dirupit papyrum totam. inquiens, fe nequaquam fignatufavorem divinatoris Lpist 30 15 p 920 2 Lpift 84 1 5 p 951 1 Lpist 15 1 6 p 969 Epift 20 1 6 14 1 6 p 968 n See the Remark O 9 I pilt p 975 Lpilt 12 1 7 pag pist 21 17 pag 4 Epift 23 16 p 980 n l pilt 6 17 Alpift 1 1 7 µ 1 pift 21 1 7 1024 v John Wierus de Migis, c 5 p m 111 E Naude Apolog for Great Min p m P 427 (Id Lpift 62 j + p 88c (b) See the 62d Letter of the 4th Book , pag 881 (c) Id L-pift 6 15 p 900 ter was written from Lyons the 30th of Murch, 1527

ed out, (1) murmur'd, storm'd, threaten'd, writ and did all that his Impatient Humour suggested to him, but, in short, he must think on another Settlement mour suggested to him, but, in short, he must think on another Settlement. He cast his Eyes on the Netherlands, and having after a very long time obtain'd the necessary Passes, he came to Answerp a in the Month of July, 1528. One of the Causes of those Delays, was the rough Proceeding of the Duke of Vendome, who instead of signing the Pass, tore it, saying, He would not sign & for a Diviner. In the Year 1529 Agrippa found himself invited all at one time γ by the King of England, by the Emperor's Chancellor, by an Italian Marques, and by Margaret of Austria, Governess of the Netherlands: He made choice of the last, and accepted the Office of the Emperor's Historiographer, which that Princess caus'd to be given him. He publish'd as a Prelude the History of the Coronation of Charles the Fifth, and soon after he was obliged to make that Lady's Funeral Oration, whose Death was in some manner the Life of our Agrippa, for of the Coronation of Charles the Fifth, and ioon after he was obliged to make that Lady's Funeral Oration, whose Death was in some manner the Life of our Agrippa, for they had terribly preposses'd the Mind (K) of that Princess against him They did him the same ill Offices to I his Imperial Majesty The Treatise of the Vanity of Sciences, which he caus'd to be printed in 1530 a exasperated his Enemies surrously That which he publish'd soon ζ after at Antwerp, of the Occult Philosophy, supply'd them yet with more pretence to desame him. It was well that θ Cardinal Campege, the Pope's Legate, and Cardinal de la Mark, Bishop of Liege, spoke for him. Their Good Offices did not make him receive one Penny of his Pension of Historiographer, and did not hinder him from being put a into Prison at Brullels. In the Year 1821 but he did not hinder him from being put ϵ into Prison at Brullels, in the Year 1531 but he did not stay long in it. The following κ Year he made a Visit to the Archbishop of Cologne, to whom he had dedicated his Occult Philosophy, κ and had received a Letter full of Civilities from him. The fear of his Creditors μ made him stay longer in the Countrey of Cologne than he defired He oppos'd the Inquisitors vigorously who had pur a stop to the printing of his Occult Philosophy, when he made a new Edition of it, corrected and augmented at Cologne See the 26th and the following Letters of his Seventh Book In spite of them the Impression was sinished, which is that of the Year 1533 He tarried at Bonn until the Year 1535 and then he had a mind to return to Lyons. He was imprison'd in France for something that he had writ against the Mother of France was imprisoned in France for something that he had writ against the Mother of France the Ist but he was released at the Request of some Persons, and went to Grenoble, where he died the same Year v 1535 Some say, That he died in the Hospital, but according to E Gabriel Naude, it was at the House of the Receiver General of the Province of Dauphine, whose Son was first President of Grenoble Mr Allard, p 4 of the Bibliotheque of Dauphine, says that Agrippa died at Grenoble, in the House that belongs to the Family of Ferrand, in the Clerks Street, that belong'd then to the President Vachon, and that he was haved in the Congress of the Dominicans. He liv'd always in the Roman Communion, there? buried in the Convent of the Dominicans. He liv'd always in the Roman Communion, theres

ingenio meo diutius abutatur, nec in has nugas ulterius impingerecogas, qui multo falicioribus studius illi inservere queam But the worst of it was, that those Follies dicover'd Prosperities to the hated Party (a) Reduit in mintem seriplise me Sensiballo, compensation in Resident mention seriplise me Sensiballo, compensation in Resident mention in seriplise me sensiballo and series regulation has illum fausti and feme in Borbonii natalitiis revolutionibus illum frustratis veste s exercitibus ciiam in hunc annum victorem fore

disique intra me, o infelix propheta hoc vatilino fam omnem Principu tua gratlam concacasti. Hoc
est ulcus, hie antiax, hie carbo, hie cancer ille quem noli
me tangere dicunt, quem tu imprudens tetigisti etiam cauterio. Those that know the History of those Times,
see very well that our Associates could not make terio Those that know the History of those Times, see very well that our Astrologer could not make his Court worse to the Mother of Francis the I than by promising a good Success to that Constable From that Time Agrippa was look'd upon as a Bourbonist (b). To retute that Reproach, he represented the Service he had done to France, by distinging Four Thousand ootSoldierstrom following the Emperor sparty, and by engaging them to that of France the I He alledged the retuial of the great Advantages that were and by engaging them to that of Fran is the I He alledged the retulal of the great Advantages that were promis'd him at his going out of Friburg, if he would have enter'd into the Constable s Service It appears by the Fourth and the Sixth Letter of the 5th Book, that he had a strict Correspondence with that Prince in the beginning of the Year 1527 He advis d and counsell'd him, yet refusing to go and join him, and promis'd him the Victory He assu'd him that the Walls of Rome would fall down at the first Attacks, he only forgot the chief Point, which is, that the he only forgot the chief Point, which is, that the Constable should be kill'd there (c) Jam fata illis propinguam fragen suamque pernitiem denunciant Mox illa superbamenta vix oppugnata corrucre videbis Eja ergo nunc strenussime Princeps, quem tanta victoria duergo nunc strenussime Princeps, quem tanta victoria duergo nunc strenussime Princeps, quem tanta victoria duergo nunc strenussime Princeps, quem tanta victoria dueconstit prosperé, aggredere forti er, pugna constanter, habei elettissimorum militum armatas acies. Adest calorum
savor, aderit & susti belli vindex Desu, nihil formidaveiss, ingens siquidem te manet gloria triumphus. The
Deuth of the Constable, which happen d before Agrippa went out of Eyons, puts me in mind of three
I aults of Melchier Adam. He says that Agrippa being invited first by the Constable, and afterwards by
the Chancellor, went to the Court of Bargandy, and
a little while after sound himself very unfortunate by
the death of those two Patrons. This is to fall three
times into Anaghronism. 1 The Constable was dead times into Anachronium 1 The Confiable was dead

before Agrippa left France, and he had never thought of inviting him to the (A) Court of the Princess Margaret 2 The Chancellor Gattinara did indeed invite him, but it was to the Court of Charles the Vth and it was an Invitation that Agrip-

Charles the Vth and it was an invitation that Agripps (c) diffinguish d very plainly from that which
was proposed to him in relation to the Court of
Margaret 3 He was already in the Netherlands, when
the Chancellor caus'd Proposals to be made to him
(1) Agrippa sceng himself turn'd out, murmur'd,
form d, threatned 1 He had used Menaces before his
Pension was taken away from him, the Spite of not
having his Wages piid, and of seeing himself detips d, made him say that he would do some wicked thing. He writ to a Friend (f), we se inclinant res ipis d, made him fay that he would do some wicked thing He writ to a Friend (f), so se inclinant resource auxilio, malo aliquo utar consilio, siquiden & malo artibus unununquam bona fortuna parata est When he knew that he was put out, he writ (g) divers thundering Letters, and threatned to make Books, wherein he would discover all the Faults of the Courtiers that had ruin'd him. He was so brutish as to say, That for the future he would take the Princess, whose had ruin'd him He was so brutish as to say, That for the future he would take the Princess, whose of the 5th Counsellor and Physician he had beeen, for a cruel Book, full Counsellor and Physician he had beeen, for a cruel and persidious Texebel (b) Necultra illamego pro principe mea (jamenim esse desirt) sed pro atrocissima & persida quadam Jesabele misi habendam decrevi. What would he not have done in such a Rage, and in such a desire of Revenge, if he had had so much Power overthe Devils as they pretended he had? I do not know that any body said, That that Indignation of that Principles was fatal to any Person of the Court of Iranee Costs would be very ill the Court of Charles the Fifth. He presented a Petithe Court of Charles the Fifth He presented a Petition to that Prince's Privy Council, wherein he represented what Harm and Good he could do His him into Menaces were the most intelligible in the World, her Serbut the Council were insensible to them without wice again. but the Council were intentione to them without suffering for't (1) Cogeretu me acceptam ea repulsa injuriam ad novarum rerum licentiar transferre, & malique consilio (ceu quale Hermocies acait Pausanie) uti oportere Quin & malia artibus sapisime bona fortuna parta est Sed inverca memineritis inter Espi Apologos esse murum aliquando subvenisse leoni, & searabean artipuralle aquilam

pologos effe marum anyments ;

um expugnasse aquilam

(K) Preposses of the Mind of that Princess against

bim] See here what he tells us about it, after

having

Court by that of Burgun dy. ... (
(e) Epist.
8 1 5 p 951 (f) Epift 25 1 4 p 850 (g) See the the 62d of (b) Epift. 52d Letter be very ill advis'd, if (i) Epist

P 979

(d) We

fore it of the hot to have been faid that (L) he was a Lutheran I do not believe that he wrote for (M) the Divorce of Henry the Eighth As to the Magick Art wherewith he is accused, let every body think of it as he pleases One thing I know very well, which is, that the Letters he wrote to his intimate Friends, without pretending that they should one day be printed, have all the Marks of a Man used to religious Restlections.

and ()) pat 36 1 0

929

to frour

Ett of

Min

4/10

(1) In A-

Luftosti

us Chi

puliu

and m 1/20/ C'

Pritmus

Luftarli

gupo

dam

22 /

(!) That is to say, Charles the Vth (a) Agrippa, 1 pilt 15 11b 6 p 968

> (6) Sixtus Senenf Bib-

ligth mnot. 73 apud Quen-

stedt de

pitrus il-lustr vi-

10r p 144

Delrio lib

2 QU 16

rus ad 1

7 homæ tract de potentia

angelo-

grippa #

etium,

parte 3

p 616

rum quæst 3 make A-

having complained that they starv'd him with Hun-Quod ad te scribam non habeo aliud nisi quod ego bi egregic csurio, ab istis aulicis dits totis præteritus Quid magnus (l) ille supiter suspicari nequeo Ego quanto fuerim in periculo, jam primum rescivi, tantum enim, dictum est mihi, prævaluerant cucultiones illi apud Domi-nam, sed muliebreter relegiosam principem, ut nisi illa mox pertiffet, jam ego, quod maximum crimen eft, monachalis majestatis sacraque cuculta reus tanquam in re-ligionem Christianam impius periturus suissem (a) (ommonly a Militels is more to be tear d than a Ma-fter, when a Person is accused of Irreligion

(L) It ought not to have been faid that he was a Lutheran 1 Confeis that I have not observed in his Letters, that when he speaks of Luther or his Sectaties he wies injurious Worlds or Reslections, I confels also that he inform d I infelt curroutly cnough of what Luther, or his Sectators publish d on Matters of Controverly, but that does not shew that he approved of that Reformer's Doctrine May not the most rigid Protestants of the Confession of Gineva give order to buy for them ill the Books which the Sectaries of Transilvinia caule to be printed, and would it not be very ridiculous to pretend therefore that they are of those Hereticks Opinion? I hose that embrac d the Reformation of Luther, did not treat that Doctor with that Indifferency that we ice in Agrippa's Letters, I mean without praising or blaming him It Agrippa was the Author of the 82d Letter of the 3d Book, it could be no longer doubted but although they have put in the Title of the Letter, Agrippa ad amicum, it is certain that it was not written by Agrippa. Here is the Demonstration of it. He that writ that Letter notes that his Wife was brought to hid of a Son in the Month of Newas brought to bed of a Son in the Month of November, 1525 Now Agrippa s Wife was brought to bed of a Son in the foregoing Month of July, this is plain by the 76th Letter of the 3d Book, wherein it appears also that the Cardinal of Lorrain was Godfather to that Child It is incontestable then that Agrippa did not write the Letter in question I forbear to fay that he was not at Straiburg, but at Lyons, at the time when that Letter was written from Straiburg So that those that would procure such a Proof to Sixtus Senensis, who said (b) that Agrippa was a Lutheran, would not supply him with any thing that is of value Quensted confuted Sixtus Senensis by the 6th Chapter of the Ireatile of the Vanity of Sciences, wherein Agrippa calls Luther an Arch Heretick That Confutation is infinitely an Arch Heretick That Constitution is infinitely more Solid than that which a (c) Divine of Utretche made use of, by alledging the Professioning of Divinity to which Agrippa was preferred at Dole and at Pavia, and the Employ he had with Cardinal de Saintee apud Vo-Croix for the Council of Pi/a This proves nothing at all, because all those Honours of Agrippa preceded Luther's first preaching against the Pope If any body should ask me why Agrippa speaks haider of Luther in his Book of the Vanity of Sciences, than in his Letters, I shall not aniwer, that it is a

Work wherein he proposes to himself to criticize every body. I would tather make use of another Reason. When he compos'd that Treatise, it is

likely he had loft the Hopes he had at first conceiv d

of Luther I believe that at the beginning he as well as Erasmus look'd upon that Reformer as a Hero,

who would put a ftop to the Tyranny which the mendicunt Friars and the rest of the Clergy exercised on the Minds and Consciences of Men Being ignorant and voluptuous, they fomented a thou-

land mean Surger trons, and could not suffer that any body she and good Literature, they would neither come and of the Barbarity, nor suffer others to leave it. So that whoever was a fine Wit, a Learned and Polite Man, became the Object of their wollent Uselland trons.

violent Declamations Agrippa, Erasmu, and some other great Genius's were glad that Luther had hioke the Lee, they expected a Crisis from it that should deliver good People from Oppression, but when they saw that things did not take such a course as

they would have, they were the full to cast a Store at Luther. Let us my nevertheless that Agripps was subject to divers Alternatives He protested to E-

(c) Vocbidi ama rasmu in sending him his Declimation on the Inty of Sciences, that he had no other Scittime to than those of the Catholick Church (1) Illud a rmon-tum volo, me de bis que ad Ke'g or in atonen notification of the Catholick Church and the scitting of the quam secus sentine quam so Eccles a Catholics. He wish dees in dedicating the Apol 53 of that Declimition to the Pope's Legate, that God would purge his Church from the Impicty of Hereticls, and a Bool p little after he writ to Milanchthon in a most civil manner (f), and defir d him to give his Silutition to H for fmanner (f), and dear a nim to give his distribution to the invincible Heretick Mirtin Inth - Salitabum - to froom be invincioum illum benci cum Martinum In I cum qui ut in Allibus air Paulus, fervit Deo Jeandam (find the New I clim on guam barefin vocant, and testified to him that wish d to come out of Babylon I or speaking of the last bush of wish d to come out of Babylon. For speaking of Charles the Vth he says, (g) Usinam lie N biclosons for aliquando ex bestia rediret in homin m ti core-linquere possimistud Ur Chaldworum. There was a sook time when the (h) Brethren were recommended to him, thus what we have feen that he writ to Melanchrhon, was a return of certain sust Motions which his Disgraces, and the unjust Proceedings of the Catholick Divines intend him with. However it is very certain that he lived and dream the Roman Communion. We shall touch some of his Optimal Constitutions in the Remark R. ons in the Remark R

pift r (M) That he write for the Divorce of Henry tleFi / / | could he have read in the Work (i) of every I cained Min but that Crammer hiving "travell d into German, there (i) II flow he acquired the Acquaintance of the famous Cor nelus Agrippa, discoussed with him about the formation Affair of the Divorce, and represented the New of Engcessity of it so well to him, that this great Man land /y
eagerly defending the Prosecutions of Hm), was Dr Burvery ill treated by the Linperor, and died in Pil-ion. He that (k) criticis d that Work, annet (210m ion 12e that (k) criticised that Work, and R shop of iwered among other things, 1 1 it R Walcheld, Salisbu-who wrote at that time for Henry rie Eigh full porty in place of the is shop of Rocheffer, and another that is believed to be of Vives, or of Agrippa 2 That Agrippa ded in Lines and in 15. ry) 1 - p of Agrippa 2 That Agrippe ded in Lince and was no was: Presoner in Germany 1 find some things in Agrippa's Letters, which persuade me that he was not of Crammer's Opinion His (1) Imperial Majesty's Ambassador at London where (n) to Agrippa the 26th of June, 15,1 to exhort him to maintain the Queen's Interest and put him in mind maintain the Queen's Interest and put him in minus of a passing of the Lanity of Science whereight ne; the of Lighth is centured s(n) Hodic addition science in Phone Massing and in the scient that he would willingly engage himself in that undertaking, provided the Imperor would send him his Orders, or his Permission. He showed very proposed that he detected those cowardly Divises (1) who approved that Divorce. Here is what he says grant and the same and concerning the Sorbonne Non oft militation im ques artibus res hac apud Paristorum Sorbonam trila ta est, que cercus tanti sceleris ausim i reciario porrexit exemple I'v me continue quoquin in titu po rexit exemplo Ix me continue quo quin imititu po tam illum exclamem. Dicite Sorbonici in I reolor a activalet aurum exclamem pictatis er fishe illor im pe lore claujum putabimu quorum venal maris quin l'i cera confeientia est, qui extimeficindas univerlo oil Christiano determ nationes auro venales siccount, ac fir-Christiano determ nationes auro vinales ficerinit, no first lustathi vatam tot annis fidei & finceritatis op monem nim tri us Chadim extrema avaritie infamia corinquinit (a) & Nepulius vertheless he represents the Dinger to who his corist pulius vertheless he represents the Dinger to who his corist pulius vertheless he represents the Dinger to who his he, possible that so many Divines hid approved, who first he, possible that so many Divines hid approved, who first he, possible that so many Divines hid approved, who first he, possible that the many labeled that the Queen of England would write to the Limitation of the Outen of Hungary concerning the 6, possible vertical divisions and the first hid approved to the Outen of Hungary concerning the 6, possible vertical divisions and the first hid approved to the Outen of Hungary concerning the 6, possible vertical divisions and the first hid approved to the Outen of Hungary concerning the 6, possible vertical divisions and the first hid approved to the first hid approved that the Queen of England would write to the Lmperor or to the Queen of Hungary concerning the 6, p m
Order to write on that Matter, a d explaind to 14
him why Erajmus, Piver, and other good Pens of 12 Ag ip
that time ought not to be choisen before him Agripemit
pa reckoned himself engaged in that Work, for in 1, p e 14
the Letter that he wrote to the Queen of Hings 1 1 it
ria after he retird to Bonn, he represented how he 2, 1 o p
applied himself altogether to his Office of Historiographer, ilthough he had not yet reapt any Picit mepifit by it 1 collect Memoirs, fays he, for the Hflow of the War of Italy and Hungary, and I have
A greater a greater

(1) Epist 21 lib 7 P 1044 (d) Mr L Grand, tip 249
fays that that Hork is Fntit i-Led, (ot-1ci Now accord no tot'L C1 t form of Oword, P -46 I truted at I ondon 111/17 0 15. (i) 5 mder hil S h m $\Delta n = 1$ (f) Pu lus fevi usinclo () VII Licur in literis c (111i cidigo I quethus cidinis dignitite cohone ft itus 11 16 (1) See the (A also (2) lo \V1er de Mi-(1) Jour-11 111 hoc Andicis m bl to cx inplo-111 1 1) t Gen ril n tic bric of Linco Hefro'd 1 51 6 A1-Comming arr toe 1 enud) cir n r Piutuch icle w of us s H n l of at Geinil (1) I he-Act Hillory of Illufirious Men t 7 p 221 of 1 115

and to the Language of Christianity His Accusers (N) have not been well informed of his Adventures, which enervates their Testimony There will be Reason to be surprized at their Oversights, and the Effects they have produced, notwithstanding the Negligence wherewith they enquired into those Matters of Fact After all, if he was a Magician, he is a strong Proof of the Impotency of Magick, for never any Man The miscairied more times than he, nor was ever oftner in fear of wanting Bread. The I mancies of Francis the lit and those of Charles the Vth were doubtless very well perfuaded of his Innocency in that Regard, if we confider how they plaid upon him when

a gicater delign in my Heid besides that, which is to write tor your Aunt Queen Catherine Sed (c) longe may be his negotium pro vestri saugunus decore, pro tua, in pram, materiera Anglia celebritissima Regina meis humeris impositum suscepi, in quo licet multi ha-Elenko operam suam collocarunt, nullus adhuc nodum rei difficult I believe that Delign was never perform d, the Author being in D f, race it the Imperial Court, doubtless thought it not proper to expose himself to the Ir dignation of the King of England It Crammer gund him he must hive made that Conquest it soonest in the Year 15, and it Kol 11 Hakif ld publish d his Book (d) before the Year 173- it is certain the the I realife which he confutes, and which was neribed to lives or to Arrippr is no ways of A, 1 pa Note, that Sandous (c) a no Lames divers Authors that wrote against the I worse, doe for speak of the latter

(17) H . det fers I ad not feen well informed of his Ad-Inevet and Martin del Rio are his chief Accusers, and I promised to shew them I aults, here they are

then

Prul lovi a makes lum (f) dye atlyons in a poor Tivein and harge him with the ir famous Sulpi-cion of Migick for a Reason that you shall see Arrips, syshe, had always a levil with him, in the the Log's Neck trimmed with Nails, that form d lone Necromantick Inferitors, and faid to him, Go unlappy Berft, who are the Caufi of no to al kinn. That Dop rin immediately towards the storm of the him of no to al kinn. That Dop rin immediately towards the storm of the him of the hid given and never come our norm. I hat Author had given accept given Process for his Wit and Science, for for is to fry that has Learning had procur'd him the I is ney of a Knight that the Imperor had beflowed

It is certain by the Leftmony (b) of Aerippa, this his Order of Kinghthood wis the Reward of his Mil tay I ploits Refides, he did not die it I fin and Liftly, 10/10 Wieturs his Doniestick testifies, that the black Dog was a true Dog, and that he often led him with chair String (i) S lenter into ti, toys he a utine ob veritatis prarogativam non it ir qued in dwerfix (1) al anot foriptoribus legerim, D sholum forma canis ad extremum Agrippe laliting comit m iffi fuisse, & posternescio quiens modis evanuisse Str equiaem morari lie neques tarte constimationis con tam is sulse alignando logu, fintire & scribere a imisso vuleir imore. Ganem hunc nigrum meatoer s flatte, gill co som ne Mont ur (q od Dominum for it nuncupitum ron coft quisal us familiarisme, quin nuncupitum non i aro u i Agrispam darei loro extils concumato alligatim dux at vere niveralis erat fil s concinnato alligatim du at vire n vuralis eras em mif alus, cui alias famillam for colore O il qui corro s constitutione finilem quam Gallice Madamoi felle (Don nam) api llabat, me presente, adjunate. That Author idds, that Aerippa was very fond of that Dog, that he laised him often, that he made him est innetime, it his I ible, that he had him in his Bed and that when Hierar and Agrippa studied at the time I ible, that Dog Ity always between them imong a heip of Parcis Now because Agrippa vis whole Weeks without going out of his Stove, and knew for all that almost all that past in divers Countries of the World, some filly People and that his Dog was a Devil that told him all It is not In 1 190 that a Soldier who is a Trench Refugee told the very feriously, that when Mi (*) de Melac had his long with him, he always return'd Victorious He illuid me that in the general Opinion of the Soldier, that Dog was a familian Spain that reveal d Soldier, that Dog was a familiar Spirit that reveal dail the I nemies Poths, their Numbers, Defigns, Octohis Mafter Perhaps Mr de Melac was not displeted (1) that it was to believ'd That Opinion might make the Soldiers fear nothing under his Conduct thus you the on what fort of Reports Paul Jov us grounded himtelf

II Let us go on to There He fays (1), It can-

not be denied but that Agripps was miserably bewitch'd with the most cunning and exerable Magick that can be in agin'd, and of which he made luch eviden Prefession in the Sight and to the Knowledge of every body (as the present Discourse shall justify) that it is impossible to demy the Proofs that this present to Strong are the Proofs that this present to Strong are reduced to In the first place Antony de Levi (m) low d that Mm some of this link and proud Underce he compass this link and proud Undercakings, which made some Pussons, who were jealous of that Spaniard's Victories 113, 11 at ly Marick Art he griped on his Enomies with his crooked and goury Hands in such a manner, that many valuant Caprains could not do the like with the clash ny of their Ams, and a furous fighting. In the Second Place Aerippa's Infructions (n) (n) Id ib are so unseasonable, lat Dostor John Wicking, although P 225 to praise and exalts him greatly in divers. Places of his their archives and wastern as to see the great Mass of the second Ma Work as his good Mast r, jet is sometimes o lg'd to e we him a kick with his Fost and to disown him I w) I reters us to the (0) 44th Chapter of the 2d Book (+ 1 mi no the Illusions and Apparitions of Spirits, to find there f rea that John Wierus liughs (with Cardan in the 18th Book of Subtilty,) at Agrippa's Fancy who forg'd Juch a I-more than reduculous Appar tions In the Third Place the or such (p) his Book of Occult Philosophy was condemnd and a Division In the I ourth Place, he darkened Burgundy in such a manner, with the Smoaks and Mists of his black Science, that if he had not run away, it is to be scar'd they would have lighted him with Fire nearer than he would have desired In the Fifth Place he went to Lyons in a metched Condition and diffi ute of Money, he trye tall the neans he could to Subset, and go so little that he died in a pitiful Tavern, albor d by every body, who ditested him as a cursed and execuable Magician, because he had always whereever he went a Dev l in the Shape of a Dog Thevet adds to this the remaining put of the Story that Paul Jovius inferred in his Llogies Theort adds to this the remaining would be easy to shew the Invalidity of those

In e Proofs It is not necessary to refute the 1st feeing Thever acknowledged (q) that Antony de Leve did not addicis himself to Agrippa for any prestigious and wiked Charms, lut rather for the wonderful Rarity of his (1) Wit, and that the Emperoi did not take I'm into I s Service by the intercession of Antony de I ve, but for the Affurance he had, that by his mature and Jettled Judgment h might put an end to the great Thou, Affairs that were fallen on his hands So that the ac- 2 p g cuied Person is clear d by the very Confession of the See about Accuser himself It is much more distinct to clear Letter the latter of very grois Ignorance I have not obferv d any 1 ootsteps in Agrippa's Letters, of his Correspondence with Antony de Leve, and I wonder that so many (a) learned Persons have reported on the Credit of fuch an Author as Thevet, that Agrippa was a Favourite of Antony de Leve, and a Captain in his Troops He was never in the Spaniards Service, but serv'd only in the Troops of the Emperor Maximilian, and I do not think that he clapt an Armour on his Back fince the Speech he made at Pavia in cendi the Year 1515 Here are some Words of that Deum, Speech (b) Neque mireris Marchio Illustru, Joannes to him in Gonzaga strenus militum dun, quod cum me proximu the Yar bis annu falicissimu Calareis castris Prafectum cognosce- 15:6 res, nunc me facrarum literarum præpositum pulpito cer- the 2d nas He made also some stry in Italy, his Patron Iome of there was (c) William Paleologus Marquis of Monfer- Works, P rat, he taught at Turin, and repais'd the Alps towards the (d) beginning of the Year 1518 Let any body 718

shew me that Antony de Leve serv'd the Emperor (d) See for Maximilian But here is yet a more gross Ignorance Letters, Varippa did not obtain the Title of Councellor and 728, 750

(m)Id 1b P 223

"" 710£ Book with (p) Thevet 1b p 226

(q) Id 1b P 223 (r) Id rb P 225 (a) Naude Apolog for great Men P 405 See also Teiffier. Flog taken out of Mr de Thou, t 2 P 99 Letter E (b) Agrip Oper t 2 p 1005 (1) He di dicated b de triplici rations cognof-480, & 718 (d) See Int

he came to them for his Wages. There are some (0) Errors of Fact in the means that

Historiographer of Charles the Vth but by the help of some Friends that he met with at the Court of the Princels Margaret, Governels of the Netherlands Charles the Vth was not at that time in the Low Countries, but came thither some time after, so pre-Countries, but came thither tome time after, to preposites's against Agrippa, that is it had not been for
the good Offices of Cardinal Campege, and of Cardinal de la Mark, he would have (e) caus'd him to be
put in a Dungeon He did not see Agrippa, neither
did he order him his Wages, so far was he from
making use of his Counsels to dise trangle himsels
from the great Affores that were fallen on his hands. It Clavigni from the great Affairs that were fallen on his hands It de Sainte is a pleasant Pioof of Agrippa's great I earning in Honorine the Civil Law, to (f) lay that Charles Vth admitted him p, 106 of into the Number of his Counfellors Is it not well the use of known that the Litle of the king's Counfellor is the use of suspected given to a great many Persons, as to Phylicians, Historiographers, and Authors, who enter as little into the Prince's Council as the meanest of all the Citizens? The 2d Reason of Thevet does not prove any thing Aerippa spoke of some Apparitions to mould have been at least as that of Lucilius Vanishing in the Demongraphers, if such a way of inguing was of Lucilius Vanishing in the Jambers, such a Profession is not so mildly Pusible Circlinal nius, if of Handers, fuch a Profession is not so mildly Punish d He was never in Italy since the Censules of his Occult Philosophy I hat Work did not appear till the Year 1531 If Agrippa had pour'd out the Posion of his Magick in such abundance in Italy, would Cardin dide Sainte Croix have chosen him for Campege and Antony de Leve bis Protectors, one of the Divines of the Council of Pifat Would had not d the Pope have writ such a (g) civil Brief to him in the Year 1513? It is to far from Truth that our Agrippa being driven out of Italy, retir'd to Dole, that he did not go into Italy till after he had left Dole. The 4th Reason is grounded upon a lastity, Agrippa brought himself into I rouble at Dole, to having approved the Hypothetis of Capnio, whose Book De virbo m rifico he explain'd The long Quartels between the Monks and Capnio are well known. The Cooks' er Catilinis desiring rather to preach in the Vth from canfine bim to be punish d tained to The Corde or Catilines defiring rather to preach i-cainst Agrippa before the Princess Margares, than to Tropol de dispute or clear the Matter with him at Dole, went and detamed him at Ghene in the Pulpit of Truth But he does not accuse him of Magick, he accuses him only of additing himself to the Temish Cabal, of the Civil I am trat (1) and of perverting the Scripture by cabalifical Ixplications (b) The ill placed Declamations of that Condition, who instead of preposeeling the Court and the People ignish in about Professor, ought to In cabous r Empi-, Vth hive actifed him formally before the Academical Judges, did not hinder (1) the famous John Collifiom lodging Agrippa in his House at Iondon, nor the Imperor Maximilian, Grandfurher of the Princess Margaret, from employing him in Italy. The 6th Reason of Thewit has already been refuted, he his only copied Paul Jovius, and both of them have been so imprudent as to speak of Agrippa & Poverty A fine means to persuade a judicious Reader that he was a great Magician! A fine Method to persuade the People of it, when they know on the other side, that as soon as Fortune (k) smiles on a Prince or Iord, it is presently cast in his dish that he courts Agrippa. III As for Martin del Rio he relates these Three or Iour things. I When Agrippa travell d he paid his Expences in (1) Money that seem'd very good, but uter some divs they perceiv'd that he had given them have accided him formally before the Academical receiv 1 I m in the Number of h + Coun-Ihevet Inid n the fur croing ngrippa wa. 10 well recelv dat

(e) The Sieur

Charles

(f) He had at-

hiveri-

mirk t

ce Hors

P ~~3 Hi had

Lxpences in (1) Money that feem'd very good, but the Court of that I mpetor that he was made one of his Councellors

(a) I piff Agrippa (b) Lxpences in (1) Money that feem'd very good, but the form of Shells 2 Charles Vth (m) expell d him from his Court and Dominio is, and with him I wo other Persons of Quality, who had promised him great Treasures by the means of Magick 3. The same Emperor (n) did not forgive Agrippa the Punishment of Death, but condemn'd him to Banishment after he heard that he was fled 4 Agrippa (n) had a Boarder in Louvain who was very prying One day as he was going out of Town, he order dhis Wife not to let any body go into his Closet. Nevertheless the Boarder obtain'd the Key of it, he went into it, and read a Conjuring Book, he heard. I wo or three times knock at the Door without in-

Agripps in the 2d Part of his Works, p 508 (1) Oper Agripp t 2 p, 596 (k) Thever pag 224 (1) Disquist, Magicar 1 2 quastr 12 n 10 (m) Ibid (n) Ibid 1 5 sect 2 (1) Ibid 1 2 quastr 29 sect 1

terrupting his Reading, the Devil defired to know who call dhim, and for what and because the Reader did not know what to inswer him, he Strang led him Ago ppa returning home, sees the Spritts leaping on his House, he calls them, and they tell him what had happen d, he orders the Murdere to enter into the Body and to walk to ne Turns in the place where the Scholaut tream and post and then place where the Scholus frequented most and then to be gone. Which was done. The Box is historiang wilk dithree or four turns fell down study dead, it was thought a love while the state of the scholus frequency. it was thought a long while that he died tuildenly but certain mals of Stringling mide the thing suffered at the beginning at erwards time discover dall, and Am ppa being fled into Ioriain, begun to utter the Herches that he had retund in his

Agrippa's Poverty, and the lea he difes is to many times in his I pilles not to hive my thing to ent, refutes the first of those Store fully Win a Munhas such is short vay to pay his Cueltan, to ought not to trouble himself for few of win in a Bread It is not true that G/ m/ othe Via did ever expel Agrippa out of his Dominion, he was to a great a Politiciant of a uth in such a range in Magician that was a distributer of Tre sure, he would have tear d that other Princes might have no de ute of the Secrets of such a banish d Perior to I add triment Dil Rorefute the Se ond stay by the Third, for he pretends in the third has he supper a Magilla would have our frozen to 100% had il Majesty would have put to prito Decide he he had him in his Power and that the Least of Banishment came out after that Magica a Hall far Banishment come out after that Mag con 111 str. These are more Stones. A proposity presented the rail Petitions to that Imperors (ounce the force of the conformal petitions to that Imperors (ounce the force of the conformal petitions) to the Imperors (ounce the force of the conformal petitions) to the Imperors (ounce the force of the conformal petitions) the was third with obtaining nothing, he were the force of the f who had avoided Death only by flight. As on the section of the strong, I arter you to Galai like it, whose query word are there is on ny more and it like it, it, and it is proposed in the property of a Book In are at the North of the I then the of Nature pullification of a Book In are at the I tenned and Spanish make the Nature pullification of North of Nature pullification of North of N to the Bourder was afterwards a pudated by a pr Ir must be then the third Wale of that 11; and Now the Second did not die till the seconds. So that the Advent ne of the bonder must have hap not after the Year is 9 Arr pp a must there are have had towards Lorrain finee the Year 15, or there is to the real towards Lorrain finee the Year 15, or there is to the must install and the Office of Historiographic of Charles the Listh, to keep Boarders but noting is more false than this For ist, he did not go into Lorrain as a Fugitive, he went thither to exercise a Lorrain as a Fugitive, he went thither to exercise a noble Office at Mir, that was offered to him () with () Foill all possible Conveniences, whilst they at its dione of & 1 honourable I imployments to him ellowhere at the first did not go into I origin till 1818 and then he had a sall, yet his first Wife of the Dobrines that he made that the first did not the Countrey, for which he was expected to the Vexations of tome Monks, were neither Monkey to the Vexations of tome Monks, were neither Monkey to the Western Stander, they did run on this Quality is not whether St. Anne, the Mother of the Holy and the Mother of the Holy and the Life phad I hee Husbands, and a Child by one of 197 whether the had but one Husband and one is the term Arrivage (a) maintain d the life Opinion visible. whether the had but one Husband and one 1 had the had but one Husband and one 1 had the Agrippa (a) maintain d the late Opinion visch is infinitely more florious to St. Am 5 1 nory 4. It does not appear that he lived cry where else than at Antwerp and at Mechlen lines in wis made the Emperor's Hilderiographer till he refir d to the Elector of Cologne, and I do not think that ever he had any Boarders at Lourain. So that one ringht he dispensed from answering Mr. n. a l. Rio and his Conforts, till they had a little better order d. the C. i. forts, till they had a little better order d the Ca Cumitances of time and place
I wonder that the I amous Naude had not the fore

fight to object to the Accusers of Arrippa the great Number of Instorical Lalities, of which I have convilled them

(O) There are some Errors of Fatin to mean. | I

p 42 (1)Qurft mi tol 157

(b) Naude P 4 9 (c) Lpift

16 p 975 & alıbı

See the 2d

Lolume of

hu Works. P 251, 447, 584 AN IN

STANCE

of the un

just Belia-

falle I of a-

(d I x cius

libri (de

ranitate

Colemina-

rum) qua-

licunque

rehendi

dentis in-

genn, va-

in lecti-

oms &

memori-

mulræ

tunen

copia

maicic

quam de-

aiftiore

t ii tultu-

us quan

compoli-

10 1 11 11 11 11

toperat

dat bon i

Sed funt

gui nihil

iliud luflinent

1 27 P m

HISTORY

lotophy

(e) See the

13 ვ, I p. 8 ის

cile ar-

wiour of

paffim

stify Agrippa among other Reasons, (b) by the Favour of Two Emperors and as many Kings Which is to suppose that Charles the Vrh had a Kindness for Agrippa, but one needs only read the Complaints (6) of that Author to fee the contrary plainly Moieovei Nande supposes that they did not think of Moseover Nande supposes that they did not think of crying down the Occult Philosophy till a long time after it was published, he pietends that they exclaimed against that Book only to be reveng d of the Injuries they believed to have received in that of the Vanity of Sciences. It is very true that this last Book anger d divers Persons mightily. The Monks, the Manchers of the Universities the Preschess and Book anger d divers Persons mightily The Monks, the Members of the Universities, the Preachers, and the Divines faw themselves in it Agrippa (d) was too ardent a Man, his Pictures were too ftrong, his Colours too black, and his ftrokes too well maik'd I hey were therefore vext at it I own it, but it is not true that that Anger had a retroactive effect on a Book that had been let alone many Years Naudwould have done better if he had kept that Thought would have done better if he had kept that Thought for another Application, he would have found room for it fooner or later, though he should not have had so much Reading as he had. I explain my self It is no rue thing for Jealots to let a Book and the Author of it be a long time quiet, let the Book be whit it will, provided that Book does not personally attack those Jealots. But if after 10, 15, 20 Years they quarrel with the Author, if some new Work comes out containing some Descriptions that diftney quariel with the Author, if iome new Work comes out containing iome Descriptions that discover what they carefully endcavour to conceal from the People, the first Book becomes heretical, improus, sit to be buint. They begin then to be eaten up with the Zeal of the House of God, they make good People believe it. But those that are no Cullies do well perceive what shameful Passion they cover under the tair Mask of the Interest of Pierry. cover under the fair Mask of the Interest of Piety cover under the fair Mask of the Interest of Piety I ct us do Justice to the Divines of Louvain, they do not deserve the blemish which the Apologist of Apippa casts upon them upon such an Account I he Occult Pholophy was not printed till after the Declamation of the Vainty of Sciences, it is sufficient to reproach them that they us'd a thousand Cavils, to find some condemnable Propositions in that Declamation. See the thous Answer that was hominem that Declamation See the strong Answer that was made to them It is in the Second Volume of Agrippa, pig 25.

have Gabriel Naude in view He endeavours to ju-

a. alıcubi Let us in 1 few Words describe the History of that Occult Philosophy Agrippa made that Work in his (1) Youth, and thewed it to the Abbot Trithemi-Agrippa made that Work s, of whom he had (f) learn'd many things Tri-tocmius was chaim d with it, as appears by the (g) lectu , ic Letter that he writ to him the 8th of April, 151 but he advis'd him to shew it only to thole that he could trust I know not whether the Author communicated it to too many Persons, or whether the first that had a Copy of it wanted Discretion. The I ruth is that several Manuscript Copies of it, were dispersed almost all over Europ. It is not necessary to that the post of them were fairly in the pages to be ti lnom-113, that most of them were faulty, which never fails to happen in the like Cales. They were preparing to Print it from one of those bid Copies, which made the Author relolve to publish it himself, with the Additions and the Alterations wherewith he had embelish dit, since he had shew dit (h) to the Abbot Inthemius He had refuted his Occult Philosophy in his Book of the I anney of Sciences, and neverthelis he publish dut to hinder others from Printing quam lauit full of I tults and (1) Mutilated He caus'd it to be approv'd by some Doctors of Divinity, and by some Persons whom the I mperor's Council appointed for darı kıalm is epistel that rending (k) I ion ille jam nuper per aliquos Ec-clessa Pralatos & doctores sacrarum humanarumque liteof the Book ratum eruditi simor, & ex Cajaris corjilio ad boc speciali-of the Oc- ter deputatos commissarios examinatus & probatus suerit, cult Phi- deinde estam totius Casaret consiste assense admissus, & (11 |dem Cafarea Majestatis authentico diplomate & appenja in inbra cera Cafaris aquila privilegiasus, insuper Profine Antverpe & postes eteam Parisis sine contradictione im-(f) I pist pesses opposite venditus & distraction sit Upon that 3, 13 Approbation he obtain'd a License from his Imperial Majesty, he caus'd his Book to be printed at Ant-

(g) It i in the beginning of the Book, and at the 704th pag of the 2d part

(b) Mel hior Adam is missaken, when he jays that Agrippa having Corrected and Augmented that Book in a more advanced Age, show dit to the Abbot Trithemius

(i) See the Preface (+) Lpift 26 1 7 p 1033 See also pag 1045

merp, and dedicated it to (1) the Elector of Cologne
That Book was published in the Year 1531. It was
presently reprinted at Paris Those I wo Editions
were sold without any obstacle The Author caused
a third to be made at Cologne Father Comead of Ulm,
Inquisitor of the Faith, had notice of it, and caused
the printing of it to be stopped, but the vigorous Petition of Agrippa to the Magistrates had doubtless
its effect, seeing there is an Edition of Cologne of
the Occult Philosophy, in 1533 It contains I hree
Books, whereas the former Editions contains
(m) only the first After the Death of Agrippa a Fourth was added to it that is not of the same
Author Optimo jure his slibits magicis annumeretur
abominabilis libellius nuper in lucem alastica bomine emissius, iributusque Henr Corn Agrippa elim hospiti
Or praceptori honorando, ultra anne adraginta jam
morsuo, ut hine salso esiis manibius sam inserios sperem,
sub titulo quarti libri de Occulta Philosophia, sen de Ce-Jubtitulo quarti libri de Occulta Philosophia, sen de Ceremoniss magicis qui insuper clavis librorum trium de Occulta Philosophia omniumque magicarum uporationum jastatur (n) I hus speaks John Wierus I have seen an Edition in Folio of the Occult Philosophy, 1533 without the place where it was printed The Pri without the place where it was printed. The Privilege of Charles Vth is prefixed to it, dated from Mechlen the 12th of January, 1529 if I am not ınıstaken

I et us fee now the l'alfities that are contained in thefe Words of Naude, " (e) The Divines of Louvain cenfur'd his Declamation against the Sciences rigoroufly John Catilinet a Cordelier declaim d publickly against the Explication that he had made de verbo mirifico at Dole I he Dominicans of the City of Metz wrote against the Propositions that he had divulg'd, to maintain the Opinion of Faber Stapulenfis, concerning the Monogamy of St Anne, and yet not one of those Centurers could find any thing to fay, or to remark on the two first Books of his Occult Pinlosophy, that were printed LON

(p) BEFORE all those Pieces, as well at Paris at Antwerp and eliewhere -- (9) Avarice of the Bookfellers and the Vanity of fome Men-wrong that Author's Memory by attributing a lourth Book to him full of magical, vain, and superfittious and abominable Ceremonies, and by publishing it with the Three Books of the Occule

teen (s) above, may perplex the Matter, but to clear it, it suffices to take notice of the several Lditions of John Wierus He revis d and enlarged his Work fix times Naud had doubtless an Edition There were at that time 27 Years past since the Death of Agrippa My Edition wis made ready 1, or 14 Years after, this is the Region why the Author makes use of this Phrase in it, uliva annor quantered to the property of the second of the Phrase in it, uliva annor quantered to the phrase in it, uliva annor quantered to the phrase in the phrase of the phrase and the party of the phrase of the draginta jam mortuo He always retained his nuper, and is to blame for it, for thereby he deceives his Readers He makes them believe that the I ourth Book Philosophia occulta was not printed till 27 or 40 Years after the Death of Agrippa, which is falle. It feldom happens, that those who enlarge their Books feveral times, take care to alter every where the Particles that note the date of the Time

In favour of those that have not Agrippa's Works, I shall say here how it is prov'd that the Declamation against the Sciences was printed in the Year 1530 and the Occule Philosophy in the Year 1531 By (a) a Letter printed with those of Agrippa, and dated the 10th of January, 1531, we understand that the Liestor of Cologne had received a Copy of the Vanity of Sciences, and seen some Sheets the Occule Liector of Cologne had received a Copy of the Vanity of Sciences, and seen some Sheeps the Occult Philosophy that was printing at Animologian the Author of the Bibliothique of Dauphine has taken a very useless Trouble in his Errasa. He caus'd 1567 to be put in it instead of 1467. His Book says that the I reatise of the Vanity of Sciences was Compos'd at Grenoble in the Year 1467. If you correct according to the Errasa, you must suppose that that Book was Compos'd 32 Years after the Death of its Author It had been as good to make no Correction at all It had been as good to make no Correction at all I think there would be a mistake, what Year soever should be put there, for I do not believe that that

(i) m _ pistle dedicatory is dated from Mechlen in the Month of January, and is the 1 ,th Let-6th Book (m) Sec the Epifle Dia dicatory of the 2d and of the ,d Book to the Same 🚛 ttor ! logiania (n) Wierus, de Magis, mic8 (o) Naude Apolog P 411 (p) He 1 cpeats those Same words P 416
To appre-

that Catilinet declaim'd M the Year nicans of wrote on St Anne in the and that the Diclamation on of Scien-Les appear'd in .he Year 1530, 4 Year before the Occult Philosophy (q) Naude 1b p 413, (r) Ibid, p 414 (1) L de pri

ftig

(s) Letter

14th of the 6th Books

p 968

AGRIKPA"

not to be expected from him His Faults (P) are not many in this Article I have already mention'd the chief Books of Agrippa, and Itali speak more particularly of them in the Remarks. It will be sufficient to add, that he made a Commentary on the Art of Reymundus Lulleus, and a Differention on the Original of Sin, wherein he reaches, that the Fall of our First Parents proceeded from their unchaste Love He promised a (C) Work against the Dominicans, which would have pleased many Persons, both within and without the Church of Rome He had some uncommon (R) Opinions, and never any Processant spoke with greater force against the Audacionsness of the Legendaries and without the Charles of the Legendaries a Section any Protestant spoke with greater force against the a Audaciousness of the Legendaries of the Legendaries than he did

We must not forget the Key of his Occult Philosophy He kept it only for his tife of the Friends of the first Rank, and he explain'd it in a manner that differs (5) but little from Monogamy the Speculations of our Quietists Let us say also that the Edition of his Works made Oper t

at p 10,3

Author did ever make any confiderable stay at Gre-

Author did ever make any considerable stay at Grehoble, when he went to die there

(P) Moreri's Faults are not many in this Artiele I He says Cobori instead of Gobori, Gattinaria
instead of Gattinara, Rauclin instead of Reuchlin,
Carniletus instead of Catilinatus II He says, That
Agrippa obtain d a Professor at Padua, which is
false, he ought to have said Pavis Mr Teisser was
also deceived by the Resemblance of the Words, he
put Parus for Pavis Perhaps it is a Fault of the Press,
however the Reader ought to be advertised that he
ought not to believe what he finds in Mr Teisser (a). however the Reader ought to be advertised that he ought not to believe what he finds in Mr Teiffier (a), to wit, that Agrappa was Professor of Holy Writ as Dole, and at Paris It is to be fear'd that some Compiler will gather all that he finds dispers d in several Books, and will come and tell us some time or other, that Agrippa profess'd Holy Writ at Dole, Paris, Pavia, Turin, Padus, Cologne, &c. Doubtless it has happen'd more than once, by a like Cause, that the Offices of a Man have been falsy multiply'd, with many Resections to his advantage on the exwith many Reflections to his advantage on the extent of his Merit III These Words make a confusion, Cardinal de Sainte Croix would have engaged him to sellow him to the Council that was to be assembled at Pisa, and at the same time the King of England, Margaret of Austria, and Gatinaria, Chancellor of the same Charles the Fisth, invited him to their Service The Rules of our Grammar will have all this to be referred to one and the same Time, and at that rate Merical same that the same Time, and at that rate Merical same that the same Time, and at that rate Merical same time, and at that rate Merical same time. red to one and the same Time, and at that rate Mored to one and the lame 1 lime, and at that rate Morers would have set forth a great Falsity, for it was in 1529 a long time after the Affair of Pisa, that Agrippa was invited by Henry the VIIIth, by Margaret of Austria, and by the Chancellor of Charles the Vth But, if a Man will cavil, he'll deny that the Offers of all those Employs have been apply d to one and the same Year. A Reader foresees ply d to one and the same Year A Reader foresees the possibility of those Cavils, and therefore he knows not what to stick to IV There is no Cavil to be found out in favour of what follows But Agrippa, who low'd Liberty extreamly, preferr d the Plea-fure of Travelling before those Advantages, and after having spent some time at Friburg, at Geneva, and elsewhere, he retir'd to Lyons A pitiful Anachronism, complicated with other Falsities Moren pretends then that none of those Offers were accepted, yet that of the Princels Margares was, and when it was offer'd, Agrippa thought no more of travelling, he had fatisfied his Defire, he had been at Geneva, at Friburg, and at Lyon: V It is not true that Paul Jovin, Del Rio, Theves and some others, maintain that Agrippa had two Spirits in the form of two little Dogs, and that he call'd one of them Monsieur, and the other Mademoiselle Paul Jouiss and Theuet, &c speak Mademoitelle Paul Jovins and Thevet, Or ipeak only of one Dog, without faying what Name he had VI He ought not to have distinguish'd the Book of the Vanity of Sciences from the other Works of Agripps that make up two Volumes, for that Book is at the beginning of the Second Vol I say nothing of the Disorder that reigns in Moreri's Natistive with research to Chronology.

Narrative, with respect to Chronology

(R) He premis'd a Work against the Dominicans]

They were the chief Directors of the Inquisition, and therefore the no wonder that he was more incens'd against them than against others. His Patience fail'd him when he saw them so indulgent for the Errors of their Brethren, and so hard against the the Errors of their Brethren, and fo hard against the Equivocal Propositions of other Persons That Indulgence would have been less scandalous, if none but they had been guilty of it, but the mischief is, that People are such Fools, that whilst they prasse the Zeal of an Inquisitor that finds Heresies whereever he thinks fit, they will not fuffer any Recrimination to be us'd against him, and that his Pernicious Decerines should be discover'd to the Publick Agrippa design'd to speak roundly to the Deminicans

about it, and concerning other Things also Nique tamen putern, fays he (b) to the Magistrates of Cologne, hunc solum articulum apud illum reperiri hareticum, sed alii multi, quos cum hie nimu longum vobisque i acio Jed alis multi, quos cum nie nimus longum vobifque taaio sum foret reserve enuverabo alibi, in eo silicet libro quem de Fratrum Pradicatorum sceleribus & haresibus inscrip, ubi insecta sapius veneno sacramenta, emintita sap simu miracula, interemptos veneno Reges & principis, proai tas urbes & respublicas seductos populos, assistasque e e- reses, & catera ejusmodi heroum illorum sacinora singit ue in varias transfusa linguas, omn que populo expest a dilucide narrabo

(R) Some Uncommon Opinions | I have already touch'd that which concerns the Fall of Adam The rest were not so dangerous, and there was no other harm in them besides their being agreeable to the Doctrines of the Reformers His Dissertation concerning Marriage, dedicated to Louise of Savo, Mother of Francis the Ist strikes hard it the Law of Celibacy, and shews plainly enough, that Adultery the Ist breaks the Conjugal Engagement One of his See Agriphad displeased the Court, and that at first they durit terr, pages and the Princess See what he inswerd not present it to the Princess See whit he inswer d He did not approve the use of Images (a, ind with all his Heart he would have consented to a Resource tion that would not have produc d the raising of Al-

tar against Altar (S) That differs but little from the Speculations of our Quietists 1 shall fet down another Observation of Naude, design'd to shew, that under pretence of that Key, it cannot be maintain'd that Agrippa is the true Author of the 4th Book of the Occult Philosophy Nor must it be objected, fays he (e), that the lame Agrippa says in some places of his (f) Epistles, that le reserve d the key of the Three Books, that he had (g) published, to himself for besides that it might be answerd lish'd, to himself For besides that it might be answer d with much probability, that he mention d that K; to make himself courted by the Curious, as (h) James co-hory and (i) Vigenere say, that he hoasted with his m Defign, to know the Practice of the Mirror of Pythagoras, and the Secret of extracting the Spir t of Goldfi om its Bedy, to convert Silver and Copper into fine Gold, only to the weight of that from which it was separated, and no more I say, besides that Reason, he explans enough what he meant by such a Key, when he says in the tyeh Epist of the 5th Book Hac est illa wera O m rabilium operum occultissima Philosophia, Clavis eyus intelle twest, quanto enimaltiora intelligimus, tanto sublimiores induinius virtutes tantoq, & majora, & facilius & efficacius opei amur Naude stopt there, but Mr de la Monnoie went fai-ther, he did me the favour to acquaint me that A grippa's Thoughts agree well enough with those of examine what I am going to fay Agrippa makes mention of that Key in two Letters, which he wrote to a (k) Religious, who addicted himfeli very much to the Occult Sciences. He represents to the Margel. Afterplays and All the large the Virgin of Margel. Afterplays and All the ing the Virtue of Magick, Aftrology, and A' many, is false and decentral when it is literally under stood, that a Mystical Sense is to be look'd for in them, a Sense that none of the Masters had yet found out, and that it was almost impossible to discover it without the affiftance of a good Interpretes, unless one be (m) illuminated by the Spirit of God, which happens but to very few Persons (1) O quant /mappens but to very tew Perions (1) O quant /ganter feripta de inexpugnibili magica artis potentei, de
prodigiosis astrologorum imaginibus, de monstris alchimistarum metamorphosi, deque lapide illo binedi to, quo,
Mida instar, contasta ana mon omnis in adium ani en
tumve permitentur. Qua omnis in adium ani en
na, sista & salfa, quoties ad literam prasticint in
We must not, adds he, look for the Principle of
those great Operations out of our selves. It is w
hO 2 Q_2

(b) Agripa tom 2

(c) Capellanus, Physician of I rancis (a) Vile Gefnerum in Bibbverto (e) Nauda ubi fupra, p 414, 415 (f) Lpift 56 1 4 (1) Naude is mistamere not yet printed (a) Lib de Myfl not (omment in Paracell longa f 61 (1) In b s Cyphers, f 16, and (L) Aurelius ab Aquapendente Au gustinianus (I) Nift rit dimine illuffritus quod daciffimis Agripp3. Lpift 14 5 P (m) Id.1b4

(a) Teiffier Elog taken out f Mo de Thou, to trecht, 1692

at Lyons in 2. Volumes in 8vo. 15 muri Churchmen.

n a (7) place that might the displeased

& Ex Bibliotheca Scriptorum Hıfpanıæ, t 2 pag B The Edition of all the Counin Spain

Churchmen.

A G UIRRE. The Bibliother Spanish Writers affords Five or Six Author of that Name It Ieems to me that the first considerable of them all is Michael he A guirre, born at Aspestia, in the Dioceless Pampelane, in the Province of Guipuscaa. He was a Civilian, who whilst he was a Member of St. Glement's College at Bologna, write for the Pretentions (AA) of the King of Spain, Philip the IId, to the Crown of Portugal. He exercised the Office of a Judge in divers Courts of the Kingdom of Maples, and afterwards he had a Counfellor's Place in the Council of Granada in Spain He diverse. ed in 1588 a Those that shall continue the Work of Don Nicolas Autonio, will have an AGUIRRE infinitely more famous to place in it. I mean Joseph Saena, de AGUIRRE, a Benediction, one of the Learned Men of the XVII. Century He was Censor and Secretary of the Supream Council of the Inquisition of Spain, First Interpreter of the Scripture in the University of Salamana and he had been made and he was constant. in the University of Salamanca, and he had been more than once Abbot of the College of St Vincent, when in 1686 he was honoured with a Cardinal's Hat by Pope Innocent XI He had undertaken a very great & Work, and he did not forbear to apply himfelf earnestly to it since his Cardinalship. Those that have a mind to a right Idea of

in us, it is an Inward Spirit that can very innocently perform all that the Magicians and the Alchymists promife I shall not write to you about it, for they are not Things that are to be trusted to Paper The Spirit communicates it to the Spirit in a few Configuration of the Spirit in a few Configurat Spirit communicates it to the spirit in a few confecrated Words, (b) Atque hos est, quod te nunc scire volo, qu a nobes ipsis est omnium mirabilium esfectuum operator Qui, quicquid portentosi Mathematici, quicquid prodigiosi Magi, quicquid invidentes Natura persecutores Alchimista, quicquid damonibus deteriores malessici necromantes promittere audent, ipse novit discernere & efficere, idque sine omni erimine, sine Dei offensa, sine religionis iujuria In nobis, inquam, est ille mirandorum

oper ator

Nos habitat, non tartara fed nec fydera coch Spiritus in nobis qui viget, illa facit Verum de his nobis quam latissime secum conferendum es-sct, & coram Non enim commissantur bac literis, nec fer, Green Non enim commission we be literis, neefer ibuntur calamo, sed spiritu spiritus paucis sacrisque verbis infunduntur, idque, se quando nos ad tevenire contigerat

I take this out of 1 Letter dated from Lyons the 24th
of September, 15.7 The other Letter was written
in the same City the 19th of November following Agrippa opens his Mystery in it He says, That true and solid Philosophy consists in being united with God by an Lisensial and Immediate Contact that may transform us into God He adds, The Understranding is the Key of that Philosophy, but to be united with God, it ought to be freed from Matter, and de id to the World, to the Flesh, to all the Senses, and to the whole Natural Man His Latin will expreis this I ustian better (c) Quod ad postulatam philosophiam attinet, te scirc volo, quod omnium rerum cognoscerc opisicem ipsum Deum, & in illum tota similitudinis imagine ceu essentiali quodam contastu sive vinculo transite, que ipse transformeris, efficiareque Deus, ea detransitic, quo ipsi transformeris, efficiareque Deus, ea demum wera solidaque philosophia sit Quemadmodum de Mosse ait Dominus, inquiens Ecce ego constitui te De um Pharaonis Hac est illa wera & summa mirabilium operum occultissima Philosophia Clawis esus Intellectus est Quinto cuim altora intelligimus, tauto subsimiores induimus virtutes, tantoquemajora & facilius & efficacius operamus Verum intellectus noster cani inclusus corruptibili, nisiviam carnus superaverit, fueritque propriam naturam sortitus, diumus illis virtutibus mon poterit uniri (non enim, nist sibi quam similibus congrediuntur) ac pervidendis illis occultissimus Dei & Natura secretis omnino inessicax est. Atque Hoc opus, hic labor est, iuperas evadere ad auras

More enem oportet, more, inquam, mundo & carns, ac fensibus omnibus, ac toto homini animali, qui velit ad hæc secretorum penetralia ingredi. Non, quòd corpus separetur ab anima Sed, quod anima relinquat corpus. De qua morte Paulus seribit Colossensibus, Mortiu estu, & vita vestra abscondita est cum Christo. tui estus, & vita vestra abscondita est cum Christo & alibi clarius de seipso ait, Scio hominem, in corpore, electra corpus, nescio (Deus seit) raptum usque ad ter ium calum Et qua reliqua sequuntur That precious Death, continues he, is granted but to i smill number of People belov'd by God, or gratity d with is vourable Institute of the Star, or supported by ear Merits, and the Secret of the Art (c) Hac, ingiam, preciosa in conspettu Domini morte monoportet, quod contingit paucissimus, & forte non semper Namis pauci, quos aquus amaurit.

Tupitei, aut ardens evenir ad athera virtus.

Jupitei, aut ardens evexit ad a thera virtus diu geniti potuere Primum, qui non ex carne & fangui-ne, sed ex Deo nati sunt Proxime, qui Natura benesicio

ac calorum genethliaco dono ad id dignificati funt ceteri meritunitunity Carte, de quibus viva vonte certifore redat.
He acknowledges ingenuously that he is none of those Favourites of Heaven, and also that he does not hope to attain to that high degree of Happiness, for he had always found himself in the Whitings of Matter as South Matter. Matter, a Sensual Man, addicted to a Wife, to the Flesh, to the World, and to Domestick Cares, &c he desires only to be considered as a (e) Door-keeper that shews others the Way they must go (f) Verum hoc te admonstum volo, ne circa me decipiaris, ac si ego aliquando divina passus, tibi ista pradicem, aut tale quid mihi arrogare velim, vel concedi posse sperem, qui hattenus humano sanguine sacratus miles, semper ferd aulicus, tum carnu vinculo charistima uxori alligatus, omnibusque instabilis fortuna flatibus expositus, totusque a sarne, à domosticis curis transversum actus, tam subli-mia immortalium deorum dona non sum adsecutus, Sed accipi me volo velut indicem, qui inse sempera præ foribus manens, aliis, quod iter ingrediendum se,

oftendo

(T) Mutilated in a Place that might have displeased ing, Oct Churchmen 1 The Author exclaims in that Place apgainst the Law of Celibacy, and says, That perhaps those that are the Protectors of it, suffer Fornication rather than the Marriage of Priests, because they say diaw a great Revenue from the Permission they give (f) Id is them to keep Constitutes. He adds, That he had read that a certain late boasted at Table to have Eleven Thousand controlled the controlled that a certain late boasted at Table to have Pooples, who gave him each a Crown a Year This is a Passage that is not in the Edition of Lyons Mr a Passage that is not in the Edition of Lyons a Passage that is not in the Edition of Lyons Mr Crenius, who made that Discovery, complain'd much of that Fraud Here are his Words (g) Mala fide per Beringos fratres Lugduni anno MDC in 800 edita Junt Henrics Cornelis Agrippa Opera, uspote in qua multa omissa sunt editione, que in prioribus erant Atque ne hoc gratus dixisse videar, capias exemplum e trastatu de incertitudine & Vanitate Scientiai um atque Artium, in cujus C LXIIII pm 189 de Lenoma, sequentia hac, que ex optima, recognita, plena, & scholius marginatiis (retineo vocem in titulo libri possitam) illustrata cditione, sine loci adjectione, anno tam) illustrata cditione, sine loci adjestione, anno M D XXXVI in 8vo. excusa, admodum rara, daturus sum, in Lugdunensi planè dempta sunt Jam verò etiam lenocinus militant leges atque canones, cum in potentum favorem pro iniquis nup-tus pugnant, & justa matrimonia dirimunt Sacer-dotesque sublatis sionessis nuptus turpiter scortari compellunt Malueruntque illi legislatores sacerdo-tes suos cum infamia habere concubinas, quam cum honesta fama uxores, fortè quia ex concubinis pro-ventus illis est amplior De quo legimus gloriatum in convivio quendam Episcopum, habere se undecim millia facerdotum concubinariorum, qui in fingulos annos illi aureum pendant He omnia, & alia forte plura, neque enim integrum caus contuli, pro more eraferunt Adversarii relinquentes documentum illorum quid can tribuenaum

(AD) Writ for the Protensions of the King of Spain]
His Book was printed at Vanice in the Year 1581
with this Title, Responsion, prosuccessione right Portugallia pro Philippo Hispaniarum rige adversion Bononiensium, Patavinorum, & Perusinorum collegia Belefinatierted it in his Collection of Counsels

let Stritla Гол whereof the Steur Parifor bis Book of Faith unvail'd by Reason There are Some Extradit of to ne Rep of Learn ber 1685 and follow-(f) Id ib.

(g) Thomas Crenius, Animadveif Philolog Hiftor parte 2 P 13, 14

(a) Id. 1b

(c) Id I pift 19

(A) The

of it to the elves, ought to read the (A) Property that he published at Salamania in the Year root, or if they have it not, the Ab they sat that the (B) Journalitis gave of it He was thought for some time to be the Author of a very Learned Work (C) again the Decisions of the Clergy of France, in the was 1682 but a at last the contrary was known. Those Conjectures were not unlakely, considering that Cardinal's Application on to the Doctrines of the Ultramountains, and the Ardour he shewed to hinder the Agree-Born's ment of the Court of Rame with France, which was nevertheless concluded in the ment of the Court of Rome with France, which was nevertheless concluded in the Month of October 1693. The Expence he was at for the printing of two Volumes of his Ancient Friend Don Nicolas Antonio, is very praise-worthy I shall speak of it in the Article Antonio.

A J A X, the Son of Oileus, was one of the Chief Lords that went to the Siege of Troy. As he was the Son of a Prince, whose Dominions extended very far in the Countrey of the Locrsans, it was easy for him to fit out Forty & Ships for that Famous Expe- & Homer Hardward himself on divers Occasions, and it is a pretended that there are dition He fignalized himself on divers Occasions, and it is p pretended that there are Three Verses in the 2d Book of the Iliad that are not of Homer, because they give a icript Signal Superiority to Ajax, the Son of Telamon, over the Ajax of this Aiticle, which a solution of them in another Place It is certain that our Ajax be compared with any other Prince that was in the Gracim Army liast in t for Courage, Boldness, and (D) Activity As for Judgment and Conduct, that so was another thing, he did not excel in them. The Poets have made him so undaunted, descript that they have said, That the Gods salling on him with their Thunder and Storms, could be thousand the said, That the Gods salling on him with their Thunder and Storms, could be those that they have said, That the Gods salling on him with their Thunder and Storms, could be the said.

41 in denot III 1, s Philoffi

(A) The Prodromus that he pulish'd] Here is the Title of it, Notitia Conciliorum Hispania atque no-vi Orbis, Epistolarum decretalium & aliorum monumen-torum sacra antiquitatis ad ipsam spectantium, magna ex parte hactenus ineditorum, quorum editio paratur Salmantica cum notus & dissertationibus, sub auspiciis Ca-tholici Monarcha Caroli II Studio & vigiliis M Fr Josephi Saenz de Aguirre Salmanticæ apud Lu-cam Percz, Universitatis Typographum, 1686 in

NOT E that this Cardinal did not follow the dea's of his Project in all Things in the Perforance of it Those that have not the four Parts in Collectio maxima Conciliorum omnium Hispania & Novi Orbis, & need only read the Abstracts that the Journalists of Leipsick give of them in their Atta eruditorum of the Year 1696 that he publish'd at Rome, under the Title of

(A) The Abstracts that the Journalists gave of it] The Gentlemen of Lespsiek spoke of it in their Acta of the Month of February 1688 The Abbot de la Reque gave an Abstract of it in his Journal of the 13th of January 1687 I wonder that Journal did not appear in the Editions of the Article that concerns the Work of the Article that the conditional de Aguirre, on his declaring that he would warrant divers Decretals for good, that all

the Learned judge to be suppositious
(C) Of a very (a) Learned Work against the Decists
ons | Here is the Title of it, Tractatus de libertatibus Ecclesta Gallicana continens amplam discussionem Declarationis facta ab Idustrissimis Archiepiscopis & Episcopis Parifus mandato regio congregatis anno 1682. Au-efore M. G. S. Theolog. Doestore Leodii apud Matthiam Housum 1684 Supersorum permissu I have read a (b) Preface of the Abbot Faydit, wherein among other Things he promises the Refutation of the Principal Maxims of the Treatife, de libertatibus Ecclesiæ Gallicanæ adve sus quatuor propositiones Cleri, printed at Liege, and attributed to Cardinal de Aguirre, and to Monsienor Cazzoni See here how he speaks in the 148th Page The Author of the Treatise de Libertati-bus Iccleiiæ Ciallicanæ, or rather the Authors, for I un-derstand that divers Persons have had a hand in that Work, and that all the Roman Detters have enhausted all their state all the Roman Deters have enhanted all their Science in it, although it be a very mean Work, those Author, Isay, maintain, &c But let us see a little what says the Author of the Letter of an Abbot to a Prelate of the Court of Rome, on the Deeree of the Inquisition of the 7th of December 1690 against 31 Propositions. "We out is the same (s) our Assembles have not the liberty to see what we might judge advantageous for the Course You know whose tault it." Is Which is the reason that one of the Books. "which ought to have been more strongly contuted which ought to have been more firongly contuted "by our Divines, and also difgrac'd by an Episcopal Censure, runs all over France with impunity,
and that those who follow the Opinions contain'd and that those who ionow the opinions.

In it, disperse it and praise it every where, boasting at we dare not answer it. He presently nam'd me the Book de libertatibus Eulesta Gallicana, which is a thick Book in 400 the Author whereof is not so unknown as he thinks. It is a shametal

"Thing, continues he, that the Clergy of France in Heroic fuffer without faying a Word, that that Author who is a French Monk, should teach a Doctrine which we all hold as heretical, for he maintains "openly, that we have not our Episcop il Jurisdicti"on by Divine Right" But if Cardinal d Aguirre is not the Author of that Treatise, it is however true that he writ against the Decisions of the Assembly of 1682 The Letter I have quoted informs me of it in a manner that descrives to be mention d here, that my Reader may know what Judgment they (1) make of that Cardinal's Book in France "Out (d) 56 4 Articles were scarce come out, but a Crowd of Writers appear d to oppose them, and there was fcarce any body found in France that took Pen in Hand to defend them I do not say that the Works that oppose them are formidable, they are most of 'em pitiful, but yet they do haim in the Countries where People are already disposed in fivour of the Doctrines which they defend

vour of the Doctrines which they defend Lastly, The Noble Rewards wherewith the Court of Rom knows how to pay the Zeal of those that declare for her, give a Lustre to the least considerable, and the most obscure Works. Is it not by this means that Cardinal d' Aguirre is become what he is from a Spanish Monk that he was before?

Was not the Abbut of St. Gall proposated to the Was not the Abbot of St Gall nominated to a Bi- His Name fhoprick, with a defign to make him a (c) Cardinal, with Ston-for the Reward of a Work made against the 4 dritte in a Articles, as well as that of Cardinal d Againse h died Lastly, (f) Publick Complaints were mide three for time Years before the printing of the Letter out of which after this Passage is taken, that the Pensioners of the Cleigy left the tractatus de libertatibus Ecelific Callicana unanswered The History of the Works of the Learned (g) has inform'd us, that the Author of that Trails- mus, pub-tus is a French Priest, whose Name is Antony Charlus, lish d at who fled to Rome because of the Regale Perhaps he Cologne, ought to be call'd Charles, for it is likely that he is of in the light the same Tamily with a Monk of that Name, Native 1689 of le Ile (b) en Jourdain, who died in his Exile, if pics ter having juffer d several Difgraces for the Affairs of (g) Month the Bishop (1) of Pamiers

the Bishop (1) of Pamiers
(D) And Astro y | Homer (k) commonly gives him the Lpithete 1206, velox. The three Hands that others hive given him, signified only his Quickness in a light A multis (1) listoress tertiam manum dicitur post tergum habuistic quod ideo est shitum quan su celeriter utebatur in practice. manibus, re tertiam habere putaretur Several Inter-preters understand these Words of Hora e of him, (m) & celerem feque Ajacem Mr Hofman adopts (i) Souther Explication, for he confirms by those Words chiefly the the Olan and the original and the Olan and the confirming by those of Honer I did not know last I will what he meant, in confirming by those Greek Words et the E4th what the Compiler of his Dictionary had faid con-Book of the Certains the Swiftness of Ajax's ext. Quad autom the last cerning the Swiftness of Ajax's et, Quod aurem Hand Supra, Ajacem pedibus volocim fuisse pribit hujuse D - (1) Se 11-Fromatti compilator, Homerum hanet authorem, I thought us in A it strange, and meomprehensible, that Mi Hibrara mod 1 i should speak of the Compiler of his Dictionary as of v 41 in Author diffing from himfelf, but at 1 ft I met (17) Hot t with the Solution of that Enigm Mr Hof nim had Od 18 tiken Word for Word when I have a first of the Od 18 tiken Word for Word what Thave just now cited 1 i

(1) P 55,

(1) H wa made one in the lear 1696 (f) In the Scutiments of Traiof May 1696 p 426 (b) In the Diocele of (1) Frm-Cis de

(a) See what was frid of it in the N ws from the Con monwealth of Learnng, in the Mont's of July 1685 Ari I (b) \cu to Al-Arast of a sermon d ly carpus s Dry at S.

John s in

argenis, Line,e 1689 It 11 A

(hop 1 100 is Sup-

Pif 1 to

" 1k, p

a Paufan l 10 P 347 & Id 1b P 343 2 Pulostr anHeroic & See the R emark D of the Arsicle A-Chillea P 62 Philostr in Heroic ζ See in theRemark A of the Art Telamon, the Genealogy of Ajax, both on the Fither s ana on the n His Father reigned in that Island He gave Ajax 22 5 hips Hom 11 0 Sophocles in Alac Quintus (alaber,

(a) See the Rimark G of the Atticle Achillea towards the end (a) hou ru KEN EKOUJE KIICA, KJ or, Admin, 1 1 pm zarepola-A01 17 6 excar, x) μγααών Itiane effugillet mortem vis invilus Palladi. rigin ilin um dictum protulisset, & grave facinus patrailer Homer Odyff 14 (b) 4ñ p & 8 x 11 77 SEWV QU-2 8111 MEγα λαΐτια حمد محمداد

Dixit vel

MINITES

maris

Id 1b

dus fore ut effuge-

ret ingentes fluctus

(1) Quint Calaber 114 V 564

(d) Hy-

i nc 116

1 I 1 39

A neid

not conquer his Audaciousness; so that it was easier for them (E) to destroy him, than to humble him The Action that experd him to that Anger of the Gods, was infamous and bruitish to the utmost degree. He had violated Cassandra, the Daughter of Priamus, in the Temple of Mineroa, where she thought to have found a Refuge The Greeks themselves were offended at such a Prophane Violence, and Utysses a advis'd to stone him It appears by some Passages of Ancient Authors, that Ajak dislown'd the Fact, and that he s would purge himself of it by Oath. He confess'd indeed y that he took that Maid in the Temple of Mineroa, and that he pull'd her away from the Image of that Goddess, which she had embrac d, but he maintain'd that he did not violate her, and that Agamemnon spread that Ill Report, that he might keep Cassandra whom he had seiz'd, and whom Ajax claim'd as the first Possessor We shall see in the Remarks how Minerva (F) reveng'd her self for that Injury. The Body of Ajax was cast by the Waves of the Sea on the Island of Delos, (G) where There buried it Some Authors say, that he escaped from the Storm, and got (H) safely home The Locrians Is had a singular Veneration for his Memory We shall say in the Article of Cossandra how they were obliged to expiate his Crime He tam'd a Serpent 15 Foot long, 1 in such a manner of the mode it follows here like a Done and the same as a series of the same and the same as a series of the same as fuch a manner, that he made it follow him like a Dog, and made it eat at his Table.

AJAX, the Son of Telamon, & was next to Achilles, (A) the most Valiant Greek Mother's side Captain that was at the Siege of Troy, where he commanded n the Troops of Salamu, and performed divers Noble Exploits that are to be read in the Iliad, in Dittys Cretenfis, in Quintus Calaber, and in the XIIIth Book of the Metamorphoses, in the Speech he made about the Dispute concerning the Arms of Achilles He lost his Cause, for they were awarded to his Competitor Ulysses He was so enraged at it, 8 that he became distracted He fell foul on the Herds, and made a great Slaughter among them, fancying that he kill'd those who had offended him by contending for the Arms of Achilles with him, or by giving them to another but Cattle, he became yet more furious, and kill'd himself It is said, That his Fury $(A\Delta)$ did

out of Lloyd's Dictionary The Thing has no difficulty in Lloyd, because that Author gave his Dictioneutry in Lloya, because that Author gave his Dictionary only as an Addition, and a Correction of that of another. There are a great many Obscurities in Books that proceed from the same Principle as that of this Passage of Mr Hosman. They do not alter (aa) what they ought to ilter, when they abildge, or transplant the Passages of an Author.

(E) Eassage to them to destroy how that the banks.

(E) Easter to them to destroy him than to humble him] Minerva had in some manner us'd her last Shifts to Minerva had in some manner us'd her last Shifts to punish him, she had rais d a furious Stoim, he had teen his Ship sink, and yet (a) he made his escape to a Rock. At that Time he utter'd an horrible Blaiphemy in a triumphing manner, In spight of (b) the Gods, iaid he, I am safe. Neptume being angry at that Audacity, split the Rock in two pieces with his I rident, and the Piece on which Ajax sat fell into the Sea. Thus Homer relates it in the 4th Book of the Odyssey. Quintus Galaber is a great deal more the Odyssey Quintus Calaber is a great deal more particular on this Subject, and so prolix, that that only Place shews he was not a very good Writer However, he informs us, that Minerus not being fatisfy d with the Thunderbolts that Jupiter had given her, would have Neptune also lend her all his Storms It was the most dreadful Tempest that can be imagin d, Minerva cast her Thunderbolts every Moment, and burnt and split Ajax s Ship, yet that Furnous Man sav d himself through the most agitated Waves, and brav'd all the Gods on the Rock whereon he was got

שוו (כ) או בו עמ'אם שוו ופר פאינושוו מו בי ווצטין מו Χωομινοι, κ) πάσαν αναςνισωσι θαλασσαν,

Jactavit autem, etiamsi cuncti Calites in unum convenirent

Irati, & totum ex imo cruerent mare , Effugiturum fe

To make an end of him, they were forc'd to crush him by the I all of a Mountain, as they had formerly us'd Enceladus Seneca in the Tragedy of Agamemon agrees to this, read the First Scene of the Third Act, you will there see the Description of a Resi-Rance, and of a Fierceness carried to the highest degree The Feast of Peter is nothing to it Poets would not be permitted at present to carry their Fictions io far on the Stage Thus here are a Latin and two Greek Poets who ascribe the Death of Ajan 20 Nething his Found (d) House the Stage all the to Neptune, but Virgil and (d) Hyginus give all the Glory of it to Minerus

--- (*) Pallasne exurere classem
Argivum, asque ipsos potuis submergere ponto
Unius ob noxam o furiae Ajacis Oiles? Ipfa 30 ли з apidum jaculata è nubibus ignem Disjectique rates, evertitque aquera ventu Ilum expirantem transfixo pellore flammas Turbine corripuit, scopuloque infinit acute

(F) How Minerva reveng'd her felf for that Injury] See the foregoing Remark I shall only add here, that the Storm she rais'd cast a great many Ships away near the Rocks of Caphareum, in the Neighbour-hood of the Island of Euboca, that is called at pre-fent Negropont The Greek Poets cannot be confent Negropont The Greek Poets cannot be condemn'd without an extream Imprudence, and without supposing a False Principle, for having said that a whole Nation was punish'd by that Goddess (f) for the Crime of a particular Person, Unius ob noxam & furious Assess Oile: The Objection would prove too much, and might be retorted against the History of David It is not only true in Prophane, but also in Sacred Writers that

Quidand (g) delirant reges p'essuntur Achivi

Quidquid (g) delirant reges p'elluntur Achivi (G) The Island of Delos, where Thetis buried it] Lycophron informs us off that Particularity (h), since the interpreters have found it out among his Enigms See what Canterus and Meursius have faid upon it, but do not believe all they iny, for they are mista-ken about the Passage of Pausanias, which they make use of to confirm their Cours thus. use of to confirm their Conjectures Pausanias (1) does not speak of the Tomb of the Son of Oileus, but of that of Ajax, the Son of Telamon Meursius's Criticism on the Greek of Paulanias is not right, instead ticism on the Greek of Paujanias is not right, instead of reading την ένοδον ανέος το μνημα ε χαλετών ποινσαι, he reads την ένοδον ανέος το μι ήμα οι χαλετών ανεινσαι Αccording to that Correction, the Mysian, who spoke to Paujanias, told him, That the Sea had made the coming to that Tomb difficult to him, but on the contiary he related to Paujanias, That the Sea had been the cause that the largeness of one of Ajax's Bones had been seen there Wherefore the meaning of it is, That the Sea having wash'd part of the Land away, had made that Place more accessible, less steep, of

(H) And that he got safely home Mr Lloyd has cited these Words of Timaus Logrus, Hist lib 2 Meru της Τορίας αλωσιν Φολλοι του Λοκρών αθεί τας είναι είναι του Λοκρών αθεί τας είναι είναι του Λοκρών αθεί τας είναι είνα είναι είνα Mera The Total acknown wonder the house well the suppose with the suppose with the suppose with the suppose that is, After the taking of Troy, many Loctians were supposed d, and perish a near the (k) Gerean Rocks, the rest hardly say'd themselves with Ajax, and returned into the Country There is some likelihood that instead of Timans Locrus, he ought to

have cited Timaus Tauromenisa

(A) Was west to Achilles, the most valuant 1 It is on the Testimony of divers Poets that I make this Restriction

(1) HO'Ardρων (1) δ αδ μόρ' άεις & Υνν Τελαμώνι & Aiaς, mer Iliad
''Ope' 'Anasis univer (ο ηδ πολύ φερπί] & Hir) 1 2 ver
Virorum verò longe prafantissimus erat Telamonius 275

Interen dum Achilles in odio permanebat, (nam u multo fortiffinus eret)

(f) Quicquid Oiomnibus unus Peccavit Danais, omnibus ira nocens Sabinus ın Epist Ulyî (g) Horat Lpift 2 (b) Lychophron, v 400 (1)Paulan Ì 1 p 34

(L) Rocks gæan Ses See the Pi-Etures of Philo**ftratus**

(1) Ho-

(Ab) did the Benegers much good. According a he was not condemn'd by the Votes of the Greek Princes, but by the Decili the Trojans, of whom it was k'd who had done them more hurt, Ayax or Ul expressly contain'd in the Eleventh Book of the many things; he was passionate B and impatient The ground of that Opinion expressly contain'd in the Eleventh Book of the filer As resembled Achilles an many things; he was passionate B and impatient him, and Invulnerable (B) over the whole Body except in one part. Those would be little acquainted with Mythology, who should believe that the Causes and Circumstances of his Death have not been and the expressed in different Manners, and so as to destroy. reported in different Manners, and so as to destroy (C) each other. One of Agaz's Scholing Characters was (D) Impiety, not but that he believ'd that the Gods had a great Power, in Odyst I ib 11 but he imagin'd that the greatest Cowards being able to conquer by their Assistance, Scholiast there was no Glory to conquer in that manner. He would only be indebted for Victory Aristoto his Courage It is feign'dythat hisSoul having the liberty to chuse a body to return into phan in I quit the World, preferr'd that of a Lion before that of a Man such was his Detectation for Mankind, remembring the Injustice that was done him concerning the Aims of Achilles SymposiWe shall say something in A another place, of the Posterity he left, from whence proac 1 1 ceeded the Family of Militades The Poets have given Ajas the same Elogy that the sub-fin p Holy Scripture and Latin The Lamous Comedian a standard poet of also Cice-Holy Scripture and Latin The I amous Comedian of Jop n did not cue ro de Ofto Act them The Greeks 3 honoured that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in ficus, 1 in They continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Death in the continued that brave Captain very much after his Dea

(n) Pindarus calls Ajax (m) upansov, Ajake atte, madar Nein Xa, frenuissimum, excepto Achille, in pugna Sophocles (n) fays as much of him And Hince no less, (o) Ajax Heros ab Achille secundus Plutarch (p) reports as a Tradition which admits of no Difficulty, That Ajace (o) Horat and the Greeks next to Achilles This is built and the Greeks next to Achilles This is built on these Words of Homer

i chiele vv olus ist stomer Aïai θ (q) os τει μεν είδ Φ τει δ ε γα τεπικτο Τῶν ἄλλων Δανα εν μετ' αμυμονα Ππλοιωνα Asacem qui eximius & forma & rebiu gestis fuit Inter alios Gracos post Achillem, in quo nibil desiderabatur

Plutarch grounds on this the Objection he makes against Plate, who seign'd that the Soul of Arax was the twentieth that was enroll'd 11 sv (el Tev) and the tweether that was enroll'd 11 sv (el Tev) and the tree are plate to Alas rankes if my en si and phase als organization and organization and organization and the property of the tree are tree are the tree are tre nonne Ajax semper ab Achille secundus habetur pulchritudine of fortitudine? Moreri relates this Passage quite sallssed, these are his Words, Plutarch remarks in his Lable Talk Iable Talk, for what Reason Plato gives but the 22d place after Achilles to the Soul of Ajax, who was effected the first in Beauty, Strength and Courage, and I mikes it appear that that Philosopher plated with the different Signification of Names

different Signification of Names

(A2) That his Fury did the Beauty much good] Neverthelets we should be much the wrong to conclude from the neet that true Course needs such an Assistance. The usefulness of Vices does not hinder them from being bad. I refer you to this sine Passing of Ciciro (a) Non desiderat fortitudo advocatam tracundiam, satis est instructa, parata, armata per se Namisto modo quidem licet dicercutilem vinsientiam ad for itudinem, utilem etiam dementiam, aud ér tian ad for itudinem, utilem etiam dementiam, quod & infini & chrii multa faciunt sape weh mentius Semper Ajax fortis, fortissimus tamen in furore

Nam facinus first maximum, quum Danais inclinantibius

Summam rem perfect manus, pralium quum restituit ınsanıens

D camus igitur utilim infaniam

(B) Invulnerable over the whole Body except one part] Here is the Origin of that Singularity Hercules(b) seeing I clamon troubl'd because he had no Children, pray'd to Jupiter to give him a Son that should have as hard a Skin as that of the Nemean Lion, and as much Courage as that Lion had He saw an Eagle after Courage as that Lion had He saw an Eagle after he had ceas'd to pray, and taking it for a good Omen, he promis'd to Telamon such a Son as he had wish'd him, and ordered that the Child should be named Ajax, because of the Eagle (c) that had given the Presage He return'd to see Telamon after the Birth of Ajax, and (d) caused that Child to be given him Naked, he wapp'd him up in the Skin of his Normean Lion, made the whole Body of Ajax Invulnerables the part that happen'd to be under the holes was in that Skin, at the place where Hercules arrived his Quiver. Authors do not agree concerning the part that was under that hole. agree concerning the part that was under that hole, fome (e) place it under the Armpit, others (f) in the Neck, others (g) in the Side, others in the Breast Treizes on Lycophron is of the last Opinion Which items likewise to be that of Ovid in the 13th Book of the Metamorphofes

Dinit, & in pettus sum denique vulnera passum, Qua pasuis ferre lesalem condidis ensem.

(C) So as to define cach other] Some Authors I to fay that he kill d himself in the Fury that transported him after having lost his Cause concerning the Aims of Achilles, others say that he had no difference with Ulysses about those Arms, but about the of Technology when the Palladium that was carried away from Troy when the Place was plunder'd Thole two Nariations are incompatible, feeing the Arms of Achilles were awarded to Ulyff's before the tiking of Troy, and iecing Ajax fell into despair a little after the adjudging of an However it he Diffy Crotensis (b) relates of em However it be, Distys Cretensis (b) relites that Ulysses carried the Palladium away from Aix by the Judgment of the Chiefs, and that Aiaa transported with Anger threaten d to kill those who had was found dead in his Tent iun through with a system of the Murmurings of the Army, went on de offic board and fail'd away as speedily as he could surface (1) and Cedrenus do own indeed that Afax and when Seet it also before any thing was found in fivour of either of them. They fay that they separated before any thing was continued to the state of them. They fay that they separated before any thing was Calaber, I decided, and that Apar was found dead the Night of Dictys following some will have it that his Combat with Cret 1 Pres was as fatal to him as to his Advertary, that he receiv'd (k) a Wound in it of which he died, and that he kill d Paris (l) Others (m) hay that the Trojans being told by an Oracle that Iron could not hart his Body, and that if they would kill him, they must over-burthen him with Dirt, they put him to Death in that manner
(D) Wu Impiety] When he went to the Army

(n) his Father recommended to him to add always the Affistance of God to his Courage Ajax answei d him, That Cowards are often Victorious with fuch an Affistance, but as for him, he had no need of it, and that he was fure to Conquer without it

Τεκνον, δορί Βέλε κράβειν μεν, σύν ઉરહે δ' αει κρατείν ם בי שלואמן אונים אמל בפינים אוגבו למדם, υ ο υγκομπυς καφεονώς πικε ματο, Πάτες, Θοοις μεν χάν ο μεθεν ών ομέ κεατ & κατακή ήταιτ ι γω ή κ) οίχα Κάνων, πεποίδα τάτ όπο πασκι κλεψ

riam

Mi fili, inquit, virtute
Velu vincere, sid auxiliante Deo, semper velu vincere
Ipse vero superbe ac stulte respondebat, Adjuvante Deo, inquit, etiam ignavi Vincere solent Ego vero vel absque Auxilio divino, consido me istam attracturam esse gli

Minerva (e) would one day give him Advice, but he fillage in answer'd her haughtily, Do not trouble your self with P 51 my Post, I shall give a good account of it, you may keep F is no your good Offices for the other Greeks Another (p) Sav with a time she offer'd to manage Ajax s Chariot in the Battelle But he would not suffer it, may be caused the pay at Owl that was painted (q) on his Shield to be detacted to you at the likely he fear'd that that Picture might be tare two reposes keep for an Act of Devotion to Minerva, and for a sove ken for an Act of Devotion to Minerus, and for a sove distrust of his own Strength I should not be equi- Sed cum table if I did not inform the Readers here that he is Deus ad-

tune etiam ignavi effugiunt è manibus virorum fortium (p) Scholast Sophocl (0) Ibid pag 81. (9) Idem.

y Plato de repuli meffa & Sec the itus had begun one Sec Suetonius, in Remakl Calaber, 1

> (b) Dist (i Suidas TOWN CE 1 OF (1) Dates after Sophoel in argum Ajac
> (1) Dares
> Phryg
> (m) Apud Schol Sophocl 1b (n) Sophocl in Ajic p m 8-,81 " other versatur.

not

du Isthm Od 6 See alls Apollogoru**s,l**) The t cels yle us Tes Sa dae in a pasathe s rollaft of So-I hoclevin Ajicem, Mionici III 1 1 23 Co Teat copbe. () Suidas 11 d 12dda a (f) Apud l jergen , School 10meri in Il 1 23 (g) Scholinft So. phoel in Ajacem

Sat 3 1 2

ympoli-

(p) Plut

ac 1 9 quæst 5

n 740

(7) 10 mer. 10 ayıl 1 11

p m 352 Sec allo

p ,46 (a) Cice-16 Tul-cul lio 4

10 -69

11 (b) Pinbone 1 .4

p m 462

They rais'd him (E) a flately Monnment on the Promontory Rhoeteum. Some miraculous (F) Adventures have been related concerning that Sepulchre. The Fault that Ronfard (G) believ'd to have committed concerning A_{jan} , was corrected in a new Edition

AJAX, the Son of Teucer, caus'd a Temple to be built to Jupiter in Olbus a Town of Cilicia The Priest of that Temple was Lord of the Country call'd Tracheotus Several Tyrants endeavoured to invade that Country, and to maintain themselves in it, so that it became a true Theatre of Robberies After those Tyrants were destroy'd, it was call d the Countrey of Teucer, and the Priesthood Those are the Names it had in Strabo's time, who adds, that most of the Pontists that had been seen there had boile the Name of Teucer, or that of Ajax, and that Aba the Daughter of Zenophanes, one of the Tyrants, being enter'd into that Family by Marriage, made her self Mistress of the Country, after her Father had govern d x under the Title of Tutor She was confirm'd in the Possessian of it, by Marc Antony and Cleopatra, to whom she had made her Court with great Art Aster her Death the Country return d into the Power of those who ought to be the lawful Possessor it at I et us inter show thence that the Supplement to Marca is Distributed.

Supplement to Morer's Dictionary is (A) full of Faults in this Airicle

A J A X, a Cleigyman recommendable for his Piety and Lxemplary Life in the Reign of Theodosius. He had a Brother whose Name was Zeno, who was as good a Man as he. They shewed their Virtue at first not in a Solitude, but in the City of Gazza, afterwards they addicted themselves to a Monastick I is. They were often very ill treated, because they maintained the Orthodox Firth courageously against the Par-

gans

Cr Ho mer Iliad 1 7 v 194 (1) Refte Ajax apud Home rum qui Deos invocat fefe ad arma componens, neque enim putit fibi rei bene perenda rufpicium capere posie anim d mvocatione numinis Comment in untl n 177 Aluat p m
5 = 7 1 is toreport In Lil 23 2 0211 flePiffic of the Iliad 1 645 15 of no 1 fc

(a) Diodoi Sicul 1 17 (b) In the Komarkk of b Aiil Achilles (Horat 5 atn 3 1

not fe ureligious in Homer, for if he does (r) not pray to fupite there in pieparing himself to fight the Viliant Hestor, he desires at least that others should pray to that God, either very low for sear the Irojans should hear it, or even aloud, for, add the, I fear no Body. This is not sufficient to fet him to a Model of Devotion, as'tis done in the Commentuy (s) on the Emblems of Alciatus He will not have the Trojans to know that the Greeks pray to God for the good Success of his Arms This may receive Two Explications, he fear'd perhaps that the Irojans would take that Invocation of God for a Sign that he mistrusted his Courage, or else he fear'd that the Irojans hearing of the Vows that the Greeks should make for him, would do so likewise, and even more tervently for their Hestor. The sirst of and even more tervently for their Histor. The lift of those I wo I aplications makes him guilty of aVanity very Injurious to God the second represents him very much persuaded of the heavenly Power. But what signifies this, seeing he consents they should pray aloud, I say, he consents to it, by the Considence he places in his Strength and Dexterity, in a world, for the Reason that he search not whether the Irigan make counterhe cares not whether the Irojans make counter-Prayers or not Is that an Example of Prety that the Commentator of Alcia is ought to propose? A cerain Person was faying tother day that the Catholick Princes do very ill to fuffer the Pilgrimages of Loretto, the Offerings, the Vows, the Privers of I only Hours, which they appoint in order to obtain a closious Campugn, to be put in the Gazetter, for as toon as their Linemies know it, they order the time thing it home, and make yet larger Promifes to the Stints of both Sexes Answer was made him, that it shewed the plan dealing of those Prin-I hey will not furprize the Decrees of Heaven, they will not like Air hide the knowledge of their Requests from their I nemies, and the means to provide themselves against it. It would be as if one thould require that Judgment should be given with-out hearing both Parties

(E) Iles raised by me a stately Monument on the Promoneory Rhoetcum 1 It was one of those (a) that Alexander would see and honour. I have sud essentially accused of being agnorant of the true Situation of that Sepulchie But if it be true, that the Greeks rused that Monument, what means Horace when he censures Agamemnon for having left Ajax without Sepulture?

Cur (c) Ajax heros ab Achille fecundus Putrefeit, toties fervatis clarus Achivis, Gaudeat ut populus Priami, Priamufque inhumato, Prquem tot juvenes patrio carucre fepuliro?

Pr quem tot juvenes patrio carutre sepuliro?

I inswer, that that Poet makes use only of one of the incidents of the Tragedy of Ajax, it is that wherein sophocles seigns that Agamemnon would not content that Ajax should enjoy the honour of Sepulture. He yielded at last to the pressing Instances of sencer. Observe that some Authors say that the Body of Ajax was not burnt, and that others say it was burnt Distyr Gretensis and Quentus Calaber are of the last Opinion, Philostratus is of the first.

(d) that Calebas declar'd that Religion would not permit those to be burnt that kill'd themselves See in the same Philostratus, how the Athenians distinguish'd themselves in honouring that Hero Pausanias informs us (i) that one of their Tilbes bose the Name of Ajax, and that the (f) Honours they decreed to him and his Son Eurysacis, were still profitted to him and his Son Eurysacis, were still profitted to him and his Son Eurysacis, were still profitted to him and his Son Eurysacis, were still profitted to him one of Salamis had built a Temple to Ajax Shepol the Greek Nation (b) invoked him some time before the Battel of Salamis, and (i) afterwards Confectated to him one of the Ships that they had taken from the Persians in that memorable Day, as being part of the First kruits appointed for the Gods

(F) Some miraculous Adventures—— concerning that Sepulchre] Ulffles having fuffer d shipwrack on the Coasts of Sicily, lost among other things the Arms of Achilles The Shield was atterwards cast by the Waves near the Sepulchre of Ajax, where it hung, but the next day the Thunder struck it This is what Ptolemy the Son of Hephastion reports (k) Paus miss (l) says in general, that the Storm carried the Arms of Achilles on As ix s Tomb after the Shipwrack of Ulffles. The Mitter was too curious, and afforded too many Moral Resections not to be taken up by the Poets. See in the Anthologia (m) what the Greeks have sung on that Subject. Aleiatus took one (n) of his Emblems out of it. As for the Prodigies or the Wonders that mide Ajax to Le spoken of after his Death, see Pussan n, it the Thirty sourth Page of the shift Book. Before I end this Remark I shall add, (o) that the Waves having his open'd the Tomb of Asia, People were curious to look into it, and they observed that one Kice Bone was as big as one of those Discuss or Quoits which were mide use of in the Prize Games (p). The Man who related it to Pausanae would have him judge by that of Asax s Stature. Homer says that he was very tall.

Was very tall

'Athip (q) no, τε μέγα, τ,

"Εξοχ G- 'Αργειων κεται η πο' ευρέας ωμι,

Vir latusque magnusque,

Procerissimus Argivorum tum capite tum latis hu-

meris

(G) The Fault that Ronfard believed to Lave committed. He had placed Ajax among the Braves that took Troy, but he left him out in the second Edition on of his Franciade, hiving been told by Floring the foregoing Article (a) How in that according to some Authors, that great Captain that according to some Authors, that great Captain that he was not ignorant of what Homer, Sopholes, Ovid, and some others have related, but that he knew also what others had faid, and that he would rather conform himself to Distys Cretins than to Homer, and so he would not have owned that he had committed a Fault. It is a Confession very unpleasant to a Poet, and even to other Authors

fant to a Poet, and even to other Authors

(A) It full of Faults] After having well considered the matter, I find the shortes way is to set down the whole Article of the Supplement Here it is Ajax the Son of Teucer, King of Silamia, n

(d) Philofti in Horoic (e)Paulin l p ç See Plut Simpor la quest 10 p 6 8 20 21 C (f) Pau-Ian ib p (g) Id ib (h) Herodot 1 (i Id ib C 121
(k) Apud Photium P 484 (/) Paui hb i p (m) An thol 15 (n) I tle 28th (e) Pui fupra
(p) o i
[cmeF u] concring elis pal fage of Paulanias flinnus's Stetes of Sopto

Article of

Alax had Married a very handsome Woman, but it is said he knew her but Three a Sozotimes, from whence proceeded Three Sons, after which he separated himself from her is menus, 1 to the Conjugal Commerce, and govern'd the Church of Betolium wifely He brought for a grant up Two of his Sons to the Study of Divine Things and to Celibacy, and Mirried the of March Third &

AIGUILLON, a small Town of Guienne, on the Confluence of the Rivers of May Lot and Garonne, Four Leagues below (A) Agen, was erested into a Dutchy Pecidom for the Duke of Masenne in the Year 1599 The Patents of it were verified in Pulliment in Vigneroi the Year & following, but the Posterity of that Duke stilling, the Licction of it was (Mary renewed in the Reign of Lewis the XIIIth in the Year 1638 by Pitents that were verified to fied the same Year y Cardinal Rubelieu caus dat to be done in Favour of his Niece the Sate of Lady de Combalet, who was fince so well known by the Name of DUTC 11155 OI France, t AIGUILLON We shall speak of her in A a proper place She left that Dutchy by 2 p 85, her Will to her Niece Mary Magdalen Terela de l'ignerod, Sitter to the Di ke of Relevene Nothing is more fingular (B) in History than the Relistance made by the Town of diguillon in 1346 against the Duke of Normandy, who was afterwards King Jol 1 They Kommit B are ashamed to read it at present, and our Warriors cannot sufficiently admine that the a Dunile Art of War should have been at that time so inconsiderable to what it is now that it Duke of Normandy, eldest Son to the King of France, had taken arounden after four teen Months Siege, he would have made himself worthy of a great Triumph, and it is this time such a Town as that was then, would almost do no honour to a Colonel that Petrus ac should take it at the first Onset The Romins made almost the same Restection, wher Allico, or they (C) compar d the first Conquests of their City with the Conquests they made i co, and Mezeray does very much & peoplex the Butiness I speak of had not altogether the sime Advantage against the Inglish as against the Duke of Note Allicen mandy, for when they Belieg'd it in 1430, " they did not take the Caffle, but only the his, or Al Town and plunder dat

AILII 6 (Peter d) Bishop of a Cambray and Cardinal, was boin at 6 mpicane (1) in Picardy, in the Year 1350. His Family was very obscure, some kity that he was at 1

the Island of Cyprus, having succeeded his Father, Con secrated a Temple to Jupiter in the Iown of Olbus Ho against ain d hims If in the Post ssion of that Kingdom against several Princes that would mak themselves Ma-stere of it, and less it to his Postericy who most of them ferce of it, and left it to his Positivity who most of them bose the Name of Ajax or of Seuces Strabo, l 14. I observe against this, I That there is no Reades but is tempted to believe by virtue of this Narrative, that the Town of Olbus was in the Island of Cyprus 2 That it is not true that strabo says Ajax fucceeded his Father in the Kingdom of Salamis The indefitigible M ur/pis, who took to much pains to discover the Names of all those that reign d in the Island of Cyprus, did not (*) find one Ajre 3 That it is not true that several Princes endeavour d to take the Kingdom of Salamis from Ajax I heir Attempts concern d the Irachiotis, the Pitrimony or the Demain of the Church of Jupiter Olbian, in Cil cia, and Strato does not try that they endervour d to disposles Ajax of it, nor that Ajax was in Possician of it. A Man may build a Temple without being the Pontiff of it, and without enjoying the I inds that are bestowed upon it 4. That suppose 21re had been both Prince and Priest of Trackette, it would be talle that he kept the Possession of it, and that he left it to his Descendants, it is plain by the relation of Strabo, that the Series of the lawful Successions was sometimes interrupted

(A) Below Agen I It I had been willing to observe in the middle of what Towns Aiguillon is Situated, I would not have pitched upon Agen and Nerac as Mr Movers did, for they are Three Places that make a Triangle, but I would have pitched upon Agen and Jonness, the one above, and the other below Aigullon on the Garonne I his Fault is to much the more considerable, because there is no Reader but will conclude from it that Nerae is on the same Ri-

(B) Is more fingular .than the resistance] Pipiris Masso siys that the Siege continued 14 Months Acilionem (a) urbem irrita Joannis, postea Regis Francorum, Ortune Ducis Normannia, quatuord cim mensium of sidione memorabilem (b) The numerous Army of the Duke of Normandy is no less to be co-sider'd than the length of the Siege That Duke came to (c) Toulouse in the beginning of January with an Hundred thousand Men bearing Arms All that dreadful Multitude did nothing in Three Months but take of Angouleme, from whence they fell on Tonneins, and thenothey came and befieg d Anguillon very well for d and fortified for those they fell on The manner of the manner o () It was the Attack is a third thing to be consider'd (d) In this Age (e) there is not a more memorable Siege either for the Attacks or the Defence. They made Three Attacks in

a day for a whole Week together, alt in n ds they made use of the Artillery and Machines ly 1 and and in the reference is a Citation that takes in the I wo Pullges of Mezera: I take it out of (it l (j) limit field in the 121st Chapter of the Inft Islum (iye, 1/1) when the Duke of Normandy besieved with a Hinti t thousand French the City of Arguillon post so the Luglish, he sent to Coulouse for Fight of the greatest Li gines that were in the faid (by, and when the Inhit is increased on a transfer of Alguillon were upon the point of lens attached in the distance of Alguillon were upon the point of lens attached in the distance of the point of the point of lens at the point of Carcaflonne and Beaucaire should a tal them n / So the Morning till Noon, and those of Roueigue (this and Kemink A Agenois from Noontill the Evening Morit mike the Three Alfaults in a day list but a Week, which I more wherein he had put his Reader, for what is a Week in 14 Months. It must not be doubted but that he strutens the right Idea he should have given of those Attacks He has moreover committed it full of Chronology According to his account, the Duke of Normandy came to Prulouf in the Month of January 1346 he ipent Three Months in taking iome pattern Lowing afterwards he send to make the send to the sen patry lowns, afterwards he took amoulem then return d towards the Garonn took Ionn ins belieged Area lon and raifed the Siege of it by Reason of the Battel of Crees. That Battel was Reason of the Bittel of Creci. That Bittel wis fought the 26th of Angull 1,46. According to this Nirrative of Mizerai, it is not only impossible that the Siege of A muillon should have lasted 14 Months, but also that considering the Custom of those times, that Siege should have been very long. And it is to speak improperly to say that the Duke of Normand was obstinate in it (g. He ought to have plue d the was obstinate in it (g He ought to have placed the coming of that Prince to loulous, in the rear

(C) When the y compar'd the first Conquests of their Ci-See Horus and his Style, full of I xelamations (h) Sora (quis credat?) & Algidum terrori ferin Satricum acque Corniculum provinca De Frule (Bovilus, pudet, sed triumphavimus Tivur nin lu in banum & astiva Praneste delicia, nuncupitis in (1) tolio votis petebantur I lem tune fælulæ, quod Carræ Chifter of nuper, idem nemus Arienum, quod II reznus saltus the 1 Book Fregellæ, quod Gesoriacum Tiberis quod suphrates Corielus quoque (prò pudor) victus, adeo gloria fu t, u cap-tum oppidum Cajus Marcius Coriolanus quisi Numantiam aut Africam nomen inducrit But what shime soever it was for the French not to be able to take Aguilion with fo many Men Commanded by their King's II

dest Son, it was a great Honour for the English to
have defended that Post so long

(A) Born at Compagne in Picardy | This appears by the (1) publick Registers of the Church of Navarr p

Cambray, so that we may place in the List of Tor
R

Aillineus, de Hiftor 1 it pig. Mathem p 18, Lilbup of 111 st (11 200 11 I myuc-

() Muzu-

(1) Horus in the 11th

(a) Beudeand all it Agualli-0.1193 (Papyr MaffoDL-1 upt flim Gil-(c) Megerai, 'A. bieg (hron ad amum 1346 t 3 land 167,

(a) Id 1b

Century

() See his

Dir lede (ypro,l _

OJ 9

Antipope Clement she VIIth. who had his Seat at Avignon B He was an Arragonois, and hus Name was John de ion, who denied the ımınacuecption of the I irgin y Accord ing to Morerist was the Bilhop-A Morcus In itwe but be is m Itakou e likin out of the flory of th College of Nivalic done to M de Launoi,p 46" and follon Dictiti hujulmodi danda 111101113 temi ous. funt navus in

(k) The-

vet ubi

inta, p

notum ib

p 469 n Mr de

Launoi/c-

1 cues that

C. was t. I tle of

a book

Peter d Allh, ic

Rota de enore,

(1) Sec Ter S I althoods what he fays concerning Peter d' Al-Cefner Is Country Homactoin frysher (k), in a very ob-fewel illige of Germany, ci'ld Ailly, from which he al-forced his D nomination, to auf of the Vilencis of his Promis Hamfo Poor teat he was obliged to ferve as Bibl tol 54, VLI-(") Wesan Unice-Porter in the College of Navarie, to have where the orphib limfelf to the Study of Learning I old criant (1) had dividy published that Peter d'Ailli telus de potest ite lapt c9
1pud L1uwas 16 iman

(1) b) some Ireatises of Logick] He understood it perfectly, and was indebted to it for the Strength and the Skill wherewith he maintain'd his and overthrew those of others mous Hellelus of Gron ngen ipeaks of him in this manner (m) Q is unquim at illum apicem Theologia, quo
Petrus ac 2 co cor fe n it, al fque definitionibus, divifionities, regumenta on bu, inflantiis logicalibus perve-nir te In d |pu a ionibus lico ubi discussione diserta opus est Quomo 10 Petrus Joannem de Montesono in Rota ae errore quatuo inclin llarum conclusionum concussissis inf distinctione multipli i, aut clincli ignorantia antecedinte vel confequent e delujam docu sset Copus igitur Inecon state state in inspection information in us ple lie logues si por accuratifimam illam suam in the logues accuratifimam illam suam in the logues accuration in the locus accuration in the logues accuration in the locus accuration in the logues acc (1) 29 (3-1) inciæ atque aberrantium a scritate malleus

(La) moner of Charles VI | See du Peyrar Page 34° of the Antiquities of the king's Chap-10. He observes there that Peter d Andi never had Qual's of g at Almons of France, no of the Kin veret Almo er 11, were I tles unknown at that time, and they aid not come in fashion till the Reign of Charles the VIII. b and of I rancis Ist whatever the

Author of (1) the Gallia Christiana may Say, in which the Continuator of the Annals of Baronius is likewise mıstakın

(C) He died in the Year 1425] It is a strange thing that a Person of that Rank and Distinction thing that a Person of that Rank and Distinction should die without our knowing certainly where, or in what Year Some say that he died in Germany in the Year 1516 Others, that he died at Augnon the 8th of August, 1425 being b) the Pope's Legate in France Others say that he died at Augnon (c), but they place his Death in the Year 146 Mr de Launoy marks it only in the Year 1425, in the 479th Page of his Book, but he had said, Page 129, that Peter d Alli died being Legate of the Holy See in Germany, in (d) the Year 1423 The Registers of the Church of Cambray (c) say that he died the 9th of Ottober, 1425 being Legate of the Holy See in the Lower Germany, and that on the 9th of fully following, his Body was carried to Cambray, where it was buried behind the great Altar The difference of 1416, and of 1426, proceeds from a Fault of Impression, the Figure 1 being by mistake plac'd instead of the Figure 2, occasion of the World and the Second of The Founder of 126 in Plates 126 in Plates 126 in Plates 126 in Plates 136 in Plates 13

He caus'd the House of the Divines to be built, but not the Library Spindaniu who affirms it, is mistaken, it is the Work of Charles VIII (g Seandaniu in annalibiu Ecclesiastis prodicts ab eo exesses sed aberras, id est opus Care vi l. gis, cujus & nomen μονόγεαμμον in Biblios ce ties depingutur, o fiatua in occidentali turbinati parietis cono eretta conspicitur. It is true indeed that Peter d'Ailli would have part of what he left to that

It is the Under-Porter of the College of Navarre, but they are mistaken H d not enter into that College till about the Year 1372. He was admitted a Pening there among the Students in Divinity. He was at that time Sollicitor of the French Nation in the University of Pars, and able to set up for a good Author, as he made it appear by some Treatises (B) of Logick according to the Hypotheses of the Nominals, and by some Treatises concerning the Nature of the Soul, and that of Meteors. He shewed so much Penetration and Nearness in his Works, that he had the salve the Foundation fo much Penetration and Neatness in his Works, that he laid thereby the Foundation of that high Reputation to which he raised himself He had as good a Success in his Explication of Peter Lombard, in the Year 1375 That happy Application to Scholastick Learning did not hinder him from being a good Pleacher He took his Doctor's Degree in 1282 and had a Consession to Scholastick Learning and had a Consession to Scholast Degree in 1380 and had a Canonship bestowed upon him at Noion He was recall'd to Paris Four Years after, to exercise the Office of great Master of the College of Nawarre He had a great Number of Scholars there, and among others John Gerson, and Nicolas de Clemangis. He pleaded with so much Force in 1387, before the a Pope, against a Dominican & who had appealed from the Judgment which the Faculty of Divinity of Paris had pronounc'd against him, that he obtain'd the Confirmation of that Judgment He writ also a Treatise against the same Dominican The wave him such a great Reputation, that in 1389, he was made Consessor and Almoner (BA) of Charles VIth and Chancellor of the University Five Years after, the first Dignity of the Horick of Bul- ly Chappel of Para was conferr d upon him, which is that of Treasurer So many diflei, but he ferent Employments did not hinder him from applying himself earnestly to find out is missaken most effectual me ins to cause the Schism that divided the Church of Rome to cease went from the King to the Antipope Benedict XIII in 1394, and give such an advantageous Character of him at his return, that it was resolved in the King's Council to acknowledge him for a lawful Pope He obtain d the Bishoprick y of Puy in Vellar, at the end of the Year 1395, and that of Cambray, in the beginning of the Year following He was very much consider d by Ben face IX and he made use of that Favour to cause a Doctor of Divinity to be established in all the Fpiscopal Churches of the Kingdom He preached it Genoa in the Year 1405, on the Mystery of the Trinity, before Benedid XIII and perfused that Pope to cause all the Churches to celebrate the Teast of the Trinity He caus d his I carning and his Prudence to be admir'd in the Council of Pi/1 in the Year 1 109 He maintained in all the Assemblies of Paris, wherein they had deliberated about the Remedies for the Schism, that the only way to suppress it was the Convocation of a General Council Two Years after, he was promoted to the A Council nalship, he went into Gumany in the Year 1414 in the Quality of the Pope's I egate He presided it the 3d Session of the Council of Constance, he Composed Three Pieces during the sitting of the Council One, De emendanda Ecclesia, another, De duodecim benot bus beatt Josephi, another, de modo & forma eligendi Papæ And no body had a greater share than he in the Assairs of that great Assembly, which lasted Three Years wis in candidifficated in the Year 1425, and was buried in his Cathedral of Cambray He was mo pettoite I aunor to P 480

(k) The
The died (C in the Year 1425, and was buried in his Cathedral of Cambray He was for I aunor to the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was buried in his Cathedral of Cambray He was no pettoite I aunor who find the Year 1425, and was no pettoite I aunor who find the Year 1425, and was no pettoite would have it to be imputed to the Misfortune of the times, but I wonder that he for-

got be, de Scuptor Fcclei 1 2 P 17 (c) Voff us deHi L_tt p

> um,p 1, ibid pa 134, 47 (g) Id pag 47

1418

(e) Apui

ler un te laste Rot e tl 1/ . Pit Leard the Dilautanis (o) Launoius ubi iupr p 1, 1, 476

got another Fault of that Doctor, I mean (E) his Fondness of Judicial Association I askly; our Peter d' Aille, who submitted Scepters and Crowns to the Ecclesiastical Power, who endeavoured to multiply Festival Days, who founded such a great number of Masses for the repose of his Soul, and who condemn'd John (F) Hus to Death, does nevertheless appear in the (G) Catalogue of the It inesses of the Truth, as a Forerunner of Luther and of Calvin The Cartifians place him also

College (b) to serve to buy Books, and that he often gave Books I cannot tell whether he gave his own Library to it, as Aubertus Miræus sets forth (c) Alliacus, says he, anno 1425 Avenione moviens billiothecam suam legavit Navarrao Panssiu Collegio, quamibi magna cum voluptate aliquando vidimus I don't find that Mr Launoy says it, his Silence alone would be sufficient to refute the Flemish Writer (b) Hu sondnis (d) of Judicial Astrology Bellarmin has not forgot that Blot Unum est, says he, (c) in quo reprehenditur hic auttor, quod videlicet sensis videatur Christi nativitatem prænosci potusse ex genethliacus observationibus, asque ad hoc adduxerit appari ionem stellæ quæ apparuit Magis Others (f) ob-(b) 1b p 134, 135 (c) Mirens in Ai aio, c 454 p 265 (1) Sc th end of videatur Christi nativitatem prenosci potulse ex genethliacis observationibus, atque ad hoc adduxerit appari ioment H

nem selle que apparut Magis Others (f) obleive, that Piter d'Ailli maintain'd in his Book
de Corces sia Historie & Astrologie D vinatire, thit

Noah's Ilood, the Birth of ff to US CHRIST,
and such other Miracles and all Produgies,
might have been sovetold by Astrology, and that
he is referred to Births, Changes and Ruins of
Senentis,
list on of the Hab Pianets Bodn adds, That John
Bil Sinlei an of Peter (h) d Arline for certain, without ennet is & gurm any finter after the Truth, although out
a of T' by Si preat Conjunctions, which that Cardi
list in the Hab Pianet such that Cardi
not is defined since its Years after the Greation of
the Horlt till the Tear of our Lord 13ts not Si
of them proved time. That Pallage of Bodin wa
(f) Vos
this altered is the Latin I dition, Mirum min
sus de visuant of granific for pudento in calestium or
the horize for quinto usque ad annum Christi 13ts
(g) Bodin, timing fee source of que down that of the very lounhere lick, for the Hab can of our loca ac tempore dehere lick, for the live of que down that the very lountick -* (1) Bul-1 4 of the a x timen illis so quo doint loso ac tempore de-kepilick, fo two. The fine Bod n ittach the very Loun-P 448 of divided of those Hypothetes (1) Candral d Ai-lic, fivs he, lectus n the the great Conjunctions dition at the line of the Greation of the Morld, suppo-(p) He (1.45 him ther fore it is an unlift rable Error to suppose the creat Conjunt on of the timee High Hancts in the () Id ib 2 car of the Crea on 320 and to lay down that there are at point 7118 2 cars, that is to lay, Twelve Is mane of one of fore the Cration of the World That manner of one one percond All cannot be de-P 549 manner of opposing Peter d'Aill cannot be decrive at pret at confidering that leveral Learnel Men preter the Calculation of the Grak Bible, concerning the Duration of the World, before the Calculation of the Hebrew Fext Islie, concerning the Duration of the World, before the Calculation of the Hebrew Fext Islie (a) has more reason to insult him on the late of Arius's Herety, than on the Duration of the World Here are Vossus's Words, we find in them that our Astrologer placed the beginning of that Heresy Seven Hundred Years after JESUS CHRIST, which is a very giols Ignorance Valde etiam furile est fundamentum quod artissis ponit Ait ab initio mundi usign ad diluvium sturisses (1) annos 2 42 a diluvio ad natalem Christis 3102 His sta constitutis, totus est in cour oftendat quandocunque mirandum aliquid cont 3 t in terris, etiam illustrem aliquam stellarum conjunctionem apparuisses in calis Atqui falsissimum est quod sibi sumit de anno vel distuvii vel natalis Domini. Nac levis est crror sed spississems, in priori quidem numero aunorum pene seventiorum, vin altero autem (m) paulo pasiciorum Quid mirum? omnino Cameracensis suit Chronologiae imperitissimus, ut vel arguit quad Arrianam Haresim capisse dicat anno Christiseptingintessimosquam verissmilius tumpene extindam dixisses Ortam vero constat fere initio seculi quarti It Ibevet had writ with Judgment, would he have spoke of Peter d'Ailli in these sollowing Terms? "(n) I could wish that all those who set up for (k) Vofiubi fupra (1) Voffiusmeant. (m) Voffius according FO 1 1 17)cs, et to hr e frind ere an Erabove Sin Handred Years (n) Thevet's History

of Illustrious Men, tom 7 p 89 Edit in 120.

"Aftrologies, would enefully read his Books, "they would not lote then I about For beitles the lingular Observations that I have "tence driver up as inflictions that under the control of free Artiol 2, take delight to be inflatured with the fille Mish of Africolory, and introducing an Idelity of the Planets, altogether abominable." That Pretended Idelity was no more to be feared in 1/2 is 1 mic, that if Peter d'Aillis Bools were only good to convert that fort of Ideliters, they were almost uteless. But as on the oner fide they were fit to keep up the Creat of Africolosy, were fit to keep up the Cient of Affrology, by reason of the Virtues, which that Author attributes to the Conjunction of the Planets things of which Theoretays in very World their reading was much more projudical than profit i-

(F) IV's condemn'd John Hus to Dr was not without exhorting him to luom without telling him that i with with he could take Examina do the piper cutatis articulus erroneis in Parin on it (not it formem Huff Envilorence) is to proper for animem Huff Envilorence on the could be added to the proper for the country warm authority on the country of the puenare malu to compute, qu'un uf que a leo falabre Cri- d'in i li-

mounts Allia i confil um fequi (G) Dies neverth I appear in the Citilorue pud Blow of the Witherles of the Truth | "(n) if vium id "wis delegated by the De et muition of the unit 1415 "Council of the Irenth Church, to declire to no the Two Popes who quincilid for the Popel" cy, that they should rengal the Pipil See IIe (1) Theward in guilty of Schitm, but the the Irin in supil, "Pielites were Schitmiticks denginedly IIe possible with a thermolecular to the Airice of the Council held at Pri, with "the Sieur Io'n Muniter, Must if de Isin crua, who afterwards stooke roundly of the Airice of the Council held at Pri, with the Sieur Io'n Muniter, Must if de Isin crua, who afterwards tooke roundly of the Airice of the Council held at Pri, with the Sieur Io'n Muniter, Must if de Isin crua, who afterwards tooke roundly of the Airice in the him to some paragraph of the air that (1) So time cried out, and with in the Airice of the Council held with the International that (1) So time cried out, and with infinite Airice of the International the Airice of the Council him to the International that (1) So time cried out, and with infinite Airice of the International the Airice of the Council him to the International the Airice of the Council him the Airice of the International the International Internat din'il s Allia i confil um fequi to put him in the Lift of thole vary at that (1) & e

time cried out, and writ is and the Ambi mitt du

"time cried out, and writ is and the Ambi mitt du

"ton of the Popes, the Corruption of the Pleffis

"Church, and the Schitms and Divinors which Mointi

"were then very common, figing, I i ene e

"writ a Book, entituled, Of the k forms on e ficilitud

"the Church, which yet is not to be found in entited, in

"the Catalogue of his Books that are in giest minter, in

"number both in Divinity and in Mathemi- | Mystory

"ticks" Nothing is more true that what of Init (1),

Pantaleon affirms concerning that Book of Petrop 4 to

d Ailli As to the Catalogue of the Winnesses of Init of the

Truth, collected by I mis lay was, Flir in

we find Peter d'Ailli in it condemning the I of 1611

Doctrine of (s) Translubstantiation, and gi
ving the Council of Confeance a Project of (c) See the

R 2

Re-Diff retation of Office in the Confeance of Office in the Confean

'up i,

Allix at the Head of the Determinatio Fr Joannis Purportis Printed or London 1686 p 71, 72

Petrum Aliacenfem Cameracen fis civitas Lpifcopum ejecit. Roma ex exule dinalem Frasm de ratione conferib Ppsftolarum,epist contolat / Infliad of I ruffart, to r hom he refer read y John Berry

Pidi Chimiller & Horit de Ait Poct elerianus in (atal Santtori n ad 7 14nt ir ČSu Vatu Diff ut p 508

(a) See du Pleiles

May of

Iniqu'y,

Hoft Lux-

cmburgh

in de-

P 3 (1 Pinted t - p 5-2

('Thevet ubi tupi i, p 89 1 Celuci, to 14, i R i 11 1404 ., (e ' A noit of Ale de Lunoi, \$ 476 & leq # trom Fatho I abbe, ubr lupra, 28. 18in the (GA) Number of their Forerunners, in the Question about Accide turned out of his Episcopal Church, if we believe Erasmu a, who adds, That his Exile procur'd him a Cardinal's Hat He compos'd (H) many Books, whereof fome were never (I) printed He made also fome (K) Verses in the Vulgar Language. Consult, the Authors & cited by Morers

AIMON, Prince of the Ardennes, was, as it is faid γ , the Father of those Four Worthies, whom our Old Romances have so much celebrated They are commonly call'd, The Four Sons of Aimon They had but one Horse among them Four, that was call'd Bayard I would not speak of a Thing that passes only for a Story of a Tale of a Tub, were it not that I must observe that those Idle Fancies of our Old Romancers, and the Fables they writ concerning our Paladins, have crept into the Sanctuary. The Superfition of the People hath introduced them into Religion, and if any body had faid to those Impertinent Writers, He nuge of ferra ducent in mala, he would not have been a False Prophet The History of Luxemburg, compos'd by John Bertels, Abbot of Fpternach, informs us, that Renauld, the Eldest of those Four Brothers, was martyr'd for the Name of JESUS CHRIT, that he was canonized, that the Church celebiates his Festival, and that Churches were consecrated to him, and the Church of St Renauld, in the Country of Cologne, to which a Namery is annexed. There is also a Church of that Church of that Church of the Country of Cologne, to which a Namery is annexed. There is also a Church of that same Saint at Cologne, near that of St Maurice, and the Image of the Four Biothers is on the Wall in that Church They are on one Hoise, and Renauld the Eldest has a Diadem round his Head, as a Mark of his Saintship e pretended, that after having been a great Warrior under Charlemagne, he turn'd Monk at Celeone, that he died a Martyr, and that because he wrought Miracles, after his Death, 1 Church was built to him (

AYRAULT

Reformst on, according to which the Court of Rome Means of heaping up Money, the Prelates would have been deprived of to many Ways and Means of heaping up Money, the Prelates would have been oblig d to live well, and to discharge their Dute, and Pomp of Cere ionies, the needless Holidis, the Abute of Lasts, and the Canonical Number of Mo 1s, Image and Temples would have been abolish d, and the Number of Mo 1s, Image and Temples would have been leder 1 (1) We may certainly believe that all the Writings of Peter d Ailli are not sit to please the Court of Kome, time three or four of them (1) have been inferted in the Appendix of the Faferculus raim experendarum or fugiendarum Orthumus Gratii I il aliendy inferted in that Fasciculus, that Cardinals lacitife de emendatione Leeles e What I have find concerning the diminution of the Monks, does not agree with what Theret (a) had heard tay, That P to a Alle hid composed a Book entituled, a 1 ondon Hi Lu klr of Poverty, wherein he made the Apology it the Tar of the Mendicint Livis

(1) It Cutchins place kim also in the Number of the set the rio runner. A P of of of Lon an, one of ubi supri the most continue to Mi D serves, became (d) one of P 9

(d) Bullet, and or cours and approved by the Church, his Opinion

I the of concounter traduction attent, which was almost the only

Deleastes, there is the first dar. Some time after he inferted in In It olo I at I if s, an Alstract of a Book, which Cardired Allie, B floop of Cambras made on the Mafter of the Sertinee, to flew that "at Cara na 'proposes Mr Delcutes Opinions concerning the Accidents of the Inchieft and reconcils it with ne Definition of the O in in al Countil of Conftance
(11) Hompord many Rooks His Commentaries on

the Miller of the Sentences, and the Lour Freatiles that have been inferted in the Appendix of the Fafin 140 A Volume of his Treatiles and Sermons was junted in the fime Place at the fame Time Pur of his Tienties was reprinted at Dougi, in the &cur 16 4 by the Cue of Leander de St Martin, Heto a Protession or Doin Thevet (e) says, That he had a book of P ter d Aills, that was printed in the 2 1 Or Houling Town hundred and Ien, the Twelfth of August, n/ nti zot of Prin ing began to be in use in I tince, in which there is a great number of Mathemat 1/ From I his cannot be, for Printing was not invented till about the Year 1445. He might have find, that in 1487 the bacramentale of that Author us printed at Iouvain, and that his Questions in it im mundi fearmis de Sacrebojco cum commentariis in Caveli Daronens Hispani, were printed at Paris in 11158 His Meteors were reprinted at Strafthe Year 1504 and at Vienna in Austria, in the Year 1504 and at Vienna in Austria, in the Year 15 9 His Life of Pope Gilistin V was pinted at Provin the Year 15,9 (g) and 1s to be found in the Lives of the Saints compiled by Sulling Title of that Book is somewhat puzzling. tee the given from Book is ionic time per ing, tee the thirty of Contellion of Contles V but it is much better to suppose

that Charles V is put there instead of Charles VI than to say, that there was another Piter d' Ailli Possev n, who believed it, is much mistaken I do not find any Matter that was to dear to that Cardinal as Aftrology, for belides that he prefented a Writing to the Council of Constance, on the Reiormation of the Catendar, he compos'd the following Books, Trastatus de vero cyclo lunare Vigintilogium dantia Aftronomica veritatis cum Theologia dantia Astronomica veritatis cum Incologia
de (h) convordia Astronomica verstatis o narration
storica Trastatus elucidarum Astronomica concordia b Theologia & cum Historica Nariatione Apologetica (i) definite Astronomica verstatis Alia secunda (k) Apologetica defensio equidem Tractatus de concordia discordantium Astronomorum

Du Peyrat lays (1), That Bodin in his Preface to the Demonomania of Sorcerers, makes mention of a Book compos d by Cardinal d' Ailli, wherein he maintain'd, that there is not one necessary Demonstration in Aristotle, one God There are Two little Things to be reproved in this s, for adin does not fay, as du Peyrat intinates, That would made a Particular Treatife on that Subject, and he fays, (m) that that Author observed form other Demonstrates and Market thor observed some other Demonstrations in Aristotle, tho' but in a small Number

(1) Some more never printed] They are in the Li-(1) Some wire never printed] They are in the Library of the (n) College of Navarre, Mr de Launoi gives a List of them Some of them contain an Aniwer to iome very Curious Questions, as, Urium essertial supposita unius natura sit perfectios. Urium libertas criatura rationalis ante & post lassum internsece sit aqualis. Urium Creatura rationalis eonscientia erronea ejus attumexcusare possit This last Question puts me eque attumexcufare posses. This last Question puts me in mind of some Writings that came out in Holland some time ago, about the Rights of an Erroneous Conscience, wherein it is provid in such a demon-firative manner, that every Action committed against the Light of Conscience, is essentially evil, and that it must necessarily and indispensibly be a-voided, that those who had a mind to oppose that Doctrine, fell into this dreadful Opinion, That a Man must not always ast according to the Light of his Conscience From whence it follows, that a Man does formetimes a Good Action, in acting against the Light of his Conscience A monstrous Doctrine, that overthrows all Morality, and in comparison of which the rankest Probabilism is an Innocess Opinion. That which is remarkable is, that they are Fanaticks who have thrown themselves that they are Fanaticks who have thrown themselves that Precipice, the they are more concerned than any body else to affert the Rights of Conscience

(K) He made also some Verses in the Valgar Longuage. I quote my Author in the Margin, (e) who fays, That Peter d'Ailin wrote many French Verses in such Rhôme as was used in his Teme, which were put into Latin Verses by Nicolas de Chemangis. I have seen fome of them, lays he, that were printed above a hundred Years ago He adds, That the same Author writ a Book in French, entituled, The Seven Steps

IF at Cologne, m ber, rest (k)Done at Cologne, in the Month of October, 1418 (/) DuPa-Yat, Antithe Chap-pel of the Ling of France P 345 (m)Bodin, Pref of nom of Sorcerers, P M 14. (n) Parest Ondin's Supplem p 699

(0) La Croix de Maine Biblioth Franc P 381.

AYPOLT (Peter,) in Latin Erodius, Lieutenant Criminal in the Presidual of Angers, his wave Country, was born in the Year 1536. He learned Classical I earning and Philosophy at Para; afterwards he went to study the Civil Law at Toulouse, trom thence he went to Bourges to improve himself by the Lectures of Duarenus, Cujas, and Doneau, three of the most Excellent Civilians of that Time Having taken his Batchelor's Degree at Bourges, he return'd into his Country, where he read some Publick Lectures on the Civil Law, and pleaded some Causes He was then 22 Years of Age Some time after he return'd to Paru, where he became one of the most (A) Famous Advocates of the Parliament In the Year 1563 he publish'd the Declamations of Quintilian there, which he corrected in divers Places, and added Notes to them The Year following he caus'd a Treatise of the Power of Redemption, composed by Francis Grimiudet, the King's Advocate at Angers, to be printed in the same City, and he added a Preface to it, concerning the Nature, Variety, and Alteration of the Laws In the Year 1567 he publish'd a Book entituled Decretorum rerumve apud diversos pipulos ab omni Antiqui inte Judicatarum Libri duo —— Accedit trastatus de origine & austoritate rerum Judicatarum He added much to it in (A) the other Fditions, He lest Paris the Year following, to exercise the Office of Lieutenant Criminal in his Countrey Which he did with so much exactness, that like another Cassius he was call'd the Rock of the Accused During the Disorders of the League, he exercised in the (C) Interim the Office of Piesident in the same Court of which he acquitted himself with the same Integrity. The City of angoing expressed their Esteem for him in divers manners, and chiefly by the Oslice of Peperual Feberum, which they conferr d upon him He fell out with Philip Gourreau, Master of Requests, his Countryman, and published an Apologetick Letter ig unst him in 1577 He stood firm in the good Party against the League, and he was obliged to do so, not only by reason of the Office he had in the Presidual, but also because he was Master of Requests of the Duke of Angou, a Place which he had jointly with the Civilian Baudouin, Angers, before that Prince came to the Throne The Speech which he made to that Duke at the Second his Entry into Angers, the 7th of January, 1570 was printed (D) with the Discourses that he address'd to him in praise of his Victories, and of the Restoration of the United That Versity of Angers That Discourse runs chiesly on Baudouin's having dedicated two Anci-Piece is in ent Panegyricks to that Prince, that which Fumenius made upon Constantius, and that Latin which Pacatus made upon Theodesius. The Discourse that Agrault publish d in the Year on the Death of Henry III and on the Scandal that the Church received by it, this ship Adherence to that Monarch's Party III neither put his own, not the Princer's Name to it Thumus & speaks of it with Praise The Latin I rinstitute that the & Thum. Luthor made of it, was found among his Papers He writ a Discourse at the me, Inft 105

two Edi 1-Ons of it A

Whichell

a) Laun ubi tupi i P 479

of the Ladder of Penitence, on the Seven Penitential Pfalms, printed a Paris I fear that La Croix du Maine decrives us as to this last Work, for Mr de Lainoi (a) says positively, That Antony Belard made a Irin b Granslation of the Lasin Treatife of Peter d Ailli, on the Seven Penitential Pfalms, and that Dinys de Harss printed that inflation at Lions, in the Year 1544 in 1600

II L R E is a Supplement "The French Verses" of Peter d' Ailli that la Croix du Maine spoke of, "are only a in number, and contain a Short De-

" are only 3 in number, and contain a Short De"icription of a Tyrant's Life Nicolas de Clemangis "nade a Prinphiale of em in Latin, Hexameter Verses, printed with the French Verses of Peter d" Ailli, at the end of the Book entituled, The Con-** Ailli, at the end of the Book entituled, The Contempt of the Court, translated from the Spanish of
Gu var vinto Irene's, Italian, and High Dutel, at
Geneva, in 16to by John de Tou wes 16.5 The
Paraphiase of Clemangis is also to be found at the
end of his Lpistles, p 355 of the Edition of Leiden As for the Franslation of Antony Belard, Antony du berdier says. Page 51 of his Riblind bequetony du Verdier frys, Page 51 of his Bibliotheque, that it was printed in 1542 by Denys de Harse, in 16to at Lions (b)"

(A) One of the most Famous Advocat s of the Parlia-ent mitting Lossel in his Dialogue of the Advoment I inteny Lossel in his Dialogue of the Advo-cates of the Parliament of Piris, places our Asiauli in the Lift of the most I amous, and gives him the Preeminence over Bodin It is true that he remarks, that
Bodin had no Success at the Bar Their are Loisel's
Words (c) Peter Ayrault was also provided with the
Place of I tenten int Criminal at Angers, where he was born, and i tired thither about the latter end of the extraarth is ordinary Sissions of Poitiers, in the Tear 1567 although that which he pleaded moltand learnedly enough, and much better than John for Angers, notwithstanding his great and Exquire theirne, for he never had any Success in any of Priests were printed at Paris in the Year 1568 They were against the reprinted at Romen in 1614 with the Notes and AdIssuits, in ditions of a Young Civilian Mr Menage, who says
1564
(c) Ither the printed at Paris in the Year 1568 They were printed at this in 1598 in 8vo with some other small Pieces to Peter Appaule. Peter syrault The Priests of Paris chose him in 1564, to plead their Cause against the Jesuit; yet he did not plead it, perhaps because it was not

thought fit that the Interests of the Priests should be feparited from those of the Bishop of Laris It be, the Conjecture of du Bouln (f) However it be the Conjecture of du Boulai (f) his Plea was made publick, as I have just now faid

in a Marginal Note

(P) He added much to it in the other Editions] The Second Edition is of Paris 1573 in 800 and contains Six Books The Third is in Fol and the Title of it is, Rerum ab omni antiquitate judicatarum Pande tæ It is also a Paris I dition, 1588 After the Death of the Author, the same Pandells were printed at Paris in the Year 1615 with the small I leatife de Patrio Twe. He had revised and corrected them. Mr Me-Tune He had revised and corrected them Mr Menage had promised (g a New Ldition of them, with
Short Marginal Norcs, wherein he design d to shew
from whence A raul had taken his Examples. That
Work is very learned, Continet (h) enimines ab omni
antiquitate apud Indos, sudaess, Graeos, Romanos, Francos, alios, judicatas. That which he wrote in French,
Artificial and control of the words of the statement of the of the Judiciary Order and Instruction, which the Ancient P 27 Greeks and Romans made use of in Publick Acculations, compared with the use of our I rance, is good and cuitous It was printed the first time at Paris, in 1575 in 800. The Second Edition, which is of Paris 1588 in 410 was enlarged with Iwo Books. The I had was enlarged with one Book (1) at Paris, in the (1)So these
Year 1598 in 4to So that this Work contains 10 in It wids of
Books The Fourth Book that Treats of the Proc |- Mr Me-Books The Fourth Book that Trents of the Proc |- Mr Men |
fis made against Deal Bodies, Ashes, Memory, Brute |
Beasts, and things Inanimate, was printed at Paris in |
1591 I forgot to fry, that his Treatrice de decreti | 1- translated |
business printed at Fran fort in the Year 1580 from the |
Tirst Ldition The Abbreviators of Gessia did not |
Know our Peter Arrault but by that Ldition of Gerduous |
1538 duobus |
many They believed wrong that his Name was |
1658 |
1658 |
1659 |
17 must be |
18 anno |

(C) In the Interim J Mr Menage makes that In:

rim to continue two Years, (k) Eo Pratura munera per
biennium functius Arodius eff., and yet he fays, (i) That in eadem
Ayrault was not nominated to that Office till the Eurbe publeventh of May, 1589 and that Henry the Great pro-licavit vided another with it, in the beginning of the Year (k) Id ib.

1590 incunte Anno 1590

(D) Was printed with the Discourse that he address d (1) lb p to him] Mr Menage did not well note the Time 23

(f) In Historia Acidem Parifienf t 6 p 966 pud Menig in telfim P 77 (r) **U**bi (h) Mena-

anno1598

noi s Remarks MSS (c) Loisel, apud Me-

\$1 19 H1 Mitim de

Æro-

(b) Mr de la Mon-

io, p 26 (d) There are 22 of

ta Peta Ærodn, P 26.

134 See the ellowing Article & The 19th of May, 1586 y They are dated the 18166f Marthe 15 milakin Avrault. gives him but 637 cars 1) vita Petii 4. rodn ib zi idio Merigio cjux ex h In Nepote fuipta, & typis fus 16 75 in 4to Мп tune ipic 1111111 $\xi \mid_{\Pi(1) \to 1}$ Qui Co ocur Ando 1vu i v ib i lem libe eli qual olun Ilp,s 14. " (Asseult, Brok of his in liciary Oir to re the to one 1 ic he

10 112 1 () 1 was 0/ 1/15 1574

1 1 11 E -

(c) Menng ubi tupia, P 25 () Ibid Por

(1) \$ (1) 1 7 ~ ter c of Piquier

wherein he exhorted Henry the IVth to become a Catholick. But of all his Works, that which made him most known in Foreign Countries, and chiefly among the Protefants, is the Treatise (E) of the Paternal Power He compos'd it while he was at Law with the Jesuits, on the account of his Eldest Son a, who had taken the Habit of their Order He had sent him to their College at Pars, to make him more capable to succeed him one Day, and some time after, he had the Vexation to hear that they had perswaded him to enter himself into their Order He made his & Complaints of it to the July, 1586 Parliament of Para, and when he knew that they had got him away, he presented a Petition to the Pope, and obtain d 2 Letters from Henry the III to Cardinal d Est, Protector of the Affeirs of France, and to the Marquis de Pisani, Ambassador of that missaken Crown, by which Letters the King defired very instantly, that an Older of the Pope gy of Perer should be sollicited for the I iberty of that Youth But all was in vain The Treatise of the Piternal Power, which he addiess d three Years after to that Disobedient Son, did not prove more effectual Although Agricult had other Sons, yet he was excellively vex d at the loss of him He had married Anne des-fardins at Paris, in the Year 1564. She was the Daughter of John des-fardins, Physician to Francis the I by whom he (F) hid 15 Children, whereof Ton were living when he died it Angers the 21st of fuly, 1601 aged 65 Years of I borrow this Article from Mr Minage

AYRAUIT (Ren) Fldest Son of the foregoing, caused his Father a great deal

of Trouble. He was born at Paris & the eleventh of November, 1567 and was given to the J fuits to be inflructed by them Peter sprault had a great effect for them " it that time, and loved them, and would not then have pleaded against them for the Curives of Paris, is he would do in the Year 1564 Perceiving a very Quick Wit in his Lldest Son a creat Memo y, and many other good Qualities, he defired the Provincial of the I fire and the Rector of the College of Clermont most carnelly, when he put that Child to them, not to follicit him in any manner to enter into their Order, and told them that he had other Children to confectate to the Church, but that he design d him to succeed in his Office, and would make him the Support of his I amily They promisd! i'll it he defired. Nevertheless that Young Man's great Talents made the I have moisto hive a Subject of that importance in their Society, fo that after he I I radic ! Rh toral I wo Years under Lather fames S an nd they give him the Halit of their Order in 1586. His I itl er, without whole Confent of Privacy this was done, made a good noise. He accase them of Plagrandm, and fummon d them to give him h or sun. They inswered, That they knew not white we become of him in ult counted a Decree of Pulliment, whereby the Jesuits of the College of Climent we condesed not to secesive I ene xyr ult into their Order, and to notify that Prohibition to the other Coll res. That Decree was not obeyd, the Young Man was remove 1 from Place to Place, his Name was changed, he was fent into Lorrein, (21) (remain) and I I, II m) III caus d his Ambass idor, I and the Protector of his Affairs, to follicit the Pope, in wit to his Holiness about it, the Pope caused the I ist of all the Jefur s in the World to be showed him, Rene Agrault having another Name, did not appear in that I all I like Years of Trouble and Linquiry having produced nothing, the I other had recourse to he Pen, and wrote a Book concerning the Paternal Power, and ad-Rem made an Answer to it, but his Superiors did not think dicis dat to his son Rene

wherein those two Pieces vere printed, he figs it w m 1577 and that the Prince who is praised in them, we sthe I into of Ic' / and Duke of Angen. Which is to fix plands enough that he was not ling reveithelets the Dule of Anjon was con to the second of the Dule of Anjou was conferred at Kermin the Month of Ich 1575 and he were puted ker, of Ir meethe very Dry (a) that Gert IV died You ray be fine that the Speech and Discourse in question came out in 157 and consequently when he that we prosed in them was not yet kine of to 11

(1) I Day of the Parant Power] The Author writ it in Irenel and in I is a one of his Countreymen whole Name was I est Dulert trinflitted of it, ('ic in figure of o tanguam cum absente reo, ho eft an io

flanco i Opreci ni nate, (u' ppeles na ni pletometa fub umbra An flos ni citur fits

Erque con in no un nontele cormon est Talis Petres Ironia in form flum infolabiliter in for ptu fuis
un r tur I 'encle que quos pf questin fundat
'roterto Orieni jude ann, moao fratrem Johanr, commente en general and compellans. Quis n fire to friese of our com querelas esus legat
lover o, & tor 's eviles a Stephano Paleasto m ae patrio ius ad fugitivum filium
pfit, a gem u & lacrim s temperare
ion folus A rod us fatum fuum remui,
lere Stephani Pascasu & Johannis #17 11 L noce pro
It is a large stephant Pajcafu & Johannis

1 Bo
Anton Arrall a net : Parthers Controller

and Petrum Evaluam epistolas Lege

a net : Parthers Controller

ful large no lal mir senatu Parthers contra Jesu
large no last large

Remarks who Remarks what Antony Ar and diad upon it, and what

was answer'd him by Piter Barni, Attoiney to the was antwel'd him by Peter Barni, Attoiney to the Joints of the College of Clement. The Aniwer innsthus, I hat the Icle is would never receive the name of the Icle is would never receive the name of the Icle is would never receive the name of the Icle is thought in the art I all is a receive the name of the following Arrive is a Section Remark A of the following Arrive is We defight a Particular Art cle for his Fldeft Son. His Second Son. Proc. ATRAULT, succeeded his latter in

Son P to ATR AULT, succeeded his I when in his Virtues and Office, and we President in the Sencetchal's Jurisdiction of Augus, Counsellor of the neichal's Junidiction of Angers, Counfellor of the City, and Mayor. He produced in the Year 16-3 a Profession of the Civil Law in the University of Angers, to William Barclai. The Speech he made to Mary de Medicer, the Mother of 1 mis XIII at Angers, the 16th of October, 1619 may be seen in the 6th Tome of the French Mires. He was deputed to the Assembly of the No abl. Men who met a Polem, in 1617. He lett Posterity. His Brother, John ATRAUIT, was Advocate in the Parliment of Paris. Their Brother, Il lliam A2 R JULT, 2B - nediction Monk. Doctor of Sorbonne was well belov'd nedictin Monk, Doctor of sorbonne was well belov'd by Lewis Servin, Advocate General in the Pailiament of Paris Gyomo ATR AULT, one of their Sifters, married William Menage, the King's Advocate in the Prefidial of Angers From that Marriage proceeded the late Mr Menage (g), one of the most Learned Men of France

Learned Men of France
(A) Into Lorrain, Germany, and Italy] Antony
Avauld let forth in his Plea of the Year 1594 that
the Jesuits had drawn away Rene Ayrault when he
was but 14 Tears of Age, and that they kept him in Italy and Spain It does not appear that they ever
tent (b) him into Spain, and he wanted but little

(c) Ex Ægid Menagiano in vita Petia Æ rodn

(h) Hi-**Í**paniam quoque petuille falfo cieditum est Menage, P

They thought it better (AA) that Richeome, Provincial of the Jesuits of Paris, should refute Peter Ayrault's Book Here follow Rene s Adventures He enter d into the Order at Triers, the 12th of June, 1586 he went afterwards to Fulde, where he repeated his Study of Rhetorick He went through Germany, and was taken there by the Protestants, he went to Rome, where he studied Philosophy a Year, under Ministry Vitelleschia. He continued that Study the Year following at Milan, and finish dist A circuit at Dijon Having taught the Classes in the same City four Years with much success, he the lest it, when the Jesuits were banish'd from divers Cities of the Kingdom, in the Year CA that 1594 and went into Piemont, where he raught time Veet 1594 and went into Piemont, where he taught two Years He came afterwards to Aviguon, where he studied Divinity four Years Afterwards he returned to Rome, from Pl 'clep, y whence he was sent to Milan to teach Rhetorick He did it some Years, and return'd it- lasted 3 terwards into France, he went there through the most illustrious I imployments of his 7 and Order He taught Philosophy, he Preach'd, he was Present of a College He was Petri 4 Rector at Reims, Dijon, Sens, Dole and Bezancon, he was the Provincial's Affiffint, and rod i a Procurator of the Province of Champagne, and afterwards of that of Lions at Reme Menaging Lastly, he died at la Fleche the 18th of December, 1644 y His I ither by in Act part contempbefore a Notary and Witnesses, deprived him of his Blessing in the Year 15,7 but he did not persevere in his Anger till his Death, for a Writing (ADA) was found among his Papers wherein he gave him his Bleffing

AITZEMA (Leo d') a Frieslander Gentleman, born at Deccum in the Year 1600 was Counsellor of the Hans-Towns, and their Resident at the Higue He compiled a History of the United Provinces that fold very well, and is of great use to those that are employ d in Politick Affairs, for it contains Word for Word the I reaufes of Peace, Bele p the Instructions and the Memoirs of Ambassadors, the Letters and Answers of Sovereigns, the Capitulations of Towns and other Publick Acts, each in its Original Language, and then Translated into Dutch, in which Language that History is written in tressed Two (A) Editions have been made of it Although it is chiefly considerable for the at that Authentick Pieces that the Author Collected with much Patience and Application, I time is would not judge of the rest as (B) Mr de Wiequefort did I have heard fig that that Historian speaks in an impartial Manner of what concerns the Disputes of Religion Mr field state. Arnaud quoted him & for a thing that is not very Advantageous to the Protest ints 1 1- Harlin-Inter Andreas e speaks of one Leo Aetsma a Frieslander, who caus d his Youthful I tim gen to be printed at Francker in the Year 1617 Some & believe that this Poet does the first the Hague the 23d of February 1669 after having exercis'd there about 40 Years the Office of Resident so the Hamf-Towns, which was procured him by (BD) Toppius d AIT- 1685 the ZEMA his Uncle, Resident of Holland at Himburg Oui Leo was a very good Man, second in Ossicious, Assable, Liberal to the Poor, and very well vers d in Politicks He spoke the third several Languages, German, French, Italian, and English His Father was Secretary of in 1698 the Admiralty not Friesland It will not be useless to observe that they have published already Three & Volumes in Folio of the Continuation of Autzema, the full reaches from 1669 to 1679 the Second from 1679 to 1687 the Third from 1687 to 16)2 Minister whose Name is ITZEMA, writ a Dutch Book concerning the Sabyls

Menigio Part of 1 In the p 267 &Biblioth

of his 19th Year when he took the Jesuits Ha-

(AD) They thought it better that Richeome should resure | His Answer was not Printed (b) Quia indecorum visum est adversus parentes scribere filios, probibitis est a Rectoribus sua Responsionem vulgare Igitur id aggressus cst Ludovicus Richeomus quod me docuit privata ipsius Renati Ærodii ad ipsum Richeomum epistola, cujus exemplar que sua est humanitas, mi-sit ad me Roma Petrus Possinus presbyter Societatis Jesu doctissimus, idemque Jesustice Historie scriptor celeberri-Scaneque Responsionem suam vulgavit Richeomus qua de causa nescio

 $(A\triangle \triangle)$ A Writing wherein he gave his Bleffing] It was fign'd with his own hand, and contain'd what follows (c) God give his Peace, his Love, and his Grace, to my Son René Ayrault I give him my Bleffing in the Name of the Father, and of the Son, and of the Holy Ghost And I forgive him every thing meren he may have offended me And I pray God to affift him with his Bleffed Holy Spirit whatever Condition or Calling

he may andertake

(A) Two Editions have been made of it] The first contains 15 Volumer an 4to that were printed after each other The first at 57 and the last in 1671 The first begins at the Cellation of the Truce that was concluded by the Care of Henry the Great between Spain and the United Provinces, and extends from the Year 1621 to the Year 1625 The last contains the History of the Year 1668 The Second Edition is in 7 Volumes in Folio, that were printed in 1669 and in 1671 The last of those Volumes contains a general Table of the other Six, with the Relation of the Peace of Muniser, and a Treatise entitled. The of the Peace of Munster, and a Treatise entitled, The Lion re-establish'd, and which is the Narrative of the things that pass'd in the United Provinces in 1650

and 1651 in relation to some considerable Offices that were fill'd up. That Treatise had already up pear'd in 410 in the Year 1652. I he Relation of the Peace of Munster had been printed in Latin in the

Year 1654
(B A Mr de Wicquefort did) He speaks of
Attzema in the following Words (d) "The Histo- (d) Inci
"ry, or the Account of the Assarts of State and of Wm, til of the
"that was written in Holland, in Fourteen or Ist- Am it is
"the Wolfers Contains divers Treaties, Resolution dos April teen Volumes, contains divers Treaties, Resolutions, and other Authentick Pieces, so that it 1 p 1/ may ferve for an Inventory to those that have no sic also access to the Archives of the State But what pag 446 the Author added to it of his own, is not worth the Gazette, in what manner foever it be taken He has no Style, his Language is altogether Bar-He has no Style, his Language is altogether Bar-barous, and all the Composure of his Work is but a meer Chaos. This is common to him with most of those, who in that Country go about to write History without Order and Permission, and most times without Judgment and Sinceit-ty. It must be confess'd that this Judgment is very fevere, and very difadvantageous, and that it offends many Persons

fends many Persons

(BA) Foppius d'AITZFMA be Uncle, Rest dent of Holland] I have found a Passage concerning him in one of Pussendors's Volumes (as I have seen there, that in 1636, that Foppius, Envoy of the United directions to the Emperor, affirmed in Ratisbon, that rebu Suesalvius had writ to him, That the Swedes would be citels his gin to negotiate a Peace at the Court of Vienna Salvius denied it Nevertheless Foppius was very busy in 5, ad about negotiating the Peace, but Sweden did not amn 1637, think him sit for such a Work, and it was thought ridiculous for him to concern himself in such a Design, especially considering that since he was gone fign, especially considering that since he was gone

∦⇔ Me-

(b) Me-

nag p 39

a René Moreau in vita Briffoti

AKAKIA (Martin) Professor of Physick in the University of Paris in the XVIth Century, was of (A) Chalons in Champagne. His Name was Sansmalice, (without Mulice) but according to the Custom of those times he chang'd it (A) into that of Akakia, which fignifies the same thing in Greek as Sansmalice in French. He transmitted it to his Posterity, that have always bore it to this present time. He made considerable progresses at Paris, under the Prosessor Peter Brissor, and learn'd a most of the things of him that he publish'd $(A\triangle \triangle)$ afterwards on Galen. He was made Doctor of the Faculty of Physick of Paris in the Year 1526 Francis Ist one of whose chief Physicians he was, had a great esteem for him I cannot say in what Year he became Professor of Physick, but he was so when Gesner publish'd his Bibliotheca, that is, in the Year 1545 He died in the Year 1551 He had taken for his Coat of Arms, Gules and a Cross Or, with Four Cubes of the same, with this Motto, Quacunque ferat fortuna, ferenda est He took to Wise Mary Chauveau, Widow of Silvan de Monthelon, by whom he had a Son who was Professor of Physick, as we shall see Most of his Descendants have followed the same profession, but one among them concern'd himself with other things (B) than Physick Those that place (() the Death of our Martin Akakia in the Year 1605 are strangely mistaken Marot spoke of him with praise What he said of him Menage has been cited by Mr & Menage

Orig of theFrench

AKAKIA (Martin) a Paristan, Son of the foregoing, was made Doctor of Phylongue p sick of the Faculty of Paris, in the Year 1572 Triftun de Rostaing Knight of the Order,

over to the Roman Communion, he made use of all forts of means to infinuate himfelt into the Emperoi s I avour (b) Nec Aizema idoneus tanta rei autor (b) Id It good fuccesta facta Romana gratia Cafaris omnibus mos interpretations

(b) Id The quod if the clear fe ingerere non dub taret, quem prafertime poil fuscepta facta Romana gratia Cafaris omnibus modernical control of the co

dis adripere constabat
(A) Was of (halons | Morer not knowing what Catalauninsis meant, thought in good earnest that Akaka was a Catalar Hi mas of Catalonia, thys he,

(c)Quenf de patriis vuor p

(a) In the Leaf O III (e) At the 4th Page of the tdition of Puis, 1694 (f)Labbe, Etymologies of the Holdi, P

(g) (lef

get in Biblioth

tol con

Akakia was a Catalar He was of Cataloma, Trys he, and he refers us to Quenfledt, who noted (c) politively, that that Physician was of Calons, a City the Bifop whereof calls himfelf Count and Peer of France (AD) His Name was Sinfimalice, but This is what Rine Moreau testifies in the Life of Sylvius, and Gabriel Naud. in his Judgment (d) on Augustin Niphus See la Mothe le Vaier also, at the 277 page of the 12th Tome of his Works, and Mr Menage in his Origines (e' of the French Language 1 ather Labbe (f) believes that all this is but an exposit fee o, or a pretty Allusion which was made afterwards, or a Nickname that Allufion which was made afterwards, or a Nickname that was given him and that pill afterwards into a family Name. He prounds himself on I wo Reasons, the fift is that a garia does not lignify a Man free from Malice, but the receding from Malice. The second is, that the Phylician of Fancis Ist would have writ Acaera on the light of the half of the Name Management of the Name of or Akika, if he had tiken a Name Metimorphofed from the Greek Longue. He idds to confirm the first, that this Physician of it be true that Its Name war Sanimalice lefore, would have done better to leave that Feminine Name arraia, to take one more manly, and il at should have fome relation to arraid. Acacius, would not laugh at the Simplicity or Ignorance of him, who laving the Name of Bald of Vituous for a lamily Name, would call himself a carence or again the Residual to the form of Bald of Vituous for a lamily Name, would call himself a carence or again. I hole Residual the sery weak. As for the second it may be own d that he should have writ macra, or Akakia, and I think that learned Physician fign'd after the list minner As for the other Reason, it is easy to fee that I other Laobe fays nothing that is worth any thing, for the Maiculine Name a gase does not fo fully univer the French word Sansmalice, as the I eminine a rake a does. The Comparison of Bald or Intuous is improper, since it is certain that Sansmalice has not the Nature of an Adjective Name, and that it a Man whole Name had been Averpeleure, (with Baldness) would have turned it into Greek, he should rather have taken that of Synalopecia then that of Synalopecius (ADD) That he publish'd .

(ADD) That he published on Gaich I in 1996 he published a Latin I ranslation of Galen's Two Books, De ratione curands, (g) and added a Commentary to it Afterwards he translated the Ars Medica quater of ar parva, of the same Galin That Work was C' ar parva, of the same Galin That Work was printed at Lyons in 1548 He is also the Author of a Book printed at Paris in the Year 1555, with the Litle of Synopsi equum que quinque prioribiu librus Galeni di facultatibus simplicium medicamentorum con

(B) With other things than Physick] A Letter of Guy Patin dated the 22d of July, 1664 contains these Words, "The king has caus'd the Brother of " M Acakia our Collegue, to be clapp'd up in the

" baffile, for having writ fomething that displeased "the Prince It is not long ago since he was employed about the Mairinge of the Duke of Enguin, " and had been Secretary of the limbuly of Prince Inches "and had been Secretary of the Embally of Po"land" Every body knows the Complaints that a I riend of the House of Austria, disguised under the Name of Stanislaus Lysimachus I ques Polonus, publish d
in 1683 against the Intelligence that Iranic entertain d with Count Tekeli, by the means of Akakia
and du Irnai-Boucauld I have just now read in a
Book (h) Littled, The Journal of Amsterdam, that
the same Akakia had a gient share in the Intigues
that tended to cause the Crown of Polind to fail on
the Head of the Duke of Longuezille his the depositor that tended to cause the Crown of Polind to far on in the Head of the Duke of Longueville by the deposing of King Michael It is affirmed in that Journal, that Septembre Emperor had caused Complaints to be made of it but, 1693 to the King of France, and that among others he had named Mr. Acakin as one of the chief Management of the chief the named Mr Acakia as one of the chief Managers of that Affair, that Mi Acakia was put in the Baltile, out that he was the more Attentive ly it to the Intrigie that le had begun, and had more leifure to keep up the Correspon-dences which he had contracted that his Letters and his Negotiat on continued their Courfe, notwithstanding that Imprisonment, and that the Business was so far advaned that nothing but the Death of the Duke of Vanc d that nothing but the Death of the Duke of Longueville (1) hinder'd the Execution of it. The Medals were already prepared. That tecond Imprisonment of Mr. Akakia lafted but five or its Months, (1) He wise it a Perion may be believed whom I have confulted fince the reading of that Journal. That Perion told pass receipt me moreover, that Mr. Akakia was so oversooy d to the Rhine for himself chosen to go and sometimes. tee himself choten to go and foment the Froubles of 1/61-Hung 174, that although he was very fick, yet he June, found himfelf immediately well enough to fet out Not daring to go by the way of Germany, he went into England, where he took Shipping to Sweden, from whence he went by Sea to Riga, and from thence to Poland, where he died He was an intriguing Man, and he acted vigorously for the Con-clusion of the Peace of Ol on

(C) Those that plac'd the Death - in he Year 1605 This the Author(k) of the Diarium B ographicum did here are his words under that Year, Martinus A- (1) Hen kakia, Gallus CAI AI AUNENSIS, Measure Do- Witte Hor & Professor Lutetiæ Paris Atten which he men- professor tons the I tiles of some Books, of which Akakia of Riga in a Chalons is the true Author It he had known that Briss. fot, whose Disciple our Akakia was, was no more in France in the Year 1519 he would not have prolonged the Life of that Disciple to the Year 1605 or he should have said something of such an extraordinary old Age, as that would have been That which might have deceived him, is, that a Physician died in the Year 1605 whose (1) Patin, Name was Akabia He was a Grand-Child of Brij. Letter 8 for s Disciple Guy Patin (1) ipeaks of him in this of the 1st manner with his Cynick Liberty, Iwo Doctors of our Lite Society concerned themselves in the Apology of Theodorus Mayerne Turquet to with Samue and Indiana. Society concerned themsilves in the Apology of Ticodo-rus Mayerne Turquet, to wit, Seguin who always lup-ported the Quacks, and its Brother in-law Acakia, who died in the Year 1605, of the Pox that he brought from Italy whither he went with M de Bethune Ambassader at Rome If our Martin Akakia could have got such a Disease in the time of that Embassy, he would without any contradiction have been the old off Whoremonger in Europe

+/ 61_t/16

KAKIA.

and Amiot Bishop of Auxerre became his (A) Patrons, and at their Solicitation Charles

IX. gave him the Office of first Reader and Professor Royal of Chirurgery in the Year

1574. Four a Years after he was made Second Physician of Henry III As he loved of mark A to bring elaborate Lectures into the Royal Schools, which took up a great deal of time, he fear'd that the visiting of Patients, and the Functions that he was oblig'd to perform at Court, would be too heavy a Burthen for him So that to preferve himself from finking under so many Labours, he resigned his Professorship with the King's leave to John Martin, a Person very capable of that Office, as his Writings (B) testify. But Martin having well consider'd that it would be incompatible with his other Business, if he would discharge it honestly, return'd it to Martin Akakia, who dispos'd of that Lmployment in favour of his Son-in-Law Peter Seguin, and died very soon after in the Year 1588 being about Forty nine Years of Age He lest Two Sons, of whom I am going to speak, and a Daughter who was Married to Peter Seguin, one of the most learned Physicians of the Faculty of Paris, and who exercis'd his Father-in-I aws Profession in the Royal-College from the Year 1588, to the Year 1599 The Treatise de morbis and the Confiles Medica of our Martin are scarce known to any body but under the false Supposition that they come from the same hand as the Treatises of Martin Akaksa of Chalons I have not seen a Bibliographer that distinguishes the Tather's Writings from those of the Son, both are ascribed to Martin Akakia Catalaunensi 1 should have been deceiv'd in it as well as Morers, had I not consulted (C) some Friends The Two Books de morbis muliebribus were inferted in the Collection that a Physician, whose Name is Ifrael Spachsus, caus'd to be printed at Strasburg in 1597, of divers Treauses concerning the Diseases of Women, and as for the Confilia Medica, they are to be found in a Collection of the like Works which Scholzius caus d to be printed at Franckfort in 1598 It is very likely that Israel Spachius believ d that the Two Books de morbis muliebribus were a Work of the Disciple of Brissot It was doubtless he that put in the Title, Martini Akakiæ Medici Regii & in Universitate Paristensi Professoris Medicinæ doctissimi, &c That Work had never been printed, but there were many Minuscript Copies of it Spachius knew in general that Martin cikakia had made it, and he believ'd that that Akakia was the same who had publish'd some Books already, thus he place, gave him the Qualities of the Akakia of Chalons, and not that of Royal Professor, having which the Author would have taken upon him, if he had published his Book him-been made **felf**

KAKIA (Martin)Son of the foregoing, took his Degree of Doctor of Physick fick the AParis, in 1598 He was made Professor Royal of Chirurgery the Year after, by the 10th of resigning of Peter Seguin 6 his Brother-in-Law He took a Journey to Rome, and died of September 1599 Sickness at Paris in the Year 1605 without leaving any Posterity He is buried with his Father at St Germain de l Auxerrois His Brother John AKAKIA, promoted to the Do- finning of Ctorship of Physick in the Year 1612 was Physician to Lewis XIII And died in Savoy John Du-

in the Year 1630 He left (D) many Children

Ro, 1/1 11-

AK I-

(A) Became his Patrons] A more proper Proof cannot be given of it than the Words that I am going to cite out of a Panegyrick of Henry the Third Mntin Akakia speaks, Vix dum igitur in publica prof flone, qua nos Carolus Rex Christianissimus, Tristando Rossamio Equite Iorquato sortissimo, & Jacobo Amyoto Alrissiodorcussum Episcopo de noba referentibus, cohonestavorat, quadriennium compleveramus, cum Tu nos intertuos Medicos allegisti & conscripsisti. That Panegyrick was printed it Paris in the Year 1578 and this was the Title of it Martini Akakia Regii & Medici & Prossissimo di sum in ordinem Regiorum Medicorum cooptationem Panegyricus, Henrico Valesso Regi Christianissimo di su mo dictus

(B) As bu Writings testify | Rene Moreau took care to cause Two of that Author's Works to be printed, Prelectiones in librum Hippocratis Coi de morbu internis, Paris 1637 Pralectiones in librum Hippocratis Coi de aere, aquis & locis, Paris, 1646 He prefixed the Author's Elogy to the first There are also some Latin Verses of Antony Mornac prefixed to the Second in praise of the said Martin, who was one of the Commissioners at the famous Conterence of

du Perron, and du Plessis

(C) Had I not consulted some Friends] The Profession Dreimcours was pleased to inform me that Martin Akakia, Author of the Treatise de morbis muliebribus, does not only cite Fernel and Amatus Lusitanus, but also Scaliger's Work against Cardan, and the Cosmocretice of Cornelius Gemma Fernel dedicated his Books to Henry II who did not begin to Reign till the Year 1547 Amaius Lusiamus composid his 2d (c) Century at Rome (d) in the Year 1552 I fay at Rome, whither Pope Julius III had invited him Scaliger's Book against Cardon was not printed till 1553 That of Cornelius Gomms was written on occasion of the Star of the Year 1572 and was not printed till 1575 So that this Marsin Akakia was living in the Year 1575 M Drelincoure's Remarks

prove it plainly Now as I had read (e) that Martin Akakia was Royal Professor of Physick in the Year Akakis was Royal Professor of Physick in the Year 1577, and that Peter Seguin succeeded him the 20th of September, 1594, I desired to know what William Du Val said upon it in his Catalogue of the Professor of the Royal College I knew it by means of Mr (f) Pinsson de Riolles, who took the pains in a most obliging manner to send me several particulars concerning the Akakie's He instrumed me 568 lars concerning the Akakia's He informed me among other things, 1 That Martin Akakia of Chalons, Physician to Francis the Tirst, died in the Year 1551 From this Fact and the Remarks of Mr Drelincourt it must necessarily result, that the Author of the Pools de market mulichribut. Is not Martin Akakia the Book de morbis mulichribus, is not Marsin Akukia Catalaunensis 2 That it is true indeed that Piter Seguin was provided in the Year 1588 with the place of Royal Lecturer in Chirusgery, by the refiguing of Marsin Akakia his Father-in-Law, but that he was obliged to take new Letters in the Year And the Reason of it is this During the Civil Wars, the Number of Royal Lecturers increased much more than the Foundation bore, se veral Persons had surreptitiously obtain'd the trovifions of that place Henry the Fourth turn dout part of those Lecturers in 1594 and gave new Letters again to those that were retain'd Pere Siguin was one of the latter And for that Reidon his Promotion was noted in the Year 1594 by the Author of the Antiquities of Paris, but it that Author had been exact, he would not have been contented to fay that Peter Seguin was put into Marsin Akakia's place the 20th of September, 1594. He would have been afraid to make his Readers think that the second of the land of that the Year and the Peters. would have been afraid to make his recaused that Peter for all casy that Martin Akakia died that same Year and that Peter for all casy when Will Segum begun at that time to be Royal Professor Now whoever should say so, would tell two great Fal-

(D) He left many Children] 1 Martin AKAKIA, hijh d his

Royal Professor (a) in Chirurgery, who refigned his Ca aloru place

(e) In the

(a) He was liam du Vil pui n 1644

(c) It 15 t at which Akıkıa au tes wit hout naming 1t, but what he quotes Curar 39 P 187 (d' He says so bimself, P 236

a That word sigm-fies in Hebrew, Son of the Star Vide Joh à Lent Schedias ricoPhilologicum de Judæ-Pfendo-Meffus. pag 9 Vld Lent, p 14 J 16 p 9 & 15 e Ib p 14 ex Tra-Etatu I almudico Lrut, fol (lb p 15 mudico Berachos, fol 61 nIb pis libelli de Cippis ab gerol diti & Latine Translati

> (/)Hiftor litern prodro-

mo p 53 apudPlaccium de Picudo-

nymis pag 1 4 (c) Plac-

AKIBA, a famous Rabbin, flourish'd a little after Titus had ruin'd the City of Je-AKIBA, a ramous Kabbin, mourning a little after Titus had ruin'd the City of Terusalem He was only a Jew by the Mother's side, and it is pretended that his Father descended from Sisera, General of the Army of Jabin King of Typestaleba hv'd sin the Country till he was 40 Years of Age, where he had not a very Honourable Employment, for he kept the Flocks of Calba Sebwa, a rich Citizen of Jerusalem. At last he undertook to Study at the Instigation of his Master's Daughter, who promis'd to Marry him if he made great Progresses in the Sciences. He applied himself so earnestly to Study for 24 Years in the Academies, that afterwards he found himself surrounded with a Crowd of Disciples, as one of the greatest Masters that were in Israel He ed with a Crowd of Disciples, as one of the greatest Masters that were in Israel He had 24 Thousand Scholars He declar'd for the Impostor a Barcochebas, and mairtain'd that these Words of Balaam, A Star shall come out of Jacob, were to be understood of him, and that he was the true Messias B He was not contented to do to him what Samuel did to the two first Kings of the Jews, I mean, to Anoint him y, but besides he would be his Querry J The Forces that the Emperor Hadrian sent against the Jews, who under the Conduct of that false Messas had committed horrible Massacres, exterminated that Faction Akiba e was taken, and punish'd with a Cruel Death His Flesh was tore with ζ Iron Combs, but in such a manner, that they lengthen'd the Torture, and put him to Death as it were with a flow Fire He liv'd 120 Years, and was Buried with his Wife in a Cave, on a Mountain that is not far from Tiberias 24 Thousand Disciples were Buried below him in that same Mountain 1 I mention these things without pretending they should all be believ'd It is thought that he publish'd a Supposititious Book under the Name of (A) the Patriarch Abraham Some attribute to him posititious Book under the Name of (A) the Fathantin accommoder that the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that, which is to have (B) alter'd the Hebrew To a more condemnable Attempt than that the Hebrew To a more condemnable Attempt than that the Hebrew To a more condemnable Attempt than that the Hebrew To a more condemnable Attempt than that the Hebrew To a more condemnable Attempt the Hebrew To a m ttatu I'il. of the Bible, that he (C) might answer an Objection of the Christians (D) praise him very much, and look upon him as a Man, who taught them (L) all the unwrit-

Place to Mathurin Denyau, and died some Years after
10 1677 leaving a Son who was Clerk to the Comptroler-General of the Finances, and a Daughter Marand had so much Cre. ptroler-General of the Finances, and a Daughter Married to Mr. le Vayer de Boutigni, Couniellor in the Parliament of Paris a Roger AKAKIA He is the Intriguing Man of whom I spoke in the Remark B of the first Akakis 3 Charles AKAKIA, a very Pious Clergy-man, addicted to Port-Royal 4 Simon AKAKIA du Plassis, Agent of the Ladies of Port-Royal 5 N AKAKIA, known by the Name of Mr du Iac. He tikes care of the Edition of the late Mr de Sacis Books on the Scripture There have been other Children of John Akakis, besides those I ive kakia, besides those I ive

(A) That he writ a Suppositious Book under the Name
of the Patriorch Abraham | That Book is entitled,
Sepher Jezuah, that is, The Book of the Greation See
the Remark E of the Atticle of Abraham, and add this Supplement to it Lambecius ought not to have faid (/) that this Book of the Creation was printed the first time at Minitua, for the Edition of Mantua in 410 with the Commentary of Abraham Ben Dior, in 410 with the Commentary of Abraham Ben Dior, and of feveral other Ribbs, whose Names you may find in the 536thPage of the Critical History of the Old Testamen had been preceded by the Paraledition, in 800 1552. The tame Book was printed at Basil in Folio, in the Yen 1587, with several others of the tame Stamp It is of great weight with the Cabalists, they say (c) they make use of it to work Miracles.

(B) To law alter the Hebrew Fext of the Bible]
That Alteration concerns the Age that the Patriarchs had, when Children were born to them No Body is ignorant that in that Year they were older, Body is ignorant that in that Year they were older, according to the Bible of the LXX, than according to the Hebrew Bible For Example, if we follow the Hebrew Text, Adam was 130 Years old when his Wife was brought to Bed of Seth, but according to the Translation of the LXX, he was at that time in his I wo hundred and thirtieth Year Most Divines will have the Hebrew Text to be preferred before the Greek. Those that are for the Greek, are but a small Number, but then they are commonly choice

the Greek. Those that are for the Greek, are but a small Number, but then they are commonly choice Learned Men. Father Paul Pauron, a Monk of the Strict Observance of Giegua, and Doctor in Divinity of the Ficulty of Paris, is one of that small Number. He says among other things, that the Jews alter'd the Hebrew I ext in the time that past from the Destruction of Jerusalem under Tiem, till the 12th Year of the Limperor Hadrian (d) He the 12th Year of the Imperor Hadrian (d) He proves it by the Translation of Aguila, publish'd in the 12th Year of that Emperor, which agrees well enough with the Hebrem Text at this present time

nough with the Hebrew Text at this present time Now as Aquila passing from the Christian to the Jewish Religion, put himself under the Discipline of Akiba, it seems very likely to Father Pezron, that that Alteration of the Scripture must be imputed to that Rabbi It is certain that Akiba was (e) at that time in great esseem among the Jews, and chiefly among those of Palestine, for he was about 40 Years Master of the College they had at Jahne, or at Tiberras, near the

Lake of Genezareth He (f) had many Disci-ples, he pass'd for the most Learned among the Jews, and had so much Credit with them, that it was he who

"frongly against the Jews than in those Times, and tuse never opposed them more effectually. For they che were contented to shew them the Godding the 66 one side, and on the other side the Russian the russian that were before their Eyes, the side one side, and on the other side the Russian them that JESUS GHRIST, who side them that JESUS GHRIST, who side them that JESUS GHRIST, who side them that Moses had promised _______ But they press described them close with their own Traditions, which imported, That the CHRISI should manifest fer thin she that the side of about Singthon Tears, by the side she she should be side them strangely, and of that is doubtless the Resson why it is said in the Time Talimud, that Akiba (b) and Samsa computed the (n) Years out of which such powerful Arguments (o) were drawn to she side them in the Six thousand Tears, if the Bible was such as we vid have it at present, for it wants much of that Num- (p) have it at present, for it wants much of that Num-

ber of Years, from Adam to JFSUS CHRIST Jews pre-(D) The Jews praise him very much J They call'd tend tish
him (1) Sethumtaah, that is, The Authentick One Ribit Ju(k) of them fays, it would fill a whole Volume to da, m/o
speak of him according to his Worth His Name, compled
says another, ran all over the Universe, and we it, was
have received all the Oral Law from his Mouth, (1) Boin the Hujus nomen (inquit autor libri Zemach David) exiit (ame Dis ab uno extremo mundi usque ad aliud, atque totam legem oralem ex estes ore accepimus

(E) Who taught them all the unwritten Law | See the Passage just now quoted, and the Book (m) which Father Paul Pezron published at Paris in the Year 1691 We find (n) there that Rabbe Akila, the Son of Joseph, is the first Compiler of the Din- quo obust teroses, or Jewish Traditions, and the chief of the R Alaba, Traditioners, that he Collected the Traditions which de quo obust ted, simeon, and other ancient Doctors had invented, that he added others of his own Invention to exorus ted, that he added others of his own Invention to exortis them, that they were entertained till the end of eff & fol the Vth Century, at which time others were added occidit to them, of which the Talmud was composed, that Person, Akeba made (e) use of Rabbi Meir, the most famous of all his Disciples, to commit part at these Traditions (q) Nerse Writing, of which the Missian was these Traditions (q) Nerse Writing, of which the Missian was to composed (p), that he was (q) the Patrick of Missian, and the Master (r) of Aquila, and will sole, who is Jews, that he became the Head of the Jews of the Jews, chust a Pitthat he became the Head of the Jews becomes their hat the fame Year that Jasephow similar dhis Antiquities, their hat that he continued in that Place 40 Years, that he is toom often cited in the Pirke-Elienar, and that he wissed (r) Ex Eternal Dammation to all those that should readers. Hierony-Works of the Christians.

declared that Barochebas was the Messias (C) That he might answer an Objection of the Christians] "The (g) Christians never disputed more strongly against the Jews than in those Times, and ftians]

zlar Alı princep marus cft P 7 , (q) Ner-

(a) Pez-Antiquity of the Imes chap 16 p 189 Elit of Paris 289 1687, IN 4to pag 290.

unwritten Law. The Remark that we make upon this, shall contain some Particulars of his Life. If we were to judge of his Lectures by his Precepts relating to the (F) Close-Scool, there would be reason to call them ridiculous.

A L A B A S T E R (William) an English Divine, was born at Hadley in Suffolk He was one of the Doctors of Trinity College at Cambridge, and he accompanied the Larl of Essex, as his Chaplain, in his Expedition of Cadiz, in the Reign of Queen Esseabeth It is said, that the first Thoughts of changing his Religion, came by suffering himself to be dazzl'd with the Pomp of the Churches of the Roman Communion, and with the Respect wherewith it seem'd to him that the Priests are honour'd in it, and that as he was wavering, some Persons manag'd those Dispositions, and took advantage of the Complaints he made of being little advanc'd in England, so that he did not hesitate to turn Papis, when he came to consider that his Hopes of a better Preferment were not well grounded However it be, he affociated himself to the Church of Rome, but he did not find in it what he hop'd for He was foon disgusted with it, he did not like a Discipline, which did not admit any of the Degrees to which he had been already promoted, and it is likely that he did not like better the Worship of the Creatures which the Protestants are used to look upon with Horror, therefore he returned into England to take up his first Religion again. He obtain'd a Canonship in St. Paul's Church, and afterwards a Living at Tharfield in Hertfordshire. He understood the Hebrew Tongue ve- of Ix Li ry well, but spoil'd himself with the Study of the Cabal, of which he was very fond He gave some Proofs of it in the Sermon he preach'd when he was made Doctor of tulus Divinity at Cambridge He took for his Text the beginning of the First Book of the Worl is Chronicles, Adam, Seth, Enoch, and after having touch'd upon the Literal Sense, he fell of Inginto the Mystical, and maintain d that Adam signified Unhappiness and Misery, and fo with the others a His Method of explaining the Scriptures did not please (A) the Roman Catholicks I shall say in the Remarks what they thought of it, and how he kernal A clear'd himself & of the Objection that is made on the Three Days and Three Nights that JESUS (HRIST was to be in the Belly of the Latth, is Jonas was in the I ought not to forget that his Verses were very much esteemed. He made a y Latin Tragedy, entitled Rox ama, at the Representation whereof, in a College the Cataof Cambridge, there happen'd a very remarkable Accident A Lady was so frighted liquid of the with the Last Word of the Tragedy, Sequar, Sequar, which was pronounced with a very furious Air, that she was distracted all her Life time after Alabaster was yet living L brand to finally 1071630 His Apparatus in Revelutionem Jesu Christs, was printed at Antwerp in the Year be Penta-1607 As for the Spiraculum tubarum, seu sons spiritualium expositionum exaquivocis teuchi Pentaglotti & significationibus, and his Ecce sponsus venst, seu tuba pulcritudinus, hoc est demonstratio quod non sit illicitum nec impossibile computare durationem mundi & tempus secundi & See the adventus Christi, they were printed at London & From those Titles we may judge of of the the Author's Taste, but we may judge better of it by the Words of Andrew Rights the Author's Taste, but we may judge better of it by the Words of Andrew River, bedlesan

bio I ulice 11 Cui ti-

& So Says It (hould

(B that Library

(F) By his Precepts relating to the Close-Stool] The femily Nation was delivered up to a Spirit of such Childish and Chimerical Observances, that their gravest Doctors have extended the Ritual to the most Michinal Actions, as that of going to the Privy Wo to him that cannot face well to the East, for the Four Cardinal Points of the Horizon are not equally favourable I cannot well mention their other Ridiculous Superstitions but in Latin, Dixit R Akiba, ingressus sum aliquando post Rabbi Josuam in sedis secreta locum & tria ab eo didici. Didici i quod non versus Orientem & Occidentem sed versus Septentrionim & Au-jut Ad hæc objects ibi Ben Hasas, usque adeo vere per-fricuisti frontem erga magistrum tuum ut cacantem obser-vares? Responditille, Legis hæc arcana sunt ad que dis-cenda id necissario mihi agendum suis (g) Behold a won-derful Doctor, who explain'd the Mysteries of the Law on his Close-Stool, without speaking a Word (A) Did not please the Roman Catholicks Francis Garasse, a Jesuit, having mention'd a (h) Comical Opinion of Isidorus Pelusiota, goes on thus (i) "A-"labaster's Exposition is yet farther from Common Ad hec objects the Ben Hasas, usque adeo vere per-

prinsiple, a Jesuit, having mention'd a (h) Comical opinion of Isiderus Pelusiota, goes on thus (i) "Alabaster's Exposition is yet farther from Common Sense, for he patches up some Rabbinical Fancies, that are indeed pleasant, if they were as solidly grounded as they are subtilly invented. He says in his Apparatus, Chap 9 That Jonas and our baviour remain'd punctually three Days and three Nights, the one in the Belly of the Earth, and the other in the Whale's Belly, in the following manner Jonas, sayshe, was carried to the very Center of the World, as he himself acknowledges, Addienterus mentium descendi, terra wetter circumdederus; extrema montium descendi, terra velles circumdederunt me Now being in that place, he had both Day and Night at one time, for looking towards our Hemisphere, he had the Day before, and the Night behind him, and then the next Day quite contraty, so that having remain'd there but one Day; and
a half, he remain'd there three whole Days; forasmuch as the Space must be doubled, because he

"had all at once what we have fuccessively. Thus our Lord being in the Belly of the Little had like "Jonas, Day and Night both at one time, for a funch as his Soul went to the Center of the Little, to have the Day on one fide, and the Night on the other, and thereby to shorten the Term of his abode, without wresting Truth, io impatient he was to leave his Disciples disconsidere. Hay, that this Invention wrongs the Holy Scripture, because it is too much strain'd and tophisticated, and is just the table to the Polyher and the return to like the Fancies of the Rubbins, and therefore it is not without Reason that Alabaster's Book was con-demn'd at Rome But he was to excessively fond of his Inventions, that he did worse than Heliodorus, "for he forfook his Religion not to have his dange"rous and Idle Fancies on the Holy Scriptures I
shall add the Judgment of a Flemish Jesuit to that of
this French Jesuit Bonfrerius (k) having condemned
those, who by the help of the Cabil, find my thing
in every Paslage of the Holy Scripture, goes on this,
Quod nuper feest in sulferments & irreligiofe Guilielmus Alabaster, qui in illo suo Apparatu ex inanibus equími li fundamentis, ne dicam quifyuiliss, conatis est nobis sum fundamentis, ne dicam quifyuiliss, conatis est nobis sum Myssicam Theologiam, o (ita ipsevocat) interiorember p tura sensum ac medullam (re ipsa aliud nihil quam delramenta o somnia) exprimere Qui ex remale and it or Roma consoriam Ecclesia virgulam merito expertis est Quis enim ferat quempiamin re tam seria, Seria ura interpretationa, pra probatis mercibus vendere que quam interpretatione, pro probatis mercibus wendere que apse parum sano cerebro delirarit? He gives afterwaids fome Examples of that Man's Chimerical Explicati-

I shall quote by and by a Protestant, who reproach es the Roman Catholicks for having tolerated the Idle Fancies of Alabofter

I have heen inform'd by a Learned Person, that Readers do not love to be told, in general, that such, or such an Author advanc'd a Chimerical Opinion or tuch an Author advance a a Chinestest Opinion It does but fir up their Curiofity, they would have it immediately fatisfy'd, and even fometimes without being oblig'd to reach another Book which they have in their Closer. That Learned Person wished

tl . Pro 01/25 6071 Tichtati) on printed in

(*) Fx Birijethi in Massech Bernchos, f 62 pud Lent,p 10

> (h) You will find it at ile

(9) Garaf-Se, Curious Doffrine, P 593 Printed in she Year 1623

d His Anfwer is entitled, An Anfwer to W Alabaster's Motives Lond 1599 Plln 14 c 17 and not C 2 as in Morcu y Joseph de bello Jud 1 7 C 29 ex Vefna fini libe-115 depoposciller, omni ope contendi potiffimum mit-Sucton in Domit c 2 • Corde moi, Hi-Frince in the 1 rrs tlat I note ¿ Amm Marcell 4.

(B) that I shall quote. We must not forget his Lexicon Hebraicum, in Foliage have not spoken of the Motives of his Conversion, which he published after having maibrac'd the Catholick Religion, we know well enough that it is the Custom of these that change their Religion Nay that Custom was more in vogue at that Time than at present The Publick had not yet had time to be clogg'd with those fort of Books That of

Alabaster was refuted by Roger Fenton a

A L A I N S, or, A L A N I, a Barbarous People that contributed much to the Ruin of the Roman Empire Pliny & places them in Europe, beyond the Mouths of the Danube, but fosephus marks their Situation more precisely, for he places them near the Lake Maotu, and the Tanau He describes a furious Eruption they made into Midia, and into Armenia in the Reign of Vespasian It was at that time that & Vologeses, King of the Parthians, desir'd that Emperor's Assistance against the Alani, and to send him one of his Sons for a General, whereupon Domitian us'd his Endeavours to obtain that Com This might have engag'd Morers to tell us, in confounding the Times a little, that those Barbarsans bad already made themselves known from the Time of Domitian But Vologeses this want of Chronological Exactness is but a small matter, if compar'd with the rest this want of Chronological Exactness is but a small matter, if compar'd with the rest this want of Chronological Exactness is but a small matter, if compar'd with the rest wards with the Alans join'd themselves with the Vandals, with the Sacry, and afterwards with the Goths, in the beginning of the Fifth Century, that themselves galus, was their Chief, that towards the Year 509, they passed into Spain, where they ducemque settled themselves, and that they were deseated there by Vallia, King of the Goths, in alterum alternative set of the settled themselves, and that they were defeated there by Vallia, King of the Reader's the Vesta set of the settled themselves, and that they were defeated there by Vallia, King of the Reader's the vesta set of the settled themselves and that they were defeated there by Vallia, King of the Reader's the vesta settled themselves with the Vandals, with the Sacry, and afterwards with the Goths, in the beginning of the Fifth Century, that themselves, the settled themselves and that they were defeated there by Vallia, King of the Reader's the Vesta settled themselves and that they were defeated there by Vallia, King of the Reader's the vesta settled themselves and that they were defeated there by Vallia, king of the Reader's the vesta settled themselves and that they were defeated there by Vallia, king of the Reader's the vesta settled themselves and the vesta settled themselves are settled themselves and the vesta settled themselves and the vesta settled themselves are settled themselves and the vesta settled themselves are settled themselves and the vesta settled themselves are settled themselves are settled themselves are settled themselves and the vesta settle Face, for in short, People that are conquer'd in 418, in a Country into which they came about the Year 509 ought to awaken the most languishing Attention The truth is, that Morers made an Anachronism of an Hundred Years The Alam advanced 111 406 from the Banks of the Danube to the Rhine, without meeting with any Refiit ince, and having been join'd by the Vandals, who had escaped from a lost Battel against the Frinks, they entered into Gaul Their King's Name was Respendials, the King of the Vandals's Name was Gunderscus, the Son of Gondigifilms, who had been kill d in th late Battel Divers other Barbarous Nations join d with those two, and made a prod gious Desolution in all the Country of the Gauls. Part of the Alans under the Cor duct of Utacus, who had succeeded Respendialis, pass'd into Spain in the Year 409 an settled in the Province of Carthagena, and in Lustrania, the other part kept their Groun in Gaul, under the conduct of Two Kings The Alani of Spain, deseated by Valley of the Goths, near Merida, in 418 were forced to submit to Honorius Their Kings lost his Lase in the Battel We find some Alam still in the Year 464 who threw of the Yoke of the Hone street the Double of Ann. the Yoke of the Huns after the Death of Attili, and enter'd into Italy to fettle there but Ricimo marching against them with the Forces of the Empire, defeated them 1 fuch a manner near Bergamo, that but very few of them escaped, and that their Kin Bargo was also kill d in the Battel. The Huns having committed a great Ravage and Staughter in the Country of the Alans, had a long time before associated themselves with This we read in Ammianus Marcellinus & He mikes n those that escaped then Fury a pretty long Description of the Manners of the Alam, and say they were the same Pco-

Opinion is comical, I should have reported it, especivily considering that Lather Garafic's Book is but seldom found in the Closets of Private Men I make use of that Advice, and I know the Grounds of it by experience, for which Reason I have rather cho-fen tomake some Additions to my Commentaries in several other Occasions, than to excite the Currosity of retal other Occasions, than to excite the Curiosity of Readers in vain. In order to find the Number compleat listoria fuppos'd, That the Darkness in the Lime of the Passion, ought to be taken for one Night, and that the retuin of the Light till Sun-set, ought to be taken for a Day. Read what follows (a) "I answer, I hat it is true, this (b) Passage has " given much trouble to make it agree with the " Truth of History, and that it was one of the chief "Arguments where with Tulian the Apostate endea-Arguments where with Julian the Apostate endea-your d to overthrow the Truth of the Gospel, but " it is not so desperate, but that a True and Natural Exposition may be given of it, without having recourse to Fancies As some have done, without any ill Defign, as we have feen above, concerning the Hour of the Refurrection Isidorus Pelusiona in the 114th Epistle of the First Book of his Epistles, relates a new Exposition of it in these Words Sie Labe o, leta hora Parajceves in crucem attus eft Dominui, ab hac hera usque ad nonam tenebra extiterunt, his tu noctem intellige. Rursus bora nona lux, hac tu pro d. labi. Nex rursum Parasicvas. Tum dies Sabbathi. Ium non Sabbathi. Dominici Dies. It is true, that according to that Exposition, that JESUS CHRISI remain'd three Days, and three Nights in the Bowels of the Earth, but they are Days and Nights reduced to a small compass

(B) The Words of Andrew Rivet, that I shall quote I have they fays he. 10) gooden Remissions Andrew Christians

Anno May fays he, (c) quidam Pontificins Anglus Gu-

therefore, either that I had find nothing of Isidorus Pelufista, or that having observed in general that his

lielmus Alabastrus, edidit Antverpie librum eui titulum secit, Apparatus in revelationem Christi, in quo prostetur se novam & admirabilem rationem afferre investigandi Prophetiarum mysteria ex Scripturi se ip-sam interpretante Ibi novam Cabbalari instituit ex fam interpretante Ibi novam Gabbalari inflituit ex qua quidlibet ex quolibet educit, & mutatis vel inversis aut separatu & disjunctis Ebraorum vocabulorum literis aut separatu & disjunctis Ebraorum vocabulorum literis aut separatu & disjunctis Ebraorum vocabulorum numerorum ratione excogitata, novis etiam significationibus contra grammaticar rationem assignatis, diversis nominibus aut verbis omnia pervettit, & ipsi adeo commentum places ut quamvis sape excipiat se nolle prajudicare Lacina versioni, cum tamen videat ex ea mullis sidiculis sinsum quim sibi proponic posse erui non veretur dicese, pas 61 Denim fibs proponit poffe erui, non veretur dicere, pag 61 Deum Christi & Religionis Christiana mysteria per illam verborum formam in Ebræo legis codice expressiste, quæ sensum carnalem & à divina mente alienum lectori prima fronte offerret, atque ita voluisse ut in Le-clesia Christiana nulla passim legeretur versio quam quæ fecundum Ebræorum verborum corticem conciperetur, ut hoc modo sapientia divina non esset cui-vis profano obvia Sed postea idem, per toium illud opus ita sapientiam illum divinam ex Seripture, si Dei places, penetralibus haurit, ut ne ulli quidem hattenus ex Patribus sanctissimis, vel unius loci talis interpretatio in mentem unquan venerit, ne ipsis quiden omussisse Pontificibus. Rivet having given Iwo Examples (d) of the Chimerical Notions of that Man, continues his Discourse thus, Alia bujus farina multiples 57 & seqq afferuntur a nugatore blasphemo, quitus syllabas unius nominis o verbi seorsim accipiens, o a sua raacie divelens omnis sursus unius sursus Pontificio toleratur hac novitas, ubi simplex Scriptura ac o her on the 1986 Scriptura interpretatio hereses insimulatur ac o her on the de his hattenus Videant Pontificii an suo Alabastico de transcriptura prasigere theta. Nos hominis insolvant Chapter of mam audaciam desessamen, essi cum sesuta Poscuinus de the same

is on the sta 3716 Chap-

(a) Ga rasse, ubi lupr 1, pag 592, 593 (') 1bit of the 12th Chapter of St Matthew 20/11/21 15 fry sit Jeius Chuil was to cmain and three N . itrin the Hent of the Easth (c) Rivet Itagoge ad Scripturam Šacram.c 15

Oper, t 2 P 9.7

ty (A) had call'd Missigner; he will have them to have dwelt in the vast ple that I Solitudes they subdued them, and to have spread that Name as far as the River Ganges Altho' he represents them (AA) Cruel and Savage, yet he does not make them so brutish as "ExBander and he remarks that they everyied their Robberges as far as the Police Admin the Huns, and he remarks, that they exercis'd their Robberies as far as the Palus Maotis, and as far as Media and Armenia.

A L A I S, a City of France, in the Cevennes, in the Diocese of Nimes, five a Leagues Giffendis from Usez, is the Capital of an Ancient Lordship that was erected into a County, and specific day Charles de Valors Duke of Angewless a Natural Son of Charles day Valors Duke of Angewless a Natural Son of Charles day Valors Duke of Angewless a Natural Son of Charles day Valors Duke of Angewless and Specific day of the Natural Son of Charles day Valors Duke of Angewless and Specific day of the Natural Son of Charles day Valors Duke of Angewless and Specific day of the Natural Son of Charles day Valors Duke of Angewless and Specific day of the Natural Son of Charles day Valors Duke of Angewless and Specific day of the Natural Son of Charles day Valors Duke of Angewless and Specific day of the Natural Specific day of the Na possess d by Charles de Valors, Duke of Angouleme, a Natural Son of Charles IX Lewis Emanuel de Valors was known a long time by the Name of Count d' Alas B, he was Colonel writ jo General of the Light Horse of France, Governor of Provence, and Son of that Duke of many Lerangeuleme, and Father of Frances Mary de Valois, Wise of Lewis of Lorrain, Duke of Jeyangeuleme, and Father of Frances Mary de Valois, Wise of Lewis of Lorrain, Duke of Jeyangeuleme, and Father of Evances Mary de Valois, Wise of Lewis of Lorrain, Duke of Jeyangeuleme, and Father Country of Alais fell to the House of Iorrain settled in Valcino France, for from the Marriage of the Duke of Joyeuse with Frances Mary de Valois, came 2 lather Lewis-Joseph of Lorrain, Duke of Guise, who died at Paris of the Small Pox, the 30th of Antelnis July 1671 aged 21 Years The City of Alais is become Episcopal (ADD) since the Genealocy of the Edith of Martin. Some will have it to be the Alais described by Staling of the Edith of Martin. Revocation of the Edict of Nantes Some will have it to be the Alifia described by Julius of It ince, o made a Dissertation on that Subject See the Journal of the Learned, of the 9th of Alig, 1695 at the 321st Page of the Edition of Holland

ALALCOMENIUM, a small Town of Baotia It was called so because yof and was called so because yof Alalcom neus, who was the Nursing Father of Minerva, according to some, or because who Pun-

61 is be nus By-

is Catholicis siriptoribus inseruerit, Appar Sacri Tomo primo Note; That the Work out of which this is prime Note : taken, was published the first time in 1626 and that the Edition in Folio, printed in the Year 1652, of which I make use, had been revised, corrected, and enlarged by the Author 2 That Alabaster's Book enlarged by the Author 2 That Alabaster's Book had I cen condemn dat Rome the 30th of Junuary, 1610 and that the Author was return dinto the Bolom of the Church of *England* a good while before the first Ldition of *Rivet* s Book Here are the Terms which Ldition of Rivit's Book Here are the Terms which the Congregation of the Index made use of, I set 'em the Asparatus of Alabaster was reprinted at Rome, h some Alterations and Corrections (aa) Appara-India tui in Revelationem Jefu Christi Auctore Gulielmo Alabrotum
prohibitorum, printed a

Rome in
plant of
Alexander
Alexander

Tus in Revelationem Jeju Christi Auctore Gulielmo Alabatico Anglo, Antverpiæ 1607 Et Autithesis Benedictis
Alexander

The second of the se Alexander VII pag their Works, and cause them to be printed at Rome, with the Approbation of the Master of the Sacred Palace, that then it would be permitted to read that new Edition. I believe this remarks the true Sense Samuel Andreas, a German Divine, made a Book (bb) against the Cabala of Dr. Henry Moor, wherein he gives some Examples of Alabasters Chimers.

(A) The People that Antiquity had call'd Massageta] There we two Passages upon this in (a) Ammianus Marcellinia, the first is in the 5th Chipter of the 2, d Book, and will admit of no difficulty, Lucullus per Albanos & Massagetas quos Alanos nunc appellanus, hac quoque natione perrupta vidit Caspios Leus The other is in the 2d Chapter of the 31st Book, in a place where the Manuscripts are so confounded, that it was necessary to have recourse to Critical Conjectures, to find in it what I attribute here to Murcellinus So that it is but according to the Conjecture of the Learned Valefius, that that Historian faid there, adufque Alanos pervenit, veteres Massagetas Now as the first Prisage proves plainly that Marcellinus plac d the Alani in Asia, it seems to me that we might contest with that Learned Commentator the Explication he gives to these Words of the Text (b) Hister advena-ium magnitudine fluente Sauromatas praterment adusque amnem Tanaim pertinentes qui Asiam terminat ab Euro-pa Hoc transito in immensum extentae Seythia solitudi-nes Alani inhabitant Valesus will have hoc transito to ielate to the Danube, and not to the Tanais, and hereon he alledges Pliny, Dionysius Characenus, Orosius, and seczetzes, whe place the Alam in Sarmatia, and beyond the Panals, but the Question is not to know what security have said of it, but only what Marcellinus's Carnion was, and on that foot it seems to me, that hoe sransite ought to relate to the Tanais, for besides that the Massages add not inhabit between the Transit and the Daniele was seen that a lively while after this Historian places the Alani in the Neighbourhood of the Amazons, and makes

(c) Id ib makes for run like Robbers on the one fide as far as Mep 619 tween the Tanais and the Danube, we see that a little and Armenia, and on the other lide as far as the Massin, and the Bosperus Commercias. (c) Parte

alia prope Amazonum sedes Alani sunt Orienti adel nes, diffusi per populosas gentes & amplas, Alisticos vergent s in tractus quos dilatari ad usque (ingen a cepi fluvi im

(d) latrocinando & vinando a lisque Maotica flagna & Cimmerium Bosponin itidenque Aim nios discurrentes & Mediam All their Things show that he has not follow'd the Opinion of the Authors, p 620 who plac'd the Alani in the Lurop an Saimat a, for who would relate as a no able thing, that Robbers fituated in that place, did not only ivige Media and Armenia, but also the I ake Massis Marcellinus would not be the only Person that places those Barbarians in Afia, Does not Valefius (e) cite Procopiwhere Lithuania is at present? Doubtless he means, p 618 that the Sarmatia of the Ancients is falle, for I thuania is but a small Part of the Ancient Europe in Sarmatia. Sarmatia Observe that Ptolemy acknowledges two

forts of Alani, some in Europe, the others in Ana (A2) He represents them Cruel and sevene 1 they had no other Houses but their Wiggons, in the n they begot and brought up their Children and railthey begot and brought up their Children and rained no longer in a Place than their Passive Listed Their and Milk were then only Food, and they did not not nure the Gound (f) Nicen n ulla funt il'is tigir aut versandi vomeris cura. Sed evine & e grave t in lattis, plauttris supersidentes — alsumpt spice pied lis velut carpentis evvitates impos as reliant, mirelat supra cum seminis covunt, & nascum ur in b & edu antur nfantes They us d themselves to ride a horf lick early, and look d upon it as imennets to go on I out They lov'd Wir fo well, that they thought them happy that died in it, and loaded those with Injurie and Reproaches of Cowardise, that died of Age in the of Sickness. They took pride in nothing more than of Sickness. They took pride in nothing more than to have kill'd a Man, they cut off the Heids of the they kill d, they flip d them, and made all of them Skins to adorn their Hories, they had no Temp! and worshipp'd nothing but a Naked Sword study in the Ground. It was their God Narr, the Pet on of the Countries which they inhabited. They so cold the Countries which they inhabited. They so cold the countries which they inhabited. the Countries which they inhabited. They folded a Things to come, by means of some Winds child with Enchantments. (g) Judicatur is teatus and in (g) Illust praise profuderit animar. Sereficiates enim of fire in mortibus mundo digresses, at a general of ignature consideration and festional animals. The guidenam of quoditation of the series of the seri jattent, quam homine ouolibet occiso. Proque ex v s glo-riosis, interfettorum avulsis capitibu, detrata p l'es pro phaleris jumeutis accommodant bell storis. Nec templum apud ees visitur aut delubrum, & It is not improper to represent to those who see none but civilized Nations, that there are others so fix age, that there is more reason to take them for Brute Beasts, than for part of Human Kind This may afford many Reslections both Physical and Moral, and make us admire the infinite number of Plies of which our Nature is fusceptible, and whereof for one that is good, we may

reckon above a Hundred Thousand bad ones

(ADA) The City of Alais is become Ep scopal since the (h) In.'

(h) Revocation of the Edit of Nantes] It is not with Year 1685 out

(e) Henr

Murcill p 615 626

206

(b/) Exa men Cab

balkHenr

Mori, pag

(a) More-

Ti quores
the fift
Book, which

was loft

p 619

a Pausaaccording tothe Interpretation of Scaliger in Luseb n 219 & Strabo, 19 p.85 2 Paulin ubi lupra J'A TOF SH-7 OraH J12/823081 11 TO A 15 TO Stav merlis a # H SV 70 net ons Nunquam vastata est ob reve-Dez omnibus omnein vini +bftmentibus Strabo ubi

Homer

11 · v 8

5 1/10 Stitius Theb 17

V 330 ζ Plut

quell Care 10301

11 Sec 16 10 16 11-* H + Di of N 27 6 115 1 11.48 Salvic lides flis Lati leenus Concilia x Prudent inclus mi nope mend c bint, qui licet Oiig ne effet Gallieus Italos ta men hic die tum-1 14 homi-

(a) lournal of the I carned, of the 9th of May, 1695 prg of Holland 11 229 pm 213

nes affurra i ij er isset Id ib

Id 1 2 p ld ib

II a vn II r n

11 01 1 1

K

of Alalcomensa, one of the Daughters of Ogyges, (B) that a nurs'd Mineras, according to others That Goddess was a born in that Place, and had a Temple there, and a Statue y of Ivory very much respected by the People That Respect was the Cause, as Strabo says A, that Alalcomensum, although easy to be taken, was never plunder'd, and that every body abstain'd from using Violence against that Place But Pausansas fays, That the Statue of Minerua was carried from thence by Sylla, and that the Temple begun afterwards to be neglected. He adds, That in his Time the Walls of it were split, because a great Stump of Ivy had shot forth its Branches between the Stones. Among the Epithets of Minerva, that of Alalcomenian, analysis, which Homer is gives her, is not the least worthy of Consideration Plutarch & reports, That Ulyses being boin in Alalcomenium, would have a City of Ithaca call'd by that Name, the better to preserve the Memory of the Place where his Mother was brought to Bed of him Stephanus Byzantinus says nothing of this, when he speaks of Alalcomenium, and he calls

the City of the Island Ithaca, Alcomensum What Morers says, That Alalcomensum was considerable for the Tomb of Tiresias, and, that according to Plutarch it was afterwards call d Ithaca, is false n Hosman is still more faulty (C) than Morers

ALAMANDUS (Lewis) in French Aleman, Archbishop of Arles, and Cardinal of the Title of Santa Cecilia, was one of the greatest Men of the XVth Century Those that speak of the Assaus wherein he was concern'd, call him commonly the Cardinal of Arles He was no Burgundian as some Authors have said, but he wanted but little of beingso, for the Country of Buger gave him Birth This is what Guichenon shewed in his History of Bresse, as Morers observes. Not to repeat what he says of him, I shall mention some other things The Cudinal of Arles presided in the Council of Basil, which deposed Eugenius IV and elected the Anti Pope Olelia V He was much praised by Aneas Silvius 1, as a Man altogether sit to preside in such Assemblies, firm and vigorous, illustrious by his Virtue, le uned, and of an Admuable Memory to recapitulate all that the Orators and the Disput ints had said. As he was one Day haranguing against the Pope's Superiority over the Council, he was so much admird, that many kis'd him, and others crowded to kis his Robe They extelled his Ability & to the Heavens An Ability, which though he w is a Irenelim in, made him outdo the Italians, how cunning foever they were. He knew very well how to make use of the Tricks of Devotion, for upon a Session Day he caused all the Relicks that were to be found in Basil, to be brought into the Assembly by the Priests, and to be plac'd in the room of the absent Bishops This produc'd such in Lifect, that when, according to Custom, they came to invoke the Holy Ghost, every one began to weep. He made the Assistants weep likewise, when a he officiated on another Day of a Seffion, and when with his Naked Bald Head, he distributed the Commumion to all those that presented themselves, and gave them the Kiss of Peace, and exhorted them to communicate worthily. He appear'd inflexible during the Plague that most in the City, neither the Death of part of his Domesticks, nor any Intreaties could oblige him to go out of it, he chose rather to save the Council, at the peril of his Life by his Prefence, than to fave his Life at the peril of the Council by his Absence \(\mu \) He was very laborious, and to fober, that fome of the Conclavists could not fuffer, that whill their Expences were retrenched, that Cardinal's Example should be represented to Ine Answer which a Pole (A) made upon it, deferves to be read Pope Fu-

out reason that I note this Period of Time, for it is the Creation of that New Bishoprick 1 hat Country was full of Protestante, who were forced by a Million of Diagoons, to fign a Popish I o mulity therefore thought expedient not to keep them so far distant from their Pielate, as they would have been if they had been submitted to the Dioceie of Nimes. That new 1 piscopal Church (a) s composed of two Col-That new I piscopal Church (a) s composed of two Collegia e Churches, of the if Plalmodi, and of that of the City of Alex, and it has 23 (anone and 12 Prebindaries Ite field by I rances Clevalies de Saulx, Abbot of Plalmodi, and Doffer if Sorbonne, was confectated by Cara and de Bonzi, carcheistop of Natbonne, in the Club of the Nuns of the Uit it or of Montpelier, the 29th of August, 1694. He is adjected from one of the most cancent and Novel st Families of Poitou (b) See the Letter that Mi Ponter with to him, and which he published at Paris in 1695. The Journal of the Learned makes mention of it Learned makes mention of it

(B) That nurs d Minerva] Scaliger (c) pretends
I hat Parfamas owns that iome have airribed the I ducation of Manerva to Alalcomenia, the Daughter of Ogjger But this is rather to gueis what one belove, that Paufamas should, or would have faid, than to keep close to his Text, as all those will acknowledge that shall examine the Original 2 That Steep plan B) continue makes mention of that Daughter of Ogygas, this is what is not to be found in the Place where that Author speaks of the City of adalesme-

(C) No Hofmin is fill more faulty] He fays, 1 That Alakomonium was a City of Baston, which had its

(b) Ibid. (c) Scaliger in Eufeb.

Name a Bestorum Alalcomines 'Tis most certain that he does not take this last Word for the Name of 'Tis most certain a Man, but for that of a rown, as Lloyd did (d)
Lloyd is in the right, here are his Words, Alal omena
with Ithaca denominata a Bacterum Alalcomena o ut Plut in Hellen refert pag 537 Edit Steph afferens simul sometimes causam nominis All this is true, but because Hof- of the Neuman instead of these Words of Lloyd, Urbs Ithaca, puts ter Gender Urbs Baotia, and goes on without any Alteration, he a'lalke-Urbs Bastia, and goes on without any Alteration, he a'hahkeis fillen into a double Mistake On the one side he helpoon,
says, That a Town of Bastia took its Name from it fometimes
felf, and on the other, that Plutarch says it 2 He of the Fiimputes fallly to Plutarch, to have advanc'd, Page 537 minne, in
That the Sepulches of Tirestan, and the Temple of the Sepul That the Sepulchre of Tirestas, and the Temple of the Singu-Minerva, made that Town of Baseis famous, from lar Num-whence it came that the Poet said 'Anannagonis' A. ber, anan-Suru Lloyd ascribes all those same things to Plutarch, no popula, except that which concerns the Tomb of Tirefias fome3 Hofman takes for another Town that which he times in names Alalcomenium, op Bæotie ad lacum Copaidem inter Haliarium & Coronaam, Templo Minerva clarum, this Number is to multiply Beings without necessity I do not αλαλκιthink that any of the Authors quoted by Moreri, says μθαι, that Prince Alakonemus plac'd the Statue of Venus in See Berketters.

that Prince Alalcomenus plac'd the Statue of Venus in See Berkethe Town of Alalcomenum

(A) That a Pole made upon it, deserves to be phanus.

read I What a Comparison you make, said he, when they propos'd the Liample of Lewis Alamandus to p 89 he him! You tell me of a Sober Frenchman, who has no forget to Belly, or rather, who is no Man, I can see all that say that he does through the Curtain that is between us, I never yet saw him eat or drink, he neither sleeps in Quæst the Night, nor in the Day, he either reads, or negotiates perpetually, he thinks on nothing less than 301 casts his Belly, he is not my Man, I have nothing to do it alaman with

(d) That City is the Plural with xoutheror

ep / 18

wiss did not fail to thunder against the President of a Council wherein he had been a See that that (C) Lewis Alamandus died with the Reputation of Holiness, and notum, sposed. Yet: f working to many Miracles after his Death, that at the Request of the Canons, and the Celestins of Awignon, and at the Sollicitation of Cardinal de Clermont, Legate a part i tere of Clement VII, he was beatified a by that Pope in the Year 1527 Odoricus Rayno Proof can be given of that Repentance, nor can this Matter of Fact be denied, at 2 a Year before his Death he was one of those who in the Council of Laulanne spoke of the Council of Basil, A as of a Holy and Sacred Assembly He died at 60 Years of Age, the 16th of September, 1450 Some n say it was in Savoy, at the Abby of Hautecombe, where the Monks built him a Chappel, and invoked him in the Celebration of the Mass, others & say, that he died at Salon His Body is at Arles The Bull of Clement VII permits the Removal of it from the Moist Places under Ground, to any other more convenient in that Church Some affirm, after i James Philip de Bergafix
mo, that Lewis Alamandus publish'd several small Books, worthy of him, but I do not in find that any body mentions the Titles of those small Books, nor the Libiaries where they are

The Jansenists, who criticiz'd Odoricus Raynaldus about the Pietended Repentance of

our Lewis Alamanus, have expos'd (D) themselves to Censure

ALA-

de Gestis Rafileenfis (oncilu, 1 2

(6) Id 1b

(c) Vide

Launoium

epulfol (1

(d) See Mr

Chude s

D f nec of

tleRefor-, m : on,

3d part,

(e)Re

marks on th 18th

Tonu of the

E definit -

e l Annals.

Ibole Re-

2 yils are

with a Col-1 ition of a ers Pieces for the

a tince of trice nlures of the La-

culty of

Divinity at

Patis, no gainst a man f and a hard A-

1 makeuse o, the Edition of Ge-

reval ship

hamie mut en sau Title, at Munster

by Bernard,

Raesfeldi 1667 in 8vo

, ited

towards the

with fuch Persons Quos inter (a), (they are the Words of Eneas Silvius, concerning the Diet of those that were in the Conclave) Gracowiensis Archidiaconus diminutionem (Cibariorum) tulit Cui cum aves & arietine carnes afferrentur substracte avicula sunt, orante in porta famulo ut quod plus effet, il Domino dimitteretur , Sperabat namqui ex ariite partem, ex avibus autem non Sperabat Dominus tamen aviculam praoptaffet Ideoque cum spolium sinsit utique conquestus est publiceque testatus, nunquam se diem postquam Sacerdos fuit, tulisse pejorem Accum rogaretur ne admiratio-nem haberet, quoniam idobtigisse Cardinal, (Aiclitensi) Proh, inquit, Cardinalem mihi aquiparas, hominem Gallicum, parcum, eventrem, aut ut verius loquar non homi-Ego apud cum meo infortunio sum lecatus, emnia qua facit, perlustris mihi cortina indicat, nec adhuc bibem, aut comedere vidi, & quod mihi molestius est, necessation, set comedere vidi, & quod mihi molestius est, necessation notes insomnesque dies du t (quamquam nulla npud nos dies) aut legit semper, aut nigotiatur Nullt et minor quam ventris est cura, miss nissil cum es com-mu te ist Such is the Condition of those that are able to furmount the ilrongest Obstacles in the greatest Affirs It requires Laborious Men, fiee from Sen-fual Pleasures, and intrepid Here is a Testimony of Lewis Alamandus's firmnels against the fear of Plague (b) Neque illum preces neque domesticorum sune-ra sictiere potuerunt, volentem potius cum vitae periculo sal-vare Concilium, quam cum pericula Concilii salvare vi-tam, sciebat enim, quoniam procedente pauci reman-sissent, facileque committi stam, que esus absentia potu-Hit

(B) And call d him the Son of Iniquity] In a Bull given at Florence in the Year 1442 he calls him Iniq itat s filium, rebellionum & facinorum multorum reum, and he lays that the Council of Ierrara, and Florence had condemned him to be stript of all his Dignities, a Ferrancensi & Florentino Concilus damnatum & univer-

a Ferrancense & Florentino Concilies damnatum & universits dignitatibus privatum fuisse (c)

(C) Tet for all that Lewis Alamandus died with the Reputation of Holiness] I his Example, and that of Peter of Luxemburg, (d) beatissed by the same Bull of Clement VII are a little puzzling for the Controversists of the Romish Party, for, in short, if according to their Pretensions, every Person that is not united to the Pope, is out of the Church, how comes it that not only they were saved in the Two Obediences, but also that they have deserved the Degree of Saints? The best Answer they can make, is to say, That the distinction of the True and of the False Pope being above the Capacity of Private Persons, and a meer Question of Fact, the Erior was invincible, and consequently ought not to prejudice those that were sin-

Question of Fact, the Erior was invincible, and confequently ought not to prejudice those that were sincere, as to the Question of Right. But have a care of the Replies, and of the Consequences that proceed from thence in favour of other Errors.

(D) The Jupisuists that criticized have exposed themselves Gensure. They alledge first of all the Injuries which with that Continuator of Baronius loaded the Cartinal of Arles, and they observe ofterwards, (c) that he was forced to confess in two several place, to wit, in the Tear 1426 n 26 and in the Year 1450 n 20 that God made the Holinest of that Cardinal known by such wishbe and well attested Miracles, that dinal known by Juch wishble and well attested Miracles, that then VII placed him in the number of the Blef-The manner how that Author sudea-

wours to come off, continue they, is most horrible, "and " cannot be founded but on a most Pernicious Maxim, which is, That Persons guilty of Publick Crimes, may become Sunts, and be acknowledged as fuch by the Church, without hiving given any Testimony of repenting of their Crimes, and though all Things on the contrary make it appear that they perfevered in them. I or if the Cardi-nal of Arles committed fome Crimes, and ought to be esteemed a very wicked Man for doing what he did in the Council of Basil, never was a Man more constant in his Crimes, leeing when the Fathers of the Council of Balil, wherein he presided, reunited themselves with Nicolas V it was not by acreunited themselves with Nicolas V it wis not by acknowleding in any manner that they hid done all, either in opposing Eugenius, or in deposing of him, or in electing Amedeus, but they on the contrary, protested that they had done nothing but for the good of the Church, and that they did not unite the nselves with Nicolas V but by electing him again after the voluntary resignation of Fel x, and the Union was made without obliging them to disown any thing that they had done, but on to disown any thing that they had done, but on the contrary Nicolas V confirm'd all that had been done at Basil So that if all that the Cardinal of Arles did in that Council was criminal, never any Man could have shew'd more Obstinacy in his Crimes I rom whence it follows, that if this did not hinder him from becoming a Saint, it must be said, that Perseverance in the greatest Crimes, doth not hinder a Man from being a Saint, which is horrible And yet it is a necessary consequence from this Discourse of Raynaldus, in the Year 145 n 20 " Hoe Anno Ludovicum Alamandum Archiepiscopum

Arelatensem — vita cessisti tradunt, atque miraculus post mortem corus asse assirimant, cumque Clemens VII veluti Beatum coli permisit exarato d plomate
Pontificio 9 Apr an 1527 Itaque adoi and a sid di ona miscricordia, que exiguo temporis sluvu I udo oi im
plum misandi est particossissimo sobiente australia. ipsum nifandi & perniciosissum schijmatis austorim propagatorem hæreseos, qui ex irronea conscientia inni-mera in Dei Ecclessam mala invexerat, ac tot annos im cursu in pertinacia obfiimatus profanaverai Sacr im nea, panitentem ac reversum in gremium Leclifia ad | in fi-

tatis culmen brews evense
" If that Author had only faid, that the great 7c d of that HolyMin for the Reform ition of the Chur h had carried him to too violent Actions, although he did them by a good Motive, it would have been fufferable, and would not be so contrary to the restriction that God gave of his Sanchity But to make him pass for a Wicked Man, for an Obstinate Heretick and Schismatick, who had prophand the Sacraments by a great many Sacraleges, and to fay, that in a Year or two afterwards he became a Saint, who deferv'd to be canoniz'd, without hiving given any Proof of his Repentince for fo many Crimes that are imputed to him, is to have a strange Idea of Holiness, or rather it is to join Malice with Holiness, that one may not own that a Pope was mistaken, in declaring a Man Wicked, when God himself declar'd him a

6 Liunos us, ib p 81 2 It was in the Year 1449 Banleenfis Conci-Diploma Concilii Laufanen-fis apud Raynaldum ad ann 1449 & See the Bull of the Filth apud L'iun ib P 79, 8-Lpitaphio n Petius Monodus in Amedeo Pacifico, c 86 (10 fheuld le 76) apud Launoiսու սեւ fupra p 81 # Moteri I Jacobus Philippus Bergom (hroni-

cor

A L A M O S (Bultbazar) was born at Medina-del-Campo in Cafisle. Having study'd the Civil-Law at Salamanca, he enter'd into the Service of Antony Perez, Secretary of State in the Reign of King Philip II. and had a great share in his Master's Esteem and Confidence, which was the Reason that they secured his Person after that Minister's Disgrace. He was kept Eleven Years in Prison. Philip III being come to the Crown, set him at liberty, according to the Orders his Father lest him in his Will. Alamos led a Private Life, till the Count and Duke of Ohvarez, Favourite of Philip IV admitted him. to Publick Employments They gave him the Place of Attorney General in the Court of Criminal Causes, and in the Council of War, afterwards he was Counsellor in the Council of the Indies, and since in the Council of the Royal Patrimony. He was Knight of St James, a Man of Wit and Judgment, and his Pen was better than his Tongue He liv'd 88 Years, and left only some Daughters He acquired a great Reputation by his Spanish Translation of Tacitus, and by the Political Aphorisms which he inserted in the Margins, but there are different (A) Opinions about that Work It was published at Madrid in the Year 1614. and was to have been follow'd (B) by a Commentary which was never printed, that I know of The Author had compos'd those Two Works duting his Confinement, and endeavour'd (C) in that Condition to obtain a License for the Impression He left some other Works that were not printed Advertimientes al gewierno, directed to the Duke of Lerme, about the beginning of the Reign of Philip III El Conquistador, they were Advices concerning the Conquests to be made in the New World Puntos politicos o de Estado Dom Garsias Tellode de Sandoval, Knight of Calatrava, Son-in-Law to Alamos gave notice of these Manuscripts to Dom Nicolas a Antonio, from whom I have taken the greatest part of this Article

a See the Bibliotheca Scripspan t 1 P 141

" But the Bull of Clement VII about the Beatifica-"tion of that Holy Man, reported by Ciaconius, suf-fices to confound that Writer, seeing the Pope does "not testify that he performed a great Penance for the Crimes he had committed, but that he yielded up his most pure Soul to God, after having liv'd "6 Years'

Those Gentlemen censure Raynaldus very just-ly for the Boldness wherewith he affirms the Repentance of Alamandus, and they refute his Pre-rention in a demonstrative manner, but they are in the wrong to accuse him of that horrible Doctrine which they display so pompously It is not true that he joins Holine's and Impenitency together, for he supposes on the contrary, that that Cardinal did resupposes on the contrary, that that Cardinal did repent, and he acknowledges therein the Adorable

Mercy of God

If I fly here that Mr Claude (a) has reproach'd

Contains the Inconfiftencies concerning Odoricus

Contains the Inconfiftencies conc the Jansenists with Inconsistencies concerning Odoricus Raynal lus, it is only to shew that the Remarks which I attribute to them, have been ascribed to them by

others

(A) Bit there are different Opinions about that Work]
The Opinions differ much more about the Aphorisms, than about the Tianslation, as will appear by the following Citations "As concerning the Apho-" risms (1) of Alamos, they are not so considerable as they are thought to be, for you will find almost "nothing in them that is like an Aphorism or them." nothing in them that is like an Aphorism, or that nothing in them that is like an Aphorism, or that comes near the force of what is express d in the Text of the Translation. Whereas Aphorisms ought to be more sententious than the Text, the Words of the Text are always more sententious than his Aphorisms. Lastly, To be short, his Aphorisms are most times a meer Paraphras'd Translation of the Translation it self, an inspired and tendence that there are the Paraders when the Translation. dious thing to the Readers that have any Under-flinding ind Tafte This being fuppos'd, I don't firiple to fry, That Alamos's Trinflition is much better than his Aphorisms And it is a Judgment that the Author of the Historical and Political Bibliography made before me in the Article of the Latin Historians Tacitus illustrated, fays he, Latin Historians Tacitus illustrated, fays he, (this is the Title of Alamos s Translation) is much efteem d by our Travellers, but to judge rationally of it, the Notes are not better than the Impertinent New Thoughts of Lemu d'Orleans on that Author, and the Aulick and Politick Remarks of "Author, and the Aulick and Politick Remarks of "Count Hamilbal Stot of Piacenza, which Lipsus calls "inghtly Leaden Notes" Yet a certain Spanish Secretily, whose Name is Juan Onate, took the pains to place those Aphonisms under particular Titles, in "in Alphabetical Order, and made no Difficulty to "entitle them, Alma de Cornelio Taeito Moreover, "one Terom Canini translated them into Italian, and "incorporated them into Italian, and "incorporated them into the Italian Translation of " incorporated them into the Italian Translation of "Advision Politi, as fomething very excellent,
"witness this Title, Opera di Corn Vacito illustrate
con NOTABILLISSIMI AFORIS"MI del Signor D Baldassar Alamo
Here are already two Authors that speak disdainfully of those Aphorisms, and two that value them

much This difference of Opinion will be no great wonder, if we remember that in the Year 1683 Mr Amelor had not the same Opinion of them which he had in 1686, and in 1690. Let us confult the Preface of his Tiberius (c), "It is very true, fays he, "that Alamos has not only translated Tucitus" but n all the Margins, most of which are properly mas mo-mento de-Paraphrases and Versions of the Sentences of Tacitus, and the rest Moral or Political Conclusions are fo many small Pieces and Scraps, and, as the Proverb says, Sandwithout Lime or Gement, whereas in my Chapters, I make a continued Discourse of all the Latin Citations that are in the Margins,

"and even an Uniform Body of all those different

"Pieces Lipsius says (2) a Man must undertake

"fuch a Thing, to know how difficult it is

(B) Was to have been followed by a Commentary

The King's License makes express mention of that Commentary Aniony Covarravias speaks of it as of a Book that he has read, and he tells us also the Form and principal Parts of it. It is in the Approbation that he gave to the Work of Alamos, printed before the Translation Another Approbator speaks of the Commentary by Name Alamos speaks severaltimes of it in his Prefaces, and promises to clear the Obfernities of Tacitus in it Yet Nicolas Antonio says fcurities of Tacitus in it Yet Nicolas Antonio fays not one Word of it, and what is more stilling, he does not so much as speak of the Translation, he says only, That Alamos wrote some Aphorisms on Tacitus

(C) And endeavour'd I I don't observe this to lengthen the Article, as some Readers that precipitate their Judgments might imagine I propose to my felf the clearing of a small Process enter'd against Don Nicolas Antonio, with a great appearance of Reafon He pretends (d) that Emanuel Sueiro translated Tacitus's Works into Spanish, after Antony de Herrera had translated part of em, and after Balthafar de Alamos, and Carlos Coloma had wholly translated them, Post imus on nostro-

es la prinsta Obra

vero nu**fparfas** fententias dene diffluerent. & effet,quod dicitur, arena fine calce ied eas aut inter fe haud in- o decemen aut inte dum verum ver-

(2) Nec

(a)Cliude, Preface of the Answer to the Porpetuits of the Luth p 28, 29

(v) Amelot de la Houffaye, Defe before bus to anflation of Ta Citus s Annals, printed in the Year 1697 That Critical Difcour le had appeared Letore 1 s Morateof Licitus m 1686 It 25 + 1 + the ent n a

in the bution of 11 All

ALBERTUS MAGNUS, a Dominican, Bishop of Rutishon, and one of the most famous Doctors of the XIIIth Century, was Born at Lawingen on the Danube in Suahia, in the Year 1193, (A) or in the Year 1205 a Morer's Dictionary shews the a Sec also divers Offices that were conferr'd upon him, and the Success wherewith he taught in Bullium, feveral Towns I shall particularly mention some Fassities that have been reported a formular of bout him It has been said \$\beta\$, that he delivered Women, and it was taken very ill that to p 145 and the The Ground of this Story and the is, That there went a Book under the Name of Albertus Magnus, containing several Infiructions for Midwives, and so much Knowledge of their Art, that it seem'd he could
not have been so well Skill d in that Trade, if he had not Exercis'd it But the Apoophiaus
logists of Albertus maintain that he (B) is not the Author of that Book, nor of that (C)
Ray naud de secretis mulierum, wherein are many Things that could not be express'd but in obscene Hoploch and filthy Terms, which caus'd a great Noise against him that pass'd for the Author of Sect 2 Set 3 chap 10 fome Questions in his Commentary on the Master of the Sentences (D) concerning p 361 the Practice of Conjugal Duty, wherein he was oblig d to make use of Words that offend chaste Ears, but they alledge what he observes himself for his Justification, that so many monstrous. Things are heard in Confession, that it is impossible not to touch on those Questions it is certain that Albertus was the most Curious of all Men. He gave occasion upon that account for other Accusations It has been said that (E) he

1) td ib P 140 (f) Y aurque a_oriav a filido otio Lacito raduzido poi ManuclSueyro no quiie que dexisse de cl mio (g) Critial Difcourse be-to e Taci-tir's Moral, and b fore the Irmfitti-

Post Antonii de Herrera aliqualem, Balthasaru de Alamos & Caroli Coloma illustrium virorum integram opemos & Garoli Coloma itustrium virorum integram operam in hujusmet autoris interpretatione positam Now, he acknowledges that Sueiro's Translation was printed at Antwerp in 161, and it is certain, that that of Alamos was printed at Madrid in 1614. It is the Date that Don Nicolas Antonio gave (e) to the Aphonisms of Alamos Moreover Alamos set down (f) in his Preface the Reasons that did not hinder than from Publishing by Leasure Supples Supples Frances (f) in his Preface the Realons that did not hinder him from Publishing his Iac tus, since Sueiro's Franslition came out It does not seem then to be possible to answer for Don Nicolas Antonio this Objection of Mi Imelot de (g) la Houssaie; which shews, says he, citing what I have just now cited, I hat Don Nicolas Antonio missook, when he made the Translation of Eminuel Sueiro posterior to that of Alasos I know but one thing that can Excuse him, which is to say, that perhaps Sueiro was not Ignowhich is to say, that perhaps Sueero was not Ignorant when he undertook his Work, that Alamor had already obtain'd a License to Publish one like his, which had been feen and approv'd by Antony Covarrunas I he News of it might have come to him at Antwerp, for in the Year 1594 King Philip III had order'd Covarruvias to examine the whole Work of Alamos, and in the Year 1603 Philip II had granted a Permission to Print it Alamos relates all this in his Advertisment to the Pender whether this in his Advertisement to the Reader, which, to say to by the by, overthrows the Gonjecture of those,

this in his Advertisement to the Reader, which, to lay to by the by, overthrows the Gonjecture of those, who should fancy (b) that he fill'd the Margins of his Translation with Aphorisms, only to our vy that of Sueiro. The Aphorisms were one of the chief parts of his Work, from the time that it was approved by Antony Covarruvias.

(A) In he Year 1193, or in the Year 1205] Vossius is in the right to Censure Nicolas Riusnerm, who placed the Birth of Albertus in the Year 1293, and his Death in the Year 1,82, and thus he began his Book with a Mistake (a) Que magna est aussippints peccantis in 1950 opera ingress, well cantherius in porta, ut diei solet, nam ab hoc Alberto icones & closia sua ausspic atur. This is what Vossius says, without remembring that by as great a Fault as that, he had, page 6, placed Albertus's Flourishing Condition in the Year 1,68, and his Death at 87 Years of Age in the Year 1,68, and that he had made him contemporary with Urban IV and the Emperor Rodolphus (B) That he is not the Author of that Book. That Work is entitled, De Natura resum, and treats at large of the Trade of Midwives destroys many because the Ignorance of Midwives destroys many

large of the Trade of Midwives The Author maintains that a Monk may write upon that Matter, because the Ignorance of Midwives destroys many Children, and deprives them for ever of Heavenly Bliss Peter de Prussa (b) a Monk of the Order of St Dominick, maintains that that Book, De Natura rerum, was compos'd by Thomas de Cantopre, a Disciple of Albertus, and he do's not deny that several Precepts are found in it about the manner of procuring a happy Delivery, which cannot be express'd without obicene Words But it is not Nature, but Human Sensuality that sullies those Objects (c) Admodum succenses in blaterones illos qui Alberto imposurunt quad egistet obsetricem Fassus tamen Cantipratanum ad instructionem obsetricum in Opere perperam supposite praceptori ejus Alberto tradidisse modos O vias falicis obsetricationus, cujus precepta chartis committi nece voce tradi possunt absque empressione multorum qua libido voce tradi possunt absque expressione multorum qua libido

non natura fadavit It would have been a very finguthing to Ice Albertus Magnus undertake to deliver Woman, and fet his Hand to the Work See the

a Woman, and fet his Hand to the Work See the Remark C of the Aiticle Hierophilus

(C) Nor of that de Secretis mulicium | Noud
(d) makes use of these Two Proofs | Albertus did not name himself in the beginning of that Work | de Aipehe that Commented upon it, tells a Falsiry, when he maintains the contrary | 2 Albertus Authority | ever M i, is often made use of in this Book | and therefore | p 5 4 the Author live d some time after here. I hose two Proofs are not worth any thing | and the Consequence that is drawn from the Second, is of no weight. Many Ressons can oblige a Man not to pur weight Many Reasons can oblige a Man not to put his Name to a Book, no Authors cite themselves more willingly, than those who suppress their Names; nothing is more common, that to cite

Contemporary Authors See the Remark K

(D) Some Questions—concerning the Practice of Conjugal Duty | Peter de Prussa being not able to deny the I act, is contented to maintain the Law fuldeny the lact, is contented to in untuin the Lawruiness of it, and shews in the 18th Chapter (1) of his Book, That it is advantageous and necessary to know Natural Ihings, without excepting the Obscere, and that therefore Albertus and some other Caluists, were in the right to treat of Subjects full of Obscenities, for suchous it the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors would not be up a Conditional to the Contestors when the Contestors were contested to the Contestors when the Co without it, the Contessors would not be in a Conditi on to remedy the Diforders of their Penitents (f Qualis item mi lia ab Alberto de ulu conjugii in 4 \ d , 1
fub finem, scripto comprehensa fatetur, iliud ex ipso Alberto ibidem prafatus [dicendum primo, quod hujusmodi turpes quastionei nunquim tristari deberent, nistilli cogerent monstra que his tempor ibus in confessione audiun ur] ne ergo Conf staris rudes sint medicis a quam facere dibent adeo frequencious morbis, sustain census Alb rtus in illud olecum stylum demittere. We are told, that it were to be wish'd that none but Contessors should concern themselves with such Obscenities, but there must be Books wherein one may find the Resolution of Cases of Conscience relating to that Filthy Subject Necessarium (g) est enodationem solidam atque legitimam dubiorum circa seditates illas emergentium prostare al ubi apud probatos Dollores, cujusmodi suit Alvertus qui proinde reprehensione vacat, etiamsi illum veluti scriptionis putorem suis commentarius immiser: But it would be yet more necessary, to abolish that which miles those fort of Writings necessary, for how good inever an Author's Intention may be, it is to Books of that Nature that the pacare do inter histories (la

ever an Author's Intention may be, it is to Books of that Nature that the peccare do enter histories (1) (1) Homay be better applied than to an Hundred others (2) It (2) That he fought the Philosophers Stone | Niu' | 1 (1) informs us that Mayer, the great I avoured of Alchymists, was not as immed to affirm in his symbol (1) Apology of the Golden Iable of the Twelve Nations, that S Diminick was the first who had the knowledge of the Min, p Philosophers Stone, and that those to whom held it, so sommunicated it to Albertus Magnus, who by that mean, (1) I ib 6 clear dall the Debts of his Bisprick of Ratisbon in less than three Years Mayer grounds himself on Thice Books of Chymistry, which he attributes to Albertus Magnus. Naudi aniwers, (k) that he is in the wrong (k) Audo to attribute them to him, and proves it, because not p 5 0 to attribute them to him, and proves it, because not p 50 one of them has been inserted among h s. Works, or specified by Trithemius, and because that of the Quintiffence was failly attributed to him by Francis P ii

(1) To prove this last Fast, he does not in attempt de aux

Little of that Chapfene naturalia utile fit & (f Iheoph Ray

(c) Idem

()1 55 qe sa 🛣

(b) Petrus de Prussia ın Alberti Magni vita, cap 18

Amals () Amelot, ibid

(a) Volli-

ent Math

P ,62

(r) Th Raynaud Hoploth Sect 2 Ser 3 P 361

A Non post eum vir fimilis ei qui in omnibus 1 iteris, ficientiis & rebus tam doćiur, eiuditus. & e ci errus Litten d Suiptor the so the Brovius's An-21 1/6

(3) I b,

Phyl -(4) N cionim-P 15111 2 ètitu 1 cy o (1 Stude de pra not (-) 120 Mag lib (")Niude p1, 5 5 de libris ਬੀਸ਼ ਹੋਰਕ non toleringis. propolit, (9) In èpistolis (1) Lib , de Piz-(1) N unde pig 5 -Pur qualt 2 disput c C 4 In Lincip (o) Naude 1 1g , 6 Fig 5 8 (12 \Apud Immuch C Alouis 411 15 (9)N inde Decad Cup 2 **qu** 3

cian, and explain'd fought the Philosophers Stone, and even that he (F) was a notoriou that he had made a Machine like a Man which ferv'd him for an Occupant explain'd all the Difficulties that he propos'd to it. I could easily believe that as he understood the Mithematicks, he had made a Head, the Springs whereof might form some articulate Sounds, but what a folly to ground an Acculation of Magick upon this! Some pretend that a great (G) Miracle spoke for his Justification Altho' he was as capable as any Body else to invent Artillery, there is some Reason to believe that those who ascribe (11) the Invention of it to him are mistaken. It is said a that he had natu-

externs
therit
Quotaution (,), and Guillertus (4), who maintain'd
that Albertus laughs a Alchymifts, and their pretended
to industry
to industry
that the Author of the Book of the Quinte-effence
qualifies himself Monk of the Order of St Francis,
and tys that he compos'd it when he was in Prison
These two Circumstances ought undoubtedly to relate
to John de Rupeicissa to John de Rupeicissa (F) 1/at he was a Notorious Magician] Naude

pretends that this Accufation can only be grounded on two Works, that went under the Name of Albertin Mirius, and on the Androi So that here the two Proofs Let us see what he says of cich

I The first of those two Books is Entituled, () it me ab libut, the other is the Mirrour of Aftroanti on that Science (6) Francis Picus and Martin () Dehio egree, that they do Albertus Magnus a recat deal of wrong, who believe him to be the Author of the Book de mitabilibus, and therefore the latter clears him in these very I crms, Alberto Magno tributus liber de mitabilibus, vanitate & superstitione reseitus est, fed magno Doctori partus fuppolitatius rout of Astrology was (m) condemn'd by Gerson (8) and Agrippa (9), as superstitious to the highest degree, and 1) kinners Pieus (11) and many others, because the suttor of it afforts a very erroneous Opinion, in facous of the Books of Magick, which he maintains, out arcfully to be preserved, because the Time draws now that for costain Causes, which he does not specify, Non will be clief d to perufe and confute them on the Occasions. It feems then that if our Albertus hid composed such a Book, he must be taken for a Migician, but Naude (n) does not grant that Confiquence, seeing the Jesust Vasquez (11) says form vib that Books of Magick are necessary, and that Macics serve tolerasted by God, that the Libertines may in some neasure be reclaimed from Athersia. Besides, 1 (o) takes it for granted that Roger Bacon is the Author of that Work, as Franc's Picus maintain in his first Book against Astrologies. So much for the suffernment of the Frost of the Accusation. Let us see at present what is answered to the second.

If Some Persons (p) have believed that brazen the set could be made under cut to a Constitutions.

Herd could be made under certa n Constellations, and that one raight draw Answers from them that serv'd for a Guide in all the Affairs a Man had 2 for relates (1) that Henry de Villeme had made one at Ma / 1, that was broke by the Command of John II King of Cast le Virgil, Pope Silvester, Robert of Vincoln, and Roger Bacon had the like Heads, if we believe certain Writters Albertus Magnus was wall at the poor Investment for the silvester. juded to be more Ingenious, for it is pretended in that he had composed a whole Man of that fort, laving lacour d Ti rey Years without discontinuation to force In under doors Apells and Confiellations, as for Example 1c Free when the Sun was in a Sign of tranple (c f) et when the Sun was in a Sign of 1 (20) ich con sponsent with Juch a part, which he cifi will Mital mix diogether, and mark'd with the C11 actors of t' sime Signs and Planets, and of their a rese and need in Japacts, and so the Haad, Neck, Sloulders, Tlighs and Legs saftion d in divers Times, and it ais a and fast it degether in the Form of a Man, I add at I suffer to reveal to the Said Albertus the Soin the manifest of the faith Albertus the So-inen of all I chief Difficulties. This is what is all the Anarois of Albertus Magnus. It was licke, as they by the new Aguinas, who could not bear its great Tittle tattle with Patience (r) pig 529 Herry de Affia and Barsholomew Schylla say, that it was 5, mine up of Flesh and Bones, but by Art and not by Na(1) Idem two ber el leing however judged impossible by modern pig 5,1 at 10, and the wirthe of Images, and Planetary Rings He cites and Scal be gin great Vogue, it was always believed fince that such Figures were made of Brass, or Qu 3 of some ohr Mital, which was wrought on with the Decad fatour of Heavin, and of the Planets. Thus Naude 12 results Albertus Accuses, that is, he supposes that refutes Albertius Accusers, that is, he supposes that

the pretended Androis was made up of Metal He shews by very strong Reasons that it could neither hear, nor speak, nor serve the Devil as an Instru-ment for Speech, and that if the Devil had spoke through that Machine, he would have done it without the help of the metallick Organs of which it So that it would not have been newas made up ceffary to employ fo much Time, and fo many Ceremonies to forge that Machine, a Bottle or a Trumpet would have been the Difficulties of Albertus Larry, Naud' remarks that those who speak of that Andrews bring no Proof of the Fact Toffarm notwithstanding all his Wit and Learning, was very Credulous, therefore his, Authority proves nothing If any Body will maintain that fuch a Tradition ought to have fome Ground, Naudé (s) gives a very plaufible. One for it, which is, that Albertus might have had a Head in his Closet, or a Statue of a Man like those Machines of Boethius, of which Cassionus (13) said Metalla mugiunt, Diomedis in are grues buccinant, aneus ang is insibilat, aves simulata fritinniunt, & qua propram vocem nesciunt ab are dulcedinem probantur emittere can-

(G) A great Miracle Spoke for his Justification] According to Father Theophilus Raynaud the Accusers of Albertus fay, that on I welf-day he treated Wil-liam I arl of Holland, and king of the Romans, who past by the City of Cologue, and that to make his Euferam-Treat the more remarkable, he chang'd the Winter, the esta-into a Summer full of Flowers and Fruits (t) The term ver-themius relates it They add to this the speaking tit, ut Head, the Book de mirabilibus, and that de secret scribit mulierum Father Theophilus does not refute those Trithe-Accusations by the Elogies that several Historians mus in bestow upon the Virtue of the accus'd He has Chron to the Holiness of Albertus by divers miraculous Operations, and by preserving his Body from all Corruption to this Day Testimonium quod ejus sanctitatis Deus perhibus peratis in ejus gratiam miris plansfus albertus perhibus peratis in ejus gratiam miris plansfus albertus albertus corpore ad hunc usque diem a tabe of publicatione exempto. That Apologist adds, that the Mesamorphosis of the Winter into Summer, and the speaking Head, are two great Falses. Summer, and the speaking Head, are two great Falfities, and that the two Books in Question are fully attributed to Albertus Magnus, and that St Thomas (14) does not say that he formerly broke that speaking Head in his Master's House (u) Hyems in veru amanitatem versa, & caput ancum articulate loquens ad Deum Fabulinum sunt ab'eganda tanquam conficta & falso jactata de tanto viro autem Magici qui Alberto affingebantur sunt supposititi See what that Jesuit relates of some Machines that ry of the give very harmonious Sounds He will allow that Learned, Albertus might have a Head so ingeniously composed, that the Air that was blown into it might 87 receive the requisite Modifications to form a human Voice As to the Exemption from Putrefaction, fee here what I have read of it in (x) Thever, "Oui "Albertus, having liv'd 87 Yeus, died in the Year of our Redemption 1280 at Cologne, whither \$2 piets he had retird to Study, and there his Body is measure bury'd in the middle of the Quire of the Con-thems and his Entrails were (2) That is vent of the Dominicans, and his Entrails weie (2) That is carry d to Ratisbon, his Body was yet intire in to fay of the Time of the Emperor Charles V and was taken Aristotle up by his Command, and afterwards plac'd again (15) L du in its first Monument "The Jesuit Raderus rerum in ada some Latin Verses (1) on the Intervention of Verses (2) "in its first Monument "The Jesuit Raderus made some Latin Verses (y) on the Incorruption of that Body They end thus,

Illius (z) dostas mirentur sacula mirer ego salvas post tria sacula mus.

Moreri says but Two Hundred Years instead of Three Hundred. It is not his Corpus to

Morers 1248 but Two Hundred Years instead of Three ? 518 of Hundred It is not his Custom nor his Genius to his Apology lessen Thomas of the North Manual Property lessen Things of that Nature

(H) That attribute the Invention of the Artillery to Men print-him, are mistaken | "John (15) Matthew de Luna, ed at Paris "who liv'd (a) above Sixscore Years ago, main. in the Teer who liv'd (a) above Sixicore 10413 per tains, though against the Opinion of Pelyderus, "Magius,

(s) Naude pag 539, (13) Lib Variat epift 45

(#) Horrıdam hyemem in florigeram fiu-Anno 1254 Th Rayn Ser 1 c 14 pag 149 (14) 3 Contra Gent c (u) Ibid pag 150 (x) Thevet Hifto-2 pag, lart Aca-Aristotle (15) L de rerum m-Fol (a) N Speaks here for great

1625

hally a very Bull Wit, and that he was about leaving the Cloister, because he despair'd to learn what his Fryar's Habit requir'd of him; but that the Holy Virgin appear'd to him, and ask'd him wherein he would rather excel, either in Philosophy, or in Divinity, that he made choice of Philosophy, that the Holy Virgin assur'd him that he would be an Incomparable Man in that Science, and that he should fall again into his first Stupidity before his Death, to punish him for not having made choice of Divinity add also, That after that Apparition he had abundance of Wir, and improved in all Sciences with a Quickness at which all his Masters were astonish'd, but that Three Years before his Death, he forgot what he knew all at once, and that being at a stand in a I e-Aure of Divinity at Cologne, and endeavouring in vain to recal his Idea s, he was sensible that it was the Accomplishment of the Prediction So that it has been said, That by Miraculous Means he was metamorphos'd from an Ass into a Philosopher, and afterwards from a Philosopher into an Ass. It were needless to observe that this is a meer Story, those that will believe me in it, have no need of my Advice, and would make that Judgment without expecting it, and as for those that judge otherwise of it, they would not change their Opinion in reading here that I am not of their Mind Our Albertus was (1) a very little Man He died at Cologne the 15th of November 1280 being 87, or 75 Years old. He writ such a prodigious number of Books, that they amount to 21 Volumes in Folio, in the Edition of Lions, 1651 A Dominican of Grenoble, call'd Peter fammy, procur'd it.

Two or Three Particularities have been communicated a to me, that shall (K) be a By Mr de la Mon-

seen hereunder

ALBRET, a Family It was for some Ages one of the most Illustrious of France, for the Great Men it produc'd, whose Merit shin'd in the most Eminent Dignities of the Kingdom Every body knows that it possess d Navarre and Bearn Morers speaks of that Family at large, I refer my Readers to him, and I do not examine if all that he faid of it is right. I shall only observe one Thing that he does not say, which is, That there remains no Male Issue of that Great House, since the B Marquiss d'Albret was B His kill d in Picardy, in the House of the Marquis de Bussi-Lamet He had married the on-Charles ly Daughter of his Uncle the Mareschal d Albret, in the Year 1662 but that Marriage Amanjeu produc'd no Children It is likely that the Marshal consulted the Interests of his House d' Albret more than the Inclination of the Two Cousins, for it is said, that there was but little Good Understanding between the Husband and the Wife She married again with the 120th Live Count de Marsan, one of the Sons of the Count d' Harcourt Her first Husband, the ter of Marquiss d' Albret, was like to be promoted to the Chief Military Offices He was albustin-Raready Mareschal de Camp, and was to end the Campaign of 1678 under Mareschal Schomburin 1st berg, who was sent to the Frontiers of Champagne, in the beginning of the Month of Aupart page gust Whilst his Flying Camp drew near Charleville, the Marquiss d' Albret ask'd him of Holadevester is her he was kill'd at the above-mention'd Gentleman's House who was y However it be, he was kill'd at the above-mention'd Gentleman's House, who was clear'd by proving that he was not then at home This is the Bed of Honour wherein the only Person that remain'd of so many Heroes, ended his Life His Family deserved Priolus de The Marshal d Albret died Governor of Guierne rebus Galto end in a more Glorious Occasion I wo Years before He flad obtain'd the Staff of Mareschal of France in 1653 Those who less, 1 6 fay that he deserv'd it for having seiz'd the Prince of Conde, are ignorant of the Mat- 63 It was not he, (but Mr de Guitaud &) that soil'd him, he only conducted the

(a) More Il inflead of this Speaks only of Gunpow-der, of which Naude ∫sys noa thing

(b) See Bullart, ubi supra, and follow

" Magins, Mayer, Pancirolus, Flurence Rivault, Bixoldus, and all the Authors that have writ concerning due, and all the Authors that have writ concerning the Invention of Fire-Staves, that Albertus Magnus found out the Use of Great Guns, Arquebures, and Pistols (a), but I could not find in all those Authors any thing that comes near that Opinion, except that such Machines were put in practice in his Time, by a German Monk, whom they call berthold Schunartz, or by a Chymist, who, in the Judgment of Cornazanus, a pretty Ancient Author, liv d in the City of Cologne, in which it is certain that Albertus always liv'd since he took the Habit of a Dominican "Thus Naude resutes John Matthew de Luna The last Thing he afferns is false, Matthew de Luna The last Thing he affrms is false, for those that have writ (b) the History of Albertus, say, That he enter'd into the Order of St Dominick in the Year 1222 That after his Superiors had sent him to Cologne, to teach Divinity and Philosophy, and he had acquitted hunfelf of that Employment, to the astonishment of his Auditors, he made himself admir'd at Hildesheim, at Friburg, at Ratisbon, and at Strasburg, that he return'd to Gologne in the Year 1240 that a-mong other Disciples, he had Thomas Aquinas there, to whom he left his Place when he went to profess in the City of Para, that having taught Three Years in Para, he teturn'd to Cologne, that he was made Provincial of his Oider in the Year 1254 that ne perform'd the Visits of the Provinces on Foot, that he went to Rome by the Order of Alexander IV where he was made Master of the Sacred Palace, and read Divinity Lectures, that he return'd into Germany in the Year 1260 that he was elected Bishop of Ratishm there, that at Three Years end he obtain'd leave to

quit his Bishoprick, that he return'd to his Cell at Cologno, that the Pope commanded him a little while after to preach the Crusade all over Germany and Bowenia, that in 1274 he affished at the Council of Lyons; that he had the Character of the Emperor's Ambuscher and that we left he resumed to Cologno. baffador there, and that at last he return'd to Cologne How could Naude, who had read so much, be ignorant of their Ramblings of Albertus Magnus?

rant of these Ramblings of Albertus Magnus?

(1) Our Albertus was a very Little Man] (c) "Some (i) Bus"

"write, That kissing His Holiness Feet when he lart, ubt "was come to Rome, the Pope commanded him to, supra, "rise, thinking him to be yet on his Knees, altho he was standing "The same Thing is related of some other Persons See the Remark H of the Article Andre (john) And remember the Logicians there Order Distinction between quantitas molus, and quantitas the non virtutus The Little Albertus Magnus puts me in mind of it (d)

- that shall be seen here-(K) Particularities that shall be sein here-under] "The Book De secritis mulierum, wrongful-"Iy ascribed to Albertus, is the Work of one of his Disciples, who is call d Henricus de Saxonia, with "whose Name it has been printed more than once findion

"Here are Simler's Words (e) Henrici de Saxonia Al
"berti Magni discipuli liber de secretii mulierum, impres
"sus Augusta anno D 1498 pir Antonium Sorg And ler epit

in the Catalogue of Thuanus & Library you will Biblioth

find, (f) Hinrici de Saxonia de secretu mulierum, de Cesta p

"opprutious berbarum. lapidum. auorundam animalium in ..." ourtutious herbarum, lapidum, quorundam animalium m ,,2
aliorumque in 12 Francof 1615 It is plain that
Albertus Name, more famous than that of Henry, (f) In the
gave occasion for that Supposition 70hn 156thPage gave occasion for that Supposition ______ John 156thPag P cus Mirandula says, That Albertus condemn'd in of the 2d T 2 his Par.

ca falis holds the Same Di-

148 & Sce St Lvremont's Miscellan Works, tom 2 P 71 77
and follow Edit of Holland, Ldit 1693 B See Father Anselme, t 2 pag 285 y At pre-lent Tivo-& Sueton de chi Rhetor сар б s Seneca, Præfat 13 Controverf & alıbı pasfim ¿ Albutius non ob**fcurus** proteffor itque autor, fcientirm bend dicende elic confentit (Rhetoricam) Quint Inft/ 12 ii Cicero in Biuto de finib 1 ld 1 1 de Nat Deorum x Id in Bruto A Ibid # Ibid Id de Provinc

() Sine c: Prat , contiov

Confuler & in Pitonem

Ciccio

I utcal 5

() Sucton de tor c 6

(c) Quin-til I 9

(d) Cicuro de finib

Prince to the Boir de Vincennes He commanded at that Time the General He Guard He had learn'd the Trade of War in Holland, and was call'd the Count de mes of the Misssens It is under that Name that he receiv'd many Elogies in one of Mr de a St Evremont's Writings He was made Knight of the King's Order the 1st of January, 1662. and Governor of Guienne in the Month of November, 1670 In 1645, he married Magdalen de Guenegaud, Youngest Daughter of Gabriel de Guenegaud, the King's Treasure. rer & He was one of Scarron's Heroes, as appears plainly by that Writer's Works

A L B U N E A, a Famous Place near & Tibur in Italy See the last Remark of

the Article Tibur ALBUTIUS SILUS (Carus) a Famous Orator in Augustus's Time, was born at Novara, and had rais'd himself there to the Office of an Addie; but he quitted it, because he was insulted by some Persons who had lost their Cause. He was their Judge, and gave Sentence against them, and they pull'd him from his Tribunal by the Legs That Affront made him leave his Country immediately, and go to Rome, where he associated himself with the Orator Munacius Plancus Their Emulation and e'em fall out, and then he set up an Auditory by himself, and at last he venture to blead Causes He had some Missortunes (A) at the Bar, that oblig'd him to leave it Being old, and troubl'd with an Impossibility he returned to National Where having called the Tourist and the set of the se and troubl'd with an Imposthume, he return'd to Novara, where having call'd the People together, he represented to them in a long Speech the Reasons that made him weary of his Life, and starv d himself to death Seneca the Father, who had hear d him sometimes, speaks a amply of him, and gives several Abstracts of his Speeches. He praises him as a Man who could neither endure, nor do any Injury, and this he calls a great Problem. Here summer problems are facere interior necessary.

Probity, Homo Jummæ probitatis, qui nec facere injuriam nec pati sciret Seneca the Philosopher would have defin'd the Nature of Probity better Albutius compos'd a Rhetorich, as it may be easily inferr'd from a Passage of Suintilian

A I B U T I U S (Titus) a Philosopher of the Epicurean Sect, went " in his Youth from Rome to Athens, and took so much delight in the Manners of the Greeks, that he was more willing to pass for a Greek than for a Roman, which occasion da Jest (B) of Scævola, which Lucilius turn'd very maliciously in one of his Satyrs, as we learn 6 from Greero We learn from the same Author, I. That Albutius was a Zealous Epicurean, and that he would have been a better Oratora, if he had been less addicted to the Figurean Sect 2 That he understood a the Greek Erudition well, and that he \(\mu\) published some Harangues 3 That he had been in the Offices of the Republick, that he govern'd, Sardima in the Quality of a Pro-Pretor, and that he could not obtain (C) from the Senate the Procession which he had desired to be made, to thank the Gods for his Exploits, that he was accused (D) of Concussion, and (E) banish'd, and o that he

" his tiper Years the Books of Magick that he had " composed in his Youth _____ Andreis is not the "Name that is made use of, when they speak of the "Attificial Man of Albertin Magnus It is a Word absolutely unknown, and invented by Naude, who " boldly made use of it as if it had been generally " teceiv d

(") Some Misfortunes thought one Day to have only made use of a fine Common-Place, when he said to his Adverse Party, Swear in Africa and by the Memory of your Fathers and you shall sain your Cause. After he had adorned that I hought as well as he could, the opposite Advocate find to him, We accept that Condition Albutius reply d That he had only offer'd it as a Rhetorical figure, and that all I igures would be excluded, if I hings were taken literally The other Advocate reply d, That Men could live without those Figures, in that he did not care for them. The Judges gave it for the Oath, and so Alburius lost his Cause for a Rhetorical Hourish. He was so vex'd at it, that he left his Profession (a) Let us see what Succonius says of it, Cum in lite quadameentum virali ab adversances with the seed of t rio quim ut impium erg i parentes ncessebat, jusqurandum quasi per figuram sic obtul sict, Jura per patris matrif-que cineris qui inconditi juient & alia in hunc modum arripiente co conditionem nec judicibus afpernantibus, non fine magna fur in ordia negotium officie (b) I ver fince that I ame the Mafters recommended to their Diferples(c)not to make use ofthese I igures out of sexion

(B) A Test of Scavoli] It consisted in this, that with he received a Visit from Albutius at Athens, he filuted him in Greek, and made all his People falute him in the fame Language. The ridiculousness of it come to be perceived without thinking on the Action it felt. See here how Gieere (d) expresses himteit, Kirving longs virbis elettis graviter ernateque distatas See here how Gieere (d) expresses himself, auis non lica nisi que se plane Gracum dici velis, ut a S. a cola es Prator salutatus Athenis Albutius, quem qudem locum cum multa venustate & omni fale idem Lucit -

us apua quem præctire Scævola, Græcum te, Albuti, quan Romanum atque Sabinum Manicipem Ponti, Titii, Anni, Genturionum Praclarorum hominum ac primorum signiferumque, Waluiti die G accorgo Prator Atlenis

It quod maluisti, te, cum ad me accedi saluto

Xaipe, inquam, Tite Listores, turmaomni, cohorsq,

Xaipe Hinc hostis Man albutius, hinc inimicus

That Albutius was at that

time Prator at Athenia, that yet the Verses of Lucilius Brutum

testify that Albutius making Visits to Scavola, was saluted in Greek, and in a bantering manner, which he pi89

was offended at, and made him Scavola's Enemy Is will have

it not a plain Thing, that according to Lucilius, it it corrected

was Scavola, and not Albutius, who exercised the Pretorship? It Albutius had been Prator, he would have ther Crie

received, and not made Visits, if he had made any, ticks are of
they would not have received him with Nipping Jests the same they would not have received him with Nipping Jests the same I wonder therefore either that Cicero should say that Opinion Albutius was Pretor, or if he said that it was Scarola, See the as it is very likely he did, that the Fault which crept Cicero of into the Editions has not been corrected. It ought Mr Groto be read, (e) ut a Scevola est Pretor falutatus Athenis novius Albutius, and not, ut a Scevola est Pretor falutatus Athenis novius themis Albutius Mr Dacier (f) cites these Verses cier on of Lucilius, and translates them in such a manner, horace, that he declares that Scavola was Prator at Albens, Satyr 2 when he laugh'd at Albutius, who went to make his 1 2 p 121. Court to him Corradus (g) thinks that Albutius stu Edit of died at Athens, and that Scavola pass'd through it in Holland, his Travels to Rhodes, mentioned in the First Book (g) during the Cratore

(C) That he could not obtain from the Senate the Pro-

cession] Cicero speaks of it to deprive Gabinius's and (b) Cicero Piso s Friends of the Consolation they drew from it the shews them that Things were not alke (b) Has consolatione utuntur etiam T Albutio supplicationem hunc consolatione utuntur etiam T Albutio supplicationem hunc consolatione utuntur etiam T Albutio supplicationem hunc consolationem denegase, quod est primum distriction una cohortic auxiliaria gesta, & bellum cum maxima soria gentibus ac tyrannus consulari exercitu imperioque consestum Deinde Albutius, quod a Senatu petebas, ipse sibi in Sardinia ante in usum decreverat Constabat cnim, Grecum i oninem ac levem in Delphini, ipsa provincia quasi triumphasse Itaque hani cius temce ritatem Senatus supplicatione denegata notavis It is thought (1) that Albutius commanded in Sardinia in Veur of Rome 649

(D) That he was accused of Concussion] One cannot to in doubt of it, after having read these Words, (k) Mustinians in Augur, quod pro se opus crat, ipse diebs, at Cicero speaks of it to deprive Gabinius's and (b) Cicero riends of the Consolution they drew from it de Procession]

(1) Fathon

went to phize at Athens. Scavola's Jest was (F) a Seed of Discord between them. The Dictionaries (G) are not free from Faults upon this Subject I do not be-

(aa) Corradus in Brutum Ciceronis, pag 189 Douza in Luculum, (68) 62 ro in Ver-

rem divi-

(cc) Id

(a) Apul Apolog 2

(b) Ciceroin Lx-

64 Gravius, notis in Ocer de Offic. 1 2 C 14 (d) He gives bis Acculation Against Verres for an Example Thirefore he did not pretend to cite only thole who had been Accusers. ın their first Youth

de posumess repetandes contra T Albutium Is pratorum in numero non fuit, juris civilis intelligentia, asque omni prudentia genere prastitit. It is not so certain that Mutius Scavola was the Accuser I had rather say that he was only concern'd in that Cause, and oblig'd to clear, or to maintain femething that concern'd him, and wherewith the Accused Person was charged He had Eloquence enough for a Thing of that nature, but otherwise he was no Orator, which plain-ly appears from the Words that I have quoted Some Criticks (as) prefer this Reading, Mutius au-tem sugar, quod pour erat, per se ipse dicebet, I am not against it, for in seading thus, there is yet Reason to conjecture that seavels did only intervene in that Cause, and speak on some Incident. That Conjecture, of which I shall speak again in the Remark F, as strongly confirmed by a Reason which Coerce alledged against the Person who contended with him for the Commission of accusing Verres. He says, (bb) That Casus Julius having a like Dispute against Cheius Pompey in the Business of Alburius, made use of Two Means, the one was, that this Pompey had been Quaffor to Alburius; the other, that the Inhabitants of Sardings had defir'd him to accuse Albuius here, by the by, that the Romans did not approve that a Superior Magistrate should be accused by his Subaltern (cc) Neque fere unquam vents in contentionem de accusande qui Quattor fuisses, quin repudiaretur Itaque neque L Philoni in C Servilium nominis deserendi que neque L'Philoni in C Servilium nominis deferendi posefias est data, neque M Aurelio Scauro in L Flactum, neque Cn Pompejo in T Albutium Quorum nemo propter indiguitatem repudiatus eft, Jed ne libido violanda neceffisudans autoritate judicum comprobaretur Apuleius The sto confute what I have endeavour'd to prove; the fays in his Second Apology, That C Musius accus'd A Albutius But it is an easy thing to answer that Objection, for on the one side, the Persons of whom Apuleius speaks, have different Names from those of whom I speak here; and on the other side, what Apuleius fays of his C Mutius, cannot be apply'd to Scavela in question It is certain that our Albuttus s Name was Titus, and not Aulus, and that our Scavola was call d Quintus Mucius, and as he was Augur, he was often denoted by that Office, Quintus Mucius Scavola Augur The Augur, whom Apuleius speaks of, was a Young Man, who was endeavouring to come into the World, and to make himself known at the Bar; (a) Neque autom gloria causu me accusat ut M Antonius Gn Carbonem, C Mutius, A Alburum..... quippe homines eruditissimi juvenes laudu gratia primum hoc rudimentum forents opera subibant, ut aliquo insigni judicio civibus suis noscerentur, qui mos incipientibus adolescentibus ad illustrandum ingenis forem apud antiques concessus, dise exolevit This does not agree with our Mutins Scavola He was Consul in the Year 636 of Rome, he was old when Gicero (b) was but 18 Years of Age, that is to say, in the Year of Rome 665 and Albutius was not accused till after his return from Sardinia, where he was Pro-Prater in the Year 649 See the following Remark Perhaps the Transcribers of Apuleius have by degrees chang'd C Julius into It is certain that C Julius was the Accufer of Albutius, and if Apuleius had nam'd him, he would be exact in that respect, but he cannot be justified in what he advances, that all the Accusers he names were young Adventurers, who endeavour'd to fignalize their coming into the World by fom famous the borrows all those Examples from the He borrows all those Examples from as the Illustrious Mr Gravius (c) has judicious Mr Gravius (c) has judicious Mr Gravius (c) has judicious Mr Gravius (d) has judicious Mr Gravius (d) made divers Classes of them a continuous they would not have been useful to the fallification of Facts When Authors don't them fuch as they wish them to be, they give 'em what turn they stand in need of, when they alledge them when they alledge them

(E) And banifo'd | We do not find this in the fame Places of Cicero, where Albanius's Tryal is ipoken of, and it must not be wonder'd at, for when an Author foes not write the Life of a Man, he only says of the present Subject of the Circuit has a concerns the present Subject of the Circuit has a concerns the present Subject of the Circuit has a concerns the present Subject of the Circuit has a concerns the present Subject of the Circuit has a concerns the present subject of the circuit has a concerns the present subject of the circuit has a concerns the present subject of the circuit has a concerns the present subject of the circuit has a concerns the present subject of the circuit has a concerns the present subject of the circuit has a concerns the present subject of the circuit has a concerns the present subject of the circuit has a concerns the circuit subject of the circuit has a concerns the circuit subject of the circuit

cere faid fomething concerning Albatias's Trial, he aim'd only at the Persons who had spoken, or would speak against the accused Person, it was not there-

fore necessary that he should mention the Issue of that Caufe When he spoke of Albutius & Banthment, his only aim was to shew the good use that may be mide of Banishment, so that it was not necessary to icmark for what Cause Albanus was exil'd It is our business to make a Contexture of those different Pafages, and by that means we shall find that Alvuin having been accused of Concussion at the Request of the Inhabitants of Sardinia, was condemn'd and bi- (e) Cicero nish d (e) Albustus C U M in Sardinia triumphosser in Piso nish d (e) Albutius C U M in Sardinia triumph-fler in Piso Rome damnatus est (f) Quid F Albutius, nonne anima aquissimo Athenis exul philosophabatur? Gui tamen il- (f) Id 15 lud ipsum non accidisset, si n republica quiesceni Epicuri Tusculan legibus paruisset Gassendus (g) cited this Passage very ill, for instead of si in republica requisser should be that desire a Proot of what I have ind, that Albuti vita I in mass accusive at the request of the Inhabitium of the side of the side of the Inhabitium of the side of the Inhabitium of the side was accused at the request of the Inhabitants of ont- 12 c5 dinia, need only read these Words (b) su'us so p 188 m secum autoritatis ad accusandum afference and need to where fecum autoritatis ad accujandum afferent anor ne ic 10° wi re tempere nos ab Sieulus, se tum ille ab Sardis rogatus ad cau tree tatifam accessorae. To which you may add these Words of interout the 14th Chap of the 2d Book de Ossuris surgetrocsnio, ut nos pro Sieulis, pro Sardis Julius So ver ir il
must read with Lambinus, or pro Sardis, contra A' - i secon
unifulus, with Manueius Consult su tonius (i) divin in
Ard was a cast of Enfoard hermon tree. This is Verien unifications, with Monucius Confult Su tomus (1) divin in (1) Was a Seed of Discord between view This is Venium what Lucilius remaiked in his Satyr, Hine losses Mu (1) Suction albutius, hime immices. A Learned Man behaves that they offen this aircle ach other, and that they did to 65 particularly in the Caule of Granius, accured by 1/2 (1) Co rabutius, and defended by Micross He flys That at least Mutius was very glad of Granius & Absolution He proves this by a Passage of Granius, to which he correspondences that others give a different Explication, to p. 189

confesses that others give a different Explication, to priso wit, That Alburius accused Musius of Concussion (L) (1) Cicero, Sape inter se diffentirent & contenderent, ut quim Alen- 12 de sus Granium oppugnabat, & Mutius eum desendebat, c ?- Oi it se illo absoluto gaudobat, ut libro secundo de Oratore foi p- (m) Suc sum videbis, quamves aliter alit verba illa fint interpreta- I ere und r 21, O putarent splum Scavelan ab albusio de pecun s re- the kemark pesundis accusatum fueste, qued us nes de viso tali creda- H mus abduce non possumu. I neither like the Senie which (n Proust that Critick rejects, nor that which he approves I comment should rather think Givero meant that Scarols was con-in Cicci de cern d in the Process of Concussion enter dagainst Olar 1 1 Alburius, and so much concern d, that the Justification of 2 in on of Albutius was to refult from his Condemnation with tel-I suppose, according to that Conjecture, that Savoli plane pleaded his Cause against Allusis, and that from (1) to nethence it came that he pass d for Albusius Accuses now the I suppose that he came off gloriously, which served is a line for the conviction of Albusius I suppose beindes, as a tabi, that the latter made use of the Citer Granus & Region on his sters to convince Scavola, and that his Proof was cuiquim judg dinfufficient Granius was very glad of Scave- pucet ala's Absolution, and was jested upon as if he had rejouc'd that the Judges had no regard to his Books, or Horar hat
to his Verbal Processes. Here are Gicero's Words, 4/1 (1) Bella ctiam est familiaris reprehensio quasi crran ii, ut quum objurgavit Albim Granium qued quum ejus tabu lis quidaam Albutio probatum videretus, & valde a felico Scavola gauderet, neque int lligeret contra Juas tabulas hon o u esse judicatum. It any other Proofs were desired for fettis) apothe Enmity of Albusius and Scarola, I could fay that print documents introduced Scavola (m, linghing at Albusius a cours, ca-Style I would willingly know from whence.

Prouft (n) had it, that Lucilius s Anger against our Scavola proceeded from the Affection he had for Aibin-I would willingly know from whence lather jus Luci(n) had it, that Lucilius s Anger against our 1 and hetim, against whom Scavola had pleaded If I u ilian funt libel-was albutius s Friend, he verified the Mixim (0), li, dicehat That a Jefter would rather lose his Friend than mis Jest for we have feen how this Satyrical Poet diverted fundum himself at the cost of albutius

(G) The Dictionaries are not free from Failts] I Charles Rionilas Stephens pretends that Varro ipoke of our Titus Albutius femper as of a Poet, who had made Satyrs after Lucilius's vincia manner, Luciliano Stylo But when we consult Vano, villa we find that he speaks (p) of one Lucius albusius agrum II It is not true that Lucilius laugh d at Albusius as at enim mi-Man that mix'd Greek with his Latin Words, Charles nus dena Seephens did not take that Poet & Sense, he fancied that milliared the xaips belongs to Albutius, but it belongs to Sca- dere, vil wole, and to his Men Lloyd and Hofman have not him plus corrected those Two Faults Take notice that I don't vicen i pretend to deny that Albatim mix d Gr .k with his I a- Varco ae sin III What Charles Stephens, Lloyd and Hofman Rerufts a suppose, is very uncertain, to wit, I fat the Lather 1 3 6 2

A icero, (p) Norme item I in Albano fuum 1 aB They

& Portu-

velation

P 557 & Bishop of

Meiux Pref of the Revelati-

on, p 33
Edit of Holland 4 Idem Ibid

CAlegam-be had g wen him 63 Years

Fault

n In the

tınum, Barbite, carmen Lesbio primum

modulate

CIVI Hor Od 32 11

Chron

in Sar i

1 2 P 40

(I) Horst 5 IC 2

tis Paj-

/age

(a) 1 be

O'l Commintator,

nus (ru

lieve that our Titus Albutius is the same (H) of whom Horace speaks in the 2d Satyr of the 2d Book. We find nothing concerning the Phylician A LB UTIUS, whom Pla-

ny places a among the most Famous.

A L C A S A R (Lewis de) a Spanish Jesuit 8, was born at Seville in the Year

1554 He enter'd among the Jesuits in the Year 1569 in spite of the Oppositions of guese in 1554 He enter'd among the Jesuits in the Year 1569 in ipite of the Oppositions of the supply that had great Possessions. After having taught Philosophy, he taught Distribution of Meaux, vinity above Twenty Years at Corduba, and at Seville. He apply'd himself chiesty to the Explication discovery of the Mysteries contain'd in St. John's Revelation, and employ'd near Twenty of the Re-Years in that Labour 2. The Work that he composed upon it is one of the best (A) that the Roman Catholicks have produc'd on the Revelation It is entituled, Vestigation Arcani Sensus in Apocalypsi, and has been printed (B) several times. It is pretended a Biblioth Script So- that Grotius took many Things from it. The Author maintains a that the Revelation is percust Jesu, sectly sulfill'd as far as the 20th Chapter, and finds the Two Witnesses in it, without Posts speaking of Elias or Enoch He makes no difficulty to forsake the Ancient Fathers, and is substant of the Revelation of the Rev because all his Chief Studies tended only to the Explication of that Book, the other Work that we have of him is but a Commentary on the Places of the Old Testament, that have some relation to St John's Revelation It was printed after his Death with this Title, In eas Veterss Testaments partes quas respects Apocalypsis, nempe Cantica Canticorum, Psalmos complures, multa Danielis, aliorumque librorum capita, libris V So that here are Two Volumes in Folio, that are, properly speaking, but a Commentary on the Revelation but there is an Appendix to each: That of the First Volume is a Treatise de Sacris ponderibus & mensurus, and that of the Second a Treatise de malis medicis. Alcasar died at Se ville the 16th of June, 1613 aged 60 Years &. You will find the Examination of some of his Apocalyptick Hypotheses in the Work " that Mr Heidegger published at Leyden in

Tribir So- the Year 1687. entituled, Mysterium Babylonis magnae

tuel corretuel correted that
Lyrick Poets of Antiquity Some say, That he the was the Inventor of that kind of

Fault Poetry. He flourish d' in the 44th Olympiad, at the same time with Sappho, who was

ist and in the d Disof the Poisoner Canidia, is the same Albatius that is spoken of in the 2d Satyr of the Second Book of Horace Mr Dacier (a) believes that they are Two Albatius's IV Those Three Authors of Dictionaries are mistaken, when they take the Albatius of the 2d Satyr of the 2d Book of Horace for a very Covetous Man We shall soon see the contrary V Moreri is mistaken, when he fances that the Albatius of whom Cisero spoke, in the beginning of the First Book de Finibus, is the same with that whom he mentions in the 1st Book of the Nature of the Gods, and in the 5th Luich in 1st Book of the Nature of the Gods, and in the 5th Book of the Tusculan Questions VI It is not true that Horace says, That there was an Albutius, the most covictous of all Min, that us d to correct his Servants before (a) Dacier, they did what he commanded them, for fear, faid he, he should forget to do it, if they forgot to acquit themselves well of what he commanded them Morers, who alcribes all this Discourse to Horace, was deceived by Charles Stephens, although the latter does not formally afcribe this little Story to Horace See here all that Horace lays on this Subject

Mundus (b) erit, qui non offendet fordidus, atque In neutram partem cultus miser his neque servus Albuti seus exemplo, dum munia didit Savus erit neque, sicut simplex Navius unstam

Con vivus præbebst aguam
He lays, I hat True Neatness is not strain'd, and that
it keeps a Medium between Nastiness and s (c) too (c) See Mr ferupulous, and too far fotch d Exatiness and the had feen the excessive and servile Case that is taken for the Cleanness of Houses in some parts of Holland, he would have call dit a False Neatness Albutius and Navius are the Two Examples he brings of Vicious Lxtremities, the First is the Example of too much I ormality, the last is the Example of too little Formality Some Interpreters (d) have mistaken Newistora Produgal, and Albutius for a Covetous Man But perhaps the Words of Horace do not concern Covetousness and Produgality, but only Neatness and Slovenliness The last Defect is sometimes attended with superfluous Expences Some Persons are prodigal in Cloaths, in Houshold Goods, and in their Meats, and yer they have not the Reputation of being well dress'd, of putting the Ornaments of their Chambers in a good Order, and of keeping a good Table However it be, Albatian is not an Example of Covetouiness here. I shall conclude by observing quius, &c that Albutius's Barbarity to his Slaves, is not a Thing () Charles he did not know that this is to be found originally Stephens
in an Ancient Scholiast (f). After in exigende a fingulis impensione casting and aque, aded ut fervoi non-numquam casting aret prius & caderet quam peccassent, dictor in Horization.

(H) Is the same of whom Horace speaks] We have seen that Albusius mention d by Horace was a Man of too great an Exactness, that he did never torgive his Domeflicks, that he would have one do precisely this, and
another that, and that he descended into Particulars
in a pedantick manner. He of whom Lucilius speaks,
(g) who affested so much a Greek Politeness and Elegancy,
shat he would pass for a Greek, was just cut out for
the Example that Horse stood in need of, for every Person that affects the Manners of Foreign Countries, supra mixes with them I know not what, that is forced and exorbitant, which turns the Thing into Ridicule See what certain Provincials do that are so often ridicul'd by Moliere, as to the New Fashions which they can never keep in a Medium I can hardly believe that Horace brought Albutius the Greek, Albutius mention'd by Lucilius on the Stage, but I do not think it so strange that Torretus believ'd it Mr Dacter had the Language chiefly; we know besides by Lucilius at the Language chiefly; we know besides by Lucilius the Language chiefly; we know besides by Lucilius at Lefts, that he studied too much his Words (b) Collegations of Securior and Lefts, that he studied too much his Words (c) Jests, that he studied too much his Words (b) Collocationia est componere & struere werba, sic ut newe asper corum concursus neque biulcus sit, sed quodammodo coagmentatus & levis In quo lepide soceri mei (i) persona lustis squi elegantissme id facere potust, hucilius, Quam lepide lexeis composta, ut tesserula omnes Arte, pavimente, atque emblemate vermiculato Qua cum dissiste iu Albutium illudens, & These Verses of Lucilius represent a fort of Writing that might be call d an Inland Work, and a Mosaick Work (A) Of the best that the Roman Casholicks have produced on the Revelation. See here what Nicelai Antonio

due d on the Revelation See here what Nicelas Antonio fays of it Insignem possiti operam in adornando aique illus made strando Apocaly pis libro obscurissimo Edidit namque liumbrationes suas ad ipsum ingeniosae quidem, eruditas, sometimas claboratasque, us censet Cornelius a lapide Sed quisnam in bie Sa spensor erit, telo eum quamvis acuto & sorti scopum tetr-gisse (k) I am sure there is no Bankrupt, nor Prison-er tor Debts, but would sooner find Security, than the Explainers of the Revelation, if there was a Tribunal on Earth that should tax with great Sums those Bibliots that give Bail for Fasse Explications Whilst a Man Script slatters his Passions by believing wishout hazarding Hispan any Thing, he is credulous, but you would require tom 2 in vain such Securities as Don Nicolas Antonio would p 14 have

(B) Printed several simes] Father Alegambe mentions only the Edition of Antwerp by John Keerberge, in 1614 and immediately after, he says that the other Volume was posshumous If the first had been printed but in 1614 it would have been Posshumous, and so there would be no Reason to distinguish the one from the other We must believe then, as Don

(g) See Mr Dacı-

de Orat 1 3 See

us the Auwhence we understand that Lucilius made

(k) Nicol Biblioth

also of Manney The (C) Scandalous a Chronicle says that Alexus ask'd one day I know a a le what of Says and that Sappho who was not at that time in so good a Humour es shou if Fever to be, refus d him what she offer'd him perhaps the next day. However he concern d him to so with other things besides Verses; he had a mind to give Proofs of his Courige in the last had a way, and left his Arms behind him, if the says are day and a Bartel against those of Lester Rut he found some Company of Heist when the Athensans gain d a Battel against those of Lesbos But he found some Comfort in that Disgrace, because the Conquerors caus'd his Aims to be hung up in the Temple of His Moreover, at Security which they would not have done with such a District on had they Minerva at Sigeum, which they would not have done with such a Distinction, had they a sign not thought it would be a very glorious Monument of their Victory. Alcans did not have forget that Circumstance in the Verses γ he mide (D) on the Missortune that happen'd the sign of the proper'd the sign of the His Muse whom he employ'd in the midst of Wirs, either in Danking Songs, the or in Love Songs, and in praise of the Person whom he lov d, who was but too much a to the (E) help like him, His Muse, I say, was not filent on the Detect of the Levinis It se is well known that she was not always wanton, and that she could treat (1) the gravest 1 " つれいん Subjects nobly, and chiefly a fine Common-place against Tyrants where toole we distribute Subjects nobly, and chiefly a fine Common-place against Tyrants who is followed atthem time an Inclination, which was grown stronger by his own Adventures, and by particular try, and particularly (G)Pittacins, who became an Usurper, though he was one of the fetter try, and particularly (G)Pittacins, who became an Usurper, though he was one of the fetter try, and particularly (G)Pittacins, who became an Usurper, though he was one of the fetter try, and particularly (G)Pittacins, who became an Usurper, though he was one of the fetter try, and particularly that the remission of a Crime is better than the punishing of it. Some say the try is that the remission of a Crime is better than the punishing of it. Some say the try is the try and of the color, and the same are the same try is the same try in the Inhabitants of Mitzlene elected Pittacins for their General against the Lort when the and has Adherents who had been banish'd. Others say that having this distribution is the same and the same try is the same try in the same try in the Inhabitants of Mitzlene elected Pittacins for their General against the Lort when the same try is the Inhabitants of Mitzlene banish'd. Others say that having this distribution is the same try in the Inhabitants of Mitzlene banish'd. and his Adherents who had been banish'd. Others say, that having abus d I stract 1 20 c

Nicolas Antonio observes , that the first was printed at Antwerp by John Keerberge in the Year 1604 Besides that Edition Nicolas Antonio speaks of that of 1619 Antwerpie apud Nutios, and of that of Lions, 1616
Draudius (b) quotes these Two last Fditions, and besides them one of Antwerp by Keerberge in 1611 hather Sotul besides the Edition of 1614 mentions
only the Two last of Nicolas Antonio, and says also
that the other Volume is Posthumous So that his walion of Alegambe is not to exact as it ought to

Mr le Feure's own Words, and I am very much mistaken, if he found that little Story any where else but in Arisotle's Rhetorick Aristotle (1) cites these Words of Ακαω,
Θελω πι εἰπειν ἀλλά με κωλύσε

Aldbic

Aid this Answer of Sappho,

At S' sui o' eshan sung o, i rahar,

Kai mi ti diter y has exure reno,

At los re no o ex ex experiment,

"And exerce of to the week."

Here is the Sense of the weeks alcans declares the would reallingly by something but that Mo-

that he would willingly fay fomething, but that Modesty hinders him, Sappho answers him, that if he had desired good and honest things, and if his Tongue had not been ready to speak some immodest Words, shame would not have appear'd in his Face, and he would make a reasonable Proposal Those, who can judge of Mr le Feure's Books, Men, as he who can judge of Mr le Feure's Books, Men, as he fays in his first Journaline, whose Souls are capable of divers Forms, and who understand in half a word where in the Beauty of Thoughts and Expressions consists, do very well perceive that these Words of Alcaus are one of those Declarations of Love, that require the Lovers Hour, and that Sappho apprehended perfectly what he meant Her Answer is wise, but it is perhaps too serious according to this Supposition

(D) The Verses he made on the Missortune 1 He of all the Latin Poets that is most like Alcaus consesses as well as he in his Poems, that he fled from the Bat-

all the Latin Poets that is most like Alcaus confesses as well as he in his Poems, that he fied from the Battel, and threw away his Arms, as being useless in a light

(a) How Tecum (a) Philippos & celerem fugam

Tecum (a) Philippos & celerem fugan

Odi 1 2

Tecum (a) Printppos & cesterm jagam

Odi 1 2

Telesta non benè parmula,

(b) See the fratta virtus & minaces

Remark H

of his Ar
The fame A the happen'd to (b) Archilochus benicle

fore Alceus, and the happen'd to (b) Archilochus benicle

(c) Cha
Horace would not have been so ingenuous, if he had

have in the happen of the not had those great Examples before him mistaken (c) when he maintains that Plutareh refutes
Herodotus about Alcaus's Flight Plutarch says only (d) that Herodotus suppress a fine Action of Pittaeus, but not the bad Action of Alcaus

(E) Was but too much a help like him.] Horace informs us that the Mistress of Alcaus was a Boy, whose Name was Lycus, and who had black Byes and black Lycus. and black Hair

Qui (e) ferox bello tamen inter arma, bive jastatam religarat udo Littore navim,

Liberum & Musas, Veneremau & illi Semper hærentem puerum canebat, Et Lycum nigris oculu, nigroque

Crine decorum It is probably the fame, who had a natural Speck in his Finger, which terv'd him for a charming Oinsment Ode 3according to that Poet s I ancy, (1) Navus mart is like lopuers delet at Alexum, ac est corporis macula navus, silis (1) (nearmen hoc lumen vid batur. C cero fays in another place (g) that although Alexus had shewed much Decourage, he had fill d his Verses with an excessive Pe derafy, Forth vir in fua republica copin us que d ju venum amore seriplit Alexus? He was to Am ton that he compares himself to a Hog, who whill he eats one Acron, devours another with his the As for me, styshe, just so when I enjoy one suit, I am wishing for another (*) A vs the land to a more series and walk of the very suit of very aux alexis. (*) Signal and series and very suit of very aux alexis and the series and very suit of very aux alexis. This made in the series and the series are series are

(F) Treat the gravest Subjects nobly | This made int h sprace fay,

Horace fay,

Et (h) to fonantem plenius auros,

Alcae, plostro, dura navis, Dura fuge mala, dura belli Utrumque sacro digna filentio M rantur umbræ dicere fil magis Pugnas & exactos tyrannos

Densum humeris bibit aure vulcus

Mr Dacier remarks on these Words, 1 1 hat Alcaus s Style was noble and strong, and that he treated more lostly Subjects, than those that Sappho treated, who says of him m Ovid.

Nec plus Alcaus confors patriaque Lyraque Laudis habet, quamvis grandius ille fonct That Horace gives him a Gold Plectium, becaufe he speaks of that part of his Works, wherein he defected a the Civil Wars that happen'd at Mitylene, and the divers Factions of the Tyrants Pittacus, Myrsilus, Me i- (1) Se lagyrus, and some others (1), and that those Power we strate, 1 call d strategy are grant and parts of (k) Quintil an Alexes (1) Quint parts opens a sure opens on the settion (1) Quint parts opens a sure opens a sure of the setting and the setting as the setting and the brevus & magnificus, & diligens, plerumque Hom 10 fmilu, sed in lusus & amores descendit, majoribus tann n
aptior Add to this the Epithet of Threaming that
was given to his Muses, & Alicei MINACE, (1) otischorique graves Camana

chorique graves Camana Od 9 14

(G) And particularly with Pittacus] He ruled very grofly at him, he call'd him Pitiful Fellow, great Paunch, &cc as we learn of Suidas under the word ougganes, and of Diogenes Laertius in the Life of Pittacus. The Moderation of the latter was very praiseworthy, and feem'd such to Valcrius Maximus (m) Pittaci gwoque moderatione petitus instruction, qui Alcaum poetam & amaritudine odii & viribus ingi qui Alcaum poetam & amaritudine odii & viribus ingi lib. 4 c 1 mis adversus se pertinacissime usum, tyrannidem a civ bus dila-

/ Hom

Hi cun An 19 Ron I 5

стр в

(" (1)! (") (")13 los, p (h) Horit Od 1,

lib -

(1) Hajar 01914

(b)Draud Biblio-Claff. P. 22 (1) Ariftor Rhet lib 1 c 9 Note that 1 read and Accent *hofe Greek Words as Scaliger did in Eufeb p 85 Edit 1658

> bot inHo-rat Od. 13 l 2 i (d) Plut de malign He-

rodoti p 858

```
a Vide
Dionvi
Silvagni-
um Boel-
fiumcom-
```

ment in Ibid p 103 edit in 4to

ALTO S VAL Safdwr TH TEL8-TO: ISATE ειτμῶν Ne ipfe quidem parus fru-da ejulmodi no-

v uidarum icium otrabo 1 13 P 4 5 2 Suides d Mittern-TEL OL THE

lucm Scholi-Acphanis,

P 373 Prap Ivang 1 10 c, p

poet drd

ex coVol- ds tius de Scent Mithem

P ,54, & plant d ur ils lib 16 Naude Apolicy Men, p

354 am-philes Cirdan's 1 citimo-IIV TOO much

(*) Plutuch in 1 lamin p 377 (a) Haic Voffius in (atul-

lum,p 42 (b) Catull I pigr 15 See Parthenius,

Clemency, and continuing to cabal and inveigh against him, a he was no longer favour'd, which Ovid express'a in these Words;

Utque lyra vates fertur perisse severa, Causa sit exitit dextera lasa tui.

This is the more likely, because Alcaus past for a Man that did not oppose Innovations because they were such s, but because others than himself had introduc'd them. It is a There are only fome small Fragments of his Poems re-Fault that is very common

ALC # US an Athenian y, and a Tragick Poet, was the first, according to some, that compos'd Tragedies If we believe Suidas, he differs from the Comick Poet ALC US, the Fifth of the Ancient Comedy, and the Son of Miccus It seems A, he renounced his Countrey which was the City of Mitylene, and call d himself an Athenian IIc lest 10 Pieces, whereof one was Entituled Passphae It was that which he produced when he disputed with Aristophanes in the Fourth Year of the Ninety seventh Athenieus cites some others. It is not certainly known whether Olympiad the Endymson cited by Pollux belongs to Alcaus the Tragick, or to Alcaus the Comick But it is likely that the Piece Entitled Calum, was written by the first, seeing Macrobius & cites it as a Tragedy I find in Plutarch n a Poet ALC AUS, that differs from all the foregoing, and who is perhaps the fame whom Porphirius & mention'd as a Maker of Satyrical Iambick Verses and Epigrams, and who had made a Poem concerning the Thefts of the Historian Ephorus That Alcaus of Plutarck liv'd in the 145th Olympi d, in the Year of Rome 555 as appears by the Song he made on the Battel that Philip King of Macedonia lost in Thessaly That Song made Philip run faster than a Stag, and amplified the Number of the Slain to cause more spite to him Nevertheless Pluturch flys, that Titus Flaminius, who had gain'd that Battel, thought himself more offended by Aliceus's Verses than Philip, because the Song named the Atolians before the Romans, and seem d thereby to give the Atolians the chief Honour of that Victory frephinis, and reem a thereby to give the Existing the Chief Honour of that Victory

Philip defended himself against Alexus's Song with (A) another Song. It must be con
fest that Plutareb gives the Roman Consul a very great Sensibility. They speak also of

another ALC of U.S., a Messenan, who i lived in the Reign of Vespasian and in that

of Ithis Sonic of his Epigrams are in the Anthologia. I cannot tell which of all those

Plut in Alexus s suffer d a very (B) singular kind of Death for his Lewdness. Vossius at the 42d. Humino, Page of his Notes on Catullus, believes it was he that fatyriz'd Philip King of Macedonia He takes him for the Comick, and is mistaken, for that Comick Poet was contempophys spud rary with Aristophanes

A L CHABITIUS, an Arabian Astrologer, compos'd an Introduction to the knowledge (1) of the Celestial Influences. He writ also about the Conjunction of the Planets, and a Treatise of Opticks that was found in a Convent of Germany, and brought to the Author of the Book de lumine anima. His Works of Astrology translated by Fretres John & of Sewille, were printed at Venice in 1491 with the Exposition of John of Saxony, in Lyco- and in 1521 with the Corrections of Antony de Fants, a Physician of Trewise in Italy &

phi spud It is not well known in what time Alchabitius liv'd

Gyrild de poet drif A I C H I N D U S, a Physician and Astrologer among the Arabians Cardan μ 10 P 5 12 reckoned him among the Twelve Sublime Wits, whom he look'd upon as the first of all edit 1696 those that excell dan Sciences This is to go beyond Albohazen Haly, and Haly Rodoan, Who call him the great Astrologer, and beyond Rasis and Mesue, who call him the most Learned and most Experienc'd Physician, and beyond Averroes and Wimpina, who call him a subtil Philosopher One may judge of his Parts and Learning by his Two prints in Bibl & ed Books, De temporum mutationibus, and De gradibus medicinarum compositarum investigan-We find many others that are very often cited by Authors, under the Titles, De

delatam adeptus, tautummedo quid in opprimendo poffet admonust

(1) With another Song] We find these Two Veries in Plutarch about it

Apλοι(+ (*) is αφυλλ . odos τός ε, τω δ' οπ νωτφ Αλναιφ συνελε πάγνυται ηλίζα . Ifac Vossius (B) A very [inzular kind of Death] Ifac Vossius (1) relites this Lpitaph taken out of an Anthology,

(1) relates this Lpitaph taken out of an Anthology, which has not been printed

Annua Tup of &T or Extures in The Lipunco Lipunco or Extures in The Lipunco Lipunco or Extures in The Lipunco of This lignifies that Alexand died of the Punishment of Adulterers, which consists in a certain manner of impaling They thrust one of the largest Radishes they could find into the Adulterer's Fundament, and for want of Radishes they took a Fish that had a very great Head, as the Scholiast of Juvenal informs us on these Words of the 10th Satyr, questam than not of mugilis intrat. This helps us to undersigned this Menace of Catallin (b) f and this Menace of Catallius (b)

Als sum te miserum malique fati Quem attractis pedibus patente porta

I corrent raphanque mugilesque
Luc an speaks of that fort of Punishment, but does not by whether the Criminal died of it, and does not a little differ from his Scholiast They say both that the Adulterer was soundly beat, but the Scho-

Muretus, and Achalles Statius on the Paffege. 1

liast says that they did not thrust the Radish into his liast fays that they did not thrust the Radish into his backside, till he was ready to expire under the Blows had received Lucian infinuates the quite contrary for the Lecher, of whom he speaks, having been soundly beat, leap'd down from the Roof, and ran away with the Radish that stopp'd his backside Kata το το το μορω αλόμωω δίσουχο ραφαιίδι το ποττάθεω γήν εεξυσμόμω (c) De tello dessilens aufugit natibus raphano oppletis Vossius ought not to have concluded from this passage of Lucian, that this Punishment was not Mortal, for it is very likely that if the Patient had not run away, it would have cost the Patient had not run away, it would have cost his Life soon or late. The I'wo Verses that Vossius See all cites, (d) and which he takes for the Discourse of m. Adulteress, who said to her Cossin characteristics. Adulteress, who said to her Gossip, that if the Punishment of the Cross was used against them Galants instead of the Radish, no body would come any more near them, are a better Proof than the Words of Lucian The Commentators of Diogenes Lucrium have very well apprehended what Menedemus aim'd at when he said to an insolent Adulterer, that the Lucre of Redishes was notified. aim d at when he laid to an iniolent Adulterer, that the Juice of Radishes was useful Πεδς ή τον θεφσυνδιμόνου μοιγόν, άγνοεῖς, ἔρη, ότι ε μόνου πράμετη γυλδυ
έχει χεικτον, άλλα τι ραφαντίδις (ε) Audaster exultants num 8
adulters, ignoras, support, non mode brassica succum inesse
uni

(C) To the Knowledge of the _____ Influences] The
Tirle of the Rook in Gestion and an Similar is Islands.

Title of the Book in Gefner and in Simler is, Ifagoge ad magisterium judicioium aftrorum, vel ad serutanda Stellarum

See alfo the " Scholiast of Aristophanes 18 ทนbเbรเธ (e) Diog Laert In 2 n 128 Vide ibi Menagi-

rations fex quantitatum: De quinque essentiis De mota diurno De vegetabilibus, and De a Naude Theorica magicarum artium. This last Work has given all the Demonographers occasion is & seq to speak of Alchindus as of a permicious Magician Francis Picus and Conrad Wimping & See the Remark I have amply discours'd of the Heresies, Blasphemies and Absurdities that are to be found Panzi-The famous John Pieus does not feem to have judg'd so disadvantageously rol in that Book of him, fince he says that he knew but Three Men who glanc'd at the natural and law- claris leful Magick, to wit, Alchindus, Roger Bacon, and William Bishop of Paris That which terpret is most certain, according to Gabriel a Naude, of whom I borrow this Article, is I That lib 2 cap thit Work is full of Superstitions, and Doctrines quite contrary to our Faith, and such 169 as are to be expected from a Mahometan, who writes his Thoughts very freely 2 That & Minos he cannot be accused of Magick, fince he was so far from minding the countries. Theurgick or Goesick Magick, that he had no other design than to refer to Nature all that eMi I established. is attributed to good or bad Angels, which Petrus de Apono and Pomponatius have fier Elog done after him Those Men to find their Account suppose that Sublunary things depend wholly on the Heavens, and that they receive all their Properties from each other, I hou ti and that each receives them from the whole by means of certain Corporeal Beams, p 35 which passing from the least to the greatest, are the Cause, as they say, of all that is quoting done in Nature We cannot certainly say when Alchindus lived, but he cannot be placed Claudius Minor

under the XII Century, fince Aversees makes mention of him There is a Jacobus Minos, ALKINDUS, whom some (B) consound with him of whom I speak

ALCIATUS (Andrew) a great Civilian, flourish'd in the XVI Century He fludied at was the Son of a rich (C) Merchant of Milan, and was Born in the Month of May B, Veront 1492 It is pretended y that his Mother felt almost no Pains when she was brought to I have not found that Bed of him After having studied Philological Learning A, under Janus Parrhassus who found that taught it at Milan, he went to study the Civil Law at Pavia and at Bologna e, and mind-rol ibid ed chiefly the Lectures of Jajon in the first of those Universities, and those of Charles in Minos Ruinus in the Second & After his Promotion to the Doctorship he apply'd himself in ibid to the Bar in the City of Milan, till he was (D) call'd to the Professorship of the Civil Law by the University of August He fill'd that place with so much Capacity, that Francis I thought him a fit Man to make the Civil Law flourish in the University of

fiellarum magisteria Fossius (f) gives it in another manner, but it comes to the same Sense, Isagogo ad forutands afterium indicia I believe my Irench Translation comes up also to it, but Morer having taken one Word for another in Vossius, initia for indicia, gave us an incomprehensible Title, An Institution to know the beginning of the Stars It appears the Vossius have and indicarum, where that Poffius thought to have read indiciorum, where Gestier and Simles have put sudiciorum
NOTE, That Alchabitius & Treatise of the Con-

junction of the Planets was translated into French (g) by Oroneus Finaus, and that Mr de la Mare in his Pre-face to the Works of the Four Brothers Guions, quotes the Manuscript Notes of Peter Saumaife, Counsellor in the Parliament of Dison, on Alchabitius de immicitus Planetarum I have this from Mi de la Mon-

1B) Whom some confound with him of whom I spenk]
Wolfgang Justus (a) tays that tacobus Alkindus
lived under Pope Eugenius the Third, in 1145 contemporary with Averoes and Avicenna He tays that he was an Arabian Physician and Philosophe that he was an Arabian Phylician and Philosopher I he Bibliographers attribute the same Books to Alchindus, and to Jacobia Alkindus Vossius (b) stems to distinguish them, for when he speaks of Alchindus he gives him only the Treatise de sex quantitatibus, and does not mention his Age, but he places jacobia Alkindus in 12,5 and ascribes to him among other Books a Steatife, de radiis stellarum. It is doubtless the same Book that Gesner alledges under the Title de radio stelliers, and which he believes to be a Work of James Alkindus though the Name of James is not join'd there to that of Alkindus One would think by the Finle alone that it belongs to him that was suspected of Magick

(C) He was the Son of a rich Merchant] I have follow d Panzirolu, the only Author that I have confulted, who (c) makes him the Son of a Man of that Profission Others male him rather the Son of a Mail of that Profission Others male him rather the Son of a Gentleman of an ancient Family, Andreas Alcia of Alcia of Ju Alzato Mediolanensi natus e note la Alcia of familia So 1238 Claudius Minos (a) It cannot be objected to me that in certain places the quality of Merchant and that of Gentleman are not incompatible, for when they are joyn'd, an Historian ipeaks isldom of the least without speaking of the most considerable. Wherefore since Panzirolus spoke only of Alciatus's Father's Trade, it teems that he was not of Claudius Mines's Opinion

(D) Till be was call'd by the University of Avignon 1 I shall have a care not to follow the Nagrative of Panzirelus If I should follow it, I must say that Alians having been made Doctor of the Civil and Canon Law in the Year 1587 being a little above 22 Years of Age, taught fust at Pania, and afterwards at Avignon, (c) Primum staque Tieni

Bourges
professus, poster Avenioni docuit It I should say so
I should give the sie to Alciatu himself, who declares in a Speech that he made at Pavia, that when he obtain'd soo Crowns Salary it Avignon, he had never appeared in a Chair (f) Avenioni cum nunquam ad eam diem cathedram ascendissem stipendium secentorum mererer Panzirolus 3 Account (f) see is moreover suspected of Falshood, he shews an extrem Negligence, we find there that Alciatus was not yet 23 Years of Age in 1517 and yet his Epitaph related by Panzirolus Three Pages after, shews that he was near 59 Years of Age in the Month of p 61. that he was near 59 Years of Age in the Month of p 61. January 1550 he was therefore 25 in 1517 What of the P. Panzarolus aftirms, that Alciatus publish d his Pria- dua Edidoxes and his Dispunctiones about the Year 1517 can- tion, 1661 not be cleated by Claudius Minos, for there never in 410 was a Chaos of a Book more abjurd than the place (g) Minos where this last Witter spoke of the Edition of Alexa ubi supra where this last Wister spoke of the Edition of Alcia ubs super tuss Paradoxes Duodecim post annos, says he (g), cum civilus & pontifici juris profesoriis insignibus donatus essential of pontifici juris profesoriis insignibus donatus essential of pontifici juris profesoriis insignibus donatus essential of pur primisen opus ut ipse dicit elaboratum horis succission. & a candidato adbuc & tirone One cannot apprehend to what the Word duodecim relates, for all that goes before is an account of Alciatus's divers Stitions, and of his way of teaching the Civil Law. It those Words of Minos meant, that Alciatus publish'd his Paradoxes. Twelve Years after his Promotion to the Doctorship, all this Chaos would be cleated, but then what yoldowing would become of Pananolus, who places the Ldition. would become of Pananolus, who places the Edition Julhors of that Book dout the time of the Doctorling, that guote's is, about the Year 1517. What would become of Chilin Tiraquellus (b), who lays that Alciatus made a confiderable Work "(1) before he was I wenty Years of I heart "Age It is that which we have under the Fitle of proceedings." Paradoxis of the Civil Law, which he divided into Six Books, and dedicated to the Chancellor du Prit "being at Bourges in 1529 Twelve Years after his Milin p ing publish dit in his Country when he took his 26, 28 Doctor's Degree, but Seventeen of Lighteen Years () Pull after hiving Composed it. The Work that I let ibid cite informs me that Aleiatur's first Lstay was the La plication and Correction of the Greek Terms that a probable of the Boat was published 66.8 are in the Digests, that that Book was published first Recher in Italy, and some time after at Strasburg in 1515 cheel 9 I have read (k) somewhere, that the first Dedication cheel 9 Alciatus made of his Works, is of the Vacantain I have read (k) iomewhere, that the fuft Dedication Alciatus made of his Works, is of the Year 1513 and that it is that of the Three last Books of the and that it is that of the Three last Books of the (1) Sutleade That which is certain, is that he published his Preface to Paradoxes dedicated to the Chancellor Antony du Prat the Pina about (1) the Year 1517. He published his done pre-Dispunsions about the same time, dedicated to John fixed to the Selve President of the Senate of Milan, and his Praternista dedicated to James de Minus Councelloi in the same Senate, and ancient Professor of the Civil Law at Orleans. He was Professor at Arignor in the Year.

Athen ch 39 p

tius de Scient Mathem p 369 (g) See du Verdier, p 20 of his Bibliotheque (a) Apud Meiklinum in Lindenio tenovato (/) Voffins whe fuprip 61, & 179 (1.1 x Joanne penegotiatore Menu lo b fore mullo puentis doir ie nat 5 & Ccatus Luit Panzir de claus legum Interpr 1 2 c 169 p 19 353 (4) Minos III Vita Andrew Alciati Ghilini Lore 1/0 Cial o, Paul I reherusBullart, &c 1 ndid 0971 a 20-1 14 antien Iam ly
() Pinzir ubi

(f) Vof-

1 17 FC s an nJa nunv (n) I pist

Cudn,&c r of Had

i ig 78

pig 96 (", Ibid (i) Ibid

pag 106 (He fays in He page of his I Hory of

in Berii,

tus read

houses. A, (21 1

Mo id 1 t' , 19t/ of Amil (Panzn ubi fuj ia

(1) Sec CI

Minos ulu fupra

Bourges He invited him thither in (E) 1529, and the Year following he bled his Pention, which was at first of Six hundred Crowns Alciatus profess'd wil Law Five Years at Bourges, and acquir'd Honour there But he made use a slight to (EA' obtain an Increase of his Salary He mix'd a great deal of Literature with the Explication of the Laws, and took away the barbarousness of Language which had prevail d till then in the Lectures and Writings of the Civilians Thuanus praises him

Year 15.1 for he says in the Ipistle Dedicatory of his Treitise de verborum significatione, dated from Bourges the 1st of May, 15.9 that he had dedicated it to his Scholars & Years ago

In Brn-

I HAVI been informed just now, that Budeus in a letter written to Christopher Longuest in the Month of February (n) 1500 mentions a Visit that Alciatus had made him fome time before at Avignon Mr de la Monnoie informed me of this particular I add that some Letters of our Ale atus were publish'd and that tome Letters of our sit attrawere published at Urreschit, which shew (n) that he was Protessor of the Civil Liw at Augnon in the Year 1518 that his Sidily amounted to I we hundred Crowns, and that he had Seven hundred Auditors. Two Years after he writ (o) that they give him Six hundred Crowns and some other Cratisscritions, and that his Auditory was composed of above 800 Persons, among whom there were some Prelates, Abbots, and Counts He left that Protessos since Prelates, Abots, and Counts He left that Protessos since Tree Among other things that enging d him to that Retreat, this was the chief, that they did not pay him his Salary speedily enough, because the City of Augnon was indebted by Reason of the Contagious Disease Besides, they let him know that if the Plague return d, he must expect to have a lesser Salary. But he rejected those Terms (p). He apply'd himself to the Bar in his own Country, and found that Employment more genful than he hoped for (g) He stay d in Italy until he hid accepted the Professor of the Salary of Bourges (r). at Utratalit, which shew (n) that he was Protessor of Cals nitin 11 1 AILIA-1 sp fl 1 1-

til he hid accepted the Professorship that was offer'd him in the University of Bourges (r)

(f) Invited him the there in the Tear 1-29] I rather tollow Minos and Mr (s) Catherinot than Panzeolus I he latter inticipates that Vocation by a Your (t) Deside auno 1528 Biturges quo magna flud offerum nult tudo at esuis fimam confluxit, ample 1200 a victim filip ndio a Rige Francisco est condictus. I don't object against Panziolus that the Pension was only at sist of 18 hundred Livres, and that being doubled the next year it amounted to the Sum that he sets down. He has committed greater Faults which with the Conflication of ill his Goods in case of Dioledience 2 that Ale atus being return'd home, tiught some Years at Prain, till he went to Isologia in the Year 15,2 because of the Wars It is certain that Aleintus livid Live Years at Bourges the appearance of the Wars at Bourges. This appears by the Veiles he made when he left it Urbs (a) Burry, invitus amans to difero amantem,

Ou ngu per afta externa labitata mibi And therefore fince according to Panzirolus he was invited thither in the Yeu 1928 he must not have left it till 15., How could be then have trught fore Years at Pav a fince his going from Bourges, and go afterwards to Bologna in the Year 15., ? His Differtation concerning Duels, dedicated to France I is dated from Arignon the first of March, 1529. The Pieface to his Paiadoxes is dated from Bourges the 24th of Argust 15.9. This is peremptory against Panzirola. There remain yet Two Falstres to be taken notice of The one of Morers, the other of Part Field our. The 1st says that the Liberality of Itancis I arew Alciatus not France, where le saught at Avignon, according to the last (a) Alciatus went to teach in that City, being just come out of Part I offus 5 School. It is an absurd I alsty to say that the I iberality of a King of France causes a Proleft it till is,, How could be then have trught that the Laberality of a King of France coufes a Pro-fessor to come into another Prince's Country, and who does not know, that tince Alcin us had lett Parriajus's School, he went to study at Pare a and at Bologna, and that he took his Dostor's Degree in 1517 and that he publish'd some Books before he was a

Proteflor at Auguen

Protessor at Avignon'

(1) Vossible his Si'are) He contrived the matter to by his Interest epist triques, that a Protessors spirit your padum f'ssi'are, who informs me 92 It is of this fear d that by deferring to answer those who offered him a Protessorship in the University of Cambridge, he had made himself suspected of a like Trick, for, adds he, most People do so (b) Quistine, rerum measum ignarus, alind fibs persuadere possit, quam a usinam hanc in respondendo cossarionem inde duntanat,

aut potissimum saltem, promanere, ut I orat one Anglicana aliquid mihi agud Batavos lucedi acquiram? Scimus id plerisque moris ese. Nec notam hanc essugis summus Jurisconsultus, Andreas Alciatus, cum Biturigibus Patavium vocaretur. Mihi, ut scit, ne per somnum tale quid cogitanti sponte apud vos prosesso oblata est. Illa item, immane quantum autio stipendio, apud Biturigas remansit. Ego, ut boc nunquam egi, ita nec quicquam accessionis (quam quidem scio mihi minime invideres) consequar remanendo, nis simul axcesso st Contience, is I should feel some Remortes of Contience, is I did not declare here that Mr de la Monnose has acif I did not declare here that Mr dela Monnose has acquainted me with this Passage of Vossila Besides, he has imparted to me the following Particulars "It" appears by the 12th Letter of the 2d Book of Sadolerus's Letters, that Alciatus from the first Year of his Abode at Bourges, had, or pretended to have a Design to profess the Law at Bologna Two I- talian Letters (c) of Bembus, one of the 7th of July, 1532 and the other of the 23d of February, 645, 1533 contain many Particulars concerning the Design that the Republick of Venice had to get Pages of Alciatus at Padua. The Profession of that Line versity were in a mortal apprehension for it. A. High. "Alciatus at Padua The Professors of that Uni"versity were in a mortal apprehension for it A"mong others Franceschin da Corte, in Latin Fran"ciscus Curtina, who to prevent the coming of such
"a Collegue, spread a Report, That the Duke of
"Milan, Prancis Sforza, wrongfully call'd Francu Ma"ria by Panzirolus, had forbid him on very severe islustin,
"Sotto pena di confiscatione" Not to find some Intricacy here, it seems to me that we must suppose
that the 2,d of February, 1533 in the Letter of Pathaman, is of the Year 1534 beginning the Year
Bembus, is of the Year 1534 beginning the Year
apprehend that Alciatus was at Pavia when that
ter was dated, he who had profess d Five Years at
Bourges, and who had not begun to profess there be-Bourges, and who had not begun to profess there before 1529 In confulting the Latin Letters of the same Bimbus, I find that he writ to our Alciatus on the 15th of July, 1532 to exhort him to come and take possession of the Professorship which was offer'd to him in the University of Padua. He removes the Objection which there him in inspence, which was, that the Republick of Venice would not promite him. the fame fort of Money which he demanded (d)
Bembus flows him that he should not disengue himfelf from his Promise on so trivial an account, and if you come, fays he, I will undertake that you shall lares peti-have in very little time all the Money which you ris, illa ti-desire, and other Advantages too He writ to him bi tantum again on the 21st of April, 1834 Aleiatus was then aureos est at Pavia, but discontented Bembus declares, that as for his part he was very well latisfyed with his Exevery cuses, but that the Curators of the University of Bembus

Padua were not, and that they were persuaded that Epis 29
the request which he had made of the Professorship lib 6 p of the Civil Law among them, was grounded on a m 634 Motive of Interest, that is to say, That Alciatus would not have been Protessor in the University of Padua, but in order to make use of that l'lace to get a greater Salary from the Duke of Milan (†) Utinam tam equi in te Judices presenti ludi Patavini essent, Lpist neque tibi pirsuassissimum haberent, te propterea proseendi lib
Jus Civile hac in urbe locum postulavisse, ut eo tradito Padua, but in order to make use of that Place to get apudDucem rstum tuum utercre, ad largius atque uberius a

apudDucem is um tuem utercre, ad largius atque uberius at eo sipendium promerendum

Alciatus had already made use of the same to his briends to order it to that he might be to his briends to order it to that he might be to his briends to order it to that he might be to his briends to order it to that he might be to his cept those Offers, but he hop'd to get the accept those Offers, but he hop'd to get the accept that Means This appears from the active she writ at that Time, and which were that at Utrecht in the Year 1697 (b) Si mille mini sure: Frrance constitution that one is non irem Et set is non possum non mirari, qui tibi in mentem venerit, hanc conventionen cum co traffare, cum de Patavino, aut Bononiens Gymnasso folum tibs mandata dederim Quamvis nic mish displiceant tuas is constita. Non quod in has Academias venturus sim, sed quod Avenionenses, si sciverint ab aliis quoque me folicitari, ne cos deseram, timebunt, & augebunt sipendia. Quare cum eis potissmum velim hac disemines, quos conjettabis idoncos est, ut in Avenionensem Academiam literasi

Lettere di XIII hu-

(d)Cumtu nummos aureos fo-

(a) Call d



her in

126

Theatr p

very nobly for it, I say, (F) Thuanns, who was otherwise ill inform'd of his History That Professor's Extemporary Speech to Francis I who was come (G) into his Auditory, pleased that Monarch very well Francis Sforza, Duke of Milan, thought himself obiged to recall into his Country so eminent a Man, and compass'd his Design by giving him the Dignity of a Senator, besides a great Salaiy. So that Alciatus went to teach the Civil Law at Pavia, but he went a little after to the University of Bologna a, where he bei, 1537 stay'd Four Years. Afterwards he returned to Pavia, from whence he went to Ferrar as, being invited thither by Duke Hercules d Est, who endeavour'd to make his University samous. It regain'd its Splendor under a Professor that was so much followed, there is his Inaugue ral speech that Four Years and Alciatus less it to return to Pavia, where at last he found the title 154. but at Four Years end Alcianus left it to return to Pavir, where at last he found the true 154,
Remedy for his (H) Inconstant Humour, I mean Death, the 12th Dry of Jenuary, Panzir
1550 y He was not yet full 58 Years of Age Paul III gave him an honourable
Sec 1001-Reception going through Ferrara, and offer'd to advance him to Ecclefiaftical Dignities Alciatus was contented with that of Protonotary, and would not tenounce the the I me of $(H\Delta)$ Profession of the Civil Law The Emperor created him a Count Palatine, and a his D ail, Philip King of Spun passing through Pavia, presented him with a Gold the Ke mark 1 Chain It is thought that Alciains died of a Surfeit which he got by I cating too much, at il cond

· (c] Ibid P 78

(d) Ghi-

lim, Thea-

tı part I

(e) Dou-

jat præ-

not Ca-

non pag

619 (f) Im-

Mufro

Histor

p 52 (g) For-ther Hi-

civil 1 3

Gauricus

fol m 73

in iche-

matib

at Padus, to oblige the German Scholars to defire the Republick of Venice to fend for Algiatus The latter defir'd him not to trouble himself with it, since he was engag'd for Two Years in the City of Avignon His Latter is dated the 26th of September, 1520 What Meanness What Soidid Love of

(F) Thuanus — who z is otherwise ill inform'd]
He supposes, I That Alciarus, after having taught a long time at Bourges, was Professor at Avignon, it is the quite contrary
H That Alciatus left France in his declining Age He was but I orty Years of Age, more or less III That Alciatus being return d into Italy, read first at Bilogna, and afterwards at Ferrara. He read at Pavia, before he went to Belogna IV That Alciatus died in the Year 1551 but his Efiderable as that of Forficrus, adopted by M1 (e) Doujot, and that of Imperialis 1 he litter (f) places the Death of Alciatus in the Year 1559 Forfierus (g) places it in the Year 1548 But let us chiefly observe the didicit literas Gracas a Pemponio Gaurico Patavii obiit Firraria anno 1545 ix Saturno in oppositione horo-Jiopi, & Sole Martis tetragono studiato. In convensione annua non solum dirictiones Aphetarun sed annua conver-siones penitus commacalata interimunt. This is what stor Juris c 41 P m 542 (b) Lucas

> Mines reports this Fact Panzirolus lays nothing of it, but instead of it he tells us, That the Dauphin having affisted at one of Alciatus's Lectures, presented him with a Medal of the Value of Four hundred Crowns It was the same that the Inhabitants had Crowns It was the same that the Inhabitants had gwen the Dauphin I have already said on other Occions, That as soon as a I hing of this nature is valually reported by Authors, or does not appear in most to those that make a Man's Llogy, one cannot be sure of the Yet that Fact ought to be excepted from this Rule, for we find (k) among Alexanu's Works the Discourse he made when Francu I alfisted at one of the Lectures
>
> (H) The true Remode for his Installant Vernant I. I. I.

> (H) The true Remeal for hu Inconftant Humour] If I would have taken the advantage of all that I have met with in Authors about Aleiatur's divers Removings and Shiftings, I might have made him appear more inconstant than he was, but I should have scrupled to do it. It is enough for him to have gone from Avignon to Bourges, from Bourges to Pavia, from Pavia to Bologna, from Bologna to Pavia, from Pavia to Ferrara, from Firrara to Pavia, and all this before 60 Years of Age. Theres orders to ill what he

fays of that Learned Civilian, that any Reader would infer from it, that Alciatus return'd into France itter the Duke of Milan hid recall d him from Burge We have feen that Panzirolus makes him go from Pav a to Avignon Moreri lends him for Bourg i to Orleans, and from Orleans to Padua Mr Triffir (1) makes him Professor at Milm He cites Pague or in the 9th Chapter of the 9th Book of his Recleveles He should that the goth Chapter, but M lan is not to be found there. These are Paguers Worlds. I lead three or four of Alciatus i Lestures nel. Cety of Pavil Coming from thence to Bologni, who Minimus Socious, the Nephew of Butholomew, real Lesture, all the Italian Scholars made more account of the trun of the to make use of Socious, became (1nd they) in never lost any Time in the study of Horan Learning as Ale itu did. Mr Tossier eiting this Pattern. left any Time in the fludy of Horin Learning as Ale itu did. Mr Teiffer citing this Padine, 1138, 1 x Billion tholomew Sociaus taught the Civil Law at Boloma, in Let when Aleiatus was Profiler at Milin. Those two lacts are not to be found in Piquir. If I would have made a general Heap of all this, what a Weither cock should I not hive made of our lickle i rofessor. but I should have been a thousand times more con-demnable than the Authors of those I alshoods, if I had made an advantage of them to his prejudice was not ignorant that he was blam'd for all those frequent Changes of Universities, and among other Reasons he would justify himself by this, (w) That no body finds fault with the Sun saumning round the Larth, to animate all Things by its Hear, and its Beams. He added, I hat when any Body pizzles the fixed Stars, he does not deligh to condenin the Pla There was an untufferable Vanity in thoic kind of Companions, it was to look upon himfelr as a Source of Tight that was to tun fuccefively over all the Republic of Learning, that the Dail neis of Ignorance might be excelled from all Places by his Prefence. But let us grant him his Comparison, and tell him, that he should have do it as the Sun of Copernicus, he should have kept in his Center and illuminated from thence all those that came near him. It is much more honourable to cause a great number of Scholars to come to the Place where one lives, as the Plinloiopher Abelard did (a), then to go to the 1 cwns where there are many Scholars. And doubt'eff if the love of Glory did only possess a Soul, without being mix'd with the love of Gain, or with a Fantistical Humour of being soon disgusted with the same Things, we should not see so many Persons for the with alerating s Distemper. The Idea of Noble Glo-1y would inspire a Man with a Resolution not to go and feek great Stages, but to convert the Place where he is fettled into one, how finall foever it be lie would fee that it is much more glorious to do a 1 h ng gritis, than to do it for Money, and that the neutral Man comes to the liee Gife, that is, to a Protection without a Salary, the nearer he come to what is present and noble, whereas he goes from it, and becomes a Man of a mean and Mercenary Sprint, proportiona-Man of a mean and Mercenary Spriit, proportionably as he increases the Wages which he extra This is to reduce the Profession of Learning to the Nature of the most Mechanick Arts A Shoemaker or a Hatter that will be better paid for his Work than nother, gains the Reputation of an Excellent Workman by it. To pretend that if People increase your pension for what you shall say in the Chair, it is a Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed a greater Preacher of the Proof that you are esteemed as the Proof that y

ras harum rerum indices dent His Friend (c) caballed Gain 1

pitaph fays it was the 1-th of lanuary, 1550. It is true that some Authors report, That Alciatus's Epitaph mentions 58 Years, 8 Months, and 4 Days, which would prove that he died the 12 of January, 1551 but others report (d) that it gives him but 57 Years, 8 Months, and 4 Days Phuanus 8 Mistake is not so con-I allity of an Aftrologer, who having faid that Alcia-tus died at Ferrara in the Year 1545 adds that it was of aWoundfion Saturn and the Sun (h) Andreas Alciatus annua non jolum directiones Aphetarun sed annua conversiones penitus commaculata interimunt. This is what
Luke Gaurie notes under the Ligure of the Nativity
of our Civilian. He makes him to be boin the 8th
of May, 1492 at one Hour, 30 Minutes after Sunrising. Is not this a fine Art. He has Rules according to which a Man must die several Years before his
Death. I have seen one of Alciatus's Letters, dated
the 3d of September, 1830 wherein he says, that he
is just got into his 37th Year, or that he is but little
above 37 Years of Age. (1) Vix trigessmum & Septimum annum attingenti. This would prove that he was
born in 1494, or 1493 born in 1494, or 1493
(G) Francis I who was come into his Auditory (1) Epist Gudii,&c Po 106

1 iorem lumere La moibam con Id 1b

(1) Te 1 $l \phi m$ P 395 East of Genera 161, () 50

proxim a au Cludius Minus za bis Perark A of the Arti-

1 m na me niline of eren y_ 10 /k, laid le 010 X 01 107501 17 a dia co TIPES, a 0 0 01 5 ITL BUTIS I CHE DA fed locum vun caha-711 P This Reflecti-

(k) In the 4th tom p 870 of fort Edi-#ien, 1617

tus, pio-ceræ fintuix Id Mr Teiffier, t 2 P 394 a Man of a Law middle P It is not therefore tiue that there was at Naples, 121 1688 A Cri and son of the Great Al-Ciatus See Dr Burnet s Iravels, belides h

been very old y Moreri firs be Nephew & listhe 17th of the 2d Iome See lalfo Bodin, Meth III-

p m 85 nos ubi **1**upra (M. Matth cus, Profiffer of the Civil Law at Leiden n See the Lpiftle Dedicatory of Mo Matthrus

ftor c 4

Kemark A of the Arricle Ac-(a) Alciat epift ad Paulum Jovium It is pre-fix d to the If Folume 🎻 Jovius's Histories, and da cd from Pavia the 7th of October, 1549

(e) Puffici clog edit (6), &ti 1696 1696

Vir fuit for he was not only (1) very Covetous, but also a great Eater He Corpulent lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother, who was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and Tall Man After the Death of his Mother was much a lent and the lent and a Corpunced in Years, he had a mind to lay out his Estate in founding a College, but having receiv'd an Affront from some Insolent Scholars, he gave over that Design, and made choice of Francis ALCIATUS & for his Heir, a Young Man of great Hopes, whom he had educated, though he was not y nearly related to him That Francis Alciatus succeeded to Andrew's Estate and Professos ship, and made himself famous at Pavia by his I estures of Law Cardinal Borromeo, who had been his Disciple, invited him to Rome, and was so good a Patron to him with Pius IV that he got him a Bishoprick, the Office of a Datary, and a Cardinals Hat & There are some Treatises of Jurisprudence of that Cardinal Alciatus, who died at Rome in the Month of April, 1580 being somewhat above 50 Years of Age See Nicius Frythraus, in the 47th Chapter of the Second Pinacorheca. I hose who say that our Alciatus sive d always (ID) a Single Life, are mistaken. He set up for an Author betimes, as I have observed in the Remark D. He published many I aw Books, and some Notes on Tacitus, (K) whose Style seemed very harsh to him Muretus in a one of his Speeches, did very much inveigh against his Niceness. Alciatus was not sensible of it, for he was already dead, but other Citticker and namely Floridus Sabinus, who attack'd him in his Life-time, made him feel their Teeth and (Nails 111s Emblems (L) were very much esteemed, and three or four Learned Perions have adoin d them with Commentaries His Poems were praised too much, as Mr Buillet does ingeniously observe in the Third Volume of his Jugemens Jur les would have Poetes, n 1286

A I etter n was printed at Leiden, in 1695 which Andrew Alciatus did not write to mike it publick, for it contains a Lively Description of the Abuses of a Monastick Life He writ that Letter to Bernard Mattius, who had been his Collegue, and who turn d 1 I 1 yar of the Order of St Francis all on a sudden, and without consulting his I riend. He represented to him his Imprudence learnedly and elequently That Piece

Tride as Men judge of a Shoemaker, or of a Hatter? This is the right way to cry down Learning, and to cause those that profess it to be slighted, for a false Tafte of Glory join d with Covetouineis, is commonly the crule of the I jult for which Alciatus was blamed I mean the violent desire of running speedily through all the Universities, of which I have spoken already in another (c) Place Surely it is to put one's Learning to a Publick Sale, and to declare to the Publick, That he who bids most shall have it

(H) And would not renounce the Profession of the Civil I am | He congritulites himself for it in a Letter he writ to Paul Jovins, whom Pope Paul III had amus da long time with deceitful Promites I am very r long time with deceitful Promiles I am very glad, lays he, that I did not fuffer my felt to be deceived by that Pontit, who invited me to go to Rome under the Promise of great Rewards. Upon this he sets torth the solid Advantages of his Protession, in opposition to the Imiginary Hopes of a Cardinalihip (d) Mihi gratulor, quot ab eo (inveterati astus sene Principe) me decipi non sim passus, quum me, uti sene magnis propositis pramiis sicino, ferraria, atque Bononia, in Unhim acceptant. Tunn enim ex jure mee magis cau in Urbim accirlist. Tum enim ex jure mee mazis cau tus fui, quamitu ex [ap. ntiæ præcipis prudens Philosophus Gurenim pro inani aut incesta spe purpuræ, hos tantes primi Juegestus honores relinquerem, opimis prafer-tim sirmatos stipendiis? Cur las tantas contemnerem circun fula juventutis falutationes? & hanc denique tot conjutionibus januam pulfantibus existimationem luro, O non objeura cum laude quessitam, inepte stulte-aue desercient Note by the by that this contutes those who say (e), that he retus d a Cardinal's Hat which the Pope offer'd him I his Story is the truit of an Hyperbole, the Darling Figure of many People The whole Truth of the Matter confifts in this, That the Pope the better to perfuade Andrew Alciatus to go to Rome, gave him to understand that it would be a ineans to open his way to the Sacred College Such a Discourie is very fur from offering a Cardinal's Hat

(1) For he was not only very covetous] Panzirolus expresses himself thus, avarior habitus est, & cibi 300 Crowns for a Consultation, and hearing that they had given more to Marianus Socious for the same Aftur fund, I hey had found a better Merchant, but not a better Lawyer. Take this, by the by, for a confirmation of whit has been quoted out of Paqui-11c is taxed with Two Things The one is, That his Method favours of I know not what Doctoral Oftentition _____ The other is, That Cove-" touineis commanded him in fuch a manner, that " it feem d his I ongue, Pen and Doctine were at those Lords Wages that paid him best Nay, I remember that speaking of Josen, in his Paraga, he

feems to preach up Money, for he prufes him because his Salary had been augmented. Of which Alciatus knew very well how to make his advan-Alciatus knew very well how to make his agvantage, having drawn I welve Hundred Crowns from the University of Bourges, besides his Licenfes and Doctorships, which he caus d to be trebled following the Steps of Dr fason, who was first that took hifty, and an Hundred Crowns the Degrees and Honours he gave to the Civilians, where is before him they us d to pay but I hree or Four Crowns And therefore, says he, he himself Decius. Ruinus, and the other Doctors may enrich Decius, Ruinus, and the other Doctors may enrich themselves by those Gratuities that Scholars pay, without being liable to reprehension I rom whence it is not difficult to gather, that he did not fail to alledge Jajon against those who found stult with him for being to given to Morey, that they who would receive a Doctor, Buchelors, or Licentiate's Degree from him, were to pay down many a Crown That which makes me perfift the more in this Opinion, is, that in the last Chipter of the Fifth Book of his Parerga, taking up his Discourse of Jason again, he complains of Princes and Lords that set such a mean value on Learnest and Knowing Men, whereas in former Times, and and Knowing Men, whereas in former Times, and even in Vespalian's Time (according to the Report of Sustanius) that Emperor caus'd Fisteen Hundred Crowns of the Publick Money to be given to the Greek and Latin Orntors and Rhetoricians He also adds the Authority of the Rhetorician Eumenius, who exercis'd his Profession at sutum, to whom Isteen Thousand Crowns of the Publick Money were given yearly by order of the Emperors Dis-cletian and Maximian " These are Thever's Words in the 279th Page of the 7th I ome of the History of Illustrious Men

(IA) Always a Single Life arc mistaken] See here his later which he writ to his I riend as Francis Calvus, after he came from Milan to Avignon, (a) Vice versa & ego to rerum meanum admoneo, many assather s Francis Calvus, after he came Home admoneo, me (a) Vice versa & ego te rerum menum admoneo, me (a) Vice versa & ego te rerum menum admoneo o, me affectum me arumnis patria excessifie. Uxorem vivus
jospitim ibi reliquiste, cattros (b)
plerisque amissis, virtuti seli imme
dist. Libros & Bibliothecam omnem con
sentia ius Civile Avenione profiteer
icet theire Words of Mr Teisfier
Single Life
(K) I acitus's Style seem'd va. jh to him] He
let fall this Complaint in writing to Paul Jovius (d)
Alicatus non dubitat affirmere distinguing in praisus parasila Paul

Alciatus non dubitat affirmare diffionem ejus pra illa Pau-Alciatus non dubitat affirmare diffionem ejus pra illa Pau-li Jovis este senticeta. In another Occasion he spoke quite atherwise (e) Certas in Tacito sermans gravitus cum elegentia. I refer the discussion of this to

(L) Hu Emblems were very much esteem'd] the Father, who was not produgal of his Platies,

(a) Lpift Gudii,&c P 75 (6) Novers belifs he Jays, 1-- bid pos IN A Letter written in 1522 this living pre- er addit en cor- aux elog (d) V us de la Lat I's Canonho ru dife

politic in

of Alciain compos'd in four Days; and was found a in Scriverius's Closet It is a Seetle dated the (M) 7th of June, 1553

ALCIATUS (John Paul) a Gentleman of Milan, was one of those Italians that dicatory of left their Country in the XVIth Century, to embrace the Protistant Religion, and who afterwards did so much retine the Mystery of the Trinity, that they form'd a New Pai- 1 See Arety, equally odious to the Protestants and Catholicks Alciatus had bore Arms, he besides in the Indianal According together & with a Physician whose Name was Rivided. History of gun his Innovations at Geneva, together & with a Physician, whose Name was Bl india-Gentilis ta, and with an Advocate, whose Name was Gribaud, with whom Valentinus Gentilie if- Gondermasociated himself The Precautions that were taken against them, and the Severe Pro- rion ceedings that were is a against the latter, made the others more timorous, and y mov'd y Berain them colook for another Stage. They made choice of Poland, where Plantage and VitaCalvi them to look for another Stage They made choice of Poland, where Bl. ndrota and Alciatus sow'd their Heresies with indifferent success They allur'd (A) Gentilis, who old ib did not A sail to go to them. He was oblig'd to Alciatus e, because at his Request the Histo Baylist of Genhad (B) releas'd him out of Prison It is pretended that they went Reformat from Poland into Moravia. We shall say in its proper Place what Gentilis's Fate was As for Alciatus he went to Dantzick, where he (C) died in the Sociation Opinions, for it is Antitimit

not p 27

(f)Jul Cæfir Scalig 1 6 de poetic ın Peplo Bibliotheque

rant These Emblems were translated into French, Italian and Spanish (g) There are at least Three French Translations (h), that of Bartholomew Aneau, that of John le levre, and that of Claudius Mines The latter did not only translate, but comment upon them also One of the most Learned (1) Humanists of Spain thought them worthy of a Commentary of his own making Pignorius, a Learned Italian, made the firme Judgment of them, and after them a Professor (k) of Friburg publish'd them with theirs and his own Notes, and added those of Frederick Morel at the end I hat Ldition is very good 'Tis Pitty we cannot distinguish the state of the Commentator. It came in it what belongs to each Commentator It came out at Padua in the Year 1661 in 4to I do not mention Sebastian Stockhamerus, whose Labour is not much time d (1) Sebastianum Stockhamerum vix Commentatoris nomine dignor, quia in sola ipigrammatis resolutione occupatur, paucissimis, iisque satis vulgatis sententiis & fabulis additis, ad hac vix mediam emblematum partem hoc suo more explicat Neither do I ipeak of that Jeiut (m) who explain'd those same Emblems publickly at Paris, but I think the Reader will not be displeas'd to see the Title that Bartholomem Ancau (Bartholomem Ancau (Bart tholoneus Anulus) made use of Here it is Andrew Alciatus's Emblims conflated Verse for Verse, according to the I atin, and a that into Common Places, with Summanic, Inscriptions, James, and Brief Epimy-

> of I'ullus, which I make the of, I am therefore surprised that Paul (n) Ireherus should say, I shat that Book contains but 100 Emblems
>
> (M) Dated the 7th of June, 1553 If that Date wis good, we must reject all the Authors that place Alciatus's Death (o) on the 12th of January, 1550 or 1551 and who alledge his Epitaph But there 152 Mistake in the Date of that Writing, and I think it was composed before the Year 1520 and that it is the same Piece, that Alciatus fear of Erassame would the same Piece that Alciatus fear d Erasmus would have caused to be printed (p) Quod ut facias te quo-que ipse oro Nec minus ut de unguibus Erasmi reglutines erationem illam meam ad Matthiam Minoritam, cum id quaso, ne si in cinerariorum istorum manus inciderit, parata sint mibi cum eis aterna bella. This iis what he Writ to his I riend Francis Calvus the 26th of Septemb 1520 Some of that Civilian's Letters were publish'd

thick Expositions, according to the Natural, Moral or In-florical All gory The Editions of that Work of Al-

More than 1697 which inform us of many partiman's Letters were published at Utiletchi in 1697 which inform us of many partiman's lai Things, and chiefly of the Praises he gave himblike a Bragandochio

When the History of Gentiles's Gentiles's Condemnation of the Bills of the Bills of the Bills went into Poland together about the Year 1852 Staniflaus Lubiemietzky lays, almost the same thing Valentinus iste & Paulus Alcietus Pedemontanus cum Geneva ob odia Calvini acerracentus Pedemontanus cum Geneva ob odia Calvini acerrspa subsiste non possent anno 1563 in Poloniam vene-tre But those Authors are not exact enough to de-ve the Preserve Hornius deserves it less still, no says, I hat George Blandrata, and Paul Alciatus, both Physicians, (he is mistaken in regard of Alciatus) fled from Swiserland into Poland, being frighted at the Punishment of Servetus and Gentilis. In the same Page

of his Ecclesiastical History he affirms that they fol- (a) Thefa low'd the Tritheism of Valentinus Gent lis But it is Mistakes certain that Alciatus's Herefy was meer Soumanifm (a) Hornius Chronology cannot be better confuted found in than by a Letter of Peter Martyr, written at Zurich, the Editithe 11th of July, 15.8 He informs Calvin in that one of 1687 Letter, that he had feen Gregory the Physician, and enlarged John Paul the Piemon.ou, that they were exhorted Lyydecform themselves to the Formulary of the Italian Church of Gen va, that they could not prevul with them, and that by Bullingerius Opinion they were
advised to leave the City, that they did it, that the advis'd to leave the City, that they did it, that the Physician faid he was going into Transilvania, and that John Paul went to Chi wenne We must not read Gregorium Medicum in Peter Martyr, but Georgium Mid cum, who is no other thin George Llandiata, as tohannes Paulus Pedemontanus is no other than our Al atus If Calvin did not fry expressly, that all those Heterodox Italians, and namely foln Paul Ale a us sign'd the Formulary, I should be much tempted to think that those whom Peter Martyr speak, of, refus'd to subscribe to it. However it be, they were not at Geneva a little after they had subscribed, for they did it the 18th of May, 1558 and they were it Zurich the 11th of July following Gentilis was not executed till 1566 He left Geneva some Months after the Subscription, and went into the Country of Ger, where he conferr d with Alciatus, which shews either that Alciatus did not go to Chian inne when he left Zurich or that he did not tarry there. See the left Zurich Article Blandra a, where I endeavour to clear the Oi-

Article Blandra a, where I chacavour to conder of Time concerning those Persons

(B) Had releas d him out of Prison | 'Tis not known Autition
whether it was done by a meer Request, Sandius (v) mit p 6

whether was Money in the Cite, In oppida (i) at the nomine Gajum in carcerem conficieur, (Cientilis) unde shoult be, cum evadere non posset quod esset pauper, a socio suo Paulo and not Aleatoredimitur Quem utpote locupletem, praterea vero Martin nobili gen re ortum, immo & militem simili modo non au- Buccius,

debant aggreds

(C) Where he died in the Sociation Opin ons] This bliotheca cannot reasonably be question'd, after the Proofs that Antitimi-Martin Rustur (c) has given of it. He says, That tar, p 27 that Man having lived some Years at Dantzick as a (d) lin a good Chiistian, when he was dying, recommended Letter his Soul to JESUS CHRISI his Saviour, and wil tento then he adds, (d) "Catherine Wemera, my Wites Cilovius, "Grandmother, who knew him tamiharly, and who and as ed affisted at his Death, told it often to he i Husband, "m Dant "The Market and M "affished at his Death, told it often to her Husband, I in Dant"David Werner Buttel, who is yet living, and she did nick, a d
"ed but Three Years ago My Mother in-Lav told it. Non
"me but yesterday, that she had often seen Alia Aut 164
"tur's Widow in this City, who survived be Hust"band some Years" He adds occisionally, that At the
he heard Andrew Woodovius say, That At natus being livit Cerin danger of being knock'd on the head by the Scholars of Cracow, because they took him for in Anian, (e) Velo
eluded their bad Intentions, by telling him, that he circi est
helieved in TESILS CHR IST to on of the nonnuneluded their bad Intentions, by telling hem, that he believed in JESUS GHRISTthe on of the nonnunturing God, and of Mary, that Name of Mary sived quain to him Ridiculo schemate evasisse cum se non Arianum sed lucinvo-Marianum esse diceret, quod cum illi quid sibi vellet quae cotto neverent respondisse, credere se sessum Christum Dei vivi or imme some sessum subjects, audito venerando Miria nomine incolumem dim seniore sunt. This is a Case in which the Maxim of the Onomine verzealous Votaries of the Holy Virgin was found Jesus of to be true, that a Person (e) is sometimes more speedity selmus de savid by invocating the Name of Mary, than by invocating the Name of Mary, than by invocating the Name of Mary, than by invocating the Name of Jesus (D) It c 6

as every body knows, speaks thus of that Work (f) Alciati prater emblemata nihil mihi videre contigit Ea vero talia sunt ut cum quovis ingenio certare possint Dul-cia sunt, pura sunt, elegantia sunt, sed non sinenervis, sen entia vero tales ut etiam ad usus civilis vita conse-Tofcanus Italia, 13 (b) See the of la Croix du Maine (1) Sanctius Brocennes I huiline Marinus Life. Phil & Med D tque olim in Archid Triburg Brifgoiæ tate Human liter Professor

ordinarius (1)Thuiliusın Præf florical All gory The Editions of that Work of Alciat is the numberless, there are 21. Emblems in that of I wil us, which I make the of, I am therefore (laudi us Minos, g ces much the fare Judement alout it in his Preface (m)Minos (n) Paul Freher in I heat (o) See the Remark F (p) Lpift udii,&c 0 |ee

elle the

(r) Pag

26, and 27 Lubieniec Hifton Reform Polon pag

x 58 a Bibl Antitrin & In the Fistion of bis Dittiemary, 1692
Vinter quos pi in-ceps fuit Toannes quidam Paulus Al-Ciatus, liomo non itoliditantumne vainn inge-nu, fed plinephrerabiem uip m 650 Iratt Theolne quidam Álciatus Mediolanentis, hotea planč I hienctiĉus & vcitiginolus Be inft el v Bibliotheci Scriptoe atisfelu,

f: Hont i pift _ (b) Mumb Hill de 1 Ann t , P 344 Dutch

() Tis the

81/

Autore Nathanac-

le Sotuel-

faln te it in the 2 4 169, (i) Viet Dilpur

t, p. 81 (t) Jo Latus, (ompend Hist univ pm 436

not true that he turn'd (D) Mahometon He had writ Two Letters to Gregory Pauli, the one in 1564 and the other in 1565, dated from Husteriks, wherein he maintain'd that FESUS CHRIST had no Being before he was born of the Holy Virgin There was Reason then to β blame Morers, who made him an Arian, and afterwards a Mibomet in It may be, that before he went to Dantzick, he had taken a turn into Turkey, without any design to make himself a Renegado, but only to secure himself from (E) Persecution, which perhaps occasion'd the Report of his pretended Mabometanism Calvin and Beza spoke of him as of a Madman. The first says, That on the Diy they proposed a Formulary to be fign'd by the Italians that were suspected of Heterodoxy, Alciatus behav'd himself in a furious manner, the other says, & That he was

troubled with a Vertigo, and that he was a Frentick

A I CIAT US (Terence) an Italian Jesuit, descended from the same Family as Alciatus the Civilian, was born at Rome in the Year 1570 He studied the Civil Law sive Years before he turn'd Jesuit, and enter'd into that Society in the Month of March, The Employments he had in it, testify that they look d upon him as a conside-Table Man He was thirteen Years Prefect of the College of Rome, he taught five Years Philosophy, and seventeen Years Divinity there Afterwards he was Director of the Penitentiary of the Vatican, and Sub-Superior of the Professed House -He assisted at 9, Cal in the Ninth General Congregation of the Jesuits, as Deputy of the Province of Rome, lent Gentil and when he died of an Apoplexy the 12th of November, 1651 he was Sub-Provincial He was not less consider'd out of the Society, for besides that he was a long time Qualificator of the Congregation of the Holy Office, and Consultor of the Congregation of the Rites he was chosen by Pope Urban VIII to refute Father Paul He prepard an Edition of the Acts of the Council of Trent, which would have been the Apology of that Assembly against all kind of Adversaries, and namely against that Formidable Venetian He had already gather d a great number of Materials for that Important and I abortous Work, when Death made him leave this World &, but although he had spent several Years upon that Work, he had scarce begun to form it Fither Palavicini, who was charg'd with the same Design, informs us why Father Alciatus was

(D) It is not true that he turn'd Mihometan] We have just now seen the Proofs of it, and who can follen laying upon this occasion, that it were to be with d, that those who maintain the good Cause, were not he bicst to certain I aults, that prevail among the Persecutors of Orthodoxy An Licess of Credultry, an Ill Hatred, I mean a Hatred that comprehends the Person of in Heretick, as well as his Herefy, makes us Iwallow all the Stories that are reported to the difidvantage of an Herefisich. It a Report runs, that he killd himfelf, that the Devil curried him athat he kill d himfelf, that the Devil carried him away, that he died in ad, and blitpheming, it is believed without witting till the Thing be verifyed, People will write it to their I riends whereever they have any Conjected inay, what is worse, they print it and they sow is lastify, the Seed whereof is never less it talks into tach a limitful Soil. And the shift is not long the only Person that published it. Care is taken to convey it sim Book to Book, as a great Motive of Zeil, or is a Subject soil Respections. The Protestants have been is much miltaken as the Catho-Protestants have been is much militaken as the Cathoheks in the pretended Malometism of John Paul Aleia13 Both have been areful enough to report it Ilit os (a) invia musos feccatur & extra Spondanus in-ferted it in his Lee'cuistical Annals, and doubless I ather Maimbear (v) had it from him, although he did not cite that Author as Moreri does The Famous Colorius has published it, Russus writ to him what we have seen His Letter had been printed two Yens, when a New Edition wis made of Micralius's I celestrifical History, yet he that took the pains to add many Things to it, did not take away the I alisty for which I didn't away seen fired. for which Calov us was centured I cannot tell whether Russus did lightly discover the original of that He believes that a Letter from Theodorus (c) Bina was the foundation of it That Letter contains, that I alon it us Gentilu being interrogated about his Comrade Alerstus, had answer d, He is turn'd Maho-Comrade Alleritus, had answer d, He is turn'd Mahometin, and I have had not ling to do with him this long time. The I wo Conjectures of Russus are not bad, i Gentil's thought this would please the Judges by whom he was tryed. We see daily (d) the ething like it in our Gazettes, to wit, That the custoff those who ask em Questions. 2 Gentiles a thousand news very fit to tickle the rus of those who ask em Questions. 2 Gentiles the this or mole who ask elli Quertons 2 Gent-li who icknowledged a very fingulia Generation or Inlation in our ford, was well enough disposed to place and Simofatenians and the Mahometans in the fame Crossis I wo Sectiones that quirel, hate each other more in the beginning than they hate the Stem from whence they are separated So that Gent is was a bal Witness concerning Alexatur, after the violent Disputes that disjuncted them in Poland Vocriss (e 1 id Letus (f) cited only that Letter of Theedorus B zs, when they laid that Alciatus turn'd Ma-

Hermus cites no body, though he reports hometan it with the utmost Confidence, (m) Alciatus, lays he, transist ad Turcas, ac Muhammedilmum amplixus, inter cos vitam finis Hornto k cites no body neither in the Apparatus of his Disputes against the So cini ms, where he says Two or three times that Alcistus embrac'd Mal ometism (n) Dignam panam dedit (n) Hornb quando eum Deus ad Muhammedanos prolabi sivit, nimpe Appar ne alibi quam inter Infideles istos nomen suum ultra prose peretur. It might be iuspected that this Story was not meerly grounded on Beza's Letter, if one did but lightly consider the History of the Polish Repair programment of the Polish Repair of but lightly consider the History of the Polisin Reformation, for when we see there that the Author having spoke of a certain Adam Neussers, who at last found himself obliged to fly to Constantinople, adds that Alciatus had a like I ate, we can scarce doubt of the truth of it since such an Historian reports it. But it that Author's Words be narrowly but that examined it will be found that his Testimony comes. examin'd, it will be found that his Testimony comes to nothing See how he speaks, Page 200 Exaste trimestri necessic habebat (Adamus Nousserus) pericule sibi ab exploratoribus Casareis imminente solum vertere, & Constantinopolim (quam & Alciati fortunam fuisse supra vidimus, adeo Turca ante Christianos aquitate & humanitate longe sunt) confugire These words rehumanitate longe funt') confugire. These words refer us to a foregoing place, I think it is to page 109. Now if on the one side we find in that Page that fome have writ that Alciatus turn'd Mahomeran, we find also on the other lide that they were his Ene-mies that forg'd that Imposture This is doubtless what the Sieur Stanislaus Lubienietzi meant The what the Sieur Stanislaus Lubienietzi meant. The Reader is sentible of it, notwithstanding the Faults of Impression that dissigure his Book miserably De Alciato, says he, scriptum accept eum in epistelis ad Gregorium Pauli anno 1564, & 1565. Husterlitzii dutis dissussification quad Christus extiterit antequam ex Maria nescretur, & accerrince dogmati vulgari de Trinitate restitisse, ita ut Mahometismum consilii in primulationale accentic se ancienti de arduna example. mordio reformationis sat ancipeti & arduoignarus ei pra-tulisse scribatur, sed a Calvino (p) & inventurum ejus (p) I think amulis, odio internecino iri eum & alios arisatis anna-tessagrantibus (calvino)

tesflagrantibus (
(E) To secure himself from Persecution] This puts me in mind of Peter Abelard, who was on the point of going to seek for an Alyle in the Country of the Instidels, against the Agents or Promoters of Orthodoxy He had been very ill treated, and was more alarm'd than another, for as soon as he heard that there would be speedily an Assembly of Ecclesiasticks, he imagin'd it was to condemn him Moreover he knew by Experience the great Credit of over he knew by Experience the great Credit of thoie Agents, and it was not easy to escape them under i rinces of their Party They write every where, and before their Enemy comes into a Town, the Description of his Errors makes the Inhabitants

(m)Hornb Histor Eccle Con vs : Edie

printed
BookNeuf-Book is full of Faults, especially Proper Names

it should be à Calvino effe inventum & ejus æmulis ternecino ın, &c

(A) so backy his Performance If Morers had but cast his Eyes on the Preface of he would not have put the Acts of the Council of Trent among Fa-ks There is but one Sermon on the Passion, preach'd before Pope Cardinal Pales h Clement VIII in 1602, and the Life of Peter Fabri a Companion of St Ignatius Loyola, to be put among them. Father Alciatus disguis'd under the Name of Eminius a Tacitus, a Ico translated it into Italian from the Latin of Nicolas Orlandino & That Translation was Allatius printed at Rome in 1629 The Latin was printed at Lions in 1617. Morers observes in Apithat Pope Urban VIII, said that Father Alciatus deserv'd a Cardinal's Hat. Nicims Erythe en y reports it. If it be ask'd what hinder'd that Jesuit then from having what he & Aledeferv'd (Was not Urban VIII the distributer of those Hats? The Answer is very eagambe, fy, that Dignity is to be conferred on so many Persons for Politick Regions, that those Liminius who are thought worthy of it, cannot always be admired to the

ALCINOE, the Daughter of Polybius the Corinthian, and the Wife of Amphilochus, became mad for the Love of one Xanthus, of the Illand of Samos, that lodg d at Trythr her House This was not the strangest thing to her Advances, that lodg d at Trythr her House This was not the strangest thing in her Adventure, the greatest Reason Pinacoth of Suiprize is to see that Minerva inspir'd her with that Disease of Love, to punish her for not having paid all that she had promis'd to a Woman who had wrought for her That Woman pray'd to Minerva to revenge her, and thus her Prayers were heard Alcinoe fell so surrously in Love with her Lodger, by the care of that Goddels, that she forfook her House and her little Children, and shipp d her self with him. But being it Sea the reflected on her Conduct, the wept for it, the remembred her young Husband and her Children with Cries and Fears, lastly, all the good Words of Xinchis who premis'd to marry her, being too weak a Comfort, she cast heiself into the Sea A. A. great Exploit, and very worthy of the Goddels Minova! See the Remark C of the nius Lrot Article Egialea, and the Remark D of the Article Myrrba

AI CINOUS, King of the Pheaces, in the Island that is at present call d Cirfu, was the Son of Nausithous &, and Grandson (A) of N piune and of Periboea. He Married his Neece Arete the only Daughter of Rhizenor the Son of Nausithous, and had sive n Sons by her, and a Daughter whole Name was Nausicaa, whom Homer praises very Nasitous, much He praises the Mother much more and makes a Heroin of her He makes at Morealso very long Descriptions of Alcinous's Palace and Gardens By what he says there view most excellent Finits in those Gardens, and without any vicissitude of Winter Odys 16 and Summer, but every Month in the Year It was doubtless by his Gardens that 18 v 62

n16,p 238 lus 1b

& Parthe e Homer Odysi 1

(4) Quo abo a fpiritu tuo, & quo a facie tua fugiam ? fumplero meas di luculo & habitavero in exmaris . alluc tenebit me dextera (c) Abæ lard Oper p 32 (d)Virgil An lib 2

penass

tremis

tua

V. #05

(e) Lallavic Intro. duzione, cap 5

time when those who had the Popes har, might make the best part of Europe an uninhabitable Country for a Man, whom they were relolved to cry down as an Heretick, and that poor Man might in some manner have applied to them some places of the (b) 139th Plalm Theretore 'tis no wonder that Peter Acclard had a mind to retire among the Mahometans or Pagans. He was in hopes that by paying a Tribute he might have the Liberty to profits. Thriftianity one of the Sphere of the odium Theologism, and he fear d that unless he did so, he should always find himself inclosed in that Sphere. These are his Words Deus (1) spfe mibi tiftis est quotiens aliquem Ecclifiafticarum perfonarum conventum adunari noveram, hoc in damnationim meam agi credibam Stupefactus ill co quasi supervenientis ictum fulguris expectabam, ut quasi haticus ant profanus in Confilius traberer aut Synagoris Sepe autem (Deus seit) in tantam lapsus sum desperationem us Christianorum finibus excessis ad Gentes transire disponerem, atque ibi quiete subquacumque tributi pactione inter inimicos Christichristiane vivere. Now because Alciatus had yet more to fear from Popery than Abe-Alciatus had yet more to tear from Popery than Abilard, and that he tound but little Safety in the Countries where other Christians were Masters, Iement Danai qua discit ignu (d), his Whims and his Caprices might very well create in him a desire of trying the I oleration of the Iurks, and then he might have changed his Mind, and resolved to go to Danizick Let us learn to mistrust several Stories, although considerable Authors adopt them

(d) Father Alciarus was so backward in his perfor-

(A) Tather Alciatus was so backward in his perfor-(A) Father Alciarus was so backward in his performance. He was molved to deny nothing without maging Proofs that denying of it, so that he spent wanty Year and the softs Cardinal Palavicini pretends that the soft Supererogation, because no I away get who denies, to prove what he denies. The sast to prove what he advances, and it he does that the deserves the Punishment of Retaliation. But the accused Person may content himself with saying, I deny it. That is sufficient to acquit him, whilst nothing is provid against ficient to acquit him, whilst nothing is prov'd against him La dove (e) questi s'era fatto lecito d'accusare sen-na provare, il che dalle leggi e punito colla pena deltalio-ne, quigli non volle negare senza haver la prova della fassa, dal che ogni legge il di obligava Quindi su che spese moltissimi anni in cercar memorie certe di que' suc-cessi Rv. chat Cardinal's leave. I do port balleva that Cardinal's leave, I do not believe

that in such a case it had been enough to deny what Father Paul affirm d When we have the Banteiers against us, we must heap proof upon proof, if we will gain our Cause I hat Cardinal adds, that I to ther Alexans composed very flowly, because he did not pardon himself any thing that was not perfect Old Age, and the Affairs of the Society were new Obstacles Dapper (f) la fredddezza dell cir discipita, (f) ld ib la natura perplessa, la penna altrettanto lenta quanto esaustita, le occupazioni de nostri coverni domestici hanno cresonato ch' egli fia morto con lasciar seo quille ve-ft eso dell'opera conceputa in idei. We may learn from this that fome Perions by taking too much pains to be good Authors, remain always deprived of the Quality of an Author

(A) Grandson of Neptune] Britannic is (a) siys (1) Bitthat Alcinous was the Son of Powax and that Phase tunn in was the Son of Neptune and of Corcyr: I see indeed Javenal the last of those Two Facts in Stephanus Byzantinus, Sat 5 but not that this Son of N ptune and of Corcyra was 151 the Father of Alcinous

(B) Ihat Alcinous chiefly i nmortalized his Memory]
All the Poets strive to out do each other in speaking of his Gaidens Lloyd cites many Pailingers them, let us content our felves with that of junc-

(b Illa jubcbit Poma dari, quorum folo pasi tris odore, Qualia perpetuus Phaacum autumnus h thehat And let us add to it this Testimony of an Author who wrote in prote (c) Antiquitas nih l prius mira-ta est quam Hesperidum bortos, at regum Adonis (d) & Alcinos I loyd cites Theophilus, Patitarch of Antioil who spoke of those Gardens in his third Book, ad

ought to be changed into Alcinous He cites also Lad read, theie Words of St Gregory Nazianzen, concerning the Gar-

Autolicum, but he fays that the reading Animous

Jeparote n Tua Alcinoi mensa est jacundior 'orio domis

I have not observed that the Poets seign d that this 7 by were

Prince was the Keeper of the Orchards, as Mereri will
have it Charles Steplens led him into that I troi hi takes
for in his Dictionary we find an Alcinous different
from the King of the Pheaces, and characterized by
the Office of Hostorum custos, Which the Author
proves by the 2d Book of Firgil's Georgicks, and
by some Verses of Ovid and Statius, which don't caim ad
speak of that, but only of Alcinous's Gaidens It Vitalian Tua Alcinoi mensa est jacundior forro

tun m Invenal Sat 5 1

> (1) Javen Sat 5 () Plin 1 19 C 4 Lnow ros t/ , Plmy a arigh ly under fl and n bat be concernit L dens of Adonis

Alesmous chiefly immortalized his Memory. He received (C) Ulysses with much Civility, whom the Storm had cast on the Coast of the Phances, he offered him his Daughter, and caused him to be brought to Ithaia loaded with Presents. Now as Ulysses told the Company an hundred old Women's Stories during the Feast to which he was admitted, it is thought (D) that it occasioned some Proverbs that were in use among the Ancients. However it be, Alcinous's Kingdom was a plentiful Country, where they lov'd (E) good Cheer, and the Conveniences of Life, which did not hinder the People from being a Active, and very good Seamen, and Alcinous β from being a very just Prince

ALCYONIUS (Peter) was one of those learned Italians that cultivated good Literature in the XVI Century He acquir'd a considerable Knowledge of the Greek and Latin Tongues, and made some Pieces of Eloquence that deserv'd the Approbation of good Judges. He was (A) a long time Corrector of the Press at Venice, in the House of Aldus Manutius, and ought consequently to have a share in the Praises that are given to the Editions of that Learned Printer. He translated divers y Treatises of Aristotle into Latin, and succeeded but little in them. Sepulveda writ against those Translations, and observed so many Faults in them (AA) that Alcyonius found no better Remedy for his Disgrace, than to buy up so many Copies of Sepulveda's Writings as he could find to burn them Paul Jovius accuses him of a Second Fault which is more Disgraceful than the first, that is, of having been an (B) impudent Parasite, who made no difficulty to cat two or three times a day out of his own House. I cannot tell whether we ought to believe Paul Journs altogether about it, for he quartel'd with Aleyenius as foon as the (n) Cog.

92 Verso 15 lilely that this mistake owes its first Original to the lault of tome Frankcriber, or Printer, who put cufter in stead of cultor

He receiv'd Ulyfles with much Civility | Divers Authors, as Rawifine Textor (f), and Decimi or (g), attribute that Reception to Nauficaa the (f) In L
Daughter of Alcinous, without giving the Father

pithet my thare in it. They do not confider that the only

(g) In Syl
vi voca
and that the had a Father and Mother who per
bul & in form d all the Honours of the Reception and of

the turn. Helpitality. See the Article Naulican.

Hospitality See the Article Nausscan

(D) It is it ought that it occasioned some Proverbs]

Moreri lays, that Ulyfir related the Fable of the Cyclopes, of the Lwstingones, and others, as the faying is leaning with his kibow on the Table, which gave occafion for that Provide of the Ancients, which Laslinus did not forget, Alcinous's Table, or as Plato expression, Must I relate the Fable of Alcinous to you? All this is worth nothing. The Proverb of Alcinous's Table does not come from those Stories of Ulyfic, but from the good I necessarily and that alcino-Ulyffis, but from the good I ntestainment that alesmous commonly made See the following Remark Moreover it is not true that Place expresses himself by an Interrogation He declares (h) only that he will not tell the Fable of Aleinous It is yet more false that what he says is in other Terms the same thing as Aleinous Table It is certain that we find in the Index of Erasmus & Adagia, Alcinoi Mensa & Alcinoi Apologus, as Two different Proverbs. The first is not a Title in the body of the Book; it is only mention'd as an accessory to the Proverb (1) Sybaritica Minsa, and is taken from these Words of Sybaritica Minja, and is taken from these Words of Gregory Nation, Our we have the attention, And we are never graving anymon ad Lotophagorum information of Madrian Junius who made a Collection of Proverbs after Leasmus, wherein he places Alcino Horts as a Capital Proverb, cites in the Lyplication of it this other Passage of the same Lather concerning the Table of Alcinous cerning the Table of Alemous ,

Neu de por ary Anertu n' ar nivoto yeath av Nen si marmoreum dederis lectum Alcino que

Menjam I los d cites another Passage, wherein that holy Doctor makes use of the same Phrase As for the Alemes apologus, Erasmus hath it Twice Inst he underflands it (k) of an old Woman's Story, de longs: & anilibus fabulamentis, and grounds himielf on the Fables that Ulyfis told at the Table of Alcinous Piedigiofas ac devidiculas fiebulas & portenius famendacia de Lotophagis, Lastrygonibus, Circe, Cyclopibus acque id general de la company de la co Lotophagus, Lestrygonibus, Circe, Cyelopibus atque id gemus aliis plurimis miraculis, fretus videlices Pheacum inscitia barbarieque But eliewhere (1) he tells us that
he found another Signification of the same Proverb
in the 4th Book of (m) Aristotle's Rhetorick, and that
he will suspend his Decision till he sees more clearly into the Matter, either by the Commentaries (*)
of St Gregory Nazianzen on those Books of Aristotle,
or by some other means I scarce see any body
that minds this last Passage of Erasmus They stop that minds this last Passage of Erasimum They stop at the first, as if the true Sense was to be found there But it is far from being to be met with in that place, for if we consider never so little what Erafmu iny, on Ariftotle's Words, we shall whosly

mistrust the Explication he had given in another n 210 he place I own that this Passage of Aristotle is obquotes, as
icure, that it is differently read, and that perhaps Lrasmus there is fomething left out in it, but there is no likelihood that by the Apologue of Alcinous, we ought to understand a Tale of a Tub Yet Gilbert Cousin who made a Colletion of Proverbs after Ersj. Yet Gilbert of the Rhemus, fancies to, though he confiders the thing only according to Ariforle's Citation (n) There is a var Hist Passage of Elian (e) where Alcinor apology Admir 2011 1, c 1, 2021, can only be taken for the Discourses of Ulys- (p) Aich d' fer to that Prince in the Ody fly

(E) Where they low'd good Cheer, and the Conveniences of Life] Alcinous made no Mystery of it to Ulyster We (p) love, faid he to him, Feasts, Musick, Dancing, change of Apparel, Bathing, and the Bed

Horace expresses it in this manner

- (#) Alcinoique In case curanda plus aquo operata juventus, Cui pulcrum fuit in medios dornire dies, & Ad streptum cithare cessatum ducere curam

I need not say that by Aleinei juveneus, must be understood the Young People of Aleineus's Kingdom Athenaus speaks tometimes of the voluptuous Life

of the Phaaces

(A) Along time Correttor of the Pics in the House of Aldus Manutius] Paul Jovius (b) does not lay so much of it, Cum diu in Chalcographorum Officinis, says he, corrigendus erroribus menstrua mercede operam navas-Jet, multa observatione ad pracedentem scribends faculta-tem pervents. I take what I say concerning Aldia Manutime from Farillas, and I confess that I do it trembling, confidering the great Number of Faults tim, lava-which that Writer committed about the learned Men craque whereof he spoke in his Anecdotes de Florence The Publick, says he (c), is oblig'd to him for the exafiness of Aldus Manutius in printing the best Greek and Latin Authors that we admire at prefent, for he was all his Life-time Corrector of that Famous Printing House. This last Particular is falle, for Alexania, was Professor

List-time Corrector of that kamous krinning knows last Particular is falle, for Alcyonin was Professor (a) Hoiat at Florence, under the Pontificate of Hadrian VI

Lpist - (AD) Sepulveda — observed so many Faults in I is them that Alcyonius found no better Remedy | Paul (b) Paul Jovius remarks this (d) Quum aliqua ex Aristotele perperam infolenteque vertiset, in eum Sepulveda vir ubi insta Hispanus, egregio de literus meritus, edito volumine perfecto gregio de literus meritus, edito volumine perfecto applanju, ut Alcyonius ignominia dolore misere conferendo dot puatus, Hispanu hossu litros in tabans, ut concemaret, 168 gravi pretio coemere cogeretur. See the aiddes of Princes collected by Ruscelli, and translated by Belleforet, lus Jovius 1019, See also the 27th and the last Letter of the 3dBook of Longol us (c) is bene so more instale for the denunciabus, that is to say, that sepulved s Work was printed, ut hominis ad tanta contumelia nuncium, vultam videas. Epist ultima libit quod unum sane spectaculum tibi magnopere invideo Nunquam enim is ex oculis laborabit qui eum esis frontem Spettarit

(B) An impudent Parasite] Let us set down so Paul Jounus's Words, (f) Cum nulla ex parte ingenuis, (f) Paul set plane plebeis & fordidis moribus fadaretur, erat enim Jovius fed plane plebeis & sordidis moribus fadaretur, erat enim Jovius impudeus gula mancepium, ita ut codem sape die bis & clog c ter aliena tamen quadra caustaret, wee in ea fædicate 12, P malus omnino medicus, quod domi demum in lelis limine, 265

nat in proverb do b. the 4th Book torick () Elian मधी। विशः संदेशिभ मा-Jueis 78, LIMATA T JEnecola 6a, 100 3 a TE SEPLE n) edia, Semper autem nobis conque gratum. CItharaque, chorique

> alternacalida & cubilia Homer Odyff 18 V 248
> (a) Hoist

vestefque,

ad permu-

tima libii 3 tol m

elog c

256 VEI-

a Odyll'i 6 v 270 1 7 v 35 107 1 8 ♥ 247, 253 & 253 & paffim ali-bi y'Axxivo@ npax-VETRE SI T @ Ba01-Orpheus y See the in Geine-

aus's Bib-

Listbeque

I pitres

ces, tal

& See the

des Prin-

Thefuro rum

(1) Plito de Rep 1 10

() Tirthe 6. sh of the a Cent in the d Chi-

(1) Firsim

n 32 Cent 4 Chil 2 p m 469 (/) Id n 82 (entui r Chil s pag 10 47 (m) It 15 21 e 16th Chapter of Book in the Fdition of Genevi,

(*) I never heard of

11 ofe Com-

he heard that he was his Rival in the Commission (C) of writing History. The Treatise that Aleyonim caus'd to be printed concerning Exile, contain'd so many fine Passages among other mean ones, that it was thought he had stirched divers Pieces of a (D) Treatile of Cicero de gloria to his Thoughts, and that afterwards he threw into the Fire that Manuscript of Cicero, which was the only one in the a World, lest he should a Jovius be convicted of that filching The Two Speeches he made after the taking of Rome, in elog c which he very eloquently represented the Injustice of Charles Vth and the Barbanty of his Soldiers, removed in some measure the Suspicions that were form d against him by I bid They are Two very good Pieces They talk of a Speech y that he made upon the princer, Knights who died at the Siege of Rhodes He was Professor at Florence in the Pontisi- of Princer, cate of Hadrian VI and besides his Pension he had Ten Ducats per Month of Cardinal tol 93

de Medicie for Translating & a Work of Galen Having heard that that Cardinal was street De de Medicis, for Translating Sa Work of Galen Having heard that that Cardinal was created Pope, he desired his Leave of the Florentines, and not having obtain'd it, he went nevertheless to Rome full of hopes to raise himself there. He lost all his Listate um in the Troubles that the Colonna's excited in Rome, and some time after when the Emperor's & Letters Forces took the City in the Year 1527 he received a Wound as he was making his Refol 95
treat to the Caftle of St Angelo, into which he got to Pope Clement VII notwithstandTherefore ing the Soldiers who pursued him He made himself guilty of a base Ungratefulness valeriatowards that Pope, for as soon as the Siege was rais d, he went over to Caidinal Pomnus de pey Colonna, at whose House he fell sick and died in few Months? His Vanity hinder d

(E) him few for p m

per vomitum ipso crapula onere levaretur Varillas ipeaks only of Al yonius's Drunkenness, he accuses hm only of maling limself Drunk as often as he found an Opportunity for it Latomus, whole Verses Paul Jovius alledges, makes mention of Two of that Man's Lucelles, to wit, That of Drinking, and

Man's Excess, to wit, I was that of Lating

(C) A Rival in the Commission of writing History]

(g' I etters He who(g) informs us of this, adds, That it was not of Princes, true that Alcyonius was to compose an History, and that Paul Journs was told fo only to make them quarrel together Cardinal de Medicu diverted himfelf with those Quarrels of the Learned, he took delight in disquieting Alegonius by protecting Sepulveda (h)
Note, that Alegonius praised mightily the first Decad
of Paul Towns & History in the 2d part of his Trea-

fol 9,

(b) Ibid

(z) Cice

Epist 27 Atticum

(D) Of a Trestife of Cicero de gloria] Paul Towns is not the only Perion that mentions that fatal Paul Manutius in his Commentary on these Words of Cicero (1), librum tibi celeriter mittam de gloria, speaks of it thus Libros duos signissiant, quos de gloria scripst qui usque ad patrum nostrorum atatem pervenerunt. Nam Bernardus sussimianus in indice librorum suorum nominat Ciceronem de Gloria Is liber postea, cum universam bobliothecam Bernardus monacharum monafterio legaffet, magna conquisitus cura, neutiquam est inventus Nemini dubium fuit, quin Petrus Alcyonius, cui monacha medico suo ejus iractanda bibliotheix potestatem secerant, homo improbus furto aver-terit Et sanc in ejus opusculo de Ersulio, adspersa nonrest Et Jane in ejus opusculo de Exquito, auspersa non nulla deprehenduntur, que non olere Aleyonium auctorem sed aliquanto pressantiorem artissem videantur. We understand by this Passage that Aleyonius was a Physician by Protession See the Remark I Now innee he was a Physician to a Convent of Nuns, it ieems to me, that it cannot be true that he was all his Life time in Manutius's Printing-House is a new Proof of Varillas's Error I have Two things to remark against that Histori-

R F-MARKS against Varillas

The 1st is that in the I ragment of his Lewis XI he imputed the Plagiarism and the Destruction of the Treatile degloria to Philelphus, and cited the small Flogies of Paul Jovius He was (k) told that there was no such thing in it Doubtlets he made here Advanced from A land the Paul Toubtlets he made (k) News there was no such thing in it Doubtless he made his Advantage of that Advice, in publishing his Lewis XI; for after having observed the same things concerning Philesphus, he adds (1) Nevertheless it is not certain that he was guilty of that Crime, which paffer for one of the qualifit that can be committed in point of Literature and some Authors impute it to a learned Person of the same time, whose Name is Alcyonius, and maintain than he appropriated that Book of Cicero to himself, after having chang'd the Title of it, which was of Glory, interhanof Exile To this latter Fact he applies the Citation of Paul Jovius If he had from the wealth of Learning, Tune 1685 Article 1 towards the (1) Varilof Glory, interhon of Exile To this latter Fact he applies the Citation of Paul Jovius If he had wholly suppress what concerns Philesphus, he would have come off better, for where coul i he find that Philesphus was accused of that I raud? Besides Aleyonius is not accused of having published Givero's Book and of having only changed the Title of it, his Vanifu would easily have been forgiven him, if he had las, Hift of Lewis XI Book 1 P 39 of she Dutch nity would eatily have been forgiven him, if he had only been guilty of that, the pleasure of having that Work of Giver would make one forget the Trick, but he is accus'd of having taken a rich Em-

flory of Ilorence (n), he attributes nothing to him concerning the Book e'e glor a, he accules Alegonius only of that Fault. He is s (o) that that needed Plaguary was oblived to comfort the Proveditor Coinsio In the Exile, to which he was condemn'd for Laving been defeated in the War against the Furks, although two norths Fault. Algorius (p) font him the Book, Entire printed ad De fortite toleranda exili fortuna. And because that along in Treatise was only composed of very ill ord i d Sinten is of the 1 interest Book de glori, it was much esteem d, although on of the their off judicious observed well that there was no coherene. Algorius being a could be the soft judicious observed well that there was no coherene. in it Algionus being ravished with the Success of 1, tes Work alter d his design of causing that piece of (10010 to be printed. And knowing very well that ro body bil z. Copy of it, he threw it into the five for fear it should be found fometime or other among by P personal by 2) for should be difeoured by that means. It we should compute this Relation with that which is an the Life of Leme W. W. thould change here are a life to the same of th Lewis XI we should admire how one and the sime Man could relate the fame I let which for may inconsistent Virieties. Having not that Frentile of
Alexander, I cannot determine whether Varieties has
well observed the Subject and Occasion of it. I can only fix that the Litle he mention, does not agree with that which Gefner fet down, Medicas Lagatus, five del exilio liber, and that a Piffige of that (a) Read Book (a) discovered to me, that John de Medicas, who it (i is vewas Pope Leo X speaks in it. But what I can of recurous,) determine by my felt, I can affirm on the word of in Colo-a (b) I riend of mine, whole Exactness and Capacity revery well known to me Heie is what he observed put to me "The I egatus Medices, seu de existe of Petrus Al) - "onur, is so for she Combine in the second party with some than the observed of the contraction of the contracti onus, is so fir from being writ for the Comfort of 11) the pretended Proveditor Cornaro, that it is dedicated 11 by the Author ad Nicolaum (c Slombergum Pon cem Campanum, and there is not one word in the acrit whole Book that can either directly or indirectly full to concern Cornaro. That Work printed in Bife in tent of whole Book that can either directly or indirectly concern Gernaro That Work printed at Bife in 1546 is divided into 2 Books, whereof the 1 the runs thus , Petri Alcionis Medices Legatus feu ac estruns thus, Petri Alcionis Medices Legatus feu activitio ad Nicolaum Shombergum Pontificem Campan no SchomIt is written by way of Dislogue, and folm de beig (NiMedicus, who was afterward Pope I to V Juliu de colts)
Medicus, and I aurence de Medicus in the Interlotors. This is the Reason why Medicus is put in the Title, and becaute the Author supposes in line, Ailite while after Pope Julius Second had fent John di Medicus as his Legate at the head of the Army, that was to retake Bologna, the word Legatus was added to that of Medices. Here tollows certainly a great Fault Nevertheles he (d) re-"Legatus was added to that of Medices" Here tollows certainly a great Fault Nevertheless he (d) repented of it before his Death, (to wit, Aliyonius) and made a kind of a Reparation prifixed to the Two Speeches, that he had composed at Venice on the Desulation of Rome by the Lutherans There is no doubt that I arillar went about to translate these Words of

broidery from it to put it on his Rigs, and afterwards of having buint that whole Work of Cicero

(m) Ex libro de Gloria Ciceronis,quem nefaita malignita-te aboleverat, multorum judicio confectum cred retur. In eo enim tanquam vario contone præclara excellentis purpu-

ræ filad inguentibus cæteru coloribus, in crtesta notaban tur My fecond Remark is, that when I irilias

makes mention of Francis Philelphus in his fecret Hi-

(1/1) Tovaus elog (n' Pag 160

In it the Schoin-

(F) him from growing more learned, and his Slanders (F) drew many Enemies upon The Supplement to Morers & Dictionary is not worth any thing (G) as to this Article For it is only a faithful Copy of Varillas's Enormous Faults Some learned Men (H) have very much prais'd Aleyonius, and his Translations

We find something concerning him in (1) the Letters of Longolius, that is not to his

(a) Pier Valerian de Litte rat infelicit p 76 He (f)means the Army of Legatus the runof the Seroud is. Medices His Ireapientia, unt de Confola-63 (Ibic

(harles \ that plundered Rome in 15 27 (g) 1he unning Litle of the fuft is, Medices prior, and ning little Legatus posterior (') Viz t f s deSatior e (b) Pier Viletian ib pig pu me 11 211 114 11 15 Chudius du Veidies p = ,

onius has ollerzed *** **** I sults in Apulci-. Book de mun-I rratifiys it Should ve Alcic-

fure, in omnes pene iu-ctores (4) s

that I ctrus Avi-

mus infield of A-Vionius Neverthe-4 / AVIOmius has b en que I am the rum fyll :bus pro Amfterdam ın 1694 with M Al-

meloveen / Amoenitites Theologico-Philolo-

Paul Jouius Verum non multo post confirmate suspiciones invidiam duabiu splendidissimis orationibus peregregie mitigavit, quum in clade urbis vehementissime invettus in Gasarim, populi Romani injurias & barbarorum im-nauitatem summa perfecti Oratorus eloquentia deplorassis Is there any thing concerning the Luchard in this passinge? Is there any thing in it that looks like Repentance? Is there any fign of a Reparation con-cerning the Boo! de Gleria : Has Jovim any other delign than to shew that Alcyonim's Speeches were so much admired, that People were more inclined to believe

that he might be the Author of the fine Passages of the Book, Entitled, De Exilio ' I don't think that those Speeches were composed at tenice.

I wonder that Pierius Valerianus who was sorry for the Suppression of a Work of which he accused Aleyonius, iaid nothing of the Suppression of the Ficatise de gloria. Having related that Peter Martellus could not finish some Books by Reason of his Sicknesses. he adds. (c) Quatuor tamen libros exactis. Sicknesses, he adds (e) Quatuor tamen libros exactif-sime interpretations in Mathematicas disciplinas Braccius ejus filius ab interitu vindicarat, vel ipļius auctoris de le testimonio absolutos, atque ii (f) Barbarorum manus effugerant, Braccie ipsius deligentia in Arcom Aliam asportate. Sed enim in Petri Alcyonii manus eum incidiffint, ita suppressi sunt ut nusquam amplius apparuc-

SINCL the first Edition of this Dictionary Dr Bourdelot, Physician to the King, and to the Dutchess of Burgundy, did me the Favour to send me his Copy of the Treatise of Aleyonius. It is a small Book in 4to printed at Vinice in the Year 1522 in adibus Aldi & Anarea Asilam Soceri. The Title of it is, Petri Alejonii Medicus legatus de exsilio, it contains Two (g) Parts that are both Dedicated ad Neolaum Schonbergium Pontiscem Campanum I found the Information that Mr de I arroque had sent me concerning that Workvery right. It does not contain any thing that relates to the Exile of the Vinita in Proveditor. The Three Interlocutors consider only their own Condition. They were all of the House of Acares, and continued still under the Missortane of Burishment. Join de Medicus comforts SINCL the first Edition of this Dictionary Mistortane of Buildment foliad Medica comforts himfelf ind them too. He is the chief Actor of that P ece, and alledges the Renfons and I samples, in a word, the Author bestows upon him his I rudition, and his pietry elegant Style. Note, that that Book of Alizonius was reprinted at Geneva, in the Year 16-4, in 8 vo. with Two (*) Treatises of Cardin.

(E) His I ansty hinder d him from growing more learned] It is the Opinion of Pierius Valerianus, (h) Non displicussed in this, trys he, Aleyonius, fi quantum stylo profecerat, amicorum consilium de rebus adhibere wolussict, qui niscipsimet sibi tantum arrogasset suturus om-nino surat e prinoribus, multam cuim Gracis, Latinisque si eris operam impenderat, O disciplinus variu ob-leta us erat

(I) And his Slanders drew many Enemies upon him \(\) Let us heat the time Withols again. Is to primum infelicit it sincommodo flagellature oft, quod dum de litteratis omnibus male [intit, dicacifima omnes obtre \(^1\) tione Incerabit, und commum tam declorum quam impo torum in se odium concitarat See the Remark I hereunder

(G) The Supplement to Moters Dictionary is not worth any thing as to this Article | I I hey have not taken notice that the Ali onus (of Farillas's Secret Memons is a Chimera of the Transcribers Doubtless there was Alconiu in the Original of those Memoirs, and consequently they should not have distinguished the pretended Aig onus from Peter Al your, whom Mores had very well placed in the XVI Century II They should have considered that according to Fairles, that pretended Algionus having deployed the Rayages that Charles the Little Alms made at Room in the Pontificate of Constitution. Fifth Aimy made at Rome in the Pontificate of General VII should have been placed in the XVI (entury III That which was taken out of the Secret Memons is not purg d from any Errors

(H) Learned M n 1 1 1 much praised Alcyonius]

Thall only mension when we were to Frederic by

I shall only mention whit was writ to Erasmus by Ambrojus Leo Nolanus in the Year 1518 That I riend, who was an able Physician, infoimed him, that the Senate of tente had caus'd to be proclaim'd

by found of Trumpet, that all those who aspired to the Professorship of the Greek Tongue, vacant by the Death of Mark Musurus, should present them-selves, and that Two Months should be appointed selves, and that Two Months should be appointed to take their Names, and to see what they were able to do on Greek Authors (k) Statutum est tempus duorum mensium quo competitores on nomina dent, or legendo or aperiendo Gracos autores ostendant qui viri sint, or quantum lingua or ingenio policant. Leo adds, that several of Musurus's Disciples prepar'd themselves to dispute his Succession, and that aleyonius one of the most polite among them, made himself known by admirable Translations. It is better to express the thing according to the Original, (l) Inter borum elegantistes usus Petrus Alcyonius multa e Graco in Romanum sermonem elegantissime vertit. Nam Orationes plerasque Isocratis ac Demosthenis tanta Arpinitante expressi, ut Ciceronem is sum nicioninus legere visit te expressit, ut Ciceronem ipsum nibilominus legere vist dearis Aristotelisque muita vertis tam candid ut Latium gloriabundum dicere possit, en Aristotelem nostrum habemus Idem ipse juvenis, ut est literarum optimarum utrarumque maximus alumnus ita tui quoque amantissimus, ac studiorum tuorum laudator summus Era|mus answering that Letter the 15th of October of the Year tollowing, caus'd Peter Alcyonius to be Complimented in his Name, and confeis'd that he had never heard of him It were to be wish d fince there are different Opinions about Aleyonius & Tranflations, that the Learned Mr Huet had done him the Honour to take notice of him, when he composed his Dialogues de interpretatione

I SHALL add at present the Testimony of another to that of Ico Nolanus I find that Gabral Naudans plaises Alyonius's Translations very much, in his Treatile de fato & vita termino He itys that that Translator having examined These Objections that many have made account to the tay that the same have many have a professions. that may be made against those, who say that the Treatise de mundo is a work of Aristotle, does after-wards all that he can not to be oblig d to contess that {a} Gabri it is a suppositious Piece (a) Difficultates ejusmodi el Nauamolisi tentet atque ne supposititum hunc fatum, quem da us de una cum ligitimis aliis ELEGANIISSIME de Graco fato & Latinum feterat, agnologie evigeretur, vertit se in omnes vita tetpartes, tandimque ha versas concludit Sed moroitetem mino p
ejus generis quastionum Grammaticis relinquamus
(1) Concerning him in the Letters of Longolius, that
u not to his advantage we have already tech (b) that
(v) In the

in the Opinion of Longolius, Aleyonius's Countenarce would be a diverting Object at the News of the publication of Sepulveda's Book Here is formething Alcyonius having pullionately defind to carry one of Longolius's I etters to Mark Antony Flimmius, went away without taking it with him whiteupon this Reflection was made (1) Nofit hominis inginum Ille enim & cane quam ci opiparam h c dederamus, O laudum quibus a nobis ornatissimus dis esserti, & literarum quas summa contentione ut sestimanter seriberem pervice-rat, oblitus, prosectus esse dicitur. Luod vos ideireo seire volus, us mess verbis hac de inhumanisate cum eo expostu-lesis. Longolius adds, That it was a Lucky Chance, because he had said some Things in that Letter which he detir d Alcyonius should be ignorant of as much as any other Is not this to infinuate that he was look'd upon as a Man who would not icruple to open a Letter ? (d) Quanquam id ipsum de que queror non omn no im-commo de nobis cecidisse videri posti, en enim iis literis commode monis ceciaisse videri posse, ca acum iis interisate (f) Me caute commissem qua illum in primis celatim esse cuntin monis per person de la Monisor de la Monisor qua manus qua manus qua manus qua manus cui literas daturus essem satis meminissem per to him so the so him so hi might make one doubt that Longelius speaks of him in (g) Lilius that Place, is, that a little after he names Alcyonius, Ciegori-without seeming to be ill afferted to him, but above us Gyral Reason of doubting, is not a convincing Proof dus de that Picture agrees with that which another According to the form Agranut of Alconomy Consideration

(k) Fpift Eraf 28 1

(1) Ibid p

daus de VITA tet-

Ronark

(c) Chiaflopher Longoli us epist 203 verfo (d) Id ib fol 204 (c) 'Tur Mr delaMonam obliged

A L C M A N, a Lyrsck Poet, flourish'd in the 27th Olympiad a Lacedemonian, and others, that he was born at Sander, the Chief City of Lydia That AARHAY & AARHAY Some fay he was a Suidasia which is certain, is, that he was a (A) Froeman of Sparts, and that the (B) Lacedemo- is prove mians thought it was a glorious Thing for them to have supply'd Greece with such a Wit in the He made many Verses, whereof there are but few extant that are cited by sitheness, or evenues by some other Ancient Authors He was a Man of a very Amorous Temper, and he had to be some is look d upon as & the Father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the father of Gallant Poetry Nay, set seems that it has been said, matories and the set seems that it has been said the set seems that the set seems that it has been said the seems that t > that he was the first who introduced the Custom of Singing Amorous Verses in Com- versibis panies One of his A Mistresses Name was Megalostrata, who would also make Verses condendis If he had gone no farther, there would not have been so much Reason to complain of him, but it is said, that he was also in love with one Chaeran Aleman was \(\ceit\) one of \(\ceit\) duc em the greatest Eaters of his Age, that Quality would have been attended with great In- Alcma conveniences, if Poetry had been in those Times upon the same I oot that it has often nem fuisse been, I mean, very unfit to maintain a Poet He died of avery singular Disease, for or chitas he was n eaten up with Lice. He must not be distinguish d from (C) the Poet Alemaon, and I see no necessity to acknowledge (D) Two Alemans, one of Lacedemon, and the Chamaleother of Messena

A L C M E N A, the Daughter (A) of Electryon, King of Mycenæ, was the Athen l Wife of Amphitryon, and the Mother of Hercules She was delivered of that Son whilst Vide etiher Husband was living, and yet Hercules was not the Son of Ampbitryon, but of Jupi-ter, who pretending to be (B) Alemena's Husband, was admitted without any scru ple to the Matrimonial Functions. The Sport pleas d him so well, that he made supia

(C) that

(b) Id 1b

(1) Oper Moral p m 599

(k) Amiot has comm ttcd the Same Fault

(1) Salmas Exercit Plinian p 885

Says be was Lorn at Messoa. which was a part of Lacedemon, according to Strabo, as heiscorre Eted by Salmasius. ubi iupra

(n) Apud Suidam in Αλκμαι

(o) Alcmana Lacones falfofil i vindicant Pater l 1 Sub fin

(p) Ælian 112 0500

(q) Scalig Animady ın Luseb n 1360

(r) Pauian 1 3 P 96

mitte de hoc nebulone pluia, qui bellum bonis omnibus indixit, flagris & fusto coercendus. Note that the same Author owns (h) that he had made good Lyrick and Iambick Verses, and that he boasted to have compos'd an Excellent Tragedy on the Death of JESUS CHRIST

(A) A Freeman of Sparta This appears by an Epigram that Pluiarch inserted in his Treatise of (i) Exile The Author of that Epigram makes Alemansay, I hat if he had been educated in Sardes, the Country of his Ancestors, he would be a poor Priest of the Goddes Cybels, deprived of his Manly Parts, but that he is at present a Citizen of Lacedemon, well instructed in the Greek Learning, which makes him superior to the Kings of Lydia The Latin Interpreter has ill translated the first Verse of that Epigram, >assets perior to the Kings of Lydia The Latin Interpreter has ill translated the first Verse of that Epigram, 24;ones apxai nation vous one of the majorumque meerum patria Sardes, (k) for it must be concluded from that Translation, that Aleman was born at Sardes, which cannot be concluded from the Greek Thus it happens that a Translator is some times a fower of Diffention when he thinks least of it He that turn'd that Greek Epigram into Latin, did not think that by adding the Word mes, he should be the cause that many Authors would obstinately maintain, that Aleman was not born at Lacedemon How many Authors arethere, who confult only the Versions, and who make use of all the Proofs that the Verisons supply them with, whether the Greek Original will permit it or not? Salmasius has (1) learnedly corrected that Epigram, but I don't fee very well what those mean who refer us to him, as to a Judge who has put an end to the Dispute about Aleman's Coun-The Question is, whether that Poet was born at Lacedemon, or at Sardes in Lydia Suidas (m) maintains the first Opinion Grates (n) maintains the first Opinion Grates (n) maintains the iecond Velleius (o) Paterculus, and (p) Elian deny what Suidas affirms Of what use is the Epigram to end this Dispute, since it does not inform us where Aliman was boin, but only that he was not educated in Sardes, the Country of his Ancestors, that he was edu cated after the Greek manner, and that he enjoy d the Freedom of Lacedemon. This may equally fignify these I wo Things, either that Alemen was carry d into Greece, being a Child, or that his Father went and settled there before that Boy was born In this latter Cale, Aleman might have been born in the this latter Cale, Aleman might have been born in the City of Lacidimon Scaliger was of that Opinion, but he grounded it on a bad Reason Ego, lays he, (q) Laconem suffe arbitror, quim Laconica dialette asis set. If he had thought on the Lpigram mention d by Autureh, he would have seen the falsity of thit Reason, Aleman not having been educated in Lydia, but a Greece, and living at Lacedemon, must need have since use of the Dorick Dialett, which was that of Sparia How harsh soever it was, yet he made use of it to compose good Poems (r) O Tolnowill asignator, user is not with with the part of Aukara no passage of the made use of it to compose good Poems (r) O Tolnowill asignator, user is not sure mara page of the control of the contro nica lingua obfuit, etfinibil ea in vocibus appelland s hahet Sunvitatis,

(B) The Lacedemonians thought it a glorious thing for them | The Passage of Paterculus that I have cited proves it, these Words of Statius (s), G-tetricis Alcman cantatus Amyelis, proves it also Add to this the Sepulchre they rais d to Aleman (s) near the Temple of Helena

(G) He must not be distinguished from the Poet Alc-macon] St Jerom in the Chronicle of Eusebius having spoke of Aleman in the 30th Olympiad, ipeaks of Aleman in the 42d, and uses this Circumspection, ut quibuldam videtur Scaliger reads Aleman in the ift Passage instead of Aleman It is plain by the Reign of Ardys, King of Lydia, in whose Reign Grates plac'd Aleman, that that Poet sourched about the 30th Olympiad, which is the Time wherein Alema-Sylla, pon is placed in the Chronicle of Eufebius It that 474 Reason is not sufficient to shew that those Two Names belong to one and the same Person, it will (s) Star be undeniably prov'd that Alemaon, ARRAGION, and Silv 3 Aleman, Arragic, differ only in the Dialect, and 15 v 153 that the first ought to be chang'd into the second, by (t) Pauthe Rules of the Dorick Dialect See the Commen- Ian ib tary of Salmasius on Solinus, pag 885 Aleman of the 42d Olympiad is a Chimerical one Eusebiu placed him there, because he had read some Au thors that were mistaken about Aleman's Age

(D) Io acknowledge two Alemans 1 I think Suidse is the only Author that does it But his Authority is not very confiderable, when he quotes no body, and mentions no Circumfances This is the Cate and mentions no Circumstances. This is the Case of his Alcman of Messena, he says nothing of him Let us remember that he said, I hat the I sue Alcman was born at Messen, own Messena. That Place being not famous, some I ranscribers (a) Scalig thought it should be and Massiving, in the Authors Animady that had reported the same Thing as Suida. Their in I used who had reported the same Thing as Suidas Their pretended Correction brought forth a New Aleman, who was stitch'd to Suidas s Rhapsodies That Conjecture feems more likely to me than that of Lilius Gyraldus He acknowledges but one Aleman, but he will have him to be born at Meffens, and changes and Messous in Suides into earn Messenine Scaliger (a) rejects that Conjecture with Region

(A) The Daughter of Electryon] The Poet (b)
Apus tays the was born of Amphiaraus, and of Eriphyle Others fay indeed, That Electryon was her phyle Others fay indeed, That Electryon was not Father, but (e) according to them, her Mother was Masso, the Daughter of Alcaus, the Son of Persus, and not (d) Lysidice, the Daughter of Pelops and of Hippedamia The Scholiast (e) on Pindar is for 1,-

(B) Pretending to be the Husband of Alcmena] Diodorus Siculus (f) observes, that Jupiter took that way, because he would not use any violent means, and be-cause by the way of Perswasion he could not hope cause by the way of Perswasion he could not hope any thing from so Chast a Woman as Alemena was the Mother The same Historian observes, that on that occasion her Mother Japiter was not moved with that Laservious Passion which he had felt so often for other Women, and that he only designed to beget an Illustrious Child for which Reason he did it not in haste, he took speech time for it, to wit, Three Nights successive.

X 2

Iy

that Lysidace was the Lysidace was her Mother (c) In Olympia the Odd 7

(f) Dood Sicul 1 5

C 2

onte apud damubi bidi ♪ Idem ibid eld l ic P 416 Cld ib & Ælian var histor 1 1 6 27 tel de hiftoi anim 1 5 c 31 Plin 1 11 c 33 Plu-tarch, in Sylla, pag

in I useb n 1360 (b) Apud Paulani am, 1 5 p 165 (c) Apollodor Bibl 1 2 p 96 Scoluft Homeri ın Ilrad EV 323

(d)Charles Stephens, Lloyd, Hotman, &cc fays, that Lysi-

e Hyginus, 6 29 Says, That he lay no more with Speaks only of tiercules É Lx Apollodoro, Bibl 1 2 m 97 & sequent

~ ~~

(C) that Night last three times longer than ordinary From thence proceeded Hireules Most Modern Authors say, that Alemena was already with Child but Apollo dorus infinuates clearly enough that she was yet (D) a Maid, with the Maid of The Maid is to this the Thing better to the Honour of Jupiter. However it be, Amphinyen returned home the same Day that succeeded the Long Night which that God had pass'd with Alemena He was not so well received by his Wife as he might have expected after an Absence and he soon knew the Reason of it, by the Story she told him of the foregoing Night Those that shall put themselves in his Room, may tell us the Thoughts he had upon u He went immediately to the Diviner, and he knew from Tirefias, that Jupiter, in the I orm of Amphitryon, had enjoy'd Alemena. He was obliged to comfort himself, and it does not feem that his Chagrin continued very long; for the a Night following he got his Wife with Child, who was already so by a God & June by an Effect of her usual Jealousy, thwarted the Delivery of that Woman as much as she could, and it

(g) Plaut in Ainphitr lub nnem (b) See the new I etters against Mum-

bourg . Hiltory of (ulvi nilm, pag

icq nere i pon Philoftr Tom 2 fol 17 cdit in 4to (k) Hy-

gin (29 ur èn pua 79162WVa1 a Siaru Igitur una necte abfolvi non potell

Dial Mirc C~ Solis See Diodorus Sici-(m Ovid Metam 19 (n) ld Amor Li

Propert cleg (1pcl-1 1. C39 Alexandi 1 Protrep c Ainobius 1

elep 1,

4 P 145 14344 1 20 lunt wirks Quis illum in Alcinena novem noctibus fecit per-vigilaffe Continuis ? (p) Dindor Sicul

(q)Hygin ub iupra (r) See the Remark B eunt de de Moret,

Henry toe Greats Mistrils) Amphier act

ly Our Physicians would laugh at that Reason I cannot tell why Plantus makes Jupiser speak thus to Amphitryon

Amphityon

Fu (g) cum Alcumena uxore antiquam in gritiam

Redi haud promeruit quamobrem visio verteres,

Mea vi fubatis est facere

For tince Jupiter had rut on the Form of the Husband, it was not necessary to use any Violence, and
we have just now icen that he took that sigure on
ly because he would not use any Violent Means. A

Modern Auchor (f) alledges that I would not alleges that I would not Modern Author (/) alledges that I x imple of Alemena, to prove that a sincere Ignorance may excuse a Man and quotes very fine Veries of Molicre A I hour and Things might be said upon this Subject, it affords Matter for many Reflections

NOII that ionse Pertons will have Plantus's Thought Alimena was forced to let me enjoy her, because I had the Power to take your Resem-blance It it be so, it must be fait, that the Intention of that Poet was much better than his Ex-

(C) That he made that Night last three times longer than oranary] Jupiter (1) was fo well pleased with the Ludy, that he made that Night last all the Day, and the Night following, which moved I ycophron to sall Hercules meriomet hear, the Lyon of Three Nigh s, as I uctan did likewif Perhaps Viginere alluded to thele Words (1) Qui cam livens cum en concubuit, ut unum diem ujurparet, tuas notice congemenaret I he Dialogue of Lu ian, which 'peaks of the long Night Dialogue of Lu ian, which 'peaks of the long Night that Jupiter spent with Alemena, informs us, that Mercury went to carry Orders to the Sun to fland still I hree Days, that Jupiter might have the necessary I ime to pioduce Herculer, one (1) Night not being sufficient for the production of 10 great a Warrior It seems Jupiter did his best, for the Weight of the (ill had like to have built the Mother I and that (in) products in the mother I and that (in) products in the mother I and that (in)

lendebat (m) gravitas uterum mihs , quodq ie

Lantum crat, ut possis auttorem dicere test

Ponders effe Joven Many Authors tay, I hat that Night was not trebled, but only doubled (n). Others tay, I hat it lasted nine times longer than usual. It Jerom, who might have read this in the Writings of I wo (e) kathers of the flower has made no sile of it, and kent to the of the Church, made no use of it, and kept to the Tridition of the Double Night, In Alimina adultario and noffer Jupiter copularit At that I ime Jupiter took his leave of Women, Alimina was the last
that he had to do with Niebe was the first, Sixteen Generations pais d between the one and the other (p)
Now as his Discrison with Alemena was in that kind the last he was to take in the World, was it not reasonible that it should last longer - Alemena (4) admir d the length of that Night it seem d therefore long to the length of that Night it form d therefore long to her, this makes for her Honour And indeed the was a very Virtuous Woman (r), and one that would not have deserved to have had such a Distich as this made against her, it she had lost her Sight,

Cum longas noctes Moreta (1) ab amore rogares, Cum longer notice Moreta (1) ab amore rogares,
Favis amore voiss, perpetualque dedit
Sonas, a Servant of Amphiryon, made an Observation
worthy of him, when he perceived that the Night
was longer than it used to be, he wish'd the Gallants
Joy that paid dear for their Prey

Ubi (1) sum ist fortastores qui soli invite cubant?

Hereway social amorementa secondasse male

(b) (r) funt ifit feorestores qui jou inviti enoans?

Hecnex seta st enercendo serte condusto male
(D) That she was yet a Maid] Apollodorus relates.
(v), That Fle-Tryen going to revenge the Death of his bons, put his Kingdom and his Daughter Assurantion the Hands of Amphieryon, after having made him swear that he would coutain himself with respect to Alemena till his Return Amphieryon having hall'd

him by inadvertancy a little while after, was oblig'd him by inadvertancy a little while arter, was oblig a to feek a Retreat He went with Alemens into Bassia, and because she declar'd(x) that she would marry him that should revenge the Death of her Brothers, he engaged to purious rhat Revenge, and issociating himself with others, he made War with the Teleboes who had kill d Alemens's Brothers Being return'd to Theber victorious and triumphant, he understood that enough that enough that another himself had enough that I adm. If we to Thebes victorious and triumphant, he understood that another himself had enjoy'd that Lady It is plain that he had not the first I wour, doubtless Alcmens had put off the Ceremony of the Wedding, or at least the Consumpation of her Marriage, till Amphistryen had conquer'd the Telebes Jupiter knowing that Amphistryen was upon his return, and that there was no other time to gather that I lower of Virginia. was no other time to gather that I lower of Virginity but whilft Amplittyon was on his Journey, pre-vented him, and did what was to be done before the Husband's coming, Apellodorus adds, That Amphitryon having enjoy d Alemena, got her with Child, (γ) Id that Child was a Night younger than Hersules (γ) Aλχμανη δε δυο ερβυνησε παίδας Δεί μου Hegantea P 103 μοῦ νυκπ πρεσ ζ. Τες ον Αμφιτου ανοι Ισμικά Alemena vero duos peperit filios Jour quidem Hersulem una noste grandierem, atque Amphitryoni Iphielem This is a further confirmation of whit I am to prove The Scholiast upon Hemer (a) is more precise than Apolloderus. He five plainly, That the Mariage was not performed till after the return of amph tyon. In Plantur's Comedy Things go otherwise Amphitryon leaves (a) his Wife with Child in going to the War. A great Enticement for Jupiter! It would be much worse it Plantus had observed the Unity of Time, as Mrs le Feure will have it. In such a Case it must be said, I hat Jupiter interrupted the whole Course of Nature by stooping the Sun. to divert himselflong. Nature by stopping the Sun, to divert himself long-er with a Woman big with I wo Children, and to hear her Time, that if he had tarried a little longer, v 34 the Midwite must have been obliged to fay to him, grayed m. Tield me your Place Lither Plantus & Piece must last several Months, or he makes a Woman ready to he deliver d of I wo I wins, a very delightful Thing deliver d of I wo I wins, a very delightful Thing to the greatest of all Monarchs, and this by supposing that that King of the Gods and of Men has already produced one of those I wins I ake notice that this Poet does not feight that Jupiter disguised Meicury himself in the Shape of Amphitryon, to come like a good Husband to the assistance of Alemina during her Labour, it was the Visit of a very Amorous firm'd the same thing in the Pre

Et meus Pater nunc intus hic cum illa cuvat. Et hac ob eam remnox est faita longior, Dum ille qua cum vult volupiatem capit

And as for these Words of Sofias, (1) has now festails (v) Ali exercendo feorse conducto male, he aniwers them fill

Meus Pater nunc pro hujus verous refe & Sapienter facit, Qui complexus cum Alcurrena cubat amans animo

He congratulates himself for having an over all that might interrupt Jupiter's Joy, and the harmonic himself to continue his good Offices till the alliant be **fatisfied**

obsequens

Bene (c) & profpero hoc hedre g Amovi a foribiu maximam m Patri ut liceret tuto illam amp

Erroru ambo ego illos de dementia Completo, atque omnem Amphitruonis familiam Adeo, usque satietacem dum capies Paser Illius quam amas

(a) Gravi-It cum te plenam

(v) Apollod: Biblioth lib a pag 99

was only the Dexterity of a Servant Maid that (E) cluded the Ill Intentions of Incina a, "S'e must be more from being delivered. She was brought to Bed of Two Boys, the Godd he of white Inference was Father, was call'd Herenles, and he that was the Son of Ambients phintypen was call'd Iphicles B It is faid, y That the married Rhadamanthus after the Death P Apol of American and that her Tomb was to be feen with he that of Phedamanthus account to the Apol of the American and that her Tomb was to be feen with he that of Phedamanthus account to the Apol of the American and that her Tomb was to be feen with he that of Phedamanthus account to the Apol of the American and that her Tomb was to be feen with he that the County the county the same and the county that the county the county the county that the county the county the county that the county that the county that the county the county that the county the county that the county that the county the county that th of Amphirryon, and that her Tomb was to be seen just by that of Rhadamanthus, near Halisod 36 martes in Baotia. Others say, A That she was buried at Megara, and that the Otacle of Property der'd it so when Hercules's Children consulted it on the Difference there was among tarch them, some being willing that she should be carried to Argos, and the others maintainLysindro
ing that she ought to be brought to Thebes. She died on the Frontiers of Megara, as P 449
she was returning from Argos to Thebes. Hercules was already dead, she survived him
to her great Grief; but on the other hand she had the Satisfaction to hold the Head (F) and to pluck out his I very larged that her China of Hercules's Persocutor in her Hands, and to pluck out his Lyes It is related that her Corps ¿disappear'd in the Ceremony of the Funeral, and that a Stone was found in her Romulo, Bed Which made Pausan say, n That she was converted into a Stone Diodorus Si- Pausan says only, That she disappear'd, and that the Theban says has Didorus Si- Pausan Bandan 6 culus says only, That she disappear'd, and that the Thebans gave her Divine Honouis 19 p 294
They shewed her Chamber still in Pausanas's Time Her Altar was seen at Athens a 6 Diod The Present she receiv'd from Jupiter for the Long Night's Lodg- Sic 1 5 in the same Time ing he had with her, was shewed many Ages after in Lacedemon A, as a Singular Railty. Very wonderful Things have been related concerning (G) her Fomb Consult 19 p 290,
the Article of Amphitryon.

A L C M Æ O N Many Persons have been call'd by that Name The last Perpetual Archon of Athens was call'd A L C M & O N After him other Archonies were creased, whose Office continued but Ten Years That Alteration happen d (μ) in the 6th Olympiad, a little before Romulus built the City of Rome Herodoins speaks of an ALC M&O N that lived at Athens in Crassus's Time, and who perform'd many good Offices to the Ambassadors whom that King sent to Delphi Crassus having heard of it, invited him to his Court, and gave him leave to take as much Gold out of his Remark D Treasury as he could carry We read in Herodotus the Expedients that $AL \in \mathcal{MA}_{-}$ used on N made use of to carry a heavy Load of it Crass made him many other Piesents, Chron fo that he put him in a Condition to give a very great Lustre to his I amily at Athens, where it was one of the most considerable. The ALCMAONIDE (so they call'd ALC MAEO N's Posterity) distinguish'd themselves there on divers Occasions, and in Solone, chiefly by opposing stoutly the Tyranny that Pififratus and his Sons endeavour'd in viin P I believe that this ALCMA ON was the same that was Geneto perpetuate there of the Athenians in v the War that was undertaken for the protection of the Temple find subscripts, at the Sollicitation of Solon. I find an ALCMAON in EPlutarch who was a fin page great Enemy of Themsftocles There are (A) many Faults in Morers 5 Dictionary 334 F concerning the Word Alemaon I am going to speak separately of Two Persons that bore that Name.

AIC

(E) The Dexterity of a Servant Maid eluded the Ill Intentions of Lucina] I follow Ovid's Natrative Alemena had been Seven Days in Labour with Horrible Pains Galanthus, one of her Winen, went out and went in, and fearing fome Garas when the faw a Woman muttering and fitting at the Dooi, with her Hands join don her Knees, the told her, that alemens was delivered Lucine (for it was the that was fitting in that Posture) had no sooner heard those Words, but she disjoin'd her Hands, and rose up, which caus'd Alemena to be deliver'd

(d) Subsidit in illa Ante fores ara, dextroque a poplite levum Pressa genu, digitis inter se petitine juntis Sustinuit partus, tacita quoque carmina voce Dixit, & inceptostenucrunt carmina partus

Una ministrarum media de plibe Galanthis Flava comas aderat , faciendis strenua jussis Officiis dilecta suis Ea sinsit iniqua Nescio quid Junone geri, dumque exit & intrat Sape fores, Divam r sidentem vidit in ara, Brachiaque in genibus digitis connexa tenentem, Et quaeunque, es, ait, domina gratare,, levata est Argolis Alemene, potiturque puerpera voto ides, vel cum remedium alicui adhivetur, digitis

pellinatim inter fe implexes v neheium eft idque eumpertum tradunt slemena Herculem pariente. Petus fi irea unum ambove genua item poplites ilternis gen busin poni (i) We shall see ellewheir (l) the liberty that Plantus took to suppose that Almus was deliver dwithout any Pains

(F) The Head of Ifercules (") fautor] Apollodorus informs us that the Sons of that Hero found a good of the A Place of refuge in Achors against Fury stheur and that Hyllus, one of them having kill dhim cut off his Head, and gave it to Alemina, how the Me rezodno Anorte μων Αλκμαια διθιστι 11) νερκιστ του το θαιμάς Εξοιρύζεν αυτά (l) Fjulgi caput amputation alemena (l) Apoll didit. Hae automilli textoris sad is oculos effodit.

(G) Very wonderful things -- concerning the (G) Very monderful things—concerning the Tomb of Alement | Agella i King of Sparta being minded to cause the Relicks of Alemena to be brought to Laced mon sent some People to Ital artu, who open d that Woman's Iomb They found in it I wo I arther Vessels, a Brass Braceler, and a Copper Table whereon some Letters were engraved that no body understood. As they were inke the Egyptian Writing, Ageillaur caus d them to be transcribed, and ient the Copy to the King of Egypt, deliring him to cause his Priests to explain it, if they could (m) "lut wich idds, that Agriculus, Ageillaur's Deputy, went to Mamp' is where the Prophet Closup's decypher d that Interprion It contain'd an Order directed to the Greeke to live in Peace, to honour the Mules, and to compete their Differences according to the Rules of I justy The Letters of the Interprion were like the Writing that Hi ules learnt in the Peign of king Process The most singular thing is, that the Inhabitants of Hallarius having had a very bid Haivest, and great Innundations, believed that those Evils proceeded from having permitted the moving of Alemena's Tomb We read the same Reslection in divers Legends, concerning the dismembring or in divers Legends, concerning the diffmeinbring of translating of the Bodies of Saints

(A) Many Taules in Morer's Diff one; I It is not true that Aleman the last perpetual Archan I d

Tens at Chuff rld l P 17 > Sec Ic. leboes 1 Herod

(1) Plin

libro de SOCI ITIS (senio, P -6 be

(g) Her Historis

(d) Ovid

(c) Paufan 19

U would call them

Metamorph 1 9

(h) Vigenere ubi

a Hygi-nus Jays, C 73. That Adrastus gave the Collar, and that I riphyle discover'd the Place where Amphiaraus Sconded h msclf rning that Remark 1 of the Arcle Cilli-1 hoc y Diodo-rusSiculus a rather to c believ d, n'o fays, Ibat Therfinder rive only plum, he could not give 1/ Collan , fri co Luphyle had it al re tly & Call d n Greet אר פונ · Prufini-1 / 8 calls ber

Alphen-

(a) n 10

11 faz 1 fo

Dutch Ia tion of

Morens

Did onary

16 Supple-

mat Dietionus lit

only, This

this Alc-

inority lelides that of Apollodorus

Amphilo-

ne Phogid i lemper unaret

Callithoo fecit parte recepta

ton Ovid de

remed

annor (c) Plut de exilio P 642

mronist / # 12 1 ath Archon of Athens (b) Ho 15 another Au-

111 1/16

who is cited for it, places the end of the perpetual Archonics before the Loundation of Rome II Be-Year of the World 330c, but the Year 3530, or thereabouts, according to I there Petau, or the Year 1495 according to Sethus Cale four III Alement the peracutal delegation as a second of the second o meon the perpetual Archon is not the time (a) Alimaon who received for many Prefents from Crasus He preceded the first Year of that King's Reign about 190 Years IV The last Year of that Reign answers the 26 Year of Rome V Herodotus, who is cited, does not say, that Alemaon succeeded his Lather Megacles in the Office of Yearly Archon, nor that the Ambassacies in the Office of Yearly Archon, nor that the Ambassacies of Grassa ask a Alemeon, whether he would soyn with their Master to go to Delphi, nor that after he had promised them to not, that as much Gold as he could carry, not that having perceived that Alemeon had loaded himself with Gold beyond is Strength recaused himself with Gold beyond is Strength recaused himself with that Burthen to he Honse because he could not will within 1 cannot imprise for what be carried with that Burthen to his House because he could not wilk with it. I cannot imagine for what Realon Herosom is quoted, when his Narrative is so strangely fillify d. VI Alemson, the Son of Amphiaram, did not mirry Callirhoe after the Death of Alphessica his sust Wife, the latter was yet living (b) during the second Muriage. VI Plutarch does not say that the Iable of Alemson signifies that he kill d his Mother, it at is to say, his part, to go and I we in the Country, which is express de the River his Farherin Law. One would think that Morers read in Plutarch, that Alemson castrated himself, which seems to be the Natural Sense of these Words, he kill d his tarch, that Alemaon castrated hunself, which seems to be the Natural Senie of their Words, he kill'd his Nother, that is to say his part. I am willing to believe that instead of partie (part) the Author had sad pattie, (native Country), but that does not clear him, for Plutaich does not iny that Alemaon kill d his Native Country, or that he abused it. He says on the contrary (c), that Alemaon shunning Magistraces, Seditions, I actions and Calumnies, made choice of a small Retreat to live quietly, and that thus he sted from the Furies. VIII The Chronicle of Fusions is still cited more improperly, to explain what the Lable says of Alemaon, for of what the of Fusenus is still cited more improperly, to explain what the Fable says of Aleman, for of what use is it for the Explication of that Fable to say, That the City of Thebes has plunder'd, that Tiessay was taken Priloner, that his Daughter Mante was confectated to the Service of Apolo? IX It is not true that Lul va relates those Things in the Tear 187,

A L C M E O N, the Son of Amphieram and of Eriphyle, the Sifter of Adragua, kill'd his Mother to obey his Father's Command You half fee the Reason of such a strange Command Amphieram look'd upon Eriphyle as the cause of his Death had would not go to the War against the Thebans; for being a great Soothsayer, he had foreseen that if he went, he should die there Moreover, he had promis'd with an Oath That if he should have any Disputes with Alaska he would after the with the stranger of the s Oath, That if he should have any Disputes with Adrassm, he would refer the whole Matter to the Decision of his Wife They dister'd about the Expedition of Thebes Adrastms would have Amphiaraus engage himself in it, but Amphiaraus would not, and diverted others from it Friphyle decided the Matter as Adrastus would have it, having been gain'd by a Fine a Collar that Polynices & offer'd her, and which she accepted, without having any regard to herHusband's Command not to take anyThing of Polymices By that means the has afforded many Topicks and Moral Thoughts to the Cenfors of the Fair Sex It is well known that Amphiaraus flying when the Army was routed, was swallowed up by an Abyss that a Clap of Thunder opened in his Way. He had order'd his Sons before he march d against Thebes, to kill Eripbyle as soon as their Age would permit. All the Generals, except Adrastus, perished in that War. Ten Years after, their Sons resolved to revenge that Affront, and made choice of Alemaon for their Generalissimo Eriphyle being bib'd again with Presents, solicited them to that War Ther-funder, the Son of Polynices, had given her a 2 Collar and a & Gown Tho' Alemaon had a great mind to kill his Mother before he accepted the Generalship, yet he marched against Thebes without having executed Amphiaraus's Order That Expedition proved very sortunate, the Thebans, by the Advice of Tiresias, abandon'd their City; it was plunder d and ruin'd Alemaonbeing transported with a new Anger after having heard that I riphyle had suffered her self to be corrupted by Presents against him also, did no longer scruple to kill her when he had consulted the Oracle Some maintain that his Prother Amphilochus assisted him in that Parricide, but most Authors deny it Alemaon being persecuted by the Furies for that Action, retired to Psophie in Arcadia, where he experted his Crime in the Hands of Phegeus, according to the usual Ceremonies in like Cases, and married Arsinoc e, the Daughter of the same Phegeus, to whom he made a Present of the Collar and of the Gown that were given to Eriphyle. A great Famine ariling, recourse was had to the Oracle, which order'd Alemaon to fly to Achelous He went to him after many rambling Courses, where he receiv'd again the Ceremonies of the Laplition, and mirried Callirhee, the Daughter of Achelous, and fettled himfelf in a

> of Abraham He says nothing of that plundering of Thebes, he speaks in general of the Seven Captains who attack'd that Town, and of their Posterity that renewed the War, I say, he speaks of the first of those I wo Expeditions in the Year 784, and of the last in the Year 82, X Neither Eulebius, nor any other Historian observes that (d) Alemeon's Expedition against Thebes was unfortunate, for it was at that I ime that the Epigones plunder'd the City, Gr. XI they did not carry away the Poor Blind Man Tiresias He had fled with the other Thebans before the Enemies enter'd the City XII They did not make a great Booty to revenge the Dishonour of their Fathers, they undertook a Second Expedition XIII It is not true that the Philosopher alconour on XIII It is not true that the Philosopher aleman made it appear that the Moon has a peculiar Property that never ends, he supposed the Eternity of that Planet It is a Thing that can only be supposed, and it is a more unpardonable Negligence in a Priest, than in any other Author, to say, I hat it has been made appear any other Author, to lay, I hat it has been made appear that the Moon is eternal, and that the Immortal Soul turns continually as the Sun XIV Eufebius does not speak of Alemeon the Philosopher, doubtless he meant the Poet, when he said, Alemeon clarus habesur, & Lesches Lesbius qui parvam sect 1' adem XV He said this in the 3 ist Olympiad, and not in the Sixty ninth XVI It is not true that Plutarch cites an Historian whose Name is also as a section of the Lesbius qui part and not in the Sixty ninth XVI It is not true that Plutarch cites an Historian whose Name is also as a section of the Lesbius qui part and the last a whose Name is Alemaon, in the Life of Solon Here are Plutarih's Words, they will serve to shew how hasty Transcribers fall into the greatest Mistakes (e) Ou word seam is on the or and the constant of the co ος λεγκι φισι Ερμππο Lours το Σαμι: Ουτε ο Αισμυπεβο ρητώς το τις πικει, έντε τίς τη Λελφών P 84 υτομνηματιν Αλκμαίων, ε Σολων, 'Αθηναίωι εξατημές αναγίγεση αι Non fust ille tamen ad bellum hoc defignatus dux, ut tradere Samium Euchobem Hermippus ait natus dux, ut tradere Samium Euchobem Hermippus ait Neque enim id orator product Aschines, in in Delphoium commentariis Aleman, non Solon, est Asseniensium dux Lloyd and Hosman sound the pretended Historian Aleman in this Passage of Plutarchoum Delphorum commentariis, say they, e tativ a Plasarcho in Solone. It is plain that those Commentaries of Delphi, are the Work which they ascribe to Aleman, and which they pretend to have been cited by Plutarch. I wonder that Vossim sell into such a Mistake. Aleman, says he, (f) in Delphorum commentariis, Alkuain en Tois is aleman, citatur a Plutarcho in Solone.

are More-Ti's Word . both in the Lyons E dition 1688. and Holland, After his Unfortu-

(e) Plut in Solore

(f) Voffins de

(X) In

Piece (A) of Ground, which that River had form'd by heaping up a great deal of a Taken Sand Callirboe declar'd to him that she would not lye with him, if he did not make from Apolher a Present of Eriphyle's Collar and Gown This obliged him to return to Phegens, 1 odorus, 1 her a Present of Eriphyle's Collar and Gown This obliged him to return to Phegens, 3 p. m. of whom he obtain d the Collar, having made him believe that he had heard from the 187 Diacle, that the Furies would not cease to persecute him till he had offer d that Collar ieq to Apollo Phegens was afterwards inform'd that Alemaon had defign'd that Present for also Dio doing Signal where fore he order'd his Two Sons to pursue him and so kell him which doing Signal Callirhoe, wherefore he order'd his Two Sons to pursue him, and to kill him, which culus, I they did And because Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Alexander and Alexander Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Alexander Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Alexander Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Alexander Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Alexander Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Alexander Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Alexander Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Alexander Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a Trunk to 5 cap of Arsinoe was offended at it, they carried her in a trunk to 5 cap of Arsinoe was offended at it. legea, and imputed that Murther to her Some lay that Alemaon during his Fury had B Alema-See the Sequel of all this in the Article of Callinboe Alemaens rum pul-Turies made a great Noise on the Stage of Ancient Greece 6, but we have none (B) of pits laffathose Tragedies extant What has been said (C) of his Tomb, deserves to be consider d The Oropians, who before all other Nations placed Amphiaraus among the Gods, excluded Alemeon from the Divine Honours which they conferr'd on his I ather and on his ? Brother, because of his Parricide It is observed that a Persian call d Oronics decommon for nominal fabrically.

Some Historians say a that after the second War of Thebes, Alemaen went to a training him habet Buthus.

Buthus

being invited thither by Diomedes, and that he affifted him to conquer that Country, in State and Acarrania, and that having been summond to be at the Expedition of 1703, 2000 medes went to it, but that Alemson tarried in Acarrania, and built a City there which 449 he call'd Argos of Amphilochus, to honour his & Brother Note, that he Prophesied n in 3 Plus in 4 Plus in 4 Plus in 4 Plus in 5 Plus in 5 Plus in 5 Plus in 6 Plus in 6 Plus in 6 Plus in 7 Plus in 7 Plus in 7 Plus in 8 Plus i

fays of him Cicero represents that Philosopher's System better, for is it not a great Negligence, to chuse among all the Planets to which Aleman attributed an eternal Nature, Malibre that whose Alterations are most sensible, I near the Moon . Lacrtius should therefore P ,18 have faid, as Cicero did n, that that Philosopher attributed a Divine Nature to all the have faid, as Cicero did n, that that Philosopher attributed a Divine Nature to all the have Amphilosopher and the property of false Systems to philosopher attributed by the level configuration. have nothing that is coherent, we see that our Aimain signed but little consequently, thus see when he made a great distinction between the knowledge of the Gods, and that of the Re-Men. He & said that the Gods knew things evidently, and that Men do but Conjecture This may be said by those who acknowledge One only True God, but they the who take the Planets, and Human Souls for so many Gods, make themselves afterwards in Clem ridiculous, if they pretend that Human Knowledge and Divine Knowledge do effentially Alexandr differ It is not true that Alemaon died (A) of a pedicular Disease

ALDRINGLR, a Famous General in the Reign of the Emperor Fordinand II hb 1 P raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself only by his Merit He was of the Country of Luxemburg, and of a ve- in his raised himself on himse Gentlemen that went into France, he apply d himself with them to Study, and made a minode great Progress in it Berry come into Italy he was made Chancellor of Count AI drucci had been the went afterwards to Trent where he had an honourable Employment in the Charles and the country of the large of the l but the jealoufy of his Collegues, and their Conduct, caus'd fuch a great spite in him, motions

(1) In a piece of Ground which that River had form d] It will not be amils to clear Apollodorus by a Passage of Paulanias (a), which imports that after Alemaon had kill'd his Mother, he fled from Arges to Psephis, where he mairied Alphesibes the Daughter of Phogesus His Marriage did not cure him of his Fury, 10 that he ran to the Oracle, which order'd him to tire into a new Land, that was made since the Mur-der of Eriphyl He was assured that the Furies would not purtue him there Meeting then with a Land that the Waves had cast up at the entrance of the River Achelous, he settld there, and Married Callirboc

(B) We have none of those Tragedies extant] I don't question but that the Two Verses mention d by Plutarch in one of his Books are taken out of some those Pieces The Common-place that Plutarch thole Pieces The Common-place that Pluta-ch touches upon there is of greater Importance than is thought of It emissions a Fault that is to be found every where the state of a Vice they themselves have, or that is less than a Vice they themselves have, or that is less than a Vice they themselves have, or that is less than a Vice they themselves have, or that is less than a Vice they themselves have have the for being the than answers, And you have kill d your own Mother than a Censorious Man 'Our v (b) unde uo. you doldensus, au tos an mardenanus Mind

a σω του αυίτος ων ανελού τερω;

Ανθροκτόνε γυνακος όμογει ε ερυς

Το πορείτες ο Αλκμαίων Τὶ ἐν εκείνω, ακ αλλές

το πορείτες ο Αλκμαίων Τὶ ἐν εκείνω, ακ αλλές

το πορείτες ο Επικρός ε σε εγείνατο

Νου staque adulterium objice alteri, speinfano puerorum

amore flagrans, ucque produgalitatem speinfano puerorum

mass Advation has maldelle sucche.

maon Adrastum boc maledisto incessit,

Tibi qua maritum fuum n ific t flive Quid Adraftus? Non alienum fed preprinm e , por top probrium,

Matrem necafti the mant that the

Matrem necestive mant run trant am

(C) What has been sind of his loom less to be con fider d. I that Tomb was it Psophis in Arcadia, it was hur indifferently adorned but it was furrounded with such high Cypicsics that they covered with their shide the Hill that commanded the Coultility of the control of ty. They were not cut because it was thou he they were confecrated to Alemann, and they were call I

the Virgins (c)

(A) Died of a pedicular Difease] Antigonus Cariff i

(a) took the one for the other when he find that Aleman the Philosopher had that Disease, he took Aleman the Disciple of Pythagoras for Aleman the Poet Charles Stephens does not only say that the Philosopher Alemson died of a pedicular Diferie but also that he was the first that died of it for which he alledges Ælian Both these things are falle, "lian does not ipeak of our Alemann, but he observes feveral things concerning Aleman the Poet Having faid (b) that the Philosopher Pharmade died of the Disease in question here, he would doubtless have given him the priority over Alemaon if he had spoke of the latter in Relation to that kind of Disease Charles Stephens's Errors are allo to be found in Fa-

ther Lescalopier (c).

(A) Of a very offcure B rib] Mr de Puffendorf (c) Id fays, Humili apud Lucenburgicos loco ortus, and adds Paulin that (d) he was at first a kootman of some French abid (a) Hist

merab cap 95 Meursius took notice of that Fault in his Notes (b) Ælian var Histor 1 4 c 28 (c) In Cicei de Nat Deor p 41 (d) Puffendors, Rerum Succicai 1 6 p. 157

pud 1 ithat one Clem Alex Stromut l r I be odo-

(a) Pau 1 in 1 8 p 4)

(b) Plut

inimic

utilit p. 88.

de cap ex

a in 1630 B Taken from Galeazzo Gualdo

Priorato in the 9th Rook of the History of the Wars of Germany 3 In 163 1 J Id 1 2

ad annn 1631

· Blanc, Hiftory of

Bivaria, t 4 P 374

that he left his Office, being angry with Fortune, and resolv'd to follow the Profession of the first Man he should meet with in his way He took the way of Inspruck, and meeting a Soldier near the Bridge that was returning into Italy, he enter'd himself a meeting a Soldier near the Bridge that was returning into Italy, he enter a himlest a common Soldier. He became a Sergeant soon after, and because he could handle a Pen very well, he was employ'd to draw up all the Accounts of the Company, and to write the Answers that the Captain was to make. He gave that Captain such insights as opened the way to him for a greater Employment. That Advancement was the cause that the Lieutenant of the Company was made a Captain, and that Aldringer obtain'd the Lieutenant's place. He desended himself so well with 50 Men in a bad. Post, that he preserved at norwighstanding all the Arracks of the Enemies. From these Post, that he preserv'd it notwithstanding all the Attacks of the Enemies From that time the Reputation of his Courage was as much spread as that of his Capacity veral Colonels offer'd him a Company, the Nephew of the Archbishop of Saltzburg was one of 'em Because of his Youth he had occasion for such a Man in his Regiment, he obtain'd him, and acquir'd so much Honour by Aldringer's good Counsels, that to testify his Acknowledgment, he made him his Sergeant-Major Aldringer was afterwards I neutenant-Colonel, and then a Colonel, and made at so well appear that he understood his Profession thoroughly, that he was thought worthy to Command in Chief a in the Lapedition of Mantua 8 He joyn'd the y broken Remains of the Battel Chief a in the Lapedition of Mantua 8 He joyn'd the p broken Remains of the Battel of Leipsick very opportunely with the Troops that he brought from Italy, and perhaps if Count Iilly had waited to give Battel till the Arrival of those Troops, as he was advis'd to do, the Event would not have been fo fatal to the Imperialists. Aldringer lest Tilly some time after to retire into Bohemia, by reason of the Jealousies that the ill State of Affairs sowed between the Imperialists and the Bavarians A, but that disunion did not continue long. He was in the Month of March 1632 with Tilly on the Binks of the Leck, to dispute the Passage of that River with the King of Sweden. He was at that time a Great Master of the Artillery. The Wound he received in his Head contributed much to the Advantage the Enemies had in passing that River, but did not hinder him from serving the same Campaign, he join'd Count Wallestein in Bobemis, notwithstanding the Efforts of the Enemy to hinder that Conjunction He was obliged to return speedily into Bavaria to oppose General Horn's Troops The Successes were virious on both sides in those Parts all the remainder of the Year, and in the beginning of the following The most glorious Exploit of Aldringer during that time was to have contributed in 1633 to the raising of the Siege of the City of Constance He march d afterwards to join the Duke of Feria, who had brought some Spanish Troops from Italy It has been thought that Walestein (B) had given Aldringer private Orders to frustrate that Duke's Defigns, and that it was the true Reason and the secret Motive why Aldringer would never consent to give Battel Nevertheless it must not be thought, that he was privy to all the Plots of Walleston, he had only a certain Complaisance for him, which without ruining the Affairs of their common Master, did very much advance the private Interests of that General The like Intelligences are practised in most Armies He was kill'd in the Year 1634, at I and shut a Town of Bavaria, and it was never known whether it was by his own Soldiers, or by the Swedes He had been made ζ a Count He was a Man of (C) excellent Qualities, 'tis pity they were attended Such a commonly the I are of Man He's with an (D) excessive Avance and Cruelty Descen- like those Lands that produce both good and bad Herbs

A L D R O V A N D U S n (Ulysses) Professor of Philosophy and Physick at Bolog-

na, his Native Country, was one of the most curious Men in the World with respect to Natural History His Cares, his Labours, and his Expences on that Account are

incredible He travell'd into the remotest Countries, without any other Motive than

< Blanc, ibid p 436 ded from the Coun s of that Aubertus Mıræus fay de Scriptor 120 16 P 154

(c) Lux-

emburgi tenui fed

Joco editus pri-

mun ætatem literis dedir Joh Clu-

verus [pit histor I 11 ap-pend to Natural History

to inform himself of the things that Nature produc d there Minerals, Metals, Plants. and Animals were the Objects of his Enquiries, and of his Curiofity. But he applied himfelf chiefly to the knowledge of Birds, and in order to have very exact and lively Figures of Barons, and afterwards Secretary According to

another Historian, his condition wis not (e) fo mean, he makes him study first, then go to the War, then ferve as a Secretary, and afterwards take up Arms again. He fays he was (f) naturally a Water-dinker, which was a very bad and very prejudicial

Quality in a Soldier in Germany

(b) I hat Wallestein, had given Aldringer private
Orders 1 The Historian (g) of Bavaria whom I have
cited, fays, that the Swedes defind no better than to come to a general Battel, although they did not find them-ledves so well posted as the Catholicks. The Duke of Fe-tia, continues he, seeing a fair Occasion, made useless Hearts to oblige Aldringer to engage the Enemy, but he pend
(f) Ingecould rever obtain any thing from a Man, who was under
prompto
atque acri, & nacri, & nacura vini
abltinens
Id ibid
(g) Blanc,
Historian had faid in the toregoing Page, that Aldig Blanc,
Orders, and that a Picce was published at that time
which imported, that whilf Wallestein wrote to the
Emperor that he was lending Aldringer to the Duke of
Bavaria to dispose wholly of him, he gave him private

Orders to serve him only for the Defence of the little Suc-cours he Commanded Which Aldringer not having pun-Elually performed, Galas told him from Wallestein, that

Hually performed, Galas told him from Wallestein, that he would never forgive him that Disobedience

(C) Of excellent Qualities] He had a very quick and penetrating Wit, much Skill, a refined Understanding, and a great Courage, he made himself admir'd in a Council of War by the force of his Reatons, and by the likelyhood of his Conjectures, he was besides a good Writer, he Tooke several Languages, and had taken the Quintessence of the Maxims of several Countries. The Politicks of an Italiana de Council of the Maxims of several Countries. lianiz'd Spaniard did not out-do his, the da lui prati-cate varie nationi, l'offervate divers massime, e gli in-vestigati genii e inclinationi di monti popoli lo reserve cost accorto nelle attioni, che alcuno Spagnuolo Italianato non lo avanzava (a)

(D) An excessive Avarice and Cruelty] He had no (a) Prio-Mercy on the People, and exacted Contributions rate, H st Mercy on the People, and exacted Contributions rato, H st with the utmost Rigour, he had no regard to the of the Wars Necessity of the Soldiers, so that he was neither belov'd by the People nor by the Army He got a ny, 1 9 p great deal at the Sacking of Mantus, and no Officer in the Imperial Army had so much Booty as he (b) It was believ'd that his own Men had kill'd him on (b) Id the Bridge of Landshut, the Opportunity of doing abid

he employ'd the most excellent (A) Artists of Europe for above 30 Years at his own a Bullart Charges. Those Expences ruin'd him, he found himself at last reduc'd to the utmost Acad der Necessity; and it is said that he died in the Hospital of Bolognal orded a with Years, and Saimes to Blind, in the Year 1605 B. It is a figural Instance of the Ingratitude of the Publick, 2 P 110 Blind, in the Year 1605 B. It is a figural Instance of the Ingratitude of the Publick, 2 P 110 Blind, in the Year 1605 B. It is a figural Instance of the Ingratitude of the Publick, 2 P 110 Blind, in the Year 1605 B. It is a figural Instance of the Ingratitude of the Publick, 2 P 110 Blind, in the Year 1605 B. It is a figural Instance of the Ingratitude of the Publick, 2 P 110 Blind, in the Year 1605 B. It is a figural Instance of the Ingratitude of the Publick, 2 P 110 Blind, 2 P (Aa) and even of the excessive Curiosity of private Persons A thousand Restrictions $\frac{\int_{0}^{\pi} \int_{0}^{\pi} \pi dt}{b}$ might be made on this Adventure, but I leave them to others, and shall only content old my felf with this small Observation, That Antiquity does not afford any Examples of the fuch a large and laborious Design as that of our Uhsser in regard of Natural History Micros I confess that *Pliny* treats of more Subjects, but he only glances upon them and says and but little on each, whereas *Aldrovandus* gather'd γ all he could meet with His Compilianovato, lation comprehends many great Volumes in *Folio*, but all the Glory of it (h) must not properly be attributed to him, for some Volumes appear'd after his Death, in which it is thought to he had no other share than that (C) of having given the Model, or at most some improvements. he had no other share than that (C) of having given the Model, or at most some im-I explain this in the Remarks It does not feem possible that he fee histoperfect Memoirs shou'd have made the prodigious Number of Books that Imperialis A gave a Catalogue rico of, and it is not strange that being taken up with so many searches, which require the also Pau greatest Attention, he often gave for Verses e what was most contrary to the Rules of russ The Poetry, and that he did not understand \(\zeta \) much Greek A Poet (D) who has been a strum, p

Pope prais'd him in a most ingenious manner

A L E A N D E R (Ferom) Archbishop of Brindisi and Cardinal in the XVIth Century

Alexander VI (A) desir'd to have him in his Service, and would give him to his son for a Secretary

He changed his Mind soon after, and sent him to negotiate in 3 c 91 Hungary, but Alcander happen'd to be fick at that time, and could not go from Venice P m 1227 where & kzech Sprinkern

it without being known, being very fivourable Fu colpito i fatto cad r morto, non finza suspetto cio divenisse dalla parte de suoi per vendetta d'alcune ingiurie satte loro, essindo egli per la sua securita piu temuto che amato dalla militia (i)

(A) The most excellent Artists of Europe] See here what Aubertus M raus lays on that Subject (d) Pittori cuidam ea in arte unico triginta & amplius annos Pittori cuidam ea in arte unico triginta & amplius annos annuum aureorum ducentorum stipendium persolvit Delineatores celeberrimos, Laurentium Benninum Florentinum, & Cornelium Suintum Francosustensim ari suo condunit, nec non Jacobi Ligotii Serenissimi Etturia ducis Pittoris evimii opera in hac eadim provincia Flornita quandoque usus est, ut quo maximo steri posit artiscio aves ea designarentur Tandem Sculptorem habuit insignem Christophorum Coriolanum Norimbergensem, actue iius nevoteni, qui eas adio venuste adeoque elegan-Scriptoribus facuatque cjus nepotem, qui ess adco venuste adeoque elegan-ter exsculpsicat, u non in ligno sed in ære factæ videantur

not be imagin d that no body affished that Naturalist in the Expences he was at (e) The Senate of Bologna, Cardinal Montalte, I rance Maria Duke of Urbino, and some others of the enter Persons of Italy contributed joyfully to it, by supplying the Painters and the Engriver it a. Aldrovandus had under him with Money for their Maintenance——after having d dicated Iwelve Books of the Ornithologia or History of Birds to Pope Clement VIII and some others to those who had savour'd his Labour with their Liberalities, he configned the rest by his Will to the magnificent Sanate of Bologna——who assign'd a confiderable Sum of Money to John Cornelius Utervenius, Born at Delst in Holland, Prosessor in that University, and since to Tho-Holland, Professor in that University, and since to Thomas Demster a Scotch Gintleman, also Professor in the same place, to collist and cause those Books to be printed to at deserved so much to be published

(B) All the Glory of it must not be attributed to him]

It appears by the Catalogue (f) of the Books of
Phylick, that most of the Volumes of the Natural It appears by the Catalogue (f) of the Books of Phylick, that most of the Volumes of the Natural History of Aldrovandus were printed after his Death I he Ornithology in Three Volumes in Folio, and the Seven Books of Insects in one Volume of the same size, are the only Books that he published. The Volume of Serpents, the three Volumes of Fourfooted Beasts, the Volume of Fishes, that of Animals that have no Blood, the History of Monsters, with the Supplements to that of Animals, in Twelve Volumes, the Treatise of Metals, and the Dendrology, carge out at several times, by the Care of different Persons since the Death of Aldrovandus In effect, the Volume of Serpents was put in order and into the Press by Bartholomew (1) Ambrosin, that of Quadrupedes with Cloven Feet was first put in order by John Cornelius Uterverius, and afterwards by Thomas Demsserus, and published by Mark Antony Bernia, and by Jerom Tamburin. That of Quadrupedes with close Feet, and that of Fishes, were prepared for the Press by Uterverius, and published by Tamburin. That of Quadrupedes with Fingers or Claws, was compiled by Ambrosia. The History of

Monsters, and the Supplements were collected by mg, Bibl the same, and publish d at the Expences of Mark Antony Bernia The Dendrology is the work of Ovid Montalbanus (k)

(C) Than that of having given the model | The Abbot Galois (1) has 10 well represented the Judgment that must be made of that great Work, that I believe I must be made of that great Work, that I believe I shall do a thing acceptable to the Reader to set down what he said about it "Aldrovandue is not the Author of that Book (m), nor of immy others that were new vertheless published in his Name. But it hip— "pend to the Collection of the Natural History "whereof those Books make up a part, as to those great "Rivers that preserve the Name they had at their "Source, during all their Course, though it sast the "greatest part of the Waters they carry to the Sea "do not belong to them, but to other Rivers that "they icceive—I or because the Six still Volumes of that great Work were of Aldrovanaus, altho "the others were composed by different Authors fince his Death, yet they are deribed to him, either because it was the Continuation of his Definition, or because they made use of his Mein in fign, or because they made use of his Memori or because they had followed his Method, or par haps to the end that those last Volumes, should be " better receiv d under fuch at mous Name who have a mind to know the Plan of that Compilation, need only cast their I yes on the following Words, the Abbot Galois goes on thus 'There is "almost nothing written about those I rees but" what has been collected in that Volume I or this "Author is not contented to mention all that he read in the Naturalists concerning them, but he observes also, according to the Method of Aldrowandus, what the Historius have writ, what the Legislators have order'd, and what the Poet have "Legislators have order'd, and what the Poet have feight d about them. Moreover he explains the different uses those Trees are put to in Octono micks, in Physick, in Architecture, and in other Arts. Lastly, he speaks of the Moralities, Pro verbs, Devices, Lnigms, Theroglyphicks, and of a great many other things that concern his Sub "ject". He did not neglect to consult Mead and to take out of them what might be useful to him (x).

(D) A Poet who has been a Pope prais a h m] I in an Mapheo Barberini, or Urban VIII Here is one of the Lpigrams that he made in praise of Al roan

Multiplices rerum formas, quis pontus & e her Exhibet, & quidquid prom to abd t humus, Mins haurit, spectant oculi, dim cuntra sagair Aldobrande tuus digerit arti liber Miratur proprios folers induferia fatus Quamque tulit mol se negat of parem (1) I e
Obstupet ipsa simul resum sucunda creatria, (1) dio
Et cupit esse sum quod videt Artis opis elog d
There is another in Lorenzo Crasso (a) together with huom

(A) Alexander VI desir'd to have him in his 2 roice 1 tom 1 p I make use of this Expression, because the Author 1,7, 1,8

Merckli apud Ko

> renovato. ubi furpa (1) journal I earned of 10c 12th of Novemb 1668 h 97 (m) V 12

(f) Mercklinus in Lindenio renovato, P 1047

(c) Idem

bert Mi-

raus de

li 16 p 144

() but

last, Academ des 1171 3 t

P 110

p 289 (1) Au-

(1) In patrioBononia Archygymnatio Simpl Med Piofeifor Ordinarius, Musai illuftriff Senatus Bonon & horts publici Præfeaus

(1) See Sp inhem ar birt. numim Di cit, iub ii i p

(1) Io

a Who mas Pope Clement Bl x Pallavicini Hift (onc Trid It was in the Year 1521 y See Seckendorf Histona Lutheran I i P 149 Palavic 1 1 C 28

where he lived Lewis XII sent for him into France in the Year 1508, to be Professor of Philology in the University of Paris Aleander was then 28 that of Age. He enter'd into the Service of Everard de la Mark Bishop of Liege, who sent him to Rome to facilitate his Promotion to the Cardinalship against the Oppositions of France Leo X found him a Man of so good Parts, that he desired to retain him, to which the Bishop of Liege consented Aleander was at first plac'd with the Cardinal de Medicis e, whom he serv'd as a Secretary. After the Death of Accussols he was made Library-Keeper of the Vatican But the great Stage on which he began to appear with great Glory was Germany, at the beginning of the Troubles that the Reformation rais'd there He was fent thither as the Pope's Nuncio, in the Year 1519 He acted the part of an Ambassador and of a Doctor as occafion ferv'd. He spoke Three Hours successively at the Diet of Worms against the Doctor as occafrine of Luther B, but it is said that he did not report it faithfully \(\gamma\) He could not hinder Luther from being heard in that Diet, and he refus'd to dispute with him, but he obtain'd that his Books should be burnt, and that his Person should be proscrib'd, and he diew up the \mathcal{L} Edict that profcrib'd him He was the Pope's Nuncio to Francis I before Pavia in the Year 1525, and he fell into the hards $(B\Delta)$ of fome Soldiers who abus'd him He was fent a fecond time Germany in the Year 1531 where he found a confiderable Alteration, if we may believe what we are told that he write The People in the Protestant Towns had in some measure lost these Animality around the Pope have the Catholick Towns the Germany in their Animosity against the Pope, but in the Catholick Towns they shewed an extream desire to shake off the Yoke of Rome, and to enrich themselves with the Treasures of the Church, is the Protestants had done The Alteration of the latter came from this, that having hoped for a great I iberty, provided they should shake off the Pope's Yoke, they found that the Yoke of the Secular Power under which they lived was not easier Aleander did what he could to hinder Charles the Fifth from making a Truce with the Protestants of Germany, but without any Success He was created Cardinal by Paul III Protestants of Germany, but without any Success rie was created and design'd to preside in the Council with Two other a Legates. In the mean time time to the Pope's Legate in the Year 1538. That Legation continued he went into Germany as the Pope's Legate in the Year 1538 That Legation continued a Year Ilis Death happening the first day of February 1542 hinder d him from presiding in the Council Some say that he died (C) by the Ignorance of his Physician I have not mention'd all his Nunciatures Morers will supply what I have omitted Aleander (D) publish'd some Books He understood Hebrew and Greek very well

Campege, and Cardinerta

(1) Seckendort de

I uther in

lipis

In Nomenelito-

ndum p m ...

& m Illo

ria Po-

Lorenzo Craflo p

(d)Oldoi-

thenao

Rom mo, P 317

11 3

whom I follow reduces the thing to a meet Dewhom I follow reduces the thing to a meet De-tign that was never put in I xecution. As he speaks of it, Aleander was never actually in the Service of that wacked Pope. It it be so, all those Reselections signify nothing that were made to the disadvantage of Alexander, by Viitue of the pernicious School of Alexander VI and of Casar Borgia, wherein it is pre-tended that he was Educated. I decide nothing, and leave the Reader the trouble to examine the thing (b) Al andrum (qui prulo ante Cancellarius I codientis, & olim famoliffim Casaris illius Borgia liu Divis Vilentini Secretarius fuerat, famulus bere dignus, O pars aulæ Romanæ sub Alexandro VI) pessime d scribit l'otherus

d forbit I retherus

(B) In the Year 1508 | Pallavicini does not mention that Year, but because he says that Alcander was ient for to Paris at 2b Years of Age, I did not think my felt mistaken in it, Seeing belides, Aleander s I pit ph imports that he (c) died in the Year 1542 Aged 62 Years within 13 days. He was therefore Boin the 13th of Iebruary, 1480 | I or those that take notice of the day of his Death, (d) place it on the sissence of the Authors of his I pit ph. They say that he was boin in Carniola, in the Year 1449, and that he died it Rome in the Year 1542 being within 13 days of 62 Years. This cannot be true, except in the Supposition, that the Year 1542 being within 13 days of 62 Years. This cannot be true, except in the Supposition, that the Year 1542 begun with it. Now it is ridiculous to suppose in an Epitaph a manner of reckoning the time so desitute of Uniformity. I wonder that the Author of the Nomenclasor did not perceive that salse Supposition He says a thing that is inconsistent with Tather Pallavicini, to wit, That Aleander was but 20 Years of Ace, when he are the Hangersea. lavicini, to wit, That Aleander was but 20 Years of Age when he taught in the University of Paris

(BD) Into the lands of some Soldiers who abus d him]
Here is what we find upon this in a Letter of Jerom Nigro to Mark Antony Michieli, dited from Rome the 20th of March, 1525 (1) "The Archbishop of Capus has related to us a strange Thing of Aleander, Bishop Elect of Brindssi, and Nuncio of his Holineis to the Most Christian King Which is, "that in the greatest Fury of the Light, and in itch a Consusion as you may imagine, the poor Gentleman running away dress in a manner becoming his Episcopal State, fell into the hands of Three Spaniards, who not knowing him, forc'd him with Threits and Biavado's to set himself at 3000Ducats Ransom, and led him in that Equipage through the Camp, turning sometimes back, and (BA) Into the lands of some Soldiers who abus d him] "through the Camp, turning fometimes back, and bidding him with very sharp Words to follow

"them The frighted Bishop ran after them 14 "them The frighted Bishop ran after them like in Footman, without daring to tell them that is was an Apostolical Nuncio But being come to "Pavia he was known by the Viceroy of Naples, and by the Marquis of Pescara, who deliver d him with great Trouble and Difficulty from that Prifon and Servitude Nevertheless to be clear from his Oath he was oblig'd to give each of the abovefaid Soldiers 200 Ducats, to fatisfy them I understand he is going to Venice, he will tell you the Story of his Misfortunes

"Story of his Misfortunes
(C) Some Jay (f) that he died by the Ignorance of his
Phylician] This dos are well agree with his Epitaph, which testifies that a languishing Disease contracted by the Toils of his Fmbassies, kill'd him,
Mor diversis legationibus pro Jummis Pontificious adomnes fore Christianos Principes fideliter & diligenter perfuncts, & IDEO IN TABEM DELAPSO Perhaps a
Pislage of Paul Jovius ill understood at first, and afterwards Metamorphos'd from hand to hand into different Senses, occasion'd what has been find of different Senses, occasion'd what has been faid of the Ignorance of Aleander's Physician However it be, we learn from Paul Joveus that Aleander ruin'd his Health by taking too much care of it, and that he was a very bad Physician to himself, for having made use of 100 many unnecessary Remedies. Letatus est en propura per annes (g) quinque, pervasurus haud dubie as exastam ætatem, nije nimia suendæ valetudins folicitudine intempessivis medicamen is, sibilarde intames or intempessivis medicamen is, sibilarde intames or intempessivis medicamen. hercle infanus & infilix medicus, Visicera corrupis-

(D) Alcander published some Works] Mr dela Rochepoza; (a) gives me a new Renson to complain of his Carelesses. He says that Aleander though very capable to treat the most sublime Subjects, have not distained to write on Human Learning, and to not distained to write on Human Learning, and to not distained to write on Human Learning. publish some small Pieces the Subject whereor was very inconfiderable, (b) De re -– literar a licet very inconfiderable, (b) De re literar a licet inferiori bene mereri non dedignatus et erolis argumen'i operulis editis, que tamen autoris famam nec elevant neque inminutum eunt lody that ieads this will expect to find nothing sole intile Books in the Catalogue of Aleander Waits, that follows those Words of the Nomenclass Yet the next Words run thus. Words run thus Scripsit vasium opus adversus singu-los discipl narum professores, in quos censuram accresus & felicem exercuit calamum Tabulas in Grammaticam O felisem exercuit catamum Tabutas in Grammaticam in im Gracam, seu potius Grammaticam ad literas Gracas ticle Dialogos duos festivissimos (c), quorum alter Cicero relega-tus inferibitur, alter vero Cicero revocatus Carmina quadam illustrium poetarum Italorum carminibus indita Episvlas multas quarum 4 habes inter opistolas Federici Sano

(f) See ment of th Poets, t , n 1 73 P 194 (g) It Should be concluded that he was made a Cardinil in 1537 (h) Paulus Jovius elog c 98 P 231
(a) Bifting
of Profin tions, who Mumen-Cardinalıum menclator Cardinal P 131

(c) I fac= in the Ar. ticle Lando (Hortenlio) that this

(c) Letters Is an Rated ay Belle ioret, fol

and they attribute (E) a surprizing Memory to him. I do not believe there was any reason to say that the Hebrew was his Mother-Tongue, or, to express my self more plainly, (F) that he was born a Jew There was more reason to accuse him a of being Passionate. He made his own Epitaph (G), which shews that he was not angry

a See the end of the Reriail

(k) It 1

Isid in la Epitapo

ail indid c Comit

dri in Cuma

l eti a pi

Hatti

(1) Om-

nem ad-

diligenti-

am, omne

idhibebo

ftudium.

con char-

que, ut qui turo-

ie, amen-

tia & inia

gravis ic-

quitate

ceffifti.

Vita 111a-

nis hine efferaris

Neque e

nım ex-

spetta dum adhuc tibi los docto-

rum hic

virorum

fed futu-

rum cietium gla

dus confodiare

Hutten

ın Ale-

(w) Id

(1) Lib Forth 8 ad Nau

rus feri;

tarum pag 353

Suppli-

ment come

frem Mr

Monnoi

de la

andı

abid (u) Jovius ubi fupr

omnia

lof

L an-

Nausca, & alias in quibus de rebus Ecclessasticis agis Annotationes item quassam in Bibliotheca Cardinalus Sirleti asservatas. If the Reader is offended to see a great and immense Work where he expected to find but a small Differtation, he does not lose that disgust when he finds no Note in the Catalogue of the Writings of a Man, that makes a distinction between what is Privated and what is not. This is a defast what is Printed, and what is not This is a defect that prevails in the Nomenclator, in the Athenaum of Oldoini, and in feveral other Bibliographers Aleander's great Work, wherein he censured all forts of Professors was never Printed It is said (d) that he was simishing it when he died This swat Morer; meant by these Words, He died the first of February 1542 when he was going to Publish a considerable Work Paul Jouins has been the Original of many Writers upon this point Quum vastum, says he, (e) opus vasta illa memoria adversus singulos disciplinarum professores agitaret, Rome interit The Continuators of Gester and Konig knew only the Tables of the Greek Grammar among Aleanders Works Draudius did not know so much The Catalogue of Oxford contains but a small Poem of that Author Poem of that Author (E) They attribute a surprixing Memory to him I I can only take what Paul Jovius said of it as a Poetick Sally, tho' he said it in Prose Which is that Aleander ie-

member'd all that he read, and that he could recite it a long time after, without mistaking in Things or in a long time after, without miltaking in Things or in Words (f) Ditur hoc incomparabili inustiate memorie felicitati que in Hieronymo Alcandro supra cujusque vel antiqui sceuli captum admiranter excelluit, ut ejus en vero depitta facies vel in pudenda ingenii sterilitate inter facundissimas imagines conspiciatur, quando nihil eum cunsta volumina cupide perlegentem vel rerum vel verbocunita volumina cupide perlegentem vel rerum vel verbo-rum omnino subterfugerit, quin singula memoriter vel à multis annis longo sepulta silentio recitaret. It is hard to believe this without seeing it but as a Memory does not cease to be very good, although it does not come to the degree that Paul Javius mentions, I do not question the perfect Knowledge of divers Lan-guages that alegador's sinceph appropriate so have guages that Alcander's Epitaph attributes to him, Hebraica, Graca, Latina, aliquotque aliarum linguarum exoticarum ita exaste dosto, ut cas reste & apte loqueretur

6 Scriberes

(F) That there was any reason to say _____ That he was born a Jew] Luther and his Disciples gave it out for a certain truth during Aleander's first Nunciature in Germany, and here is what we read in (g) Luther's Works Venit his diebus Hieronymus Aleander vir sua opinione longe maximus non folum proprer linguas quas eximic callet, siquidem Ebraa illi vernacula est, Graca à pue-ro illi cealuit, Latinam autem didicit diutina professione, sed etiam mirabilis suis videtur ob antiquitatem generis Nam Judeu natus est, que gens immodice gloriatur de Alvahem vesustissimo se originem ducere An vero bap-tisatus sit nescisur Certum est cum non esse Pheniseum, quia non credit resurrection mortuorum, quoniam vivit perinde atque cum corpore sit totus periturus, adeo nullum à se pravum affectum abstinces. Usque ad insaniam ira-cundus est, quavis occasione surens. Impotentis arrogancundus est, quavis occasione furens Impotentis arrogan-tia, avaritia inexplebilis, nefandalibidinis & immodica, fummum gloriæ mancipium, quamquam mollior quam qui possit elaborato (h) stylo gloriam parare, & pejor quam qui vel conetur in argumento honesto. At ne nesciamus, cessit felicissime simulata desettio ad Christianos. This Picture does not only represent Aleander as a Jew who would feem to be a Christian, and whose Baptism was doubtful, but also as a Man who did not believe the Immortality of the Soul, and who plung'd himself into the most infamous Pleasures, as a Man furiously Passionate, Covetous, and Proud to the highest degree He answer'd the Accusation to the highest degree He answer'd the Accusation of being born a few, and declar'd before the Diet of Worms, that his Ancestors had the Dignity of Marquis in Ifria, and that he had given good Proofs of his Noble and Illustrious Extraction when he was made Canon of Liege He took divers Perions to witness who heard him, and knew his Family Mr Seckendorf informs us of this Particular He found it in the Archives of the Duke of Weimar, where the Acts of the Diet of Worms are kept among other Manuscripts of that time Aleander's long Speech is abbreviated in those Acts, and it is from thence that that illustrious Lutheran took the following Words which he has translated into Latin (1) "Tandem queftus eft à Liutero spargs quaft

Aleander gente Judous effet Deum immortalem dizze, multi hie funt boni viri quibus notus fum ego & familia mea, & afferere ego veie poi fum fum, majores meos Marchiones (k) in Istria fuisse quod vero parentes mei ad inopiam redacti
iunt, tato tribui debet. Natales meos ita legiti mavi ut in Canonicum Leodiensem receptus sim, quod factum non foret, nisi ortus essem ex tami-lia illustri vel spectabili." That which makes me That which makes me believe that this Reproach of a Jewish Birth was unjust, is no small teason Hulric Hutten publish d an Investive against Aleander, wherein he was so Angry that he threaten d to kill him (1). He was not ignorant that that Nuncio had rejuted the Re proach of Judassm before the Diet, and had bousted to be descended from a most illustrious I unity, but he is so far from engaging himself to maintain that Reproach, that he denies that it was made him It does not concern me whether he was in the wrong to deny it or not, the proof I draw from his filence is not the worse for it, for if he had icen any ground for that Accusation, he would at least have maintain d that Aleander denied his Jewish Latraction fally Does he not maintain that the Counts to whom he said he was related, did not acknowledge him for their Kinfman? Nihil intillexifti proxima auditione cum multisquidem excusares judaicam originem, nemo objiceret Nam esse malum qua unque etiam gente edi-tum sciebant omnes Itaque nemo magnopere putabat ge-neris pravitatem tibi objiciendam adversum mores fre-mebant infense multi Et poterat sentiri jam manisesse qua effet animorum commotio tu tamen quali illic po-tissimum expurgatione opus esfet, multis trattabas locum eum ad fastidium usque audientium sed tanta cum si lu-cia ut plane certus tibi isse videreris neminem intelligire, quam impudenter ibi mentireris omnia Illo en m post multa erupisti, ut ad nobilist Comitum qui te penitus igno ant, & quos iu haud satis nosti, genus, originem tuam reserves (m) Now as the least thing that passes from Mouth to Mouth becomes at last considerable, I would not deny that the Slander that was spread against that Nuncio, was grounded upon what Paul Jovius fays, that the Jews admir'd Aleander's Skill in the Hebrew Fongue, and that they were much inclin'd to believe that he was of their Nation (n), Lating Gracaque litera quum sape alacriter jastabundo pro vernaculis haberentur, Hebrai as admirantibus sudais & sua stirpis eum facile credentibus solertissime didicit. Those that shall endeavour to criticize me, are desired to observe that I do not pretend that Paul Jovius's Book occasion'd that Slander, my meaning is, that others might have said that before Paul jovius said to

is, that others might have faid that before Paul Jovius faid it

"What Luther says, that Alcander was very Chole"rick is very true We may believe Josse Gentin,
"that Cardinal's Secretary in a Letter (1) to Nau"fea Bishop of Vienna He tells him with the greatest Simplicity, after having inform'd him of the
"Death of Aleander, that he knows not where to
"go after the Death of his Master, for fear of
finding one more Passionate still Hattenus, says
he, alium Mecenatem Roma non quasivi, eo quod in"modestia & furor hujus mei dessund; inculcat miss simorem ne faciam Glauci cum Diom-de permutationem morem ne faciam Glauci cum Diomede permutationem

See the Remark (p)

(G) His Epitaph, which shews] It consists in two

Greek Verses, importing that he died willingly, because he should cease to be a Witness of many Things, the fight whereof was more unfufferable than Death

Κατθανον εκ αεκων, δη παί στριαι αν δημιαρτυς Πορρών, ώνσε εδείν αλ ,ιον ην θανατέ This would be the Disposition of all Men, if Re- (q) Inte flection, Reason and Sense were capable to surmount rist fato the machinal Impressions that make us love Life suoveling assistant profound Morality, I say it is very strange that Paul Jevius should produce such a formal Witness against himself as that Epitaph He had said that Aleander, angry with his Fate (q) that took him away before his climasterical Year, died complaining of that Anticipation, and immediate climasterical.

fuo vehe indignatus, quum

mactericum inter anxia supremaque suspiria quereretur tovius. ubi supra Fu assalto in Roma dalla morte contro la quile monstrossi anche negli ultimi sospiri sdegnato Lor Grasso ubi Supra Y a

(d) Mentre andava compiendo una va-Hillima Opera contra 1 Profestori di tutte le fcienze,fu Roma dalla morte Lor Craffo Istor de Poeti Greci pag 277 (c) Jovius ın elog cap 98 pag 231 (f) Idub

pag 230

(g) Tom 1 fol 496 apud Seckendorf de Luther 1 r P 125

(b) Paul Jovius Says that Aleander learn'd only to Speak well, and that when bout to write, he perceived bis weak jide too late

(1) Sec kend ubi fupra, P1g 149

diate v

ALEANDER.

172 a Habet fratrem pernicio-fiorem quod omre, id quod non Fraim ep p 1/11 B 1b y are distanguisht by the Names of Aleander and Ale-

under Ju-

(n) Ibid P 78

tracus lib

17 fol 458 1 -lares et

apud Seckendorf I

r p 1.8 lit b

(c) I rafm

epift 4

intle 4th

16 -51h

Book,

(d) IJ

with his Fate, as he has been accus'd of it. Erasmus (H) mentions the frem in his I etters a, and speaks ill of him most times. He complains among other mings of the rll Offices he had done him with the Bishop of Liege, with whom Aleander had a 8 Brother who was a much greater Master than he in the Art of Dissembling

A L E A N D E R (Jerom) of the same Family as the foregoing, and Grandson of Jerom Amaltheus by his Mother's side, was one of the Learned Men of the seventeenth ma potest Century As soon as he had lest Frioul, his Native Country, to go to Rome, he was dissimulated in made Secretary to Cardinal Octavio Bandini, which place he exercised Honourably near re, id quod non Twenty Years He begun betimes to undergo the hazard of appearing in Print, for porest A- he had scarce taken his degree of Civilian, before he published a Commentary on the leander Institutes of Casus He did not suffer his Pen to be idle at Rome, for being one of the first training that was admitted into the rising Academy of the Humorists, he had always some Composure to shew them, and made also a very learned Treatise in Italian, on the Device of that Assembly. The fertility of his Genius, and of his Studies, appear'd by several Writings

dirtely after he adds, that Aleander order'd by his Will that a Greek Distich of his own making, should be put in his Lpitaph containing this Thought Excessi e vita erumnis facilisque lubenjque,

Ne pejora ipla morte debine videam He foretells, fivs Paul jouins, new Misfortunes ready to fell on our fleads, novas clades imminere nobis ominato, but nothing is more falle than that Ale-anair lookt upon the time to come only by Acci-dent, ill his Thoughts were bent on what was past, he only fancied that the time to come would not be better in this World So that here is a fecond Lrne only fancied that the time to come would not be better in this World So that here is a fecond Lerror of I and Journ As to the first, he cannot be justified without being moreover charg'd with an horible Slander, which is to have represented Aleander as a dying Cheat, who order'd by his Will that all Posterity should be made to believe a great Falsity to with that he did not div now all only. ty to wit, that he did not die unwillingly Crass (a) tays, that Scraderus inferted the Sepulcral Inscription of Alcandor, in his Monuments of Italy, with the I atin Translation of the two Grack Verses I hat Translation is the same that Piul Jovius mentions, it is but little work than this (b) Non invitus ohi, qui qui el, test s mi torum que videre pejus est mor This is what People get by making use of a mor I his is what People get by making use of a Language that is but little known, all the force and grace of the Greek Distich have escap'd the Transla-

Let us put a Remark here that was communicated to me by a learned Person Josse Gentin says in his Letter to Nausen, that Aleander having set all things in order three days before he deed, fervitoribus & alis præfentibus pionunciavit suum quod sieri cupiebat epi-taphium, quod soc disticho chusit xur Sarov, & c Tii shens that the Lpi aph did not consist altogether in tiof two lerfes, but that they were only the conclusion of the Friends 1 am not of that Opinion I believe General meant that his Master shut up in that Di-stich all the Inscription that should be put on his

Tomb (H) Mertions him often in his Letters, and speaks ill of him most times] Aleander being initurally siery, and being moreover concern d in the ruin of Lutherabeing moreover milm by his Quality of Nuncio fent into Germany to fliffe that Pury in its Birth, could not fuffer the Moderation of Erssmus I his was not all, Erasmus s I nemies did not cease to detame him as a favourer of Lutheranism Thus the reciprocal Friendship and Lifeem that was between him and the Nuncio, fuf-fer d a great diminution it Aleander's first coming into German, (i) Hieronymum Alcandrum Nuncium apostolicum hominim apprime dollum, mihique wetere ac jucund ssima necessiturine conjunctum, miris mendaciis in mum me sonati sunt iristare Quid multis? persuase-Nam ipse rant hom ni, ut acri simplie que ingenio pradito, ita cre-Leodien dulo, m parum amice de 1910 Co sentire Co loqui Nec desuevunt que co descentem amiertiam novois subinde dela-t onibus disconterent. This is to speak very weakly of Aleanuer's ill Dispositions, if it be true, as it is but Intele to be question d, that it is he who is denoted elsewhere (d) by the Title of Bearer of Bulls,

βπιαιαποφόρ , for that Bearer of Bulls did his utmost endeavours to ruin Erasmus, and it was well for the litter that the Linperor would not do all that he defin d of him, Me quo minus oppressers per illum
non state periorat Erasmus si pronas aures Prin ipum
reporte A letter (c) that Erasmus hid writ to
Lutir and which the Friends of the latter had made publick, example ited Aleander to that degree, that he endeavour'd to rum his ancient Friend both with the Pope and with the Bishop of Liege. He affected to say that the Hereticks had found the Foundation of all their false Doctrines in Erosmus & Works (f)

Jam audio multis persuasum empersus priptis extitissi toam hanc ecclesia procellam Camb manisimi rumoris pracipuut auter fuit Hieronymus Aleander, homo, ut nihil
aliud dicam, non superstitisse verax He did not only
find fault with Erasmus Religion, but he reslected This appears by a Letter (g) that Erasmus writ to him in the Year 1524 wherein he discharges his Heart IIe lookt upon him as such an angry Lnemy, that he took him for one of the chief Promoters of the Censures that the Sorbonne had publish agunst his Books, and for the true Author of the Invective that run under the name of Julius Casur Scaliger Non (h) tamen crant proditure Censure nist quidam oleun camino addidistint Lutetie su t Eccius, & ut suspicor Aleander, quem suspicor hac ae causa precipue venisse, ut Erastro moliatur caitium Julii Scaligeri libellum tam scio illius esse quam scio me vieve id tamen dissimulandum est, ne magis insaniat prodito suco I have shewed essewhere (1) that Erastrome was mustaken about this last light. mus was mistaken about this last back, Scaliger's Oration was the Work of him whose Name it bears, and to fay that in the Year 1531, Alcander went to Paris chiefly to contrive Erasmus s ruin, 15 to think one s selt too considerable a Man, and to be ignorant of the nature of the Employments that the Pope gave to that Nuncio We shall see (k) elsewhere, whether to that Nuncio We shall see (k) elsewhere, whether Erasmus had reason to attribute a Book that bore the name of Doles to Alcanaer He meant that Nuncio in the 24th Letter of the 25th Book Aleander's Passion must therefore have been extream, for he whom Erasmus complains of, had dispersed a (1) Writing at the Court of Rome, wherein he told the Pope, that he worder'd that so many thousands Men having perish'd in Germany in the War of of Men having petished in Germany in the War of the Peasants, Erasmus the Author of that furious Tumult was yet living. We cannot be ignorant who the Author is that Erasmus denotes, feeing we find these Words in another Letter (m). In me impudentissimis arguments causam agis (Albertus Pius). Or agis hostiliser, docere laborans, me suisse occasionem, causam, autorem or principem toisus hujus negotis. Quod idem agis Aleander in suo Racha, dem rans me adhu surare, quum in Germania tes homisuum millia sint tru form agir Aleander in Juo Racha, dem rans me adhu spirare, quum in Geimania tot hominum millia sint trucidata. In another place he (n) denotes him under the name of Verpus, which shews that he believed still that Aleander was born a Jew If Aleander made that Book, he had a very strict Correspondence with Erasmus, the same Table, the same Chamber, and also the same Bed with him, and had also received good Offices from him, for hera in also received good Offices from him, for here is what Erasmus tells us (0) Cum altero suit milis olim non tessum modo ac mensa, verum etiam cubiculum & lessus teltum modo ac mensa, verum etiam cubiculum o lectus Manuel, (p) communis adeoque d me nulla lasus est injuria, ut quum illi res essent angustioies, commendatricibus literia meis nonnihil etiam adjutus sit, nei usquam illius sit The scriptis meis nis konorisca mensio. We must need 8th Letunderstand this of elegander, when we remember are understand this of Aleander, when we remember another Letter (9) wherein we find these Words of video, tibi propernodum persuasti (Aleander), at ego qui e domestico convistu ac lessus quoque contabernio totum intus or in cute novi, tam scio est in ilius, qui m siio me vivere Let us end the Evantageous Relation with a Passage that concerns aleander's Moials If we believe Erasmus, he liv'd at Venice like an Epicurean in the Year 1523 Nunc (1) Venetic plane If we believe Erasmus, he is a at venice like an Lyinger's curean in the Year 1533 Nunc (s) Venetia plane Oration vivit Epicurcum, non sine dignitate tames. Doubtless (s) Epist he means by that Dignity the doubte Mitre, which 62 1 30 he had mention'd in the 60th Letter Alcandents of P 1949 gemina mitra infignitus, nam Brundusinus & Online off, apud Casarem agit legatum inglicum Word is equivocal, and perhaps Erasmus has not Writ Anglieum but Angelieum, to denote the Office

53d of the 18th Book (b) Id ep 1 30 Remark M of the Armus. Ibid (/) In quo docebar quid fig-Hebrais racha epist 99 lib 20 D 1052 from Basil, the 22 do 1528 (n) In the 44th Letter of the 30th Book 1931 74thLester of the Same Rosk (o) Lpiff 24 1 25 P 1379 (p) I w obablı at Venice wher Erai. work a. Aldus ter of the 30th Book mus, ***
1944 P 1949 (1) Epilk

1379 () Hrc dedit anfim Aledeni miquo in ut me perditt m iret cor atus I coms m mum 11me fimul I codienfist pifcoprius pene depeiti loquar ın Fı ilfis oftenliteras quis id eum c Roma 1ci ipferat

Aleander

fatis odio-

fe me attingentes Id epift

113 1 19

P 949 (f) Id cp

84 1 20

A L E A N D E R. A L E G A M B E.

Writings of different Subjects. He explain'd (A) some Anticks, he writ on the Question of the subjects. He explain'd (A) some Anticks, he writ on the Question of the subjects, and publish'd a Book against that which in a Anonymous Author had compos'd on that Subject, in savour of the Prote-aries lants. A Volume of his Verses was publish'd, and was followed by an Apology or the Adonis of the Cavalier Marini, against the hard Attacks of the Cavalier Itiliani. Urban VIII. express'd his Esteem for him advantageously; for he labour described to the Service of Cardinal Randing, to say him in that of the Barberini's o get him out of the Service of Cardinal Bandini, to fix him in that of the Barberini's o that Aleander became Secretary to Cardinal Francis Barberini, the Pope's Neshew He went with that Caidinal into France, when he was fent thither with he Character of Legate a latere He did not fink under the Fatigues of that long he Character of Legate a latere He did not fink under the Fatigues of that long ourney, but he bore them courageously, notwithstanding the weakness of his Temper and his want of Health He had not the same force in regard of good Cheer He had agreed with some of his intimate I tiends, to treat one another every three Days by turns Seeing so many good Messes, he could not sorbear to cat more than he ought, considering his weak Stomach, so that he fell Sick, and could not recover of his Illness B The Cardinal, his Master, B Mr made him a magnificent Funeral in the Academy of the Humorists, and his Bressellet, thren the Academists carry'd his Body to the Grave y Gaspar de Simeonibus shade on spoke the Funeral Oration there, the 31st of December 1631. It was printed at Paris in the Year 1636. Aleander had such a (B) neat and siee way of Writting, that the Compliment one of his Friends made him upon it, deserves a in his Dianalium Bi-Reflection

A L E G A M B L (Philip) a Flimish Jesuit, was born at Brussels the 22d ogr of fanuar, 1592 He studied Classical Learning in his own Country, after pag 40 which he went into Spain, and enterd into the Duke of Ossura's House, whom place his which he went into Spain, and enterd into the Duke of Office whom place his he followed into Sicily when he went to exercise the Office of Viceroy there death in Finding a Call to a Religious Life within himself, he took the Habit of a the year Jesuit at Palermo the 7th day of September 1613. He performed his Noviciate and his Witte Course of Philosophy in the same City, and his Studies of Divinity at Rome, calls him from whence he was sent into Stiria to teach Philosophy at Gratz. Having discharged the Duties of that Function to the satisfaction of his Masters, he was and solemply promoted to the Doctorshy and solemply promoted to th made Professor of School-Divinity, and solemnly promoted to the Doctorship in from Nicithe Year 1629 During those Transactions the Prince of Eggemberg, Tavourite of us Erythe Emperor Ferdinand II had a mind to fend his Son to Travel, and to give thraus him a prudent and learned Jesuit to be his Confessor in his Travels Father Alegambe was 1 Sec a thought fit for that Employ, so he was taken out of the Schools to travel with Allatius that young Lord He was five Years with him, and saw Germany, France, Spain, in Apibus Portugal and Italy Being return'd to Gratz he taught Moral Divinity there, and was the spiritual Father of the Youth In the Year 1638 the young Prince whom he had accompanied in his Travels, was nominated by the Emperor Ferdinand III, for the Embassy of Obedience to Pope Urban VIII He would have Father Alegambe with him, and so that Jesust travelld to Rome in the Quality of the Ambassador's Confessor When that Function was over, the General of the Jesust retained him to be his Secretary of the Latin Dispatches that concern'd Germany Alegambe having perform'd the Duties of that laborious I unction Four Years successively, was obligd to leave it, because the continual application to Writing weakened his Sight too much I hen they gave him the Presecture of spiritual Things, and the Office of Consessing in the Church, of which it is said he acquitted himself admirably

11um Bi-

(a) Mr very right, that Anwas put,

pag 814 (c) It was

of Apostolical Nuncio, which Aleander had at that de la time in Germany However, it had not been amis Monnoie to Advertise in a marginal Note, that he was not has guest d the King of England's Ambassador to the Emperor very right, Charles V for the Readers will understand it so

See the Margin (a)
The Reader must at least see a Passage of Frasmus to the advantage of Aleander Etiamsi (b) nominasses issum, qui Aleandrum Erasmo prasert in omnibus, nihil

Examus

Leandro presertim in literi,

puto si doctior est, quam quod ditior

Absorbia

The I etter wherein Erasmus speaks thus, is

the 3 ith of August 1524

(A) He explain d some Ansieks] They were two

Apostosic

Anibles, a Table and a Statue The Table contain d the Figure and the Symbols of the Sun, the

Statue was surrounded with a Girdle full of Carvings This is the Title of that Work of Aleander,

This is in Quarte, printed

in the Year Vings I have the Title of that Work of Alcander, Explicatio authority figillorum zona veterem fiatuam marmorea vingularis. It is in Quareo, printed at Rome in the Year 1016 and at Paris in the Year 1617 I do not question but that he came to be ac-(c) It was 1617 I do not question but that he came to be acPrin ed at quanted with Father Morin by that means It apLordo 1
In 1682 the Book entitled Ecclesiae (c) Orientalisantiin 1682 the Book entitled Ecclesiae (c) Orientalisantiin 1683 the Book entitled Ecclesiae (c) Orientalisantiin 1682 the Book entitled Ecclesiae (c) Orientalisantiin 1683 the Book entitled Ecclesiae (c) Orientalisantiin 1682 the Book entitled Ecclesiae (c) Orientalisantiin 1683 the Book entitled Ecclesiae (c) Orientalisantiin 1683 the Book entitled Ecclesiae (c) Orientalisantiin 1684 the Book entitled Ecclesiae (c) Orientalisantiin 1685 the Book entitled Ecclesiae (c) Orientalisantiin 1684 the Book entitled Ecclesiae (c) Orientalisantiin 1685 the Book entitled Ecclesiae (c) Orientalisantiin 1686 the Book entitled Ecclesiae (c) Orientalisantiin 1687 the Book entitled Ecclesiae (c) Orientalisantiin 1688 the Boo

Writers that pretend to Floquence, I find my self ver, Ignorant, for I understand nothing in them. How few Latin Authors are there at present, to whom this Compliment may be made! I do not speak of those that write in a Chancery or in a Scholastick Style, but of those who write like Orators, and who labour their Phrases They are only fit most times to mortifie the Presumption of their Readers, who find themselves at every moment stopt by some Allusion, or by some Metaphor so consusedly express, that they are altogether in the dark. The worst of all is, that the Readers are seldom mostified by that means, feeing Self love prompts them not to lay the cause of those Obscurities on their Ignorance, but on the Nonsense of the Author However it be, I fancy the Reader will be glad to fee Nicius Erythraus's Thought in its Original (d) Scribendi ejusdem ratio tum in soluta oratione tum in versibus adeo erat pura, adeo perspicua, ut sepe ex me audiret tum demum me mihimet doctum eruditumque videri, cum sua legerem, cum autem in aliorum scripta qui se eloquentes dici vellent incurrerem, tum plane me que se eloquentes dici vellent incurrerem, omn production omnium que verum rudem agnoscere, eo quod verindostum omnium que verum rudem liserem. This ought (i) Section bum profus in illis nulum int ligerem. This ought (c) Section to have been a powerful Motive for him, not to leave any Obscurities in his Elogies, and yet they are not altogether free from it. Some (e) do not learned find that he average clearly in the second clear in the sec are not altogether free from it some (e) do not from the find that he express clearly, whether it was it Rome on the or at Paris that good Cheer was fatal to Aleander, Poets, they believe it was at Paris As for me, I do not tom 4 question the contrary; the agreement of Treating in 1420 one pag 54

(d) Nic Pinacoth 1 p 46

a. Taken from So-tuel, Bique of the Writers of the Society 1675 pag 706 707 B Sotuel

well. He died at Rome of a Dropsy the 6th day of September 165a. a He did not (A) write many Books, and yet he deserves the Elogy of a very good Author; for the Bibliotheque of the Writers of his Order is a good Book in its kind, and excels by much all the Works of that nature that were made till that time. He must needs have taken a great deal of Pains to gather the Materials; this requires two Talents that are feldom to be found together, a great Patience, and a great Ardour. He was obliged afterwards to put those Materials in order, and that was the most laborious part of his Work, because a Man is no longer supported by the eagerness wherewith he seeks the Materials that he wants It was at Rome & that Alegambe composed the Bibliotheque, for which he had Collected so many Memoirs, and it was Printed at Antwerp in the Year 1643. He enlarged so much the Book which the Jesuit (B) Ribadeneira had begun on that Subject, that whereas the Work of the latter is but a very small Ottavo, his is a pretty large Folio I shall mention in the Remarks what has been (C) said for or against it. He was thinking of a new Edition, and during the Nine Years that he outliv'd the sirst, he Collected many Things that might serve for Corrections or Additions. Father Societ made use of them, he publish'd a New Edition of that Bibliotheque at

Rome in the Year 1675 γ It cannot be denied that there are many mean Authors in that Book, and many Authors of the first Rank But some Persons pretend that if it be continued, there (c) Baillet, will be a very sensible Disproportion in it, that is to say, great Men will be incompa- Judgmen rably more rare in the Continuation, than in what has hitherto appear'd. This gives Learned. This gives Learned,

one another two or three times a Week by turns, more like People that are quiet at Home, than Irwellers Beides, the Journey which the Legate Francis Barberms made into France in the Year 1625 lasted but few Months, and Aleander did not die till the Year 1631

(A) H did not write many Books] These are all the Books that he writ, according to Father Sociel Biblioca scriptorum soc e atis fesu, Antwerpiæ 1643 in Fokoma 1649 in 12° Heroes & Within charitatis Societic felu, Roma 1658 in 4to Mortes illustres & gesta
corum de Societate Jesu qui in odium fides ab Hareties

(B) The Book which the Jefus Ribadeneira had begun in this Subject] Fo the end that the Reader who dewhich we iperk, may not have the trouble to turn to another Volume, I shall say here that Peter Ribadenina begun in the Year 160, the Catalogue of the Jesuits who have wire Books That Catalogue of the Jesuits who have writ Books That Catalogue contain'd but few Sheets, he enlarg'd it since, and published it at Animorp in the Year 1608 It was Printed at Lyons the Year following with some Additions and Corrections about some Things that were not well known to the Author, concerning the Finch Jesuits Father fulius Nigrons percesv'd that that Work stood in need of being mended in many other places, chiefly with respect to the Italian Je-suits, so that a New Edition was made in the Year 1613 at Animers Father Andrew School took care of and it was confiderably enlarged (a) but it was ftill a very detective Work, which was the reason why alegambe undertook to put it in a better Condition, and to make it more fit to give an advantageous Opinion of the Erudition of the Society He publisht it in the Year 1643 It was yet much enlarged by the Jeiuit soquel, whose Edition was publisht at Rome in the Year 1675 and doubtless it must be enlarged again, both because the Society of the be enlarged again, both because the Society of the Jesuits affords new Authors continually, and because many Things escaped the last Continuator that might make the Bibliotheque of the Order more perfect. The second (b) Tome of the Roman Bibliotheque informs us, that the Jesuit Bonannus is writing the Catalogue of the Writers of his Society, who have publish any thing since the Year 1675. The exactness of Alegambi is doubtless wonderful; but yet there are still some Faults and some Omissions in his Book. He did not always mention the ons in his Book He did not always mention the first Edition of Books, which is a considerable Fault to be found in all the Compilations that have been made hitherto No body has yet thought to publish an exact Collection of all the Editions, and carefully to observe the first Gesuer and his Continuatois hive been very negligent in that respect Fa-thei Societ being willing to avoid the minute Parti-culars on which Aligambe does sometimes enlarge a little too much, is too short and too barren lie was not so well qualified for this Work as Alexambe. The Curious, and even those who excuse him on the Orders that he might have receiv'd from his Superiors, in relation to the Anonymous, or Pieudonymous Writers, place his Work in that respect

much below the foregoing, wherein we find the (d) Pixf Discovery of so many hidden Writers

(c) When so we have the foregoing, wherein we find the Biblioth

(G) What has been said for or against it Mr Bail- Script let will supply us wherewith to comment the Hispan Text of this Remark Let us begin with the fair (e) In /u/2 fide

all those of that Nature, and that it ought to be considered as one of the most perfect of that kind. That acdemns coording (d) to Nicolas Antonio, the Jesuits have those who shewed by that Work how Curious and Industrious they are conare in the Things that concern them, and that having terred to built on the Foundations of Ribadeneita, they rais'd that express a great Edifice, the Beauty whereof consists particularly in Man's the exactiness and proportion of its Parts, and whereof all Qualities the Glory is due to Alegambe, a Writer so sure and so in fine exact, that one needs not fear of being deceived by him, Phrases, because he is not only free from Consuston, and never takes with one Author for another, but also because he does not attribute any Books to the sesuits which they have not made, tiec of his and because he is exact and faithful in representing those Country, that truly come from the Society. Mr Bailles adds that Family, it is no mean Praise—to have avoided a Fault and Emit is no mean Praise—to have avoided a Fauls and Em-with so much care, which most of the other Regulars, ployments, who have given an Account of the illustrious Men of their and where Order, who thinking to do Honour to their Commonal- h. fay, ties, are guilty of, by increasing the number of their That one Learned Men and Saints indifferently and without choice, cannot have plac'd a great many Authors among their Brethren read the that did not belong to them, whereas there is scarce one to Lives of be seen in the Bibliotheque of the Society that has not several been a Jesus Nay, that the Wisters who lest their Roman Society, as Papyrius Masso, Gaspar Scioppius, Mark Linpe-Antony de Dominis, Christian Francken, & do not 10rs, appear in it Or that if they are seen there, it is on- without appear in it. Or that if they are seen there, it is only in relation to the Books that preceded their going
away, that in that manner we find there Francis de
Macedo a Portuguese, who from a Jesus became a Cordelier, and Claudius Dausquey a Heming, who less the
out comsociety for a Canenship at Tournay Lastly Mr Baillet
observes that according to the Author (s) of the
of the
News from the Republick of Learning, Alegambe "did Careles."
"very well observe the Taste of our Age, that is,
of of all Persons of good Sense, that this Faste confishs in observing a Chronological Exactness in all
that concerns History, that it is this which occamention
foon'd the Approbation that was given to the neither fion'd the Approbation that was given to the neither Praises bestowed upon Alegambe, who takes no-tice every where of the Time and Place of the where Birth of the Authors, the Age when they became they Jesuits, their Employments and their chief Actions according to the Series of Time, and that born, nor this Order has I know not what that pleases extreamly Lastly, continues Mr Baillet (f), as the mily, nor Society of the Jesuits has been hitherto the most their Age, Learned of all Regular Societies, that is to say at nor by least the most abundant in all forts of Writers what (except on Physick)—we ought to judge means thereby of the advantage that may be drawn from they raisten, without any affectation of a particular Style, felves and without too far-fetch'd Ornaments—

(f) Baillet dispos'd in a very fine Method, and embellisht ibid

(a) Ix prætit A legim

(b) Printed · Rome IN 169 4) di Nam 1 Protper Mandome tom 2 II II II Biblioth (f) Baillet

with pag 137

me an Opposition to communicate to the publick what pass'd(D) in a Conversation of some tearned priors in the Year 1697.

A L E S I Line (Alenander) a famous Divine of the Consession of Augsburg, and Author of a divers Books, was born at Edinburg in Sciented the 23d of April, 1500 He made admirable Progresses in School Divinity; and he entred early into the Lists against Luther. It was at that time the Controversy in fashion, and the great Field of Remark Battel wherein young and old Authors endeavour'd to give Proofs of their Merit. He Add has share a little while after in the verbal Dispute that Patrick'(A) Hamilton maintained against the Ecclesiasticks, about the new Doctrine that he had relish'd at Marpurg. He endeavour'd to bring him back to the Catholick Religion, but could gain nothing upon him, and he himself begun to doubt of his own Religion by that Gentleman's Discourse, but much more by the Constancy he shewed on the Wood-pile, where David Beton Archbishop of St Andrews caused him to be burnt. The doubts of our Alesius would perhaps have had no Consequence, if they had let him quietly enjoy the Canonship that he possess in the Metropolitan Church of St. Andrews, but he was persecuted

"with a very great Number of laborious and use"ful Tables" Let us now proceed to the Imper-

(c) id ib. pag. 13.

(:) Id 1b P 135

Remark (

fections of that Bibliotheque

Mr Baillet fays, that (g) " as the most perfect Bo" dies are not always free from Spots and Defects, "when their Beauty confifts only in the Stature and
"Proportion of the Parts, it will be no surprize to
hear that this fine Bibliotheque has met with its
"Censors as well as others, that some think to have " found in it a little of that Love for the Society, that moves one commonly to represent the Writers only on the fair side, that they add, that in estect there is nothing to be seen in that great Volume but "Llogies, and that in such a great number of "Authors and Books it does not appear that Alegambe and Setuel acknowledge one that is bad, except it "be perhaps those who have been put into the In"quistion, or into the Index, that others have observed, that there is scarce one Writer in all that
"Eibliotheque, that is not represented to us as a Saint
It is the that reasonable Persons sught to be satisfaction." If is 'rue that reasonable revious sugar to be latinis find to see a solemn Protestation at the beginning and at
it is end of the Book, that he does not pretend to
"warrant what is faid of the Holiness and Vir"tues that are attributed to his Brethren, nor to
"make good the other Encomiums that are bestowed
"the protestation in the secondary to Mr. upon them " It is more diffiult according to Mr Baillet, "(a) to answer I wo other Accusations, the "first is, that Alegambe being deceived by some falle "Memoirs that ill affected Persons sent thus, trilles "Mr Marion, Mr Servin, and some other him, strilles "Mr Marion, Mr Servin, and some other him, strilles "Mr Marion, Mr Servin, and some other him, strilles "The base of the service of the ser "Magisti ates and good Catholicks, Hereticks The Se"cond is, that he was too indiferent to reveal cer"tain things that it was most important for the So"ciety to keep private and to suppress, as for Lx"ample, when he affirms that the Amphibeatre of
"Honour, written against the Royal Authority, by one call d Bonarscius, is the Work of a famous Je-" fuit, though lather Coton had assured King Hen-" ry the Great, of the contrary, and that fome other Books written against Episcopacy and Hierarchy in general, and against the Clergy of France, and the orbonne in particular, were compos'd by fome Fa-"thers of the Society, although the chief among the Jefuits of France, who govern'd the Houses of "Paris, having been call'd for that Liftett, had pro"tested even under their own hands, that the Jesu"its were not the Authors of thoseLibels" Mr Baillet adds, that "Social was more discreet in that
"point than Alegambe, for in his Edition we do not
"find the Writings of the false Smith, and of the
"talse Of-Jesu is at have caus'd so much Scandal, nor
"the Books of Guimenius, of Vernant, and of the
"Apologist for the Casuists, nay, he took care to tell
"sus beforehand, that his silence about those Books
"enght to pass for a dissoning and a private Con-' Paris, having been call'd for that Liffest, had proeught to pass for a dissuming and a private Condemnation that the Society makes of them But it cannot be denied on the other fide that he has " left Alegambe's Faults in many other places, and

Remark (
of the Article Annat, at the
end

WHFTHIR
fons | Some Generation with fome performed as learned
as learned
Jefuits
now as
formerly.

When the plenipotentiaries of France, being one day
of the Country, according to the Custom of Men
of Letters, spoke much of Books and Learned Men
Most of them acknowledged the decay of Learning, and they observed more than once, with great
joy, that the Society of the Jesuits has almost no

Learned Men at this time The Bellarmins, the Surcessors, their places and those of many other less famous Men are still vacant Mr * * was almost the only Person that did not approve of that Reproach, and who defired the Company to confider, that those who take delight in such Discourses are guilty of Two I sults, for in the first place, faid he, they lightly touch upon what concerns the other Orders, and the other Communities, but they infift much on that of the Jesuits That Respect of Persons is very unjust Have the Universities of France any Professors of Physick that make so much Noise as Fernel and Sylvins Or any Professors of the Civil Law that come near Deneau, Duaren, Hornald Law that come near Deneau, Company of Company man, and Cujas? Shew us if you can a Casaubon, a Scaliger, or a Salmasius in the Protestant Party Shew us a Grotius, an Heinsius or a Vossius in Holland Did not those Men die without leaving any Successions? Have they left Places that are fill'd up? Let us confess then that the Defect which you affect to appropriate to the Jesuits, is common to all the Paities and Communities of Europe, it is the defect of the Age, and not of their Society Do not believe, faid he, (which was his Second Reflection) that I pretend that that part of the XVIIth Century, in which we have liv'd, is interior to the other part, or to the foregoing Age. I believe on the contrary that when all comes to all, it ought to have the Advantage, and that it is the Alteration of the Falte that is the only Realon of what you call decay of Learning. The study of Critical Learning is fallen, Men have applied themselves to the Reatoning Part, they have improved their Minds much more than their Memory, they were delitous to think micely, and to express themselves politely. I hat Application does not produce those great Volumes that im pose on the Publick, and that raile a Man to a great Reputation, but really it creates more Light, and a Capacity more valuable than the great Learning of the Grammarians, or of the Philologers I he Jefuits have followed this new I afte, and that is the Reason why their Learned Men are not of the fame stamp with those who lived formerly Have you observ'd, as I have done, continued he, the considerable Number of Illustrious Men that are at present in their College at Paru Father Benier is so confummate in Languages, that all the Strangers of Europe and Asia desire his Company, and converse with him as if he was their Countryman Can a visiter the 4 Literature be seen than that of 1 ithe Hardouin Box of the Is not Father Commire one of the best Latin Poets 11/ci/e that are at present in the World Is there my Wil-Mi s, ter, who exceeds Father Boulders in the Purity of Luc us the French Language, and in the Beauty of his Com ou of positions, or Father Jouven y in point of Philology, P or Father de la B aune in a fine Liein Style, by whole Hor dort Care Father S rmond's Works have been lately pub- Pic inpt lish'd? Is there better Pens in France than Lather he p 64 Ju-Tellier, Father Daniel, Farher Doncin, &c. I name this de Ayou fome of them, but without pietending to wrong cader in, many others whom I do not Name I his was the P 45 Discourie of Mr ** it the Person who informed place it as me of this Conversation, related it faithfully

the Readers judge of it as they think fit

(A) Patrick Hamilton] Bera (d) made in a few
Words the Elogy of that Protestant Marryr, who
was of a Family related to the Kings of Scotland He places his Martyrdom in the Year 1530 Bucha-de Alexan places it in the Year 1528 (e), and fays the Farl of Aran's Brother was his Father, and that the Duke of Alexan's Sifter was his Mother He observes

in Iconirmed place it as Let Buch man does, apud

a Melanchthon in hu 290 Camerarius. docs not know mbether Alchus mistrusted bis Friendship He owns in the 288th Letter that he had ob-Served (ome fits and | purts in him, A46 X 700ζαλοχες opuas

(f) Buchin ier

Scotic

1 14
(g) I xpofit inPful
37 fol
164 See
also bis

answer to Cochleus, P 9

with (Aa) so much Violence, that he was forced to retire into Germany, where he acquir'd at last a fulness of Light At first he waver'd a little between the Two Rehgions, as may be seen by his answers to Cochleur: But at last he embrac'd Lutherans in, and persever d in it to his Death. It is true that in the divers Parties that form'd themselves in it he was sometimes on the side of those who seem'd less Orthodox. Thus in 1560, in it he was sometimes on the side of those who seem'd less Orthodox he maintain'd (ADA) the Doctrine of George Major concerning the Necessity of Good Works I forgot to fay that the Alteration that was made in England with respect to Religion, after the Marriage of Henry VIII with Anne Bullen, was the cause that Alestwent to London in 1535 He was very much consider'd there by Cranmer Archbishop of Canterbury, by Latimer, and by Thomas Cromwel, who was at that time in great Credit with the King, and he taught publickly. The Fall of those Favourites oblig'd him to return into Germany, where the Elector of Brandenburg made him Professor of Divinity at Francfort on the Oder in the Year 1940. Alesso had a quarrel there Two Years after, about the Question (ADDA), Whether the Magistrates may and ought to punish Fornication He was for the Aftirmative with Melanchthon I cannot tell whether he took it ill that the Decision of that Dispute should be put off, and whether that Discontent was the cause that he lest Francfort with so much precipitation, but it is certain that the Court of Brandenburg complain'd of him, and that they writ to the University of Wittenburg to have him punish'd. The Affection he had for Melanchthon made People believe that he had retired to Wittemberg, but he chose rather to go a to Lespsick, where he refus d in 1543 a Professorship in the University which Albert Duke of Prussia delign'd

that a little after his Execution, the Death of a Dominican who had been his Accuser caus'd a great Confernation in People's Minds That Dominican's Name was Alexander Cambel, he was a Young Man who had a great Genius, and great Learning He had often discours'd with Hamilton about the Interpretation of the Scripture, and had confest to him that he acknowledged most of the Doctrines for true that past at that time for Paradoxes Hamilton remembring that Confession, call'd him a wicked Man, when he found him his Accuser, and cited him before the I hrone of God Those Words troubl'd him in such a manner, that he lost his Senses, and died mad some time after (f) Alesius (g) relates many things concerning the execution of Patrick Hamilton. Which Rabia suferred in his Garman

relates many things concerning the execution of Patrick Hamilton, which Rabia injected in his German History of Martyrs

(AD) He was perfected with so much Violence that he was forced 1 I hat Perfection was raised against him, because he had stoutly preach'd before a Provincial Synod in 1529 against 1 ornicating Priests. The Provost of Si Andrews, whose lascivious Commerce was known to every body, knew himself in that Sermon, and fancied it was preached on purpose to make him about a contract of the whole Auditory. He reto make him a Spectacle to the whole Auditory folv d to be reveng d of it on the first Opportunity, and as he was of a Temper a thousand times more fit tor a Soldier than a Canon, he only made choice of violent means. Having heard that the whole Chapter was allembled to fend Complaints igainst him to king fam: V he came to the Assembly with Men very well aim d, and order d Alef w to be feir d, who exhorted him to moderate his Anger, nay, he drew his Sword upon him to answer his just Remonstrance. The poor Canon was struck with fuch a fear, that he threw himself at the Provost's leet, and very humbly begged his Life of him He came off with a kick on the Stomach, which made him tall into a Swoon After which he was made him tall into a Swoon. After which he was carried to Prifon. All the other Canons were also carried thither, but the king having heard the thing caus d them to be set at Liberty. Only Alsjum was not released, but on the contrary, he was clapped into a dreadful Dungeon, where he remain'd one and awants day. Her I there all not continue long. twenty days His Liberty did not continue long he thought he ought to acquaint the Magistrates with the ill Treatment he had suffer'd Whereupon the Provost who had torbid him to tell them of it, caus d him to be imprison d again, and represented to the Archbishop that he was a Man who had made his Herefy appear in the Synodal Sermon, and that he deferved to be punished. He was so vext because Alefine was let out of Prison while he was on a Journey, fines was let out of Prison while he was on a Journey, that he would by all means send him thither again, without suffering him to make an end of a Mass that he had begun But at last the Intreaties of the Cuons pacified him, he waited till the end of the Miss to send him back to Prison Now as they knew that he would put him again into the Dungeon the next day, they advised the Prisoner to make his escape in the night time, and to leave Sessional He follow d that Advice, and went into Germany in the Year 1532 (a) the Year 1532 (a)

jor] The Title of his Book, is De necessitate & merito benorum operum disputatio proposita in celebri Academia Lipsica ad XXIX diem Novemb 1560 That difpute is the fifth inter Anti-Tapperianas, and thus here is an Anti to be added to Mr Baillei & Collecti-Now that I am upon it, I shall fet down the Titles of his chief Works Commentarii in Evangelium Jeannu, & in utramque Epistolam ad Iimotheum Expositio in Psalmos Davidu De justificatione, contra Ossandrum De santia Trinitate, cum consutatione errors: Valentini Gentilu Responsio ad 32 articulos Theologorum Lovaniessium, & (AAA) Whether the Magistrates may and ought to punish Fornication J That Dispute did not run of Adulery, but on man Lovaniessium, for all fornication of the Magistrates was and ought to punish Fornication.

Adultery, but on meet Fornication, for although the Punishment of Adultery is as rare a thing as that Crime is frequent, yet it is accounted lawful among Christian Doctors So who Alessus had only an Antagonist to oppose who maintain d against him, that the Magnifrates neither can not ought to punish Fornication. The final Judgment about this Diipute was put off, and it is very likely that Alejius being angry at that delay, would live no longer among People that appear'd io favourable to the limpunity of Fornicators (h) Cum A 1542 interipfum (v) Thomasium quendam Exorta effet controversia de quassione, mis ubr possit ne ac debeat Magistratus Politicus scortationem pur surre s queramque (intentiam, hoc est assumantem, ac Phin nire (veramque sententiam, hoc est affirmantem, ac Phi-lippi quoque Melanchthonis calculo approbatam (1), de lippi quoque Melanchthonis calculo approtatam (1), de fendente Alesso, nihilominus hujus disputationis decisso pitola juberetur disterri ostensus, ut apparet, hac bonz causa Responsoreastinatione Alessus, non inspecta o Principis adventu discessis (2) Such an Indignation did not become an Academial a Professo of Divinity who had seen the rise of the Reformation, and who could naturally hope charles be should not live long enough to see Morelley that he should not live long enough to see Morshity nam, return to its fift relaxation. Nothing could do more honour to the Protestant Religion than the Severity of the Maxims that relate to Chassity, for the Observation of those Maxims is the most difficult Vices that can be obtained over Nature, and that Paul Mel which helf shews that we belong to God by the recipility. which best shews that we belong to God by the reciwhich best shews that we belong to God by the reciprocal ties of his Protestion and of his Love. It (_) Vid was therefore a great Subject of Scandal that in the Phil Mes Year 1542 a Protestant Divine, who maintain'd that Epist ad Magistrates may and ought to Punish I ornicators, Camer should meet with any Oppositions about it, and in potione measure sink under them Now that People 414 are us'd to the Toleration of that Crime, scarce any are us'd to the Toleration of that Crime, scarce any body is offended at it. A very honeit Man assur'd me lately, that the Migistrates of Strasburg have such an Indulgence for a Maid that suffers her soll to be got with Child, that provided she pays the Fine to which those kind of Faults are taxed, they restore her to her first Reputation, and set Penalties on those that should dare to Reproach her in the least for the future. This is doubtless a more signilar Privilege than that of giving Parents. least for the future. This is doubtless a more figular Privilege than that of giving Patents of Rehabitation to fuch Families as have derogated from their Nobility, and if one wis allowed to jest about a thing of io great Importance, it might be faid that the Magistrates of Straiburg should have should that the preservation of that Privilege, when they Capatalated with France, and when after the they Capitulated with France, and when after the

(a) Jacob Thomasius in ora tione de

Joh. Ale-

110

(ALA) He maintain'd the Delirine of George Ma-

fupra pag 3 18 (1) In e

to orect at Kniggibus, and which was erected there the following Year It is not well known whether he had a Professorship in the University of Lespick at that time, or whether they only made him hope for the Professorship of Davinity which he exercised there afterwards

(c) See the Mercure Histo-11que of June, 1698 (d) I have been assured that they them-felves make a jest of it I is litely they think to imitate thule, who rail at them selves to weaken the Raillerics of (c) Ovidius lib 2 Fastor

Peace of Rysmich they demanded the (c) renewing of their Capitulation. I know very well that by their Prerogative they do not pretend to shew the salies of this ancient and undemable Axiom, Nulla reparability arte lass pudicities est, departs allo some They do not pretend, Physically speaking, to restore a lost Virginity, this would be to oppose the true Sense of the Axiom but morally speaking, they pretend to restore it, seeing they take the Fame of a Distancest Maid under their Protection, and secure her from Slanders, so that she may go any where as her from Slanders, so that the may go any where as boldly as an honest Maid Nay, 'tis said that the Efficacy of their Sentence is such, that Maids who have had Children, and who by paying their Fine have obtain'd their Re-habilitation, are as soon market have obtain'd their Re-habilitation, are as soon married, and almost as advantageously as if they had not committed that Fault But I would rather ascribe this to the weakness of the Men (a) who marry them, than to their persuasion of the Efficacy of the Sentence However, we might say to those who suppose that the Payment of a Fine makes amends for Crimes of that Nature, what was faid to those who sancied that a little fair Water wash'd away the stain of an Homicide way the stain of an Homicide

Ab (e) nimum faciles, qui trifica crimina cadu
Fluminea telli posseputatis aqua
That same honest Man assured me that he was cer-

tainly inform'd of that (uftom of Strasburg, and he had been told that the same was practifed in some other places of Germany Such Laws would have made the Divine, whose Article I am writing, very angry, for this is so far from punishing Fornication, that it is in some manner to reward it, seeing on, that it is in iome mainter to reward it, recing the Advantage of going every where without fear of any Reproach, is a Benefit that exceeds very much the prejudice of the Fine that is paid, which fometimes is not one half of the Money

that is got by Proftitution I have heard some very judicious Persons say,

I have heard some very judicious Persons say, that the usage of a great many Countries is rather a Reward than a Punishment for Fornication. That Usage requires, that those who own themselves the Fathers of a Bastard Child, should be condemn d to keep it, and to give the Mother a Sum of Money. The order of providing for the keeping of the Child cannot pass for a Punishment, seeing the Law of Nature does clearly lay such an Obligation upon one. Nothing therefore but the Money that is paid to the Maid can be call'd a Punishment, but besides that it is as light Punishment for the Father, it is properly speaking a Reward for the Mother, it is properly speaking a Reward for the Mother Now it is a very strange thing, said those Gentlemen, that Christian Courts should award Rewards to Maids for having lost their Honour by scandalizing the Publick Scmebody answer'd them, that the loss they had made, whereby it was more difficult for them to find a Husband, requir'd them, that the loss they had made, whereby it was more difficult for them to find a Husband, requir'd the procuring some Amends for them as an Act of Justice. No, answer'd they, it is not an Act of Justice, but a Favour, and a Grace Justice does not require that those who have suffered Danage by the voluntary Transgression of the Laws of God, and of the Laws of Human Honour, should be indemnished. And if the Sovereign will bestow some Favours, he ought to make choice of more worthy Persons. Should Men be oblig'd to recompense a Mind, who in committing a Robbery for their sake and at their Instigation, should lose an Arm or a Leg? A Judge would be so far from causing any Gratification to be given her, to make up the Damage that she might have suffered, that he would condemn her to a corporal Punishment. The same thing would happen in all Punishable Cases, wherein she should lose any Member in executing a Mans. Counsels. Fornication only is excepted from that Rule. Let us call it then the common Offence and the privileged Case, Words (a) separately consecrated to other things, and about which a Book was publish'd (b) at Paris, in the Year 1611 Somebody alledg'd upon this, that the Magistrates of Institute, that those some of the Sons of the House, of having gor them with Child had made a Law for the future, that those for of Creatures should have but 25 Florins, for which they should be oblig'd to keep the Child, that they thought thereby to put a stop to Debauchery; for they were sensible that the Profit which accrued to those Maids from their ill Conduct, engag'd chiem

either to make Advances, or to yield to the first Sollicitations, and that in a word, their Lascivious-ness ought to be deprived of all Hopes of Gain, and not encouraged by the hopes of the Sums that the Courts adjudged them But some Persons answered that it is not certain that fuch Laws have been made at Amsterdam, although the Noise of it was spread in other Towns of that Country Whether it be true or false, it is very certain that this proves that People are not ignorant that the common Conduct of the Courts of Judicature is too savourable to Portugation, and that it average Muds much ble to Fornication, and that it excites Minds much more to debauch than to contain themselves. And t appears plainly that the Sovereigns who cause the Transgressor of the Decalogue to be punished, are not directed by the Sinfulness of the A'tion, but by the temporal Prejudice which the State receives from it. Hence it is that they punish Robbers and Murderers, but because Fornication seems more useful than prejudicial to the temporal good of the State, they do not care to punish it, and they behave themselves in such a minner as to make People think that they are not displeas'd to have their Towns populated per far & mefas It they took the Law of God to heart on that point, they would increase the Fear of Infamy, instead of removing it; they would lay great Fines to be paid not to the Maids who transgress, but to Hospitals, they would implinit a Disgrace both on the Tempter, and on her that should not resist the Temptation and because Dishonour among Persons of mean Right, is not a Residue. shonour among Persons of mean Birth is not a Bridle frong enough to stop a certain Wantonness that animates the Tempter, that prevents him, and affines him of the Victory with the utmost ede, they would instead a more real Punishment, which they might eafily do

Ecclefial Discipline is very near fallen into the same relaxation. It is but sew (r) Years since the Preceptor of a Gentleman applied himself in a Town of _____ to a young Cocquet, and foon obtain'd what he defired of her As foon as her Relations perceiv'd that she was with (hild, they endeavour'd to marry her to that Gallant He refufed it, for besides that the ensiness of his Conquest was no great Charm to make him defirous to marry her, he did not think himfelf the only Person that had a hand in the Business, nor that the Child was more his than another's The only means to force him to take her for his Wife, was to thiesten him that if he did not marry her he should lote the Benefice he had in England He married her, and thereby preferv'd his Benefice Such was the Reward of a Wantonness, which had been carried to the most scandalous Excess What would the ancient Inthers fay if they should return into the World they might well cry out, caking their Eyes on the I ace of the Church, O domus antiqua quam disoari dominaris do-mino! It is the Fate of all Religions as well as of all Politick Bodies, to impair in growing old Men are more corrupt in their Youth than in an advanced Age It is quite otherwise with Republicks There is nothing like new Laws The Laws are like Bread and Eggs, pan d'un di, uovo d'un' hora The flou-rishing State of a Code (I mean the Practice and Ob-fervation of the Laws) is that of Infancy See the complaint of a Poet, who had described some abuses ot Augustus Age

(c) Non ita Romuli Prascriptum, & intonsi Catenis Auspiciis, veterumque norma

(1) Horst Od 15 lib 2

In that respect, Sects, and Communities, &crefemble Man who is only Innocent in the Cradle, and a little while after See the Remark M of the Article of Nesterius, in the beginning Let us observe that there are some 'f') Protestant Countries, where they use still some Severity against I ornication, both with respect to Women and Men But I am sure that our Alexander Alessus would require on, both with respect to women and Men But 1 am fure that our Alexander Alefus would require more than that What would be say of the other Countries ?

in the (anton of Bern

(f) AtGe-

neva, and more still

I must further observe, that the Courts that adjudge a Pecuniary Profit to fornicating Women, or that condemn them to marry those who debaucht them, do it to avoid many Inconveniencies a but they foment thereby the Disorders of Impurity, for every Sentence they give on that point Z

() I write

vileged Crie the Faults of an Ecclesi-ast k, that come under the cognizance of Suular (b) Hrit. ten by Be-Milleton

Counfellor

Dijon

in the Par-

(a) They

mon Oftence the

Faults of an Ecclifiaftick, that are judged by the Tri-

bunals of

theChurch,

and a pri-

bem extracted out of a Speech of James Thomasius, Profesfor at Leipsick, with several others at Leipfick in 1683 in brings a Quotation for every thing he lays I did st necessary to transcribe those Quotations If any one delires to go to the Head , he may cafily find Thoունսչ չ Speech

& Alexan-

Alex Ge-

nial dier

1 2 6 1 2 lb 1 6 6 7

der ab

a. This has till he died, which happen'd the (B) 17th. of March 1565. He was (C) miraci till he died, which happen'd the (B) 17th. of March 1565. He was (C) miracing by preferv'd from Death in his Youth. The Esteem and the Authority he was in, appear by the great (D) Number of Conferences wherein he affifted. He Married an English Woman, by whom he had Two Daughters, and a Son. He had but one Daughter living when he

ALEXANDER AB ALEXANDRO, (A) a Neapolitan Civilian who had a great deal of Learning, flourish d about the end of the XVtb. Century, (B) and in the beginning of the XVItb He first applied himself to the Bar at Naples B, and afterwards at Rome; but he spent all his leisure Hours in the Study of good Literature, and at last he wholly lest the Bar, to lead a more calm and agreeeble Life with the Muses The Reason that he (C) alledges for leaving off the Profession of an Advocate, was, y because of the Ignorance or Wickedness of those who administer'd listing. So that he chose rather to live a rance or Wickedness of those who administer'd Justice; so that he chose rather to live a quiet Life than to take much pains to study the Civil Law, since his Labours signified nothing against the Rashness of an ill Judge. He had seen many Examples of that disorder at Rome, which he mention'd to Raphael Volaterrarus who ask'd him the Rea-son of his Retreat. It is somewhat strange that among so many Manual of Learning who liv'd in his time, or who made the Elogies of the Learned Mention times,

to twenty more Every Maid who attains to Mar-riage that way, creates a Mind in many others to at-tempt the fame means. That abuse has been perceived in France The new Laws are not fo favoura-ble there as the old ones were to those Maids, who make too great an Advantage of the Privileges of Marriage It is a Sacrament that has a retroactive Virtue, and which like that of Penance is a Plank after Shipwrack It makes one enter again into the Port of Honour, it repairs the old Breaches, it Legitimates Children that were not lawfully begotten bee the Remark of the Article Arielle I say nothing of see the Remark of the Article Ariotto I fay nothing of the thick Vail wherewith it may cover new Breaches, current Faults, and daily Sins

current haults, and daily sins
(B) The 17th of March 1565] The Calender of
Poul Eberur notes that Alefius died the 18th of March,
1565 being 75 Years of Age the first Fault is very
small, since it is but of one day, but the second is
of I en Years, and therefore more considerable
Alefius himself writ in the Register of the University The Calender of of Leipsick that he was born in the Year 1500 Bucholcerus (a) and Reusnerus (b) give him as long a
Life is Paul Eberus I his whole Remark is taken
out of Thomasius Bucholcerus might have been reprimanded for another thing , viz for faying that Alefius liv d and taught in Germany after his coming

to Wittemberg, that is to say, fince the Year 1533
(C) He was miraculously preserved from Death | He says in one of his Books (e) that he often remembers but not without great Shiverings all over his Body, that as he was rolling down towards a Precipice from the top of a very high Mountain, he felt himfelf transported to another place without knowing how nor by whom, which he attributes to the I aith of his Relations, and not to the small Papers that he carried about him, containing some Verses of St John's Gospel, according to the custom of Children in those times

Children in those times

(D) The great Number of Conferences] In the Year

1555 when those of Nuremberg desir'd Melanchthon to
come (d) and compose the Dissentions which the
Disciples of Andrew Ossander caused in their City,
he brought Alessia along with him, who performed
his part (e) very well in the Disputes they enter'd
into Melanchthon knew him to be very capable of
the had had him for his Assistant in 1554 in the into Melanchibon knew him to be very capable of it, he had had him for his Affistant in 1554 in the Conference of Naumburg, which was held to pacify the Theological Troubles of Prussia Camerarius praises Alesus very much on that account (f) Alexander Alesus patria Scotus, valle carus Philippo Melanchiboni, rei Theologica intelligentissimus, & artista excellent compraentium disoutationum. Prasis description of the survey of the second of the survey of the surve po Melanchiboni, rei Theologica intelligentissimus, & artifex excellent congruentium disputationum, & vir dignitati atque dostrina exquisita prasiani He had observed in another place that Granvelle, who presided in the Conference of Worms, in the Name of Charles V in 1541 would not let Alesius speak, whom the Elector of Brandenburg had sent thither. Qui quidem & constitute that the safetit sufficient constitute of the safetit sufficient constitute. (f) Came- there of Brandenburg had lent thither Qui quidem & ratius ib paratus erat & cupidus conflictus, sed huic obstitit jussum (g) simon prasidis qui & Alesum ad pugnam instructum sciret, & Goulart talim administrationem rei viciosam esse animadverte-

(A) Alexander ab Alexandro] I give him his Lat n Name, as our Grammarians will have it.
They who (g) translate Alexander of Alexandria are mission. Our Author was of a Neopolican Family, the Name whereof was Alexander. It is pretended (b, Balzac the Name whereof was Alexander It is pretended that it had already produc'd forme Illustrious Perions, birbocrate as Moreri relates after Lorenzo Crasso Every body Chretien knows Balzac's Jest upon it, (b) There has been a

Grammarian, says he, in the Kingdom of Naples who caused himself to be call'd ALEXANDER AB ALEXANDER Of Can any thing be more magnificent and more glorious than to be swice Alexander, to have Alexander for one's Name, and to have it also speak employed. for ones (†) Lordjbsp?

(B) And in the beginning of the XVIth] That which makes me speaks thus, is, that our Author speaking (*) of the Calamities of the Kingdom of Naples, carried them to the Death of Frederick the Son of Fordinand I that is, to the Year 1504. besides, he speaks (1) of Journal Pontanus as of a Person that

fpeaks (1) of Jovianus Pontanus as of a Person that fianName was no longer in being Now Jovianus Pontanus and the did not die before the Year 1505. This is what those did not take notice of, who placed the Death of our Alexander in the Year 1494 wherein Moreri gives them a much greater Testimony of his Approbation, than of his Uncertainty.

(C) The Resson that he alledges I believe that the same of the hew the whole force of it, I must set it down the Author's own Words Quae cum viderem, see Mollerum nihil prassdus essentia vim potentiorum aut gratiam nihil prassdus essentia vim potentiorum aut gratiam nihil prassdus essentia vim potentiorum sut gracium vim potentiorum sut gratiam nihil prassdus essentia vim potentiorum sut gratis or ediscendis tet casuum varietatibus tam bis Treacontroversus or ediscendis tet casuum varietatibus tam pensiculate editis, tantum laboris or vigiliarum suscipere, pensiculate editis, tantum laboris & vigiliarum suscipere, pensiculate editis, tantum laboris Or vigiliarum jujcipere, tantoque nos studio satigari dicebam, eum ad ignavissimi impurissimique cujusque temeritatem qui juri dicendo prasideret, quem legis virum bonum esse volunt, non aquo jure sed ad gratiam Or libidinem judicia serri, decretaque legum tanto consilio edita convelli Or labosatir viderem He did much better to leave the Bar, than to initiate fome other Advocates who having lost many good Causes undertake to desend the worst. I have read not long ago (1), that one of the most same Advocates of the Age, whom his Brethren ask'd, why he took upon him to plead had Causes, answered them smiling, He did it because he had lost a great many good ones. This is a had excuse, continues the Author, an Advocate who having examin'd a Cause, finds it unwarrantable, ought to leave it. I have found another (m) Passage in the Book of Alexander ab Alexandro, that shews the Uprightness of his Heart. One of his Friends seeing that he did not push his Fortune forward, advis'd him to make use of the Expedients which had so well succeeded to such and such Persons whom he named to him, who had been raised by Favour to some other Advocates who having lost many good well succeeded to such and such Persons whom he named to him, who had been raised by Favour to dit Honours and Prelatures in spite of the Merit of their Competitors, and who had attain'd to Favour by unlawful ways. Our Author was not ignorant of those Examples, and knew some that were worse, he had seen in his Youth a very honest Man, well learned in Latin and Greek, who having strugglaw with an extream Poverty while he trusted to his Virtue and Learning, resolv'd to try another way He engaged himself into such a silthy Trade that it would be a shame to name it, and in a little while he became Rich and Powerful, and was provided he became Rich and Powerful, and was provided with good Benefices (n) Eo vefania processit ut co-affus inopia obscanis & libero homine indignis artibus vaaffus inopia objemis O libero homine indignis artibut va-caret (quibus vero artibus non libét dicere, ita fuda O pudenda sunt) confessaque suit sibi res en sententia, nam-que haud multo post O sacerdotio O opibus austus, af-fluens O beatus tranquilissime vitam egit But these Examples did not stagger our Advocate, he chose rather to be contented with a mean Fortune, than to hazard his Conficience (e) Longe igitur multure praftat, satiusque fuit uti ingenio meo, vacuumq molefties modeco civilique cultu contentum effe, negue in ambitionem non necessariam incurrere, quam bona animi, si qua sibi bomo studio & labore paravist , ca turpi quastu

bave Said that Alexander was bis Chriflian Name tife De Scriptoribus homonymis (*) Alexand ab Alex Genial dier 3 C 15 fub fin p m 736 (1) Id lib 1 C 1 (k) Id 1b lib 6 c. 7 (1) Journal desSavans, 1690 pag. 301 Dutch E-(m) Alax

(n) Id ıbıd

(e) Id pidi

(a) Chronol pig 613 (6)liagog Hift pag (c)Lpiftola dedicatoria Commentar in Joannem Vide & Prafat in nlteram ad I motheum apud Jacobum Thomatifupra pag 305 (d) Camerar ın vıta Melanchthomasiusubi Jupra p (Beza in Icomb (f) Came-Translation of Philip de Comithere is scarce any that mentions (D) him We should know but very little of his Fife, if he himself had not touch'd upon some Particulars of it in his Work & We find there & that he lodg'd in a House at Rome that was haunted with Spirits, and therefore here is a Witness to be cited to incredulous Men, a Witness, I say, who boasts to rum libra have seen, and who relates the astonishing Singularities of the Ghost that tormented v that House. He says also that when he was very Young y he went to Philelphus's LeCures, who explain'd Cicero's Tusculanae Questiones at Rome We may gather from the 21st 2 Eum
Chapter of the 4th Book, that he was (R) at Rome When No. 1 Chapter of the 4th Book, that he was (E) at Rome when Nicolas Perotius, and Domitites Calderinus, read Publick Lectures there on Martial I don't find that he spoke of the Office of Protonotary of the Kingdom of Naples, which so it is faid he gloriously Exercised I cannot tell when he died, but I know that he was buried a in the Monastery of the Olivetans Every body & blam'd him for the Assectation he shewed in vos meos not quoting the Authors who supply'd him with what he says Tiraquellus remedied colui & that disorder by a learned Commentary, that I was Printed at Lions in 1587 It was Ib I I
Reprinted at Leiden in 2 Volumes in 8vo in the Year 1672 with the Notes of Dionystus c 23
Gothofredus, Christopher Colerus, and Nicolas Mercerus, on the same Fext I understand I Panzis by Gesnerus's Bibliotheca, that the Edition that was made at Paris of this Work of Alex- 101 de ander ab Alexandro in the Year 1532 was more exact than the rest, and that Gerard Interpret Morrhius of Campen who Corrected it, had collated with the Originals, the Places which 12 c the Author had taken from others He must then have collated many Things, for the 122 fix Books of the Dies Geniales are a mixture of a gifet many Collections concerning the History and the Customs of the ancient Greeks and Romans there are also many Description Grammatical Questions in that Work, which (I' is not so exact is it should be not believe that the French Tianslation, which i Bernnd de la Roche mide of thit Work, was ever Printed The Author of the Nerp ditan Bibliotheque did no way succeed in (G) the Article of our Alexander, but the Additions of Lunardo Nicodemo (H) are very curious on this Subject

Alciatus believed that Alexander ab Alexandro was yet living in the Year 1521 shall give his own Words (1) because they contain his Judgment on that Writer ALEX-

peffimo exemplo fadare The Advice that was given him is much like this

Aude (a) aliquid brevibu Gyaris & carcere dignum Si vis esse aliquis Probitas laudatur & aleet He dedicated his Book to the Duke of Atri That Duke was very Learned, as we shall say in Jqua-

(D) That mentions him] Let if we believe Moreri, all the great Men of that Age, as George Trapezuntius, Theodorus Gaza, Domitius Calderinus, Hermolaus Barbarus, Philelphus, Pontanus, &c were his Friends and his Admirers All that can be gather d from the Book bis Aimirers All that can be gather d from the Book of Alexander ab Alexandro, is, that in his Youth (b) he heard the Lectures which Philelphus read at Rome when he was already Old, and that he eat fometimes with many Learned Men at (c) Journ Pontanus s. House, at (d) Hermolaus Barbarus, at (e) Sannazars and at (f) Gabriel Altilius's &c We want a more folid I oundation than this to affirm that certain Persons admire certain Persons. tain Persons admire certain Persons lowing Remark

(L) Was at Rome when Nicolas Perottus] This is all that can be gather d from what he relates con-Cerning Nicolas Perottus, and Domitius Calder nus as for that great familiarity which (e) Panzirol is pretends that he had with them, it must be look'd for elsewhere, and I cannot tell whether it be possible to find any Proofs of it I don't question but Panzirolies faid this at a distance, and on the Credit of his Memory, without taking notice that the Memory is a Mould wherein Objects change their form very

easily

(F) Not so exast as it should be I chuse rather to alledge the Testimony of one of the Commentators, than to speak of my own Head Here is what Nicolas Mercerus says (h) Est profesto, mi Linoceri, werim quod agunt Fait Alexander wir eruditus & multa lestionis multa ad utilitatem publicam scripsit eleganter, multa tamen, ut hominum est instrumtas, minus accurate wel memoria witio, wel imprudentia lapsus Qua lestoribus indicari magni interfuit I am not the only Peron (i) who finds fault that those who give us some Books cum notis Variorum, should leave out the Epi-Books cum notis Variorum, should leave out the Epistles Dedicatory, and the Prefaces They should do what was done in the last Edition (k) of Diogenes Lairtius If it had been done in that of Alexander ab Alexandro, I might have given a better light upon that Author and his Book

(G) D d no way succeed in the Article of our Alexander] He only (l) refers his Readers to three or four other Books, and did not know that Alexander Junfconsultus Neapolitanus, the Author of the 4th Disterrations of which he (m) give, the Title, is not different from Alexander ab Alexandro' So that he

speaks twice of the same Min, without knowing that they are not two Writers. Here is the Litle of the four Differentions Alexandri sur sconsulti Neapolitani Differention e quatuor de rebue admin ind s qua in Italia nuper contigere, id est de sorm sine i viris speciate fides prodita sun, insbigue de laud bus Juniani Mais somniorum conjectoris de umbrarum fru-rus & falsis imaginibus de illussonivus malorum camonum, qui diversis imaginibus l'omines delusere de qui- Alexanbuldam edibu que Rome infames sunt ol frequentissimos buldam ædibu que Romæ infames funt of frequentissimos lenures, & ton fi es imagines qua authoripse singul s fere nostibus in U b expertus est Romæ, in 410 Alfque anno nes apud quem I hey hive neither set down the Printer's Name, noi the Year of the Impression We shall see in the following Remain the state of Bases have been necessorered and the that those Pieces have been incorporated in the Der fol in

(II) The Additions of Leonardo Nicodemo me very 11 1 Cions curious | He proves that Alexander al Alexandro 1 du Matthe Author of the four Differentions, because most p 476 of the things they contain are to be found in the Dies Gemale. For I sample that which concerns the Praises of Julianus Majus, and the profiges of Dreims (n) is to be feen in the 11th Chipter ist Book, where that Jun inius is represented like a Man who had daily a Crowd of Diemaers at his House, whole Dreamshe explain d in a very intelli-Death or great Troubles Read the 23d Chapter of the 60 sth Book, and you will find what concerns the Apparitions and Hobgoblins, who haunted the Author sown House We find the Title of an Edition in Folio of the Des Geniales in Nicodemo's Additions I should take it for the first, if a (p) Pallage of Alciatus did not hinder me. Here is that Title Title Alexandri de Alexandro Dies geniales Ne quis opus excudat denuo infra septenn 1 m, sul dies imprecati onitus Apostolica autoritate interdictum isi at the end, Rome, in adibus Jacobi Mazochii, Rome Academia Bibliopola Anno I refine partus 15.- Kalend April Pontif S D N accupus nomine pontificali adduce non conflat, anno primo Nicod mo mentions a Fragment of a Letter (9) of Jerom Niger, which is but little obliging for the Nearobitant in account or for little obliging for the Neapolitans in general or for our Alexander in particular Quil libro d' Alessandro de gli Alessandri e intitolato Dies genialis, a similitudine delle notti Attichi d' Aulo Gellio, e de' Saturnali di Ma-crobio, cose cavate di qua e di la Ed in vero ha molto del Napoletano, con sopportazion del Sannazaro parlando fiom Vendesi sei carlini, al parer mio troppo caro l'Il give Ron an Article concerning Junianus Majus, the Artemido- 26th rus of his Age
(1) I shall give his own Words because they contain

I take them out of a Letter that he writ from Milan
Z 2

um dieego adolefrentu. I do Itil pag us, de regno 16 C T CVpr t us de Sponfal C 13. W de Hift Lit pig

Lntitle i Scmeftina in Geniarum Alexandri ib vi m fol I was Reprinted at fort in du Maine.

tla Min pud nonnt lles cognit+5 competti. & gur ipic expertus fui (0) Lcocodemo 1715 the tho a mistake (p) I quote Remark (g) inat dated 26th 01 Tune

(a)Juven Sat 1 v 73 (b) Alex ab Alex lib i c (c) Id 1b lib 1 4.1 See also

1 3 c 8 (d) Ibid Inb, c r
(r) Ibid
Inb 2 c r
(f) Ibid lib 5 c (g) Ad-

modum fuit Panzirol de claris legum Interprer 1 2 c

(1) 115 1 c, to nh nie Hidier s be No es Cremus Chap 1 of . DE 1 ft put of the

Anunad-

verfiones Philolokıcæ & Histori-(k) That of Amsterdam 692 which contains most of the Pre-faces, &cc of the fore-

go ng Edi-(/) Nico-lo Toppi Biblioth Napolet pag 6 ib pag 7

lin in Lindenio

renovato.

Pag 28

B Acron calls bim

Marcus,

Servius

occording to Willi-

am Groti-

6 6 5 & Pomponi-

D de orig

quius in

Hor Sat 3 Î 1 2 Guill

Grot ubi

1 2 (10 & 43 1 3 c 36 55 & 61 1 4

fupri e Licit Histor

14115 2 Seel ru-

us, Vit Jurisc pag 86 Cellius I

but it should be

ALEXANDER THE GREAT, King of Mattedoma. CEDONIA

a Merck-

ALEXANDER VII Pope. Look for CHIGI
ALEXANDER VIII. Pope Look for OTTOBONI.
ALEXANDER VIII. Pope Look for OTTOBONI.
ALEXIS, a Premontors There is a Book of Secrets under the Name of this Alexis It was Printed at Bafil in 8vo in the Year 1563 being a Translated from the Italian into Latin by Wecker It was also Translated into French, and Printed several times with Additions There is a Preface to it, wherein Signor Alexis informs the Publick that he was born of a Noble Family, that he applied himself to Study from his Childhood, that he learn'd Latin, Greek, Hebrew, Chaldasek, Arabiek, and several other Languages, that having chiefly had a very great Passion for the Secrets of Nature, he gather d as many of them as he could in his 57 Years Travels, that he had not communicated his Secrets to any body, but that at the Age of 82 Years and 7 Months, having Len a poor Man dead at Milan, whom he could have Cur d if he had communicated his Secret to the Chirurgeon, he was touch'd with fo great a Remorfe of Conscience, that he almost turn'd Hermit, and in that solitude he put his Secrets in a condition to be Publish'd The Hawkers carry them to the Country-Fairs, with their other little Books cover'd with blew Paper It is true that they have only the choice Remedies, of Signor

Alexis the whole Collection would be too great a Volume for them

A I I L N U S V A R U S (Publius) born at Cremona, first a Shoe-maker, and afterwards a Disciple of the samous Civilian, Servius & Sulpitius, and at last Consul, was a very I cained Man (A) in the Civil I aw He was Buried at the Charges of the Publick. This is all that is said of him by one of the Old Scholiasts upon Horace, in his Notes on a Passage (B) that concerns our Alfenus, whose y Consulship, they say, fell in the Year of Peni 754 I would not swear it Alfenus had writ Forty Books of Digests, that are mention d in the Index of the Pandotts, and some Books of Collections, Collectaneerum Aulus Gellius cites both those Works, and tho' (C) he resutes what he quotes out of them, yet he represents the Author as a Man who was a great Enquirer into Antiquities The Civilian Paulus made an A Abridgment of Alfenus's Books If it were true that there was an AII ENUS among the Councellors of the (D) Emperor Alexander Severus, who was a Disciple of Papinian, is some will have it from a very much intricate Passage of Lampridus, he might have descended from the other, tho' it must be confest that there were fome Alfenue's different from the Disciple of Sulpitius There was an ALFE NUS mention d by (icero in his Otition for Quinchius, and an ALFE NUS Varus, General of the Army under Viellius and Prefect of the Pratorium, who did not s flew the Refolies on of a brave Man, when his Party was overcome by that of I c/p han Donatus in the I see of I next speaks of an (E) ALFENUS, who with some others exempted the Linds of that Poet from the Fate to which those of the Neighbourhood were exposed, when

(a) I pift Gudne pag or

(1) Amm

Muccl lib , , c 4 p m 594 () Pig 56 57

I udg Bit

(i) Horat 1 at 3 1 1

tus for su'troc us ssimt sorpea, commentariosque Se-nativional dorum que v d sf. sr, em seque Rome ait, con mon to not Forum nutim men sourm sa it capiti

conmod to act I sum autem men soum ja it capite aunto er septimo primi livo suspicior enim nescio quid Parriasimim, q em se seos authores plei umque adducere solitim quo nun juam visitat (A) si very lea nel Mm nitle C. si Law]. This Pissage of somi inne Mincellinic quinst the Advocates of his similoquantum, the salu videantur jura callo, Trei a similoquantum, & Cascelium, & Alfenum, ticient to convince us of the great Authority of the name of Alf mean matters of Jurisprudence Add to this the Testimonies alledged by Bestrand in the (1) fust Book of his Civilians

(b) A Pillage that con erns our Alfenus] The words of Horice deserve to be set down

(1) It nus wife omns A section firme on c, clausing u taberna,
Su or wat, sap is or rive step imusomnis
Estop sa, serve stus

(c) Herefute what he quotes ou of them] This concerns the figuration of these words, argentum pumpulum, that were in the Treity of Peace concluded between the Republick of Rome and that of Carthen. The Romans were to receive every Yen a certain I indute in Money, pur um put um, that is of good allay how a imagin d that the proper have or that Iribute was purum purum which is a very comical Iance the fire Gellius () does not delpide without reason the Scie that Alfinus gave to those words, and if one was to judge of that Civilian's Capacity by this, he would foon lose his great Reputation. He believed that purum purum was form'd of purus, as novients and a present and a consequence of the purus and propriate and propriate and propriate. cius 13d p opicius were foim d of novus and proprius, to give more force to the lignification of the printi-tive word Aulie Gillius refures him folidly, and flews that putum tignifies that from which all Super-

fluities are taken off He does not cite the Book that Morers quotes, to wit, the 4th and the 30th of the Digest, nor that which Bertrand alledges, to wit, the 30th of the fame Digest, but he cites the 34th As for the other Work this the cites, it is entituled, conjectaneorum, in the Edition of Henry Stephens, but I for that Bertrand and William Crown have not but I see that Bertrand and William Grotius have read Colle Faneorum This last Title feems to agree better with the Passages of the Pandetts, where Servins is cited on the Testimony of Alfenus, Servins and Alfenum notat, putat, but it would be wrong to prefer for this reason, the last Title before that which Henfor this reason, the last Title before that which Hen
1) Stephens kept Bertrand makes Aulus Gellius say
what he does not, to wit, that the Work entitul'd
Collectanca consisted of four Books These are Aulu
Gellius's words (f) In libro digestorum trigestimo &
quarto, conjectaneorum autem secundo, in sudere, inquit,
&c I do not question, but that since Bertrand said
that Aulus Gellius quoted the 30th Book of the Digests,
he believ'd that & quarto related to the following
word, and that without taking notice of what follows, he concluded that the 4th Book of the Collection
nea had been cited, from whence nevertheless he
had no reason to conclude that the Work contain d
but four Books, and that Aulus Gellius said it Neibut four Books, and that Aulus Gellius faid it Neither the critical Remarks on that Work of Bertrandinferted in the Edition of Leyden, nor William Grandus have taken notice of those small Mistakes us have taken notice of those small Mistakes

Gellius says something to the advantage of also

nus See the Margin (g)

(D) Among the Councellors of the Emperor] The Paffage of Lampridius, as it is Printed is so talse in some respects, that nothing can be concluded from it for the existence of an Alfenus in the reign of Alexander Severus See Casaulon on that Passage But how ever Morer, should not have cited Horace, nor Aulus

Gellius for his Alfin us, furnamed the younges, who lived, fays he, in the reign of Alexander Severus

(E) Speaks of an Alfenus] Morers giving an Article of this Man, page 170 calls him, Alphenius a Roman Knight, and cites Donneus in vita a But Donneus does not flyle that Man a Roman Knight, and helidae (h) in the hell Editions it is Alphenius and besides (b) in the best Editions it is Alphenus, Varius, as two different Persons, and not Alphenius

(f) Id, 1b

for Mak-

(g) Alfenus Jurifconfultus, Servii Sille picii dile cipulus, rerumque rum non INCULIOsus Id ib (b) Thue of Hackius at Loydon 1680

(c) Aulus Gell lib 5 C 5

when after the least of Brusus they were affign'd to the Soldiers. Very a learned a Dacier Persons believe that he who did Virgil that good Office, is the same Alfenus who had been a Shoe-fielder, and the same Alfenus whom Catullus speaks of This is not (F) and the same should difficulty. See our Remarks, which shew sometimes Mr ALFONSUS. Look for the Kings of that Name under that of their King-Mdom.

ALYPIUS of Antioch, liv'd in the Reign of Julian the Apostate He had already commanded in England, when that Prince had a Fancy to cause the Temple of ferusalem to be rebuilt, and set him over that Work Alipius & went about it vigorously, and sound himself seconded by the Governor of the Province Yet he was oblig'd to give over the Undertaking, the Flames that came out of the Earth made the Place impracticable Eight Years after he found himfelf involv'd in the horrible Persecution that destroy'd a very great number of People, and that was first rus'd against those who had made use of Magick to know who should succeed I then. When those who receiv'd the Commission to inform against the Guilty, had set the thing a going, nothing was feen but accused Persons, who were immediately Condemn'd and Punish'd Alypins y who had betaken himself to a private I is, in order to enjoy the Pleasures of Quiet, was attack'd by the Informers, and accused of being to Poisoner He was Banish'd, and all his Estate was Consiscated this Son Hurceles being condemn'd to Death on the same Accusation, was happily say d & is he was led to the Place of Execution The News of that happy Chance, mitigated Alypius s Affliction in his Exile It is very likely that the Author of a Work of Geography, which pleas'd Julian the Apostate very much, does not (A) differ from our Alipius, but I do not believe that that Work is the Description of the (B) Old World, which I mes Gorbofredus Translated from Greel into Latin I don't well know one AI ? PIUS who made a Treatise e of Musick, of which Cassilladorus speaks, Meursius was the first who publish'd it in Greek Mr Hosman would have done better ζ to omit this Article wholly

6 See the Remark y See the Rumark A

Art che Hierocles e timago. ואוס עונ tio muli-V offius de icient Math pag 94 M Stakes in the first 1 artion of my Dictionary

ALY-

Varus as one Man It must nevertheless be confest, that these Verses of the 9th Eclogue of Virgil,

Immo hac qua Varo necdum perfecta canebat, Pare tuum nomen (superet moao Mantua nolis, Mantua wæ miseræ nimium vicina Gremonæ) Cantantes sublime sei ent ad sidera eggni

are applied by the Grammarian Servius to an Alfenus Varus who was fent by Aurussus to command beyond the Po, after Pollio had lost that Government The same Grammarian observes that some Persons have applied these other Verses of Iirgil to the Civilian Alfenus I arus, Successor of Servius Sulpicius,

Nam (a) neque adhuc I are videor, nec divere Cinna Nam (a) neque adduc I are videor, nec divere Cinna Digna, sed argutes inter strepere anser olores. Their reason was, that Assume Variate the Civilian had composed some Verses. Servine consucted them by shewing that the Llogy ought to be understood of the Poet Varius, whom Horace praised so much (f) This is not without difficulty. A Man who applies himself with so much Ardour to the Civil Law, that by his great Progress he not only takes off the Shape of the Mechanick Trade that he had

off the Shame of the Mechanick Trade that he had exercised in his Native Country, but succeeds also the greatest Civilian that was at that time in the Republick of Reme, is in all likelihood grave enough not to join with Catul'us, and fuch other Sparks of the same Stamp in their Debruchery. But Alfenus, of whom Catullus speaks, was one of that Gang, (b).

Alphone immemor, at que unanimis false sodalibus, he carry'd (c) (atullus to his Whore, and therefore it is not very likely that he was the Disciple of Sulpitius Muretus was Censur'd for saying that varus, who carry d Catullus to his Mistress, was Quintilius Varus, and (d) the Censure was grounded on this, that there are at least 57 Years between the defeat of the three Legions of I arus, and the visit that Catullus speaks of I make use of this Reason. There would be so Years more or less between that iame. Visit are (1) the Consulship of Alsenus, and therefore it is very unlikely, that if the Shoemaker of Cremona was Consul in the Year of Rome 754. he should have had such a strict acquaintance with Catullus 50 Years before. To a Shoemaker of a Province that leaves before I or a Shoemaker of a Province that leaves his Trade to Study in the Capital City, is no young Boy when he is an intimate Friend of Men of Note Add to this, that he who did Virgil that good Office, commanded (6) heread the Add to this, that he who did Virgil that good Office, commanded (f) beyond the Po 40 Years before the Consulship in question. So that there is reason to doubt, that the Alsensi who was Consul in the Year of Rome 754 is the same with Virgil's Benefactor. For it is rare that a Man attains to great Dignition of the usual time to attain them has been long that This was the Case of those, who after a Government of a Province, were 40 Years without obtaining the Consular Dignity. obtaining the Confusar Dignity.

(A) The Author ______decs not differ from our Alypi-I That Author lived in the Reign of julian the Apostate We have two Letters which that Prince writ to him, that testify that Alp us was the Brother of Celarus and that he exercised a considerable Ofof Calarius and that he exercised a confidentiale (b) fine (g) I his lift Character agrees admirably well (g) See the with Alypins of Antioch, who after having been Deputy-Governor in Fingland, was fent to Judae to have the Intendance of the Building of the Temple Am (h) Amm mianus Marcellinus informs us of all these things (1) Marcel lib 23 C Ambitiofum quondam apud Hierofolyn am templuminstauran squatum apua incregorn am tempitum
instauran sumptibus coe talat in modici. Neor um que
maturar dun Alppio dedera An ochense, qui olim Britannias cui averat pro prassett s. Cum itagi cer i idem sort terinstaret Alppius, juvanetque provine an sometu
endi globi stimmar um propi sundamentareto is assallis cerumpentes secere locum exust saliquoties spicanishus inaccession See how he ipeaks in the 29th Book

(1) Ecce outen Alypius quoque ex Vicario Bittanniarum

placiditatis homo jounder, post oticsame expost im vitam 9 c

(quon am buc ul jue injustitati etiendera manis) in fine page lore maximo volutatus ut venifi il seus citatus ch cum Hierocle fil o

(B) Is the D scription of the Old Wold the James Cothotredus translated I that Definition is on incomymous Work, composed in the Reigi of the I imperors Conflantius and Conflant I there was in incident rors Constantius and Constant and very harbarous Latin I ranflation of it which salmassis communicated to the learned James Gothofredus, who caused it to be Printed with the Greek Text, and with a new Translation attended with Mores. Notes (k) to flus feems to believe, that the Author of that Description is the same Alphan with the formation at the same Alphan with the Apostate, but if it be so, continues he, it must be faid according to the Remark of James Gothofredus, that Alypius composed it before he commanded in Ingland, for there is nothing of that Island in it but on the credit of others Britannia provincia, ficit his fuerant narrant, valde maxima As for me, I could willingly conclude from that Passage, that Alpins did not mike that Description, and here is my ground for it. He had been a long time Lieutenant to Freshand (1) when Julian gave him a Commission in England (1) when Julian gave him a Commission to cause the Temple of Jerusalem to be built. He sent his Geography to that Emperor, while he commanded under him in some Province. He was therefore able to speak of England as an I ye witness He is not then the Author of the Description of the Old World, in which there is nothing faid of that Island but on the Credit of others who had travell'd thither. Let no body say that he wrote two Books, the one before he went into England, the other under Julian the Apostate, and that the first is the Description publish'd by Getingfredne; for it is very like-

Jib 23 C 1 pm ann 363

'd' inn

ent Math pig 248

(1) Negotiumque dum Aly pio dede rat Antiochensi, Qui OLIM

(1)Virgil Folog 9 epig 3 i Mi Daciermillor a rotes the _7ti, [p gram of
Catullus () Varus m. me is ad tuns mores Vitum dixerat & fore otiotum Scortillum ut mili tum repente VI WE WE Non face nec invenustum Catul epig 10
(d) Scalig in Catull epi-O De is pla ed in the 754 b f) Servius in Fcl 9 4. 19

" Eunapius. In vita Jam blic Town in Africa y Taken from Baronius's Anthe Years that I have d See St Auguftin Re-# Deme trias, his Daughter 11 very much praised by the Inthers (Baroni 395 n 18 dem qu que Alypium compluepifiolæ Symmanum ld ib He quotes chus r 82d Letter of the 2d

(a Julian i pift,

pienti

Book In

my Ldition

I find thefe H ords in the 8 ...d

I etter Jampu dem domino & fratis

meo Al-

pio comi tatum ia

fere irque

(e) M umbourg Histoire du Pontificat de St Leon, 1 1 pag 35 Du ch EIA

ALYPIUS, a Philosopher of Alexandria, contemporary with Famblicus, and one of the subtilest Logicians of his Time, was as little as a Dwarf, but his Wit made up that Impersection. He had many Disciples to whom he only gave verbal Instructions, without dicating any Thing to them Which was the reason why they less him to follow Famblicus! under whom they might improve by Lectures and Writings. Famblicus having had some Conversations with our Alypius, admir'd his Judgment, and his Genius, and even compos'd his Life, wherein he prais'd his Virtue, and the simmes of his Soul Alypius died very Old in the City of Alexandria a.

ALYPIUS, Bishop of Tagaste C, where he was Born, was one of St Augustin's good Friends He was Baptized with him at Milan in the Year 288 Five Years after

good Friends He was Baptized with him at Milan in the Year 388 Five Years after he triveld into Palestine, and if on the one hand the great Character he gave to St. Jerom of St Augustin, served to coment the Friendship of those two Fathers, it seems on the other hand, that at his return into Africa he lessen'd St Augustin's Affection. Which is ascribed to his relating to him the Evil that St Jerom's Adversaries spoke of him it Jerusalem Alypius was not promoted to the Bishoprick of Tagaste, till the Year 394 a Year after his Travels into Palestine He assisted at the Council of Carthage in the Year 403 where some means were used to bring the Donatists into the Unity of the Church The good that Pinianus did to the Church of Tagase when he went thither in the Year 409 with the two Melania's, and Albina his Mother-inlaw, expos'd Alypius to Slanders, as if by his fine Discourse and Dexterity he had extorted too much from those good and charitable Persons The Inhabitants of Hippo murmui d furiously against him, because they believed he had made 'em miss the Prey they thought to have in their Hands They had obliged Pinianus to promise them against his Will, to make himself a Priest in their City, his great Estate had moved them to do him that Violence, but the next Day he lest Hippo and return'd to Tagaste, and did not think himself oblig'd by such a forced Promise as his was Alypius was one of the seven Catholick Prelates who disputed in 411 with seven Donatist Bishops, in the samous Conserence of Carthage In 419 he was deputed to Honorius by the Church of Africa. Pope Boniface receiv'd him with many Marks of Friendship, and charged him to send chi, deque eo
meminir
meminir
more fill to do it, and he used all his Skill in it y, but Alypius confuted that Herefy
id llaviamore strongly, by the (A) severe Decrees which he obtained at the Court of Honorius
num ld ib
no unit to St Augustin some crasty Letters which the Pelagians dispersed in the Churches It
meminir
more fill to do it, and he used all his Skill in it y, but Alypius consuted that Herefy
and llavianum ld ib
no unit to series

We should be not and the Court of Honorius against the Pelagians We should know his Actions and his Merit better, if we had the Work that (B) So Augustin promises upon it, in a Letter that he writ to St Paulinus, To conclude, & Alipsus was like to have been Marry'd

All PIUS (Falconius Probus) Brother of & Clodius Hirmogenianus & Olybrius, was Prefect of Rome in the Reign of the Emperor Theodofius Baronius proves it ¿ by some Inscriptions He adds & that there are several Letters from Symmachus to this zilypius, he cites the Koman Martyrology, which fays that (A) St Almachius was

ly that it he had writ that Description, he would have inscribed in the Work that he sent to Julian, and that therefore the first Work would not have been minded. So that it had been lost, and the Book which Gest instructed and adorn d with Notes, which Gest instructed and adorn d with Notes, would not have the sent instruction. We may be the sent instruction of the sent instruction of the sent instruction of the sent instruction. which (not infredus translated and adorn d with Notes, would not be extant at this present time. We understand from tulian that Alpius was a Poet Free 20, says he (a) x, τα diag camma and seconds: Certon, x, rather is taken to reorders too same in a tibuli) time aescriptiones prioribus melores tum jam quilu cam exornas Afterwards he approves of the minner how Alpius treated the People and praises him for using iometimes Mildness and sometimes great Resolution. Here 3 the desires and sometimes great Resolution. Here 3 the desires are some auticular popular, x, some action of the circular programmes and continue are some auticular x, popular, x, the mean market x, popular, x, the mean of the circular x, popular, x, the mean of the circular x, popular, x, the programmer of the original and the x, the popular and original and the x popular and original are some of the circular x, popular, x, the programmer of the original and the x popular and original are some original and the popular and and the TWE CO E INICO TWOIL & MIXPAE BY OUTEN, 80 desting space of D ripullica a item administratione quod diligenser of 1 a rimiter is and gere omnia fludes gratum est Etenim leni arem ac moder ationiem cum fortitudine o robore ita ter per are ut ile e en a lonos veros utare, hanc ad pravos fev re correcen los adlibeas, non mediocris ingenie ac virtuis

(A) By the fivere Decrees that he obtain'd | Baronius does not affirm that the African Churches fent Alipius to the Emperor, to desire leave to make use of the fecular Power against the Sectators of Pelagius, he only conjectures it, and grounds his Conjecture on the Orders that were dispatched in the same Year by the Emperor Honorius against the Pelagians of Afri-But Mi Maimbourg does not speak of this as of a doubtful thing, for having odiously compard the Conduct of the Protestant Ministers with that of the Conduct of the Protestant Ministers with that of the P'sp are he adds, (b) That which fill'd all France with Joy, is, that such a suft Decree was soon sollowed by that great Fdict of Oddor, that gave the fital Blow to Heresy, by forbidding the publick exercise of the pretended Reformation, destinoying all their Temples, and banishing the Ministers who would not renounce their Errors

terminated out of the Impire, those that might yet be suspected of it were forbidden to meet, and those false Bishops, who would not subscribe to its Condemnation, were expell'd from their

(B) The Work that St Augustin promises upon it] (B) The Work that St Augustin promises upon it]
Because what he says in that Letter may (c) give a
general notion of Alprius's Merit, it will not be
improper to set it down here Est esiam aliud quo
issum fratrem amplius diligas, nam est cognatus venera
bilis & verd beat: Episcopi Alpris quem toto pessore amplesseris & merito nam quisquis de illo vuro benigne cogitat, de magna Dei miserico dia & de mirabilibus Dei gitat, de magna Dei misericoi dia & de mirabilibus Dei muncribus cogitat Itaque cum legisset petitionem tuam qua desiderare teindicasti ut historiam suam tibi scriberet, & volchat facere propter benevolentiam tuam, & nolchat propter verecundiam suam, quem cum viderim inter amor rem pudoremque sulfuantem, onus al 10 in humeros meos transtuli nam hoc mihi etiam per epistolam sussiti Cuso ergo si Dominus adjuverit, totum Alprum inscram magnorodiis tuis nam hoc sum ego maxime veritus ne illa vereretur aperire omnia que in eum Dominus contustit. ne Vereretur aperire omnia que in eum Dominus contulit, alicubt minus intelligenti (non enim abs te solo illa legententur) non divina munera concessa bominibus, sed seipsum pradicare videretur, & tu qui nosti quomodo bac legas propter aliorum caveudam infirmitatem, fraterna notitia debito fraudareris

debito fraudareris

(A) Sr Almachius was kill'd by the Gladiators]
He went about to suppress the Worship of the false
Gods on the day of the Octave of Christmas, (which
is the first day of the Year) and it cost him his Life
Here are the words of the Martyriology on the first
of January (d) Rema S Almachii mariyris, quijubens
of January (d) Rema S Almachii mariyris, quijubens
te Alypse Urbis prafeste cum diceres, hodice Ostava Domir
nici dies sunt, sessare à superstitionibus idolorum & à jan
nici dies sunt, sessare à superstitionibus idolorum & à jan
arificies possures, à gladiatoribus occisus est. Theodoret in
the

DIRS ad эдл 39

ally by the Gamestors in the Prefecture of Alppins; lastly, he of Alppins Governor of Egyps, with whom John the Hermit (B)h the same with him of whom I speak in this Article. 2. That the hill'd by the G onversation, is The Hermit converted Alypius A learned Englishman conjectus St Almachius is an imaginary Saint, and that the Title of the hat the Martyr kk produc'd that wonderful Canonization.

ALKINDUS. Look for ALCHINDUS.

A L L A T I U S (Leo) Library-keeper of the Vatican, born in the Isle of Chios, is one of the most famous Writers of the XVIIth Century He was laborious and indefatigable, greedy of Manuscripts, endow'd with a great Memory, very fit to collect Materials, and consequently he deserved the Place that he had, although he had no very great Penetration, nor a manner of Arguing that savour'd of a good Logician I don't mention the Employments he had before he became the Pope's Library-keeper, neither have I examin'd whether Morers, who speaks of him at large, has been very exact. If I say any thing upon this, (A) it shall be in the Remarks. So that omitting here what may be found in his Dictionary, I shall only touch upon some things that are not there. Allast was very serviceable to the Gentlemen of Port-Royal, in the Dispute they had with Mr. Claude, about the Belief of the Greeks concerning the Eucharist Mr Claude calls him often the great Author of Mr Arnaud, and gives but (B) an indifferent Character of him Mr Simon represents him as a (C) Man of little Sincerity Never was a Latin by Birth, more passionate against the Schismatick Greeks than Allatius, nor more devoted to the See of Rome. He never was marry'd, nor in Oiders,

the 26th Chapter of the 5th Book of his Ecclefiastical History, speaks of a Monk, whose name was Telemachus, who came from the utmost Parts of the East to Rome to endeavour the abolishing of the Gladiater: Games He had the Courage to go and cate-chife those Men in the heat of their bloody Exer cifes, but the Spectators were so offended at it, that they Stoned him to death Honorius hearing of it, caus'd him to be placed among the Martyrs, and commanded those fort of Games to be abolish'd (a) Baronius would reduce what you have just now read, and what I have cited out of the Martyrology, to all the fame Fact, and would be glad to make us believe that Theodores call'd Almachius, that he plac'd in the Reign of Honorius what was done in that of Theodosius, and that he imputed the action of the Gladiators to the Spectators. At that rate Theodores would be mistaken in three things

(B) John the Hermis had a Conversation Baronius cifes, but the Spectators were so offended at it, that (a) Baron

Theodorer would be militaken in three things
(B) John the Hermit had a Conversation] Baronius cites hereupon a long Passage (b) whereby we understand that good Pilladius took it very ill that the Hermit should leave him to go and converse with Alyp us Governor of the Province. The spite he conceiv'd at it gave him some contempt for the Hermit, and inspir'd him with the Resolution to retire. He would have done it, if the Hermit had not fent him word to tarry yet a while Palladius perceiv'd then that there was a great deal of Spirituality in that Man, and that he had a very particular Talent to guess a Man's Thoughts He staid till the Governor was gone, and then the Hermit made his

(C) The Title of the Almanack preduc'd that won-derful: anoniza ion] Those that cannot make use of the finglish Book printed at London in 1688 entitled, The Enribusiasm of the Church of Rome, may consult the Eleventh Volume of the BibliothequeUniverselle, at the 139th Page They will see there that according to the Conjecture of the English Author, Some ignorant the Conjecture of the English Author, Some ignorant Monk of the 7th or 8th Century, seeing at the beginning of the Calender, S Almanachum written by way of abbreviation according to the Custom of those Times, S Mail Ta-Almachum, sook that word seldom us'd in those times, lands name of a Saint, gave it a termination in us, and (1) The self of the first day of the Year Ignorance and each bad no sooner brought this new Saint into the World, but be found Martyrologists, who said he had been kill d in the Amphitheaser of Rome, in the Prefecture of Crailo
Istoria de Poeti holy Courage Alcuinus (1) is the first that speaks of it in a doubtful manner Fighting No (c) anciboly Courage Alcuint
it in a doubtful manner

(A) If I say any thing upon this is shall be in the Remarks | I find in Lorenzo Graffo de that Leone Allacci (so he calls him) was but nine Years of Age when he was carried from the Island of Chier into Calabria, where he found the Protection of a powerful Famiwhere he found the Protection of a powerful Family (2). At the end of a certain time he was fent to Receive here he studied classical Learning, Philosophere do Divinity, in the Grecian College He was been at Naples great Vicar of Bernard Justinians, bethop of Anglona He return'd to his Native Country, and finding nothing to do there according to

his defires, he came to Rome again, where he studied Physick under julius Casar Lagalla, and was admitted Doctor in that Science Afterwards he applied himself to Philosophical Learning, and taug'it Greek in the College of his Nation. The death of Gregoty XV made him lose the Rewa d of the Commission which he had received (f), to cause the Library of the Flestor Palating to be horought to Rome brary of the Elector Palatine to be brought to Rome Some time after he went to live with Cardinal afterwards with Cardinal Francis Barberini, Vatican from Pope Alexander VII Lorenzo Crasso fays only this in the Book that I have quoted I add that Allatius had been a long time Library-keeper of Cardinal Barberini

(B) But an indifferent Character] Allatius was (g) a Greek, who had left his Religion to embrace the Romish, a Greek whom the Pope had made his Library-keeper, the most addicted Man in the World to the Interests of the Court of Rome, the most malicious, the most flandering, and most violent Man against the Greeks, who are call d Schismaticks,

Man against the Greeke, who are call d Schismaticks, child tand particularly against Cyril, and after all a time Seller of Smoak———His Zeal for the Court of Rome appears in the very beginning of his Book, De perpetus consensione, to thus he ipeaks in the Pope's lavour, (1) The Roman Pontis holds of no Body, he judges every Body, and is judged by none, Obedience is to be paid to him although he governs undigitly, he gives Laws without receiving any he alters them as he pleases, he creates Magistrates, he determines Matters of Faith, he orders the great Affairs of the Church as he pleases. He cannot Err is he would, for no Infidelity or Illusion can come near him, and if an Angel should say otherwise, being stored as he is with the Authority of Jeius Christ, he cannot change. The Sharpneis wherewith he treats those against whom he disputes, as Chytraus, Greyston, the Archbishop of Corfu and some others, whom the Archbishop of Corfu and some others, whom he attacks on purpose, appears by the meer read-ing of his Writings, each Period honours them with some of their fine Titles (2) Fools, Lyars, Blockheads, Rosten Mushrooms, Infernal Mouths, Wicked, Impudent, and such other like terms that do not denote a very moderate Man To prove to us the Conformity of the Greek Church with the Remish in essential Things, he lays down as a 3 cap 15, Principle that one must acknowledge no other 16,17,18 Party but that which obeys the See of Rome for & advers the true Greek Church, and as for the other Greeks Chreygt whom he calls Hereticks and Schismaticks, he tairly passim maintains that it is well done to reduce them to Obedience by Fire and Sword (3) That Hereticks
must be Proscrib'd, Exterminated, and Punish'd, and (3) Allat
if they are obstinate, burnt and put to Death They de Perpet

are his own Words Had Morers reason then to call conf lib him good Man? Is that didainful Elogy due to those 2 cap to who ipeak of nothing but penal Laws, Extirpation, Ibid lib who ipeak of nothing but penal Laws, Extirpation, Ibid lib and Fire and Sword, when the Question is about 3 cap 11 what is to be done to Hereticks?

(C) Represents him as a Man of little Sincerity]
The design of the whole first Chapter of the Critical History of the Levant, is to shew that Lee Allatini

(f) More~ Ti places Tear 621 taken till (g) Clau-de, Re-Mr Arnaud B 3

> (1) Allat de Perpet conf lib

Allat de conf lib

(c) Theo-

ib n 30

(b) Pallad

in Laufiac cap 22 apud Lipom tom

> Poets Garage 73 06 See alfo has Elogii d'huomini letterati to i pag 397 & seq (e) That of theSpinel

d see the

louinal

desSavant

of th 15

Novemb 1666 B Henn

Witte, Di

mum Biograph

Moieri

places his D Ath IN

1670

he gives a reason factio (D) that deserves to be known. It would be difficult to find a more notable Supplement in the History of Authors, than that which concerns a Pen (E) that he will. He published several Manuscripts, several Translations of Greek Authors and several Books of his own Composing. The List of them in Mereria Distinguish those Three forest Works, nor does it comprehend all that Allatius published. There is more Reading and Learning in his Productions, than Wit and Judgment. He knew how to discover the Faults of those against whom he were but he did it with the greek Sharpness and in an insulating manner. This writ, but he did it with too much Sharpness and in an infulting manner. This is chiefly to be seen in the Dissertations a that he published against Mn Chreyethen, concerning the Council of Florence His Genius and his Memory may be known, by the Digiestions he made from one Subject to another me the same Volume. Mr. Sallo was nothing less than (F) his Admirer in that respect. Allatius died at Rome in the & Month of fanary, 1669, being 83 Years old He had often made Greek Poems He made one on the Birth of Lewis XIV wherem Greece's brought in speaking That Poem wis printed before his Book, de Perpetua Confensione, which he dedicated to that King I forgot to fay that the Gentlemen of Port Royal did not fail to answer something to Mr. Claude (G) in favour of Allatius.

A L MAIN (James) Professor of Divinity at Paris in the College of Navarre, sourish d in the beginning of the XVIII Century He was Born at Sens, and acquir'd the Reputation of one of the most subtle Logicians, and of the best Schoolmen of those The great Inclination he had for the Doctrine of Scotus, and for that of Occam, and Gabriel Riel, shews the Character of his Genius He taught Logick and Physicks before he was admitted into the House of Navarre, in the Year 1508 and publish'd some Tightiles on those two parts of Philosophy in 1505, and 1508 He took his Doctor of Divinity's Degree in the Year 1511, and the Year following he explain'd the 3 Books of Sentences in the College of Navarre. He was made use of at the same time to write tor King I cours XII against Pope Julius II and for the Authority of the Councils against a Piece of Cardinal Capetan The Council of Pisa had sent that Cardinal's Book to the Faculty of Divinity of Paris to be confuted by them, they made choice of Al- (e) Diog mun for that daudgery, and had no reason to repent of their choice. That Doctor

had no Reason to be passionate against Caucus, Archbishop of Corfu, that Caneni has not imputed any Opinions and Practices to the Greeks which they have not, and that Allatius to pleaf Pope Urban VIII who had it 'at tim form d the Delign to reunite the Greeks w th the Church of Rome by way of Misigation, molli-tied many things in the Opinions of the Greeks This is to fry plainly enough that he wanted Sincerity, for it (mem was in the right, he could not be contridicted or tot Complaifance to the Pope, without fichificing candor to the Maxims of State

(D) A Kinjon for it that deserves to be known | Pope Ale ander VII ask d him one day why he did not take Orders It is, univer dhe, because I would be almin rely to many But why then, reply'd the Pope don't you many Pro replied Allatius, to be always Thus he spent at low y to make myfelf a Priest (f) hi whole Life in deliberating between a Parish and Wife leihips when he died, he repented that he I all not made choice of either of em but he might perhaps have repented 3 or 40 Years successively, if he had made choice of either of em (b) A I in that Allatius us d] This particularity comes from the same hand as the foregoing, to

wit John Pasti et a, Allatins's good Friend, Heir of his Books and Principal of the College de propato mis five. He told Dom Mabilion (a) that Allatius hiving made use of one single (b) Pen for 40 Years to write Greek, and loing it at last was ready to cry fix Greek. He writ very fast, for he transcribed (c) in one Night the Diarium Romanorum Pontificum, which Ili arion Rincatus, a Monk of Citeaux had lent him Alla iur was not permitted to publish

(I) Noti * Is then his Admirer in that respect See here how he ipeaks, (d) after having observed that the chief Piece of one of Allarius's Works was a Complaint of the Virgin "That Complaint "Was composed by Marchaelle Free and the Complaint "The Complaint "Was composed by Marchaelle Free and the Complaint "The Complaint" was composed by M taphrafter, from which Lee Al-"latius took occasion to give us an Elo"gy of Metaphrastes, written by Pfellus And beciuse Metaphrastes s Name was simeen, he also took occasion from thence to make a very long Differtution on the Lives and the Works of great Men, whole Name was Someon I rom the Someons he I occided to the simens, from those to the S moniwith g pleides I co Allariar For he has already mide other Differtaions on the Lives and Works a and laftly, to the Simenaffides of fome Authors who had equiveral Names as that of George, Methodius, Micross, Philo and Pf I has Their forts of Projects are of a new Inven-"tion, it least we have none like them in the Works
"et the Ancients" Do he Lacricus seldom for-

gets to mention at the end of each Life of the Philosophers those who had the same Name as they and he cites (e) Demetrius Magnes, who had wret a Book, we our union tout the homonymis Poets at Scriptoribus See the Remark H of the Article Apollomius Tyaneus Neither is Allatius the restorer of those Projects Meursius had publisht several Treatises of that Nature before him See Mr Terffier in his Catalogus Authorum Bibliothecarum, where he gives the (f) List of the Authors who exercised their Pen on that Subject He calls them Scriptores de homonymu According toMr Sallo, Homonymi ought to be translated these that have Equivocal Names, but it would be a wrong Translation It was never faid that Princes of the same Name as the Charles s, the Lewis's, the Henry's, had equivocal Names Names of that Nature are those, that may be taken in a different Sense, such is their Species and their Use, both in Logick and in common I anguage But to return to Lee Allatius, I must observe that he was very fit to draw up Lists or Catalogues. He made it appear when he publish'd his Apes Urbane, it is a Rook that grows to your and it already warms it is a Book that grows scarce, and is already very dear in Holland It contains a List of all the Lettered Men that appear'd in Rome from the Year 1630 to 1632 and a List of their Works The reason of the Title is taken from the Bees, that Pope Urban VIII bore in his Coat of Arms There is another Lift of Allating that is less known than this, and the Title whereof is Dramaturgia. It concerns the Pieces for whereof is Dramaturgia. It co the Stage, and their The Book that he publish'd at Rome in the Year 1636 De erroribus mag- is certain norum virorum in dicendo, contains divers Remarks that Mr itolien from Claudius Du Verdier Mr Morhof (b) reproaches him with it

(G) Answer something to Mr Claude in Favour of quates
Allatius J First of all (1) they mention part of with
what Mi Claude says of him, and then they go on praise,
in this manner "But besides that those ill groundand to "ed Reproaches don't look well, that Allatins's
"Writings give quite another Idea of him, and that
"(1) his Fellow Ministers spoke of him in quite another manner, and cited him with Praise, they are also against good Senie for a Man may be interested or sharp against an Author whom he refutes, without being a Cheat and a Forget of false Passages, and false Histories, and there is no Consequence from the one to the other. It is not with Vices as it is with the Virtues of Men, there It is not is no Affinity between them, nay, they are of-ten contrary to one another, and some Persons may be Pathonate, Violent, Flaterers, Interested, and yet we have no Reason therefore to believe that the Passages which they cite are supposititious

Laert in Epimeni de, lib (f) Pag 355 (h) Morof

dePat 1-Vin p 86 179 (1)Repon ie genera 13 P 212 (1) Drelincourt Dialog de la descente aux en fers,p 29 & ieq Note, Tha ın my Ediis the od.

the 466th Page and the following must be look afor CONCERNO Leo Allatius is certain

Dreliacourt quescs him and takes advantage

of what be lays comcerning the U oman, who conju red the Ghoft of Samuel He quotes

de Engastrimytho 16,0

There

(f) Mi billm Mufrun Ital t 1

15 q

(1)1 (i) S 1/21 of Lin lot as ()_ livetan ()11 Ma-Li'lon p (1) louinul des 5 1115 C 1

1005

died pretty Young in the Year 1919. An Edition (A) of all his Works was made at Paris two Years after a. Those who say that he was a Monk (B) fire mistaken.

A L P A I D E, a Concubine of Pepin, and Mother of Charles Martel. Some Authors Say (A) without good Grounds for it, that Pepin married her after he had divorced Navarr Plettrude. It is a general Opinion that Lambert, Bishop of Liege, was never so base as to approve (B) Pepin's Love for that Mistress, and that Alpade being angry at the Liberty he took to censure them, made Pepin consent to the Design she form'd against that Prelate's Life. They add, that Dadon, Alpade's Brother, executed that abording the parallel of the p that Prelate's Life. They add, that Dodon, Alpaide's Brother, executed that abominable Design, and that having committed that Murder, he sell into a Disease that bred a great many Worms in his Body, and oblig'd him to throw himself into the Masses Lambers has been Canonized 'tis said he was the only (C) Prelate who durst tell Pepin the Truth, and that he suffer'd St John the Baptist's Fate. His Morality was so pure Fr t that he would not so much as give the Benediction (D) that was desir'd of him at Table for Alpaide's Glass That Woman y retired at last into a Monastery, where she died A Clouster is commonly for those kind of Persons, what Legborn was formerly that that to Bankrupts

ALSTEDIUS (John Henry) a German Divine of the Reformed Religion, was had been one of the most copious Writers of the XVIIth Century He was an indefatigable Writer, and one that answered his & Anagram wonderfully well He was a long time Professor of Philosophy and Divinity at Herborn, in the County of Nasjau, from whence he went into Transilvania to be Professor at Alba-Julia s, where he died in the Year 1638 being 50 Years of Age He had been one of the Fathers of the Synod of Dort One of his chief Occupations was to compose Methods, and to reduce all the Parts of Arts and Sciences into certain Systems His Encyclopedia & found Favour (A) with the to be found

Roman

"There is yet less Reason to believe it of Allatius than of another, because some Books which he cited when they were but Manuscripts, having been afterwards printed, have justified his Faithfulness, and because it appears moreover that he always pretended to the Reputation of a Learned Critick, and it is well known that such Persons are moreover. and it is well known that fuch Persons are very

"far from fallifying Authors"

(A) An Edition of all his Works was made] Oliver

Lagdaness took that pains, and added a Preface to it,
wherein Almain is very amply praised The best of
his Works are four moral Treatises Expessive circa decisiones quasisonum Magistri Gulielmi Occam de potesta-te summi Pontificis De auctoritate Ecclesia & Concilio-rum Dictata super Sententias Magistri Roberti Hol-

(k' LaunoiusHift

Gymnaf

Navar

p 611 (1) De

Script

Ecclest 1

p 488 (m) Ibid

Pag 614

(B) That he was a Monk] Father (1) Labbe accuses
Gesner and his Abbreviator Similerus of having fally advanced this fact Morers did not fail to fay the same after Father Labbe Mr de Lauroy (m) is more particular in his Accusation against Gesner, he blames him for saying ir his Bibliosheca, that Almain was of the Order of the Franciscans He adds that Possevin in his Apparatus makes him only a Monk Father Labbe did not make use of that Distinction, he says that Almain was a Monk according to Gesner, but that according to others he was of the Order of St Irancis I do not believe that Gefner faid what is imputed to him, for I could not meet with any place in his Bibliotheca that makes mention of Almain I found indeed a Benedictin whose Name was Almannue, but he makes him live in the Year 890 As for Simlerus, it is very true that he says that James Almain a Monk wrote a Book against Cardinal Casesan Morers did not well know that Writer's Age, he flours sh'd still, says he, in the beginning of the XVI Century Say rather that he did not begin to flourish till

(a) Cordemoi, Hist de France vol 1 p 381 .

that time

(A) Some Authors say without good grounds for it, that Pepin _____ after he had divorced Plectrude]

Mr de Cordemoy (a) observes that they go only upon the credit of the second Continuator of Fredegarius, who says that Pepin married Alpaide "But" besides that this Author, who writ (as every body knows) by the orders of Charles Marrel's Brother and Nephew, took care not to speak others wise of the Amours of Pepin and Alpaide then as of a Marriage, he does not say that Plestrude was divorced Nay, there are still divers Acts which shew that Plestrude never siv'd separated from Pepin, so that according to the Ecclesiastical or Civil Laws, Alpaide could not be lookt upon as his lawful Wife, and if he married her, he had two Wives at a time

(B) Was never so besse as approve Pepin's Amours]

(B) Was never so befere to approve Pepin's Amount]
Worneed not wonder that the second Continuator of Bredegarius should say nothing of Lamber's Conduct, nor of the fatal Consequences it was attended with, he could not touch on it without incurring the displeasure of Charles Marsel's Relations, who made use of his Pen, and therefore his silence is of no

force But (6) the Author of the Gests says nothing of it neither An Author (s) who was then living fays only, That St Lambert was kill a by a Lord whose Name was Dodon, to revenge the Death of two of his Relations, whom the Servants of that Holy Bishop had kill d without his knowledge. If we knew of what Party that Author was, whether he was for Charles Martel, or for Plettrude, whether he hoped or terred any thing. We might know the Conformance of he any thing, we might know the Consequences of his Silence Mr de Cordemoy adds (d) that it does not appear by any Memoirs of that time, either that Dodon was the Brother of Alpaide, or that she moved him to kill St Lambert, that there are indeed some words in some Mariprologies made about that time, which shew that thus Violence had been done by Order from the Court, and that as Pepin was the Master of it, those that writ afterwards thought they ought to explain to the disadvantage of that Prince and of Alpaide what was in cover d words in those Martyrologies In my Opinion the surest way is to place this in the number of doubtful things. Those who (c) say that none but Lambert Bishop o Liege durst reprimand Pepin, and speak openly of his Bigamy as of a publick Adultery, without suffering himself to be mov'd either by the Promises or the Threats of Dodon, Alpaide's Brother, did not write (f) till a long time after, which makes their Testimony less certain Moreover the Son of Alpaide was such a formidable Man, that nothing can be inferr'd from the Silence of contemporary Writers

(C) The only Prelate who durst tell Pepin the truth]

An Author of an Historical Dictionary would have a thousand Occasions to observe, that there are no greater Flatterers of Princes than Clergymen Their Sermons, their Prayers, their Speeches, their Epidles Deducatory are so full of extravagant Flories. Liege durst reprimand Pepin, and speak openly of his

Sermons, their Prayers, their Speeches, their Epi-files Dedicatory are so full of extravagant Elogies, that the condition they put an honest Hearer or Rea-der in, cannot be better represented than by the Proverb, date mili pelvim If it be said that Pepin was no King, I answer, that he had the Key of Tongues and Pens, Punishments and Rewards in his hands, he only wanted the Title of Sovereign, he had the reality, and performed the Functions of it Flat-terers do not mind a vain Title They adore him more devoutly who has the Power without the Title, than him who has the Title without the

(D) The Benediction that was desir'd of him at Table for Alpaide; Glass] See here how a (g) modern Hi-ftorian relates the thing Ad epulas invitator (B Lan-Itorian relates the thing Adepulas invitator (B Landebertus) a principe Pippinus caterique illustres virique aderant, scyphum quisque suum ab Antistite benedici, aut, ut alis dicunt, de manu cius peculum accipere, pia ambitiene supichant Cum Alpais (nam & issa pleno convivuo intererat) scyphum suum a Landeberro issa pleno convivuo intererat) scyphum suum a Landeberro issa pleno convivuo intererat scyphum suum a Landeberro issa pleno convivuo intererat scopfus Compare with this the Stories rumbelain the new Letters against (b) Maimbourg's Elisami of Calvinson related in the new L. History of Calvinism

(A) Found Found with the Roman Catholicks] Lorenze Craffo places Alftedius among the great Men whole Elogies he has publish'd It is very likely that

eMezerai. Abrege Chront 1 707 Cordemoi Hist de pag 381 2 Moreri, who Says Monastery founded ly Alpaide at Orpled The word **fedulitas** inAlstedius e Witte, Diar Biograph t 1 rs a Folio, div ded into

4 Tomes

(b) Cordemoi, ibid (c) (co-Lamberri c 7 apud Cordemoi, ibid (d)Cordemot 1b p 382 (e) Anfelm Laodicenf Canonicus Sigibert Monachus Gemblacenf Nicolaus Laodic Canonic Vener & alii citante Cordemoi, pag 381 (f) Cordemoi p 381

> (g) H2drian Valesius 1 33 rerum Francica-

(b) Pag.

3 31 a Vossius de Scient, Matheth p 3-6. EsicAmelot de la Houstage, who quotes a letter of cember, 1561, in lis Marginal Notes of Fra Paolo's Tranfittion, p Iranfla'ia Ibid p 494 Frillivic 11ift Conc 7 rident 1 15 6 13 n 1 (ld 1 14 Wirre,

Distium

pap 26 S Ju 1685 See bis Mu-

Biogr t 1

frum Italicum, tr P 78, 79 Witte, 1b p 116

Roman Dathelicks; the mass Reprinted an Links, and fold pretty well in trace. Some are of Opinion that that his best Works is his Treasure of Chronology, of which shere are several Editions, others speak slightingly of the Vossus says nothing of it, he only mentions the standard of generally and particularly the Treatise of Archimetick. He acknowledge that Author to have read much, and that his Learning was very much diversified. Those who sudge of him with the least Flattery, own that there are good things in his (B) Methods and Systems. He did not persuade many Proping of what he endetwour'd to prove in his Friumbles, Ribbout, that the leasured People of what he endetwour'd to prove in his Friumphus Biblique, that the Materials and Principles of all Arts and Sciences, are to be lookt for in the Scripture Rewas impossible for him to publish so many Books, without making use of the Labours of others, but he took too much from other Authors, whom (C) he transcribed without any Scruple John Himmelius, a Divine of the Confession of Augsburg, and Divinity Professor at Jena, is one of those who (D) writ against him Morers (E) did not know king, of the Year of the Death of Alfedius, and it had been better for him to say nothing of 3 b of De- it

ALTAEMPS (Mark) Son of one of Pius IV's Sisters, was one of the Cardinals that presided in the Council of Trent Wolfgang Aleaemps his Father was a Count of the Empire in the Dioceis of Companies How sine soever the Dignity of the Pope's Legate was in that Council, that Cardinal obtain'd it only by the Artistices of some ril The Rorromeo's related to the Pope in the same degree with him, haaffected Persons ving a mind to remove him from the Court, caus'd him to be sent to Trent 6, where he y Fia Pa- remain'd (A) from the Month of January 1962 till about the beginning of the Spring olo, 17 in 1963. The Pope recall d him to raise Troops, for hearing that the Dukes' P 648 of of Saxony and Wirtemberg and the Landgrave of Helle rais'd Men, and that the Germans-Amelot's of Saxony and Wirtemberg and the Landgrave of Helle rais'd Men, and that the Germans-Amelot's had a mind to plunder Rome where they had found fuch a great Booty in the Year 1527 he was not willing to be surprized ? That Cardinal was very much displeased with Pibrac's Speech His Opinion was that a vigorous Auswer should be made to it; and he said that the insolence of that Civilian eight to be restrained, who was only us'd to treat with mean Persons A He was promoted to the Purple in the Year 1561, and a little before his Legation, the Canons of Conftance had chosen him for their Bishop. He had neither the I earning nor the Experience requisite to preside in a Council; but his Uncle Pius IV was not ignorant that the other Presidents would supply what was Wanting in him e, and teach him the Intrigues of Occumenical Councils When Pope fent him Nuncio to the Emperor Ferdinand in the Year 1560 he gave him f mous Cornelius Mullo & Bishop of Bitonto for a Pedagogue Altaemps was then Bishop That Family increased its Dignities afterwards, for we find a Duke of of Cassano ALT ALMPS who died a in the Year 1620. He was learned, and if I am not mi-staken, it was he who collected the Library that was so long famous at Rome under that Name, and which was not yet quite fold when Father Mabillon travell'd & into Ita-That Duke of Altaemps's Name was John Angel, and he publish'd the Life of Pope, Anicetus Another Duke of AITALMPS, whose Name Gaudentius, and who died in the Year 1677, was no less curious in Books, nor less learned He published the Life of St Chrysoftom, and persecuted Holiness triumphant i

ALTHU-

() De la perfection di Chietien, pag apud Konig, Bibl p 29 (k)Entret fur les fuences. apud BailletJugem t 2 n 269 (a) Baillet, ubi supia

Morers took from thence, the Pruses he bestows upon Alfedius I find the Readers are referred to 1 () Work of Sorito be informed about that Learned Giman He much have been better known and more effected than many others among the coman (atholicks Father Lami of the Oratory is of Opinion that A'stedius (k) is almost the only one among all the mater of Encyclopidies and Systems of Sciences, that d scruisto be read, and to keep his rank in a choice Li-trary See the following Remark

(B) Own that there are good things in his Mithods] See here what Mr Bailles (a) took out of the Anonymous Goman, who writ the Bibliographia curiofa liftorico-pli lologica "Alftedius has indeed many good things, but he is not exact enough in many "Places Nevertheless the publick received him with great Applituses when he appear'd the first time, and he is not useless to those who being " destitute of other helps, and not having the Authors, would acquire some Knowledge of the Terms of each Protession and Science One "Terms of each Profession and Science One cannot sufficiently praise his Patience and Labour, and his Judgment and Choice of the good Authors out of whom he made his Abridgments I or they are not meer Pieces and Rhapoldies ill joyn d, but he gives the Principles of the Sciences ind Arts with great order, and endeavours to be uniform every where, though some Pieces are better than others, and some of them are good for nothing, as his History, Chronology, or good for nothing as his History, Chronology, or plexed himself by endeavouring to make himself "plexed himi-li by endeavouring to make himself too clear, that he is too full of Divisions and Subdivisions, and that he affects a Method too "much constrain'd" Lorenzo Crasso says, that the there is more Labour than Genius in Missellia's

Works, yet they are esteem'd, and People have an Admiration for his Labout, that gives him entrance into the Temple of Glory (b) Con gloria del suo (b) Lor none s'e ammirata la fatica fatta nelle storic, enella Cro- Crasso ubi nologia di Ten pi le quali cose, quantunque in libri d- insta, p versi di Scrittori illustri sacri e prosant i uovansi, e vi 214 (c) Thotavia l'ordine dato da Giovanni Errico alle sudette fatiche storiche c stato da gli huomini amatori delle antichita, e plagio lideli crudizioni assa commendato

(C) Hi transcribed without scripte le Here 154 page

dell crudizioni assai commendato

(C) Hi transcribed without scruple I Here
15 a Passage of Thomasius (c) Hunc in Paratilis Theo16 logicis quicquied de silentio sairorum assert (1), observo (1) Tit
prope de verbo descripsise e Casaubono (2), quem nomina11 tamen et am lettoris intere at, ut scret unde plura sibi
haurienda sorent Vereor autim ne quere im eandem alibe
quoque excuserit, cum in ipso ad lictorem principio reconstrum periodum unam alteramque ded cationis Casaubonia16 ad Banae
10 11.43-

the Age of 52 Years

(A) Where he remain'd from the Menth of January]
Pallavicini (f) took up Father Paul for having taid
that Cardinal Simmetra and Cardinal Altaemas were
named the Pope's Legates both at one time, to be added

Craffo ubz teratio. il. ron n. 43.

2 pag 21-(f)Pallav Histor Concil Trid lib. 15 C

ALTHUSIUS (John) a German Civilian, flourish'd towards the end of the a stand mot XVIth Century. He writ a Book of Politicks Some Civilians of his Country are of the XIV strangely (B) angry with him, because he maintain'd that the Screenighty of States of Moreri belongs to the People He was Professor of the Civil Law at Herbern, and afterwards a Jorius of Fallow He was a Transfer of Tran

Pensionary of the City of Embden He wrote a Treatise De Jurisprudentin Romana, Elog cap another De civili Conversatione, another intitled Dicaeologia, &c

ALTILIUS (Gabriel) born in the Kingdom of Naples, flourish'd about the end of the a XVth Century. He was chiefly esteem'd for his Latin Verses, which shew'd tractatus that he cultivated good Literature, and that he read the Antients with great Advantage. This served him to put himself forward in the Court of Ferdinand King of Naples, which preserved still something of the good Taste it had got in the Reign of the made ples, which preserved still something of the good Taste it had got in the Reign of an Epitaph King Alphonsus. He was chosen Preceptor to the young (A) Prince Ferdinand B upon Altitude appears also that he was employ'd in State Affairs, and that he y accompanied Jolius, and was Pontanus to Rome, for a Negotiation of Peace between King Ferdinand and Pope dedicated to him the Innocent VIII. He had a great share in the Friendship and Esteem of the same Pontanus, as the Writings of the latter shew & Sannazar gave him also several marks of his de magni-Esteem in his . Poems. Those two Authors are not (B) the only Persons that prais'd ficentia him. One of Gabriel Altibus's finest Poems is that which he compos'd on the Marri- . See eleg age of (C) Isabella of Arragon. One would not easily believe that Latin Verses rais'd or spigr him to the Prelature; but it is certain that they ferv'd him much to obtain the Bishop- Jovius, rick of Policastro Some have taken it ill that after his elevation he neglected the Mufes (D), who had been so useful to him They find some Ingratitude and Impudence in his sudden leaving of them And his Fault would seem unpardonable to them, had lius tom 7 Ital Sacree they not some regard to the Excuses he might make, that Episcopacy required he pag 795, should apply himself speedily to the Study of Holy Writ He died in his Bishoprick, 796 being above & 60 Years of Age He was raised to it by Sixtus IV in the Year 1471 and enjoy'd it till the Year 1484 which was that of his Death 3. We find only the Epitha-

to the Legates that were already named He knew not that Simonetts was honour'd with the Legation of the Council at the fame time with Ofices and Seripande, several Months before Cardinal Altaemps was made their Collegue He censures him for another thing, which is, that he mentions Ofens and Seripande only when he speaks of the things that happen'd a considerable timeaster their Legation Such Faults are not very material, yet it cannot be taken ill that they should be noted, for it is the duty of an Histo-

rian to avoid them

rian to avoid them

(B) Strangely angry with him] Boeclerus (a) maintains that Althusius's Principle is only sit to break all the Bonds of the Civil Society, and that his Work is so far from deserving to be recommended to Students, as several Men do, that it rather deserves to be burnt Omnes reges nibil alias esse quam Magistratus—Althusio inter solemas carmina places, unjus Politica non tradit sone qui civitatis sinis or felicitas or tranquillitas obtineri debeat, sed quibus modis omne vinculum societat sai saliatis civilis disolvi ac everti possis Demagogica appelles merito, or tamen quia Juriscon-Demagogica appelles merito, & tamen quia Juriscon-sulti nomen prafert, & quadam subinde in oftentationem ejus scientia jacit, commendari juventuti Academica audimus librum orco damnandum judicio eorum qui venena a cibis disti nguere didicei unt Here is the Judgment that the Learned Conringius makes of it (b) Fundamentum dostrina sua politica collocat in eo qued summa Resp cujusvi jure sit penes solum populum qui error pestilens est es turbando orbi apius. Another German Writer expresses himself with more force (c) In elass missam, says he, referendi sunt illi politicorum qui majistati apou tov souxinior populum faciunt, inde politici populares, es, quia jugulum omnium principum ac Regum petunt, Monarchomachi disti. Horum hominum messanda dogmata resertim habet Althusius in sua politica Vulcano publico edisto consecranda

(A) Preceptor to the young Prince Ferdinand] This is what Paul Jouius meant when he us'd this Express. ejus scientia jacit, commendari juventut: Academica au-

(A) Preceptor to the young Prince Ferdinand] This is what Paul Jovius meant when he us'd this Expression, junioris Ferdinandi regis Ughelli (d) makes also use of it Toppi (e) is of another Opinion Fu machro, says he, di Rè Ferdinando I d'Aragens, e Vescovo di Policastro nel 1471 I believe he is mistaken Fardinand I died in the Year 1494 being above 70 Years old So that he must have been born about the Year 1424 And Aleslius must have been his Preceptor of a King s Son is not commonly very young; he must have had time to shew his Erudition And doubtless King Alebonsus who was learned and surrounded with have had time to shew his Erudition. And doubtless King Alphonfus who was learned and surrounded with learned Men, would not have chosen Altilius without examining the Proofs of his Learning. We may therefore suppose that Altilius would have been 30 Years of Age in 1440 but he was only a little above (f) 60, when he died in 1484, he must then have been about sifteen Years of Age when Fardinand I wanted a Preceptor It is therefore unquestionable that he was not chosen for that Employment. I wonder that Nicodeme who made such a sine Sup-

plement to Toppi's Book, takes no Notice of that Mistake I must make a small Remark against Paul Jewius He pretends (g) that Assistant made no more Verses after he was promoted to a Bishoprick, and abid that the best of his Poems is the Epishalamium of Isabella of Aragon I don't question but that this Isabella was she that was contracted the 1st of November 1478 with John Galeanzo Sforma, Duke of Mislam I cannot therefore persuade my self that Assistant is guilty of the Desertion that is imputed to him He was made Bishop in the Year 1471 the best of his was made Bishop in the Year 1471 the best of his Poems was compos'd the following Year How can then any body complain that the Mitre made him for sake Parassur?

(B) Are not the only Persons that praised him] Gyraldus speaks most advantageously of him Basil Zanchius made many Verses in praise of Altilus, that are to be found in the Delights of the Italian Poets John Mattheus Tuscanus (h speaks very well of him both in Verse and in Prose But if any one is desirous to see an Encomium upon his Wit and Probing. let him read Alexander ab Alexandro, who describes at large (1) the manner how he and some others were treated by Alishus, when they went to wish him Joy for his Preferment He gave them a Supper more becoming his first Condition, than the Dig-nity of a Bishop, wherewith he was then invested, Joy for his Preferment he had not yet dismist the Muses, his first Mistresses, (juppose he ever dismiss d them) and so the Conversation run on some Verses of Marrial that were

fung by a young Musician
(C) The Marriage of Isabella of Aragon] It is by that Poem and by his Elegies that he acquired his (k) Reputation Julius Scaliger found too great a pro-fusion in the Epithalamium Here is the Judgment he made of it (1) Gabriel Altilius epithalamium ceci-nit longe optimum, excellentissimum vero futurum si sibi ille temperasset Dum enim vult omnia dicere, assicit auditorem aliquando fassistatio canto quanta in alice voluptate. Est enim nimius, quod vitium illi genti est peculiare. Est enim totis illis Italia tradibus perpetua loquendi samei. This is but little obliging for the Neapolitan.

This is but little obliging for the Neapelitani

(D) Neglected the Muser who had been so us estilito pra him.) This somewhat strange that a Bishop (m) (1) Jul should be the Author of that Reproach, and that he should express it in such hard. Words si virtuitis lig Poemerito Policastir (as urbs olim Buxentum fuit) antistes tic 1 6 settin, à Music, per quas prosecras, cileritor I M PU-DENTERQUE discossir, MAGNO herele (m) Paul INGRATI animi PIACULO, nifi ad spom Jovius non injusta vienia ob id culpa tegeretur, quod ad sacras ibid literas nequaquam ordinis oblitus tempessive consussifit (n) Baillet See (n) Mr. Baillet's judicious Reflections upon this These 4 Verses of Latenus are not amiss suddiet Altisius descrite transfuga Music Poet C in quarum tabulis mobile nomem eras pag 338

And it Altitus asjerois remijing a major In quarum tabuls nobile nomen eras Sed quid peccavis, fi domercatur ut olim Carmonibus Phabum, nunc pictate Deum? A 2

(b) In Pe plo Italia

(1) Genial dierum,

aded molliter ac dè in elsgis & heroico carmine ex celluit ficuti ex epithala mio Ifa bellæ A ragonia perspici potest, ut Pontani atque Actii tefimonio antiquis vatibus æquaretur Jovi us ubi su pra (1) Jul CæfarSca

(n) Baillet, pag 138 See alfo

Alti- 82

(b) Conring de civ pru-dent c (e)Mever in Analys libri 3 polit Aristot

(a) Boecler in

Grotium

de Jure belli, l 1 c 3 n 8 p m 235

> d)Ughell ubi infra pi, Biblioteca Napoletana, DME 101

(f) Jovius in Elog Cap 125 See also Ughellus Ital Sacr t 7 pag 796

Epithalamium of It and of Aragon in the Collection (E) of Gruterus, and in that of John Mattheus Tuscan are it is very likely that most of Altilius's other Verses are soft ALTING (Henry) Divinity Professor at Heidelberg, and at Graningen, was bott at Embden the 1 1 of February 1583 His Family had been a long thine very considerable on First and Constant of the control of the con

at Embden the 1 1 16 February 1583 His Family had been a long time very confiderable in Friesland He was design'd from the Cradle for an Office wherein his Father (A) had signalized himself, I mean the Holy Ministry For that end he was sent very early to the Schools, and after he had learn'd Classical Learning, and gone thro a course of Philosophy at Groningen, he was sent into Germany in the Year 1602. He was three Years at Herborn, where he made so great a Progress under the samous Piscator, under Matthias Martinius, and Willsam Zepperus, that he obtain'd leave to teach Philosophy and Divinity He was preparing to travel into Swifferland and France when he was made Preceptor of a three young Counts who studied at Sedan with the Electoral Prince Palatin He took possession of that Employ in the beginning of September 1605 The Storm that threaten'd the Duke of Bossilon from Henry IV. and which had no consequence, was the cause that the Electoral Prince left, with those with those here he contiyoung Lords in the Year 1606 Altingius followed them to Heidelburg liere he continued to instruct the three young Counts He was also admitted give some Geographical and Historical Lectures to the Electoral Prince, and he became wholly his Preceptor in the Year 1608 Some Proofs of it may be found in (B) the Library of

a Ihe Count of Nastiu, of Solms, and the Menberg

C Konig re listanoft tou ifbir c

Λ' гъ ham Soulterus, & tamus Inc I I fer mas d pacifix astical 5 mie, and thersby the University

the Vatican He accompanied him to Sedan in that quality, and instructed him so well, that the young Prince after his return to Heidelberg in 1610. being ask'd Questions on all the Points of Religion before the Duke of Deux Pants, Administrator of the Electorate, and before several other Persons of Note, answer'd very pertinently in Latin. He was one of those that were chosen to accompany the young Elector into England in the Year 1612 where he had the Acquaintance of George Abbot, Archorhop of Conterbury, of Dr King, Bishop of London, and of Dr Hacquell, Preceptor of the Prince of Wales He had also the Honour to speak with King James The Marriage of the Lector with the Princess of England having been Celebrated in London in the Month of February 1613 C Altingius went before with his sirst Pupils, and arrived at Vixit anno Heidelberg the first of pril In the Month of August following he was made Professor of the Common Places of Divinity, and because he could not preside in the Different putes without being Doctor of Divinity. putes without being Doctor of Divinney, he took that Degree in the Month of Nowonher according to the usual Ceremonies In 1616 he had a laborious Office conficultion of the Seminary, if I may be permitted Alting call so the College of the Sanience that was at Heidelberg Ha was a College of the Sanience that was at Heidelberg Ha was a College of the Sanience that was at Heidelberg Ha was a College of the Sanience that was at Heidelberg Ha was a College of the Sanience that was at Heidelberg Ha was a College of the Sanience that was a college of call fo the College of the Sapience that was at Heidelberg He was offer'd the Profesiorship that the Death of Coppenius made vacant in the Year 1618 which was the second Profelloring in the faculty of Divinity, but he refused it, and procured it to Scultetus. He that the Larring in the Synod, of Dirdrecht, whither he was sent with two 2 other Deputies of the Ralamate. It was at that time that the University of I cid n was it hisblitated with respect to the Doctorship, which they had suffer'd to the catinguished Altingius solemnly created the Pistessor, John Polyander, Licentiate in Low-Divinity, who afterwards received his Doctorship from Santestus, and by that means found handless the Authority respects to construct the Doctorship from Santestus, and by that means found handless the Authority respects to construct the Doctorship from Santestus, and by that means found himself invested with the Authority require to confer the Doctorship on his Collegues Doubtles Allingius concerv'd great Hopes a little after his return to Hesdelberg

The Troubles of Bob med brought a Crown to the Elector Palatine, which was foon at-

tended with a dicadful Ruin Tilly took Hadelberg by Assault in the Month of Septem-

Altilius would have been more to blame if after having got i Mitte by much Pleaching, he had done like many others, who Preach no more after they are mide Bishops 1 he reason of it is, that to preserve that (a) kind of Commission, it is not necessary to nie the same Expedients which are made use of to attun to it

in the Collection of Gruterus]

I mean by that Collection the Work entiruled Dili-A (lealorum Poetarum collectore Ranutio Ghero The Collection of John Matthaus Tuscanus is cutituled, Carmina illustr in po tarum Italorum. That Author says in his Peplum that he has only read the Epithulan ium and some tew Lpigrams of Altilus lie who procur da new Edition of Sannazar's Latin Poems in 1689 and adorn'd them with some Notes, observes (6) that he does not remember to have seen my printed Pieces of Altilius but the Epithalamium and an Epigram, from whence he infers that many of them are lost fince Paul jovius mentions that Poet's Élegres, and Sannazai aferibes fome Odes to him Fo make up that loss in some manner, he has Pieces of Altilius, which he had in Manufeript Form 14) mentions three Pieces of Altilius inferted me for delle Rime de' Poets illustri raccolts & ordinate da Girotavio Ruscelle, stampate in Veneria nel 1558 in 810. Those three pieces are, Gabrielis Altilis lamen-

tatio ciulaem Ep thalamium, ejusaem Elegia

(A) lor an Office wherein his Father had figualized in [1] His Name was Menso Altingias, and the was the Grand'on of another Menfe, who was given as an Hostage to the Duke of Guelderland by the States of Or van the Year 1523. Another Benfe Mingins

Great Grandfather to him that was given as an Ho-ftage, had been Counfellor to Reinold the Fat Duke of Guelderland, and (d) retir'd into the Country of Drent in the Year 1361 Menso Altingius the Minister was the first, who with two others preach'd the Reformation in the Territory of Groningen, about the Year 1566 during the Violences of the Duke of Alba, (e) Sub spfa Albani ducis graffante Tyranmide He was also the first Minister that Preach'd in the great Church of Groningen, after the reduction of the Place to the Power of the States-General, in the Year 1594 He serv'd the Church of Embden 38 naufregive Years faithfully, and oppos'd with great Courage the Fury of the Anabaptists, and the Plots of the Ubique tarians He died the 7th of October 1612 the Day that his Son and Abraham Sculvetus had his agree tangent of Coole and Abraham Sculvetus his agree tangent of have been (f) cast away on the Lake of Haerens.
His Life written by Ubbo Emmius is among (g) the
Papers of his Heirs

(B) Some Proofs of Altingius's Tutorship may be found in the Library of the Vatican | The Exercises of the King of Bohemia, Corrected by Alting, us, are preserved there, and are shewed to Travellers, as the Author of that Protessor's Life siys He adds, that those Monuments deserve as much to be shewed to the Curious, as most Relicks that are shewed them (b) Hujus wagifterit ejus ne unquim apud posteros intestata queat s industria, vel Roma, quod miremur, faciet, qualities les Patitama inter Heidelbergensia cima an spolia, ostentat themata & exercitia styli Rass Bohemie Altingii meme emendese, eruditis peregrinatori-bus minimeque superstitiosis visende, esque non minus crede, quem pleraque insorum reliquia di sociaru, digue spettetu

(*) (1"uft Init mil ettum tacile iis aitibus retinetui quibus tum elt

(1) H. fid.

:) la notis p 184

(c) Toppi ubi fupra pag 102

1567 ATA therefore of Henry Altingius's Life has not been so exact in this Particular Should have (f) Subita procelpestate. naufregio dem toto corpore madentes, falvı tamen dans ın proximam ripam eva-ferunt Vit Hen. Alting (g) Vit Altring

(C) All Akupg

(c) I must

ber 1622. and luffer'd all imaginable Disorders (C) to be committed in it. Altingius having ascaped (D) the Fury of the Soldiers as it were by a Mirrie went to his Family which he had sent some time before to Hesbron. He niet is chorndorf, where setuld hardly targy some Months: the (E) Lutheran Ministers is did the Doctrine of Intoleration against hum in the Year 1623 he retir'd with his larger. That Prince kept cost away went from thence to want upon the King of Bohemsa at the Hague. That Prince kept cost away have with him to teach his a eldest Son, and would not suffer him to serve the Church in the Sea of Bulleton that desired him for their Minister, nor the University of Branches which of the Hallen that desired him for their Minister, nor the University of Branches which of the Hallen of Embdes that defired him for their Minuster, nor the University of Francker, which of- of Harlem fer'd him in the Year 1625, the Professorship of Divinity, which the Death of Sir the 7th 9 January brandus Lubbertus had made vacant. That Prince permitted him with much ado the January following Year to accept of a Professorship of Divinity at Groningen. Altingus took possession of it the 16th of June 1627, and kept it till he died. It is true that in 1633, he was entirely resolved to go from Groningen to Leyden, but it was upon this Condition, that the States of Growingen should consent to it, which they did not It is also true that he hearkened the Proposals that Prince & Lewis Philip made him in 1634 to come and re-office the University of Heidelberg, and the Churches of the Palatinate, Administration come and re-come the University of Heidelberg, and the Churches of the Palatinate, and that he was ready come to Francfort through many dangers, but that Design firstor of proved ineffection by reason of the Battel of Norlingen which the Imperialists won the Palatin He was forc'd to return to Groningen thro' several By ways It does not appear that he nace, and the was forc'd to return to Groningen thro' several By ways. The last Years of his in 1633. Life were full of Trouble, Griefs and Diseases made his Life very uneasy He was so he officed afflicted at the death of his Eldest Daughter in 1639, that he fell into a Melancholy. Altingius which brought him into a Quartan-Ague, of which he could not perfectly be cur'd, frof for it turn'd into a fad Lethargy in 1641 The Physicians had scarce cur'd this District, and Ecclestemper, but a domestick Affliction happened that brought bodily Infirmities upon him fiaffical semore than ever Altingius lost his Wife in the Year 1643 and griev d so much for her, nature that he was no longer able to overcome his Melancholy From that time his Infirmities increas'd daily, and at last he died christianly and devoutly the 25th of August

(C) Allimaginable Disorders | They Plunder'd the Town, they Ravish d Women, they Kill'd and Torter'd the Inhabitants, in a word, they committed the Outrages which the Fury of the Soldiers, and by a false Zeal of Religion, is capable of (a) | I have been passed directionis, lancera, libidinis, qua militaris licentia, victoris insolentia, edium religionis, barbarorum Croatarum servas comminsula potuere aut patrabarorum Croatarum feritas comministi potuere aut patra-re-Eanotte insomni & mæsta inter lamenta & efulatus quibus omnia undique perstrepebant, aut sequioris scaur v m patientis, aut viro um equules subditerum, ai per varia tormenta ac vulnera lenta citave morte uffectorum, &c These are the usual fruits of War which is enough to make those the the who under-take or advise it, to prevent seems Evils that perhaps would never happen, and which at the worst would sometimes be less than the Evils that necessarily tollow a Rupture I shall have occasion more than once to mention the Anguishes which great Captains have found themselves reduced to, when their Consciences reproached them with the Ravages that they had occasion d

(D) Having cleap d the Fury of the Soldiers, as it were h, a Miracle] The Circumstances of his Eleape delerve to be related He was in his Closet, when he heard that the Enemy being masters of the City, begun to Plunder it He boited his Door and fell begun to Plunder it He bolted his Door and fell a Praying One of his Friends accompanied with two Soldiers, came to advise him to retire through the Back door to the Chancellor's House, which was put under a good Safeguard, because Count Till, would have all the Papers that were there to be well The Lieutenant Colonel of the Regiment of Hobenzollern kept that House With this Battle-ane, faid he, I have kill'd Ten Men this Day, Dottor Alus should soon be the Eleventh, if I knew where he lies Who are you? continued he, directing his Dif-le to that Doctor Altingian was not so much troubled but that he found immediately an Answer (b), which was not the fallest that he could make, I have been a Teacher, answer'd he, in the College of the Sapience The Lieutenant Colonel promis'd to fave him The next day the Jesuits took Possession of the House, and sent away that Officer so quickly, that he had not time to enquire about that Teacher of the College of the Sapience Thus Aleingius found himfelf in the Hands of the Jesuits, but he had hid himfelf in a Garret, and by good fortune a Cook of the Electoral Court was employ'd by Count Till, whose Kutchen was in the Chancellor's House That Man fed Altingius privately in the Garret, and even gave him the opportunity to go and fee what past at his House, being attended by three Soldiers of the Bavarian Army for his Guard Altingian found his House in great Disorder, and his Closet in the Power of a

Captain, who told him either in a bantering way, or out of civility, that he gave him leave to carry away what Book he pleas d. He would not accept away what Book he pleas'd. He would not accept his offer, and only answer'd, that if those things belong'd to him, he desir'd God would give him a longer Possession of them, than to their first Master Altingius ran many Dangers in his return, and after three Days 7illi give him leave to retire I have read somewhere that it Altingius had not been afiaid of being accounted a Plagiary, he might have fav d many Books of the Electoral Library, and that he had removed many of them to the College of the Sapibut I confess that I don't understand this, find fome contradiction in it. If he brought no Books of the Lictoral Library into his Closet for fear of being accounted a Plagiary, why do you fay that he brought leveral of them into the College of the sapience, and that he might have fav d many? Besides, according to the Author of his Life, he was only allow'd to carry away one Volume However read what follows (c) Hunc (Quintilianum) & alies illius Bibliothe a libros sua manu in collegio Sapientia enceperat Henricus Altingius, atque ex communi illo incendio Bavarico eripuisset, nissuis reculis timuisset, & ne plagiarius haberetur, si antiquus liber in ejus sup llectile reperiretur, veritus

(E) The Lutheran Ministers exercis'd the Doffrine of Intoleration against him] At the request of the Electore is he obtain d leave of the Duke of Wirtem berg to dwell at Schorndorf He tarried there till the Month of February that followed the Desolation of the Palatinate The Lutheran Ministers murmur'd at his living there, and at the permission that the Duke had given him, the reason of their Discontent was, that Altingini was a Professor of Heidelberg Ibs ad Februarium usque hasit, facultate hac per se-(d) Ibs ad Februarium usque hasit, sacultate has per serenissimam Electricem impetrata à Duce Wirtembergies, cujus alias Ministri Lutherani quasi Ponts Axeni accolor, aut aves Dioniedea, qua solos socios gratanter excipiunt, id ferebant agerrim, un alia de causa quam quod Altingius Professor esse Heidelbergensis. I believe they had better observed the Laws of Hospitality towards. a Merchant of the Palatinate, or towards a Calvinift Professor of a very remote Country, than towards a Professor of Heidelberg The Palatinate was near the Dutchy of Wirtemberg, the Professor of Tubingen and those of Heidelberg did often thwart one another by Disputations, and polemick Writings, which occasion'd a Theological and Professoral Hatred But after all, the hard usage of the Divines of Wirtemberg cannot be excus'd Allengus had escaped from the Popsish Flames, the Injury he had represented from the common Enemy should have ferr'd him for a powerful Recommendation; his Belief did only differ from that of Wirtemberg in thinds

Biblioth prg 378 I don't know whether a Man may be call'da Plagiary, when he dues not Acal the Thoughts of an Au-Book or # Volume without publishing is in his own Name (d) Vita Altingu

(a) Ex vir Henr Altıng (b) 10c Asithor of i s Elary compai sit w intrat of Athan drus Saue Jago /c ille vultus,ille habirus, ille fermo, is reium atticulus guemvis alıum percellere poterat at nofter imperterritus foleiti tamen ulus reiponio nec ta

tempesti-

vè ie pro-

didit, eadem for

Athanafius dexte-

ritate u-

fus, Ego, ınquit,

Ludima.

gifter fur

in Collegio Sapi-

fontibus rarum derivatam . ut gloriæ libi duceret se ab imperitis ac nasutis Palemoducı tanquam Theologum icripturabiblicum In vita ejus C Taken fromJames Altingiamone those of the Profesors

of Groningen,

vctus, at-

que anti-

Immorta-

le odium, & nun-

quam fa-

vulnus Ardet adhuc Om-

bos, & Tentyra, fummus

Inde fu-

cinorum Odit u-

terque lo-

dat ha-

giaries at

ror vulgo, quod nu-

multas.

ningen,
Printed in things not effential If Men were to Hate and Perfection the fective each other for Religion, they should wait till they are like the (a) People of Egypt, some in the service of one God, and some in the service of quite another God. Therefore we see that the promoters of religious Wars do always suppose that the vetus, at.

Differences are of a very great consequence. It is a Gangrene, say they, it is the undermining of the Foundations of Religion.

(F) The Books he composed. Here are those that have been published. Note in Decadem problematum Johannis Behm, de gloriof Do & beaterum cale, Heredelbergæ 1618. Less communes cum-didatives tum elem-Uici Problemata tam Theoretica quam practica Fig. Problemata tam Theoretica quam practica Explicatio Catechofees Palatina cum vindiciis ab Arminiamis & Socialiamis, Amstelodami 1646 in 3 Volumes Exegesis Augustana. Confessionis uma cum syllabo controversionimi. Lucheranarum, Amstelod 1647 Methodus Theologia Didastica & Catechotica, Amstelod 1650. Those that are not publish'd are more in number, and some of 'em are imperfect. The List of them is to be seen at the end of the Author's Liste. I find in it that the Medulla Historia problems, publish'd by is to be seen at the end of the Author's Life I find in it that the Medulla Historia prophana publish'd by Daniel-Pareus, is a Work of our Alingius It is a Plagiarism, that has not been observ'd by Thomassus, nor by Mr Almeloveen (b) The Ecclesiastical History of the Palatinate, from the Reformation till the Administrator John Cassimir, is one of the most considerable among the Manuscript Works of Alingius (C) West in a guarantism Planta. See 1 I shall see

(G) Was no quarrelsom Divine, &c] I shall set down the very words of his Historian (c) Aliceus a jurgiis & vitilitigiis cuminisessorum, ab iis distinisicus,quum folos credat habendos

diffe Deos, potins implicantur quam explicantur, a scrupulositatibus

quos ipse pracifistarum qui nodum quarunt in scripp, colani culicen,
camelum deglutientes. The Sect of the Precisifit made
a noise in Holland about 40 Yoars (d) ago it is vey well Characteris'd in these words, they strain a

V 33 Gint, and swallow a Camel, they open a Door to

(b) He has Disputes, that serve only to arm prophane Men and
publish'd a the Libertines Let us proceed, ab omni denique
catalogue nauragoisa & nevatione in Thologicis quasi illiad semper
of the PlaTertulliani tenens, primum quodque verissimum
giaries as

the end of his Amoenitates Theologico-philologica, Amstelod 1694. (c) Vita Jac Alting (d) I wrise this in 1698.

a Theologian probabat ac tuebatur solidan se mascus babat ac tuebatur solidan se mascus solidan se mascus babat ac tuebatur solidan se mascus solidan se mas the Royal Family. He contributed very much to the Gatherings enact were made evolution non exclusions Scholasticorum, etsi illarumnexpertus non essential the Countries for the Churches of Germany, and particularly of England, and he disposed of the Alms of Lewis de Geer. I omit the two considerations that he was charg'd with, one concerning the Revision that was made at Leyden of the new Dutch Translation of the Scripture, and the other concerning the Visitation of the Country of Steinfurt. He had some Collegues in the first; but he was the only Inspector-General in the second, the Count of Bembesm having sent for him to inform against Sociousanssans. which threaten'd the Country, and to put a good for him to inform against Societais in the teconic, the Country, and to put a good Order in the Churches Alisinguas's Elogy says, that he was no (G) quarrelsom Divine, he did not amuse himself with Trissing and sales Scruples; he did not love Novelties, he was zealous for the ancient Doctrine, an Enemy to the Subtilities of the Schools, and sales only a country. Schools, and relied only a on the Scripture. Those of his Profession should order (H) the Affairs of their Families, as he order'd his No body spoke of 'em but to say in general, that every thing was right, he afforded no other matter for Conversations. He married at Heidelberg in the Year 1614, and had seven Children, whereof one Daughter and two Sons outliv'd him. The Eldest was Professor of the Civil Law at

*Deventer & The following Article treats of the other

A L T I N G I U S (James) Son of the foregoing, was Professor of Divinity at Groningen He was born at Heidelberg the 27th of September 1618 during his Father's Deputation to the Synod of Dordrecht His Childhood was a (AA) perpetual changing of Places He perform'd his Studies at Groningen with great success, and having a great Inclination for the Oriental Languages, he went to Embden in the Year 1638 to Study under Rabbi Gumprecht Ben-Abraham He went into England in the Year 1640 where he made himself known to the greatest Men He Preach'd there, and was admitted Priest of the Church of England by the learned John Prideaux, Bishop of Worcester He had once resolv'd to pass all his Life time there, but he acceptable of the Prideaux of Communication and the Prince of the Church of England by the learned John Prideaux, Bishop of Worcester He had once resolv'd to pass all his Life time there, but he acceptable of Communication and the Prince of the Church of the Church of Communication and the Prince of the Church of t ed the Hebrew Professorship, vacant by the Death of Gomarus at Groningen He was Install'd there the 13th of January 1643 the same Day that Samuel Marisius was Install'd in the Professorship of Divinity which the same Gomarus had exercised. Altingius's Titles and Offices increas'd with the Time, he was admitted Doctor of Philosophy the

There is no doubt but that the love of Novelties is a Plague, which having fet the Universities and the Synods in a Combustion, staggers and shakes a State, and sometimes overthrows it so that those Professors cannot be too much prais'd who tell their Disciples, that they must avoid that Spirit of Innovation. It is true that the Care that is taken to recommend the Observation of the ancient and commonly received Doctrino, feems to suppose the Principle of the Authority of the Church, which is constantly rejected by the Protestants when they have occasion to dispute with the Roman Catholicks. But this ought not to discourage any body from preventing Innovations, for if a reason could not be made use of till it were free from all difficulties,

Men would be too long without doing any thing (H) Should order the Affairs of their Families, as he ordered his] It was only known that no body knew what past in 10, except that all things were done decently and according to the sear of God (e) Hinc (e) Ibid in samilia equi omnia semper pacata, omnia ordinata, de qua boc solum sciretur, quod a nomine sciretur quid in illa serve, nist quod pie, composite, decenter omnia sieri nominem lateret. This is much better than if every body descoured of when as said and done in Mu nominem lateret. This is much better than if every body discours'd of what as said and done in Minister's House. Such News was discours'd of there this Morning, (f) says one, last Night such a Restlection of a Novelist was disputed of there, will another say. A third says, he may excuse himself like Adam, and say, The Wife that thou gavess me made me do it. What, says a fourth, you only heard that Circumstance in that place, I mistrust it, it is a bad. Office of Intelligence the Nympha loquax that presides there adds, and causes to be added what she pleases to the Relations. I will have none of her Glosses, or of her Commentaries, but I appeal to the Text how uncertain soever it may be it can be no wonder that Allingins was so inconsolable after the death of his Spouse, if it be true, as his Historian relates, that he liv'd (g) near 30 Years with her without any Complaint or Contestation. Few Persons can boast of such a thing, and complain that they are ignorant whether the effects of Reconciliation are as sweet in Marriage as (b) in Galantry

tion are as sweet in Marriage as (b) in Galantry

(A \(\triangle \) A perpetual changing of Places] For at two Andr

Years of Age he was sent to Christian Chytraus Mi. Act 3

(f) See Grutefus R**im**ark N (g) Cum nos prope 30 line rixa fine querela contun-(b) Amanredintegratio est nuster sc 3

A LST IN GUI UASI

A Li T I N GIT U ISI

2.1st of Oder 1965; Academical Prescher in the Year 1647, and Professor of Divinity in 1667, the travell'd twice (to Heidelberg property the Year 1651 and another time in the Year 1662, and he had received a thought analysing fifteem from the Elector Palatin Charlen Travell, who followed him describes to accept a Professor thin of Divinity share; but, he ideclined it civilly. The soon quartel'd with Samuel Margine has constituted in was almost that for the lame Principles, positive Method of teaching was not the same, and they had not the same Principles, positive ral Points Alengine applied himself to the acceptate, without any innutification satisfies Divinity is he was in the Categor of Glory, and hastened to go on in 190 and wanted neither Wit nor Learning to maintain his Opinions. The first Lectures, that he made at home on the Categorium drew so, smany Auditors, that so, y want of made at home on the Careeniam drew formany Auditors, that for ywant of Room in his Chamber, he was obliged to make use of the Academick Auditory. He had most of the Foreign Students on his side. His Collegue used hundels to the Distinctions and Method of the Schoolmen, his Name had made a Noise a long time, he publish'd many Books, he had a quick Wit and group Learning withe Students in Davinity of that Granting applied themselves to him, it being the surface way to have a Church, for a Parishes were forv'd by Munisters who had fluided according to his Method. This is more than sufficient to raise, and keep up a Davinon, although the Temper should inpute concern'd in at Altingue had very great Obstacles to exercome the Majority of the Voices, and the Authority of the Age; was on his Adversary and the Besides Mayority could make use of a continuous fit to exasserate every body. de Besides Maresus could make use of a contrivance sit to exasperate every body, and to awaken the most venerable Prejudices. Which was to day, that Althous was an Innovator, a Man that removed the facred Bounds which our washers had so wisely plac'd on the Confines of Truth and Falshood: He fet up for a publick Acquier, and imputed 3x Erroneous Propositions to famer, Alignmen. The Curators of the University sent the Accuser's writing and the Answer of the Accused Farson to the Divines of Leyden, without giving the Parties notice of its and defired them to give their Opinion upon it A Judgment (A) was given worthy of Observation a Altingius was declared to be free from Herefy, his Imprudence was only blam d in forging new Hypothefes, on the other hand, Marefius was found Guilty of want of Modesty and Charity
The latter would not acquiesce in that Judgment, and refused to be silent. He would
have the Cause to be examined by the Consistories, the Classes, and the Synods, but
beriors would not consent to it, and forbad writing either for or against the
hent of the Divines of Leyden. Thus Marefius's Book, Audi & alteram pirtem, was
first the Consent made, great posses, and the had find a formal. suppress That Quarrel made a great noise, and might have had sad s Consequences by the calling of Maressus to the University of Leyden, but he died y at Groningen before he took Possession of that Employment There was a kind (B) of Reconciliation on his Death-Bed, I shall speak of it in the Remarks Altingius was obliged ((') to com-

«Cum Altingium ab omni hærelcos folverent, in info auin procudoudis nove inventis in Mareño modeftitem requincient Vif Jac Alting 6 ht 153 minam habitura caphen Marefin quamquam sene ad Theolo-Lugdu-Ibid

(g) Sequente mox anno propter imminentem Heidellergæ oblidionem, matre etiam comite. eaque tum ravida Pravio... Hailbronnım,ındeque exaeto anno Schorndorfium

nafter of Bretten. The Year following his Mother was oblig d to retire to Heilbridge potwith francing (g) her being with Child, where the carry'd him along with her At a Year's end they must retire to Schorn-dorf, from whence his lather Henry Alengius brought his whole Tamily to Embden thro' By-ways From Embden he removed it to Leyden, where he was Preceptor to the King of Bohemia. The Plague obliged him to go from Leyden to Honstaerdijk, lastly he went from Honstaerdijk to Groningen, when he was invited thither to be Professor of Divinity in the Year 1627

James Altingius was then Nine Years of Age

(A) A judgment was given worthy of Observation]

I do not pretend to take any part in the particular Affair in question here, and shall only say that in general one cannot forbear on the like Contestations to under a tele Deviant of Years. ons, to judge as the Divines of Leyden did who advance new Hypotheses are too Zealous to maintain them, to the prejudice of the Peace, and of the Ecclesiastical and Academical Tranquillity They may be Oithodox, but they have not Prudence enough they are guilty of Rashness, for it as a piece of rashness to disturb the Publick Peace them a great and urgent Necessity. Those who waste a new Method of teaching, appear too passionate. I am apt to believe that sometimes there is nothing personal that directs their Proceedings, but they overdo things, they alarm the whole Church for Tristes, they make People asraid of a total Depravation of the Consession of Faith, when there is yet no attempt against it. They are Zealous, but they are neither moderate, nor charitable, nor equitable. Nay they are as imprudent as their Adversaries. They don't observe that a new Method, of which no notice seems to be taken, salls of it self, whereas if it be oppos'd earnestly, it degeneratements a Party. The new Method, or maintain them, to the prejudice of the Peace, and of which no notice feems to be taken, falls of it ielf, whereas if it be oppos'd earnestly, it degenerate winto a Party The new Methodist will have state that the continuous in the Government, that will maintain im with all their Chients, and thus you will foon see the Combination of the Civil and Canon Law, and the Fastions of the Church and State matched together. What may not one fear of such a Consult? How many Evils would Religion and

the State avoid, if People were only contented to oppose Fundamental Innovations

(B) A kind of Reconceliation on his Death Bed | A (B) A kind of Reconceliation on his Death Eed] A Minister of Growingen ieeing Marefius past accovery, proposed to him to reconcile himself with his Collegue, and having his Consent, he went and proposed the same thing to Altingius, who answer d that the silence he had kept notwithstanding the Clamours, and the Books of his Adversary, withested for his peaceable Temper, that he was always ready the scent of a Peace on reasonable Terms, but that to accept of a Peace on reasonable Terms, but that he desired Satisfaction for the injurious things which had been publish'd against his Honour, and that he did not fee how any one could be desirous to have any Friendship for him, while he was thought to be such a Person as he was represented to be The Mediator went away without proposing any thing else A little while after, a report was spread all over the Town, that Mr Altengius was to hard-hearted as to refuse altogether to be reconciled to his dying Collegue. So true it is that Town Reports are little consistent with Truth. The Mediator return d with another Minister to Mr. Altingius, and got alron of Satisfaction from him. That I orm did not please the field Research and the same than the field Research. the fick Person, and that which the fick Person dichated did not pleaseMr Alingus, more Goings and Gomings were used than for the Capitulation of a Fortress. At last, the Alteration that Alingus inser-Fortress ted in the Formulary of Marefius having been accepted, on condition that Altingius should accept what Manefine added to it, to make the Conditions equal on both fides, they figned it, and this was all the Reconciliation Note, that the Parties retracted only Personal Injuries, as for the Doctrinal Accusations, the Accuser left them to the Judgment of the Church (a)

(a) Taken
(b) Altingius was oblig d to complain that he was plaid from a Letupon, I He grounded his Complaint on the last fidition of Maresim's System, wherein he was very ill
treated He pretended that his Adversary wis to the
bound to suppress all the Monuments of Discoid, Volume of and that since he had not supprest such an injurious bis Works Book, his Reconciliation was not fincere. Pofica-

(a) Taken from 1 Letternf ames Afringius

e Vitaria calibem ad annum ætatis trigelimum fere per-duxit, cufus tun-dem perræfus junxitlibi tori fociam Ib β Ex vita Tacobi Altıngı ın lımine operum, y Grego rius Turon de gloria confessor Cap 33

plain that he was play'd upon, and was not quiet after he was deliver'd from such a terrible Adversary: the Clergy grumbled (D) continually against what they call'd Innovations, but the Secular Power stopt by its Prudence the Synodal or Consistorial Storms, and threaten'd to interdict those that should stir the Quarrel of those Two Champions in any Ecclesistical Assembly. Altingues had but little Realth the three last Years of his Life, and at last a continual Pever that lasted but Nine days, took him out of the World the 20th of Angult, 1679. He died being piously resigned to the Will of God, and recommended the Edition of all his Works several times to his Cousin Menso Alting Burner Masser of Greatener. His request was personned from Years after his Death, but Burgo-Master of Growingen. His request was perform'd some Years after his Death, by the printing (E) of five Volumes in Folso. He had a siv'd a single Life fill he was almost 30 Years of Age, and then (EA) he married. If he had liv'd longer, he would have compos'd Two Books, one in Latin, and the other in Duteb; the first would have been an Apology for his Doctrine, and the other, an History of his Life since his Professorship; and thereby he would have snewed the Injustice that was done him, by creating him (F) so many Troubles c. This is what I have extracted from his Life, prefixed to the 1st Volume of his Works. If any body finds any Falsities in this Article, I defire him not to lay it to my charge, who have only faithfully reported what I find in the Book that I have cited I advertise once for all, that I don't warrant the Truth of fuch Accounts I conclude with this Remark, that Alengini was a Divine very much addicted to the Text of the Scripture, and to Coccesans m and Rabbinism. This last Application exposed him to a (G) terrible Injury He preach'd well in Three Languages, in German, Dutch and English

A M A B L E, a Priest of Riom in Auvergne in the Vth Century, is praised by Gregorius of Turonensis, as a Man admirable for his Holiness, and who wrought many Miracles. It is faid be commanded Serpents 'tis thus that Historian expresses himself; but he speaks of another thing as an Eye-Witness. I have seen at his Sepulchre, says he, one possess with a Devil set free, I have seen there a Persur'd Person become as suff as an Iron Bar, and after have

(4)Alting t 5 Man-till pag 425

(/ Cum

in iplius

eflet potestate to-

tum opus iuppreifii-

fe, quæ

unica fupererat in

opere uf-

quequa-

conformi

quam autem ad plures abist (Maresius) — mo-nicus fui ego (b) de systematis novi perpetuis annotatio-nibus, qua infandis maleditis cam in alios tam in me constarent Liber ille paucis anto mortem ipsius diebas vendi quidem caperat, sed nondom in meas ades sueras illatus — Guravi ergo afferri, atque inde didici quantopere D Marefius mihi illuffet quando in speciem concordiam redintegrari enpetin Etenim quotiescunque verum illud est ac sincerum votum non tantum verbis pass mitur, fed ctiam abolentur omnia monumenta priorio immicitia Tenera namque conscientia ad suam ipsius in-famiam spectare retur, si quod ipsamet damnavit acque ex sua memoria abolitum voluit universorum notitia ac memorie infixum dederit, editis contumeliosis chartis per un versum orbem disseminatis If I may be allowed to speak my Thoughts freely, st does not feem to me that it was reasonable to pretend that Maresian should suppress a whole large Book, the Bookseller should have been indemnissed, and so the Charges of the Reconciliation would not have been a meer of the Reconciliation would not have been a meer unfay, a noilem fastum, they would have been a pecuniary Loss to the Family The question was not only about 3 or 4 Leaves, but about the whole Work, as Altingias (c) himself acknowledged It was enough that he declared in a Writing under his hand, that he (d) retracted all that he might have faid or published against his Adversary's Reputation With that alone he might die in due form, e morte canoni-camente, as they say beyond the Alpi

(D) The Clergy grumbled continually } The following words will inform us of the Matter Quality fuing words will inform us of the Matter Quality fuerit utriusque ante mortem mutua reconciliatio opsismet Autoris Epistola initio Mantisse tomi quinti posita testatur Quiescente Marciso, non sic tamen quiescendum sibi duxerunt qui ipsiu partium fuerant Nibil autem adeo dedisse operam videntur, quam ut via quasi ecclessista, Altingii opinionibus obsisterent sta variis quidem stas, Altingii opinionibus obsisterent sta variis quidem suttibus posta jastatus vir optimus, sue autem sentiescunque aliquid proponeres Ecclesiasticorum ordo, ilhus mox procerum edisto vel consulto resessione est sono entroversis Marciso-Altingianis in catu aliquo Passerum quidquam movereus sia fastum sapius est ut generalibus etiam verbis, concepta gravamina de periculosis novitatibus in sono altingius might have seared every thing from the Divines, if he had not been protected by the Magistrates se is secretain that the Secular and escentarione estima. by the Magistrates It is certain that the Secular and Ecclesiastical Powers stand in need of each other the latter must serve sometimes for a Spur to the (f) Alterius fic Altera posest opem res, & conjurat ami-

(E) By the printing of Five Polumes in Folio] The late Mr Bekker, at that time Minuster at Amberdam,

who had been a Disciple and a good Friend of the Author, took a particular Care of that Edition It was published at Amsterdam in the Year 1687, and contains several forts of Treatises, Analytical, Executives, getical, Prattical, Problematical, and Philosophical, which not only witness the laborious Life of James Al-tinging, but also his great Knowledge His Diligence may be known by another thing Most Learned Men become at last lazy in writing Letters, but he never knew that Fault he (s) write five Thousand Letters has been sould not published the contractions of the co Letters, but they could not publish many of 'em The meer Names of the Divines to whom he writ

The meer Names of the Lavana flew that he was no Veetian

(E\Delta) And then he married] Of Eight Children that God had given him, but Three were living when he died, one whereof was a Physician, another he died, one whereof was a Physician, another he died, one whereof was a Physician, and first and the last died soon after their lather

(F) By creating him so many Troubles ? Those who would rather have the Words of the Original than my Abridgment may be satisfied (b) Dixis interalia (Altingius) si Deus sibi vitam viresque concederet, stare sibi animum duos libellos in lusem mittendi, alterum quidem quem orsus etiam cst, quo se purgaret coram Ecclesià ab beterodoxias & hareseos crimine sibi intentato, alterum vero quo historiam vita sua publica panderet, abeco tempore quando Academia docere capiste, unde cuivis judicandum relingueret, quo que qua injuria tantum ipsi molestiarum creatum sussetti pracateris autem conquerebatur a malevolorum insidis atque inimistis steptis quo minus ut viellet publico inservire potusses. It is tettamly a very deplorable thing, that by Civil my Abridgment may be fatisfied (b) Dixit inter is certainly a very deplorable thing, that by Civil Wars many excellent Workmen should be hindred from making their Talents useful for the Service of their Community, and against foreign Enemies, against whom all the Forces of the Parry ought always to be kept well united. I do not speak of the Scandal it occasions, for on the contrary we ought to be scandalized at the little Scandal it gives. it because to be rightly scandalized one must have a degree of Wit to which sew Persons attain? Is it because Custom hardens Men at last, and ab assures mension passes? Whatever the Cause of it may be, it is certain that People have an excessive Indulgence for those, who keep up discord by violent, injurious and cavilling Writings, under the false pretence of Zeal. Nothing would be more effectual to mend the tching defire that appears in fome Perions to write many biting Books against their Brethren, than if People were offended in earnest at such a Conduct, ar People were offended in earnest at such a Conduct, and publickly expressed their Contempt and Indignation. But while we see them follow the Farry that knows how to make most Noise and Bushle, the Disease must be look'd upon as incurable (G) Euper'd him to a terrible injury. He was call d a half yew, a Man who only differ'd from a yew by the Pereskin; an short, a Man who complain'd some.

(a) Lo. epistolæ quarum tam paus oo pubtuiffe . id equidem dolendum. Ead fcrihendas literas im-(b) Ibid.

emendatio Ibid (d) Ita ut indicta ve-Marefius fi quæ in dictis & **fcriptis** iplius in famam CI D Altingii iiicurrere **V**ıdeantur (e) In vita

Jacobi Alting (f)Horat.

arte Poet.

ing confest binstainer, the come as free as be was before. When such a Man as Gregorius Turo- a che measts makes also as a set as feed, 'tis a sign that the thing as not very kentain, neverthe- Abbut less that however over Serpents is accounted the most certain thing of all shots that are attractionable as St. Anable. One would think it was his Lot, or to speak here a Mollebranchist as la Differ that God made him an occasional Cause for the cure of those that were wounded by the fur fur least the container of the cure of the cure wounded by the first section of the cure of the cure of the cure wounded by the first section of the cure of the cure of the cure wounded by the first section of the cure of the cure of the cure wounded by the cure of the cure Serpents. A modern Author, though a Canon in C the City whereof St Amable is Science Patron, confesses, that be does not believe all the Maracles that are reported of him in the Live de St 10 lycarpe,p of the Saints of Auvorgna, nor inserveral other Legends, but declares on the other side, that of the firmly believes that Saint has a Sovereign Power over Serpents, because every body for the serious space of (H) 1200 Years affirms to have seen wonderful effects of it — and because he had the Happmess to see some of them bimself. He a questions much the truth of a cert in leading to the Happmess to see some of them bimself. He a questions much the truth of a cert in leading to the Bay. that runs at Riom on that Saint, to wit, that when he went to Rome on foot the Sun fer u d 151 bim for a Servent, and carried his Gloves and his Cloak in the Air like an Umbrelio during the 4 lb pag great Heat, and kept off the Rain from him in had weather That Tradition is accounted for 103 certain in that Country, that they feldom draw St. Amable's Picture in how his cloves and so how the Air by a Sun-Beam. Credat Judans & Aprilles, 123 he, non word Hogo. This suffices to give to this Article the form that this Dictionary seems to require, race Sat 5 without any Resignation of mine. A meer Relation of such things is a heap of Fig. 1 is large.

A M A M A (Sextenus) Professor in the Hebrew Tongue in the University of nhich but for igrees Francker, was a very learned Man. He was of Friesland, and had been a Scholai (A) of with the Drussus The University of Leyden, which endeavours to get the most famous Professor. Rules of fors of the neighbouring Universities, by offering them more considerable Advantages, Runnity tried to take him " from the University of Francker It was to fill up the place of Erpe
In 16 6

See the nins, who had been one of the most Learned Men in his Age in the Orient il Languages Epifile De-Amama did not refuse that Call, neither did he absolutely accept of it, unities he should awatery of first obtain leave of his Superiors of Friesland But they did not grant it 0, and without the Anti-burbirus doubt they better'd his Condition in such a manner, that he had no reason to repent his Biblious not being Professor at Leyden. The first Book that he publish'd was an Essay of a very fine Design that he had conceiv'd He had undertaken to censure the Vulgar Translation, which the Council of Trent has declar'd Authentick, and before his whole Deciding fign was executed, he published the Censure s of the Translation of the Pentate chi Pentate chi Pentateu-Thus & he began to be an Author He was preparing the Continuation of that Con chi, he is sfure when he found himself oblig'd to go about another thing, I mean to confer he mikers. Dutab Translation of the Scripture with the Originals and the exactest rearrieron. That Dutch Translation had been made from Luther's German Version. He give the Originals and the exact translation had been made from Luther's German Version. Publick an Account of his Labour, by the Work that was published at Amford first the tell yis.

Vulgar Language, entituled Bybelfche Conferentie

This Work is spoken of in the Sup to soon plement (B) to Moreri's Dictionary

That Care of Collating kept Amin ery busy, missille adolding the Publication of that Book, and of some Grammatical Pieces \(\mu\), hin adolding dred him a considerable time from applying himself to the censure of the Vulgar Transcentific centure.

tom 5 in Mantiff pag 426 (4) Crede fometimes of not being Circumcis'd, and whose Fore-skin was a trouble to him. The occasion of mihi levithose Abuses was, that he had maintained that the points of the Tetragamma are not proper for that Name, and that therefore the true Pronunciation of it is not known, and that those are not to be accus'd leviter exof Jewish Superstition, who read it Adonat Here follows the Judgment that was made of that Thought (c) Impudentia eft Grammaticorum nonnullorum & filioorum Bieri negare ex superstitione Judaica oriri quod id nomen aliter pronuncietur quam legitur _____ Scd per nos homines semi-Judai doltrina, studio, assoltu, com-mercio & qui solo sere pondere praputii, & quo interdum se, gravari dolent, distant a recuticu, insaniant ut libueris concitant. Vestra est impudentia, petulantia, & Super-bia in primo gradu, quod austis dicam scribere imperitia Cignorantia tot illustribus Ecclesia viris vobu etiam tam trifles agumus feor ignorance tot illustribus Ecclesia virus vobu etiam longe destroribus, qued id nominus enuncient or pronuncient usi scribisur. Was it a sufficient Subject to be so very angry, and do we not see here an Example of what (d) a Pagan Philosopher judiciously remark'd? Could any thing worse be said against a Many who would make a Bargain about his Apostacy, and who should only wait for the Solution of three or four small Difficulties to turn Jew?

(H) For the space of 1300 Tiers? This Calculation does not agree exactly with what is faid in the following Page, that Greeness Turners is lived but nihil magnum Inquant, vobis ira &co est, quod magno estimatus

(c) Oper Altıngıı

a funt

propter quæ non

candefca-

mus,qualia quæ

pueros in

rixam &

Jurgium

Nihil ex hıs quæ

rium eft,

infantia

exigua

ira, 1 3, c. (c) Father Labbe de

Script Ec. clef t i Pag 398 Moft Au-Authors place hu Death in the Tear

on does not agree exactly with what is faid in the following Page, that Gregorius Turonensis liv'd but about 50 or 60 Tears after St Amable. It is not necessary to prove that the Words do not signify that he was born 50 or 60 Years after that Saint, it is plain enough that they signify that he was a grown Man, when St Amable had been dead 50 or 60 Years According to this the death of that Saint should fall about the beginning of the VIth Century, for Gregorius Turonensis (c) liv'd but about 52 Years, and died in the Star 504. Now if the Miracles of that Saint of Rimakad been seen for the space of 1300 Years about the end of the XVII Century, he must have slourish'd about the end of IV Century, and in that

Cafe it cannot be faid that a Man of 20 Years of linu iso Age in 562, liv'd 50 or 60 Years after him

(A) Ho had been a Scholar of Druhus | This is certain by feveral Passages of the Antibarbarus B blicarus As for Sinessus, whose Disciple they make him an the Supplement to Anaesia Distributory. I come Bibi p m in the Supplement to Morer's Dictionary, I confess he is absolutely unknown to me, and I question much whether he is known in the United Province

(B) In the Supplement to Moreri's Dict onary | That Supplement fays that according to Mr. Simon, The ready pub defign of Sixtinus Amama in that Book is to show that list d in the Dutch Bible, which was read among the Protestan s of the Low Countries, and had been translated from the German of Luther, was full of Faults, this he shows very well. To give a more compleat Information upon this, I must set down the very Words of the Author that is here cited. The Protestants of the Low 9 Pages in Geneties, says Mr. Simin in his Letter to Mr. P. 400 which the protestants of the Low 2 Pages in the Low 2 Pa concerning the Infpiration of the Sacred Books, Page was no, built their References only on a Dutch Person that London was made from that of Luther, but at last they they resolved to go about a new Translation For that purpose in 166).

Sixtinus Amama composed a Book in Dutch, entituled Rubelsche Conferences and the first that they are the they are the they are th Bybeliche Conferentie, wherein he shews as large that the street was necessary to publish a new Bible for the Dutch the Churches He says that the Dutch Leanstation which they read in their Churches, and which had been taken from that of Luther, contain'd in certain places more Faults than Verses, and he gives a great many Lxamples of it in that Work In Page 11 Mr Simon has these Words ______ It is true that the Calvinits of the Netherlands rejected their ancient Translation, and

flation mextatus in diac Bibi pm 295 be bad ala konig

wholass he

was living 11 1630, and Father Morin

who suppe-ses Exer-

parte 1

p m 61

saught at

Iraneker

fore mist 1-

Remark

Niphew,

ci renders

in word Nepos in I huanus

Len B see the

12 y And not

12 1633

flation He set in the so that Work again, when (C) he knew that Merson Merson had refuted him at the Six sirst Chapters of Geness. Leaving their works other Works he apply'd himself the littly his Censure against that Author. His Answer's one of the Pieces, where he Ansi-Barbarus Biblious which he published in 1628; is composited. The other was are the Censure of the vulgar Translation on the Historical Books of the Old Thement, on Job, the Psalms, and the Books of Solimon, and some particular Differentions. One of them is on the samous Passage of the Proverbs. The land created me in the beginning of all his Wass, wherein Amount shows that those wholests I ord created me in the beginning of all his Ways, wherein Amama facws that those who act cus'd Drusius of favouring Arsanism, were downright Calumniators. The Ansi-barbarus Biblious was to contain Two Parts, each of Three Books The Author publish'd only the first It was reprinted (CA) after his Death, and the fourth Book was added to k, which contains the Censure of the Vulgar Translation on Isaiab and Ferenzab It is impossible to ward the Blows he gives to the Vulgar Translation, and to answer the Reafons whereby he shews the Necessity of consulting the Originals. And indeed few I earned Men of the Roman Communion will deny it; they will only maintain (to fave the honour of the last Council) that they did not pretend to submit the Originals to the Authority of the Vulgar Translation. The question is not to the here when their this can be find sincerely. Our Sixtinus exhorted so powerfully the Study of the Original Languages of the Bible, that some Synods being moved with his Reasons (D), ordered that henceforth no Minister should be admirted a Minister, unless he had at least an indifferent Skill in the Greek and Bebrew of the Bible I must not soiget the Least he shewed to put an end to a Vice that prevailed as much in the Univertity of Iraneker, as in the Univertities of Germany, I mean (E) Drunkennes ' He' made a vigorous peech on that Subject in 1621 They were so well satisfied with him in Iriefland, that after his Death, which happen d in the Month of December a 1629, they were very liberal to his Children, as Nicolas A M A M A, one of them tellifies with great Acknowledgment, in the Épistle (1) Dedicatory of a Book.

A M A S A U S (Romalus) Profesior in Greek and Luzin at Bologna (A) in the XVI th Century, and & Secretary to the Senate, made himself fambus by his Learning, and by his I imployments He was originally of Bologui, and born at Udine Pople Paul III made him Pieceptor to his y Grandion Alexander Fainele He was afterwards employ d'infi more important Affairs, he was deputed to the Emperor and to the Princes of the Empire, and to the Court of Poland No Learned Man shined brighter than he at Rome under the Pontificate of fulius III He was that Pope's Secretary He made. Knowledge in the Greek Language appear by the Iranslation of Panfameas, and By

(b) It s 27 of Dec 16.6 (i) Vide ital Oxomentem, where instead of Mulennum there ar Marlen-(a) Prinred atl eyden 128 1698 (e) Pub-I fh d in Holland, 1698 See Bibliotheca novorum librorum. on July and Auguit1698,

run the hazard of not knowing it for a long time, he had never heard before that there was fuch a Man he hid never heard before that there was such a Man is I other Meetern. I hele are his words in his Epitile Dedicatory (1 All) we te finise (1) Rivete, nomicial Message of the provine Confere capitum adversus means shiften as suspensed from In provine etiamnum junta cum ignivissation specific. It ad modestam & mansusam replicationem bostominists in me animals. I wonder he did not infect in his suiton larus the forerunner of his Answer, which he had published in the xear 16-7 with this I itle Epistola (2) me of open ad Marnum Miss noum Miss noum Miss noum Miss noum has infected it in the 3d put (d) of his sammadversiones

((\Delta) It was reprinted after his Death 1 At Fiankin in 4to in the Year 1656 Mr Baillet spoke of that I dition in his Anti, at the 315 Page of the 2 I ome I must not forest, says he, the Anti Barbaius, which a Pross story in Hebiew of the University of I raneker, in I itestand, whose Name is Sixtinus Amama, pullish don the Text of the Holy Scripture, in the Text

(C) He knew that I ther Mersenne had refuted it I Mi Kivet informed him of it, for otherwise he had

pullish don the Text of the Holy Scripture, in the Tear 1656 in 4to in the Ioan where he trught — The Work ississ of a with several small Distrations and Discourwork is fit of a miter several small systemions and life in-fit, it at do not make its Occommy very agreeable. Note that they have interted in the new (e) Edition of the great (riticks, his Censure of the vulgar Translati-on of the Pents euch, and his Notes in libros Histori-cos, Pfalmos, Proverbia & Ecclesiasten, which had never

been printed (D) Some Synods ordered] Here are the words of the Ast that was made upon this by the Synod of Trustand held at Harlingen in the year 1624 De-cretum off ut in posterum Theologia Candidati quotquot ad examen Ministerii Eclis admitti disidirabunt, prater ad examen Ministeri Eclis admitts disiderabunt, preter tissimonia Schatus Academics of Theologia Professiona exhibeant estiam tissimonia Professionum Ebraa of Graça Ingia, quibus doceant se in pradictis tinguis cos saltem progi sur sicisse, ut originalem Peteris Novique Tissament textum mediverser posset instelligere, usque in Classe ista, cujus examini se offerant, ejus quoque respectivim edere teneantur trappears by the same Ast that it was the Supplex (a) paramess of Amama, whereof some (opies had been distributed to the Assembly, that made them take that goodResolution

Assumbly, that made them take that goodResolution
(E) I mem Drunkenness The vigorous Resolutions that were taken against that disorder, ought

not chiesly to be attributed to Soutinus Amama, et is enough to say, that he contributed to it, and had he only harangued, and congratulated publicably those who resound the University in that respect, he would deserve many Praises. He acknowledges that Amelius Protessor of Divinity, and Haching Protessor of Livinity of the constitution of the constitutio Professor of Divinity, and Hacking Professor of Logistics and sing been admitted into the Academical Season and finding themselves supported by the Rector of the University, undertook the Reformation of that Disorder courageously and with happy Success He congratulates them for it, and dedicates his Speech de barbarie morum to them upon that account The Render will be glad to fee here how he expresses himself, and the Distinctions which those Reformers underwent (1) Ad primam occasionem ______intrepidis & commasculatis animic Lo - rendas illas & feroces belluas I, brietatem & I icentiam, (1) Adprimam (1) Sixt rendas illas O feroces belluas I.brietatem O I icontiam, que hie stabulabantur, ex seademia ejecisiis, ac Christianam disciplinam jam desperatam, Dev supra quam de quoquam sperari potuiste benedicente. Academia redonastis Cujus preclai & eleni graticultur de guismi fresnoris, secuti invidiam apud discilitam o barbaram secutivem sustinistis, O quasi prepilatis hastis objetti sustinistis soli, ita o equ simum censeo, ut vodis quoque pra aliis tam egiegii operis gloriz transcribatur. He lass horrid things concerning the Debauchery that ieign'd horrid things concerning the Debauchery that reign'd in some Universities. All the new Comers listed themselves in the Service of Basebus with certain folemn Ceremonies, and they made them swear by St S ophen of Wood that they would spend all Money If any one had more regard to the state of the sta that he had fworn to the Rector of the Unithan to that pretended Oath, the debauch d Scholars teaz'd him in fuch a manner that they oblig d him either to go away, or to do like the rest. He him either to go away, or to do like the rest. He added to his Speech some Fragments of Assection's Complaints on the same Subject Bellarm n (c) de-plores with great vehemency, in his 20th Sermon, making the Drunkenness that prevailed in the University of Server is in the Epistle

the Epifile

(F) In th Epifile Dedicatory of a Book] It was Dedicatory or inted in the Year 1611 It is an OHave of 600 of his Pages, entituled, Differentianum maninarum teas, Speech de wherein there is much Reading, and the American departs in many things from Arifotle's Opinion without addicting himself to the new Philosophy He has innovated the very Orthography

(A) Brick XVIth Gentury] Morers was not mistaken

Amama in Præli Anti-barbari Bib

the Epistle

part of the Anti-baibarus Bib-Licus, and had been alicity pined

2011

19 150

of a Work a of Xenophon. He composed also a Volume of Speeches, and Scholas duas de a The Exratione infituendi. As for the Two Books he had written, wherein he made it appear pedition of that the Latin Tongue is finer than the Italian, they were never frinted 6 Some fly the lourger that the died (AA) in the Year 1558, being 69 Years old He left a Son whole Name 6 fx Tluwas Pompilius, and who did not degenerate, for he was a Man that understood and and 1 a translated Greek He was 2 also Professor of that Tongue at Bologn. I believe that Page 4. Calditihe translated only two Fragments (B) of the fixth Book of Polybius he shewed more on Feil-Capacity in it than Peroteus and Musculus did in translating that & Author Yet a feri learned Man accus'd him of having skipp'd all the difficult Places, being contented to 2 Bumild acquaint the Reader, that the Interpretation of them might be found eliewhere a As Jugem to his Father, it is agreed that he was a great I over of Elegancy, and Charnels, he enlarged what was too concile, and shorten'd what was too diffused, and cleared the t 4 pur obscure Passages ? His Translation of Pausanus stood in need of Sylbu gius s Re-

Niece of the last Darius, and Wife of Di nifius Tyrant AMASTRIS, of Heraclea Look for her History in the Article of that Dion, fins You will also find

there the Town of AMASTRIS founded by that Princeis

A M B O I S E (Francis d') a Parissan, deserves a place among those whom the Profession of Learning rais'd to wordly Honours He was the Son of a Chirurgeen of Charles the Ninth He studied in the College of Nivnic II. riught afterward in that College, for we find that in 1572 he had already ranght the feech 1 Class four Years He applied himself afterwards to the Civil Law, and become a very good Ad vocate in the Parliament of Piris, after which he had in Office of Chancellor in the Parliament of Bretegne, and lastly he was Master of the Requests 3, and Counsellor of State He travelld () n into several remote Countries He published many French Verses in his Youtin, and some Littin Pieces, which doubtless did not seem to him to be very honourable Things when he was raised to Dignities, for they sevour of a Man, who fends his Muses in quest on all sides, sometimes with Compliments of Condolance, and sometimes with Congratulations, in a word, they savour of a Man provided with the Office of Compliment-Bearer of Priniss to the great Loids I shall set down (AA) the Titles of some Books of our transis d Amboile. It teems to me they will less contribute to immortalize his Name, than the Pains he took to collect the Manuscripts (B) of Peter Abelard, and to add an Apologetical Piesace to them,

ken in that Chronology It should not therefore have been chang'd in the Dutch Edition, where instead of the Sixtoenth Century they have put the lourteenth. Three things were to be conjected in that Article, which ought not to have been past over I It was too dry 2 It should have been under the word smafaus, and not under the word Ro nulus It should not have been faid that Amalaus t anflated the Works of Kenophon, but that he translated the feven Books which Kenophon compos'd of the Expedition of the younger Crysts

(A) That he died in the Y ar 1558 being 69 Years old] Thuanus is mistaken in placing the death of old Thuanus is mistaken in placing the death of Romulus Amaseus in the Year 1558. For this Romulus was dead from the Year 1552. We have the Proof of it in a Letter of Giovanni Antonio Serone, an in timate Friend of Romulus, dated the 20th of October of that Tear, and inserted in the collection of Turchi, pag m 257. This is what M de la Monnoie did me the tavour to write to me Lastly, if Amaseus died in the Year 1558 there would be reason to say that he hv'd 69 Years, for the day of his Birth is mail d in the Figures of (a) Luke Gauric on the 24th of June 1489. I have found three or four Particulars in that Work of Gauric which I shall insert here June 1489 I have found three or four Particular in that Work of Gauric which I shall insert here Amalaus was lean, very tall, bald, at d had a little Head. He was secretary to the Senate of Bologua, and taught Eloquence in the fune City, having a Salary of 300 Crowns per Annum. He taught after-Salary of 300 Crowns per Annum He taught after-wards at Rome in the time of Paul III having a Penhaving at Ross in the time of Paul III having a response of 600 Crowns, nutu Pauli III ex lettura is urbe habitat 600 aures. Thuanus was ignorant of this

(B) Two Pragments of the fixth Book of Polybius]

Pompilius Amaleus having translated those fragments which treat of the Military Discipline of the Romans, explain'd them in a Commentary that is any other Manuferture of Themas of the Manuferture of the Man

mong the Manuscripts of Theanus S Library (b)

That Manuscript is in Italian The Author tranflated those Fragments both into Latin and into his Mother Tongue

(A) Travelled into several remote Countries] Verdier Vou-Private (c) observes that Francis d Ambus made a Description of the Ringdom of Poland at Warsaw, when the Duke of Anjou, at present King of France, was eletted King of Poland. This is one of his Travels. It cannot be determined by the words that I have cited, whether he went into Poland in the Retinue of the new King, or whether he was there when the Duke of Anjon was elected. This last Sense would be the only one that should be put

upon those words, if du Verdier Vau-Privar had us'd to write very exactly See the Devices (4) of Francis d' Amboile, whereby it appears that it the time of that Flection he was in that Country at the Bilhop

of Valence's

(A \times) The Titles of some Books] An Elegy (e) on the Death of Annas de Montmorency, Pier and Conflable of Trance, with a Latin Panceyrick, and a French Ode on the Diafter of Frence in 1568 (f) A Panegyrick on the Maniture of Henry of Lorean, Dicke of Guile, and Catherine of Cleves Councils of Lu, in the Lamb (a) of Master Cather Remains the .570 The lomb (g) of Meline Cales Bourdin, the King's Attorney General in his Court of Parliam ne a Ring's Attorney General in his Coust of Parliam in a Parlia, being three Sonnets, an Elegatianfix edjoin the Latin of Antony Valet, and fone Latin in indexSyllabica Verses, in 1570 Its Annuas de C'm whereis there is a Poem entituled the safesport for the cues amount out s, in 1572 Connect Annuas containing divers sactions if should, and among others that which he calls the Neapolitan Women in 1584. The Neapolitan Women in 1584. The Neapolitan Women in 1584. litan Wamen were the Frinflation of an Italian medy He calls himself at the beginning of that Translation Thierry de 1 : spinle G Picard, and he made use of the same Disguise in the Little of the (d) Pag Regrets fenches de quelques animana, which he tran-flated from the I alian in 175 and in the I itle of the Dialogues and across des Dimosfelles which he pub Infi d in 158, I a Croix au Maini, who inform d me of this, fays that this Author underflood many I an giages, and that he had published tever if Works in Latin His Collection of Devices was published after his Death in the Year 162

(B) The Manus repress of Peter Abel and His diffusement in this deserved a publick Acknowledgment. We are indebted to him for a very good I dition of pag 87 Writings of that famous I ogician It contains The Letters that Abelaid and Heloift wist to each other, which are preceded by the Relation he himthe writt to some other Persons, and those that St. Bernard, the Abbot of Clugn, &c. wrote about his Errors, his Condemnation, or his Death, with some Treatises that one of his Distiples published for him. Treatifes that one of his Disciples published for him 3 Some Dogmatical I reatifes of Abeland as the Exposition of the Lord's Prayer, that of the Apostle's Creed, that of St Athonahur's Creed, the Answer to some of Helses as Questions, a Commer tary on St Paul's Epishe to the Romans 4 Several Sermons on the chief Holidays C An Introduction to Theology, wherein is his Book of the I mits 15 ,

apudBai'l 407 d'This is (afiubon s luac men rpud Bail let ibid s tince mitcipi edit Rar (I his is Yu lement of lim ib chiele Ihmoto tione Ambotu apud I aunon m Hift that Gymnaf Navair pag 799 & 800 See also par ,56 021 01 Abelard Little of quitis, Regis in Init ore rio Conb hon Baronis Chattie

> 00 du Main

Line

P g &

4-(a) Du

Verart

Cio x du

Bibl I

Verdier

ltine pre ,o,

(a) Tol 72 verso, edit Ve-3552

(b) Pag 453

(e) Du Terdier Biblioth pag 365 that is prefixed the Edition of (C) the Year 1616 That Prefix forms me of thing which I mot found in the History of the College of Nature, to wit, that he publish'd at Treatise of the Council, and a (D) Preface on the History of Gregorius Turonense the which Preface he clears that Historian stom the Accusations of Flucius Illyricus, and does not vindicate him in what concerns the two Dionysius's, the Flacius Illyricus, that does not vindicate him in what concerns the two Dionysius's, the Arcopagite, and the Corinthian He appears under the false Name of Thierry de Timophile in the I ist of disguised Authors publish'd by Mr Bailles

A M B O 1 S E (Adrian d') younger Brother of the foregoing, raised himsel

no less than he, for he was made a Bishop. He had a share like him in the Liberali ties of Charles the Ninth, who maintained him a confiderable time in the College of Navarre, and he found the same savour with King Henry the third He was Socius Na warr cus when in 1579 he was elected Rector of the University of Paris. Du ring his Rectorship the University desir'd of the King the Consumation of their Pri vileges, and he was the Speaker, being attended by many Doctors He took his Licenses in Divinity in the Year 1582 and was praised on that occasion by Michael Thiriot, who among other Encomiums, find that he was descended from a (d) very noble Family He was the King's Preacher and Almoner, and Great Master of the College of Navarre, a when in 1594 the University of Paris took an Oath of Fide-lity to Henry the Great About that time he had the Parish of St Andrew at Paris bestowed upon him, and lastly in the Year 1604 he was made Bishop of Tregular He

a Id pag 371, 372

(a) Pag

41, (%) Seba

thecoun,

11410 P () (i) Ibid

pig ,8 noius ul i infor pag 8(1) (f) Fitter

Oudin

Supplem pie 41,

lius tpe

universil

Konig Bibl vet

& nov i

phorus Hend-

reich, in the first Sheers of his Pandett r Brinden-

burgicæ

Gieg Ti ronemus

(1) 1 s

ne tore

fount in Allads

Bibliorheque de

Dauphine

() Prof ne

CIII Biblioth

flin Poulliard, pag 35 Hir Book n as Po ntct 11 Pa-115 /2 16 8 (c) 2 tit It | nd | 1 Bibliothe

6 The learned Notes of Andrew du Chesne on the History of Abelard's Calamities There are yet some other Works of that Author which are not Printed One may fee the Titles of them in the Supplement of Lather Oudin (a), and in what Libraries they are to be found Francis d Ambuse ctused the Rules that Abeland gave to the Nuns of the Pathe Rules that Abelard gave to the Nuns of the Paraelet, to be translited into our Language. His Apologetical Prefice displeas d many People, and fime hive given out that it occasion d what was done at Rome against the Work of Abeliad lawe been put in the e pu gatery Index of Rome, I believe the Fault of it one bit not so much to be imputed to the rather, as to him is a mide the Priface, wherein instead of advertising the Keader to be cautious in reading such and such Passings of Abelia d se undertook to defend him. They are the words of the Author (b) of the Antiquities of Melun, Advocate in the Publiment of Paris. It cannot (c) be faid that he writ the Life of Peter Addira, he gave only a floir Acceint of his chief Adventures. That Account contains many Firors. in Firors this i not a proper place to take notice of em. But without leaving the time Subject of this Kemark, I may very well by that Irancial Am-loge did not produce to Peto Alelard all the Glery that he defigued to produce him by the I dition of his Works. The Publick did not find in the Wri-tings of that Author, that great Subtilty, and that prest Force which made him to Lamous during his I the Here is another Paflage of Schaffian Roulliard this hemaik, I may very well fry that Irancie (1) As to Abeliad & Writings, certainly they don't fam to me to as fair the great Praises and Encommuns vellowed upon him by so many eminent Authors And the fore I amprofunded, that the Excellency of that Man corlitea in a ready Wit, an eloqu nt and copious Discourse, and a Pintelophical Ginius that made him dreadful and ino neille mall fores of Disputes Ar in our time we Love leen two or three Persons, who acquir a a great I fleem by some of those Perf trient, and jet whit they have printed proved very much inferior to whi every lody would have expeled from them

(C) The Edition of the Tear 1616 | The conveniency of his Arithm tical Figures has also its inconvenience. The Printers commit a Thousand I sults in them which the Correctors do not perceive this multiplies Beings very much without necessity. We have an I xample of it here. Some (e) place that I dition of Ar I and in the Year 1606 and others (f) in the Year 1626. I don't question but that teveral Authors will say that Abelara's Works have been Printed three times in the space of no Year, and as some (g) fig that they were printed in Folio in the Year 1616 it is a new way to multiply the I dirions without necessity

(D) A Preface on the History of Gregorius Turonen-Albot de Marelles (b) speaks thus H s Hessery of the I tench (he mean's Gregorius Turonensis) which fin h of all his Works, was formerly translated by Claudius Bonnet (i) a Gentleman of Dauphine, wie stylet h mill Desto of the (will and Canon Law, on which Mi Henry d'Amboile, Master of the Requests, made a prt) long Preface directed to Madam Henrietta de Bilace Marchioness of Verneuil, which was printed as Paris in 800 for Claud us de la Tour in 1610

(a) From a very wolle Family | Nevertheless Thi-

riot mentions the Chirurgery of the Father in that Elogy of the Son It ike this Nevertheless from M de Lannoi, for these are his Words (1) " Attamen "Thiriotus ait, Hadrianum tumditissima & nobilissima fatum esse familia His enim verbis atitur Iranciscus primum in duorum infortorum Na-varra socialitiorum disciplinam receptus est, & Caroli IX liberalitate ad Rhetoricus ac Philosophi-"Caroli IX liberalitate ad Rhetoricas ac Philosophi"cas inflitutiones erucitus Deinde humaniores
"literas ibidem docuit, & C. A very good way to
reconcile those two Authors, would be to say that
Nobilissima familia does not figurify what the Fren / call
a very Nolle Fam. ; a Gen lei ian's Family, tor it Thiriot understoca his Intin so, he would not had
spoken exactly Chicurgery is not the Profession of
a Gentleman in France. It M de Launoi had taken
the thirty i that time Sense, he would have brought
Proofs without necessity, and his Proofs would have
been of no force. It is not necessary to prove that been of no force. It is not necessary to prove that the Qt. I ty of a Gentleman has been given to a Per-fon, we en it has been said in express words, that he was born of a very Noble I amily, in the Sense that t'e French put upon that word and it to prove a thing of that evidence, the Quality of Fellow of a (college, and that off the Cutait of the fecond Class, which find a Person that so the College of Nevarri, were alledged, it will be a very odd Proof Such Proofs of Nobility were never admitted It may be then, that not only Michael Thirros, but also M de I aunoi, took nobilifima familia, for a considerable I amily that made a good I iguie, and not for a noble I amily This must be taken notice of in the I arin I legies of Men of Letters one would be mistaken it he should take all those to be nobly deicended, of whom it is find nobile loco, nobile genere, nobili prosapia oriundi I know very well that Francis a Amboise qualified himself Liquine in the Edition of Abelard, but this proves at most that his Father or he were enobled, and not at all that his Father was both a Chirurgeon and a Gentleman A Thought comes into my Head, which is, that perhaps the Predecessors of Francis d Ambosses having degraded themselves, he obtain'd the Re-habilitation of his I amily Nay, how do we know but that he descended from a Bastard of the illustrious I amily of Ambosse? This seems to be the most likely, for he lays that he went (1) to the Convent of the Paracles to collect what he could of the Works of Peter Ablard and that he was very well received by the Abbesses la Rochiforcaut, his Relation, whose Grandmoth by the I ather's side, lays he, Ansancte d'Ambosses, Wife of the Lord de Barb sieux, Knight of the Order, was the only Daughten of Guy d'Ambosse, and Grand-daughter and Heiress of Charles Loid of Charmons, Marshal of France So that the whole Succession of that most Ancient Tamily was devolved upon her, and she transferred the Estate of the eldest Branch into the Family of its Rochefoucaut Foram was both a Chirurgeon and a Gentleman A Thought Blanch into the Samily of is Rochefoucaut Foram vetustissimam familiam crewit, & pr mogenita NOSTR A ad Rupifocaldos transfulit It is a remarkable thing that the Son of a Chirurgeon of Charlesche Ninth should speak thus. Note, That it must absolutely denied, that a Branch of the ille Family of Ambeife remain d in or fell into Obf

The Chirusgeon of Clar'es the Ninth was perhaps

of that Branch

nosus, ubs Supra, pag 799,80



pologet

died the 28th July 1616 and was buried in his Cathedral, when B) his Epitaph a Lx Lau-gives him great Praifes I don't know whether he wrote any thing else besides a nois ib Pag 800 French Tragedy, entituled, Holophernes, which was Printed in the Year 1580 a A M B O I S E (James d') younger Brother of the foregoing, followed his Faminimus

The second of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher, and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher and became Dector of Physics Capacity in Chirurgery, he rose some degrees higher and became deg That Promotion was made between the Year 1582 and the Year 1597 for Pi- medendi mean y testifies in the Book that he wrote in 1597 concerning the Signs of Virginity, that at that time James d' Ambosse was Doctor of Physick, but that he was only Master of Arts and Batchelor of Chiurgery, when with great Dexterity, and in the Presence of many great Masters, he dislected a Woman that was Tang'd in the Year 1579 for destroying her Child We know moreover that he was only a Chirurgeon felicistic that Name and that he was the Presence of the State of the In the Year 1582 and that he was Licentiate in Physick and the Kings & Physician in the Year 1594 when he was elected Rector of the University of Paris The Oath which that University took to Henry the Great, and the Process which they enter dagainst the Jesuits fell upon his Rectorship There are two I tin Speeches which Jimes a Amboise made to the Parliament in the quality of Rector, the 12th of Min, and Hadi the 13th of July 1594 they are cutting against the Jesuits. He had been a & Member of the College of Navarre before he was Redor.

A M B O I S E (Michael d') Esquire and Seigneur de Clevillen, hit in the XV Ith Torpan Century He gave himself in his Works as poetical Name, that was no great Or atm no them, and did not hinder him from falling with his many Poems into the olden ty of Oblivion He appears no more than Francis d' Ambo c in the vist Collection et Mr Baillet Yet there is some likelihood he hoped that the Title of his We I would abus Me entertain the Curiofity of the Readers a long time. One of his Books entired, I nereal Epiftles, Fancies, Complaints, Epitaphs, Thirty Four Rounds and the Bil Ic Was printed at Paris in 1556 Another is entitled, & Le blasen de le dest. The Carrie Is in these of Ovid, that is to lay, the Letters, that he composed in univer to these which the sound in the composed in the control of Heroines of Ovid writ to their Husbands or Gallants, feem d as if they were to be ve y pleasing, and yet they underwent the sate of his other Poems. They are quite unknown the undertook some Translations, he turn d four Satyrs of a Juvenil into I rench Veile, he do not as also the 10th Book of Ovid's Metamorphesis, the I cloques a of Be prista Mintu nus. Medicus and the Italian Treatise of Antonio Phileremo Fregoso, entituded, u Ris de Dimerite, community of the Death of Messive William du Bellai, Lord of Langey in heroick Verse, and the Guidon des gens de guerre & in Prose See the Bibliotheque of du Verdie Vauprivis Thine AMBROSE, General of the Order of Camaldoli Look for CAMAL. DOLI

A MELIA, a City of Italy It was anciently called Ameria It is situate be tween the Tiber and the Nera Cato o says it was Founded 964 Years before the War of 11 Isla-Persius So that this War having begun in the Year 581 of Rome, it would follow ve to that Ameria was 383 Years older than Rome Fifus calls the Lou ider of that City A minus. It appears by Inferior that it became one of those Cities which the Romens call d Municipium Cicero commiss it in the fine Plea he made for Ro' us Amerinus. It acquir'd the Right of a Romen Colony under Augustus. It is to untermache for this function of American that anciently and the Hills that surround it have fine Vine vards of It is not certain that anciently and the Hills that surround it have fine Vine vards of American that anciently and the Hills that surround it have fine Vine vards of American that anciently and the Hills that surround it have fine Vine vards of American that anciently and the Hills that surround it have fine Vine vards of American that anciently and the Hills that surround it have fine Vine vards of American that anciently and the Hills that surround it have fine Vine vards of American that anciently and the Hills that surround it have fine Vine vards of American that anciently and the Hills that surround it have fine Vine vards of the Vine vards of American that anciently and the Hills that surround it have fine Vine vards of the the Vines of Ameria were effected I make this Article only to (A) rectify that of the Morers, and therefore I don't enlarge upon it Leander Albertas (B) with likewise to 144, be corrected

A MELIUS, a Platonick Philosopher in the IIId Century, was of Tuscary His true Name was Gentilianus, and he liked the Sirname of Amoris better that that of 15.7 Amelius He was 24 Years a Disciple of Plotinus it Rome, after which he tetird to adjunct, a City of Syria, where he was when Plotinus died. He adopted one Justin 1543 li Hespebius born in the same City of This is doubtless the cruse of the I aliny that Ciox du Maine Suidas set forth, when he said that Amelius was of Apimeu He is not less mistaken,

(B) Where his Epitaph gives him great Praises] I believe the Reader will be glad to find it here. I sake it from M de Launer

Table of pater cruditionum,

Table of Latia madens Minerva,

ina in Cathedra diferte praco,
Idemquehareseos severe censor, Priscorum nova norma Episcoporum, Antistes pie, pauperum patrone, Custos virginitatis atque amator,

Tu quocumque teris, sequeris agnum
(A) I o restify that of Moreri] I No Author says
that Ameria was built in the time of the War of Perseus II Pliny does not maintain that it was built in 964 before that War He only tells us that Cate had faid fo III Cicero did not plead for a Player born in that fown Rescuis Americas for whom he pleaded fferent from Rescue a Player, for whom a likewise IV These words of Virgil (a), Amerina parant lente retinacula viti, do not that the Vines of Amelia were esteem d in his That Verse signifies only that in the Terri-

tory of that City there were a great many Boughs, as pliant as Ozier, which they make use of for the diesing of their Vineyards I rgas de que bus voi es ntur que virge abundant circa Am rinum oppi-alis genus falicis di unt, dispani colore a cett ra salice nam estrubia C au conneciendum aptior, quia tig 1.
prater morem lenta est (b)

(B) Leander Albertus wan s lil emise to be corrected 1 c Lean-

(B) Leander Albertus wan slit erije to be corrected;
He makesCare fay that Ameria was rebuilt above 900
Years before the War of Perfeus, and the it was first built by the Vijentes, a People of Tuliany, under the conduct of Ameroe, Daughter of the Italian Atlas, and of Pleione He supposes that Pliny and that it was built 964 Years before the War of Perseus, and represents (see and Pliny shell y of two different was built 964 Years before the War of Perjeus, and σ Porphy represents Case and Pliny is being of two different Opinions Afterwards he endeavours to reconcile them, which he does in the following method The Chronology of the one says he, agrees well enough with the Chronology of the other Case mentions above 9 to Years before the War of Perseus, (b) Serving Malana mentions of Years before that same War. and Pliny mentions 964 Years before that same War So that it is easy to make them agree together

Pag 800 6 Natu Mich Thiriotus Ambofii thudl m

2 Incolus Ambou 1-Litter & c I was a 41 bl ons,1537 1 At Pauls > At Puis

CERUS der Albert Ital Pag σ Porphy

Maine

1543 c A) ud

Plinie m

us in Virgil ik

(a)Virgil George 1 This Ver fe is very ill Moreri, Atque Amerina parent lenta retanacula ATCI

Stoick Philosopher

6 In 263 y DID Xy avTIZE -Jas, neσηγαγογ deiryűvas TCIPGALvO, 011 שמש שור שע ש ronka Quapropter eum contra tentavi, constus cs dur in-Porphyr ın vita Plot Staken from Plotinus s ifi, wii -

phyrius Ďe Pra par Lving 1 ji či Glac aff 1 2 n l'a Jul & His Rock 15 ent sled. Bellarminus enei-

1) Plu lib , c 14 in fine (v) Porphyr in vita Plotini

vatus

Ibid (d) Theocar aff pag 5 o

(c) Tillem Hift des Lmper t , pig 1784 Bruffels

when he affirms, that (A) Porphyrius was a Disciple of Amelius What is certain is, that Amelius was very much Esteem'd by his Master, and that he answer'd shar Esteem with a fingular Veneration for Plotinus. When he begun to Study under that famous a Hewes a Philosopher, he only knew what he had learn'd of a certain a Influenchus, but by his great Application he out-did all his Schoolfellows He knew part of Numerius & Lectures by heart, he had Collected and Transcribed most of 'em He made also large Collections of all that he had heard in the Philosophical Conferences, and out of those Collections he compos'd a hundred Treatises, which he gave to his adoptive Son He had produced nothing else when & Porphyrius came to Rome, that is to say, after having profited by Plotinus's Instructions for the space of 18 Years Asterwards he compos d 40 Books against Zostrian us, one of those ancient Hereticks both in Philosophy and Religion, who made such an horrible mixture of the Dodrines of the Gospel, and of the Philosophers There arose a great number of those Hereticks in Plotimus's time, which oblig'd him to arm against them He undertook the Deseat of the Conofficks, while Amelius opposed Zostrianus, and whilst Pophyrius attack'd the pretended Revelations of Zoroaster Amelius having heard asterwards that Plotinus was accused of having adoin'd himself with the Spoils of Numerius, took Pen in Hand to justify his Master, and in three days he wrote a Book which he dedicated to Porphyrius, and which the latter entituled, Of the difference between the Doctrine of Numenius and that of Plotinus What I am going to say is sufficient to shew the Esteem that Plotinus had for Amelius Plotinus did not much care to shew his Strength, and therefore he scribendo lest some doubts in the Minds of his Auditors, and wanted in some manner to be forc'd provocate to shew the best part of his Doctrine. This made a Porphyrius propose several Objections to him in Writing, to prove that our Ideas are out of our Understanding This is what I ather Mallebranche has renew'd in our days Plotinus having read those Objections, gave them to Amelius to resure em The Opponent reply d, Amelius rejoin'd, telliguntur extra
intelletrictation in a full Auditory Longinus, whose Taste was so right, and whose Cen
turn essertium es placed him nevertheless (B) among the few Philosophers, whose Works seemed to him worthy of confideration. He writ a long Letter against that which he had received from zimelius, concerning Plo inus s Philosophy Zinclius was a Votriy & of Papanian, and a great Observer (c) of new Moons and Festivals. In one of his Books he had cited the beginning of St Folias Crospel, to confirm Plato's Destrine Fusebius alledges this Passage, but not so fully as Theodores & and St Cyril:
AMLSIUS (William) an Inglish-Man and Protessor of Divinity at Francker, flou-

rish d in the XVIIth Century He concern d himself very much in the Disputes of the Arminions, and write learned (A) Books against them. He is one of the reformed Divines who have treated Cafes of Confedence most exactly and methodically most needless to observe that he writ against & Bellimin, for no body is ignorant that in those times the Works of that Jesuit were resuted by the greatest part of the Protestant Controversists Amelius writ a Book entituled, Medulla Is when a He writ also fomething against the Socialins, and against Metaphysicks, and for Puntanism, of which

I ho' one of them uses the word Rebuilding, and the other the word Building, it must not be intered from thence that they affirm contrary things, for the word condere that Pl n/ makes use ot, is indifferently taken both for Lounding and for Repairing and chimerical Disputes fall to the Ground to the thame of that Author, as soon as Pliny is consulted, for it appears that he gives not his own Opinion, and only fays, Ameriam (a) _____Cato and Perfer bellum con litam annis 964 prodidit

lum con litam annis 964 prodidit
(A) That Porphyrius was a Disciple of Amelius }
Porphyrius huntelt frys (b) that when he begun to
le a Disciple of Posinus, Amelius had Studied 18
Years under that Philosopher He adds that he was
Amelius's Fellow-Disciple 6 Years, after which they fet out from home, himself for Sicily, and the other for Apamea They liv'd in the Places whither they retui'd at least till the death of Plotinus Now Porphyrius being then about 38 Years of Age, and hav-ing had more Reputation at Rome than Amelius, there is no likelihood that he became his Disciple to this thit And us dedicating to him his Apology to Plotinus, define him to excuse and correct the Faults of it (c) Lastly, the silence of Porphyrius is a very strong Angument against Suidas Porphyrius mentions Amelius at every turn in the Life of Plotinus, and should he not have faid a word of his having been a Scholar of such a Master? Susday might have been deceived by Theodores (4), who calls Amelius the Head of Porphyrius's School, that is, according to the Interpretation of M de (s) T Hemone, of Ploti ius of School where Porphyrius is studied. And inacci Study fire le was Porphyrius's Master (They are M d. 1.11 mm. s words) We may also reclose Castricials Littless around the Picarles a Merican The did us latinus among his Disciples, a Man boo did
Amelius all manner of Service So that here is a
modern Author who falls into the Error of Spidas,

and goes farther still, for it is plain by the Life of Plotinus, to which he refers us concerning Caftricius, that it was in Plotinus Life-time that Caftricius had to great an Inclination for Anclus at Rome Now

to great an Inclination for Anicl us at Rome Now it is undeniable that whilft the latter was at Rome he had no Disciples. He was Plotinus's Disciple, and did not set up Al a against Altar

(B) Among the sew Philosophers | The number of tem was so small that it comprehended but two Authors, Plotinus and Aniclius The Glory of the latter was the greater for it, nevertholes his Writings lost in a short time their first Reputation Eurapius (1) places them in the same Category with those of (f) places them in the fame Category with those of two other rellow-Students of Porphyrius, and pilles

(C) Great Observes of New Moons and restants I dred the am not ignorant that instead of New Moons, it would be better to say, of the field Danc of the Month, (h) as Marshins Feinus did, but I thought my Expression would be more easily understood. Here are Popplytius's words (1) Directors, the segment case meeting the needless of Now, will any body say that Philosophers (alendas not have writ so much in fivour of Paganism, they would not have been the only Writers whom the Christians were obliged to oppose for the Priests did not concern themselves with it, their Ignorance dispensed them with it (G) Great Observes of New Moons and Testivals I I dispensed them with it

(A) He writ several Books against them] He begun to dispute wive with Grevinchevins, Minister of Retterdam, and not being able to say all that lay on his

in Viti

He was $(A\Delta)$ a rigid Sectator. He published this last Work in England in 1610 I say nothing of his Lectures on the Palms, nor of his Explication of the Epistles of St Perer He did not die a in the Year 1619, as Henning Witte affirms in his Diarium Biographical AMESTRIS, Wise of Actives King of Persa See the first Remark of the Article MASISTES

"AMY OT (James) Bishop of Auxerre, and great Almonet of France, was one of the most of Officer tests. His Father and Mother, who were indeed honest, but of a very I fay a It ap.

Joth of October 1514. His Pather and Mother, who were indeed honest, but of a very (A) mean Condition, used all their Industry to maintain him at Paris, where he learned his School Learning and west through a Course of Philosophy in the College of Cardinal le Maine He had naturally a heavy Wit, but I about and Application supplied that desect Having taken his Master of Arts Degree at 19 Years of Age, he continued to study under the Royal Professors whom Francis I had established He heard fames Tusanus who explained the Greek Poets, Peter Dances, who was Protessor of L-loquence, and Foressur Fineus who taught Mathematicks He lest Paris at 23 Years of Age to go to get (B) with the Steur & Colin, who was possess of the Abby of St Ambrose in that City At the Recommendation of that Abbot, a Secretary of State took Amyor into his House to be Tutor to his Children The Progress they made under the Progress they have the Progress the Progress they are they are the Progress they are the Progress t him moved their Father to recommend him to the Princess Margdiet, Dutchess of Ring, only Sifter of Francis the First By that Recommendation Amyor was made publick Lecturer in Greek and I atin in the University of Boarges He read'Two Lecture's every day for Ten Years, a Latin Lecture in the Morning, and a Greek one in the Asteinoon

(e) Grevinchov Præf Dif**fertat** Theolog de duabus quæstionıb (f) Gre-(f) unch ab (g) St Kon al, de usage de l'Histoire pag 74 (b) RoulliaidAntiquitez de Melun, pag δός (1) Thuan Histor 1 10c ad 4nn 1591 p m 4 5

(k) Lanu filius erat.

no oppido

excellenti

ingenio,

Latineq,

& Grace doctiffi-

mus C1-

rolus Ma-

giftrum

cum ap-

pellabat,

fordes

quod Im-

guis bu-bulis utc-

retur Pa-Mai-Hi-

fforia vi-

tæ Caroli

(a) He u

mistaken ,

Auxerre

end not

he should bave faid

Karı-

Vir

ortus

his Heart, because they were interrupted, he con-tinued that Dispute by Letters, and publish d what he had objected, and what had been answered him The things in question were the Redemption of Man thro the Death of JESUS CHRIST, and Election grounded on the Prevision of Faith Grevinchouses made another Edition of their Dispute at Rosterdam, in the Year 1615, in 410, Amesius is the Author of a Book wherein he replied to the Answers which the Arminians had made to the Objections of the Ministers of Holland That Work is Proposed the Ministers of Holland That Work is entirelled, Coronis ad Collationem Hagiensem His entitled, Ami-Synodalia, contains some Remonstrants on the Scripta Synodalia of the Remonstrants entitll d, Anti-Synedalia, contains fome Re-

It was printed at Francker in the Year 1629

(AD) For Puritanism of which he was a rigid Sectator] You will find in the Preface (e) quoted by me some I xtracts of the Book that he publish d against I piscapacy, in the Year 1610 by which you will see that in his Opinion there were no other good Men in England than the Puritans They made themselves known by their Avarsion for Stage-Plays, Oaths, Dancing, Gaming, American Treats The rest were only Gamesters, Distance, Swearers, and Children of Belial There was Medium between these two Extreams, either to suppress Episcopacy or to bring back the Church of Rome from Hell (f) Hi feel foli in er Angles vin bom, implices, quiques ex scelerifugio set cognoscere, quibus ex repuaio spectaculorum, suramentorum, chorearum, alearum & commissationum, inditum sit nomen Puritanorum relique vero infigues aleatores, potatores firenui, religionis officia susque deque habentes, versuit institures papistanum, ambitionibus pravis corrupti, juratores impii, ho-mines dinique vani, injusti, turpes, & omnes slii Belial Adeoque vel e medio tollendum ementitum hunc Episcoporum ordinem, vel denuo Papam revocandum ab orco

(A) But of a very mean Condition,] that Amyot's Lather was a Currier of Melun, others fay that (b) bemade and fold Puries and tagged Points, laftly, fome fay that he was a Butcher I find three good Authors for this laft Opinion, (1) Thuanus, Papyrius (k) Masso, and Brantone I believe the Reader will not be displeased to see the Words of this last ther Particularity, which ought to be known, thought to having faid that thought to be known, thought to the having faid that it should be false Brantome having said that Clarles IX making a Speech to the Pailiament said with a brave and menacing Boldness, "You ought to obey my Oidinances, without disputing or contesting about them, for I know better than you what is sit and expedient for the good of my "Kingdom", Adds "Having as yet no Beard, he spoke those Words before those Old and Wise "Mare who all words before those Old and Wise "Mare who all words before those old and wise "Mare who all words before those bold and Wise "Mare who all words before those bold and who all wh he spoke those Words before those Old and Wise Men, who all wonder'd at such a bold and grave Speech, that savour'd more of a generous Courage than of the Lessons of his Preceptor, Missing, who had nevertheless instructed him well, whom he lov'd very well, and he had given very good Benefices, and made him Bishop (a) of Lizieux, and call'd him always his Master. and jesting sometimes upon him, reproach'd him with his Avarice, telling him, that he liv'd only

" on Neats Tongues, and indeed he was a But- 1, Rea cher's Son of Mehin, and could not but eat of the Meat that he had seen his Father drais Abating Avarice, he was a Greit and Letrned Man both in Greek and Latin, withcis the fine and eloquent Translation he mide of Plutaich, tho iome envious Men faid he was not the Author of it, but a certain great Man very well skilld in the Greek Tongue, who happen d luckily to him, to be a Prisoner in the Pislon of the Palace of Paris, and in Necessity, whom he released and took into his Service, and they two privately made that Translation, and afterwards he published it in his own Name. But it is a meer Fility, for he alone made it, and they who kiew him, discours d with him, can its that he wanted no help forsiuch a Work — To conclude, he educated that brave king very well, and chiefly in the Catholick-Religion It I was to call into que-Catholick-Religion ftion the Three mean Projections that are nicribed to our amyer's I ather, it should not be because his Son did not Name any of em in the Manufeript of his I ite, he was contented to fay that his lather and Mother were more virtuous than rich, parentibus (b) bonefits magis quam copiosis. I his Reason does not work upon me, for these ne few great Men of a mean Lytraction, but what are very willing to puls lightly over the Obscurry of their Birth Particu lais on that Subject are troublefome to them will own in general, that they wer not Men of Quali ty, but don't expect they should give any Memoirs wherein you may read that their I ather was a But cher, a Cobler, a Seller of tagged Points, or of Matches, that they begg d in their Childhood, ex Those who own such things, and are willing they should be put in their Llogies, are to few that tho it were true that Amyor had begg d for some time in the Streets of Paris, I should not wonder that did not mention it in the Memoirs of his life So that I do not refute by his Silence (c) what is related of his Beggary, and of his having been a loot-Boy, and of his abode in the Hotpital of Orlemo It is true that I cannot reconcile that Silence with that part of his Will, wherein he leaves (d) I welve hundred Crowns to that Hospital as an acknowledgment for the Charity that he had found there It has been observed, (e) that in his Worls he never qual fithumfelf with the little of his Countre,, and that he hid very little (orr sponden e with it during his good los tune Doubt'els he had the weakness to 100k upon that City as a Mortification to him, and to fancy that his Correspondence with Melun would make People talk of the Meanness of his Birth Yet I have read that he advanc diomePerions of his Family He died envested (f) with great Dignities, and worth above two bundred thousand Crowns, vehicles a great many other means he had to advance his Relations, some of which had a share in his I iberalisy

(B) To go to Bourges with the Sieur (olin] Bu-last (g) who follows the Antiquities of Melun almost every where, leaves them here, to inform us of a thing very little known, which is, that Amyot turn'd Monk in the Abby of St Ambrose at Bourge & But

PLATS from the Epifile Dedicatory of ris Lea Eur upon the Pfilms m 16,5 that he was already find in that Jame Epi-Ate, that having been Pros Francker swelve. 2 cars. He had leave given b m to go to Rotrerdam, where be mile Pro feljor 1 He mas Lianers det Wille ım Bouchetel Siem de

(b)Roulli

(1) St Ral ib I 76

. Koi l iapri

(f) They are la Popelinere's Words , p 1' H1fforce dem des fciences 1 1 PAR

It was during that time that he translated Heliodorus's Historia extrinopias into French. That Translation pleas'd Francis I. so well, that he soon provided him with a Benefice. He gave him the Abby (C) of Bellesaue, which the Death of France Varables had made vacant. That Prince died soon after, which made Amyor think that it would be better for him to go into Italy in order to raise himself, than to expect any thing from the Course of France Washing from the Course of France Washing and Taly when the Washing the Remains whom the course of France Washing the Remains whom the Course with Many News whom the Course whom the Course whom the want to Expect with Many News whom the course of France Washing the Course with Many News whom the Course whom the Course whom the Course with Many News whom the Course whom the Course whom the Course with Many News whom the Course who washing the Course whom the Course who him to go into Italy in order to raise himself, than to expect any thing from the Court of France. He went to Vensce with Morvillier, whom Henry II. sent on an Embally thither Morvillier made use of him in some Affairs, and sent him to carry the King's (D) Letters to the Council of Trent in 1551. When he was recalled from his Embally, Amyor would not return anto France with him, but chose rather to go to Rome, where he was very kindly received by the Bishop of Mirepois. He lodged about Two Years at his House. It was then that examining the Manuscripts of the Vassean, to which Romalus Amasaus, who was the Keeper of that samous Library, gave him free access, he understood that Heliodorus, Bishop of Trees, was the Author of the Amours of Theagenes. He found a more correct and more entire Manuscript of that Work than that which he had translated, and did not fail to do what he ought, to be in a Condition to give a better translated, and did not fail to do what he ought, to be in a Condition to give a better Edition. His learned Occupations did not hinder him from thinking of railing himself. He made his Court very dexterously to Cardinal de Tournon, and insinuated himself fo well into his Favour, that the Cardinal nam'd him to the King. when that Prince having recall'd him to France, defired him to recommend to him a good Preceptor for his Two Younger Sons. a This was about the Year 1558 Thus Amyor became Preceptor of Two of Henry II's Sons. Whilst he was in that Post he made an ϵ end of his Tranflation of Plutarch's Lives, and dedicated it to that Prince afterwards he undertook the Translation of Plutarch's Morals, and finish'd it in the Reign of Charles IX to whom he dedicated it Charles IX was a great Benefactor to him, he gave him the Abby of St Cornelius of Compiegne, and made him great (E) Almoner of France, and Bishop of Auxerre, and because the Dignity of great Almoner, and the Office of Curatoi of the University of Para were Vacant at the same time, he gave him both of 'em 2 Thumus does very much complain of that Conjunction. Henry III had perhaps yielded to the importunate Sollicitations of the Bishop of St. Flour, who had followed him into Poland, and instantly desir'd the Dignity of Great Almoner, but the Dutchess of Savoy, that King's Aunt, did so earnestly recommend Amyor to him, when he past through Turin in his return from Poland, that not only his Office was continued to him, but a new Lustre was added to n in his Favour: for when Henry III made Amyor Commander of the Or-

& They Reigned oju after 🖝 nother, we-der the Names of Charles IX and Henry 111 A He began it in the Reign of Francis I to whom he presented those Lives written with a fair Adam Charles, e Writing Master of Paris Roulliard ubi infra 7 Thuan de vita iua lib 5

But that the Abbet judging him worthy of a more confpi-cuous Life than that of a Cloyfter, made him acquainted with the Secur de Sacy Bouthetel 'Tis pity he quotes

no Body for it

no Body for it

(C) He gave him the Abby of Bellosane, which the

Death of Francis Vatablus had made Vacant? This
is altogether inconsistent with the Narrative of the
Abbot de St. Real, That Author (h) will have it,
that in the Reign of Henry II Amyet was still in the
Abbot Obscurity of a small Tutorship in the House of a
de St. Real, who was a Friend of his, and that M de
al, who fully the Hospital, who did not know him, did only recomment him on account of a Greek Engram that was mend him on account of a Greek Epigram that was presented to that King This must needs be false, if it be true as the Manuscript of Amyer's Life says, that this Learned Man had been several Years Profes for at Bourges before the Death of Francis I and that his Works having been presented to that King he had a very good Abby bestowed upon him Can any one believe that Mr de l'Hospital knew not a Frenchman who had published (1) in 1549, at farthest a Translation of Heliodorus's Historia Ethiopica? How do we know that Henry II took a Journey to Bourges before the first Edition of that Translation? Add, that the Manuscript Life of Amys makes him go in-to Italy soon after the Death of France I Reconcile this if you can with the Abbot de Se Real, who makes him a Tutor at Beurger during Henry II's

Journey to that Town (D) Carry the King's Letters to the Council of Trent]
I must necessarily rectify the Author (k) who sup-I must necessarily rectify the Author (k) who supplies me with this Article, though he says that he made use of a Life of Amyer begun by himself, and ended by his Secretary We have a Letter of Amyer which contains the Relation of his Journey to Trent Few days after that Journey, he writ to M in Merwillier, Master of the Requests Now he is so far from saying that M de Merwillier, Ambessador of France at Penice, had sent him to carry the King's Letters to the Council, that he declares in express words, that he was chosen for that Business by Cardinal de Tourness, and by the Ambassador de Selve It is a convincing Proof that Mervillier was not Ambassador at Penice at that time and thus appears more le is a convincing Proof that Advisiter was not Ambassador at Venice at that time and thus appears more plainly still by Amyes's Letter; for it is directed to M de Norvillier at Court Observe these Words of Amyes, (I) Cardinal de Tournon, and the Ambassador de Selve have been pleased to pitch upon me for that Commission, when I thought on nothing less, or anything like it — (m) it is to be observed that I was not at all

named in that (n) Letter, but the worst is, that they had (n) That not so much as sent a Copy of it, by which we might know which the what was in it. So that I never saw any thing so ill. King write managed. It was not then the King that sent him to to the Famue his Protestations against the Council, but it there of the was Cardinal of Transparent the Rough Ambassada. make his Protestations against the Council, but it was Cardinal de Tournen, and the Prench Ambassador at Vence, who chose him to carry the King's Letter, and to read his Majesty's Protestation word for word before the Assembly He acquitted himself very well of that Commission Here is what I am driving at The Abbet de Sr. Real takes it for granted, that Amyse was Preceptor of the Children of Prance before the Negotiation which I have just now mention'd, and he supposes that Henry II employ'd hem tion'd, and he supposes that Henry II employ'd him in that Business, because he had experienced the Truth of the good Character that M de l'Hospital had given of him, when he told the King that Amyor deserved to be Preseptor of the Children of France All this is preserved to be consisted by America I extra and the suppose of the Children of France.

had given of him, when he told the King that Amyos deserved to be Preceptor of the Children of France All this is irrefragably confuted by Amyos's Letter to Morvillier Be sure to mend this Falsity in du Saussai (a) Andr Saussai Be sure to mend this Falsity in du Saussai Saussai Saussai Roman Amiotus adhuc Abbas ad Concilium Tridentinum ab Henrico II mississist negotiorum magni momenti causa Henry II had no hand in that (2) Great Almoner of France and Bishop of Auxerre structurated of those Two Dignities was conferred on Amyos the 6th of December, 1560 by Charles IX at Orleans Du Peyras (b) who had read the Registers of the great Almoners of France, mentions this date as extracted out of the Registers of Amyos It is rot, History that the Abbot de Scala relates concerning that Prelate's Fortune comes to nothing. He says that Amyos in the Reign of his lacour, on Disciples France II and Charles IX had only the Abbot of Bellosane, with the Honour of having spoke the judicious and bold Protestation of Henry II before the whole Council, and that his Fortune had like to stop them ever be had hoped for, and which admirably should be should be some them the should be some themselved and the preceptor a pope——This made such an Impression on Charles IX's Mind, that he feed, that it an Occasion should offer he wou'd do as much for his.

And indeed som after the Place of Almoner of France being vacant, the King gave is to Amyot. All this falls And indeed from after the Place of Almoner of France being vacant, the King gave it to Amyot. All this falls to the Ground as foon as the Registers of that great Almonery are confulted, wherein we find the Office of the great Almonery and Amone of the Confunction of the Confunct fice of great Almoner conferred on Amyer, the Se-

which the thers of the Council of

ard,Antiq de Melun (1) In-structions & Miffives des Rois tres-Chresti. ens & autres pieconcernants le

pra, pag

(1) I express my self shus,

because du Verdier

Vas ment ons anEd:tion of 3549 But

this does met prove

that it was the first (4) Seba-Stian

Roulli-

Concile de Trente pag 14 edit 1608 (m) Ibid pag 23.

der of the Holy Ghoft a, he ordered that in his (F) consideration all the great Almoners a Upontle of France should for the future be Commanders born of that Order Amyor did not first Instiforget his Studies in the midst of his Dignities; he revis'd all his Translations exactly, and compared them with the Greek Text, and made many Alterations in them in a word, he design'd to publish a more perfect Edition, with various Readings of the Manuscripts, but he did not live long enough to finish that Work. The Civil Wars and the (G) rebellious Spirit of his Deocesans gave him a great deal of Trouble 'He was robb'd in his return from the States of Bloss in 1589 He died the 6th of February 1593 in his (H) 79th Year. He had preach'd sometimes on solemn Festival days He made afe of the Latin Tongue in composing his Sermons, though he spoke them in French He had a very particular Custom in Preaching, he turn'd the Door of the Pulpit towards the People, and fat in the middle of it on a great Chair. He meddled with Poetry (1), but did not succeed in it. This is what I have extracted out of a B Life of Amyor begun by himself, and finish'd by his Secretary His Translations are the best (K) things he did, though all the (L) Criticks are not favourable to Paris we read it,

cond Day of the Reign of Charles IX Besides, Francis II was not a Disciple of Amyor, but of Peser Danes But to proceed M dest Real supposes that the Queen Mother having soon heard what the Line for his Processor for the Processo fes that the Queen Mother having soon heard what Charles IX had done for his Preceptor, sent for the latter into her Closes, where she received him at first with these dreamful Words "I made the Guises and the Charcellors, the Constables, and the Chancellors, the Kings of Navarre, and the Princes of Conde" buckle to, and do you pretend to oppose me, little "Priest" Notwithsanding the Submission of Amyot, the Conclusion was, That if he had the Office, he should not live 24 Hours The Abbot says afterwards that Amyot absconded, and that Charles XI imagining immediately what might be the Occasion of it, fell into such a fury that the Queen, who had much a attactly what might be the Occasion of it, _______ fell into Juch a fury ______ that the Queen, who had much ado to govern him, and who fear'd him as much as she lov'd him, gave immediately Orders to look for Amyot This is to suppose that Charles IX had been King long before he gave that Office to his-Preceptor But nothing can be more false, he gave it him the next day after his Accession to the Crown, before Catherine de Medicis had tasted of the Regency, and made several Persons Buckle to Every body knows that her Power was small enough in the Reign of Francis II Nevertheless I own that the Resections of Mr des- Real on these things are fine and folid, being confidered in themselves. As for the Bishoprick of Auxerre, it was not given to Amyes in the Year 1568, (c) as Du Peyrat affirms, but (d) in the Year 1570 after the Death of Cardinal Philibert Babou who was possess of it (F) That in his Consideration all the great Almoners of

(c) Du Peyrat 11-

bi lupra .

pag 481 (a) There is

therefore a mistake in

the Table of

lo's Tranflation, where 'tis

Fra-Pao-

Said that

Amyot went Ambassador to Rome

under the

Name of Bishop of Auxerre.in 1562 The Bishop of Auxerre mention d by Fra-Panot James Amyot (e) Will Du Pey-

rat ubi fupra,pag

(19) The Ordinance

is to be

the 18th

Book of

Henry's

II of the

(f) Sauf faius ubi

ubi supra

pag 612

fupra (g)Thuan

(F) That in his Consideration all the great Almoners of France I Here is what I find in another (e) Author Henry III in the Year 1578, instituting the Order of the Holy Ghost ordered in (1) Favour of Amyot, that his great Almoner, and his Successors should be associated in the same Order with the Title of Commanders, who nevertheless (says he) shall not be obliged to prove their Nobility which he added to gratify the said Amyot, who was not of a noble Extraction, but entered into the Temple of Honour through that of Virtue See in du Saussay (f) King Henry II sanswer to the Courtiers, who murmur d at the Promotion of a Man of such a mean Birth The same Author says that Amyot made the Statutes and the Litanies, or rather the Office of the Order, Hujus statute & horarias preces scite & scienter composut

scite & scienter composuit

G) The Rebellious Spirit of his Diocesans] Thua-Memory of our Amyse, for he accuses him of having forgot the Favours which the Two Princes his Pupils had heap'd upon him, and of having too much indulged the Seditious and Factious I ury of the Inhabitants of Auxerre The Love of Study and Old Age made him keep his Residence, and he had not the Courage to oppose the I orrent of Rebellion Sebaltian Resiliand does not speak of him in on Sebastian Reulliard does not speak of him in that manner, but infinuates, that he was abus'd for that manner, but infinuates, that he was abus'd for his Fidelity (b) Afflictions, fays he, came upon him at his going away from the States of Blois, in the Year 1989 because through the Fury of the Troubles that grew hot at that time, he was robb'd and plunder'd half-way in his return to Auxerre, and being come thit bor he was very much troubled by the Inhabitants, and even by his Clerky At last, things were pacified by degrees, so that he did not stir from that place, but he daily complained that the want of his Estate and of the Conveniences he enjoyed before, deprived him of the Pleasure of Study Ste Marthe (1) owns indeed that some bad Reports had been spread, but does not believe them to be true. ubi fupra,

(H) In his 79th Year] Thuanus applied himfelf Antiqui-to some Persons very ill informed concerning Amou, tez de Me Reing they could neither tell him when he died, nor at what Age He says in general that myot, whose Death he places in the Month of July, 1591 was above 60 Years of Age Ste Marthe places it in the Year 1592 Triennio post Henricum tertium detessabili parricidarum coitione sublatum evivus excessit (a)

oili parricidarum coitione Jublatum e vivus excessit (a) Jroni inat

(I) He meddled with Poetry, but did not succeed in it]

Sebassian Roulliard his Countryman would doubtles have spar'd him on that head, if it had been possible

These are his Words As to (b) the Latin Poem that he made one the Coronation of King Charles IX it appears (a) Simthereby that he had read Hoi ace very much, but he would must in have proved a very indifferent Poet. The Translation of Greek Verses into French Verses, to which Amore 196 of Greek Verses into French Verses, to which Amjor confined himfelf in his Plutarch, is frightful Charles (c) the Ninth found it course, in which his Opin on was followed by many others Roulliand alledges a pitiful excuse, It is, says he, a Collection out of five ral. Authors, and of a different Style Here follows the Judgment he made of Amyots Prose In shore, says he, according to my Opinion he was more happy in Translating than in Composing, either in I iench or in Latin for what I have five of it seems thange's heavy and different than the control of the contr for what I have seen of it seems strange'y heavy and dull

(K) His Translations are the best things he did] The first of all was that of H hodorus, but that of Plufareh procured him his chief Reputition He trunflated also Longue's Pastorals, several Books of Diodorus Siculus, and some Gre L Tragedies The
Dutchess of Savoy not sinding the Life of Epami
nondas, nor that of Scipio in Plutarel, desired him to
compose them He did it, but they were not published The Preface was ready Peter Matthieu (1) 5 1 500
faw it, and therefore we may believe that Amjor h d aiso Sir
put the last hand to that Work It is said (7), that
he durst not undertake the Franslation of Philostratus, though King Henry III hid often detired him to
go about it, but he excus d himself on the Impossi
bility and when that Prince saw the Vession (1) I huof Vigenera, he told An jot, you was saying that Philostratus was past translating, Amjor answered him,
That he thought so till then
(L) All the Criticks are not favourable to him] Mr (1) Gilac, tarch procured him his chief Reputition He trun-

(L) All the Criticks are not favourable to him] Mr Baillet (g) has collected the Praises bestowed upon Replique the Translation of Plutarch They are fine and glorious I add to them what I heard Mr Conrart lay in the Year 1675 somebody having told him that most of the Cop es of Plutarch translated by the Abbot Zallemant had been burnt in a Bookieller's Warehouse, the loss of it, said he, will not be so great, while we have the Translation of Amyor, which great, whilf we have the Translation of Amyot, which contains the finest turns of our Language, and the best Occommy of our Periods Mr Baillet has not been less careful in collecting the disadvantageous Judgments He has not forgot that Thuanus praises that Translator's Elegancy more than his Faithfulness Diodoro ac pracipus Plutarcho licet majore plerumque elegantia (b) quam side Gallice redditis He forgot another Passage of Thuanus mention'd by Mr de Girac This last Author shall be the only one, whose words I shall alledge, as a kind of a Supplement to Mr Baillet's sine Collection "(1) As for Epitimius, who "18 kill'd in Amyot, whereas in the Greek Text it is is kill'd in Amyor, whereas in the Greek Text it is only his Horfe, I had rather believe that this famous Interpreter made use of different Copies from those that we have, than say, as Thuanus (1) does, that his Versions are much more Polite

tution of December, 1578 Latin, and has not been prin-Sebastian Roulliand Advocate liament of Paris whe publifly d an Al stratt of 11 12 1 15 tez deMelun,p 605 & ieq 1 ken the Article from that

614 (c) Id 1b ubi tupri, P 168 Jays fo Vau-privas, Prolopogi i-(1) Amio-Pæmentci Longi, Heliodori ci,Diodori S culi historica. ac postretarchum in linguam no-ftiam Gallicam de verterat, fed hunc

(1) Sammarth in elog p m majore elegantia quam fide, dum auribus nostris placere quam de lensus veritate laborare potius existimat. Thuan de vita sua.

1 5. C c "than

a See hes Trauté de l'ulage de l'Hiltosre. Mr Teillier bas taken from it whatever concerns Amyor. in bis Additions to the Elogies out Thuanus, tom 2 pag 152

\$ In 1616

hum, and though some have said that his was (31) a Blagury sto that at spect Some have (N) taxed him with Coverentiels. The Abbert as St. Red a knew many curious Particulars that are not in the Lase of Amyor. They it no be seen it is derer's Dichonary Which is the Reason why I don't make use of them, though I should not que ftion the Truth of 'em. If I have any Supplemente or Explications, to add to what I have find, I shall place them in the Remarks

The things that Varilles (O) relates concerning Amyor are full of Falsities. They

ought to be criticis'd so clear shat Chaos.

A MYRAUT (Moses) Minister and Professor of Divinity at Saumur, was one of the most illustrious Divines in France in the XVIIth Century He was of a good (A) and ancient Family, originally come from Orleans, and he was born at Bourguest at small Town of Touraine, in the Month of September, 1596. Having perform'd his Course of Philosophy, he was sent to Postiers to study the Civil Law, and applied hunself to at with so much Assiduity, that he spent 14 Hours every day upon it. He took his Licenses & at a Years end, but went no farther Mr Bouchereau his Countryman and Minister of Saumur, advis'd him to study Divinity The reading of Calvin's Institution

(2) L' O1seau. de Paction hypothen hook 3 - דואסד נפי היי 111 2115 01 > 211170 Truage מוד לכוח מוח

Peliflon mhis Hi-Rone de 1 1cidemie p

7,2 (k) Above K mark A

mics. O. pulcul p

Ultraj

(m) Pope-

Im Idee de l'Hifoire accomplie,

13P 259 (n) Id Hiftone

des histor-

drei's Profupograpi se

ics pag (0) Du 1 12-

tom 3 P

(p) Sec the R mark A

ar the end

(9) Varil-las, Hift

de l'here-

fie I ic P 310 Dutch Edit

2573

"than I sithful, and that he was not so careful of the Froth, as he affected to please nice Ears I know that a Learned (2) and wife Civilian fays he did not understand a fine piece of Antiquity con crining a I aw of Solon, for instead of saying thu that Lawgiver had boasted somewhere in his Poems, that he had delivered the Atomians from all the Debts they had contracted, and taken 'from all the Debts they had contracted, and taken
"away the Penoncels, that were jet in many places on
"the Mortgaged Lands, he has translated, to have sa"ken away the bounds, which before separated the subspitance of all the Territory of Attica I could add se"veral Remarks on many Places, wherein good
"Anyot was mistaken, but I cannot approve Mr
"de Niziriae, who (3) in a Discourse that he made
"concerning Translations, after having praised the
"Wit, Labour, and Style of that Eloquent Tran"stator in his Version of Plutarch, presends to show that
he has grosy mistaken the Sense of Plutarch in Two
"thousand Places"
(M) That he was a Plaguary in that respect] We

(M) That he was a Plaguary in that respect] We have seen (k) what Bran one says on this Subject Let us see now what others have said of it (1) I have heard M Patin fay, (lays Mr Colomies) that he had it from the good Man Lawrence Bochel (who cau'd the Decrees of the Gallican Church, &c to be printed) that Amyot had translated Plutarch's Lives from an old Its ian Version of the King's Library, and that i was the Cause of the Faults he had committed I cannot tell whether that I cofion be that which Baptist Alexander Jaconel of Rieti made from the Latin in the Year 1428 which is in the same Library La Popeliniere (m) cen-iures Amyos for not giving Turnebus the honour that was due to him, because he did not inform the Publick of the Affishance he had from him for the Understanding of the disticult Passages He pretends that I ure ebia fent him whole Passages turned into I rench, about which Amyor was at a lois, and that several other Learned Men(n) assisted him with their good Advice

(N) Some have taxed him with Covetousness] I have cited a long Passage of Brantome in the Remark A, wherein Charles IX taxes his Preceptor with that Fault Another Book (o) informs me, that Amyor isking one day a Benefice of a great Revenue, that Prince told him, Master, you was saying, that if you had a thousand Crowns a Year you would be satisfied, I believe you have that and more Sir, answered he, Appetite comes by eating, and yet he obtain'd what he delired You may it you please take the Two hundred (p) thousand Crowns, that he got, for a doubt-

ful Proof of his Covetousness.

(O) That Mr Varillas relates are full of Falsties]

He says, (q) that the Court of Francis I stopping from Hours in the Castle of a Gentleman of Barry, Amyot who was Preceptor in that Gentleman's House, took Occasion to present his Majesty with an Epgram of Four excek Verses, which he had just then made. The Learned Persons, who followed his Majesty, liked the Epigram so well, that it was not thought proliked the Enigram so well, shat it was not thought proper o leave the Author of it any longer in a Province so
remotifrom Paris. The king took him into his Service,
and gave him a considerable Pension. Circumstances
are strangely transposed in this Account, for we
have seen() that the good esset which some of anyot's Greek Verses presented to Henry II, did produce, is attributed to Michael de Infantel Varilles relates in another Book (s) that Amyot Profestor of the Greek Longue at Bourges, made
himself known to the Court by his pelite may of

writing French, and that then Bouchesel and Marcillier Secretaties of State recall'd him to Paris, and having brought him back to the Communion of the catholick Church, recommended him to Cardinal de Tournon, who presured him the Abby of Belloiane, and the Commission of Secretary to the Ambassador at Venice, from whouse he set out to execute the King's Orders at Trent in the Year 1551. Thus that Historian refutes in one Book what he had said in another. He adds, that Amyot made a Discourse before the Fathers of the Council. He gives the Substance of it, and quotes Amyot's Speech. But that Speech is a Chimera, Amyot did only read the King's Protestation. Is quotes Amyot's Speech But that Speech is a Chimera, Amyot did only read the King's Protestation Is it not a great Boldness to cite Manuscripts that never were in being? Varillas says (a), that at the Age of Ten Years Amyot was found sick in the Road of Paris by a Ditch, and that a Gentleman by ing by _______ set bim an his Horse, and carried to a House that was near, where he recovered, where the paid afterwards with Usury, by leaving to the Heirs of bis Benefaller Saxteen hundred Growns a Year Tis said in Amyot's Life, that he left (b) 12 hundred Crowns to the Hospital of Orleans It was there that the Gentleman carried him, there he was cur'd, and there

to the Hospital of Orleans It was there that the Gentleman carried him, there he was cur'd, and there he receiv'd 16 pences was to that Hospital that he left afterwards a law is a bundred Crowns, (c) according to the research Mr de St Real Why does Varillas after those Circumstances, and amplify Amyot's Gratitude? Why does he by his Exaggerations convert a meer Legacy of Three thousand fix hundred Livres into a yearly Rent of Six (d) thousand two hundred Livres? He tells us, that Amyot being a Student changed his Religion, and serv'd for an Instrument to seduce his School-Fellows, 'till being discover'd he fied to Bourges, where the same Volmar, who had instructed Calvin and Bers, procured him a Tutor's place in the Hanse of the Abbot of St Ambrose, whose Neghews were committed to his Charge, and chale him

"were committed to his Charge, and charge minimum fince for his Successfor to teach Greek amyes was foon weary of teaching publickly "This Account cannot be reconciled with the Memoirs of mishish'd by Sebastian Roulliard We Account cannot be reconciled with the Memoirs of Amyot's Life, publish'd by Sebassian Roulliard We find there that he (e) was about 23 Years of Age, when he went to Bourges with the Abbot of Se Amberofe, who persuaded him to undertake that Journey, and therefore he went thicker in the Year 1537 Now Volmar (f) left Bourges in the Year 1535, and consequently it was not he that made him acquainted with that Abbot We find in the same of the Memoirs that Amyot fill'd up the Professor's place losoph (e) em Years, and that he was often heard to say among Pag 233 (g) ten Years, and that he was often heard to Jay among

(g) sen Tears, and that he was often heard to Jay among hu Friends, that he had a good Maintenance, that he had never a better time than that, and that he sook a very great Delight in performing that Exercise, because he enjoyed a very great quiet. And therefore 'tis not true that he was quickly weary of teaching publickly Varillas Observes that Bouchees and Mai villier represented to hom the Obstacles that he Harely brought to

his Salvation and Fersure, and that he made use of their Advice Beneficiel knew him then for a Calvin but would be in such a Case have made him T

to his Children as (b) he did?

(A) Of a good and succept Family] His grand-Grand-Father Scaphen L'Amprovis Was Echevin of Orn trang-rather stapes L. Amprovie was Echeum of Orn-leans, when the Common Law was actioned there in 1509. The Verbal Process of the Common Law witnessign in. It is precentably but the first of that Family is one L'Amproult, whose Tomb

(c) Saint Real ubi fupra,pag 75 (d) Varillas ibid p

fupra pas. pag (g) Roul liard ibid

MARKE

(b) Rou gliard, 16 3) Roul-

(r) In the Remark G (1) Varake lis, Hift. de Henry II I 2 p

m 2043

made him very much approve that Advice, so that having told his Father who (B) had some Reasons to make him study the Law, that he passionately desir'd to be a Minister, he obtain'd, though with much ado, the Consent which he desir'd He went to study at Saumar under Cameron, who lov'd and esteem'd him in a particular manner, and he was for a confiderable time a Student in Divinity When he was admitted a We find Minister, he was given to the Church of St. Aignan, in the Country of Manne, where in Mr having hv'd 18 Months he was invited to Saumur, to succeed Mr Daille a, who left that Daille's Post to be Minister of Charenson. At the same time that the Church of Saumur desir'd Life, that to have him for their Minister, the Academical Council cast their Eyes upon him to make him Professor of Divinity. Which was the Reason why the Church of Rouen Paris in and Tours, who at the same time desired the Synod that they might have him, were the Tear disappointed in their Hopes; for the National Synods had ordered that the Interest of 1626 the Academies should be preferr'd before that of the Churches. His Admission to the Professorship in 1633, the Examination that preceded it, and the inaugural Thesis de Sacordosso Clerifts, procured him great Applauses Two other excellent Professors were admitted with him, to wit, Lewis Cappel, and Joshua de la Place so that those Three Persons were given at one and the same time to the Academy of Saumur, who were extremely well qualified to make it flourish, for besides their great Learning, there g The was a wonderful Sympathy among them, which produc'd a very edifying and happy Speech he Concord, which is the more to be praised, because it is a very great Rarity in the made to Academies Mr Amyrant was deputed to the National Synod of Charentons in the Year inserted in Inserted Inserted in Inserted That Assembly deputed him to make a Speech to the King, and to represent the Merto his Majesty their Complaints concerning the Infractions of the Edicts He was par- cureFranticularly charg'd to order it so that he should not speak (C) Kneeling, as the Deputies cois for of the last National Synod had done, and he managed that Business with so much the Year

Desterity and Resolution, that he was at last admitted to be Audited as the Audited State of the S Dexterity and Resolution, that he was at last admitted to his Audience & according to the ancient Usage, and according to the desire of the Assembly That Deputation brought him acquainted with Cardinal de Richelien, who wonder'd to find so many Qualities in him that did not savour of a letter'd Man Some time after he publish'd a Piece (D), wherein he explain'd the Mystery of Predestination and Grace according to the Hypothesis of Cameron That Piece rais'd a kind of Civil (E) War among the Protestant Divines of France Those who were not for that Hypothesis, cited it down as a Novelty, especially when they saw the great du Moulin make it his business to accuse Mr Amyraut of acting contrary to the Synod of Dort, and of favouring Ar-The Authority of that famous Divine, who had got the Veneration of mihi anı (m the People by many Books of Controversy, made such an Impression upon several Ministers,

Year 1370 and 1s to be seen in the Church of St Preserve on Pour His Epstaph says that he came from Haguenaw, a Town of Alface, being Captain of a Company of Reiflers That Tamily benefited the Convent and Church of the Minimes at Orleans and in that Quality their Coat of Arms is to be feen in the Glass Wandows of the Church I shall occasionally observe that an Fuglishman of the Communion of Rome has very ill latiniz'd the Name of Amyraut, for instead of Amyraldus, he says Amurath This would be but a small Fault, if by a cold and mean Allusion he had not added to it a very ridingless. culous Doubt Moses quidam Amurath, says he (1), Minister Salmuriensis, home saltem nomine (nescio an & progenie) Judao-Turca In the following Pages he calls him Amyrath These Words of Father Bartolocs: are very surprising Moses Amyraldus, says he (a), videtur Judæus Conversus and fidem, scripsing, eruditissimam & Gatholicam dissertationem de mysterio Trinitatis, deq, vocibus, & phrasibus, quibus tam in scriptura, quam apud Patres explicatur Pars IV que cst de primerdis reveletionis mysteris Trinitatis in veteri Testamente, habetur in libro Wagenschlis inscripto, Tela Ignea Sacana pag 140 Thus the most famous Authors are iometimes unknown to one another Father Barrolocci not knowing Mr Amyrous otherwise than by a piece inserted by Mr Wagenseil, took him really for a Converted Jow

(B) Had Some Rassons, &c] He design d him for the Office of Senechal, possest by his Uncle who had no Children

the Souls of no Children

(1) In his

Notes upon Some ex tracts of

Edward

Dering's Spache

This mas printed at London

ın 1659 with a Picceints-

tl'd, Nun-

mortas,

which is

Dialogue herm een

[#)-Bereol Bublioth

Rabin

part 4.

Henry VIII charles I

(C) That he fould not speak Kneeling] Mr Amyraus was the Person who represented the State of that Question to the Synod, and he promised at the same time to make all possible Instances if the Assembly gave him Instructions about it. They charg'd him then to demand the Restoration of the Privilege which the Minrsters had enjoy'd, to speak to lege which the Minriters had enjoy'd, to speak to his Majesty standing, as the Clergy of the Kingdom do He went with Two Elders to Monosoux, where the Court was, and having applied himself to Mir do he Fridere, Secretary of State, he understood by him that the King expected that the Deputies of the Synod-should not speak otherwise to him than those of the preceding Synod. There being always a Commissary from the King in our Synods, he who

affified at that time in the National Synod of Charenton, had notified to the King what they had charg'd the Deputies to ask, and the Court not thinking fix to grant that Request, Mr. de la Vribblere was ordered to declare it immediately to the Deputies Mr. respectfully the Reasons of the Synod, and above a Fortnight past without yielding any thing on either side Cardinal de Richelieu being inform d of that Minister's Resolution, desir'd to confer with him on that Subject, and endeavour d to persuade him not to insist any longer upon it. He answered and replied to all the most plausible things that could be alledg'd by the Cardinal, and at last the Audience was granted as Mr Amy, aut desir'd it I he Cardinal discouris'd several times with him concerning the Complaints of the Protestants, and was mightily pleased with that Minister's Wit and Manners

(D) A Piece wherein he explain'd the Mystery of Pre-destination] A Roman Catholick of Quality occa-tion d that Piece He had din d with Mr Amyraut at Bourgueil at the Bishop (a) of Chartres, to whom (a) He was that Minister was very well known After dinner of the House he brought in a Matter of Controversy into the Con- of Eramverfation, and charged the Protestants with teaching pes Vavery harsh things about Predestination Mr Amyraut spoke, and there was a kind of dispute in a very was aftercivil way between him and the Bishop of Chartres, on that difficult Question The Evening being made Archacome the Company parted, the next day Mi Amybishop of of Quality's House, as he had promis'd him, and (b) At found him well affected to the Protestant Religion, Plessis-Riwith several Scruples about the Doctrine of Predesti- deau nation, as Calvin explain'd it He removed all those Scruples as well as he could, and yielding to that Gentleman's defire, who entreated him to write a Treatife, wherein the Matter might be more narrow. Treatife, wherein the Matter might be more narrowally discussed than in a meer Conversation, he write and publish'd (c) the Book of which I ipeak This (c) Int 634. Is what I find in my Manuscript Memoirs Mr (d) Pramamyrani does not say that this was the Reason why fat Specific that Piece, he gives another (d):Reamon for set, which is very different (E) A kind of Civil War among the Divines That de Gratia Dispute was considerable enough to deserve a good University of the C c 2

wards Reims

Echantildostrine de Calvin C In the Year 1637 (y) Blon-del, Actes authent pag 36
(8) It is In ituled, Animadversionum ın Lxercıde gratia univertali, and was Printed at Saumur, ın 1648 in 410 (-) Blondel, ib pag 40, 41 E) What ss faid in the Melange Cri-Iom 1 1 2Q. 15 not true, that Mr Amyraut miere ti st against Mr Spanheim, o this bis large l'olume was composed against Mi Span-

ARF-FLECTI-ON on the Lvils occasion d by the Disputes of Divines

heim s 1 hefes

It was

30) itten 4-

gainst the

Three Vo-

lumes of

who was

the Aggres-101

Sci Salia-

Vius's Les-

ters, pag

8, 95 108 Edit

1697

(a) JohannesQuick, a London Minister His Book Intituled, Synodi con in Gallia 10 **formata** was print-cd in Fol 1692 (4) See Ælchylus's Life, written by Tanaquil-

lus Faber

a Intituled Ministers, that though Mr. Amyraut had publish'd a piece a, wherein maintain'd th Calvin had taught Universal Grace, there appear'd many Deputies charg'd with Ir structions against Mr. Amyraus in the National Synod of & Alencon, and some of their (F) were so hot that they would have had him deposed. The Deputies of the Province beyond the Loire were the most violent against him. Nevertheless the Assembly havin heard Mr Amyraut who explain'd his Opinion in several Sessions, and who resolved th Difficulties that were propos'd to him, fent him home with Honour, and impos'd a Si lence about those Questions that was not very well kept. Some Complaints y wer made against Mr Amyraut in the National Synod of Charenton in 1645 as having acted contrary to the Regulation which concern'd that Silence, and he complain d in hi turn of some Contraventions committed against the same Regulations. The Assembly suppress d all those reciprocal Complaints, by an boly Amnessy, ordered again that every body should be silent about those Things, dismiss Mr Amyraut with Honour, and per noted him to do count the Ferrage who should be silent about those Things, dismiss Mr Amyraut with Honour, and per mitted him to do against the Foreigners who should write against him, what the by nod of Anjou should think fit. That Synod permitted him to publish an Answer Atc the three Volumes of Mr Spanbeym about universal Grace, which recasioned many other Books See the Margin ζ . During the National Synod of the Year 1645 Mr Amyraut was desir'd by the Assembly to enter into a Consensation with Mr de la Milletiere, in order to bring him over to his Opinion. The Conference continued feveral Days, but they did not agree better in disputing by word of Mouth, than in the Books they had already Publish'd against each other The Doctrine of Mr de la Place about Original Sin was attack'd in that Synod. Mr Amyraut hearing of it appeared before the Assembly to plead the Cause of his Collegue, and shewed in a long Discourse that the Doctrine complain'd of was not at all dangerous. That action was not only prais'd by reason of the great skill whetewith the Doctrine of Mr de la Place was detended, but also because Mr Amyraut's only aim was the Interest of his Collegue; for his own Opinion about that point was not that of Mr de la Place. If I add that Mr Cappel did not follow the common Opinion of the Protestants about the Antiquity of the Points of the Hebrew Text, I shall have named all the Complaints that were made against the Academy of Saumur But notwithstanding those Complaints, a great many Students in Divinity resorted thither, and their number grew lesser

place in the Ecclesiastical Annals of the Protestants He (a) who publish'd in English a very curious History of our Synods of France, is able to inform us of the Quarrels which the Doctrine of universal Grace raised there I think it would be a great Calumny to fig, that those who mov'd that Question first, would have done it, tho' they had foreseen all the Evils that were to result from it for to what purpose are those Disputes? Will no difficuly remain, provided the Hypothesis of Cameron be made. mun, provided the Hypothesis of Cameron be made use of Is it not true on the contrary, that there never was a more palliative Remedy than that? never was a more palliative Remedy than that? There needs many other Things to fatisfy Reason, and it you go no farther, you had as good stand still and keep to Particularism But granting that Universalism has some advantage, and affords the best Answers to some Objections Is that sufficient to counter balance to many ipiritual Crimes that I actions draw after them, fo many ill Sufpicions, fo many finisher Interpretations, to many in suspicions, to many finisher Interpretations, to many false Imputations, fo many Animosities, so many injurious Words, so many Libels, and so many other Diforders which attend such a Theological Conflict? If you believe that Particularism damns People, you do well to resute it at any rate. I say the same thing to those who should take Transcript for a mortal to those who should take Universalism for a mortal Herefy but fince you don't pretend to refute a per-nicious Opinion on either fide, Dispute no farther than you may do it without troubling the Publick Peace, and be filent when the Event shews you that you divide I amilies, or that two Parties are forming Don't continue to raife a thousand Passions, which ought to be chained up like so many wild Beasts. Wo be to you, if you occasion their being let loose. Thanks be to God the Civil War of Universal Crace and some others. verfal Grace and iome others, have not deferv'd the Application that was made in my hearing of some Verses to Schismatical Disputes The Preparations Veries to Schisinatical Disputes and the Auxiliary I roops of the two Leaders were compar'd to this Decoration of the Stage

Aigles, (b) Vautours, Serpens, Grifons, Hippocentaures, & Typhons, Des taureaux furieux dont la gueule beante Lit ti ansi de frayeur le grand cheval d'Atlante, Un char que des dragons éssucelans d'eclairs Pomenoient en sissant par le vuide des airs,

Din operation en signant par tervatue us uses,
Din operation encor a la trifte figure,
Et l Herreur & la Mort s'y voyoient en peinture
Mi Amyraut had the fatisfaction to be reconciled to his most violent Adversaries, and the
great Men of the World needed not always concern

themselves with the Pacification The Prince Tarente concern'd himself with it in the Year I cannot tell whether the Parties gave him Trouble than the Marshals of France have by the Differences that fall under their Jurisdiction, however, he succeeded in his Undertaking, (c) and (c) Hereperhaps better than a Synod would have done As for the Reconciliation with Mr du Moulin, it was the Cassie Mr de Langle, Minister of Rouen, who procur'd it As soon as he had made his Proposal, Mr Amyrane As ioon as he had made his Propoial, Mr Amyrant did fully confent to it, and offer'd to make all the advances. He wister Letter first, and Mr du Monlin answer'd him reservilly. Those Letters were Publish'd for the minimation of the Church. They are dated in the factor of the Church and Mr du Moulin's Answer in one (d) of his Books. Reason and Charity incline us to believe that those, who made so much notife and raised so many Stormer. who made so much noise, and rais'd so many Storms against a Doctrine, which they have at last acknow-ledg'd to be harmless, and the Desender whereof seem dat last a faithful Servant of God to them, did not die without being assamed of their Prepositession, which represented to them an Hypothesis wherein there was no harm, as an hideous Doctrine See what follows

(I) Some of them were fo hot that they would have had See the him deposed | If they liv'd 30 or 40 Years longer, I do not see how they durst lookPeople in the Face, for at thentique last that Doctrine which they judg'd worthy of the by David most thundering Anathema's, was found to be the Blondel, the greatest Men that served the Reformed Churches to pag 85 france It was the Doctrine of M Mestrezat, M le Fautheur, M Blendel, M Daille, M Claude, M du Bosc The Particularists were ioon oblig d to acknowledge the Iavouriers of universal Grace for their Brethren,
faithful Ministers of J L S U S C H R I S T,
we have seen that the French Ministers, who steems
we have seen that the French Ministers, who steems
we have seen that the French Ministers of the Sumarkets to Holland, and who fign'd a Formulary in the Synod of Retterdam in the Year 1686 were not submitted to any Declaration that reflected in the least mitted to any Declaration that reflected in the least upon the System of Mr Amyraus (e) From whence then came the Nosse that was made at first against that System? How comes it that the same Doctrine was accounted at first a Monster, and afterwards an innocent thing? Must we not look upon it as an effect of original Sin, and of a Thousand dark Passens. Which quight to produce at less a most fine. effect of original Sin, and of a Thouland dark raifions, which ought to produce at last a mortifying
Humiliation? The worst is that Men do not grow
better for what is past, each Generation affords the
same Symptoms, sometimes greater, and sometimes
lesser. For it may often be very well said, when
Cales

of Thouof Ottober, 1649 Mr Amyraut with Mr de Champvernou, Minister of Taillebourg and with Mr. Vincent Minifin of Rochelle Actes Authentiques by David William Rivet, and was the Andrew River Pro fessor . at Leyden.
(d) Vindiciæ Apologiæ, pag 418 (e) See the Remark M of the At ticle Dailtwo Collegues, and had time to publish many (G) Books He wrote as easily as he arest c Auspace, and that is much, for he had a fluent Tongue both in Latin and French, and as what is Il in his Divinity Lectures, as in his Sermons He knew the World, and could afford a Teat variety of things in Conversation, that were out of his Profession And doubtless, it was that which contributed as much, or more, than the reputation of his Learning, to the happiness he had, all his Life-time, of being considered and respected by the Great Men of the contrary Religion. I have said already, that Cardinal de Richelieu had a great esteem for him I will not add, that he got him acquainted with his Great Design steems (H) of re-uniting the two Churches, for it would not be a sufficient Proof of his great Consideration for him, that Cardinal having sounded several Ministers upon it who were The Marshal (1) de Breze, and the Marshall (K) de la 11every much inferior to this illerase, ought to be reckon'd among the great Lords, who had a pirticular Fifteem for our Amyraut Mr. le Goux (L) de la Berchere, first President in the Parliament of Bur-

Salmuri-

Replique

Adin &

de Cottiev part

Cases, Denunciate pologies, and Disputations, come out apace, imquefaces of saxa volume, and when Books fly about continually from place to Let em alone, they will agree and without much

🎎: motus (b) animorum atque hec certamina tanta Pulveris exigni jattu compressa qui cfcont
But fuch a thing cannot be faid always Things

erumpit

are sometimes carried to Extremities Res in nervum (G) Many Books] He publish'd his Treatise of Religions in 1631 Five Years after he publish'd Six Sermons on the Nature, Extent, &t of the Gospel He publish d several other Sermons at several times His Book concerning the elevation of Faith, and the depressing of Reason (de l'Elevation de la Foi, & de l'Abaissement de la Raison) appear'd in Calvin's Defence on the Doctrine of Absolute Reprobation appear d in Latin the fame Year, and in French in the Year 1644. He begun his Paraphrases on the Scripture in 1644. The Epistle to the Assans was Paraphrased first, he went on with the Epistles, and ended the Gospels but he had the Prudence as well as Calvin not to meddle with St John's Revelation For fear resolved the Paraphrase of the Product of hinder the Roman Catholicks from reading his Pahinder the Roman Catholicks from reading his Paraphrases, he would not name himself. In 1647 he publish'd an Apology for the Protestants, a Treatise of Free Will, and another De seessione ab Ecclesia Romana, deque pace inter Evangelicos in negotio religionis constituenda. He treated more amply afterwards of the Re-union of the Calvinists and Lutherans, in the Irencon printed in the war 1662. His Book de la voiation des Passeura publish'd in 1649. He Preach'd on that Matter before the Prince of Tarence, during the holding of a Provincial Syof Tarente, during the holding of a Provincial Sy-nod of which he was Moderator That Prince de-fir d that Sermon to be Printed, and that the Matfird that Sermon to be Printed, and that the Matter might be more amply treated, for it was a great Topick among the Missionaries For which reason Mr Amyraus did not only Print his Sermon, but publish'd also a compleat Treatise on that important Controversy, and dedicated the whole to the Prince of Tarents. His Morale chressense in six Volumes in Sea the first whereof was Printed in the Veat 1662. 8 ve the first whereof was Printed in the Year 1652 is the product of the Conversationshe often had with Mr de Villarnoul, a Lord of an extraordinary Merit, and one of the most learned Gentlemen of Europe, who was also in that respect Heir to Mr du Plessis Mornes, his Grandsather by the Mother's side The but sew Matters on which Mr Amyraut die Write He publish'd a Treatise of Dreams, He publish'd a Treatise of Dreams, two Volumes about the Millenium, wherein he re-futes an Advocate of Paris whose Name is Mr de Lames (c) who was a great Chiliast, the Life of the Neue, surnamed Bras de fer, and several other Works which I do not mention, or of which I speak in the sequel of this Article He mounted also on Parnassus, for he made a Poementitl'd, P. Apolica Contraction of the Santas Contr logie de St Etienne a ses Juges, (St Stephen's Apology to hu Judges) The Poets did not rise up against it, but the Missionaries did It was pretended that the Author had spoke of the Holy Sacrament of the Alter with the utmost Irreverence, but he publish'd a Piece for his Justification, of which I cannot say any thing more to the purpose than what Mr Daille said of it Let us hear him then "As to St Ste-" phen's Apology to his Judges, which work (1) make "phen's Apology to his Judges, which you (d) make
"use of to convict us of having abus'd your Sa"crament; if you and those who are so much of"fended as a had your before a read the Letters."

"fended at it, had vouchfafed to read the Letter which the Author has publish d for his Justification, you and they would not have such an ill Opto

nion of it, nay you would perhaps wonder at the Illusion which your Prejudic shave produ-ced in your Mind, by pretending that what he has written against the Ixtravigancy of the Pagin "Idolatry, was meant of you and your Iraniub"fiantiation (c)

(H) Great Design of re-unitine le (hurches] The Jesut who discours d with An minum about this subject was call d Father In overt Mi de Villeneuve, aux deux livres d who was at that time the king's Lieutenant at Saumur, having made em Dine together, and with 10 much (omplaisance for the Mir ister, that he gave him the upper Hand of the Jeius, and that no Grace was faid at his Table for that time, order d chap 17 p m 108 it so after Dinner that they discoursed together in private. It is true that Mi Amiran declar d he could not help communicating to his Collegues the whole subject of their Conference The Jeiust fud that the King and his Liminence had tent him to make Proposals of Agreement in Mitters of Religion, and then he gave to understand, that they would facrifice to Peace the Invocation of Creatures, Purgatory, and the Merit of Works, that the Pope's Power would be limited, and that it the (our of Rome should refuse to consent to it, they would take occasion from thence to create a Patriarch, that the Cup should be given to the Laity, and that they might also yield some other things, if they observed a true defire of Peace and Re-union in the Protefrants But he declar'd, when Mi my aut put him on the Doctrines of the Lucharift, that they did not pretend to change any thing in it, whereupon the other answer d him that there was then nothing to do Their Conversation listed about 4 Hours, the Jesuit required secrecy from him Mr Amyraut protested to him, that according to the Decliration he had made at first to Mr de Villeneuve, he would communicate their Conference to his Collegues; but that he would answer for their Diferction That very Evening he gave them an Account of the Conference, and made no icruple to speak of

the Connectice, and indee no icrupie to speak of it when there was occasion for it, after the death of Cardinal de Richelieu and I ither Audebert

(1) The Marshal de Breze | He was Governor of Saumur, and never went thithen without fending to defire Mr Amyraut to come and fee him He defin d him also very often to go to his Castle of Milly, where he made his common Abode, and when he received the News of the Death of his Son the Duke of Fronsac, Admiral of France, he would always have Mr Amyraut near him He received teveral visits from him in his last Sickness, and even recommended himself to his Prayers, and desir d to be pray'd for in the Protestant (hurch of Saumur He

died in the Castle of Milly in 1650

(K) The Marshal de la Meilleraie | When he was a Protestant, he studied with Mi Amyraut at Sin He always remember d that ancient Acquaintance, and the next day after his coming to Stumur when the Court was there in 1652 he lent to compliment that Minister, who did not ful to go ind pay his Respects to him immediately, and to be received by him as usually with a Thousand Marks of Consideration. That Marshal having heard of Mr. Amyraut's last Sickness, sent a Gentleman to see him, and to tell him, that if his Gout would have permitted him to bear the motion of a Coach, he would have come to fee him. He was at that time at his Castle of Montreuil-Bellat, four Leagues from Saumur

(L) Mr le Goux de la Berchere] He was con-fin'd to Saumur in the Year 1637 where he liv d

(c) Set 100. 1 9, and of the 1ft Tome / Ancillen's Melange Critique de licetage CHIP ...

(x) V1r-

gil, And

Georg Lib

(d) He JP aks to Father Adam.

gundy, and the Intendants (M) of the Province of Amou, are of that aumber; and we may add to them some Bishops (N) and Arch-Bishops, and above all (O) Cardina Mazarin, whose Civilities to that Professor were extraordinary. It is very likely tha he found Favour with that Cardinal among other Reasons, because he declar'd openifor the Doctrine of the Obedience of Subjects to their Princes He did it usefully for the Court of France during the Disorders, wherein the Fortune of Cardinal Mazarin was so much tossed, and on several other occasions he shew'd that it was (P) his darling Doctime, so far as to quarrel about it with a a Minister of Rochelle. but at the same time he declar d that a King was not to be obeyed in things wherein the Consci-

& Philip Vincent

> till the Year 1644 Being a Man of great Merit and Learning, he lov d the Learned, whatever Religion they might be of He desired presently to be acquirented with Mr Amyraut, and found him so worthy of his Friendley, that they became very well acquainted They iaw each other commonly twice a Week, so that its no wonder if that Minifter could supply some Memoirs for the Life of that President It is not necessary to say that Mr dela Berchere died first President in the Parliament of Greatly and that his President in the Parliament of Greatly and that his President in the Parliament of Greatly and that his President is the President in the Parliament of Greatly and that his President in the Parliament of Greatly and that his President in the Parliament of Greatly and the pre nolle, and that his Biother fucceeded him, but I must observe that the latter being willing to have his Brother's I ste publish d, desir d Mr Amyraut to communicate some Memoirs to him concerning the Patriculars that past between them Mr Amyraus tent him among other things the Account of the Conference that he had with Father Audebert, for as ioon as the Report was ipread in Saumur that he had a private (onference with that Jeiuit, Mr de la Berchere would know of him what there was of it Mr Any out told him a good part of it, and defired him not to speak of it. That part of his Memous was not made use of in the Life of Mr de la Berchoe that was published In 1648, he dedicated he Book des droits du Mariage to that illustrious Magistrate, who was at that time first President of Grenelle

(M) The Intendants of the Province of Anjou] He never fail d to wait upon them, and all of 'em return d him his Visit, and shewed a great considera-When he went in 1658 to drink the Waters of Bourbon, he received many Civilities at Bourger from Mi Mandat Intendant of the Pro-Vince He might have lodg d at that Intendent's House, who defir'd it He dined there with the Archdeacon of Bourges and some other Clergy-Men

the Re-

mark D

(b) In the

th Talers of t Ora-

Clurch of

tory at the

Siumui

(N) Bishote and Archbishops] See what has been find above (a) concerning the Bishop of Chartres I add here that in the Year 1662 the Archbishop of Paris Haraouin de Perefixe, being gone to Saumur for a Vow which the Queen-Mother had made to Our Lady (b) des Ardill ers, fent word to Mr Amyraut that he sho ilu be very glad to see him Mr Amythat he into hid be very grad to lee him Wir Amy-rant was very ready to give him a Visit, but he let him know that he would not call him My Lord The Archbishop having yielded to it, received two Vi-sits of that Minister, discoursed two hours with him every time, and treated him very civilly They discoursed among other things of Mi Daille's Books, of which the Prelite spoke very well as to the part

(0) And above all Cardinal Mazarin] Saumur in 1652 iome days after the King and the Queen-Mother, and hearing that a Sermon of Mr Amyraus had been much spoken of at the Queen's Table, he defir'd the Count de Comminges to tell that Minister, that he should be very glad to be acquainted with him That Count was Governor of Saumur, and had a great Affection for Mr miraut He promis d him that the Protestants might meet on a Sundy as usual, though the King was in the City, but he told him at the same time that they must break off their Askmblies the three first days after the King s coming What was promis d was perform d Mr Amyraut preach'd on the Sunday upon these words, Fear God, Honour the King, and was heard by many Persons of the Court, who were very well satisfied with him, and spoke of his Sermon with praise, not only to the King as soon as they came from Church, but also in the Evening during the It was then that Cardinal Mazarin heard of that Sermon, and was informed by Mi d. Conminger of the Zealthat Mr Amyraut, and all the Protestants of those Parts, had expressed for the King's Service in the last Troubles The Cardinal was to delirous to fee that Minister, that he fent him word of it the very next Morning by the Judge of the Provostship So that Mr de Comminger teeing that he was not the first Messenger, told Mr

Amyraut smiling I see, Sir, that we shall soon stand in need of your Intercession with his Eminence, which will prove to you the usefulness of the Invocation of Saints. The first Visit was pretty thort, but Mr Amyraut was desir'd to come again the next Morning at Light of the Clock The Cardinal shewed him all manner of Livilley made him see the Live Spoke so of Civility, made him fit near the Fire, spoke to him concerning State Affairs, gave him a particular Account of all the Efforts that were used in Xainsonge, to draw the Protestants into the Prince's Party, and desir'd him to endeavour to make all those Attempts useles Mr Amyraus assur'd him that there was nothing to fear from the Protestants of France, and that he would write to several Ministers of Xaintenge, to the end that the Synod, which they were speedily to hold, should authentically testify their Fidelity. The thing was perform'd. Two days after that Audience, the Cardinal under pretence to see the Protestant College, and the Library of Mr du Plessis Mernay, had another Conference with Mr Amyraus in that Minister's Closet. They stoke of the helps of Nanta, and because Mr. Amyraus and because Mr. spoke of the Edict of Nantes, and because Mr Any-raut being askt, whether Henry IV had been oblig-ed to make it, answer'd Yes, but that if it had been a meer favour in the beginning, the observation of it would be a necessary thing at present, the Cardimal told him that he was in the right, and cited this Maxim of the Law, quod initio fuir voluntatis, and post fasto sit necessitatis. The Reader will be glad to find here what Mi (c) de Guitaut said to Madam de la Trimouille in the Queen's presence. His Emide la Trimouille in the Queen's presence. His Emi-Captain in nence is with the Minister Amyraut they are both Clerthe Queen gymen, but I am sure they will not speak of Religion, his Guardi, Eminence will not get any thing by it. During the and Uncle sive Weeks that the King was at Saumur, Mr Amy-to M de saut gave the Cardinal many Visits, and was always. Commin kindly received by him, and when he took his leave, ges of his Eminence, he told him that he might write to him directly whenever he had any request to make him directly, whenever he had any request to make either for the Party in general, or for his own private Interests He did not make use of that Permission till after the Journey he made to Paris about the end of the Year 1658 He saw his Eminence three or four times, who us'd him very civilly He spokes to him of the National Samuel when the spoke to him of the National Synod, whereof the Convocation had been desir d so many Years The Cardinal answer'd that the Reasons which had prevented the granting of it, were still subsisting, and would have Mr Amyraut write to him about it He gave himself the Honour to write twice to himself. about it the Cardinal answer'd with his own Hand; and every time that he answer'd him afterwards, he made use of a Secretary's Hand, but he Sign's pro-

prio pugno
(P) That it was his darling Dostrine In the Apology that he publish'd for the Protestants in the Year 1647 he excuses their Civil Wars of France as well as he can, but he declares nevertheless, (d)
That he will not in any wise undertake the desence of taking up Arms against ones Prince for any Cause whatever—and that he always believe a that it is much more agreeand that he always believe d that it is much more agreeable to the Nature of the Gofpel, and the Practice of the ancient Church, to have recourse to no other arms than to Patience, Tears and Prayers——And every time, says he (e), that I look over the History of our Fathers, I cannot but be very sensibly sorry that they did not Crown so many other sine Vertues, of which they left us Examples, with the invitation of the fift Christians, in that invincible Patience which they showed under the Persocutions of the Emporers A Latim Piece (f) which he Publish'd two Years after, shows how he maintain'd that Cause against the Complaints of a Minister of Rochelle, who would have done better not to have taken notice of Mr. Amyraus s Book, than to be offended at it. The Book entituded, de la Souveraint ones Molish'd in 1650 on occasion of the Tragical Death of Schooles I King of England, shows yet with more force Mr. Amyraus's Opinion about Subjects taking up Arms against their Princes. There was no way

(c) He wa Captain (

Queen's Supper

MANYRAUT. AMPRUTZES.

Presentant Lords. He fell out with a Minister of Saumur, whose Name was Mr. d' Hu. & Konig affine, and had not all the Saussacion that he expected in the a National Synod of Inotheca ence is concern'd (2) Loudon. It is thought that the Glory he enjoy'd was against him on that occasion; as & Witte if he had been a great Tree that shaded the little ones, and the Branches whereof in his Dia-were to be out off Besides, the Relations of those who had declar'd against the Doctrine his Death his Death of univerful Grace, favour'd his Enemy as much as they could Tis likely he might have been one of those (R) who sat at the Table in that Synod, to which he was deputed by his Province, if he had not been thought to be personally concerned in the Affairs of Mr d' Huisseau with the Church of Saumur He died very Christian-like the 8th day of then Com-January 6 1664, and was buried according to all the A content of the State of the Com-He had the Finan-January 6 1664, and was buried according to all the Academical Ceremonies a great Freedom of Mind in his last Sickness, which gave him occasion to make several edifying Discourses, and to give good Testimonies of his Faith in the Presence of Sto Bermany Persons of both Religions Among his other Virtues his Charity for the Poor ought to be observed. He gave them the Salary of his Ministry during the ten last Years of his Life. He gave Alms without distinction of Catholicks and Reformed. the Mendicant Friars that came to his House never went away with empty hands, and the kings he recommended the Recollects of Saumur to y Mr Hervart, when they had recourse to the King's Treasury to rebuild their Cloyster that was burnt. They thank'd him for the good Effect of his Recommendation. He lest but one Son, who was a very Learned Advocate in the Parliament of Paris, and who fled to the Hague since the Revocation of what has He had a Daughter who died in 1645, Eighteen Months after been faid by The Grief which that loss cast his Wife into moved him to write the Jews the Edict of Nantes the was a married a Treatise of the State of the Faithful after Death; which he dedicated to her It was the famous printed the Year after. Here is the Distinct that a Mr du Bose with with his own hand Rabbin under Mr Amyram's Cut,

A Mose ad Mosem par Most non fust ullus More, ore & calamo, mirus uterque suit

It was some Years after the Death of that Professor, that his Picture was engraved by his Son's Care &

Some Particularities concerning Mr Amyraut are to be found in a Work entituded n Molange Critique de literature recueilli des conversations de seu Mr Ancillon, whereby it appears myrau
the settle graph in a Passage in a 8 Letter of Balzac, wherein the Author of an the Sc
Apology is much prais'd, is to be understood of him We find also there that Patin Whate
esteemed him very much But take notice that what is disobliging in Patin's Letter does
not concern the Minister of Saumur I shall speak of that (S) in a Remark, and also
from of some other small Mistakes

A MYRUTZES, a Peripatetick Philosopher, born at Trabisonda, was very mith Remuch esteem'd in the Court of the Emperor David his Master, and wrote in Favour of marks of the Greeks against the Decimal of the Council of Florence x; but he lost all his Glory of staken

way to be filent, for the Catholicks did not cease to impute that Tragedy to the Presbyterian Party, and to draw a Thouland odious Confequences from it against the Protestants of France Mr Amyraus did not think he ought to leave the Injustice of those Reproaches without an Answer During the Troubles of the last Minority that Minister did always informethe People in his Sermons with the obediential part, and when he was consulted how they ought to behave themselves, he answer'd, That the only way was to keep to the King's Party It is likely that the Persons, who consulted him, went honestly about it, and did not dive into the Artistice that prevails in those forts of Consultions Rebels nover fail to magnitude that they will only remedy Abuses, and trailing the evil Councellors that are about their Marking One must be very filly to be eatch d in that Trap, and to want the Advice of a Director of Conscience The distinction of the Pope and of the Marking See is not so gross a Sophism Lastly, Mr for the Holly See is not so gross a Sophism Lastly, Mr for the Holly See is not so gross a Sophism Lastly, Mr for the Principles of Christianity Subjects ought not to take up Arms against their bovereigns. He declares openly for that which is call'd Passe Obedience That Work was dedicated to Charles II. King of England, soon after this Prince's Restauration. The Author had made himself acquainted at Passe with one of that Prince's Chaplains in the Year 1648. Two Years after he expressed to the Mr Amyraus to dedicate to him his Paraphic on the Plasms, but not till he knew from the Bishop of Durbam, he may and congratulated him for the Bishop rick of Durbam, he may and the Plasms, but not till he knew from the Bishop of Durbam whether that Monarch would be pleas'd with it

(R) That Ring: were one to be obesed in things where swith Confesses is consumed. This appoint when the Senechal of Laurage holided to him an carrest of

A 13

the Council of State, which ordered all the Proteflants to put out Hangings before their Houses on
the Eve of that Feast, and desir'd him to order the
Protestants to conform themselves to it, for fear their
Disobedience should make the People rise against
them Mr Amyraut answered, that on the contrary hewas going to exhort his Flock, to put out
no Hangings, and that he would be the first that
should refuse it That he had always preach d, that
the Superior Powers must be obeyed, but that he
never meant it of such things as concern the Conficience Leaving the Senechal, he went from
House to House to exhort his Parishioners rather to
suffer any thing than to obey that Arress The Senechaldaus'd it to be publish'd with Sound of Trum
pet, the Consistory met, thank'd Mr Amyraut for
his Conduct, and charged the Liders to take care
that there should be no Hangings The King's
Lieutenant refus'd to assist the Senechal, and hinder'd the Tumult that begun to be form'd The
Arrest was revoked some time after

(R) He might have been one of those who sate at the Table] If all those who shall read this Book were French Protestants, this Remark would be needless, but at will not be so to other Readers. In our Synods of France there were commonly Four Persons, who form'd what was call'd the Table. One of those Four Persons was the President of the Company, and was call'd the Moderator, the other Three were the Moderator's Assistant, the Secretary, and he who collected the Acts.

collected the Acts
(8) Of that in a Remark, and also of some other small missingles] Patin says in his 113th Letter of the first Ediucin (a), that there was a Physician of Nyott, in 1663, whose Name was Mr Lustand, who had a Mind to cause an Apology for the Physicians so be printed against their who accused them of yielding too much to Nature: he says that that Physician means particularly Mr Amytaut a Minister of Sangara, who soke thus of 'em in the last Polumit of the Christian Morality He

mrong in 1665 nard de afternom de Advocate at Saumur. Allusion to 171 Praiseof Moles Maimoni* des (Taken from the M morial mpartid OM Amyraut Whatever grour ded upon pul-Ick Proofs cl, is taken from tlat Memorial n Pr nted at Balil in the Year Mr Concalld Amyruta in the sup-Moreris Distionary mobiel s wrong latius de perp conf h[°], с Р 935, lib

> (a) Melange (ri tique de literature, tom : P 133, 134a

pag 441 & tom 2 tical Histo ry of Con-frantinohim before Beslarion, ftius,apud Allat pag. 883 2 That Imperor arrived at Venice the 8th of I'ebruary 1438 1 Apud Allitium prg 886 s Id ib pig 9 8 l 11 pag 476 n Id 1 13 prg 567 Iwas a I wan in Attici / Jonfius de leng-tor histor Phil pag 169 and 11 the In dxж Gefner 111 Biblioth anotes it, without ntimat ng

(a) Pitin's of he ift Edit of the Melange Caraque P 1, () De 1ft m 16,1 anathe _l 28 1042 (d) In 10 Epifile ata (Hor) to she Stu-

dents in Divinity

that be

wis finfi-

He of the

ablurdity I Dat 15 18 I unap-Prus

proam

vic Soph

Guiller, by his Apostacy He was one of those who went with the Emperor Devid to Constant History History History History Habones II caus'd him to be brought thither after the taking of Trabinous Mahomet II tom; the Year 1461 That Philosopher being gain'd by the Promises of the Sultan, abjur'd his Christianity, and turn'd Turk with his Children; one of which, under the Name of Mehemet-Bog translated several Books of the Christians into Arabick, by the order of Mahemet the Second That Prince gave Amyrutzes considerable Employments in the Seraglio, and discours'd sometimes about Learning and Matters of Religion with him or with Mehemet-Bog a. As Allatius expresses himself, one would be apt to take that Philosopher for the (A) Protovestiary of the Emperor of Trabizanda. I must not force to the that Philosopher so the American delayer to be afterned by Protock when the Emperor forget to say that Amyrutzes did not begin to be esteem'd by Princes, when the Emperor of Trabizonda honoured him with his Affection, for he had been a long time very much consider'd in the Court of Constantinople. He was one c of the chief Learned Persons, whom the Emperor John Paleologus consulted about his Journey into Italy, and he accompanied that Emperor y in that Journey, as he himself says J, in the Relation that he compos'd of what had past in the Council of Florence, and which he inscribed to Demetrius Governor of Napoli di Romania He affirms among other things, that the Patriarch of Constantinople a was strangled whilst that Council was held, and that the Physitians attested that Fact Physicians attested that Fact

Many Writers have been call'd by that Name AMMONIUS Athenaus quotes two Works of a very different Nature, compos'd by an Author whom he calls of MMONIUS One of them & treats of Altars and Sacrifices, the other a treats of the (A) Curtezans of Athens He does not politively say that those Two Books are of the same Ammonius, neither does he say any thing that intimates the contrary. Besides he says nothing of that Author's Countrey, nor of the Age he hiv'd in We know by (B) another Author that he who wrote the Book concerning Altars and Sacrifices, was a Native of Lampria & Suidas, fuch as we have him at prefent, speaks only of Ammonius Saccas but without doubt he mention'd an Ammonius different from that, for what we find in his Dictionary cannot have been faid of a fingle Person It is imposfible that the same Ammonius shou'd have abjur'd the Christian Faith, and succeeded A-Two things we find in Suidas concerning Ammonius. Was he so ignorant as to believe they were not inconsistent? I see no likelihood in it. Fonsius i conjectures that there is, a Gap in that * Passage, and that Suidas might have spoken in that Gap of Ammonius mention'd by Athenaus If this was true, it must be said that the Treatise of Sacrifices and Altars, or that of the Curtezans of Athens, or both, were written by a Grammarian who was Aristarchus's Successor. The second AMMONIUS I design to speak of, is a Philosopher A of Egypt Plutarch whose Preceptor he was mentions him

Hi feems (a) not to be very well fatisfied with Mr Amyraut on that Account, for he adds, "If Mr Amyraut raut on that Account, for he adds, "If Mr Amyraut" will be pleased to give himself the trouble to An" twer that Book, he is a Man that can say fine things wer that Book, he is a Man that can fay fine things upon it, that Lussand does not know, and that are not in his Book. I have suggested some of them to him, says he, and among others, fine Passages, and good Authorities, but he did not value them. It is likely this wext him, for here is what he says afterwards. And indeed he is in a Pro-"vince, that is not far from Gascogne, where they are commonly more vain than learned, & " I don't fet down the whole Passage as it is in Mr Ancillon, and which is very disobliging, but I must inform my Readers that the Person so much abus'd by Patin is the Physician of Niore, and not the Divine who makes the Subject of his Article I must also acquaint them that the Treatise of Religious against these who think them indifferent, is not Mr Amyraus's only (b) Book, of which there have been two (c) Lditions I am very certain that the Apology for the Protestants was printed more than once, that (1) As the the Treatife of Piedestination, printed in 1634,
Author was reprinted at Saumur in the Year 1658, with the Pattern of Calvin's Doctrine, and the reply to Mr dela Milletiere, about his offer of a Friendly Conference to examine his Method for procuring a Re-union, that these Two last Treatiles had been published in the Year 1638 and that the Bookseller who reprinted them in 1658, with the Treatife of Predefination declares (d), that he publishes those Three Books again, because they were not to be had I know also that Eleven of Amyraus s Sermons on several Texts of the Scripture were reprinted in the Year 1653, that the Life of la Noue was reprinted at Lepdon, that the These of that Professor and those of his Collegues were reprinted at Generola, and that his Treatise of the State of the Father was, and that his Treatise of the State of the Father. ful after Death, was printed at London in English, and at Utrecht in Dutch

(A) For the Protouchtary of the Emperor of Trabifonds.] Alletius in the 916 page of the perpetuus
sensensus spoke only by Conjecture of the Book,
whigh that Amyruizes composed against the Council
of Florence, but in the Additions he tells us that
percenten who informs us of the many many of them who informs us of the Lloyd affirms.

hur

the Work it self was sent him from the Isle of Chia Afterwards he fays that Derotheus Archbishop of Monembasa discovers that Man's (1) Condition, cujus nam conditionis vis istefuerit He inserts the Passage of Derotheus in Greek and Latin The Greek imports that Mahemes caus'd the Emperor David, and some other Persons to embark for Constantinople, and among others τον φιλόσφον Αμυράτ (πν τον πράθως Εξιπαείον, Philosophum Amyrutzium Protovestiarium Thus Allatius Translates and Points And there can be no doubt that he believ'd that Amyrutzia and the Protovestiarium protovestiarium that Amyrutzia and the Protovestiarium protovestiariu rutzes and the Protovestiary were both one and the same Person, and that he attributed to him the sequel of the Passage of Dorotheus, wherein we see that that Man was first Cousin of Machinest Bassa, that he had betrayed the Emperor David, and that after the taking of Trabizonda he received great Honours from his Cousin, and from Sultan Mahomet, that he was Cunning, Tall, Well-shaped, a good Archer, and sit for every thing His Relation to Machomet awas grounded on his Mother's being Machomet's Mother's Suster, those two Sisters were Daughters of Jagai, rui I give no great Credit to this Discouse, spain see that Mr. Guillet (e) citing the Turce-Gradinal let, Hist the Emperor of Trabizonda was George, that he had an advantageous Mien, and such a great Skill in Archery, that he out-did all the Greeks and the Turks in it, that he was the Son of a Daughter of a Christian Prince call'd Jagarus, who had married his other Daughter in Servia, where she had a Son who was the Renegado Machmut I could willingly place a Comma in the Passage of Deretheus after Apuret Cour, to make Two Persons of that Philosopher, and of taking of Trabizonda he received great Honours from to make Two Persons of that Philosopher, and of the Protovestiary, whom Allatim confounds toge-

(A) Currenant of Athens] Those who in these latter times have writ Books entimiled the Horistry of Rome, or of some other great City, was no original Authors Antiquity had seen many Works of that Nature, that are happily loss. None of them

(1) In Swnopsi hiftoriarum.

pag 59

often. See Particularly the 70th and the 387th Pages of his Moral Works in the Edition of Pransfer 1620. But it is failly said in Morer's Dictionary, that (C) he spoke of him with Praise, chiefly thewards the end of Aristotle's Life. Moreri is not more exact (D) in what he says of AMMONIUS the Son of Hermeas, to whom he attributes among other Works a Book composed in the Reign of Valentinian. That a Ammonius was Son and Brother of a Philosopher. The Learned believe that he sources in the Reign of Anastasius, in the beginning of the VIth Century; and that it is the who composed the Commentaries we have under the Name of Ammonius on some Treatises of Aristotle, and particularly on the Book de & interpretatione. The Author of this last Commentary should be supported to the Source of Proclus. It is to him that a some ascribe of Vossius. fays at the beginning, that he was Disciple of Proclus It is to him that y some ascribe the Life of Aristotle, that goes under the Name of Ammonius It is he doubtless who de Philowas refuted by Zacharius Mitylenensis: See the Remark H of the following Article He dis, p. 90. is likewife the same, of whom sa Passage of Photons e is understood, wherein mention is made of one Ammonius, who took great delight in explaining the Old Poets, and making critical Remarks on the Greek Language. This makes & some believe, that the Treatise we have of the difference of Greek words, ought to be ascribed to him But Treatile we have of the difference of Gieen words, ought to be discontinuous of whom Menage n fays, Herennius Philo was the Author of it The same Ammonius of whom plantius fays what I have related, had an As of a wonderful Taste for Poetry, for he pag 300 pag 300 pag she Mear that he had before him, and suffer Hunger, than of id ibid Photius says what I have related, had an Als of a wonderful and suffer Hunger, than had rather forbear eating the Meat that he had before him, and suffer Hunger, than had rather forbear eating the Meat that he had before him, and suffer Hunger, than had rather forbear eating of a Poem of The third AMMONIUS of Bibl whom I intend to speak, was a Poet who liv'd in the Vth Century. He compos'd a n 242 Poem on the War that was made against Gainas King of the Goths, and having repeated pag 1040.

Poem on the War that was made against Gainas King of the Goths, and having repeated pag 1040. it before the Emperor Theodofins the Younger, he was very much applauded for it I design some separate Articles not only for some Moderns who had the Name of Ammonius, but also for an ancient Philosopher, who has been more Illustrious than all the I and Photius

A M M O N I U S, Sirnamed (A) Saccas, was one of the most famous Philoso- 1b ex Daphers of his time He flourish'd about the beginning of the Third Century He was massion of Alexandria, and as he was bred up in the Christian Faith from his Infancy, he per-ri Philoof Alexandria, and as ne was ored up in the Common who fays this, accuses Porphirius sophi sever'd in it to the last, as his Works testify Ensebine a who says this, accuses Porphirius sophi fever'd in it to the last, as his Works testify that Ammonius for social socia he had been Educated, and embraced the publick Religion as foon as Age permitted him Hift Ec toPhilosophize That greatPhilosopher gave a wonderful lustre to theSchool of Alexandria, cief and put the Science he profest in an honourable Condition. He found it miserably depravid by the vain Subtilities of the Disputants We have seen in Christendom what they cephor I are able to do, I say, we have seen it by the Controversies of the Thomists and Scotists, 13 c 6 and of the Realists and Nominalists. They all profess d to follow Aristotle, and yet they Hist scmultiplied clef 1 6.

> of Ammonius at the end of the Life of Themistocles, but it is not true that he praises him. He ipeaks neither well nor ill of him

(D) Is not more exact in what he fays of Ammonius (D) Inner more exact in what he fays of Ammonius the Son of Hermeas] He has committed at least 3 or 4 gross Faults I He is ignorant that Proclus flourish'd in the Reign of Theodofius the Younger, and a long time after; for the had known it, would he have taid that Ammonius, Disciple of Proclus, wrote a Book in the Reign of Valentinian? Would he have been such a faithful Transcriber of Father Rapin's Errors (e)? II How does he denote that Emperor? There were Three of that Name, and the fift is to be understood when we say only Van the first is to be understood when we say only Valentinian The First Valentinian died in the Year 375, judge whether the Disciple of Proclus could write in that Emperor's Reign III If Morers had understood the Author that he made use of, I mean Father Labbe, he would have learn'd that the Disciple of Proclus, and the Son of Hermeas flourish'd in the Reign of the Emperor Anaskasiu, who did not begin to reign till above 35 Years after the Death of Valentinian the Third IV Father Labbe observes, that mention is often made of one Ammonius in the Catona of the Greek Fathers on St John's Gospel and other Books of the Scripture, and he believes that Ammonius the Son of Hermen; 15 different from him Instead of this, Mr Moreri tells us, that some Authors ascribe the Explication of the Greek Fathers on the Gospel of St John, to Ammonius the Son of Hermone,

(A) Sirnamed Saccas] Ammianus (f) Marcellinus and Sandas (g) witness that he had that Sirname It is commonly believ'd that by his first Trade he was a Carrier of Sacks, and Suidas is alleged for it Here are the words of the Learned Henricus Valefint & (h) Saccas videtur en co diffus Ammonius quod lescus 3 (h) Succes videtur en es ditus Ammonius quod moresbus un portu Alexandrino comportandis victium sibi quagivists, cujusmodi homines Succerios antiqui vocabans; út videre est in Codice Th tit de Sacravius portus urbis Rome. Suides, arhassiv G., inquis, μαληθές Αμφανίν το αφών γιο γιο το μικόφορ με (ΔΔ) Thus Ammonius forfook Christianity.] Let us see the Original Words. (a) "Οτο το φερούν κ) το φιλοσορίος δίματο, ενών αφών την μεριλοσορίος δίματο, ενών αφών την μεριλοσορίος δίματο, ενών αφών την μεριλοσορίος δίματο.

or the Abbreviatiors, which I have to often mention'd Vossius having said as far as the word hadea, what I have just now quoted out of Lloyd, adds (a) or seporto after dunion ab Ammonio lib de differ voc in Coulos Was & nauteurs suffer dicitur, ut Gesnerus falso Alexandrium vocets Lloyd being unwilling to transcribe the whole Passage of Vossius, and (1) Voffi de Histor Græcis, Pag 502

(b) Poce 3620

(c) Henr. Valetius Notes M Nocas Manifres. Per sis.

4) Thid.

(C) the se faifty faced in Mosteri's Differency that Plu-turch. That Life of Aristotle is a Chimera. Me-rer should have faced Themsforder, and not Aristotle Now at as true andeed that Physics makes meation

but he that compos'd the Book De differ entirs vo um'

Voffius and feveral others call him Ammonius It Mr Lloyd

had translated Vossius right, he would not have said,
Ammonius historicus on the soil Bouth's of Invoca Equipa

ab Happocratione in 'Auasovior', usi on in voca Equipa

Ex quo essum discimus Lampriensem suise, us Gesnerus

fulso Alexandrinum voces Here's one of the Faults

of the Abbreviatiors, which I have so often menti-

having skipt a Line of it, fell into a great mistake,

for it is not true that Harpocration informs us that

Ammonius whom he cites, was a Native of Lampria If he had a mind to skip any thing, he should have left out the last Line, in which Vossus tells a Falsity

Gefuer dues not lay that Ammonius the Author of the Book, concerning Sacrifices, was an Alexandrian There is a third Passage (b) of Harpotrasion wherein our Ammonius is cited, 'AppaviG or grangly new Bayan yeages ravia, Ammonius libro quarto de aris isasferibis. The Learned Maussach has thus corrected the Tent of Harpotrasion, he puts Capair instead of the thus Author whose a Book. De conditioned that

that this Author wrote a Book, De oppidir wel pager

Valefius (c) approves this Correction. One might guels that fince Ammenius wrote a Book concerning

the Curretans of Athens, he also made one about

wanton Feafts, and notices, and then it would not be necessary to prevent that according to the common reading of Harperatien, the Book of Ammenia concern a the Towns or the People of Action.

Yet I find nothing more likely than Manfac's Cor-

rection. It feem'd to to Poffins, who mentions it as if it washing own Valefins (d) quotes a Pullage of the Scholast upon Hernigenes, wherein the Author of the Book of opening Altars is call'd Ammenius of Lam-

One might

(c) Rapin compai de Platon 8 d'Au. flote pm-

ex co Ni-

Hift Ic-

(f)Amm. Marcell 116 22 (g) Suidas in 12 eize-(h) Henr Valei in Amm Marcell 1 22 (a) Porphyr 1 3 adversus Christianos apud Fufeb Hist Eca

C 19

(b) Tes

opas au-

ava ser as கம் நிழ் கைவர்

4) aus 314 ins Alios fua sponte

contendendi ftu-

dio atque velimi 1cfe uddi-

centes, ilios pra-

opinione

atque ini-

peritia

ubactos

Photius

n. 214 Yig 549

Shid ta) Hierocles apud Photium, n 251 pag

1,81

Ac) Hicrocles apud Photium

inultiplied Disputes in infinitum. Whet can me think then of the Disputation are affected in ancient times, when the Philosophers being divided into several Sects under different Heads, some condemn'd Plato, and others Archively, &c. ? It was a Chaos of meet rent Heads, some condemn'd Plato, and others Archively, &c. ? It was a Chaos of meet rent Heads, some condemn'd Plato, and others Archively, &c. ? It was a Chaos of meet rent Heads, some condemn'd Plato, and to keep to the Doctrines wherein Plato and he was to suppress all useless Disputes, and to keep to the Doctrines wherein Plato and he Disciple were agreed. Doubtless they were the most certain, and consequently the Disciple were agreed. Doubtless they were the most certain, and consequently the most important Doctrines. This is the Reason why Annuous made it his chief Duty to (B) reconcile those Two Heads of Sects, and to explain the Misunderstanding on to (B) reconcile those Two Heads of Sects, and to explain the Misunderstanding on which their pretended Oppositions were built, and one can hardly express the Glory which their pretended Oppositions were built, and one can hardly express the Glory which their pretended Oppositions were built, and one can hardly express the Glory which their pretended Oppositions were built, and one can hardly express the Glory which their pretended Oppositions were built, and one can hardly express the Glory which their pretended Oppositions were built, and one can hardly express the Glory which their pretended Oppositions were built, and one can hardly express the Glory which their pretended Oppositions were built and one can hardly express the Glory which their pretended Oppositions were built and one can hardly express the Glory which their pretended Oppositions were built and one can hardly express the Glory which their pretended Oppositions were built and one can hardly express the Glory which their pretended Oppositions were built and one can hardly express the Glory which their pretended Oppositions were built and (D) and many others did not know the grounds of those Francs of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that Ammonius taught (E) his Disciples the Mysteries of the mistaken, when they say that a say the say that the say the say that the say that the guish'd. He had among other Scholars Plotinus and Origen. a the

pulleCalero Simul atque per atarem fapere potuit & philosophia limen attingere, statim ad vivendi rationem
legibus consentientem descivit, Porphyrius in saying
this, was animated by the Spirit, which I have mention'd in the Remark & of the Article of Abalpha-

learn this from Hierocles, Author of a Book concerning Providence, of which we have fome Extracts in the Bibliotheque of Photius According to that Author, none but Men govern'd (b) by a Spirit of Contradiction, and the itching defire of Disputing, or by their Prejudices, and the Darkness of their Minds, found any Disagreement between the Doctrines of Plate and Aristotle The first of those kind of Disputants were very numerous, before the Light of Ammonius came to calighten the World Dones Ammonius aliquando sapientia orbi illusis, quene etiam divinitus edoctum appellari prædicat Hunc enim veter um philosophorum opiniombus perpurgatu, & researche que attrimque excreverant augis, in pracipuis quiich inoviat Estifixi aπονοία

vete: am phitojophorum opiniomous perpurgatu, e refe-Eis qua atrimque excreverant nugis, in pracipuis qui-busque e maxime necessarie dogmatibus concordem esta Platonis e Aristotelis sententiam demonstrasse (c) (c) Hi was praised as a man taught by God, and whom a Divine Institi | I have iet down a Passage of Hierocles, wherein these Words are to be found, Or n. Sood do now dinancies o piete, quem estado divinitus edoctum appellari pradicas. Here is another, wherein the fame Author relates that Mate's and Arifiotle's Disciples were so fond of perpetukting their Quarels, that they corrupted the I ext of those their Quarters, that they corrupted the Lext or those two great Philosophers, to shew more easily that one was opposite to the other. This Disorder, continues he, lasted till the time of Ammenius, the Disciple of the great God, for being rais'd by Raptures to the Philosophical Truth, he dived into the bottom of both baths and recognised shows and recognised shows. tom of both Sects, and reconciled them together, and gave his Auditors a System of Philosophy freed THE THE STOP OVERS OF PROCEEDING THE STOP SHE AS THE NAS THE RESTREPS, HE CHINDRAY HE GIVE HE DIS MITTON YES HE ASSESSED THE STOP SHE WITH A S asiu quedam raptus ad Philosophia verstatem, multoajiu queam rapius au knisopona veritatem, mutte-rumque opiniones, qui magnum dedecus Philosophia attu-lerunt, contemneus, utramque sessam probe calluit, & in concordiam addukit, & a contentionibus liberam Philoso-phiam tradicis omnibus suits auditoribus, & muxime do-Etiffmis aqualibus fuis Platino & Origens & Successori-

(D) Morers and many others did not know the grounds (D) Morers and many others did not know the grounds of those Praises] According to Morers, Ammonius applied himself more particularly to the Divine Philosophy of JESUS CHRIST He acquired such an esteem by it, that he was looked upon as a Man, who had been particularly instructed by God, and for that Reason he had the Name of THEODIDAGTUS given him? He is missale I will not dispute about Ammonius's Theological Learning by containly it was not upon that militaken I will not dispute about Ammunia,'s Theological Learning, but certainly it was not upon that account that he was called Ebendidation. He was honoured with that Title by Reason of his Rhilosophical Lectures, wherein he spoke only of Plato and Aristotle, and no ways of JESUS CHRAST and the Goipel. His Auditors were divided; some profess'd Paganism, and caheris Christiality; and shortsfore he must needs have fee Matters of Religious.

on afide, and chiefly those that related to Piety Would Hierocles, who was a Pagan Philosopher, have spoken as he did, if the Knowledge of the Gospel had procur'd to Ammonius the Praise we speak of ? I could easily believe that Ammonius was not accounted a Christian among the Pagans, and that it is the Reason that mov'd Porphyrius to say, that Ammonius forsook Christianity, as soon as he could handle Philosophy He was known to be a Christian among his Brethren, and testified his Faith by some Williams that were in all likelihood lively because of tings that were in all likelihood little known to the Pagans. Would Pletinus have applied himself so long to Ammonius, if he had believed him to be an Enemy to the Predominant Religion? The Christian firms were not yet so considerable

(E) Thus Ammonius aught his Disciples the Mission

ries of the Gospel] I am iurprized to find very great
Haults in their Words of I ather Labbe Idem Port
phyrias, fays he (c), in vita Plotini Platonica feet in Labbe
Philosophi narrat Ammonium Religionis Christiana and de script
Control of the filmen religionis Christiana and Control
Control of the Gospel of the Control
Control of the Control
Control
Control of the Control
Control of na discipulis suis sub silentis religione communicasse, . Eccles Herennium, Origenem aeque Pletinum obstrinzisse, cumque Herennius primus eam fregisse, nec Origenem nec
Pletinum promissis stetisse First of all it is not true,
that Ammonius made his Disciples swear not to imthat Ammonius made his Disciples swear not to impart to any body what they learn'd of him. In the second Place it is false that Perplyrius speaks of any thing else but of the Doctrine of Philotophy. All that he says many swindone'd to this Erennius, Origen and Pleisinally beard ammonius say, and which phyrius in seem'd to them exquisite and extraordinary. Pleis vita Plot nus kept his word, but Erennius not having kept has, (g) Lucas, was soon imitated by Origen. This is not a proper Holsten place to shew that this Origen is not he that writ io de vita & place to shew that this Origen is not he that writ io de vita & place to shew that this Origen is not he that writ so de vita & many Books, and did so much allegorize the Scripture, but because most of my Readers may not be Porphyr in a Condition to have a Plotinus at hand, I shall set p m 28 down his own words (f) Epevilop 3 m Ωρισμού (h) Cap 5.

Πλωτίνο στω πικών γλρουιών μισθην απαλιτίκω τος Αμμωνίω δογματών & δυ ων ταις εὐρουσών ωυ τος Αστριακόν τος Αμμωνίω δογματών & δυ πικών τος Αμμωνίω τις ρετίχεδα δογματών τηρών β ἀνεπτυσα τος Ερωνιών πικολώδει τος Ερωνιών πικολώδει τος Ερωνιών τις ρετίχεδα τος Ωρισμού τις μετίχεδα τος Ωρισμού τις Αμμωνίως τος Ωρισμού τις Αμμωνίως τος Ωρισμού τις Αμμωνίως τος Ωρισμού τις Αμμωνίως τος Ωρισμού τις Ερωνιών τις ρετίχεδα τος Ωρισμού τος Ωρισμού τος Εναμφείδεσα που μετίχεδα τος Εναμφείδεσα που μετίχεδα τος Εναμφείδεσα που μετίχεδα τος Εναμφείδεσα many Books, and did fo much allegorize the Scrip- script

cribes to him among other Works, the Invention of the Gospel-Canons, and adds that Eugebien made affer of that Model upon a like design. If this were true, Englisher would be a great Impostor, finde he affirms an a Letter (1), wherein he explains the Nature and Use of his Ten Canons upon this remony of the Gospels, that he inventored them design and of a Book of Ammentia. That Book as a filled, Montessam, or Distissam Its difference in the Gospel-Canons lies in this Those Canons are only indemness the Passes of the Gospels, that a construction is the Passes of the Gospels, that a construction is the passes of the Gospels, that a construction is the passes of the Gospels, that a construction is the passes of the Gospels, that a construction is the passes of the Gospels, that a construction is the passes of the Gospels, that a construction is the passes of the Gospels, that a construction is the passes of the Gospels of the Canons are the construction of the construction of

*the Year 250. Indicate he ought (G) to be distinguish'd from the Peripatetick A M M O- a Justa N I U S, who was, according to Philofratus, the most Learned, and the best read Man Cave History Lies of his Age.

I find a very groß Mistake in one of the Commentators upon Boethus He says our Ammonius corrupted Plato's Doctrine about the Eternity of the World more than any

body else nothing can be (H) more false

A M M O N I U S (Andrew) born at Lucca, went to seek his Fortune in England towards the beginning of the XVIth Century, and would probably have advanc'd (A) himself there, if Death had not cut him off

He applied himself to Philological Learning

ron or Monot-staron) contagned the whole Tent of the four Evangelist, that Eulebius had made use of to compile his Canons, which referred to that Harmony, and were in a manner the Index of it. 'Tis therefore a Mistake to say, as Morer: does, that the Gospel-Canons and the Harmony of the Gospel are the same thing "Vision Bishop of Capua, Zacharias Bishop of Chrisopolis, Trishemius, and several modern Authors, relying upon St Jerom's Authority, and not thinking of the abovemention d Letter of Eusebius, say in that Ammonius invented the Gospel Canons Here ron or Monot faron) contained the whole Tent of the four that Ammonius invented the Gospel Canons is another confusion There are in the Bibliothica Patrum two Harmonies of the four Gospels One of 'em was ascribed to Tation by Victor Bishop of Capua, who translated it into Latin about the Year (d) 545 and added (e) a Preface to it Hence it came to pais that the other Harmony was airribed to Ammonius But the Harmony father'd upon Tatian by the Bishop of Capua, cannot be that Author's, since it contains all the Genealogies of Jk-SUS (HRIST mentioned by the Evangelists, whereas Tation (f) left out of his Harmony all the Passages of the Gospels, which shew that JESUS CHRIST sprung from David On the other hand, the Haimony ascribed to Ammonius (g) wants those Passages Sixtus Senensis, George Ederus, and several others have followed Vistor's Error But Zucheries. But the Company of Charles and Tacheries. Zacharias, Bishop of Chrisopolis, made it appear above 500 Years ago (h) that Ammonius is the Author of that Hirmony, which is Baronius's Opinion We ought to take notice of a thing, whereof we are informed by Father Oudin, viz (i) that the Harmony with Ammonius s Name prefixed to it, which is in the Bibliotheca patrum, printed in the Year 1575 and which has been translated into Latin by Or omarus Lulcinius, is neither Ammonius's nor Tatian's We have lost Ammonius's Book, de consciela Meste of tesu If we believe Henricus Valesus, all his other Books are also lost Hujus Ammonii, quad fe am, hodie nihil extat, Cays he, in his Comn entiry upon the last Chapter of the 22d Book of Ammianus Marcellinus Had he forgot the Harmony of the Golpels, that is to be found in the Bibliomen patium, or did he believe that Ammon as is not the Author of it? Hadrian Valefius, having made no Observation upon this in the 2d I dition, plainly shews that he is of his Brother's Opinion

(G) That he ought to be distinguished from the Peri-patetick Ammonius] There is a very learned Man, who does not feem inclined to make fuch a diffin-Etion Hic effe videsur, fays he (k), Ammonius Peripateticus Philosophus, quem madoge tutua es ratro fuesse seculi sus testatur Philostratus in Sephista H ppodromi cita, quo qui plura legiste neminem se vidisse. But if he had minded the words of Longinu interted in Platinus's Life, he would have made no scruple to diffinguish those two Philosophers one from another Longinus observes that some Philosophers composed Books, and others taught only viva voce He names some of each of those two Classes, some He names some of each of those two Classes, some are Platonists, others are Stoicks or Peripareticks. He reckons Ammonius and Origen among those of the second Class, and says they followed Plato's Philosophy He adds that he knew them (1), and that they surpassed all the Philosophers of their time. Afterwards he names some Stoicks, who time Afterwards he names some Stoicks, who made also part of that second Class of Philosophers, viz of those who writ little ornothing at all Lastly, he names two Peripateticks of the same Class, viz Ammonius and Ptolemy, who exceeded all the philos on their Age in Philology This he telligentia fays particularly of Ammonius "Aμμωνι Φ κ Ππ
superanti
λεμαί Φ φιλολογωπίοι μέρ πεθ εαιθές αμφο γεοί
bus μένοι, κ μαλισα ο Αμμώνι Φ κ δεν οστο απόν γερο
Longinus αρμά Ρον
Protessaus, disciplinarum ambo prefetto maxime omnium

phyr in superanden, prosertim Ammonius nullus enim ad fuo tempore plens, presertim Ammenius nullus enim ad disciplinarum illius copiam prope accessisse videtur Here we have the Philosopher Ammenius mentioned by Philoftratus, he is therefore a very different Man from him who taught Philosophy at Alexandria,

and who was Plotinus's and Origen's Master It ap pears from Longinus's Letter, that those learned Pearspateticks writ only some Poems and some Speeches That great Critick supposes they did not design those Pieces for Posterity, for, says he, if they had, they would have been more exact in their Composures

(H) Nothing can be more fals. I shall set down the Words of the Commentator somewhat at large that the Reader may the better understand his Fault (n) Nulls autem Platonis sententia est, quam sædius corruperint, & obstinatius desenderint veteres Platonis (n) Renainterpretes seu quia eorum ali: ita sentirent, seu ut tus Valli-Christianam sidem impugnarent Eorum signific Amnus not monius suit, sidus alioquin ac illustr s dostrinæ Platonicæ ad lib 5 monius fuit, fidus aliaguin actiluser s doctrine Platonice ad lib 5 assertor, quem Zacharias dialogo cui Ammonius ittu- Boetii de lus est, consutavit Mox ejus discipuli, Plotinus passim (onsolut libr suis, & quod mirum est, ne a magistro de structet, Philos pfax illa sidei Origenes, cujus errorem & Mathodius lib 96 arei สับ ระหารับ, ut est apud Photium, redarquit You may plainly see that he ipeaks of Ammon us, who was Origen's Master Hid he been guilty of such an Oversight, if he hid consulted the Original, and if he had not quoted the Treatile of Zacharias upon the Credit of others? For we real at the very upon the Credit of others? For we read at the very beginning of that Treatise, that Ammonius, against whom it was written, was still living, and taught at Alexandria with great Ostentation, after he had been Alexandria with great Oftentation, after he had been Proclus's Disciple at Athens The Author, I main Zacharias Bishop of Mitylene lived in the VIth Contury, for he affisted at the Council of Constantinople in the Year 536, and therefore 'tis not true that he confuted Origen's Master But it is true that the Philosopher Armonius, whom he refuted, trught that God and the World were and would always be Eternal That Book of Za harias was translated out of Greek into Latin by Genebard, and inserted (a) in the Ribbiotheca patrum Possevin (b) observes. (o) in the Bibliotheca patrum Possevin (p) observes, that Canissius censures Gesner for laying that Zachani- (o) It is in as's Book de mundi Aternitate was different from the Alth that which is entituled Ammonius This Centure Volum of would be very well grounded with respect to s m. the Bibli-ler, who abridged Gesner, but it is unjust with respect to Gesner himself, who says in express words, trum, pag that the Dialogue entituled, Ammonus, feeins to 331, & him to be the same with the Treatise de roum seq of s I must observe that I have been fur. Paris i diprized that a Heathen Philosopher should have been fon 1644 permit ed to be a Professor at Alexandria in the (p) Posso-VIth Century, and to teach openly the Eternity of vin Apthe World in opposition to the Doctrine of the Par tom Christians He was so far from concealing his Opi-Christians He was fo far from concealing his Opinion, that he publickly maintained it in his Lectures, and no body could be ignorant that many of his Scholars imbibed that Doctrine One (q) of 'em who was afterwards the chief Professor of Physick in that City, warmly maintained the same Opinion This appears from the Treatise of Zacharias Mity-

(A) And would probably have advanced himself ca Patium there | These are not my Conjectures, it is the ubi supra, Opinion of Erasmus Perist, says he, (r) & apud P 339 Gallos Faustus, & apud Bistannos Andreas Ammonius, (r)Erasm quorum alter diu regnavis Lutesia, alter ad jummam epist 24 diamitation emerssiance exercisione and proposed in 2 D 132 dignitatem emersurus erat, si vita diuturnior contigisset He pass'd this Judgment upon him not only whilf feither the Wound was fresh, that is to say, when a little and is after the death of Ammonius his Affliction moved him to commend him, but also when a considerable number of Yearshad defaced the first Impressions of Grief and Sorrow Quam multor, fays he in a Letter which he wrote in the (a) Year 1524 bic ex vetere sodalitie desidere Primum Andream Ammonium (a) Id Ep Lucensem Deum immortalem quanta ingenii dexteritate, Lucensem Deum immortalem quanta ingenii dexteritate, quam sideli memoria praditum! Tum animus quam erat excelsus, quam alienus a livore, quam alienus a sordibus! Hunc & suis dotibus & omni principum applausus storentem maximis rebus destinatum, subita mors intercepis natu minorem annis quadraginta. Cujus equidem decessum non possum non delere, quoties in mantem venit quam mihi sueris jucunda ejus familiaritas.

Dd 2 (B) Tis

icq of the 2 p m

Name was Ribliothe. ann 1518

(d) Oudin iupplem de icript Lcclef pag 15 (1) Labbe, pag 57 (f) Lufehous & Theodo-Tet affirm apud Phil Labbe , de fcript Ec-cluf t 1 P 57 (g) Caves Histor literar p (b) Commentai ın eam Humomam a-pud I ibbe, 1b (1) Oudin i bi lupi i (k) Tien V den 15 in Amer Marel 1 2 pig cdit 344 in tolio มนูเรีย 70 พงคุณ ห 28 15 STEP TETO!a'vd; anv em ge eje an kar. ex es is en Jiereyke-

> Quibufcum nos diu versatı fumus,

Viris pro-

non parvo

fui faculi

fecto in-

tervallo

• Philoso-

phyr in WILL Plan tins (m) Id.

pid.

& Erafm epist 2 1 8 pag 408 yIb epift 23 P 424

NIb epift 25 P 426 item epist 11 p 413 11 b epist 22 p 422 C Balæus apud Simlerum, Epit Gesneri n Andreas Annmonius tur Sančtitatis aglos Nunins literis fignificabit Erasm ep o l'a pag 104 3 Fpist pag 434 Se Erafmus calls Valerius Andreas Jays Lavi ditione juxta ac piet itcinfignis Irdin epift 23 1 28 pag 2 I 10 94th of the

i) Tre tle 8th Rook () Sec the Article Carmilianus (d) Id Fp 13 1 8 P 414

(f) Tom. He anotes Goodwin

(g) See the 3d Tome of his History of the Du vorce of Henry VIII pag

Learning and Latin Poetry: 'Tis chiefly for his Latin Verses (B) that erves to be " reckon'd among the Authors. He kept up by Letters an intimate correspondence Ammonius lodged some time a with Sir Thomas Moor, and afterwards with Erasmus in & St Thomas's Hospital, for he wanted Money to hire and keep a House He declar'd to Erasmus & that he repented of having lest Rome, and that he was not well pleased with his Condition in England. The Advice Erasmus gave him was very conformable. to the (C) fraudulent ways, which are necessary to be us'd to advance ones self in the World, but it is to be supposed that Erasmus did it only in Jest He made e very sine. Iambick Verses in his Praise, which shew that Ammonsus had a great many Persections both of Body and Mind But one cannot much rely upon Poetical Elogies Erasmus's Prose will be a greater confirmation of the Worth of his Friend Fortune turning more savourable to Ammonsus, he was made Secretary to & Henry VIII and had also a publick Character " bestowed upon him with that Prince by Pope Leo X and if he had not died before the Age of 40 Years he might have been advanced higher He was in the died before the Age of 40 Years he might have been advanced higher. He was in the Army & in the Year 1513 when the English gain'd the Battel of the Spurrs, and took Terouenne and Tournay, and he made Verses on those Victories, and also on that which they obtained over James IV King of Scotland. He (D) died of the Sweating Sickness in England in the Year (E) 1517. One of the greatest pieces of Service he did Erasmus, was to supply him constantly with (F) the best Wines at Cambridge. He has an Hyperbolical Expression in one of his Letters, wherein he (G) says that so many Hereticks were daily burnt that it rais'd the price of Wood.

A M M O N I U S (Livinus*) made himself Eminent among the Caribusians in Flanders, not only by the Character of Procurator, wherewith he was honour'd in Ghent, the Place of his Birth, but also by his Learning a and Piety. Erasmus had

in Ghent, the Place of his Birth, but also by his Learning a and Piety Era/mus had a great Esteem for him, and it appears by two Letters a which he wrote to him that he thought

(B) 'Tis chiefly for his Latin Verses that he deserves]
The Abridgment of Gesner's Bibliotheque gives us
this Catalogue of Ammonius s Poems Scotici constitue historia lib 1 Bucolica, seu Ecloga lib 1 De rebu.
nihili lib 1 Panegyricus quidam lib 1 Epigramma. De rebus Ammonitor it What is call'd here Panegyricus quidam, is
sis vireruPoem on the Victories which the English obtain d in the Year 1513 at the Battel of the Spurrs, at the taking of Terouenne, Tournay, &c Erasmus gives his Judgment upon this Poem in a Letter (b) which is dated on St Thomas's Day 1510 This is an undeniable Proof, that iometimes they have added the date of his Letters without any care, besides they are misplaced. The Answer precedes sometimes by several Piges the Letter which is the Subject of the Answer (c)

94th of the (C) To the fraudulent ways, which are necessary to be 20th hook, used to advance ones self in the World Be assumed and the of nothing, said he to him, (d) thrust your self in-20th of the to every body's Business, turn out whom you can, make your Interest the rule of your Love and Hatred, give nothing but to those that will return it with usury, be complaisant to every body in all Things, have two Strings in your Bow, suborn some to court you, say you are going, and put your self in a posture to do it, shew some Letters, wherein you are promised a Thousand Advantages Principle perfects frontem, ne quid usquam pudeat Denied computus commun negocial te misse, protude quemeuminde omnibus omnium negociis te misce, protiude quemeunque potes cubito. Nem n mec ames nec oderis ex animo, lea omnia tuo compendio metiare. Ad hunc scopum omnic vite ratio [pedit Ne quid des nisi unde speics fænus assentare omnibus omnia Atista vulgaria sunt, inquis Age quando ita vic, accipe peculiare confilium, sid heus in autem Nosti & Beltuvilun (nholotica, halin tuum tonum abutore Duabus sedeto sellis Suberna diver-sos precos qui te ambiant Minare & appara diseessum

of precor qui te ambiant Minare & appara diseffum Offende literas quibus magnis pollicitis avocaris Subducito te nonnunquam, ut subtratta copia desiderium acuat Alciatius made use of this Artifice

(D) He died of the Sweating-Sickness in England Consult the History of the Divorce of Henry VIII composed by Mr le Grand, and you'll find there what manner of Sickness that was It was called the "Sweat, (f) Because People died Sweating This kind of Plague began to be felt the first time in "1486 and was not known before All the Remedies that were used for it were in vain, and it "dies that were used for it were in vain, and it carried off a great many before the Physitians' knew how to cure it It was a Scourge wherewith God was pleased at first to punish the English only In what place soever they were, they were intested with it, without affecting the Strangers "with whom they conveiled Among the Proofs which Mr leGrand his produced, there are (g) some Letters from the Bishop of Bayonne, the French Am-bassador in Ergland which speak of this Disease Anne Bullen was infected with it, as also that Ambas-fador. This Distemper had already infected for some time others besides the English, for our Italian

Ammonius died of it in the Year 1517 notwithstanding the hopes he had conceived of preserving himself from it by his great Sobriety Sir Thomas Moor wrote to Erasmus about it in these terms (h) In hu, that is, among the great number of People that are dead, (quod tibi quoque dolori esse dolor) Andrea nostro.

Ammonio, in quo & litera & omnes boni magnam seccie gaturam Is valde sibi videbatus adversus contagiones. victus moderatione munitus qua factum putavit quum in nullum pene incideret cujus non tota familia boraverat, neminem adbuc è Juis id malum attigerit, id quod & mihi & multis praterea jactavit non admodum multu horis antequam extinctus est, nam hoc sudore nemo nisi primo die perit Ego uxorque ac liberi adhuc

nemo nisi primo die peris Ego uxorque ac liberi adhuc intacti, reliqua familia tota revaluit Hoc tibi affirmo, minus periculi in acie quam in urbe esse (E) In the Year 1517] Sir Thomas Moor's Letter, out of which I have just now cited a large Passage, is dated the 19th of Jugust 1520 It seems then that Ammonius and the in the Year 1517 for how unlikely is it that Sir Thomas Moor should let three Years passe, without saying any three Years passe, without saying any three years. three Years pass without saying any thing of it to Erasmus? I answer, that this Objection can be of no force against the Letters wherein Erasmus himno force against the Letters wherein Erasmus himfelf mentions the death of Anhmonius He observes (1) Amin the 24th Letter of the second Book, and in the monii
20th of the third Book, both dated in the Year mortem
1518 that that Year was fatal to learned Men, as accrission
Musurus, Paleotius, Faustus, Andrelius and Anmon su me fero,
In the 31st Letter of the 3d Book, dated the 9th of P 198
Softember 1517 he mentions (1) Anmanus dates September 1517 he mentions (1) Ammonius s death This Letter is dated right, for Erasmu mentions the departure of the King of Spain as News Now it is well known that that King sailed in the begin-

the departure of the King of Spain as News Now it is well known that that King sailed in the beginning of September 1517 Let us say then that Balew is mistaken by one Year, when (k) he placed the death of Ammonius in the Year 1518 Erasure Men died that Year One of his Letters wherein he says so, is dated in March, when he said this Year, he meant the 10 or 12 preceding Months. This is confirm'd by a Letter (l) of Bombassius relationship in the second of the se

Bassares commissionem, qui in summo persculo ducem des sercre nolueris. Tis what Ammonius writes to E asmus (G) That so many Hereticks were daily burnt.] They

iquight (A) he rather from the Prejudices and Passions of Men of his Rank Ammoni-imparted to him the Trouble he was in, and the Resolution he had taken to submit the Hardship of his Condition. It is no hard matter to guess that he would have thed for more leisure to improve his Mind and Studies. But his Superiors were not neas'd with it; they would rather have him to be Ignorant and only to mind the outward Observances of the Order Nevertheless he attain'd to the Quality of an Au- in the Prihor The Titles of his Works are to be seen in Moreri, but there is no trusting (B) o the Citation of Vander Linden.

A M P H A R E S one of the Lacedemonian Ephori, was the chief Instrument 6'A mospeof the Tragical Death of King Agis We have faid elsewhere that after his possibles in Collegue Leonidas was re established, that Prince took Sanctuary in a Temple Am- esuperras phares was one of those who samiliarly visited him there, and accompanied him when the same he went from thence to the Bath, and back again to the Temple Returning one day to the same he went from the same he we were the in this manner from the Bath, Amphares laid hold on him to oblige him to appear before the Ephors, and give them an account of his Conduct he forced him into a Carinens Prison, the Eppers and their Assistants went immediately thither to try the repeat King He declarated to them that he had no other design than to settle Matters on the fame soot as Lycangus had less them, and that he would never repent of so good a Design Whereupon he was condemned to Death, and the Officers were commanded to Avertenhigh Whereupon he was condemned to Death, and the Officers were commanded to Averten conduct him to the a Place of Execution The Officers thought it fuch a firange and tes fe & refugier hat Order, and Demochares a I riend of Amphares was obliged in Person to person nusut nethat Office Agesistrata the Mother of Agis, and her Mother Archidemia, came to the farium & Pisson Gate, and requested that that Prince might be permitted to plead his Cause ut corpose before the People, which caus'd the Execution to be hasten'd As soon as Agis was in regis Strangled, Amphares came out and affured Agesistrata that no Harm should be done to her quisad-Son, and that if the pleas'd the might go in and fee him, the like leave was given to moveret the Grand-Mother, and both went into the Prison Amphares caus d Arch demia immediately to be Hang'd, and then caus'd Agesistrata to come into the Place where the Execution was made. The first thing that presented it self to the view of this Lidy, was the tion was made dead Corps of her Son laid at length on the Ground, and then that of her Mother yet hanging She helped the Excutioners to take her down, and laid her near the Body then kissing her Son, she cry'd out, That he had undone himself, and drawn them then kissing her Son, she cry'd out, That he had undone himself, and drawn them then kissing her Son, she cry'd out, That he had undone himself, and drawn them the Town the That the approved the Conduct of Agis, she should be treated like him Agesistrata Tantum without being surprized, held out her Neck to the Executioner to be hang'd, saving the conduct of the push'd all things might turn to the Good and Weltare of her Country. The only 2, That she wish'd all things might turn to the Good and Welfare of her Country only 7, That she wished all things might turn to the Good and Welfare of her Country. The usures People were incensed at such an extraordinary piece of Cruelty, and murmur'd at it, but nothing surther came of it. Then was verified the Truth of a Maxim, which may be applied on several Occasions, People make a Noise, and then grow easy. Nothing drove Amphires so much upon this Crime, as the desire of not returning what Agisstrata had lent him. Plutareh, from which I have this Article, tells us what was said (1) of the Execution of King Agis, which I shall set down as I have shoromised.

A M P H I A R A U S, one of the greatest Prophets of Paginssm, was the Son of Oicles, and Great Grand child of (A) Melampus, who had received part of the Melampus as a Gist for having done a great piece of Service s to the Women of that

were none of those Papists or Protestants, who ran equal hazard of being punished in England under the Kings of Sparta, and when they saw them comwere none or those rapits or Protestants, who ran equal hazard of being punished in England under King Henry VIII after he had renounced the Pope's Supremacy, but others, fince the Letter which makes mention of those Executions is dated in the Month of Navimber 1511 The Hames could not extirpate those Opinions See the Margin (a)

(A) Thought he was free from the Prejudices Otherwise he would not have taken the Liberty to tell him that the Borny of Mankind had a share in the institution of monasteries, but he might have told him that in those Places Men of no Parts are more mei Tho.

Lifteemed by placing their Merit in the exact Obverius

verius

me meeum reputo. Ammoni charistime emantur ac sipeliantur in istis ceremoniis, inter-dum ubit animum cogitatio tortassis humana, istiusmodi vite ergastula non sine instinctu satane fuisse industa

Ac fere sit ut quo quisque indostior supraiorque
est, hoc in isto vite instituto pluris habeatur, tumidus fiducia ceremoniarum, & alieni Spiritiu iniquus afti-

(B) To the citation of Vander Linden | This Author did not write the Bibliotheca Belgica; he has been put there for Valerius Indreas It was the Bibliotheca Medicirum which he composed

(C) What was faid of the Execution of King Agis]
Those three Executions did not put the People into such a Confernation, but that they durst make it appears that they were extraordinarily Afflicted at it, whated Leonidas and Amphares for it. It was thereved that nothing more Cruel or Abominable had been done at Lacedamon fince the Dores came to inhabit the Pelopounesus. For the Enemies them-

or Veneration for their Majesty and from them, out is, that in so many Battels which the Spantans fought with the other Inhabitants of Greece, before the Reign of Phil p the Father of Alexandor the Great, there was but one King (i) of Sparta killed I he Missinane were not allowed to fay that Anishodomus had killed Theepompus, but only that he had wounded him Agu is the first King of I accdemon that was put to death in the (ity A Prince who had a very good design, and most worthy of his Country, and in in Age which causes those that commit Lirors to be excused His Friends blamed him more justly than his Enemies, his Friends, I say, who upbraided than his Enemies, his Friends, I fay, who upbraided him for being too good Naturd, and for having faved Leonidas, and truffing too much to others. His Mother's words are remarkable H TDA? II TO W παι εθλαβεια κ) το πράου κ) φιλάν θεωπον α πώλεπ μ σ πμών Nimis tus te, fili, modesiia, lenitss, & huma-nitas nobiscum perdidie This is what Plutarch in forms us of in the Life of Agus I have related it forms us of in the Life of Agu 1 nave related without adding or leaving out any thing but at prefent I shall add this Observation, That by a careful reading of History it would appear that more Princes have been Dethroned for being too Good, or Wash than for being too Wicked The latter too Weak, than for being too Wicked The latter find more Strength in their own Wickedness against the Plots of their Inemies, than the former do 11 the Justice of their Cause, and the Fidelity of their People See one of the Remarks of the Article of Edward IV

(A) Oreas Grand Child of Melampus] This is the

was call d The inquit, ex

iple in-fiituit. & disciplina habet Ammonius epist 8 1 8 interErafmianas pag 410 (b) Eraim cpift 26 25 pag

(1) I 1gnorum pretourn effe non miroi multi-

que tidie

haretici

holocaustum no-

bis pra-

bent, plu-

fuccrefcunt

Quin &

mo, fe-

ctam (fi dus pla-

Cet) &

trater ger-

This Man had caused & Talaus the Father of Adrastus to be put to Death, and seized of

a Pindarus that Country. This Division of the Kingdom was a Seed of Discord, whose dismal Od 9 Ne- Effects appear d in the time of Adrastus King of Arges, who found himself forc'd to meor p leave his Dominions, a not being able to make head against the Faction of Amphiarant. meor p m 608 6 See Benedictus upon Pindar ib p 6-8, 609 3 In the Romark F of the Aticle Adia flus J See the Article of Alcincon Sin of Am-(harles Stephens and Lloyd in their Dictiona-Oliverius upon Val

Max lib

() Ib 1d

(i) Apol-Jod lib r

P 7 4, pro 43

p g 48 (CPinder

Nement

Od 9 p 611, 612 a Apol-

Iodorus 7 , p 193 (/)Id Pind Od 6

Olymp pig 98

Diodorus Siculus, 1

4 ch 68 () Straho

1 9 p

the Crown This Quarrel was made up by the Marriage of Amphiaraus with Erophyle the Sister of Adrastus, so that the latter was Re-ostablish'd I speak of it > elsewhere, and without forgetting the new Broils, wherein Eriphyle being made Judge of the Cause, decided it in Favour of Adrastus to the Prejudice of her Husband The Trick which she put upon her Husband in the time of the Preparations for the Expedition of Thebes, was a villanous Action. Amphiaraus being inform'd by his Prophetick Spirit, that he should perish in that War, hid himself and would not go to it but his Wife being bitbed by a Present, discovered where he was & So that against his Will he was forced to accompany the other Princes to the Expedition of Thebes, which proved unhappy, and he perished there in a very extraordinary manner, for the Earth having been opened by a Thunder-bolt, he was swallowed up in that (B) Abyss with his Chariot Those who e say that this Misfortune happen'd to him the same day the Army drew near Trebes, are mistaken, for he died not till the day of the Retreat, and the Siege had continued for some time. This Tragical Adventure has been the Subject of many Witters, from whence it comes to pass that the Circumstances have not been related all alike Genealogy of Amphiaraus His Father Oicles was the Son of Antiphates, Son of Melampus, Son of Amithaen, Son of Cretheus and Tyro, who was the Daughter of Salmoneus, whose Great Grand-father by his Father's side was Deucalion (a) This you'll find in Diodorus Siculus If you consult (b) Homer, he will carry you no farther than to Melampus, I ather of Antiphates, Father of Oicles, I ather of Amphiaraus Tach of those two Authors makes Melampus to be the Great Grand-Father of Amphiaraus, but he is only his Grand I ather in the Scholiast up-

nem, and ot hers but he is only his Grand Lather in the Scholiast upon A schylus, who reckons the Descent thus (c)
Amphiaraus the Son of Oicles, Son of Melampus, Son (a) Tilen Ins 1 4 Amphiaraus the Son of Oicles, Son of Melampus, Son of Amythaon, Son of Cretheus, Son of Aeolus, Son of Hillen, Son of Jupiter Let us remember that (d) Hypermussira, Daughter (e) of Thessius, was the Mother of Amphiaraus, it d that some Authors six (f) he was the Son of spollo Note, That we red in (g) Apollodorus, as also in the Scholias six of the son of Acolumn as the Son of Foundation of Foundation of Foundation of Scholar six of the son of Foundation of the son of th c 7 p m 57, ()Home ius Odyff 1 15 p m 460, aft upon A schylus, that Cresheus wisthe Son of Elus, and therefore he was the Brother of Salmoneus and of Sifeh is &c Before he married his succe I)ro, she had had I wins, (h) Pelias and Neleus by N pture He had () three Sons by ha, Æton, Impelias and Ph res The Eldest was the Father of 461 ' Schol of tchyli Amythaon and Ph res The Eldest was the Father of Jajon Consult Apollodorus who will inform you in feptem ad Thebas, v 575 (d) Paufin 1 2 p 6, ()Hygin

that it was a merciful Stroke from Jupiter, for without this impliant and would have had the Earth, and that it was a merciful Stroke from Jupiter, for without this implications would have had the Dishonour of being kill d by Periclymenus who purfued him

(k) ο δ Αμφιαρηι 1 τοι κα αυιώ παμεία 1 ις ταν εσθυσείνου χθενα, puter of all stross. dive) I consumbe wer I W THE TO TEV THE MED SETTEN ' שנא וול שפעם שושי

Amphisma autem d fills fulmine adversus omnia vio-linio Jupiter lato pellore terram, occultavitque illum com cause, hasta Periclymeni priusquam terga percussus, pugnacem an mum puliseres. You lee by this and ano-thei (1) Passage of the same Poet, that Amphianaus and his Chiriot fell both together into the Precipice. This is the most common (m) Tradition. Pur same This is the most common (m) Tradition But some (n) faid that he fell from his Chariot during the Battel, and that afterwards the Chariot was transporbecause the Temple of Amphia aus was a little distant from a certain Village which was call d Harma, and bore that Name because of his Chariot They pretended that the Temple was built where the Prophet died, and that the Village Harma was built where the Chariot was transported (s) Paulanias (p) calls it a Town, and fays precisely that it was built where it is pretended that the Earth had swallowed up seek server and his Chariot. The lowed up Amphiaraus and his Chariot the Pretention of the Tanagrians, for those of Thebes (9) shewed another place situate on the great Road from Pornia to Thebes, and encompass with Columns, of which they related two pleasant Miracles One is that the Birds never perched on those Columns, and the other, that no Beast touched the Grass that

grew in that place Stephanus Byzansinus mentioning the Town of Harms, tays a thing altogether opposite to Tradition, and to (r) the very Author he (r) He cites, for he allerts (s) that that Town was fo call'd guetes the because it was faid that Amphiaraus retreated thither in his Chariot, and that the Inhabitants would not Paulanias deliver him us to those who pursued him. Is not (a) form in his Chariot, and that the Inhabitants would not deliver him up to those who pursued him. Is not (1) Steph this to pretend that he saved his Lise, and to give the Byzintin Lye to a great many Authors who say that he was voce swallowed up in the Bowels of the Earth? The a pa great Salmassius imagined (1) that there wants two (1) See or three Words in this Atticle of Stephanus, that is Berkelito say, that after having made mention of the Chais's Notes riot of Amphiaram he had mention d that of Adraupon thes study, so that what concerns the resultant of the Inhaplace of the Inhaplace of the Inhaplace of the Inhaplace of (2) Strabo, where it is said that the Inhaplace of (2) Strabo, where it is said that the Inhaplace of (2) Strabo, where it is said that the Inhaplace of (2) Strabo bitants of Harma in Baotia saved the Lise of Adraubi suprassibility, after his Chariot was broke in that place. The flus, after his Chariot was broke in that place The like Conjecture cannot be made in Favour of Euflathins It ought to be faid without any Helitation, (x) Euflathat he has (x) written, that he whom the Inhabitants thins in Il of Harma lav'd, was Amphiaraus, and not Adra- 1 2 p

Note, That Strabe has committed a Mistake which Salmasius has consurd (y) Ένταν θα ή πε, κή το Αμφιαράθου όξι τεπιμιώνου ποτέ μαντώου, όπε φιρο: 15 p 275 τα τον Αμριάς εων, ως φποί Σοφοκλίις, Εθεξαπ ραγώσα Θηθαία κοις

'Αυτίσιν οπλοις, κ) τεξεσείς ω διορω Circa quem locum oraculum fuit Amphiarai,olim cultum ubi fug entem Amphiaraum, ut ait Sophocles, I hebanus haulit pulvis hiatu præpete,

Arma & quadrigas absorbens simul & virum Strabe would prove that the Oracle of Amphiaraus Exercit in the Territory of Oropus, was situate in the same Plin pag place where that Prophet was swallowed up by the 167 Farth, and for a Proof thereof he brings two (a) If Vos Verifes of sophocies, which testify that the Earth of us in pen'd it self in the Territory of Thebes to swallow Pompon up Amphiaraus and his Chariot (x) This Salmass. Melam us ceniures with a great deal of Reason Isaac Vos-pag 152 sius has taken Strabo s part, but on the conformal to the conformal and the conformal to the confo made it appear that too eager a desire to find Faults 1 i pag in the Writings of an Adversary, is a dangerous 33 Seein guide Desinat quoque mirari, says the (a), quad mul. Pinedo's it Oropum urbim in regione sive agro Thebano collocarine Notes upon Resteenim how on the fastum, cum Oropus non suggesties, Stephanus sid propria fuerit Thebanorum Hoc manif ste Dicear-Byzantichus docet, η 3 πόλις τη Ωρωπων οικεία. Θποων δετ In nus voce the sirst place what is advanced by Dicearchus being σ'estits. the first place, what is advanced by Dicemehus, being weets taken in general Terms, and so as to suit to all times, some Passas is not true Oropus was a long time a Matter of dif- ges which pute between the Athenians and the Thebans. At shew that last the former obtain'd a full Possession of it (b) that Town after Philip of Massdonia had taken the City of Thebes belong the In the second place, because Orepus belonged to the the Athe-Thebans, it does not follow that it was in the Terrininans tory of Thebes, in agre Thebane. An Author (c) Triliquoted by Plutarch, affirms that the Town of Harmachus I ma was built where the Battel was fought between 3 de conthe Argivi and the Thebans, and where Ambhiaraus ditis urbit was swallowed up It is a fault of Geography, bus apud but much less ridiculous than what the same Author Plut in Description. relates, that on the day which preceded the Battel, Paralle-an Eagle carried away the Lance of Amphiarous, his p 30%

(z)Salmaf

while

(i) ld ib (p Paufin 19 p 96 (1) Id 1b

flections have been made on this kind of Death. come had the inflications have been made on this kind of Death. It was a see Beateliev'd that implicances ascended from Hell (D), and the Scene of his Refurned this can have been described: He was placed among the Gods Temples were confected at Odynor of him. His Oracle (E) was very famous The Games that were inflituted a in Olymp. The conour of him, were notifed abroad. 'Tis thought that he excelled chiefly in Divining P 141

(ee) Tà 5 mayer co ya dagun eyéveto ha terra mfixa in Jaurum est mutata Id ib (ff)Barthis in Stat Theb 18 V 207 p 831

(bb) Vel alium ergo autoiem nominavit intrufo nunc Homeri titulo Lutatius, vel errorem erravit nec ipli nec aling paris me menti aučioral us intrequentem Barthius (a) "OLT"

v 499 (6) Barth in 7 lib Thebaid Statil v 784 pag 773 tom

αμφ α',-

Ma \$10μον το, quique

circum

Harmaha-

bitabant

Iliad 1 2

Homer

Thebaid] 8 v 323 (d)Barth us in Statum tom **6**62

zach कार्ग के वे-कार्र प्रश्न है-कार्र में री

habmus, changen, inquit, fuit & discretum est, redittque nde venerale ra-deorsum, spiritus sursum. Quid ex his minibus hasquem est Nihil. Piut. 14 Conf p 1 10 (1) See Harthius ho quetes many of em in his Communestry upon Statius, rom, 2.
284 (2) in one of the Remarks of the Article Psychentius.

Whilst the Generals were at dinner together, and having carried it aloft let it fall again. It got into the (e) Farth and became a Tree. The following Words of the Scholiast upon Statius have been cenfur'd Civitas in ille loce poft eft condita in que hiatus terra Amphiaraum recepit, qua Amphiarma vocatur ut Homerus ait, quod illic currus quem Graci deua vocant deciderit, in quo etiam Oraculum est quod Graci Amphideciderit, in que etiam Oraculum est quod Graci Amphiarann vocatur Barthius (ff) pretends that this Scholiast alledges improperly the Testimony of Homer, since nothing like as to be found in the (gg) Book of the Odyssey, amention is made of Amphiaraus Headdy that perhaps the Name of Homer crept in by the Rault of the Copists, and that is this be not supposed, it must be said that the Scholiast has fail'd in his Memory, to which he is requently subject as well as others. This Criticism is not just, it should have been applied another way surrebium should have said in the first place, that the Town built where Amphiaraus perished, was called Harma, and not Amphiarma. Secondly, that Homer has only named it (a) without making any Etymohas only named it (a) without making any Etymological Remark In the third place, that the Oracle that Prophet was not at Harma

I shall conclude this Remark with a Passage of Barthius, who informs us that it is thought the Pagans made an Allusion here to the Story of Korah and Abiram Placet (b) non plane absurdam conjecturam veteris adnota oris proponere, per hunc casum alludi a paganis scriptoribus vindictam divinam in Sacerdotes Hebras populs, Datamum nimisum, & Abiramum, quos non rite rebus facris ministrantes, Deus Omnipotens emamomni illa gente vivos ad inferos per biatum terra

tum dejecerit Ei sei respondere nonnihil etiam poste
ti vocabulum, facile enim ex Abitamo gentilium

ta Amphiaraum siciss, quim, Israelita gente jam

eo loco remo a, quo loco sta absorptio acciderit, consceras
te nosmadum. Secana infiliante avaculum. se postmodum, Satana instituente oraculum kt inde cultum impir hominis aliorsum longe lateque propagatum

(C) Some bad Reflections have been made on this kind Death] It has been thought that the Order of of Death 1 It has been thought that the Order of Nature had been overturn d by it, that Order, I fay, according to which the Parts of a Compound that is dissolved, ought to return with to their proper place. For Lxample, when the Man dies his Soul ought to fly up to Heaven from whence it came, and his Body taken from the Earth ought to return thither Amphiaraus did not enjoy this benefit, for the Earth iwallow'd him up Body and Soul, it was not fatisfied to retake what belong'd to it, but de-tain'd also what did not belong to it. The Southfayer Theodamas feems to complain of it

(c) Liceat, precor, ordine belli Pugnaces effia c animas, & readere calo Ne rape tam subitis spirantia corpora bustii Ne propera veniemus enim quo limite cunti: Qua licet ire via

(c) Statius A (d) Commentator fays thereupon, iniquitai mani-A (d) Commentator fays thereupon, iniquitai manifesta Telluti bic exprebatur, qua animam Amphiarai corpore egerit deorsum. He had mention'd an extra Doctrine of Epicharmus (e) Man was made Union of Two Parts, they separate, and cach returns from whence it came, the Earth to the Earth, and the Spiris on high There is nothing amiss in this This Thought is found in the Writings (f) of several again, and even in the Verses of Lucretius, as I had (g) elsewhere. This was at least to know the in general. But those who imagin'd that the soul of Amphiaraus did not enjoy the Liberty of re-uniting it self to its Principle, were grossy missaken. Although it had not been sumaterial, but of the Nature of the Stars, it would gasily have militaken Although it had not been immaterial, but of the Nature of the Stars, it would easily have found a way to rife again. The Poets whio faid that he was yet alive, when he came into Hell, made the return of his Soul to the Celestial Regions more difficult; for it feens, to be more easy to mount unwards, if one begins to endeavour, it when but a little under the Surface of the Earth, harms

than if one finks to the Center of it, before one begins his Flight towards Heaven. But these Poetical Fancies are not ferious enough to be minded, and I fear my Readers will take it ill if I infert the following

(b) Ecce alte præceps humus, ore profundo Diffilit, inque vicem timucrunt sidera, & umbra Illum ingens haurit specus, & transire parantes Mergit equos non arma manu, nonfrena remisit Sicus crat, rectos defert in Tartara currus

He was yet living (1) when the Definies faw him, prenfa co-they did not cut the Thred of his Life, till after they lus visowere put into a fright to see that Prophet in his Chariot within the Infernal Mansions It will not seem so strange, if I observe the contradiction of this Po-He supposes that a little before Amphia aus was fwallow'd up, he restored to Phabus the Prophetick Ensigns, as things that could not be carried to Pluto s Kingdom

Accipe 'k) commissum capiti decus, accipe laurus Quas Erebo deferre nefas

Elsewhere he supposes that Phabus confess'd that his Prophet descended into Hell with all the Enligns of his Office

(l) Utinam inaulgere piccanti Fata darent ' en ipse mei (pidet) irritus arma Cultoris, frondesque facras, ad inania vidi Tartara, & in memet versos descendere vu'tus Barthius who has taken notice of this mistake, obierves that there are ieveral (m) of the same Nature in the Thebaid of this Poet

(D) It was believ'd that Amphiaraus aftenced from Hell] Some Authors affect to fly that he difference in magnant peared (n) 'Αμφιάεσ Ο χανεσις τ η τι εμποω εις mus hic χασμα μετά τε αρμί σ αρανις ε βυτι Απρί ατικι vates, &ς vero debiscente terra cadens in biatum cum curiu incon-Spicuus evasit Apollodorus adds this Reason, because tamen an Jupicer had immortalized him (0) O 3 our To a year norum licapuo In, a, Ldis a Sava Tov au rov e Toinos Ir von mam ie absorp us est or postea nunquam visus illum enim jupi- feire vult ter immortalitate donavit. This is sufficient to mike suam I had I his is sufficient to mike fuam I ha fome fay that the Pagans have alluded to the Haftory baidem of Fnoch Some other Authors are politive in the Birth in matter. They suppose that Ariphiaraus died, and that he actually descended into their Skingdom, 3 pag 77, 3 p but that afterwards he ascended again to the upper Regrons may they pointed out the place through which dor Sieu-he ascended, which was a I ountain near the Tem-ple, which the Inhabitants (p) of Oropus built in (o) Apol-The Devotion paid to this I oun- lodor 1 3 honour of him The Devotion paid to this I oun-tain was remarkable No Sacrifices were offer d there, the Water of it was not used for runneautons, not to wash ones Hands, only those that were heal'd of any Disease by means of the Oracle, cast a piece of Gold or Silver into it (g) 'I sty algorithms and street Attice and miss may in that or see that, in Appliate, a register, the Buotia distinct of the second of the matter and second of the second of the matter and second of the second of the second of the matter and second of the sec there, the Water of it was not used for Purificati-Tuot Tee Boen es au thu, Bo ching Sa otole in Repulli Rinds (q Pruromi outer Norus anesteione aide haut dual Gos in lib
voudue, na sestand appuesu a peri ai his Rossou onismuou es
thu maynu tuuth 3 anesh seiv teu America ou hey sou
ush seou Est eliam apud Oropios sons templo
proximus, quem Amphiarai muncupant ad quem nique
divinam rem faciunt, neque aut ad luttrandum, aut ad
manus lavandas, aqua ea uti sas putant iolum, qui morbo oraculi monitu levati fuerint, fignatum auium argentumve more majorum in fontem abjiciunt. Hinc enim jam deum Amphiaraum ascend se tradunt. Note, that jam deum Amphiaraum ascend se tradunt Note, that every body did not believe the Resurrection of Amphiaraus, and that there were those who durst denv it upon the Stage Witness this Verse quoted by

(r) Audisne hat Amphiarae sub terram abdite? (r) Audine has Amphiarae jub terram abdite

(E) Temples were conscerated to him H.s Oracle was (r) Cicero famous] The Inhabitants of Oropu were the first Tuicul who Dessed Amphiarass. They built him a Temquast 12 ple 12 Stadia from their Town, in the place where sub-fin the Earth opened and swallow'd him and his Charital (s) Pausactor (s). We have already seen (s) that there were missless the true Struction of the page 1. ot (s). We have already seen (s) that there were mas 1 s divers Opinions about the true Situation of the pag 33 place where he was swallow'd up However it be, (s) In the all Greece joined (v) with the Orapians, as to the Remark B Apotheosis of that Prophet They agreed that the (v) Pau-Oracle of that new God was to be consulted in the fan ibid |
Temple which they had built him Paulanias informs us that a Collection of Oracles an Hexameter
Verse

(b) Stati-us Theb lib 7. v. 816 (1) Quin cominus ipfa Fatoque paventes Augure, tum demum rumpebant stamina Pare Сæ 14 1b lib 8 (k) Id 1b lib 7 v 784 (/) Id 1b. 191 (m) Hoc genus duodecim (n) Diolus lib 4 P 193 (p'A Fown

in lib to

executed by Aicmar. bit Mrticle

(a) Pauf ibid
(b) Vigenere upon Amphiaraus mention'd by Philoitratus,p 40 tom 1 (e) Philostratus, vita Apollon 1 2 ch 11 p m 476 (d) Plutarch de Oraculor defectu pag 411 (e) He cxof Leba-(f) See Paulanias]1b 1 p 3, a Strabo, lib 9 p 275 (1) Clcmens Alexandim in protreptico pag 9 INDIAGE-01 76 V OW 1116 ETTE माइ ०के U. Cas oi mã 78 65 3 IXIS EXA-CEWS TOPFO-(UTEVOI PEc which Aut Anti hisraum. qui cum ici tem qui adverfus lhehis bellum getdepunt,tertur Itoja capta una generatione fuifle posterior (I should be prior) Id Strom lıb ı p 3,4 (Baithius in Stat tom 2 p 138 auopi ins faul of the Iranflator, and imputes it te Clemens Alexandrinus. (1) Herodot lib r сар 46 & leq (k) Id ib

C3p 5.

This was by (F) Dreams; but that was not all, for he was the Inventor of the Divinations that wild I a secured by are made by Fire. He conceived such an inveterate hatred against his Wife, that he (m) Bar. order'd the Children which he had by her to kill her as soon as their Age would think ub.

Verse contributed much to give the People a great Notion of Amphiaraus, because the Author of that Collection inserted the Answer which that Diviner had given concerning the War of Thebes This was much to his Reputation; for People were possess with this Opinion, that in former times they were only Persons inspired by Apollo, who answerd vives voce, I mean in the Nature of an Oracle. Other Southsavers were only taken up with explaining the Southfayers were only taken up with explaining the Presages of Birds, and Victims, or Dreams But whatever advantage this gave to our Amphiaraus above other Diviners, yet People were not perfuaded that his true Function was like that of the God of Delphi, for he was only confulted to have An-Iwers from him by Dreams which is an Argument that during his Life he chiefly applied himself to the interpreting of Dreams. This feems to me to be the Substance of Pausania's (a) Narrative I do not find that Romulus Amasaus has rightly translated it, and I had rather trust to the Version of Vigenere, tho it is not perfectly exact Here it is (b) Jophon of Choius, one of the Interpreters of Oracles, published those of Amphianaus in Hexameter Virse, which had such an Instrumence upon the People, that they stock d to them on a sudden from all Parts For none of the Southsayers, except those who formerly were inspired by the Enthusiasm of Apollo, pronounced any Oracles, but were all Inter-preters of Dreams, or forctold things to come by the Flight of Birds, or by the Entrails of Sacrificed Beasts Wherefore it seems that Amphiataus addicted himself Weerefore it sums that Amphiataus addited himself chiefly to the Interpretation of Dreams, which we infer from hence, that after his Dessitation be instituted this manner of Divination And in the sieft place, those that go to his () racle must be well and duly purified Which Purgation or cleansing consists in orderly savisficing to that God, and performing the requisite exemonies as well towards him, as towards all the rest whose Names are written there. After this, having offer an Skeep they stretch the Skin on the Ground and skeep upon it, expecting the Answertotheir requisitions us of some other Ceremonies, which were observed in that place. The Gods, says he (c), are used to grant Oracles to those that are sober, so there was once a Prophet in Greece whose Name was Amphiataus. I believe (interrupted the king) you Amphiaraus I believe (interrupted the Ang) you mean him that was the Son of locles, who in his return from The bes was swallow dup by the Earth H.m, and none elfe, sulue d Apollonius, who to this day pronounces Oracles in the Athenian Territory, and fends thofe that require it of him, an Answer to their Demands by Drams But the Prufts of the Place enjoyn those that come that is to conful him, to abstain a whole day from all manner of Ilelh, and three days from W ue, to the end they may the better conceive and preserve in their pure Houghts the Reasons of the things that shall be declared to them in Dicems If Wine was a proper means to cause suce, the wise Amphiaiaus would without doubt have ordered it to the Dieamers, that being fill'd with Meat and Drink they might descend into the most private pur of tre lemple, where fuch Oracles were given lake notice that Philofraius affures us that in the time of Apollonius the Oracle of Amphiaraus was full in Reputation, and yet Plutarch confeiles (d) that all (1) the Oracles of Beerra, among which he reckons this, had ceas'd Let us lay no ftress upon Apollonews this, had ceased Let us lay no stress upon Appllenius s placing this Oracle in Attica, and not as Placarch does in Baotia. They speak both of the same place, but the Country of Oropas being contested between the Athenians and the Thebans, the former pretending it belong'd to Attica, and the latter that it belong'd to Baot a (f), inade some Authors say that the Temple of Amphiaraus was in Baotia, and others that it was in Actica Clemens Alexandricus (a) child thing so the Pagant the Colleges of these others that it was in Actica Clemens Alexandri-nus (g) objecting to the Pagans the Cessation of their Oracles, mentions that of amphiarans by Name, thus here is a second Witness against the Hero of Philostratus He makes mention of it in (b) another place, which the Translator has perverted See the Margin

Margin

Hirodotus can inform its how thich that Oracle's was efterm'd, for he fays, that of all those which Crafus, King of Lydia, caus'd to be consulted, there was only this, and that of Delbas, that gave good Answers, and received noble Crifts from that Monarch (1) I wonder at what he observes, (2) that the Presents sent by Crasus to the Oracle of Ansphiaraus were deposited in the Temple of smile Ismaille in the City of Thebes Why were they not

confecrated in Amphiaraus's own Temple? Or why in default of this, were they not rather carried into fupra, p. another City than Thebes, whose Inhabitants were fupra, p. Difgraced with respect to that Oracle is a the contest of the were forbidden to fleep in the Temple of Amphia were forbidden to ileep in the Temple of Amphinrans, which was the only way to be informed of
things to come in that place? The Reason of this
Prohibition was, that Amphiarans having offered the
Thebans to be their Southlayer or their Fellow-Soldier, they made choice of the latter You'll find
all these things in Herodosus (1) with so clear a distinction between the Temple of Apello Ismanus and
that of Amphiarans, that I wonder how Barthins (m)
could say there was no difference between them
Herodosus relates this, speaking of an Emphian who Heredoins relates this, speaking of an European who was ient by Mardonius to consule the Oracles of Greece He could not tell by what Dream Amphiarans made known to that General of the King of Persis the ill Destiny that attended him Plusarch was (n) better informed of it, for he relates that Dream Some Authors say, (s) that Amphiaraus appear'd to those who consulted him, I believe they mean that he appeared to them in a Dream However it be, his Oracle was no less esteem'd than that of Delphi, or that of Dodona, or that of Jupiter Hammon Valerius Meximus faith to 19) Ladem gens Jummo confinsu ad Amphiaraum decorandum incubais, locum in que bumatus est, in formam conditionemque tem-Pli redigendo, atque inde oracula capi inflituendo jus cineres idem honoris possident, quod Pyrbica Cortina, quod aheno Dodona, quid Hammonis fonti datur Cicero does not say so much of it, yet he praises it Amphiai aum (q) sic honorav t sama Gracia, deus ur haberesur, atqu ut ab ejus folo in q to est humatus , eracula pe- nat l' r fol, terentur

Note, That there was at Corinth (r) a Temple of Amphiaraus, but give no credit (1) to Pomponius Mela, nor to (t) Solinus, who lay there was one at Rhammus, for they are mustaken it was not there but near Orepus, as I have already faid, and as may be prov'd by Dicearchus, Strabe and Pausamat, &c See Isaac Vossius, page 151 of his Commentary on

Pomponi is Mela
(I) He excell'd chiefly in divining by Dreams but he was the Inventer of the Divinations that are made niuslib 7.

by Fire] As to this Invention I can only cite these c 56 pm

Words of Pliny (w Arufpicium Delphus (invenit) 101, 102 ignispicia Amphiaraus, aspicia avium Tirestas Thebanut, interpretationem offentorum & fomniorum Amphicipon Statius makes no mention of this, though he is pleas d frequently to take notice of the Ability of (y Id ib Amph. areas in prophetying by feveral Methods His 1 7 v 7 c6 (z) In the

Quis (x) mibi sidereos lapsus, mentemque sini fire Fulguris, aut casis saliat quod numen in extis Quando iter, unde mora, qua sevis utilis armis, Qua pacem magis hora velit, quis jam omne sutu-

Proferet? aut cum que volucres mea fata loquentur ?

Thus he expresses the Greef of the whole Army for the Death of that Prophet He lays in another Geopo-

(y) Quantum subito diversus ab illo Qui tripodus laurusque sequi, qui destus in omni Nube salutato volucrem cognoscere Phabo omit several other Passages of the same Nature, chiling rather to observe that this Poet does not (#) Seeshe insist on the chief Property of this Prophet, which Remark I. was to forestell by Dreams, as I have (z) ilready said of she Ar-He was the first that abstant d (z) from Beans, as be size Pying obstructive (b) to that Science It will not be thagonas amis to take norce here between the factor of Banding. amis to take notice here how he became a Prophet (c) Nec in He went into a House as ignorant of future Things as any body else; but the next day he came out of it formits as any body else; but the next day he came out of it formits as any body else; but the next day he came out of it formits for the very capable of foretelling them. This House was partially that up ever fince, and was called the Potetelling memint. House It had with respect to Predictions or Division ur site denations, the same Virtue which the Poets attributed repente to Parasifier, with respect to Poetry (c) It made Poets propose a Propher in one a Propher in one Night, and it might then be diremted, that Good comes by Sleeping You'll see the Poets at the amiss to take notice here how he became a Prophet

part. Supra, p. 412 (4) 'Agu PIE CE G Properio CH BEINTA zi Apeçi AUTUALL क्यां: करीया इस्ता की א און און לא אין אין אין אין אין אין אין Arifides Orat in Afclepiadas, apud Barthium ubi fupra, p 138. (p) Valer Maximus 18 fub fin (q) Cicero de divigin C (r)Paufan 1 2 p 65. 1 2 p 65. ponius' Mela, I 2. c 3 (r) Solin. cap 7 (v) Pin 101, 102 (x) Statius Theb Remark E (a) । १५ जे स्ट्रह 5 वे स्ट्राइट्री xux kear Aup aca overpan

> nic Ì apud Barthium ph fupry tom thagoras

Promit them. Great Prailes (G) have been bestowed upon him; and this among others, Apollo-That he endeavourd to be an honest Man, and not to appear so A Noble Subject p m 53 (H) for Reflections. If I am not mistaken, * Apollodorus is the only Man who has inferted him in the Catalogue of the Argonaute, for neither Apollonius, nor Hyginus, nor I a-

^ Apolio-

(a) Pin dar Ods6 Olymp pag 95 (b) Statius ubi lupra, 1.7 V 703 (c) What is wanting here, bas been cited in the fore going Re-(d) Id 1b 18 v 206 (e) Apollodor lib 3 p 189. (f/Athen. l 4 c 21. pag 172 (g) Pag 303 Of Julian s Works, Edit Lipf 1696 (b) Plut Aristidis, P 320 See also Plutarch audiendis Poetis p (1)Hire are the Words of Æichy-Jus in praise of Amphintaus in the I age dy entituled, Lनीके ठीनो UnGas, lept m contra I hebas, V 498 'OU w Sokery α ; 15τος, αλ ;) Θελω, **ζα**duw alcza dia ppe-805 x20 พยนใบ 🕒

resvai CARSQUES

GENEUMATR Non
enim op.
timus vie

deri,fed

effe volet.

Profundo

fulco fru-

mentis.

ens, ex

germi-

quo fans

nant con-

νων λόγφ, εδιώτης τε κ' α μαίντε κ' το οίκημα καθ τύ-τε συγκεκλεισαι τον πάντα πόπ χεόνον. In postica for: parte domus est, quam Phiasis Fatidicam nuncupant in eam enim ingressus Amphiaraus (quemadmodum ipsi nar-rànt Phiasis) cum noticimum and obsermisset, statim di-vinare capit, cum ante indostius plane fusset. Id cum ita evenisset, in reliquem omne tempus occlusa ille edes fuc-phiaraus declares, that he had loft the Eye of his Army, a Prophet and a good Soldier

Ποθεω (a) દિલ્લાવેંદ 'Οφθαλμόν εμάς, ἀμφότειον, Μαστιτ' ἀγαθόν Καὶ δυελμάςναδζ Desidero exercitus oculum mes

Usrumque vatem bonum & ad pugnandum hasta
Indeed he had not only a very active Mind, but also a formidable Valour, and he excell d in the Exercises of the Body It is faid that he made a great Slaughter of the Enemies the day on which he died

Ardet (b) inexpleto favi Mavoitis amore Et fruitur dextra, atque anima flagrante superbit Hic hominum casus lenire & demcre fatis Jura frequens, quantum subito diversus ab illo (c) .

Innumeram ferro plebem ceu letifer annus, Aut Juhar adversi grave sideru immolat umbru Ipse suu

Plutarch in Apopha In a word, he was a valiant Prophet, and fuch as he them prophet to be, fince he was a King, and had the Knowledge of things to come Statius calls him the audiendis

Jamque (d) erit ille dies que te queque conscia fati
Templa colant, reddatque tuus responsa sacerdos,
Talia FATIDICO peragunt solemna REGI
As for what concerns his dexterity in the Exercises

in which the Greeks strove so much to obtain the Vi-Story, I need only observe, that our Amphiaraus (e) obtain'd the Prize of the Race, and that of the Discus in the Nemean Games, which the Generals celebrated in their March against the City of Thebes Take notice of these Words of Stefichorus

Θρωσκων (f) μβο 35 'Αμφια εσιθ "Ακονπ η είκοσεν Μολένος Θ Saltu quidem me Amphiaraus Jaculo vero superat Meleager

As to the rare Qualities of his Soul, see the 8th Book of the Thebaid, and the Tragedy of A.S. hylus, Littuled en ma on Oneat, septem contra Thebas, out of which I will cite a Passage in the Remark I, and three fine Verses in the following Remark See also how he is commended for his Modesty, in a

Fragment of the Emperor Julian (g)
(H) A Noble Subject for Reflections | The Matter of Fact is this "In any Alteration of Affairs his Constancy was admirable, as not being puff'd up with Honour, and demeaning himself undisturb'd and sedately in Adversity, and also of Opinion that he ought to offer himself to the Service of his Counor trey unmercenary, and without the Reward not only of Riches but even of Glory it self Whence it is likely, at the recital of these Verses of Eschylus in the Theatre relating to Amphiarans,

He aims at being Just, not seeming so,
Prosound of Mind the Fruit thereof to show,
Where sage Advice and prudent Counsels grow

The Lyes of all the Spectators were converted on Arifides, as if this Virtue did in a most especial manner appertain unto him For he was a most strong Champion for Justice, not only against 66 "most strong Champion for Justice, not only against Friendship and Favour, but Wrath and Malice" This is the single Encomium in the World Amphiaraus was worthy of Admiration if he deserved it Aristida, who seem'd to deserve it, is an incomparable Man.

This is Subject that will afford a great many Resestions; but I shall be contented with few. I observe, I. That if the Pagans did not practice true Virtue, they knew it well at least; for they prairie those who in doing a good Action did not propose to themselves a pecuniary Interest, nor the publication themselves a pecuniary Interest, nor the publication.

Approbation, and they despited those whose End in the Lxercite of Virtue was Reputation, Glory, or the Applause of their Neighbours Though you be never so much uninterested with respect to Riches and Offices at low one for with respect ches and Offices, if you are not so with respect to Praise, you ast still meanly you are not secreted from the Disease of Self love; you are only got out of the grossest sources, you are only got out of the grossest snares, you only wear siner Chains. In a word, you will find your Picture drawn in the Treatile of Mr. 1/prit, concerning the Deceitfulness of human Virtues. Apply to all Virtues the excellent Rule which senece has picterib'd concerning Liberality, and then they will be some that without that they will not be so. That Philosopher answers this Objection; Must not he to whom I have done good, know of whom he has receiv'd it? (k) Quid ergo? ille nost et a quo a copeit? Primum nesciat, si hoc ipsum benessici pars est de-lo, inquis, seat dibitorim queris. Folo utique seitat quid seilli utilius est nescire? si honestius, se gratius? non in aliam partem abibis? Volo seitat ta tu hom nem non servabis in tenebris? Non nego, quoties pat ti r s, percipiendum gaudium ex accipientis voluntate fin adjuvari illum & oportit, & pudet, si quod præstamus, offendit, nisi abscond tur veneficium in alla non mitro Quidni? ego illi non sum indicatur is me dedisse cum inter prima pracepta ac maxime nec flavia fi, n' unquam exprobrem, imo ne a imoneam quidem (Hac crim bineficis inter duos len eft, alter statim oblivisci debet dati, alter accepts numquam

Ild Reflection is, That it feldom happens that the delign of being praifed is the only Lnd of those who are not istished with the Testimony of their Consciences Observe the Persons who aspire to these Two things, the one to be Virtuous, and the other to seem to be so, and you Il find that their Ambition is not contented with the Reality and the Appearances of Virtue Meer Praises do not satisfication. fy their Desires, they wish iomething else may go along with them Reputation alone icems to them a Reward too Spiritual, they endeavour to incorporate it with the Conveniences of Life. They quickly mike Praises and Approbation seive to acquire Credit with those that distribute Offices, and then they make use of that Credit to enrich themselves, or to satisfy all their Passions. So that the surest way to preserve the Punity of the Soul, is to do what has been faid of Amphiaraus and Aistides Lndeavour to be a Virtuous Man, let it be your chief End, feek not to appear fo, for such an endeavour is attended with more dangerous Confequences than

you think of

you think of

III I his Saying, (1) is affilibed to Socia cr., That
there is no shorter why to attain to Virtue, than to
endeavour to be such as one would appear to be
This Counsel is very Judicious, for the desire of enjoying a glorious Appearance, and of ob aining
publick Applauses, is so strong and common, even
among those who have no great Mind to be inwardly Virtuous, that a great Progress in Virtue may
be expected from every one, who will endeavour to be expected from every one, who will endeavour to produce a perfect Conformity between the real State of his Soul, and the Opinion he would have others entertain of him But it must be confess d that there is less uninterestedness in that way than in that of Amphiaraus Seem to be an honest Man, and be to Enjoy a fair Reputation, but deserve it, do not usurp the Esteem of your Neighbour. This is the Counsel of Socrates. He would not deprive any one of the Vanity of Praises. Amphiaraus would have faid, be an honest Man, and don't trouble your ielf appurere whether it will be known to others, or whether in eodem efficience.

you'll be praifed for it

IV. You may fay that one of those two things does not go without the other, and that fince a good bonus CoReputation may be acquired by false Virtues, that is to say, by the art of covering an ill Soul with the apparance of Honesty, it may be more certainly following that Virtues You will conclude from the control of the therics that Amphiaraus, and others like him, valued them-

ac Bcn-fic lib 2 CIP 10 () Simper idegifti ur quil hi-Beir veiles talis effes quam viim ad gloman Gro-Vimam & qualicom pendicrates elle dicebat Petrus Alcyoniusin Medice

legato puole culca nnem Here are the Words of Socrates, apud Xenophone memorab 1 2 p m 47

-100 10 M 1-לי שרי וודוייי a 1917 -SOLTH N, Ya XXI SH is , 200 i KS1706 8X8 OTI a.v Cirn do-

Kill did-(13 300 2870 X 10 201 TCI-

Velim, O (ritobule, feras hand effe brevifimm lecurifimam, optim imq,

ad hæc omnia vique volueris bonus

lerius Flaccus have done it. He is reckon'd among the wise Men what have had the missortune to be engaged in Undertakings directed by hot-headed Mar. This is without doubt a very deplorable Case, and it is but too common. The manner (K) how he

themselves for despising a thing, which they very well knew they could not want. But I'll answer you, that oftentimes it is easier to be an honest Man than to be accounted fo, and that there is no neeeffary Confequence from one of those things to the other, wherever you begin To become a Virtuous Man, you have nothing to do but to con-quer your Passions, but to appear so, you must con-quer those of others, and triumph over them You have cunning and violent Enemies, who foread many ill Reports of you Those who hear them give credit to em, and become new Spreaders of Calumnies If they are incredulous, they form Difficulties, by which they teach your Enemies how to propose the Calumnies to make them more plausible Sometimes you are ignorant of all those Contrivances, and if you knew them, can you go from place to place to justify your felf? If you are an honest Man, as I suppose you to be, are you able to know the Tricks of your Enemies, and the oblique ways that may work upon the Mindsof the Vulgar? Had you not rather leave the Vulgar in an Eiror, than ipend all your Leifure time in disputing the ground with Calumniators? Will your Vigilance be suffient to remove the Impressions which their Maligni-ty has made upon credulous Men, who are infinite ly more susceptible of Calumnies than of the best Reasons you can alledge in your tion ?

You may fee in the Remark L of the Article Cefar, that the same Commendation which Aschilus bestows upon our Amphiaraus, was bestowed by

Sallust upon Cate Uticensis

(1) Among the wife Men who have had the Misfortune to be engaged in Undertakings directed by hot-headed Men] I shall fet down the Words of an old French Commentator upon Philographia (a) Here we have an infince of our Wretchean, f. and Misery, since prudent and good Men are obliged to suffer for the fools fine for fine foothings of those who are inconsider ate and wicked Is it not a strange thing that Tideus a hot headed pecuish quarrelsome and brainless Fool, a disturber of the publick Quiet, though a Stranger, and notwithstanding all the Remonstrances, Predictions and Admonitions of the wifest Man of Circece, who was also accounted a Prophet, should have a Voice in the Council, and be so far credited, as to cause a War to be undertaken which is no way necessary, and will turn to the Ruin and Destruction of them all? Nay, those who oppose the same with the most likely and best Reasons, must be Partakers of, and even have a greater share in the Danger of those giddy headed Men So true it is that bad and pernicious Counsels have always prevailed over good and wholesome on s' Wherefore not without Reason or at Random the Poet Afchylus in the Tragedy entituled Septem contra I hebas, laments under the Person of Eteocles, the good and wife Amphiaraus in this manner

Φεῦ το ξωαλλασοντος οςνίδος βροτοις Δικαιον αι δρα πίσι δυανεθερίεροις Lν ταντι προγει δ' εδ ομιλιακακίκ

fet mee Itaque vel officio vel fama bonorum vel pudore victus ut in fabulis Amphiaraus, sic ego prudens & sciens ad pestem aute oculos positam sum prosessus. To conclude, there is some Reason to upbraid that Prophec for the Imperfection of his Knowledge, and to (e) jest upon him on that Account He foresaw that if he went to the War he should be kill'd, but he did not foresee that he should go, and that notwith-standing his Precautions, he should be forc'd to engage in the Undertaking
(R) The manner how he comforted a Woman.

requires a Remark | Plutarch having mention'd the Reasons which ought to be us'd month of their Children, adds, (f)' And Amphiaraus the Part doth not do amiss, "when he concluse the Mathewall Amphiaraus and the concluse the Mathewall American Mathewall when he consoles the Mother of Archemorus, who was even sick with Grief for the Loss of her Son He speaks who died unexpectedly

There's no Man lives whom forrow doth not feize, Whose Body is not subject to disease, Our Children must be buried in the Earth,

There are materials to give others birth Tis Death at last that must wind up our Fate, And free us from a m ferable State

Our native Dust doth claim in asits own , Inevitable Time will mow us down

Necessi y doth all our Lots bestom , Determines whether we should live or no

Those sufferings don't deserve an Elegy, Which we by Nature's Laws established see Nothing should grieve, that can't avoided be

"In the general, every one should meditate outly with himself, and have the concurrence other Men's Opinions with his own, that "longest Life is not the best, but that which is the most virtuous" It seems to me that Plutarch has ill plac'd those Verses, seeing they contain nothing that relates more to the Deith of Young People than of others I may say likewise, that the Comparison of Ears of Corn would be absurd, if the question was to moderate an Affliction grounded on the Youth of the Person that is bewald for according to the the Person that is bewald for according to the the course of things, the Coin Harvest is not made all the Lars are ripe. It were better to make the thicked Person consider the State of the Fruit of the First of them every Week afterwards, and you'll find that the Number of them is always decreating. It is much it one half of them he were decreating It is much if one half of em be pre-terved till the time of gathering. As for the other ferv d till the time of gathering. As for the other Reasons of Amphiarans, they are good enough, but they have nothing but what is common, nay, he concludes with a Maxim which in one Sense (g) is shall see by and by how the Philosopher Carneades Criticized upon them

Amyor has not well rendred this Place of Plu + b, ο τω ποιητή Αμο αρεως, by Amphia aus in a Po-This Vertion manifestly infinuates that Amphiaraus compos'd a Poem, but Plutarch means that there was a Poet who introduced Amphiarain hing use of those Reasons It was Earspider cuntur nounulli in mærore, quum de hac communamentum um conditione audivissent, ea lege nos esse natos, at nemo in perpetuum esse posset expers mals, gravius etiam tulisse Quo circa Carneades, ut video nostrum scribere tiochum, reprehendere Chrysppum solebat laudant

Nemo mortalis est, quem non attingat dolo Morbusque multi sunt humandi liberi, Rursus creandi, morsque est finita omnibus Qua generi humano angorem nequicquam afferunt Reddenda est (1) terræ terra Tum vita omnibus Metenda ut fruges, sic jubet necessitas

Negabat gemus hoc erationis quicquam omnino ad levan-dam agritudinem pertinere. Id enim ipfum delendum ese dicebat, quod in tam crudelem necessitatem incidissem mus Nam illam quidem orationem en commencatione mus Nom illom quidem orationem ex commemo-altenorum malorum ad malevolos confolandos esse accommo-datam Here follows the Answer that variable to this Criticism of Carneades (k) Mihi vero detur secus Namo or necessitas ferenda conditiona manusta, quasi cum des pugnare cohibet, admonet que esse hominem, qua cogitatio magnopere lustum levat : O enumeratio exem-

(e) See the Commenta. ry upon the Life Apollonius,tran/la-French by Vigenere, Book 2 Ch 11 9 488 (f) Plutarch de post ad A polloni

ŭm,p 110,

111

Vol edit m 4to

(4)Vige-

nere upon Amphiaraus 198

Philostra

tus, p m 403, 404 of the 1st

hansov, & dev nat Tos & noustos And what follows What an unhappy thing is it (lays he,) that a good Man should be associated with impious and detestable People. Certainly there is nothing worse 11 all the World than bad Company, from whence no good can come -This Southfayer (I mean the Son of Oicleur) a prudent, just, sincere and devout Man, Foreteller of things to come, for (6) The Thebans and devout Min, Foretener or things to come, for having kept Company with Men wicked and pre-iumptuous, and deprived of all Sense and Reason, who endeavour to come against us with a great Army, (Jupiter permitting it to be so) shall be drawn in with them to his sinal Perdition and Ruin. This were wholripideum carmen illud is what Vigenere says It ought not to be thought that Amphiarasis hoped the Faults of the Directors would be repaired by the (b) Justice of the Caule, he was too knowing a Man to believe that he knew that a just War does no less stand in need of human Assistance (c) than an unjust one, and that those, who are not very near as strong as the Defenders of Injustice, are commonly worsted He is therefore most justly alledged as an Example of the Sacrifice, which upon fome Occasions ought to be made of ones Life or Prudence to some other epist 6 lib 6 ad Considerations Read these Words of Ciero Familiar (d) Valuit apud me plus pudor meus quam timor Veritus p m 319. Sum decfle Pompeis faluti, cum ille aliquando non defuif-

(z) s ... Art de Foulques Remark (b) Cice. ro Tufcu lan lib fol 26, verfo (1) Ti Greel Versens 1tron d b. ubi fupra, which answap'dibis way yn yn N'acra-Y MOLENS Yχeι Barthius in Stati um, tom should be read, ess Jarge , 725 ym (F) C ceto

ıb

plorum

ly in the wrong, and yet shey Littorious awth Bat-(4) Sect1 Remark (of the Arsicle Brutus (Marcus (d) Cicero

comforted a Woman that bewailed the Death of her Son, requires a Remark. I would willingly fee the Particulars of the Action (L) which the the Farmers of the Taxes brought against his Priess I have shewed a elsewhere the Invalidity of an Argument, whereby they pretended to prove the Certainty of his Prophecies. He lest many Children, one whereof was the Founder pus of Tibur in Italy Pliny makes this Remark in a Passage, wherein he relates feveral curious things concerning the long Life of Trees.

AMPHILOCHUS the Son of Amphiaraus and Exphyle, was a famous Southsayer. He paccompanied his Brother Alemaon to the second War of lod his Thebes, and some say he helped him in making away with Exphyle, but most Authors are of another Opinion. The Altar that was Consecrated to him a in Athens contributed much less to the Glory of his Name, than the Oracle (A) Pausan which he had at Mallus in Cisesa. He and Mopsus (Tounded that City after his the Trojan War, afterwards they quarrell'd and kill'd each other in a Duel, as I have page 33 Said elsewhere. Some affirm that a Amphilochus was kill'd by Apollo. He was both a King and a Prophet a, for he reigned at Argos It is true he could not passage. maintain himself in that Kingdom, but lest it discontented, and (B) built a City

plorum, non ut animum malevolum oblectet, affertur, sed out ille qui moret, ferendum sibi id censeat, quod videat multis moderate & tranquille tulisse

(L) Which the Farmers of the Taxes brought against his Priests] There was a Law which exempted the Lands confectated to the immortal Gods from all

Lands confecrated to the immortal Gods from all Taxes, upon which Amphiaraus's Priests pretended to that Exemption, and maintain'd that the Lands, which belong'd to that Deity, were not subject to any Taxes, and without doubt they said that the Text of the Law was clear and plain in their Freuer of the Farmers made answer, that those Lands were no ways meant by the Law, since they were consecrated to a dead Man, and that it is plain that a Person who is dead as none of the immortal that a Person who is dead is none of the immertal Gods Though this Argument was fuggested to them by Coverousness, and not by a Zeal for Religion, which such Men seldom mind when their gion, which fuch Men feldom mind when their Interest is concern'd in the matter, yet it was so demonstrative that they should have carried the Cause But I believe they lost it. 'Tis pity all the Pieces of that I rial are not extant. We know nothing of it but this, (a) An Amphiaraus Deui erit & Trophonito the this, (a) An Amphiaraus Deui erit & Trophonical are not extant. We know nothing of it but this, (a) An Amphiaraus Deui erit & Trophonical are Nostri quidem tublicani cum essentia grin Baotia deorum immortalium excepti lege censoria, negabant immortales esse ullos, qui aliquando homines fuissent. If they had been suffered to go on, they would have effected most of the Gods, and made a great many m 631
(b) In one
of the Remaiks upagainst their Exceptions? What would they not
on the Article Trophonius
(c) Pausawere ordered to make an Enquiry into false Worstage in the word of the Gods, and made a great many
facred Lands hable to Taxes, for what Titles of
Divinity or Immortality would have been Proof
maiks upagainst their Exceptions? What would they not
have obtain'd at the Tribunal of an Intendant,
ticle Trophonius
(c) Pausawere ordered to make an Enquiry into false Worstage is any Farmers of the Publick Revenues
were ordered to make an Enquiry into false Worstage is any Farmers of the Publick Revenues
the page is any Farmers of the Publick Revenues
the page is any Farmers of the Publick Revenues
the page is a page in the page is any farmer of the public Revenues
the page is a page in the page in the page is a page in the page is a page in the page in the page is a page in the page is a page in the page in the page is a page in the page in the pag But it would be a hard matter for them to be fife We shall see in another place (b) how folid this Argument appeared to many Heathens, He is dead,

(M) He left many Chilaren] I have composed the Ar ticles of Alemeon and Amplifochus, who were his Sons I don't find that any Greek Author now extant ment ons Tiburtus, who was also his Son, but they mention (c) Euridice, Dimonassa, and Alemena, Daughters of Amphiaraus and Eriphyle Pliny speaks of Tiburtus thus (d)
Tiburtes originem multo ante urbem Romam habent Apud AppiroAppirocos exstant ilices tres, etiam Tiburto conditore corum vexu zonatustiores, apud quas inauguratus traditur Fuisse auciov zonationement tradunt filium Amphiarat, qui apud Thebas obiedi overeirituma atate ante Iliacum bellum I faincy Pliny tells
row Ist us an untruth on this Subject How could the three Oaks under which Tiburtus, Founder of Tibur and Son of Amphiarais, was Inaugurated, have remained till the time of Vespasian? Note that Solinus says that Tiburius was Grandson, and not Son of I shall fet down his words in the Ar-1 mphiaraus ticle Tibur

therefore he ought not to be worshipped as a

(A) The Oracle which he had at Mallus in Cilicia] Pausanias affirms, that in his time there was no Ora-From whence we may infer, cle fo true as that cle 10 true as that From whence we may inter, that all the Pagan Oracles did not cease upon the plantang of Christianity (e) Τω ο ᾿Αμφιλόχω τὰ παρ' Αθημαίοις όζεν εν τη πολει δωμός, τὰ Κιλικίως εν Μαλλώ κανθίνον αἰψευδεσίον τῆ επ' εμε Amphilocho in ipfa urba apud Asheninenses ara sua est in Cilicia vero urba Mallo ejustem oraculum quod omnum est, qua atate mea extant minime fallax The Answers of that Oracle (f) were given by Dreams, those who consulted

them spent the Night in the Temple, and what they dream'd, was to clear the Question Dion Cassius (g) mentions a Picture, wherein Sextus Condianus caus'd the Answer which he had receiv'd from that Oracle, under the Empire of Commodus, to be repre-fented Here is a Passage of Lucian, which makes fented Here is a Passage of Lucian, which makes me believe that Amphilochias was accounted a great Prophet at that time (b) Όποτε γο εξ Αιγνήνε επαινών οικαλέ, αλκων το εν Μαλλώ τατο μαμί τον οτηφανεσατόν τε, κι αλκιθεί του οικαλές τος είναι, κι χεαι ενιγγώς ωρος επος εποκρινόν ωον, οις αὶ εγγεί μας τις είς το γραμματικόν παρακρινόν ων σερφήτη, καλως αν εχείν πγησαμιν THOO MERGED TO ERROPHTH, RANGE AV EXECUTY NOTION AND (b) Lucinary outself the series of the Cum ex Agree rediction of the Cum ex Agree rediction of the confidence of the Circumstance of the Circ fince it is certain he would not have faid that that Oracle was famous, if it had not been confulted by any body for the space of One Hundred Year Thus Mr I an Dale (1) tolves this Objection He (1) Van cites another Passage taken out of the History of Dale de the falle Prophet Alexander, wherein Lucian testifics Ornculis that the Oracle at Mallus was famous A third Pai pig, 98 fage might have been cited, which I find so favour (1) I uciiage might have been cited, which I find so favour? (1) I ucible to this Observation, that I will give it at an in Delength (1) I do I eo quovior ω είνο, κ) ο μαλίσα με or concibrophic, τον Αμφίλογον ος εναγκς α'νθρώτε, κ) lio p 957 μησελοίκ μός ων, θεστιωθία ο γενναι Θ εν Κιλικί, τομ 2 φοδοβιβν Θ τον πολλα, κ) γοητά ων τοιν δυείν οδογοίν (1) έξπ είναι De Trophonio, jupiter, quodque me poi ssimini δ΄ πκμααπιστ, di Amphilocho qui quamquam sciles hominis ενν εμέ στον καθαστικών καθείνων καθείνα καθείνα καθείνων καθείνα καθείνα καθείνα καθείνα καθείνα καθείνα καθείνα καθείνα καθείνα & matricide oft filius, in Cilicia preclarus illi vaticina-in Plutarel's time

(B) He left Argos discontented, and built a City in (B) He left Argos discontented, and built a Gity in in present the Gulph of Ambracia] We have this from a grave florebant Historian (m) Αργ (Φ τὸ ᾿Αμφιλοχικον κ) Αμφιλοχιαν αλόμα απόμα τα λλίην εκπισε μετά τὰ τρωτα οικι δε αναγωρισα, κ Μορίι &ς ακ αρεσκόμλο (Φ τῆ εν "Αργ εν κολπω, δμωνυμων τῖ chi Ora-Αμφιαρεα, εν τω ᾿Αμπεσκικω κολπω, δμωνυμων τῖ chi Ora-εαυτα παθείδι "Αργ (Φ) ονομασας Καὶ ην η πολις άντη cula Plut μεγεπ τ Αμφιλοχίας, κὶ τὰς διωατωπίτης είχεν οικη de Oracu-πρας Argos Amphilechicum (Φ τεliquam Amphilor defettu lochiam Amphilochia Amphilarai filius post bellum Troja- P 434 C nous Argos Amphilochicum & icliquam Amphi. lor defectu lochiam Amphilochius Amphilarai filius post bellum Troja- p 434. C num, domum reversus cum rerum status qui Argus erat (m) Thuei non placeret, condidit in sinu Ambracico, urbem de cydides eodem patria sua nomine Argos nominans, & erat hac lib 2 urbs omnium Amphilochia regionu maxima, & potentissi. (n) Strabo mos habebat incolas Strabo alledges (n) this Testilib 7 mony of Thucydides, but adds something to it, to p 225 wit, that Amphilochus being dissassied with the (o) Berke-Government establish'd in Argos, went into Acarnalius in in, where he took possession of his Brother's Estate Steph Thucydides does not say this. and consequently Strabo Byzant Thueydides does not fay this, and consequently Straho Byzant as in the wrong to afcribe it to him They who P 124 pretend (e) that he follows the Opinion of Thucy-

divinat lib r fol 310 C & In the Article Mopfus 1b p 46¢ ıbıdı

Im ibid

tem effem,

Pag 165 (d) Plinius 1 16 cap 44 P m 308 (e) Pausamas l 1 Pag 33 (f) 'Equ ον Μαλλω TO NH T kilina

quod est oppidum Cilicire Oračulum Am-philochi, quod per fomnia confulentibus respondet Xiphilin ın epitome Dienn p

m 285,

Mallı

a Except, one, who bind for the Securisy of the poliodor lib 2 p m 97 B Except (p) Ms702

Co a xuas To Aryo οξί 10 Aμ-QIX O XIXOV Divine Axaua. שנים לענים מור לענים Au Poft

Ambraciam Argos Amphilochicum Alemxone eiulque libe-Ca Strabo (a) Epho-

rus apud Strabonem ibid Berkelius ubi supra Sa) + 10 (c) Apollodor 13 prg 201 (d) Thu-201 cy did ubi funra (c) Strabo lib 14 p 484, 485 (f) Euri-

pudApol-Jodorum

ubi fupra

(g) In the foregoing Kemark

Letter K (b)Strabo
lib 7
pag 2_5
(i) Apollodorus lib 3 pag ac i 2(1 fan lib 2 рад бо (') 'Ато 5 Μελαμ-708 () Zevear Te d +5 1001 μέχεις Αμριλόχετε Αμolapás A Melampode fex

per toti-

dem ætates usque ad Amphiloin the Gulph of Ambracia. Livy has taken this Man for (C) mother, in a Parfage which I will quote. Something (D) may be censur'd in Morer: Our Southfayer ought not to be conseunded with one AMPHILOCHUS, whom

Goole (E) fell in Love with.

A MPHITRYON, the Son of Altens (A) Son of Perfens, is less known by his Exploits than by the Adventure of his Wise Alemena, who (B) afforded a Subject to the Comick Poets She was the Daughter of Electron King of Mycena. The Sons of Pterelans had made an Incursion into the Territories of that Mycenæ. The Sons of Pierelam had made an incurion into the Territories of that Bexcept Prince, which prov'd fatal to them, for they all a perish'd in it, but they had also destroyed B all the Sons of Electryon The latter making the necessary Preparations to revenge the death of his Sons, left his Kingdom and his Daughter Alemana in the hands of Ampbitryon, and made him promise with an Oath, not to lie with his Daughter Those who attended the Sons of Pterelaus, had brought the Flocks of Electryon into the Country of Elis Those Flocks were redeem'd by Coayang To Ampbitryon but by delivering them into their Master, he had the Missorium. Amphitryon, but by delivering them up to their Master, he had the Missortune to

dides are mistaken, for he seems to (p) preser to him the Historian Ephorus (a), who said that the City of Argos Amphilochium was built by Alemann, and that its Founder cause it to be call'd by the name of his Brother It cannot be faid (b) that Apollodorus has neither follow'd Thucydides nor any It cannot be faid (b) that Aother Writer, when he fays that Amphilochus was the Son of Alemaon, for he (c) reports this only on the Credit of Euripides Note, That he observes that this Amphiloshus went by the Advice of Apollo

to live at Argos Amphilochium

I must take notice of a great difference between Thucydides and Straho The (d) one says, that Amphilochus being return d to Argos after the taking of Trey and not finding matters in fuch a condition as he with d they had been in, retired towards the Gulph The other of Ambracia, where he built a Town (e) tells us, that Amphilochus having built Mallus in Cilicia after the taking of Frey, return d to Argos, and being displeased with the posture of Affairs there, went back into Cilicia, where he was kill'd and buried But there are other difficulties still behind Euripides (f) lays, that Alemeen being grown Mad, lay with Manto the Daughter of Tirefies, by whom he had a Son and a Daughter, the Son was call d Amphilochus, and the Daughter Tisiphone This call d Amphilochus, and the Daughter Tisiphone This Amphilochus, in Obedience to an Oracle, settled himiles in Argos Amphilochum We have seen that (g) Lucian says, that Amphilochus, whose Oracle was to samous at Mallus, was the Son of Aleman Others say that he was the Son of Amphiaram So that amidst all these Consusions two things are to be chosen The one is, to say that there has been but one Amphilochus, whose History has only been related by Piece-meals, that is, by Authors who have omitby Piece-meals, that is, by Authors who have omitted part of his Adventures The other is to affert, that there have been two Amphilochus's, one the Son of Amphiaraus, and the other the Son of Aleman, and that Authors have fometimes aferibed to one what belong d to the other I could easily believe that Amphilochus, who had an Oracle in Cilicia, is the Son of Amphiaram, and that he who fettled in Acaramia is the Son of Alemen The City of Argos in that Country was built by Alemen and his Sons Talih) des Or manufactors by Alemen and Acaramian Oracle in the Country was built by Alemen and his Sons Talih) des Oracle in authors by Alemen and Acaramian Oracle in the Country was built by Alemen and Manufactors in Sons To (h) asy & To augino Mundr ulitua annual wo on the mulder Argus Amphilocicum urbrab Alemaone ejufque liberis condita This is my first Argument Amphilocicum urbrab. chus the Son of Alemen was advised by the Oracle
(1) to go and live in that City of Argos This is
my fecond Argument Paulanias (k) observes that
the Posterity of Melampus reign d in Argos till Amphilochus, after the taking of Troy, retired into the Country, which was call d by his Name Amphilochia This is Argo: Amphilochiam and the adjacent Country Now there are fix (1) Generations from Melampus to this Amphilechus, and therefore the latter cannot be the Son of Amphiarans, as Paulanias affirms, but of Alcmaon And indeed Melampus was the Father of Antiphates, who was the Father of Oiles, who was the Father of Alcmaon, who was the Father of Alcmaon, who was the Father of Amphilechus lf you end with Amphilechus the lecond Son of Amphilaraus you will not find the fix Descents which Paula-" " mentions This is my third Argument

(C) Livy has taken this Man for another | He has taken the Son for the Father, in these words of the 4sth Book (m) Ind. Oropum Attica veneum est, ubi pro Deovates Amphilochus colitur, templumque vetufium est fontibus rivis que cirea amenum It is certain that the chief Deity of the Temple, which that Historian mentions, was Amphiaraus, he should therefore have said

Amphiarae filium. Id. ib. (m) Titus Livius lib. 45. p. m. 882.

ubi pre Des vates Amphiaraus, & non pas Amphilechus celitur Paulanias who made these things his partiticular Study, and had a good Genius to succeed therein, is much more credible than Livy Now he not only affirms, (n) that the Inhabitants of Orm pus built a Temple to the Southsayer Amphiaraus, but seems also to say, that Amphilechus had no share in the Altar that was divided into five Portions, each of which belong'd to some Hero, or God Indeed, we find in that partition the Children of Amphilochus, but not Amphilochus himself I consess the Words that the sequel of the Reasoning may make one be- of Paulani-lieve that Paulanias has not omitted him I could as should be

lieve that Pausanias has not omitted him I could as should be willingly make a Correction in the Greek Text of rendred that Author, I would read, we read do: Aμφιλόχα, thus, & ex & filio Amphilocho, & non pas α, and παίδωι Αμφιλόχα, thus, & ex & filio Amphilocho, fee the Margin But after all, phiarai) this is no Proof that Amphilochus was the God of the Amphilochus is no Proof that Amphilochus was the God of the Amphilochus is no Proof that Amphilochus was the God of the Amphilochus is not a certain Greek Captain, when the Comer mentions in his Odyssey, for Homer (a) say only dyss lib that Alemaon and Amphilochus were the Sons of Amphilochus is not a certain Greek Captain, when the Alemaon and Amphilochus were the Sons of Amphilochus is not a certain Greek Captain, when the Alemaon and Amphilochus were the Sons of Amphilochus is not a certain Greek Captain, when the Amphilochus were the Sons of Amphilochus and of Eriphyle He should Fault has have had more regard for the Authority of Homer, been mendand no Author never so little acquainted with the ed in the Ancients, would have made use of an, it is said Dutch III. Ancients, would have made use of an, it is said Dutch III Amphilochus mention d by Plutarch is not a dif- Edition. ferent Man from him who is mention'd by Homer (q) PluIt was he whose was consulted at Mallus in tarch de
Cilicia IV Himmon These was consulted at Mallus in tarch de
carried the Oracle to one These fins of Solos This is
to change a God into a Messenger V He has vindista,
omitted a Circumstance which should have been pag 563
expressed, viz That this These fins led a good Life & see feq
(r) Plinius
(E) One AMPHILOCHUS, whome Goose I 10 cap.
fell in Love with Rinn makes mention of this (r) 22 p. m.

fell in Love with Pliny makes mention of this, (r) 22 p m quin & fame amoru (anser) Egit dilette forme pueri 408
Olenii 'Tis thus that Father Hardouin has corrected (s) Situathis Passage In the other Editions it run thus, Argis ted in A-diletta forma pueri nomine Oleni So that two Faults Chaia near had crept into the Text of Pluny, one concerning Sicyon the place where the Goole was in love, and the other See Paula-concerning the name of the beloved Youth Thursmas 1 7 concerning the name of the beloved Youth

The nias 1 7

did not happen at Argos, but in the Town pag 230

Ægium He who was beloved by a Goole, was called (1) Ælia
Amphilochus, and not Olenus, but because he was born nus Ha-Amphilochus, and not Olenus, out because he was well at Olenus he had the firname of Olenus given him A. Rome and Olenus at Olenus he had the firname of Olenus given him A. Rome and Olenus he had been the Hardaum to correct the first her hardaum to correct the fir Passage of Elian enabled Father Hardourn to correct the same of Analage of Passage of Analage of Passage of Analage of An Passage of Elian enabled Tather Hardouin to correct the Passage of Pliny (t) Ev Aryeiφ τ Αχαίας παρά 129 Ωλειία χώθ ονομα 'Αμφιλόχα negism γι Stock Father 5 Φ λεγει τετο Apud Egium Achaia oppidum and Hardouin amavit puerum Olonium gento, Amphilochum nomine cmendat Theophrassus hac narrat Athenaus relates the same 21... n lib Story, and quotes Clearchus and Theophrassus, but 10 Pliniz correct a Fault which has crept into his Book Read P 474 it might be faid that Father Hardouin is too bold in these words, (v) Neque emm Argu sed Agri propo Suyonemer res gesta narratur Don't we find in the Transland on of Athenaus, (n) apud Argives purum amavit and in the Greek, ev' Appelw de maid is negation of Alexus de Appelw de maid is negation (y) Apoll Hipponome the Daughter of Memaceus, was the state of Amphitypen Others make him the Lysidice the Daughter of Polane Lagrange who I have the Lagrange who I ha

ther of amphitryon Others make him the fact m 97
Lysidice the Daughter of Pelops, and others say that (2) PauLaonome the Daughter of Gunens (2) was his Motan lib 8
ther Note, That he was Uncle to his Wite, for pag 248
his Sister Anexo (as) was the Mother of Alemens (as) Id
(B) Who afforded a Subjett to the Comick Poets] ibid

(n) Pauian lib z Pag 33 I could as should be

Editions

be (C) the innocent Cause of the Death of that Prince This opportunity was made a and use of to oblige a him to leave the Country of the Argivi, so that he went with therefore what is Creon King of Thebes, and received from him the Ceremonies of Expiation After which he prepared himself to make War against (D) the Teleboes, to supplement revenue the death of Alemena's Brothers, a Condition (E) which she required from so Morerevenge the death of Alemena's Brothers, a Condition (E) which the requir'd from the line that would be her Husband In order to engage Creon to follow him, he agreed to free him from a Fox that did him a great deal of Mischief Which he did by means of Cephalus, who lent him the Dog which Procris had brought from the Isle of Crete Amphitryon being assisted by several Nations, entred into the Territories of Pterelaus, and ravaged them, but the great success of this War was an effect of the Persidiousness of Cometha, the Daughter of Pterelaus This Maid fell in Love with Amphitryon, for whose sake she pluck'd off the Golden Locks from her Father's Head, on which his Life depended, that unhappy Father dy'd immediately, and Amphitryon took possession of all his Dominions He caus'd Cometha to be put to death, and return'd to Thebes loaded with Booty The first News wherewell was entertain'd, was that he had spent the last Night with Alemena, though he knew it to be a Lie At last it was known that Jupiter had play'd that Trick, by taking upon him the Shape of Amphitryon The latter without any Concern lay with Alemena, and made her an instance of Superfetation, which has been a puoted a thousand times She had already conceived Hercules, and he made her in Prolog Service another Son But to discern which was his Son, and which was Jupiter's, in Amend teonceive another Son But to discern which was his Son, and which was fupiter's, in Eneid he threw two Snakes on their Beds Hercules was not afraid of them, but the other fled 18 v 103 There needed no other Proof to know that Hercules was not the Son of Amphitryon It is & faid that Alemena put (F) an Ornament on her Head, which made the World know that Jupiter had trebled the length of the Night to carefs her the longer It is not true that Amphitryon taught Men (G) to put Water in their Wine allemena survived her y Husband The Ruins of their House were still to be seen at Thebes in the time of & Paulanius We must remember that Amphitryon was born at Argos Some Authors call him & King of Thebes

A N A C R E O N, a Greek Poet born at Tios (A) a Town of Ionia, flou-

sished when (B) Polycrates reignd in Samos, and when Hipparchus enjoyed at A-

from 15 one of the best Comedies of Plantus in the Judgment of Mis le Fevre, who translated it into French with excellent Notes See the last Remarks in the Article Telebest Moliere composed a Comedy with the same Title, which is one of his best Pieces He has borrowed many things from Plautus, but gives them another turn And were those two Pieces to be compared one with another, in order to put an end to the Dispute, which has been rais do flate Years about the Superiority or Inferiority of the Actients, I believe Mr Perrault would soon carry the Cause There are many fine turns in the Amphitryon of Moliere, which years much exceed the leste of the Latin Amphility was a mich exceed the leste of the Latin Amphility was a mich exceed the leste of the Latin Amphility was a mich exceed the leste of the Latin Amphility was a mich exceed the leste of the Latin Amphility and the lest of the Latin Amphility and the lest of the Latin Amphility and the leste of the Latin Amphility and the latin and the lest of the Latin Amphility and the latin and t which very much exceed the Jests of the Latin Amphitryon How many things have been lest out of the Comedy of Plantus, which would not have succeeded on the Fench Stage? And how many fine Stroaks of a new Invention has not Moliere been obliged to insert in his Work, to procure it the Applauses which it has received? The bare comparing of the Prologues is sufficient to adjudge the Advantage to the Modern Author Lucian has afforded the Matter on which the Prologue of Moliere runs, but not the Thoughts A good Judge will never Lay upon this occasion,

Qui bene (bb) versendo, & eas describendo male, ex

Graces bonis Latinas fecit non bonas

I define the Reader not to take me wrong I grant not that the Amphiryon of Plautu is one of his befores, but also that it is most excellent in some Respects It seems it was still Acted (a) in the Respects It seem I wish we had the Amphitry on

time or Arnovius I will we had the Lamphity of Archip-be the innocent Cause] The thing fell out thus (b) Cum bes una aufugeret in issam Amphitrye tum quam manibus force clavam gestabat immist, qua de bevus cornibus repulsain Electryonu caput resilient issum vita privavit In the Supplement to Mereri's Dictionary, instead of a Club there is a Stone

(D) To make War against the Teleboes] I Observe elsewhere (c), what People they were, and wherein Apolloderus, whom I follow, differs from the Scho-

Apolloderus, whom I tollow, differs from the Schollast on Apollonius

(In addition which she requir'd] We shall see in the to which I refer the Reader in the fore-gotten mark, that Alemena did chiefly require that the dath of her Father should be reveng'd

(F) Put an Ornament on her Head] This is very singular She should have been contented to see the Head of her Husband loaded with Horn-works and half Moons, which might have vy'd with (d) the half Moons, which might have vy'd with (d) the Towers of the Goddeis Cybele What made her

wear three half Moons (e) on her Forehead A fine Trophy for poor Amphitryon' Would the have every one that look'd on her Head-dress to remember the triple Night which her Charms had produced Once again, her Husband could not be well pleas'd with such a Dress Moliere makes him approve the Reslections of his Servant Amphirryon's I riends being inform d that Jupiter was willing to make amends for the Injury, began to express to him their Joy for it. But Sefa interrupted them

Mefficures, voulez-vous bien (uivre mon Sentiment? Ne vous embarquez nullement, Dans ces douceurs congratulantes

Dans ces douceurs congratulantes
C'est un mauvau embarquement,
Et d'une O'd' autre part, pour un tel compliment,
Les phrases sont embarrassantes
Le grand Dieu Jupiter nous fait beaucoup d'honneur,
Et sa bonte saus doute est pour nous sans seconde,
Il nous promet l'infaillible bonheur,
D'une fortune en mille biens seconde,

Et chez nous il doit naitre un fils d'un tres-grand cour, Tout cela vale mieux du monde

Mass enfin coupons aux discours, Et que chacun chez soi doucement se retire Sur telles affaires toujours

Le meilleur est de ne vien dire Amphistyon tound this 10 reasonable, that by his Si-

lence he gave full confent to it

(G) He taught Mento put Water in their Wine] If Athenaus(f) may be believ d, this was invented by another But because that other's Name was Amphiliyon, hib 4 cap a learned Critick has confounded him with the Hufband of Alemena I make no doubt that the like Mistakes are often the cause of the various Opini-Mistakes are often the cause of the various Opinions that are to be found among Authors Read Athenaus, and you'll say that Amphistyon, King of Athenaus, and you'll say that Amphistyon, King of Amphystrions, invented the mixing of Water with Wine Read Casaubon (g) and you'll ascribe this Secret to Amphistryon, King of Thebes From whence it will nake nake two Opinions Some, will they say, ascribe this invention in the Opinions Some, will they say, ascribe this invention of the Mistage and others to Amphistyon (A) Teos a Town of Ionia In the Atticle Teos I consute those, who say that Anacreon was a Native of Teium on the Euxine Sea

Terum on the Euxine Se

(B) Flourished when Polycrates, Oc] I have not randi vi-

Alemena **fuperbit** Hercule. tergemina crinena cucumdata luna Stat Ibeb 160 -88 Several Commentators are of Opinion, three Moons mere a Monurrent of the three Nights which Jupiter fpins with Ainphitry-on s U sfe 27 Pag (g) Quod phy of these quitur quo pertineat subobscurum est Spestar autem eo ne quis miretur quod postea dicit Homeium varia temperamenta vini habuisse nota Cur enim hoc miremur, cum or the core expansas inventor sit Amphitryo, quem ante Iliaca tempora Thebis regnasse nemo dubitat a Casaus in Athen pag 323,

Jupiter fi Amphitryo fuesit actus pronun-Ctar Pla Arno 7 psg 238
(b) Apoll
1 2 p 99
(c) In the
Article
1 classification
in maver Invehitur curru Phry-Kias turrita per urbes. kirgi!

rent Prol

(a) Ponit

I unuch

ı, p 2 ∠ Paufan ibid p 23

Plato in thems the Dominion which his Father Pifferatus had usurped Which cannot be Hippart doubted of, if we tead Plato and Herodotus, for we find in Plato that Hipparcho Elicatory of Country and Chamber of (D) Polycrates, whilst Audience was given to an Envoy of Oretes, Governor of Sardes. Cambys was then King of Persua This I observe, that all my Readers may more readily apprehend the Time in which Anacreon lived This Poet had a delicate Genius, and there are inexpressible Graces and Charms in his Poetry but he was too fond of Pleasures, and of such an amorous Temper, that he had occasion for Bovs (E) as well as Girls, and besides he rous Temper, that he had occasion for Boys (E) as well as Girls, and besides he was addicted to Drinking Doubtless this last Fault made him very remarkable Athens, fince his Statue that was there, represented him as a drunken Man Singing 6 If we had all his Poems, we should find in them many (F) Strokes of his voluptuous Humour, but the few Remains we have of them thew it suffi-

(h) Calvifius makes him Say that Anacreon flou-11/b'd 111 the 25th Olympiad I don't find Fufebrus s Chronicon, pub-Scaliger des Poetes Grecs (L)Herod 1 3 c 120 & seq

OBSER-

VAIL ONS

upon Ia-

nay ullus

I aver

us de Po-

P 22 Hofmin says

the same

TI more

tranfer bes

bim like-

of 61

(b) See

Calvifius

(c) Petav

Ration

temporum, part 1 1 3 c 2 & part

21309

(a) Sec the end of the

Profa e

wisc, says 60 instead

after him , be More-

fet down the Olympiad, for it seems to me that the time ought not to be so exactly minded for a Man wholiv'd 85 Years, and those who go about to fix it, do very much differ from one another Eusch'ss (b) who pitched upon the 62d Olympiad, could not hinder Suidus from chusing rather the 32d and Ts-naquillus Faber (1) from pitching upon the 72d But I shall decide nothing as to Suidus for his Tad But I shall decide nothing as to Suidas, for his Text is certainly corrupted, and his Translators are unpardonable, for having suffer'd the horid Blunder, that is found in his Book, to passuncorrected It is said there that Anacreon lived in the time of Polyerates, Tyiant of Samos, in the 52d Olympiad, or according to others, in the time of Cyrus and Cambyses in the 25th Olympiad. It appears from Herodotus (k) that Polyerates and Cambyses died much about the fame time Institute makes them Contemporaties under the 63d Olympiad, and he is in the right And therefore it is not true that we ought to reck-And therefore it is not true that we ought to reckon 27 Olympiads between them two, and bring
back Cyrus from the 55th Olympiad, wherein the
Lpoch of the Persian Monaichy is generally fix'd,
to the 25th Possius (a) makes suidas say, that Anacrion lived in the 61st or 62d Olympiad, which is
not to be found in the printed Suidas As for Tanaquillus Faler, who pitched upon the 72d Olympiad
for the exact time of the Life of Anacreon, it is eatier to constitute his Arguments, than so the wither our fier to confute his Arguments, than to shew that our Poet did not live in that time That Critick argues thus Anacreon came to Athens in the time of Hip-parchies The latter had a Brother whose Name was Hippias, who follicited Darius the Son of Hylaipes to Informale the Expedition which he made against the Atherians Inviteing so, tays he, you see exactly the year 489 before the SUS CHRIST, and the 72d Olympiad I contess that the Expedition of the Perfians against the Athensans spoken of here, in which Darius was not in Person, although the Expression of Fanaquillus Faber implies that he was, belongs to (b) the 72d Olympiad and the Year 489 before JES US CHRIST But we must know that this pretended Lapedition of Darius was not made till Twenty Years after (c) Hippias was expelled out of Athens, and that he was expelled from thence the fourth Year after the death of Hypparchus, and the 18th after the death of Pififi atus, from whence it must be concluded that H pparchus had reign'd 14 or 15 Years It is therefore very possible, 1 I hat he should have caused inacreon to come to Athens 30 Years before Daons of Hippias against the Athenians 2 That the death of Anacreon should have happened some Years before the 72d Olympiad, and the 489th Year before Jesus Christ, which is so set down by Tanaquillus Faber as the time in which anacron liv'd Here follows another Remark He wrote his Lives Here follows another Remark He wrote his Lives of the Greek Poets (d) in 1659 Now in his Anatreon Printed in 1660 he makes this Poet flourish 555 Years, of thereabouts before JESUS CHRIST, and he agrees with Suidas that Anatreon might have lived in the 52d Olympiad, Since, 133 she, he liv'd very familiarly with Polycrate, 133 she, he fame time that Amasis reign'd in Italia. The Carriel has been therefore a little too. This Critick has been therefore a little too wavering in his Chronology about Anacreen It can never be faid, without a Mistake, of a Man who might have sources of the said Olympiad, that he liv'd precitely in the 72d Olympiad Besides, it is a wrong way of proving that a Man might have liv'd in the 5 d Olympiad, because he was a good Friend to Polymates, who was contemporary with Amasis For the latter dyed (e) at the end of the 64th Quypiad, and the sirst, two Years after

(C) Plipparchus caus d'Anacreon to come] I don't

pretend to Criticise upon Tanaguillus Faber for what he says, That Hipparchus the Son of (f) Pisistratus Sent a Ship of 50 Oars to Teos with very civil and oblisint a Ship of 50 Oars to Teos with very civil and obliging Letters, wherein he invited Anacteon to cross the Ægean Sea and make a Voyage to Athens, assuring him that he would find there some Admirers of his Virtue, who were good Judges of the value of noble Composures, and of the Mirit of excellent Persons I will not criticate these words under pretence that I find nothing in Plate but this, he (g) caused Anacreon, born at Teos, to come to our city, by sending a Visit of 50 Oars for him, nor under pretence (h) that Ælian vies the same general Expression For besides that Faber might have learn'd in Books unknown to me, the Patticuhave learn'd in Books unknown to me, the Particulars which he relates, the Rules of Probability will allow that Hipparchus did write or cause obliging Letters to be written to Anacreon and then one may suppose what has been supposed by that Critick, I fay, it may be supposed with the less scruple, because a Narrative would be most times jejune and ungrateful, if the Originals were literally translated. But I confess I connot forbear blaming him

when he alledges Plate for his Author

(D) In the Chamber of Polycrates] This is all the account Herodotus gives us of it, nevertheless I am very fure that Tanaquillus Faber might fay, as he did, That Polycrates I3 and of Samos, generally kept Anacicon near his Person, and would have him bear a share both in his Assaurant of Pleasures. I or it being certain on the one hand, that Anacreon (1) was cherished by Polycrates, and on the other that the chief Business of that Turnet was (1) each to mind here. finess of that Tyrant was (1) only to mind his Diversions, there is no great hazard in believing all (k) Athen that I have cited out of Faber 2 ou know it (adds he) for tus not Two Years ago since Herodotus was read at your Fathers I able This to me does not seem exact, fince there is nothing in Merodotus from whence we may reasonably infer that Anacreon had any hind in the Affairs of Polycrates I am forry that some Men of good Parts and great Learning, should believe, without examining the Matter, that Plate and Herodotas have faid all that this learned Criticl has father d upon them. They should have distinguished the Text from the Flourishes and Glosles of the Author who quotes it

(E) For Boys as well as Girls Besides Ba h, llus and Smed is, of whom more by and by (1), he was in love with the fair Gleobulus. He had like to have kill'd him in the Arms of his Nuise, by rudely justling her as he reel'd one day through the Streets when he was in his Cups, and not content with that, he abused the Child with railing I anguage (m) The Nurse wished that he might one day praise him more than he had chused him then Her Wishes were fulfill'd, for Cleobilus grew to be a beautiful Youth, Anacreon fell in love with him, and wrote several Verses (n) in his Commendation. Here was a prestry fort of Punishment and Here was a pretty fort of Punishment, and a Nurse finely reveng d'

(F) Many Strokes of his voluptuous Humour] See here some Passages among others, wherein mention is made of what is contain'd in his Poems "Anox G 18 made of what is contain'd in his Poems "Ατοπ Θο 'Ανακρεων ο πάσαν αυτά η ποίπου ζαρτητικ μεθτε Incptus Anacreon qui totam Suam pocsin ebrictatu mentione contexuerit (ο) 'Ανακρεων ο Τηί Θαρφτ Θυμαπά Σαπφω την Λοσδιαν τη πολλά ων έχει εν ερωτικα ποίησας Anacreon Teius qui primus post Lesham Sapp'no magnam carminum suorum partem in exprimendus amonibus consumpsis (p) Let us hear what Horace tays of the Amours of Anacreon,

Non (q) aliter Samio dicunt arsisse Bathyllo Anacreonta Teium,

Anacreonta Teium,

Qui persape cava testudine sevet amorem See also Cicero in the 4th Book of his Institutora Quefliones, and Suides (G) Where-

(f)More:i and Hofman *∫ay* Philostratus

(ς) Έπ' 'Ανακρεο -100 Tei Inκόι το εον 561X4 CX6. MOSV CIS וואפר וווז Plat in Hippaicho (b)Ælian Var Hift 19 C 2 (1) Paufamias / i pag 2 Ælian ubi fupra, 19 c Strabo I 1 12 C 9.

he (1) In the Remark

> (m) Maximus Tyr Orat 11 Circa init (n) Dion Chrysoftom ment lun forme of (a) Athen 1 10 C 7 pag 429 nias, 1 i pag 23 (9) Horat Lyod 14-

(4) See

find his violent Passion (G) for Batbyllus; and if, because that fort of Love was not then branded with Infamy, as it is among Christians, he does not be deserve to be so much abhorred as a Christian Poet would be in the like Case, the Age treen treen the liv'd in ought to suffer for him I mean, That the Indignation of the Readers Mrs leFe-ought to fall on those Times, when it does not vent it self on every private Man. A- vice his nacreon, notwithstanding his Debaucheries, lived 85 Years, if we believe Lucian, who desinot alphaces him among the long Livers. It is said that he supported himself in that great mays agree Age by eating dry Grapes, and that a Grape Stone which stuck in his Throat choakmith his
ed him Valerius Maximus (H) ascribes such an easy Death to a particular Favour of
See her the Gods I know not any Person that has either noted the Time or Place (I) of See her Prehis Death, or decided what (K) was his Father's Name There are several Translatinacreon

One (I) of his Poems. But some Criticle will not allow that all the Verson translations. ons (L) of his Poems But some Criticks will not allow that all the Verses, which are t at this day extant under his Name, are * his They who have mention'd his Love to Sappho, have not consulted Chronology, as I will make it appear when I come to speak of that Woman It is said that a Present of Money, which Polycrates sent him, troubled have so much that he could not sleep for several Nights, and that he return'd it to the Prince This is not very likely, although Stobaus has given WHE-us Aristotle for his Voucher. Gyraldus † Quotes only the Greek Collections of Ar-Anacreon Jenius for it

ANAXA- great birth

(r) Ælian var Hift

1964 (a) Minzap TIS new diαβαλλέ τω ಹ್ಲಾಂ ನೀಪಿಗ Tov Thior, wit of axoraser Grae λεγέτω Nema gat Tero Poetx,neq, eumin-

Athenœus l 12 c 9 (c) Tetw ow Gra-

σεν 'Aναxpeou o μικλοποιδς, Ki on Ki जावीत्व भ 780611776 जार n ns हिने י שנג מני-

(d)Vos de Poet Grac

745.22 Marker 1 9 12 Seealfo Pliny 1 7 (f) Herod lib 1 lib 1 c 168 (E) Strabo

14

(G) His violent Paffion for Bathyllus] This Example confounds the excessive Charity of Alian (r), who cannot suffer any ill Suspicions should be entertained of the Love of our Poet for Smerdies one of Polycrates's Minions What is most to be admir'd is, that Elian goes upon this general Reason, that (a) none ought to accuse Anacreon of Incontinency and Intemperance Polycrates became very jealous when he perceived that Poet had infinuated himself very far into the Favour of Sme dias by the flattering Verses he made on him And his Jealousy went to far that he caus'd that Boy to be (b) shaved The Rival apprehending very well the meaning of this, made use of his Subtilty, and wrote Verses upon it, made the of his Subtrity, and wide Veries upon hymnim part wherein he took all care not to displease Polycrates

Deos have the who remember these 4 Verses of Petronius,
calumniam impinam imp Arisq, attritis rites adulta pilis will conclude from the Action of Polycrates, that he

rantiwaut fee him unfaithul Strabo observes (c) that Anamicontinentiwarnentiwarpuat conclude, that 'tis no wonder he was beloved by him Polycrati, says he, carms, fust Quod mirum?

(b) Id ib cum veribus sus cum celebraret? It should he quid mirum, cum versibus sus eum celebraret? We shall see Athenwus in the Article Ba by llus, how Tanaquillus Falar him had rather his Minion should lose his Beauty, than in the Article Ba hyllus, how Tanaquillus Faber has justified the Amours of Anacreon

(H) Valerius Maximus ascribes] His Words are these (e) Gui quidem (Pindaro) crediderim eadem benignitate Deoi um & tantum poetica sacundia, & iam placidum vita sinem attributum, sicut Anacreenti quoq, quimos statum humana vita modum supergresso, quem 10... rassa succo tenues & exiles virtum reliquias soventem units grant pertinacior in aridis faucibus humor ab-

(1) The Time or Place of his Death] It is true that Suidas lays, that Anacreon being forc'd from Tees by TRAINCHAS

TRAINCHAS the after Anacien had lett Ainens, whither hipparam had caus'd him to come, he ratired to Tees, which makes it probable that he retired also to Tees after the Ruin of Polycrates, and that Hipparchus fent him thither the Vessel of Fifty Oars, as Tanaquillus Faber asserts. We need not wonder that Anacress made afferts We need not wonder that Anderson made choice of Abders for his Retirement, it being a Town which those of Tess (f) had built after they had left their Houses, when Harpagus the Lieutenant of Gyrus made himself Master of Issues (g) Strabe does not feeak of their Transingration in that manner, but has being able to endure the Insults of the left of the does not feeak of their Transingration in that manner, but has being able to endure the Insults of the left of the does not mention'd by Heredors, for Harpagus invaded Issues in the 50th Olympiad, at which time Anacrees made some Figure in the World

(K) Or decided what was his Father's Name 1

(E) Or decided what was his Father's Name]

Suidas mentions Four Persons who have been accounted the Father of Anacreon If it be a Diminutive of the Honour paid to Homer, who was faid to have been born in several different Towns, it must be confess d to be but a very imall one, for in short, this shews the Obscurity of his Family rather than any thing else. For if his Father had been a noted Man in Tees, Authors would not so easily have confounded him with others Nevertheless I perceive that Mrs le Feure Quotes Plato to prove, That Anacreon was a Man of great Birth and related to Solon, whose Father was of the Ancient Family of King Codrus, and his Mother Cousin German to the Mother of She pretends to prove this by a Passage in the Dialogue of Temperan e, where the has found that the Father of Charmindas deicended from the Ancient Family of Dropidas, and of Anacreon, and Solon, which had been always distinguished from others by their Beauty, Virtue and Riches Now being perduided as I am of the Learning of this I ady, I and my talk obliged to believe one of these three things my felf obliged to believe one of these three things Lither that her Plate is very different from mine, Or that she has not taken this Passage from the Original, or that she has too closely tollow'd the ill sage is ac-I ranslation of Serranus I find only in my Plate that cording to the Paternal Family of Chermidas had been praised the rancf by (1) Solon, Anacron and feveral other Poets, as Pdit 16: being remarkably endowed with the Advantages of Serranus Beauty, Virtue, & I omit faying, that one might Fdit difbe descended on the Father's side from Solon and A-fers from nacreen, without either of them being related to it only as each other. Lach Person has two sorts of Paternal to the word. Relations, the Family of his Father's Father, and symptogof his I ather's Mother

(L) There are several Translations of his Poems]
I'll mention those which Mis le Fewre takes notice of The Reader will be well pleas d to know the Lianctort Judgment she passes on them It is a long time since, Printers lays the, tha Anacreon has been translated into I rench by Remi Bellcau, but besides that his Translation is in our n-Fense, and consequently very unsaithful, it is in such ola stead of Language that it is impossible to find any Peasure in excess it It has been also translated into Italian Some Years since, Masside but the Translator has no more kept to the Greek than Remi Belleau, nevertheless his Translation its pleasant enough, tho it be sometimes very different from the sense of Anacreon, and the betakes at every moment le great a Liberty, that it ought rather to be accounted a Para-nus stransphrase than a Translation. The Latin Varion, part flation is whereof was done by Honry Stophens, and the other much betby Elias Andreas, which is generally used, seems to me ter, the to be the best, jet it is not without Faults, and being also not perhaps in Verse it is often very obscure, and says in several so good as Places what Anacreon never thoughs of This is this that what Mrs le Feure says in the Pretace of her macre-follows en, publish'd at Paris in the Fretace of her Ametre Julius's en, publish'd at Paris in the Year 168s, with the here Greek Text on one side, and the Translation in Nam que Franch Prose on the other, and some Remarks on paternum each Poem of Anacrem I will add something to vobis gethe Passage which I have Quoted The Translation nus est,

Of domus

Critic fili Dropidz, tum ab Anacreonte, tum à Solone, multilq, alus Poetis laudata nobis tradita fuit ut præcellens forma, virtute,ceterisq, que fœlicitatis nomine veniant Serranus renders 15-1801 Nam paternum quidem genus quod cum istoCritiacom-mune habes à Dropida & Anacreonte & Solone & alus multis ce-leberrimis Poetis deducitur, & vobis traditur veluti & robore & virtute & alio omni genere sælicitatis instructissimum

with him

Anacreon wasamanof (1) "H 7E של את אנים של UMP CINIZ n keitib 18 120ms x) 2000 'A-1 axproves K LOTO Ea-New O Ky W dani 770λλών วาบเทาเอีเ. μιασμέρη mapaledo-7 au nuis ws Siape-682x /4y-Act TE Y a peli y' Th when difacuo: ia MUDDATEIN mbich by a Fault ofthe that is in Serranus Faition But Ficis

> nus sTranmuch bet-

aEx Diog Laert lib 2 n 6, 7 BId ibn 10 2 Clem Alexandrin Stromat lib 2 P 416 Lacit 1b n 7 e Plutar in Themiffocl Pag 112 ∠Id in Pericle, p n See the Remark (of the Arend & See the RemarksA and B of the fame Article

ANAXGORAS, one of the most illustrious Philosophers of Antiquity, was born at Clazomene in Ionia, about the 70th Olympiad, and was a Disciple of Anakimenes. His Noble Extraction, his Riches, and the Generosity which moved him to refign (A) all his Patrimony to his Relations, made him very confiderable. He applied himself wholly to the Search of Nature, without concerning himself with any publick Affairs, which was the Reason why he was ask'd if he had no Care at all of his Country His answer was admirable, and a Christian Philosopher could have given no better, Yes, fild he, stretching his hands towards Heaven, I bave an extraordinary care of my Country a He was ask'd another time, wherefore are you Born, he made answer, To contemplate the Sun, the Moon, and the Heavens C. Accordingly he placed the Supreme Good, or the End of Human Life, in Contemplation, and the freedom of Life which it produces He was but 20 Years of Age when he began to & Philosophize in Athens. Some Authors say he was the first that removed the Philosophical School thither, which had flourished in Ioma ever since its Founder Thales, which I shall examine in the Article of the Philosopher Archelaus It is certain he had several Noted Disciples in Athens, and particularly Pericles and Euripides, and some add Themistocles and Socrates But Chronology is against them as to Themsfocles There is scarce any thing that can give a greater Notion of his Ability, than the Nature of the Progress which Pericles made under him, for he inspired & him with that Grave and Majestical Way which enabled him to govern the Republick, he qualified him " for that fublime and victorious Eloquence which made him so powerful, and he taught him so to fear the Gods with-It has

(k) Colomies Opulcul p m 108 (1) See the lct, Lnfans celebres,pag 359

(a):See the Nouvelles

de la Republique des Lettres, for Novem-

ber, 1684. Art 2

of Remi Balleau appeared in the Year 1556 been reported that Daurat was the true Author of the Translation which Henry Stephens ascribed to himfelt Colomies (k) says that Isaac I office told him, That he had an Anacreon in his Possession in which Scaliger had noted with his own hand, that Henry Stephens was not the Author of the Latin Version of the Odes of that Poet, but John Dorat The Italian Franslation which Mrs le Feure mentions, is that of Bartholomew Corsini (1), which Mr Regnier des Marais caus'd to be printed at Paris in the Year 1672 I do not wonder that Mrs leFeure does not mention the Translation of Ana-(1) See the creen done by a Boy, who is fince become very famous Acta Lru-under the Name of Abbot OF LATRAPPE, dit 1693 for I don't believe that Translation was every many things a fine Bail-but it He knew so well (says he (m) speaking of the control of the line of the ArmandBouthillier deRance) how to improve under his Masters by his Assiduity and Application to his Studies, that at ten Years of Age he understood the Greek Poets very well, and Homer above all the rest, and he had scarce attain'd to the Age of 12 or 13 Years when he published a new Edition of the Poems of Anacreon with Greek Remarks, which were admired by the Learned This Edition appear'd in 8vo at Paris in the Year 1639 And time has not in the least diminished to this day the Astonishment, which those Remarks give still daily to those who compare them swith the tender Age the Author was then of I say nothing of a French Translation which he made then of the same Poet, tho it pleased very much those who at that time were perfecting our Lan-guage, and show a that he could write as politely in French, as he under flood Greek and Latin Mr Bailest does not mention the Place nor the Year of the Impression, and does not io much as fay in general, that this Work has been published; which makes me believe that it has only appeared in Manuscript I am the more confirm d in this Thought, when I fee that Mr de confirm d in this Thought, when I fee that Mr de Longe-Pierre says not a word of this Translation, tho he takes notice that Henry Stephens render'd the same Odes of Anacreon into French Verse, which he afterwards then'd site Latin. He observes also that Ronfard has translated many of them, he says this in the Preside to his Version. His Work was publish'd in the Year 1684. The (a) Greek is on one side, and the Poemb Translation in Verse on the others. And there are several Critical Observations at the End of each Piece. Mr Regner des Marsis perpetual Secretary to the Preside Academy, gave in the Year 1693 a Version of Anacress in Italian Verse, with Regnarks upon the same with Remarks upon the same

Here follows a very fine Addition, which I take word for word out of a Letter that I have received from Mr de la Mounte "No care has been taken hitherto to collect and examine several cu-"rious Particulars concerning the Poems which
are extract of Anacrem It has been faid that Hen"ry Stephens first brought them to light, but where,
or how, few Persons know He found the Ode or how, few Perions know are round the sale

Mayons at paralles, on the cover of an old Book,

as we read in Villerius, who inferted it in the

sych Chapter of the actingook of his Paria La
different Tail then, nothing had been feet of

Autoress, but what Anim Gelling and the Animalians

Mayons and the Animalians and the Animalians. " gis had prefered By chance Two Manuferipes

" containing feveral Pieces of that Poet, fell into the hands of the same Henry Stephens He was oblig'd for the first to John Clement an Englishman, Servant to Sir Thomas Moon, and after a long Journey he brought the Second from Italy into Journey he brought the Second from Italy into France And having carefully compared the one with the other, he form'd the Edition which he publish'd the first time at Paris in the Year 1554. This Book met with a Reception attended with different Opinions Most of the Learned look & upon it as a happy Discovery, some mistrusted it Robertel in his Dissertation concerning the Art of Correcting Books, did not acknowledge it to be genuine Fulvius Ut finus inferted no other Poems of Anacreon in his Edition of the Greek Lyticks, but those which he found mention'd by the Ancient Authors, as suspecting the rest It were to be wished that the two Manuscripts before meation'd, and which are the only ones that have been feen, had been preferv'd But Hemy Scephens being unhappily fallen into a kind of Distraction about the latter end of his days, suffered them to perish with several others which he communicated to no body, not so much as to his Son-in-Law Ca-saubon. He translated into French Verse the same Odes of Anacreon, which he rendred into Latin Verse. For Anacreon of the Son in the Branch Course of the Son in Verse Eas Anacreontis Odas, fays he in the Preface to his Annotations upon Anacreon of the Pares Edition in 410, 1554 quas sam ante Gallicas secram, in aliquot amicorum graciam Latine quoque aggressus sum vertere What has been reported of Isac Vossus, who said that he had had an analyse. on in his Possession, wherein Scaliger had sitted with his own hand that John Dorat was the Author of the Latin Translation of that Poet, aferibed to Henry Stephens, ought not to be minded Either Vossius was mistaken, or Scaligir was misin-form'd Henry Stephens, who was no Plagiary was very capable of making such a Version as that, and if it had been Dorats, he would not have fail'd to have laid a claim to it. It was from this that Remi Belleau made his in French Verke, which perhaps appear'd so fine to Henry Stephens, that after he had read at he durst not publish that which he had made in the same Language Richard Removes sy, Master of the Singing Boys of the Holy Chappel at Dijen, made, according to the Testic Chappel at Dijen, made, according to the Testion mony of Antony du Verdier, page 34. of his Bibliotheque, another French Version of the Odes of Anscreen. In which probably du Verdier is missay, which Renvessy set to Musick in the Year 1558, or 1559 which du Verdier himself gives us sufficiently to understand, when an the Page 1222 he quotes this Renvessy only as a Musician. As for the French Version of the same Poet made by Mr. Beathillier de Rense at the Age of 12 or 13 Years, it was never Printed; and it is very likely that if there were any such, it was in Prose, though those who made mention of it did not pusitively for " fo

(d) To refer all his Patrimony to his Relations Before the Gotpel had taught Men to renounce the World and its Riches, in order to make a swift Propress sowards Petitedian, four Philosophers

"

out Superstition. Add to this that his Counsels thelped him very much * to bear the * See the heavy Burthen of the Government He signalized himself by the Novelty and Singu-Letter (f) larity of his Doctrine. He faid that there are Hills, Valleys and Inhabitants in the inthis Moon Page. Moon,

were sensible of this, and parted with their earthly Goods to attend more freely on the Study of Wisdom, and the fearch of Truth They believ'd that the Cares of a Family, and an Inheritance, were Clogs that hinder'd our Advancement towards the End which is most worthy of our Esteem Anaxagers and Democritus (b) were of this Opinion Quid (b) SeeDemocritus, Remark B Remark B

(c) Cicero

Tusculan

lib 5 circa

finem

(d) Valer

Max lib

8 c 7 n

World that Anaxagoras thought himself indebted

for his Learning of to use his own Expression, for 8 c 7 n 6 in ext world that Anaxagoras thought himself indebted for his Learning, or to use his own Expression, for his Salvation Quali porrossiudio Anaxagoram stagrafse credimus? Qui cum è diutina preregrinatione patriam repetiisse, possessiones que descreas vidisses, non essem, inquit, ego salvus, nisi ista periissent (d) Socrates making use of his usual Irony, shews that the Sophists of his time were wifer than Anaxagoras, for instead of leaving their Patrimony as he had done they are (e) Plato in Hippy majore, (and not mPhædro, at Mena. gius quotes
of leaving their Patrimony as he had done, they endeavour'd might and main to enrich themselves, being convinced of the Folly of the old Times and persuaded that the chief Wisdom consists in promoting one's own Interest, that is to say, in the Art of setting a great deal of Money (e) Tuvavito, the Austaist patrimonian to enrich themselves, being convinced of the Folly of the old Times and persuaded that the chief Wissom consists in promoting one's own Interest, that is to say, in the Art of setting a great deal of Money (e) Tuvavito, the Art of setting and the Art of setting a great deal of Money (e) Tuvavito, the Art of setting and the Art of leaving their Patrimony as he had done, they engius quotes losophatus est de vic cateris illorum temporum sapientibus alia quadam hujusmodi tradunt Quapropeter optimam hanc actulisse conjecturam videris, quad sapientes nostrisunt in primis shi ipsi sapere oportere Hujus autem hac est summa, ut argentum plurimum acquiratur. This puts me in Mind of a Distinction which I have read in Aristotle. We find, says he (f), that Anaxagoras and Thales, and such like Philosophers have been (g) wise Men, but not prudent, because they were ignorant of what was necessary for them. They knew Abstruce, Losty, Admirable and Divine Things, but they were of no vie to them, for they did not mind the good Things and Advantages of this Life. This is the Sense of a great many Men, they condemn all the Employments that are not proper to de ue cateris illorum temporum sapientibus autois Sapientes quidem esse dicunt, prudentes vero nequaquam cum Videant eos quæ fibi utilia fint ignoraie Idib demn all the Employments that are not proper to (b) See the make one's Fortune Whatever does not (b) treat de pane lucrando, or is of no use wes rai a piras, Project of this Dittithat is, to make the Pot boil, as it is now express'd, feems to them vain and superfluous Anaxagerar had quite another Notion He lest his Lands to onary, Paragraph VIII the Mercy of the Cartel, that he might apply him-felf wholly to Astronomy and Physick (1) Philo, Plutarch (k), Philostratus (l), Himerius (m), and Sui-dus speak of it Democritus and Crates are seldom (1) Philo de vita contempl (k) I quote bis Words das speak of it Democritus and Crates are seldom forgot upon this occasion The Fathers of the Church (n) do also mention it But St Chrysestem
(e) declares, that the Conduct of those Philosophers in the Remark B of the Article was a meer folly, and not a contempt of Riches
The Devil, fays he, has always studied to cry down
and defame God's Creatures, because Men have not Democriand defame God's Creatures, because Men have not been able to make a right use of Money This is paying the Heathens in their own Coin, (a) who accounted all the Christians, who parted with what they had, and retir'd into Solitudes, Fools and Madmen Thus things are praised or blamed according to the different Prejudices of Men I observe that Analysius Turness blamed the (h) Condust of (4) Philo& In Vita Apollon 1 1 c 8
(m) H₁mer apud Phot p that Apollonius Tyanew blamed the (b) Conduct of Anaxagoras, as the Action of a Philosopher who minded more the Advantage of Beasts than that of Men This Censure looks like a Cavil, for to say nothing of the Profit which publick Pastures bring to Men, is it not plain that Anaxagoras had reason to 1088 (n) Lat 1 f c 12 Origenes contra Celfum, lib 2 (e) See his 7th Hemily upon the Alls of the Apoliles, p 67 Edit Paril 1636. (a) See Rutilius Numatianus in his Itinerarium (b) Philostr in vita Apollonii, l i c 8 This Passage has been ill rendred by Khinuccinus, Azebat Clazomenium Anaxagoram gregibus & camelorum armentis nutriendis intentum personum gratia massis much hastigues philosophesium elle.

corum gratia megis quam hominum philosophatum esse.

think that those Lands which he forfook would be cultivated by his Relations? The four Verses in the Life of Virgil, which begin thus, Sie vos non wobis, contain a great Truth, which is, that the Care that is taken of Sheep, Oxen, Or redounds to the good is taken of Sheep, Oxen, Ore redounds to the good of Men Eusebius has been more just to Anaxagoras than Apollonius Tyaneus, for he mentions the forfaking of his Lands as a greater Proof of an Application to Philosophy, than that of all the other Philosophies had yet been 4 Lon yev w. deg & To puddish word in the word with the other Philosophies had yet been 4 Lon yev w. deg & To puddish word in the word with the control of the word of the the word with the feature of the seriores omnes quantum is Physiological studios subgraphs. periores omnes quantum is Physiologia studio superarit, periores omnes quantum is Physiologia studio superarir, vel an eo intelligi, quod agros ipse suomagnisudine pastionis uberrimos esus amore reliquerit (c). I inske use of the vulgar Version, which is that of so an is V gerus, () Eusebut I observe that it is faulty as to undo so to not contain proper which ought to be rendred argos outsins depastendos, Lvang lib. 14

and not agree magnitudine passionis ubirrimos lib 14
There remains still behind some Observations to Cap 14 be made on the Uninterestedneis of Ananagoras He was a Man who would have very well discharged the Was a Man who would have very well discharged the Duties of Publick Offices, for his Counsels were not only very serviceable to him who governed the Athenians, but also (a) necessary, and yet he never cared to meddle with the Governy and (redit of Perioles to raise himself, but confin'd himself to Philosophical Speculations, being altogether free from an Ambition which many other learned Men are incapable to subdue, even when they have not like him an insight into Matwhen they have not like him an inlight into Marwhen they have not like him an inlight into Matters of State, nor the Protestion and Favour of those in Authority I don't question but that Cicero had particularly an Eye upon him, when speaking of several great Men, he says, That it was a great Missortune to the Commonwealths, that they had wholly applied themselves to the Study of Nature His words are the Edden with an an inlight into Matwholly applied themselves to the Study of Nature His words are, (c) Fadem autem alis prudentia, sed (c) Ciceto consisto ad vira studia dispari, quietem, atque otium sed de Oraquuti, ut Pythagoras, Democritus, Anaxagoras, a retore lib gendis civitatibus totos se ad cognitionem rerum transsum 3 (and not lerunt, qua vita propter tranquillitatem, & propter ipsilib 2 as us seemita suavitatem, and nibil est hominibus sucundia Mr Meu: scientia suavitatem, qua nibil est hominibus sucundia Mr Me-us, plures quam utile suit rebus publicis, delettavit nage He not only slighted all Honours, but did not so queces it, He not only flighted all Honours, but did not fo quotes is, much as take care to procure to himself what was ubi supra necessary for his Subsistence. He did not mind n 7) fol how easy it was for him to heap up Riches by the Credit and Friendship of Pericles, nor did he consider the Necessities of Old Age. His Enquiries into the Secrets of Nature swallow d up all his other Passions. He found at last that his Contempt of Riches should not have been so great, for in his Old Age he was reduc'd to want, and in this Necessities. Old Age he was reduc'd to want, and in this Necelfity he took up a calm Resolution to starve himself to death, but Perules having notice of it, preventto death, but Perceles having notice of it, prevented it Let us hear Plutarch, Perceles, lays he (f), assisted several poor People with his Riches, and among others Anaxagoras Of whom it is said, That Pericles being so buly that he had no leisure to think of him, he found himself for an his Head, laid himself down with a Resolution to starve with Hunger Pericles being inform a thereof, went immediately to him in great Fear, and begg'd of him most earnestly, that he would alter his Mind and live, bemoaning himself that he should life such a feathful and wise Counselder in the Occurrences of Publick Assairs Then Anaxagoras uncovered his Face, fuch a festiful and wife Counjeuer in the Occurrences of Publick Affairs Then Anaxagoras uncovered his Face, and sold him, Pericles, those who want the Light of a Lamp, put cylinto it to keep it up Here is another Proof of the little Ambition of this Philosopher, reip general him to his Memory all the Ho they offered him to pay to his Memory all the Horiente they offered him to pay to his Memory all the Ho nours he could desire, but he rejected that Favour, and desired nothing but, that the Day of his Death might be a Play-day for Scholars (g) Ta's didoctory at ages nuite, nth man the numerous entire of a no all actions the transfer of made, agreem males of good and a no all actions pelularus ut en qua decessififes e vivis die, puerit scholarum macatio & discendi concederetur From whence it appears, that he wish'd his Death might be a Subject of Pleasure to many, and not an Afficient as the asset of the subject of Pleasure to many, and not an Afficient as the asset of every thing that flatters most the Vanity of Mortalis.

tarch in Vita Peris clis p

cle

a Diog Laert ibid p & Cicero, Acad quæst 12 fol m 207 C Lactant lib 5 c 3 o Diog Laert ib I 2 JId ib n 9 2 See 1/e Remark G

Moon; and that the Sun was (B) a flery Mais of Matter, and bight the Relations refus a He said 6 that the Snow is black, and y that in the beginning Antimals were form'd out of the Earth, and a warm Moustness, and that askerwards they engendred each other, the Males on the right side, and the Females on the lest of He admitted as many forts of Principles as compound Bodies, for he supposed that each Kind of Body was made up of many similar Particles, which he call'd Homocomeriae, by reason of that conformity. But this engaged him to acknowledge a thing that a perplex'd his System, which is, that the Seeds, or Principles of all Species are found in each Body. Morari has misrepresented (C) that Opinion, though Lucretius has very well expounded, and solidly consuted it. This will give us an occasion of making some Resections on this Doctrine. That which will give us an occasion of making some Reslections on this Doctrine. That which was most considerable in his System was, that whereas till then they had Reasoned

(b)Ælian Var Hist 1 4 C 14 Kuhnius's Notes upon that Pal-Sage of (k) Alius igitur fuerit ab Anaxagora nostro &c Menag in Laert 1 2 n 7 He draws this consiquence from A naxagoran's refu-fing to have a hand in the Governmen (/) Ovidius, Fastor lib r pag

(1) Diog

(b) II Ca-

faub in hunc locum Diog

I aertu

noph

memora-

bil lib 4

(e) Tdv

ridov on-

(L) In the

Remark I (d) Xe-

I shall make two short Resections on the Passage I shall make two short Resections on the Passage of the Life of Pericles. It informs us that Anaxagosas was very well skill'd in Politicks, though he only made Profession of speculative Philosophy Why then should we not believe that he composed the Treatise de Regue, out of which Elian (b) alledges a Sentence of Granting it to be the Why of ledges a Sentence of Granting it to be the Work of another Anausgoras, as (1) Meursus and Menage suppose it to be, yet the Reason which (k) Menage gives for it is not solid. He himself would have been sensible of it, if he had thought of that Passage in Plutarch. This is my first Resection. The other is, that the Old Age ascribed to our Philosopher, does not agree with those who say that he came to Athens at Twenty Years of Age, and that he lived there Thirty Years. He must then have received Pericles's Visit, mentioned by Plutarch, before he was above Fifty Years of Age. I shall conclude with a Passage in Ovid. which says that the first Astroabove Fifty Years of Age I shall conclude with a Passage in Ovid, which says that the first Astronomers must needs have been free from Sensuality, and from the Care of attaining to Honours and iches Ananageras is a pregnant Inftance of it Felices (l) animos, quibus hac cognoscere primus, Inque domos superas scandere cura fuit !

Credibile oft illes pariter vitisque locifque Altius humanu enscrussse caput Non Venus & vinum sublimia pectora fregit, Officiumque fori, militiavo labor Nec levu ambitio perfulaque gloria fuco , Magnarumve fames follicitavio opum, Admovere oculu diftantia fidera nostris , A ther aque ingenio supposuire suo Sic petitur celum non ut ferat Offan Olympus 3 Summaque Peliacus sidera tangat apex Nos quoque sub ducibus calum metabimur illis,

Powerusque suos ad stata signa dies
(B) That the Sun was a story Mass of Matter] I make use of this generally xpression, because the Interpreters do not agree about the true sense of these Words of Diogenes Laertius (a) Tor naive suid for it of burning Iron, others would rather have it a flaming Stone, and others, a fiery Globe neither of Iron nor of Stone Videtur mihi Anauageras, (thus speaks Casauben) (b), per uvidior did nuegy non tam lapidem aut ferrum, quam globum quendam igneum, hidud & Casuv ut ait Plutarchus, intelligere voluisse Most of those who have mentioned this Doctrine Most of those who have mentioned this Doctrine of Auszagorsi, have fixed on the second Explanation, which agrees perfectly with the Hypothesis of that Philosopher, as will appear (ε) hereafter I begin with Xenophon's Words (d) Φάσκων β τον βίλιον λίδον διάπνεςν είναι, η τάντο πρού οπ λίδος μέψες πυνεί ων, επιλείμαται, λιπ πολύν χόνον εντίχει δ βίλιος τον πανται χόνον πανται χόνον πανται χόνον πανται χόνον διαμβρεί That is, according to Mr Charpentier's Translation, Sa) ne also. That the Sun was only a fier Some Sa) ng also, That the Sun was only a fiery Spone, te did not consider that a Stone does not shine in the Fire, neither can it continue long there without being consumed, neither can it continue long there without being confirmed, on viewar, whereas the Sun continues always, and is an inexhaustrative of or ble sources the Sun continues always, and is an inexhaustrative of or ble sources to that I be my second Witness, the introduces Secrates, who sinding himself charged with saying that the Sun (e) was a Stone, and the Moon an Earth, aniwers, They take me for anaxageras, whose Books are full of such Discourses, and they fancy that I am so soolish as to each young People those Absurdates They would Laugh at me if I should ascribe to my self a roterram Platewish would Laugh at me if I should ascribe to my self a roterram platewish given a general Notion of the Works of another Man, which are sold very cheep. I have only given a general Notion of the Words of Place, and therefore I shall set down the very words of that the refore I shall set down the very words of that not contented with the substance of a Testimony tis state.

A surresponded to the surrey words of that the substance of a Testimony tis state.

A surresponded to the surrey words of that the substance of a Testimony tis state.

A surresponded to the surrey words of that the substance of a Testimony tis state.

A surresponded to the surrey words of that the substance of a Testimony tis state.

TON el sau, ως e un el divau on τ' Avalante alla continu το κλα ομθρίε γίμει τό των τη λόγων α δι α δι α δι εξετίν διοίτη, εί παις δια μαν παις δια μαν παιστιν το δια το δια καιστικού είνει, είνει αποιαμθρίες, Σωκράτεις καταγλάζει, είν αποσσποιήται εσυτε είναι, είνλως το κριτικού του Αποιασσταπο τι quidem, δ amice Melite, accusare tibi videris, acquaita hos parus facis, existimans cos literarum ignares este, quas nescita libros Anaxagora Clanomenti ejusmedi opaniembus este plemos Juvines verb hac à me discant quibus liceret inverdum etiam simulta sint, unius drachma presio ementibus ex evelostra Socracem devidere, si sua este singeres, prasersim quim tam absurda sine You'll find in Plutareh, s) that Anaxagoras was Condemn'd as an impious Man, for having said that the Sun was a Stone. (b) St Opris of Alexandria, and St Augustin, s) are to be rockon'd among those who have said, that according to Amaxagoras the Sun was a stery stone. Suidas renders μύσρον Sun was a fiery Stone Suidas renders Mudoov didriegy, in Diagenes Laertius, rulesvov riser And therefore I wonder that Mr Charpentier had rather fay (k), that Anaxagorus maintain'd that the Sun was only a fiery Lump of Iron

(C) Moreri has mifrepresented that Opinion, thought Lucretius has very well expounded, and folidly constit! I shall sum up in this Remark all the Might of Moreri Sun was a fiery Stone Suides renders widpor

of Moreri

I He supposes that Anaxagoras taught, That the first Causes of Things had in their the Characters of the Parts, for as Gold is composed of small Particles united together, so likewise all this great World is composed of like Particles, which make up the whole, and are the first Mover of Things. What Nonsence! What Obscurity is here! Did ever Heraclitus express himself so obscurely? To what purpose is the example of Gold composed of small Particles united together? Does this belong to Gold more than to any other mixt Body? He should have added, that those little Particles that composed Gold, are also Gold themselves. This Anaxagoras taught. He believ'd that a visible Bone was composed of several invisible Bones, and that the Blood which we see, was composed of divers small Drops, each whereof was Blood, and therefore he call'd his Principles (!) openingeing, similarizates. Read these Verses of Lucresius. Lucretius

urreins
Nunc (m) & Anaxagora scrutemur, Hommomerian,
Quam Graci momorant, nec nostrò dicere linguà
Concedit nobs patrii sermonis egestàs.
Sed tamen ipsam rem facile est exponere virbis,
Principium rerum quam dicit hommomerian Ossa videlicet è pauxillis atque minutes Ossobue, sic & de pauxillis atque minutes Visceribus viscus gigni, sanguénque creari, Sanguinis inter se multis cocuntibus guttis,

Sanguins inter so multis cocuntibus guitis,

Ex aurique putat micis consistere posse.

Aurum, & de terris terram concrescere parvisi

Ignibus ex ignem, humorem ex humoribus esse

Catera consimili fingit ratione, putateque

I will not mention all the Reasons alledged by Lucresius against that Doctrine, I shall only insist on
the first He she with that if it were so, the first Principles of Things would be as corruptible as the
most compounded Bodies themselves This Consequence draws two great Inconveniences after it most compounded Bodies themselves. This Consequence draws two great Inconveniences after it, one is, that the difference which ought to be between the Principles and the Compounds, is not to be found in Anangara's Hypothesis. The difference I speak of is, that the first Principles (n) ought always to remain the same, though mixt Bodies be never so often destroyd. Mixt, Bodies only, are born, and die, and go through thousand Vision tudes of Generation and Corruption, but The ciples retain their Nature unchangeably under all the Forms that are successively produced.

Ananagers could not by this of his Principles, for to give

(g) Plut de Superftit p 169 R (b) Cyril-lus lib 6 contra Julian (1) August de 10 (Char-

pentier, Vie de Socrate pag mi y.

(1) Plut. de placit. Philosop. lib i c a pag, 876 Diog. Lapre lib. 2 n 8. (m) Lu cret lib 1. #W 820 pag.m.45 w.) (秦) -

(n) I was derstand by the Master or Subre-Crum ex-

about the Pornistion of the World, by admitting only on one fide a shapeless Matter, and on the action meer Chance, or a blind Farality that put it in order; he was the firft

(a) Nach tamen elieullaparte idem ın rebus inane Concedit, neque corporibus finem effe fecandis Id 1b V 843 (p) In the Remark G (q) At neque recinthilum res posse, sem Cref cere ex nihilo. teffor res ante pro-batas Id 1b. v 857

give an Example of ir, if those of Flesh had the Nagive an example of R, it mole of Field had the Nature of Flesh, they were no less subject to destruction than a great lump of Flesh; and so likewise with the rest, for he admitted (0) no indivisible Parts in Matter We shall see (p) hereafter, whether he could have supposed that the Principles being Eterral and Uncreated, ought to be Incorruptible other Inconveniency is, That the destruction of the Principles is nothing different from what is call'd Annibilation, for when they cease to be, they are not dissolved into other Things whereof they are composed, since the Simplicity that is peculiar to them will not admit of any Composit on They perish then entirely, and are annihilated Now the Light of Nature (q) cannot conceive that such a change is possible. The destruction of compound Bodies is not subject to this difficulty, they subsist always in their Principles, as for Example, Wood that is destroyed by Fire, ceases not to exist as Marter, or extended Substance. Thus there is a great desect in the System of Anaxagoras. The Principles are composed of Matter and Form, and have not consequently the Simplicity and Immutability which Order requires. This detect could not be removed, by supposing that the Intelligence which are composed, since the Simplicity that is peculiar to moved, by supposing that the Intelligence which presides over Generations, does never suffer them to be destroy'd Was it not a sufficient Inconveniency, that of their own Nature they were subject to cy, that of their own Nature they were subject to Corruption, and could not be preserved from it but by a Priviledge, or to say better, by a Miracle? I say nothing of their great number which is also a notable Defect, for it is essential to a good System, that a very small quantity of Causes should produce a vast many Fifects.

Lucretius did not think of an Objection which might have ruin'd the whole Foundation of Amaxagoras's Hypothesis. This Philosopher's Motive in the supposition of his Homeomerie, or Homeomeries, was, (1) that no Being is made out

(r) Plutarch ubi **fupra** See also Aristorie Phylicol libit C4 Pag m 256

(a) Plut

(b) 1 will not take notice of his wrong Quotat :quotes Plutasch only in vica Nicias, (11 should be Niciz) Sur he mentions noth ng of what Plutareh Jays shere. and there are Some other Tracts of Plutarch which is bad bem more proper to quote

of nothing, or induced to nothing. Now if the Earth for Frample, was formed of Things that were not Earth, it would be made of nothing, and if hiving been Farth, it flouid cease to be Earth, it would be apprinted. Earth, it would be annihilated It must then be made of what is Earth, and in that, which is call'd Destruction or Corruption, it must needs reduce or dissolve it self into Parts that are Earth According to this, there was no Generation, nor According to this, there was no Generation, nor Corruption, properly so call'd, no Birth, nor Death. The production of a Herb was nothing else but the putting together several small Herbs. The destruction of a Tree was nothing but the separation and dispersion of several Trees. We see, added he, a) that the simplest Food, as Bread and Water, is converted into Hair, Veins, Aiteries, Neives, Bones, &c these must be therefore little Hairs, Veins, and Arteries, &c in Bread and Water, which indeed our Senses do not discover, but they are not invisible to our Reason of Understanding. It is evident that he went upon a salfe Supposition, to wit, that something would be made out of nothing, if the parts of the Bread that supplies the Bones with Nourishment, hid not the nature of Bones in the Bread it selfhid not the nature of Bones in the Bread it felf I wonder that fo great a Genius fhould argue in fuch a manner Could he not perceive that a House is not made out of nothing, tho' it be built with Materials that are not a House? Do not four Lines, none of which is a Square, make a Square? Is it not sufficient that they should be placed in a certain manner? Is not a Doublet made of several Pleces of Cloth, none of which is a Doublet?
Is there any Creation in this? Since then in attificial Things the bare changing of the Figure, and fituation of Parts, is sufficient to form a Whole, which as to its Species and Properties differs from each of its Parts. Could not be apprehended. each of its Parts, Could not he apprehend that Nature, which infinitely exceeds human Art, can form Bones and Veins without putting together Parts that are already Bones and Veins, and that it needs only work upon such Particles as are able to receive only work upon such Particles as are able to receive such or such a Situation or Figure? By this means without any Creation, properly so call'd, that which was no Flesh will become Flesh, &c. This what Lucretius might have objected against our supporting of the Homasomeria. I proceed to the other Faults (b) of Morers.

If Ananageras, says he, was summed is,

er the Mind, by reason of the Subtrity of his Doctrine Diogenes Lacritus says nothing of this Reason, he on-ly tells us that he had such a Sirname given him (c), because he taught that an Intelligent Being had cleared the Chaos (*) Timon and Harpecration (†) fay the same I do not deny that Plurarch mentions the Reason alledged by Morers, but since he alledges also (d) that which we find in Diogenes Laereius, and which is more likely, Morers should not have suppress'd it

III He falfly imputes (c) to our Anaxagoras the aving admitted of Atoms This Error is so much having admitted of Atoms This Error is so much the gioslei, because he had been saying, that Anaxagorar admitted of infin to Parts in all Bodies These two Opinions destroy each other, for generally the Remark peaking the System of Atoms may indeed admit of an infinity of Corpuscles, but it requires also that their number should be determinate in each Body, the standard part of the Atoms is to avoid fince one of the Reasons of the Atomists, is to avoid the Abfurdities of divisibility, in infinitum, which necessarily follows from the supposition, that each Body is composed of an infinite number of Parts

dy is composed of an infinite number of Parts IV It is not true that I ucian feighs that Jupiter kill'd Anaxagoras with a Thunder-bolt We shall see hereafter (f) the Words of Lucian V I don't know upon what ground Moreri says, that Anaxagoras travell'd into I gypt, where he learn d the Secrets and Mysteries of the Learned Men of that Country I don't remember to have read this in any ancient Author For I desire I may be allowed to place Theodorer among the Moderns in this request place Theodores among the Moderns in this respect He mentions (g) this Journey of Anaxagoras, but he is otherwise mistaken in making that Philo fopher contemporary with Pythagoras However, I shall have still occasion to censure Morers, since he has not quoted Theodoret, nor any Author who men-

tions that Journey
VI He believed that the Stars, they are Moreris was comwords, had at he beginning a confused motion, which posed, and
This was not at all the Opithe Larth
had produwords, had at he beginning a confused motion, which posed, and was at last regulated. This was not at all the Opinion of Anaxagoras. According to Diogenes Laertine, he believ'd (h) that in the beginning the Stars moved in such a manner, that Heaven having the Greatures, form of a Vault, the Pole, which never tets, was the Farth, vertical to the Farth, but inclined it self afterwards. He must needs have had a very imperfect Knowledge of the Sphere. He was ignorant that the North Pole inclined on the Horizon of Ionia, and of several other Countries, is no less vertical to the touerth learth, with respect to a certain place, than it could made an Earth, with respect to a certain place, than it could made an have been in the beginning. If Anaxagoras meant, inclination that this Pole being formerly in the Zenith of Jonia, towards did afterward decline towards the Horizon, he the South, express'd himself very ill, and must have believed which perthat Ionia was formerly a very miserable and unhappy Country Plutar h (1) relates this somewhat may b atdifferently

VII It is not true that D ogenes Laertins mentions a wife Pro-an Orator, whose Name was Anaxaporas, and Diffundence, ciple of Socrates He (k) makes him a Disciple of (1000 care)

VIII Ir is more false still, that our Anaxagoras that theretaught that the similar Parts were the first Nover of by some all Things. We shall see in the following Remark, parts of the that according to his Opinion, the first Mover World mas a Spirit distinct from the Homasomeria. If No- be habitated had understood the Author of the Life of that ble, and on the see that the similar of the see that the see t Philosopher, he would not have committed that theisinha Mistake (!) En The oposiouses muxper auparai to bitable, acnav συγκαριος, η ιθν μίν αξχήν κινήσως Εκραινικ si- cording as milium partium corporibus hoc totum esse compositum, the various MENTEMQUE INITIUM ESSE Climates MOTUS

IX Morers has not well represented the Sense of ed with a the first part of those Greek words of Diogenes Laer-rigorous tius All this great World, fays he, is made up of fimi- Cold, or a lar Parts, which conflictute the whole I have already feorching complain'd of the Nonfense of these Words, but Heat, or a now I shall dwell upon 'em, to shew in what man- just temperature of the conflictude of th now I shall dwell upon 'em, to shew in what manner a French Author ought to avoid Equivocations, rament of
into which he may fall, when he does not remember Gold and
that an Expression which was clear to the Greeks, is Heat Plut
very obscure in this Age, if one does not use a Circumlocution I say this without intending to justify good Diogenes Laertius, who most times did not c 8 p 887
know what he said, when he Abridged the Opinions (L) Id Laof the Philosophers I wish Morri had made use of e t ib n
these words, The World is the effect or result of the choice
of the small similar Parts. As he expresses himself, (1) Id ib
Ff 2 one n 8

(') TimonPhliasius in Sillie apudLacrt (t) Harpocrat voce Arαξαδόρας (c) Diog

Lacrt 1 2 (d) Plutarch's Lulisof Luciet Kemark K (g) Theo-Græc affett Seim (b) Diog Laert lib 2 n 9 (1) He fays

that Anaxagoras believed.

> tributed to bitable ac-

. ils 111

" See the Remark C # II

full who supposed (D) that an Intelligence produced the matign; cleared the Chaos. This was without doubt the true Reason why it.

Matter, and great Philo**fopher**

(m) That is, according to Anaxagoras's Opi-

(n) Mr Arnauld in his Dif-

ficultez

Proposces a Mr

Steyacit,

6 pari p 122 &c

makes

Some Remarks up-

on those

the word

Whole

I VPLI-CATI-

ON of

Anaxago-

(=) I udo-

VIII Ves

in August

18 c 2

baving ob-Grueithat

theje words of St Au-

gustin, Anaxago-

dixit ex

infinita materia quæ con-

fimilibus

read in the old Manu-

Scripts 11milibus inter fe

particu-

lis, adds,

recte

utrumque

inter fe particulis Or are

de civ Der

Etrine

AN

swo lign fications of

one would take the World (m) to be a Whole, each part whereof has the same Name and Quality with all the rest. This is so false, that the but opening ones Eyes to be convinced of at. The very Blind may know it, and cannot be ignorant of it, for they know that they are composed of Flesh and Bones, and that their Hair is not like their Nails Those who have the least Tincture of School-Philosophy, know that an Homogeneous Compound, is that whose Parts have the same Name and Qualities with the whole, and that an Heterogeneous Compound, is that whose Parts are not named as their whole is, and have not each the fame Properties as the others have Water, Milk, Wine, Flesh, Bones, are Horrogeneous Compounds, as for Example each drop of the Liquid that composes a River, is call'd Water, and has the Essence of it But it is quite otherwise with an Heserogeneous Compound, its Parts have not its Name nor its Nature, neither the Name and Qualities of each other. Such for Example is the Body of an Ox, it is composed of Blood, Fiesh and Bones, and of several other Parts, which have each their Names and Qualities. This being so, no Body can say that the Universe is an Homogeneous Compound. Some of its Parts are opake, and others transparent, some liquid, and others hard Here is Larth, there Air and Water, here a Meadow, and there a Wood. Anaxagoras would have been wife with an Heterogeneous Compound, its Parts have and there a Wood Anaxagoras would have been more extravagant than the most absurd Visionary that ever was put into a Mad-House, had he had any doubts about it, and yet Moreri's Expressions signify clearly that he taught that the Universe was Homogeneous, and therefore he fally imputes to him an abominable Absurdity He should have made use of another Phrase to describe his Opinion, and pitched upon such terms as did not confound the collective sinfe of the word (n) Whole with the distributive I will explain my felf by an Lxample Let us suppose that all the Citizens of a great City are divided into ten Classes, and that those who have Twenty Thousand Livres are plac'd in the first, and those who have I ifteen Thousand in the next, and the rest accordingly Now whoever should say, That rest accordingly Now whoever should say, That Town is composed of Inhabitants equally Rich, would have no reason for it, but in a distributive Sense, which the French Language could have no reason for in which the Irench Language could hardly admit of in this case. His meaning would be, that the ten Parts which make up all that People, are each of 'em composed of Men equally Rich, but his Thought would be involved in improper, obscure and intricate Words, and to make himself understood, he should add. That the consistence Richard State of the consistence of the consistenc flould add, That the equality of Ruhes is only to be found, by comparing the People of the same Class with each other, for if those of the tenth Class be compared with those of the first, there will be a great inequality. This is the ill Office which those do our Anaxago-This is the ill Office which those do our Anaxagoras, who maintain that he said, that the Universe is altogether composed of similar Parts They make the Readers suspect that he advanced a ridiculous Lingm, and if the Writer does not add, that us to say, &c they are at a loss, and rage against him To free them from such a Perplexity, I will unfold the Opinion of that Philosopher

It feems to me that his meaning as sheets I

It feems to me that his meaning is, that the Intelligence which had form'd the World, had in an infinite Matter found infinite forts of very small Corpuscles which resembled each other, and by a consused Mixture were surrounded with other Dy a contuied Mixture were jurrounded with other Corpufeles, or small Bodies, that did not resemble them It join'd together the Corpuseles of the same Species, and by that means made here a Planet, there a Stone, elsewhere Water, Air, Wood, Or This action caus'd the Universe to be divided into several Masses of similar Parts, but in such a manner, that the Particles of one Mass did not resemble these of another. resemble those of another And therefore the Word All or Whole must not be taken in a Collettive, but in a Distributive Sense, otherwise you would have as much reason to say that the World is made of Dissimilar Particles, as to say that it is made of Similarones Read the Remark (a)of Ludevicus Vives

As to the Objections which Anauagers had to at I shall say something of them in the Re-

(D) He was the full who supposed that an Intelligence produced the motion of Matter, and cleared the Chao:

These are Fasts well attested (b). Howers of Un viv emicnous, actadopol erw es expresquent of the name of the party of the Primus hie materie mentem adjecit, in principio operio 1 in in full savi ac magnifica oratione fie feribens, omnia imul erant, deinde accessit mens, caque composuit. I thought fit to begin with this Passage of Diogenes Lagritus, because it contains Anguagements aertius, because it contains Ananagerai's (c) own

Let us see what Aristotle observes on this subject He condemns the Philosophers, who treating of the Principles, stopt at the material Cause, without Principles, stopt at the material Cause, without fearching for the efficient Cause of Generation and Coriuption The material Cause, says he, does not alter it felf, Copper does not Change it felf into a Statue, nor Wood into a Bester, there is another Principle of this change Principle, is to ascend to the Mover His Words are so remarkable, that it is proper to rehearse them. are so remarkable, that it is proper to rehearse them.

(d) Le 2 λ όπ μαλικα πάπα φθορά χι βμεσις έκ πν Θτ ως ένδς η χι πλειδνων όζιν, διά π παπο συμβαίνω, χι πι το αιπον , ε λο δω το γε ΄απακείμθον αὐτο ποιεί μας παβαλλειν εαυπο λόγω δ οίον, επε το ξυλον έπε ο χαιμένου κλίνην, δ λ χαλκὸς ανόμαντα, αλλί επερν πι πλιαπαβαλής το αίπον το λ πάπο ζηθέν, όὰ ποιεί το μα πλιαπαβαλής το αίπον το λ πάπο ζηθέν, όὰ τὸ τὴν επέραν ἀρχὴν ζηθέν, ώς αν ήμεσε φαίνημεν, ώθεν η αλχὴ το κινήσεως Ναπ ets quam maxime omnis corruptio, & generatio ex aliquo ut ex uno aut ex pluribus sit, cur hoc accidit, & qua causa est Non enim ipsum subjectum sele mutani facit, utputa, dico quod neque lignum, neque as causa est, ut utrunque eorum mutetur Neque lignum quidem lestum, as vero statuam facit, sed aliud quippiam mutationus causa est. Hoc autem quarere, alud quippiam mutationu causa est Hoc autem quærere, aliud principium quærere est, perinde atque id, quod non unde principium motius dicimus He adds, i That when the insufficiency of the Elements came be known, the force of Truth obliged the P phers to look for another Mover 2 That likely that Fire and Earth, &c are the cause the Beautiful State of certain Beings, and the Generation of others, nor that those ancient Philosophers believ'd it 3 That it would be unreasonasophers believ'd it 3 That it would be unreasonable (e) to attribute such a great effect to Chance and Tortune I hat for this reason Anaxagoras, who faid that there is a Spirit in Nature, as well as in Animals, which is the Author of the World and of Order, feem d to perfon of good Sense, in comparison of the Philaphers his Predecessor. There is more force in the Original, than in the Idea which I was of the All show who are table to understand give of it All those who are able to understand I give of it All those who are able to understand the Greek which I am going to set down, will find my Confession sincere, (g) Νου δέ τις είπων είναι, καθάπες ου τοῖς (ωοις λ) ου τοῦ φυσει τον αίπου κ) το κοσμε, κ) τ τάξεως πάσης, οιον νήφων εφανη πας είνδη λεροντας τοῦ περίτερον φανερώς κ) δύν 'Αναξαρέσαν ισωθο αξάμθου τέπων την λόγων Quare qui ut animalibu, ita in natura insellestum inesse causam Mundi, totiusque ordinus dixerat, quasi sobrius, causam Mundi, totiusque ordinus dixerat, quasi sobrius, comparatiu ad antiquiores wana dicentese apparuit Islas autem rationes qui palam attigit, Anamagoram fuisse scienus If these Testimonies are farmal, that of Plutarch is perhaps still more Let its see the Words of that Author (b) "Ον ('Anagasogue') δι τότ ανθεωπεί νῶν σεροπγοερίον, είτε πλιο σωίο στιν αυτά μεγαλιν είς ουσιολογίαν κι σεπίνιν δεαφανεί η Βαυμάντες, είθο στι τοις δλείς πρώτη Θ' κ τίχην κο διακοσμήσεως αρχλίν, αλλά νῶν επίτησε και καρατον, εμμερική μότις πῶσι τοις αλλοίς, αποκούνονται τοις ομοιομερείας Quem (Anaxagoram) illus temporu aquales Memem appellavere, vel quid penales ıllım temporu aqualet Mentem appellavere, vel qued per Spicaciam ejme singularem in matura perscrutanda, en Incaciam ejus singularem in natura perscrutanda, en lentemque admirarentur, vel quod universitati, non tunam neque fatum ordinata descriptionis principium, su mentem princepi puram ac sinceram prafecerit, cum omnibus consusas alus secruentem particulas similes. This Passage is quoted by some Authors as if it ought to be read equequi papor instead of equequi papor, but I had rather reject both these Readings, and substitute had rather reject both these Readings, and substitute had rather reject both these readings.

inusury where So the Author of the Latin Transla-

tion which I produce supposes it ought to be read Tho Vostim quotes this Pallage in Greek with the word

έμμεμιβιθρο, yet he renders it as if it was έμμεμιβνένοις Here is his Translation, (i) Non fortunam nequestum ordinata descriptionis principium, sed menteram aan ac synceram prasecerit, ab aliss emnibus A D

link

(c) They are also to be found m Plutarch de pacitis Philofophor 1 r. c 3 pag 876 D (e) Aria p m 645.

HE MEXES Nec rurfus cafui & fortu næ tantam attri buere rena probe fe habet Id 1 bid p 646 C (g) Id 1b (b) Plut in Pericle P 154 B

(c) O. N

MAT D X

OUTE ALT

שעאו זוסצ-

201 6 JULES Las ma

us de origine & progressus Lectololatrig I i c. 1 p.m. 5

BRBBBBBBBBBB that is to fay, The Mind or Understanding. But his Ortional only

TIS milles particulas fatmentem Within a few Pages after he makes tile of the fame Passage, ro Pages after he makes tife of the fame Passage, re rever that Anaxageras taught that God is intermix'd with the whole Matter Quare (k) exerus senencia opises mundi Deus est, ut an Plutarcho ancea monitum, is easters & Expassages & expassages at superior and intermediate parmixia. I do not believe that Plutarch means any mixture of the Divine Nature with the parts of Matter, this would be inconsistent with the Epithets nases & expassages which he had just before made use of, and by which he clearly shews that Anaxageras believed that God is a pure and unmix'd Spirit, distinct and separate de Anima Chapter of is a pure and unmix'd Spirit, diffinct and separate the 3d Book from Matter In my mind his meaning is, that this immaterial Spirit separated the Homomeriae that were jumbled with all the other Bodies. Thus we see how difficult for the most Learned Men, such as Vossius has been on the most learned men, and they forget in one place what they have said in another. Naw sometimes what they have said in naxagoras another Nay, sometimes what they say in the be-ginning of a Period, does not well agree with the and of it the Under-

(k) I

(1) In the

Remark E (m) Arist

P 479 D See also

the 4th

pag 503 G where

we find that A-

Jaid, that

All mixture

to be Master

Amyn Avariva

प्रकृत्म गृह-

eva Srwei-

C» Non m:-

ftum effe. ut fupe-

ret atque vincat, a est us cognos-

cat

(n)Onoi (Avaga-

eusur vac ידעו דע, דאווע דא

μόνον κ ra Jacky

Ait au-

tem (A-

MAXASO-

ras) om-

nia effe milla, in-

tellectu excepto:

hunc ve-

ro folum.

ımpermıflum &

purum Aristotel Metaphys 1 1 67 p 651 E (0) Plut

fop

7 p881 A

cap 3
Pag 876
(b) Tas

I have a fresh Reason to believe, that Plutarch meant what I attribute to him, for besides what I shall (1) alledge out of Tertullian, I find in Aristotle that Anaxageras said that the Spirit which The Arifeste that Anaxagoras land that the Spirit Which had put Matter into motion, was free from all mixture Πλήν (m) άρχην γι τὸν νῶν τίθο μαλιςα πανΠων μόνον γῶν φησεν αυτὸν τίθο οντων απλεν είται, κὸ αμιγή τε κὸ καθερέν Αποδιδωσι δ άμφω τη αυτα αρχή, το, τε χνωσκειν κὸ τὸ κινείι, λεγων νῶν κινήσαι το αρχή, το, τε χνωσκειν κὸ τὸ κινείι, λεγων νῶν κινήσαι το mus Verum mentem principium maxime omnium ponit folam namque rerum omnium ipsam, simplicem O non missam O puram esse sinceramque dixit Atque eidem principio hac utraque tribuit, cognitionem inquam O motum, dicens universum mentem movisse This is more clear in the words which I fet down in the Margin ματα, νές δ ου τὰ διεκοσμησε διε κ τας χρεσοις τρ δλων εποιησεν ο \$ 11λάτων εχ ες ηκοτα πεθθετο τὰ τερου τα σωματα, ατακτως δ κινεμθρα διό κ βολός (φησίν) επιςκους ως τάξις α ταξιας οδι δελίων, διεμβρατικός ταῦτα (ο) Anaxagoras dist initio confittificorpora, dei autem mentam car diesflife, itaque omnium rerum ortus effecife Plato το prima corporanon stetific, sed abjue ordine fuissant prima corporanon fetific, sed abjue ordine fuissant prima corporanon, ordinen animaduretens to the prima corporanon fetific, sed abjue ordine fuissant prastare, ca οίναι henon stetisse, sed any suc manner, and prastare, ea composure. You see here an extraordinary difference.

Anaxagoras and Plato. The sust supposes. that God found the Bodies at rest The second on the contrary, that God found them in motion I am amazed at the Reflection which Plutareh makes upon those two Doctrines, it does not only contain an horrible Impiety, but also a very gross Contradiction He had blamed the Philosophers who tradiction He had blamed the Philosophers who acknowledged but one Principle. He had faid (a), that it is impossible, that Matter should be the only Principle of all things, and that an efficient Cause must be added to it, for silver alone is not sufficient to produce a Vessel, unless there be a Workman to make that Vessel The same ought to be said of Brass, Wood, and of all other Materials. In the same, Page he had commended Anaxageras (b) for having additional to the passive support of the passive subject, and the Particles together, (c) that is, for having addition the efficient Caule to the passive Subject, and the Artiscer to the Matter What does he mean then, when sive Pages after he censures Anaxagoras and Ordering of the Bodies, and the later was always attributed to him the Ordering of them? Their common Error, says he are a strong them? ter to that a ving attributed to him the Ordering of them? Their common Error, fays he, is to think that God takes care of Human Things, and that he has fram'd a World to that end (d) Κοινῶς ἐν ἐμαρταίνεπν ανφότεροι, όπ τ βεὸν επείνος ὁπισρεφολίλου το ανθρωπίνων, η κ) τατε χαρίν τ κοσμον κατασκολάζοντα Communis ambobus bic

Pag 87-(b) Ta; uW byoto-unch "סט וצע דעל อโรรณรัสมมัยอง Homoomerias statuit materiam, causam verò efficientem, mentem que disponeret universa id ib (c) 'Amosun' (Φ δζίν δη ην ΰλη τὸν Τεχιίπιν περσίζων Ηις approbandus est qui materiæ artisicem administration (d) Id ib cap γ p 881 A

est error, quod deum faciunt res humanas curantem, ac ea de causa mundam adornantem. After which he lays down the most specious Reasons that in Atheist could alledge against those, who attribute to God the Greation and Government of the World He approves Anaxagoras for admitting an In-telligence, which has been the first Mover of Matter, and the efficient Cause of the World, and blames him for taking this first Mover to be God Can a Man argue in a more pitiful and incoherent man-ner than he does? And if it should be suppos'd that there is no contradiction in this, it must be confets'd ar least, that he has confuted in this place a great many other Passages in his Books, in which he supposes a Providence?

I should be too tedious if I should set down all the Testimonies which prove one of these Truths, or both of 'em 1 That Anaxagoras admitted an Intelligence, which had moved Matter and form d the World by the choice of the Homogenities 2 That he was the sirst Philosopher who advanced that Sustain Lance Sustain to mention (c) Plate System Let it suffice then to mention (e) Plato, (f) Tertullian, (g) Clemens Alexandrinus (h), Enseti-(f) Tertulian, (g) Clemens Alexandrinus (h), Enfetius, (i) Themsfius, (k) St Augustin, (*) Theodores, (l) Proclus, and (m) Simplicius I will not do the same with respect to Cicero, but I shall set down his words, because they afford a thing, which oug't to be examined Indi Anaxagoras, tys he (n), qui accept ab Anaximene descriptionam, PRIMUS omnium rerum descriptionemer roadium, menticipisment and continue and continu rerum descriptionem & modum, mentis infinitæ vi ac ra-tione designari ac consici voli it In quo non vidit, neque motum sensus gunetum & con inentem in nfinito ulliem este fosse, neque sensum omn no quo non ipsa natura puls s sentiret Deinde si mentem istam quasi animal aliquod esse voluit, erit aliquid interius er quo illud animal aliquod (/) I useb esse voluit, erit aliquid interius er quo illud animal node preminetur. Quid aut minterius menti l' Gingitur ig tur par corpore externo. Quod quoniam non placet, aperta simplexque mens nullare adjuncta que sontire possit, sugere l'i4c 14 intelligentie nostre vim l' notionem videtur. It is pag 750 intelligentia nostra vim O notionem viactur. It is somewhat surprizing that Givero should say that Anaxagoras was the first Philosopher who acknowledged such a Doctrine, since he had said before, that (o) Thales had acknowledged a Mind, of a God who had form dall things out of Water (p) Trales Minds and the sales when one that the sales were less qui primus de talibus rebus questoit, aquam dixit civit Describingum rerum deum autem, can mentern que er lib 8 c aqua cuntt a singiret How could Cero so so so no so ger (') I his own words? Can it be imagin'd that he meant down his that Thales afcribed only to God the Power of converge at verting Water into other Bodies, but that Anaxago the consideration of the Order and noble Symmetry of the Parts of the World? This mail F does not feem to me to be likely, and I had rather fuf- (1) Propest that this Passage is corrupted The Confusion clus in and Obscurity that are to be found in the words Timeu that follow it, may confirm this Conjecture However it be, I would not have this Testimony of (m) Sim and celebrated Writers, who unanimously assume that Anaxagaras is the first who added the essential that the first who added the essential the first who added the essential the first who added the essential the first who added t Cause to the material, that is to say, who acknowledged auscult an Understanding to be the Author of the Ococonomy, or Architecture of the Universe St Augustin takes so little notice of this Festimony of Cicero, takes to little notice of this Teltimony of Cicero, Deorum that in the very place wherein he mentions the Opinion of the Philosophers of the Ionian Sect, agreeably to Cicero as to the rest, he formally contradicts (Hind as to what concerns Thales (q) life anten the 4th Thales, at successor estam propagaret rerum naturam Preaectsor forutatus, suasque disputation s literis mandans eminuit of Anna and the contradicts of the contra bine omnia elementa mundi ipfumque mundum, & que in eo gignuntur existere NIHIL autem huic operi, quod mundo considerato, tam admis abile aspicimus, EXDIVINA MENTE præposuse Observe that Cicero himself in another Book denies that Thales was the first who taught the Doctrine I speak of, and lib 8 c 2 that he ascribes it only and absolutely to the Philoso p m 71 in pher Anaxagoras I shall set down his Words in (1) Lescathe Remark F

The Jefuit Lescaloperius (r) endeavours to reconcile this Contradiction, by supposing that Anaxago-Philosophers who lived before him having only taught it in their Auditories This is no very goodSolution, for fince the Doctrines of the Predecessor of Anaxagorus were known, and wherein they difficial

(c) Plato, done,pag (7) Tertull de Anıma (c) (.lem Alexind Strom it 1 p ,64 It is pig 750 Anaxa- () Themiff Orat 10 (/) August de civit Der lib 8 c 2 Limæum (1) (11 C Deorum (p) ld 1b pag 36 (9) August de p m 711 (1) Lescalop in Cicer de nat Deut

thodoxy was not (F) found enough, and there remain'd still many themselfections in it; which is less to be wonder'd at than to see, that the Philosophers who lived before him were (F) ignorant of the Truth which he discovered, and which was so easy to be perceived, and so often Sung by the Poets I must enquire whether the

from each other, I say since this was known, the Anaxagoras was the first who publish'd Books, one might as well have known what they taught concerning the efficient Cause of this World As to the Objections against the Doctrine of this Philosopher, contain d in the before quoted Passage of Ciero, I refer you to St Augustin, (s) who consutes them folidly

(s) See tle 56th I ct-Augustin p m 271 (1) Tei-Anıma (v)Austotel de anima lib I C 2 P 478 G

(r) Id

Metaphyf

hb 1 C 4 p 646 H (3) (lem

Stromat

lib 2 pag

364 (a) 10 6) IY RENTE *T (6717) DUNATOU TO ABJ Ma

E TOHTOU

14 31 TV

70201, HYETT

x, x 713-(9) T wi

שלע סעדמע

DIDS H at ? のよめし入りょト

Verum-

timen ne iple quidem fa-

num illud

firum dog-

ma retinu-

Mentem

étis ita ut tamen

enim cun-

de rerum natara ex mentis ration i-

que regula minime disputa-1et F /10

Prapar

Evang 7 14 1. 5% 750

(E) His Orthodoxy was not found enough] Tertulli-am blames him for it, for on the one hand he faid, that God was a pure and simple Intelligence, and on the other he mixed and confounded him with the Soul (t) Quam Anaxagora turbata sententia est ! initium enim omnium commentatus animum, univerlitatus oscillum de illius axe suspendens, purumque eum adsirmans, & simplicem & incommissibilem, hot vel maxime titulo segregat ab anima commissione, & tamen eundem alibi anima addicit Aristotle had made that Remark before Teriullian (υ) Αναξαρόςαι η ήπου ελασαφεί πει αυτών πολλαχε μιβ μο το αυτών το καλως κη ορθώς, τον νέν λεγει ετερωθή η, τον νέν εί) το υυτόν τη «Ι η αν α ταση χαταρχει αυτών τος ξαροίς, κη μικροίς, κη πιωοίς κη αυτό τος ξουίς, κη μεριλοίς, κη μικροίς, κη πιωοίς κη αυτό νέος καιν οιοίως απαχεί τίες ζώοις, αλλ κοι ιδικάν ηρώποις τω τη Απαχαρίας απατεπ minus de insis explanat multis enim in locis boni restique mentem causam isso dicit alibi auoscillum de illeus axe suspendens, purumque eum adfirmans, in locis boni rectique mentem causam effe dicit alibi ausem animam ipfam mentem effi affirit nam animalibus universis, tam parvis quam magnis, tam prastab libus quam minus etiam prastabilibus, mentim inesse dicis Acca mens tamin, & intellectus, cui prudentia tribuseur, non universit similiter animalibus, quin ctiam neque cunctis hominibus in se videtir This Passage of Arifietle informs us, that Anaxagoras admitted of a Soul in all Beaft, to which he gave the fame name of Understanding which he had given to the first Mover of Matter and tothel nector of the Fabrick of the World The same Aristotle observes, that Anaxagerar admitted an Intelligence for the production of mens lexandrimes, that Anaxagoras has not maintrined the Rights and Dignity of the efficient Caule, whose Functions he had attributed to a Mind, for he mention'd several Revolutions that were made without the Knowledge or Co operation of that Spiof the Greek Words of that I ather of the Church Αιανσρομα ανώτ Τε fays he (y', ετεςκος τον γεν τοις απ τρμασιν αιν εθε ετ Επι(πος ταξιαμ τ ποιππκή, θυνς πιας αιοήτες αναζορχάρων, ουι τη To the arterie To Ravola. Primis Anaxagoras men-tem rebus adbibuit. Sed nec ille dignitatem servavit efficientem, nescio quas amentes describens revolutiones cum mensis ab agendo tessatione & amentia Without doubt Fusebius transcribed this Passage, when giving it another turn he faid, that Anaxagorus (a) did not keep fafe and found the Doctrine which teaches that things have been produced by an Intelligence Which he proves by this Reason, that Anaxagor as Philosophiz'd upon Nature, and explain'd the Phanomens without supposing that Intelligence I know it may be faid that Eusebius does not mean fo, and only declares that Anaxagoras gave Physical Reasons that were contrary to good Senie But three things that were contrary to good Senie But three things periuade me that my Interpretation of Clemens Alexisalin nois and Eujebine's Words, is better than that In the first place it is a very ill Proof that a Philosopher son fakes or enervates the Hypothesis of Providence, and of the universal Activity of God, to it, that he argues sometimes Impertanently, Foolishly, or Irregularly All the Sects of Philosophy among the Christians reproach each other after the same of the many and yet they don't accuse one another tame + 11 mm, and yet they don't accuse one another of Heterodoxy, with respect to the universal Con-course of God, the first Cause of all Beings Wherefore it no other Complaint could have been

made against Anaxagoras, but that in explaining several effects of Nature he argued ill, and without Sense, it had been an unjust thing to pretend that he forsook or spoiled the Supposition, whereby he admitted of an Intelligence which presided over the production of the World This Reproach must therefore have been grounded not upon the impertinent Explications which he gave, but upon those which he gave to the Prejudice and Exclusion of that Intelligence. In the second place Eusebus altherefore have been shall be considered in the factor of that Intelligence. In the fecond place Eusebius alledges a long Passage of Plate, which contains a Complaint (b) that Anaxageras explain'd Matters without having recourse to an Intelligence, or to (b) See the Causes of the Beauty and Order of the Universe, but that he went no farther than the Air, say upon the Æther, the Water, &c as the Causes of Beings who does not perceive from hence that 'tis very probable Eusebius meant the same defect? I say in (c) A page that Anaxageras, as Plusarch informs that (c) certain things came to pass by every now. Necessity, others by Destiny, others by Desiberation, others by Fortune, and others by Chance There is no question, but that in the particulars of those unexplicable Distinctions, he deprived the Divine Intelligence of several Events, and that this was the Reason of the Complaint of Clemens Alexandrinus, transcribed by Eusehim

I know not whether what Anaxagoras said of our

I know not whether what Anaxagoras faid of our Hands ought to be plac'd among his Frrors ferted that they have been the cause of the Wisdom and Industry of Man Plutarch takes him to task cided whether he gave occasion for this Centure, tuna, alia but I cannot believe he deserves it. His System encasus Plus gaged him to think quite otherwise upon this, than deplacit those Philosophers did who attributed to Chance Philosophers all the Beings whereof the World is composed. Lib t cap This impious Doctrine moved them to maintain, ult p 886 that Organs were not given to Man to make use See also the of 'em, but that finding them sit for certain Fun-Passage thions he employ'd them for that use See the 4th quoted by

Book of Lucretius (e)

Monagius Mind these words of a Father of the Church (f) in Diog Anaxagoras autem qui & ATHEUS cognominatus Laert libes, dogmatizavit fasta animalia decidentibus e calo in 2 n 6 and terram seminibus, quod & bi ipsi in matrix sua transsustatent famina, & essential est in seminal semina, & essential est in seminal semina, & essential est in seminal semina, & essential est in seminal semina alook faisty apud eos qui sensum habent, & ipsos essential anaxagoras was simani seminal you see here, Galonoo'ou that Anaxagoras was simani seminal proposed to seminal Ireneus calls him an impious Man Voffius (g) does not complain of it, he only fays, That Jufin Marsyr in the Exhortation to the Greeks, calls that Phi- tarch de losopher an Atheist, and he makes some Residentions amicitia I have found nothing like it in that Book fraterna of Justin Martyr, and I think Vossius had done better init page to keep his Excuses for St. Irenaus If Justin Martyr 478

tyr stands in need of 'em, 'tis only for having misrepresented the Dostrine of Anaxagorus He suppresses I 4 v 821

the beautiful part of it (b), and says nothing of & seq
the Understanding that was the first Mover, but only speaks of his Homeomeria

18 The Philiphene Medical Anaxagorus Land 18 Land

The Philiphene Medical Land Medical Land

The Philiphene Medical Land Medical Land

The Philiphene Medical Land

(F) The Philosophers who lived before him were igno rant of the Truth—— and so often Sung by the Poets. C. 19
A Crowd of Witnesses is the first Philosopher who us de originate the ordering of Matter to the Wildom & prografic the ordering of Matter to the Wildom & programmer. Fact, that Anaxagoras is the first Philosopher who us de orig ascribed the ordering of Matter to the Wissom & progr of a first Moven Thales, Anaximander and Anavidolol lib menes, who preceded him in the School of Ionia, endeavour d to explain every thing without it (k) pag m 5 Princeps Thales, unus e septem, cui sex reliquos concessions for primas firunt, ex aqua dixist constant on persuasit Orat at serim infinitatem natura dixist esse è qua omnia gignetre un post ejus audito Anaximents infinitum aera, section aquam, originem, tum ex his omna gignia auténièrram, (i) Section aquam, originem, tum ex his omna Anaxagoras ma-Remark D. fed ea qua ex eo orirentur definita gigni autém terram, (1) Sectif aquam, & ignem, tum ex. his omnia Anaxagoras materiam infinitam, sed ex ea particulas similes importante acuma confusas, postea in ordinam tatibas mente divina Who can forbear wondring that such quantitation (2) follows the confusation of section of of greatMen should have been guilty of such a groß Ig- m 2 fol norance? This Restection has not been neglected 211, B by the Jefuit Pererius Ferunt primos Philosophorum,

d 5 xa.3 भूग कल्ला -दुश्याम, से कु אליו דע אויע מ ל אל הל au Toua Tou necessario, cafu Plur ult p 885 quoted by Menagius ાજાભાંત્ર (d) Plutarch de verfeHær us de orig

Docume of the phase does not imply many (G) Contradictions - It feems to me that it is and that generally the Ideas of the Ancients who have mention'd the Chaos, were no less consased than the Chaos it self. I may say at least, not to

niùm rerum nátůrèlium principiis, 4 pag m (m) Thomaffin, Methode d'Arndier & d' enfergner lå Philofophie, Book 1 alfo page

(%) Attagust de

See allo Cicero lib i de nat Deo-

civit Del 11b 8 c ≥

rum, p m 38 where he says,

(1) Paus, fays the (1), Pherseystein Sylvain & Aniskingorian, itain commu-commu-nibus oft-in, quem isse Mensem del Insellectum vocabiat, esse man-nibus oft-ion, quem isse Mensem del Insellectum vocabiat, esse manben, quem ipse Menrem vel Insellectum vocabat, esse mandi, cunstarunque veruin opisicem, Gracos docusse at
permissam set, priores Philosophos que hac s'gnorarunt, supiensum nomen, & homerem habusse; & dum hac res,
quarum cognitie cunstu morabibne optatissima est, & ad
bene proque vivendam maniste necessaria, tam sero ad
Gracorum noticiam pervenisse Father Thomessin has a
remarkable Thought upon it All the Po-ts, says
ho (m), " who had been the most ancient Philoso
" phera, and all the Sages of the fabulous Times,
" as they are call'd, not having mention'd or ce" lebrated in their Writings any other Cause than
" the sirst, and supreme Deity, how could it be, the first, and supreme Deity, how could it be, that presently after Tholes and his next Successors should be Ignorant of, or pass over in Silence that which had been the Occupation of all the Sages, and of all Ages till then? It is therefore likely, that those first simular Philosophers presupposing what was incontestable, and till then uncontested, concerning the first efficient Cause of all Things, did only theak of the second Causes. all Things, did only ipeak of the fecond Caufes, which had been unknown till then, and had not been so much as look d after They were affaid that if they should refer all the particular effects to God, Men would fall again into the old custom of neglecting to enquire into the lecond Caufes, and refting contented with the first The same may be said of Angels. Homer and the other ancient Poets or Philosophers, made 'em the only Authors of all Things under the Orders of God The Disciples of Theless to set up the Power of corporal or immediate Causes, passed by the naming of Angels.—But at last Anaxygo as the top has not been alless of the property of the same of the property of the same of the property of the same of the s budged that in his time the World was able to ap-Angelical Subfrances, and of both to the Momand Power of God Thales and Meta-thales and Institute of the Thales and Meta-thales and Institute of Phylicks, to the end, that fuppoling the truth of those parts of Philosophy, in which every body was sufficiently instructed, that which had not yet been cultivated, should particularly be minded But when it came to be perceived that the knowledge of the indeautosufficients and that it was or the 21m Gaures was very uncertain, and that it was to be fear'd, that it would make Men forget the knowledge of God, and of finels, and Morality, which was more confirmed field, and necessary, Amazagoras, Socrates, find Plate, restored Theology and Morality, to their ancient Lustre

"and Credit
This is a fine Thought and an ingemous Notion
But perhaps it has more Brightness than Solidity in it,
for we fee that Anaximenes, the Master of Anaxingoras, did not treat of Philosophy as a Man who supposed, that the Existence of God in the quality of
first Cause, was so well known, that there was no
riced to speak of it. He mention of the Gods; but
she was so far from considering them as Principles,
that he maintain of that they themselves owed their
Existence to the Principle which se establish (a)
This (Amaximenes) owner rerum causes infinite at the
distribute dress negative aut racuse. and Credit Existence to the Principle which he established (n)
rum, p in
38 where discovered as a sequent and tactus non tanish ab issue
be says, Anaxumenes aera discovered he Opinion to Anaximander, Master of
nes aera discovered he Opinion to Anaximander, Master of
nes aera discovered he Opinion to Anaximander, Master of
nes aera discovered he Opinion to Anaximander, Master of
nes aera discovered he Opinion to Anaximander, Master of
nes aera discovered he Opinion to Anaximander, Master of
nes aera discovered he Opinion of nativity essentiation of
nes aera discovered the Opinion of the results of their
(a) Viz.

Anaxagoras, & Diogenes of Apolloposterio de discovered the Principle of all Things,
was only a Principle; mr as shuch as it was endowed
with a Divine Sprit This first of their two Supposteriors is that of Anaxagorae, and the other is that
of Biographs of Apolloms (b) Diogenes given master
rations, she que milit en es strip poster All this conrations, she que milit en es strip poster All this conrations, she que milit en es strip poster All this conrations, she que milit en es strip poster All this conrations, she que milit en es strip poster All this conrations, she que milit en es strip poster All this conrations, she que milit en es strip poster All this conrations, she que milit en es strip poster All this conrations, she que milit en es strip poster all this conrations, she que milit en es strip poster all this conrations, she que milit en es strip poster all this conrations, she que milit en es strip poster all this conrations, she que milit en es strip poster all this conrations, she contrary to that of the Poets, and of AApollonia des utitur prove very milith; for mi those Times the Fulloso-

bhers went back as far as the Chaos, and the (c) (c) See Cafirst Original of all Things. It was therefore necelfary for them to explain themselves about the Nature of God, and to exhaust the whole Doctrine of
the first Principles. ture of God, and to exhaust the whole Doctrine of the first Principles, after which they might very well be permitted to account for the particular and daily Effects of Nature, without going back to the first Cause At present the Philosophers consider only the second Causes, the Matter and Form, second God as the first Cause, is infficiently established. It is because they suppose, that the knowledge of God as the first Cause, is infficiently established. It is because they treat of it it large in a part all of their Courses of Philosophy distinct from Physicks However it be, we may be sure that those ancient Philosophers were not ignorant of what the sure of smany absurd so that the first those had said of Cond. White there is the first those sured the sure of the sured so that the sured so the sured so that the sured so that the sured so the sured so that the sured so that the sured so that the sured so that the sured so the sured so that the sured so that the sured so that the sured so that the sured so the sure a part a) of their Courses of Philosophy distinct from Physicks However it be, we may be sure that those ancient Philosophers were not ignorant of what the Poets had said of God. Why then did they not imitate them? Was it because they liv no great thress on Poems in which they found so many Trises (e), and so many popular Opinions, that were not proof against a Philosophical Enquiry? Arisotle (f) institutes this Reason Did they judge of it as Socrates did, when he said that Fanaticks resemble the Poets, and that neither of them understand what they assert "Ey: wi (g) Ev au y we will not the Chaot rountwo as olives two many popular Opinions, that we chem as Lactantius of the Chaot rountwo and they assert they are a sopical provided the Chaot rountwo which they are a sopical rountwo, and a quotes the Chaot rountwo which are they as a sopical rountwo, and a quotes resemble the Poets, and that neither of them understand what they assert is a sopical rountwo, and a gust with a sopical rountwo, and they are they assert they are a sopical rountwo, and they are they are they are the country of the Chaot rountwo which they are the are they are t both of all Creatures, and says that the Air was his father, (b) Hebropol Deserver measuring needs if Lact 11 c s if Diogenes Latrius (i) pretends that Anaxagoras took one of his Tenets from the Poet Linus, but it was not with respect to the Understanding that was the first Mover Note on this Head, that Aristonste (k) makes a great deal of disterence between Anaxagoras and Thales I shall conclude with a fine Passagoras and Thales I shall conclude with a fine Passagoras and Thouses I shall conclude with a fine Passagoras and Thouses I shall conclude with a fine Phisolophers who lived before Anaxagoras, were altogether ignorant of the first Cause (1) Avakation of the first Cause (1) Ava element a disposus se Deceripe of the Homocomeria deci not

cost ain many Contradictions] I will not make the of (m) Arifosis a Arguments, the they be never so fubtil and solid, and it it be found that my Resiections agree with his, it will be a mee' Chance

I We have seen highly Anexagoras taught that every thing was composed of similar Patricles. This he afferted, to shew that Bodies were not made out of mothing. Now, as the simplest Food may be the Matter wherewith all the Parts of an Animal are manifely they are necessarily obliged to acknow.

Book of his Book of his Book of his afferted, to shew that Bodies were not made out of optining Now, as the simplest Food may be the Matter wherewith all the Parts of an Animal are noutsined, he was necessarily obliged to acknowledge, that the Grass of a Meadow contains Bones, Physicks Rails, Horns, Blood, Flesh, Skin, Hair, &c. (n) In the It is not therefore composed of similar Particles, it is rather a heap of all forts of Heterogeneties. To what purpose then was the Doctrine of the Homavimeria? Was he not obliged to depart from it in all particular Cases, after having supposed it in general? What I have said of Grass, may be said like wife of Milk, Wine, Water, Bread, and many other things, Is there any Body that does not serve for Matter to several others, in the changes that are called Generation and Corruption? Wherefore these first Frinciples are and are not Homogeneous. They are Homogeneous according to the supposition of Anaxageria, but really they are not so, for since mix'd Bodies, according to his Opinion, ought to be of the same Nature with their Principles, and are only a mixture of dissimilar Parts at follows that the Principles are Historyanous. I'll touch upon this again in the Vth Paragraph

(o) See Ariffotle

874

appear hyperbolical, that they were unexact, and that those Philippear's could not

II Besides, it will be found that all Names have been ill imposed, for to give an instance of it, if all the Blood of the Animals had been in the Grass which they have eat, it would better deserve the name of Blood than that of Hay Anaxagoras answer'd, that certain Particles being more numerous in a mix'd Body, or placed on the Surface, made it appear uniform, and procur'd it a specifick name (s). Lucretium has consulted this An-Surface, made it appear unitorm, and procur'd it a specifick name (e), Lucretim has consulted this Answer by the salie Consequences that arise from it It would result from thence, says he, that whin Corn w bruised, some Particles of Blood might be drawn from it, or of some other Organs whereof our Body w compos'd. But this is contrary to Experience

Linquitur (p) hic tenuu latitandi copia quadam, Id quod anaxagoras sibi sumit, ut omnibus omnes.

Res putet immissas rebus latiture. Sed illud. Physic lib
I cap 4
pag 456
(p)Lucret
lb I v
874

Res putet immistas rebus latitare, Sed illud Apparere unum, cujus fint pluris mixta Apparere unum, cujus jine piuria misem, Et magu in promitu, primaque in fronte locata Quod tamen à vera longe ratione repulsum est Quod tamen à vera longe ratione repullum est Conveniebat enim fruges quoque sape minutas, Robore cum saxi franguntur, mittere signum Sanguinis, aut alium, nostro qua corpore aluntur Consimiliratione herbas quo que sape decebat, Et laticis dulles guttas, similique sapore Mittere, lanigera quali sunt ubera lastis Scilicet & glebis terrai um sape friatis Herbarum genera, & fruges, siondesque videri, Dispertica, ac in terris latiture minute Postremo in lignis cinerem sumumque videri, Cum prafrasta forent, ignesque latere minutos Cum prafracta forent, ignesque latere minutos Quorum nil fieri quoniam manifesta docet res, Scire licet non esse in rebus res ta mintas

This Confutation is notamis, for in short, mix several Sorts of Grains together as you please, take an hundred times more Wheat than Barly, put as manufactures. ny Grains of Barley as you can in an inclosure of Wheat, what will you get by it? Will you make People believe that there is nothing but Wheat there? Will any body remain in that Error, even after your Heap is scattered? Will no Grain of Barley ever Affertion Anagagores could not have folv'd this Objection, but by supposing that each sensible part of a Grain of Corn is so qualify d, that the Heterogenesis are there in a less number, and wrapt up in the Particles of Corn, and that this is the reason why, when Corn is brussed between two Millstones, we never discover the heterogeneous Parts, but that if we should proceed in the division as far as the insensible Particles, then the Blood, the Flesh, the Bones, &c would appear to Eyes sharper than ours. In a word, he cannot get out of this diffiours In a word, he cannot get out of this diffi-culty, but by the divisibility of Matter in Infinitum, which is to imitate a Man, who to avoid the thrust of a Sword, throws himself headlong into a Preci-pice of an unconceivable depth But I will insist only on the difficulties which imply some fort of Contradiction

III I Say in the third place, that Anaxageras ought to suppose that the similar Particles are found both to suppose that the similar Particles are found both in greater and lesser numbers in Bread In a greater number, because the Compound is call'd Bread, in a lesser number, because a few Hours after the Bread is eat, it is call'd Chyle, and discovers nothing in all its sensible Particles but the Qualities of Chyle This Objection will be more easily apprehended, if Dough be compared with Corn, or Bread with Dough It will appear that this Philosopher must own, that the Homogeneities are both more and less numerous in the same mix'd Body In the Dough for Example, for while it is Dough it contains more Corpuscles of Dough than of another Species of Body But when it is converted into Bread, it contains sewer Corpuscles of Dough than of Bread, and yet the Corpuscles of Bread are only derived from the Dough

IV Here is another Contradiction It is contradicting one's self to lay down an Hypothesis, which brings back on one side the same Inconveniency it removes on the other This is the Missortune of Maxageras's System That Philosopher having supposed that the Parts of Matter had eternally been in a State of Consusion, that is to say, that the simalless themselves Particles had been every where surrounded with Heterogeneous Ones, supposed that at last an intelligent Being put an end to that Disor-

furrounded with Heterogeneous Ones, supposed that at last an intelligent Being put an end to that Disorder, by separating the similar Particles from those that were difficular But he himself overthrew his own Supposition, being obliged to own that all

forts of Homomeria were mix d together in all Bodies, and that even with respect to insensible Particles. According to his Opinion, there was an infinity of small Bones, and little drops of Blood, & in each Grass, and in each bit of Bread (a) (a) Did The whole was mix'd with the whole, since every ordinary thing was made of every thing. Can there be a consuming greater State of Consusion? It was Plate's Opinion well Surposition of it, for more than once he alledges the Doctrine of the may of Anaxagoras as a Symbol of a Chaos (b) Kar in murice of ordinary provided navial for may be allegar to the Doctrine of the margoras as a Symbol of a Chaos (b) Kar in murice of ordinary provided navial for margoras and provided navial for the first provided navial first provid ci συγκρινοιτο κίδο παντα, διακρίνοιτο ή μιλ, ταγεί αν εδέρων το τε Αναξαρόρε γλρονός είν, διε πάντα χεήματα Pro- γιούσθουν inde si confunderentur quidem omnia, nunquam vero dis- Quaproparentur, Anaxagora illud repente contingeret, mni- ter inquiversa videlicet esse simul. He says in another place, unt quod- (c) Το τε Αναξαρομε αν πολί πν, δι φίλε Πόλε — que in διε αν παντα χεήματα έφύρετο εν τω αιτώ, εκρίτων quolibet το όντων τήν τε ύρεινων κι κατικών κι ο φασιπτιών είse mis- lillud Anaxagora profius accideret, amice Pole——omina videlicet in codem indiscreta commissionerentur, σ qua quodlibet riam attinent Menage (d) says that Lutber call'd oritivide ex quovis those Divines Anaxagorists, who find every thing in each Text of the Scripture

V His sirst Principles were and were not so Physic 1, 1. They were first Principles according to his Supposi-

They were first Principles according to his Supposite 4 pag tion, and were not really so, since they were as 256 G much Compounded and Corruptible as any other Aναξαρο-Body He admitted of the Divisibility in Infinitum, ραι μεμίχα and therefore he must have believed that there is an δαι των συστείου of Small Redes in the least there is an δαι των συστείου of Small Redes in the least there is an δαι των συστείου. infinity of small Bodies in the least diop of Water, main enois and consequently that it contains as many of 'em as Anaxagoall the Earth Moreover, this infinite number of Corras omne all the Earth Moreover, this infinite number of Corpositions of the Earth Moreover, this infinite number of Corpositions are all forts of Heterogeneities. It in omner than a Tree, and in that militaring respect it did only differ from mix'd Bodies, all Id in as much as the Eyes of Man could not Metaploy have discover'd the dissimilar Parts, as they be 3 c 5 discover them in a Tree Lastly, the Intelligence \$671 C which moved Matter, could as easily have divided those pretended first Principles, as Fire divides (b) Plate Wood. They were then as perishable as Wood, in Phadone from whence it follows, that if they existed in the page 54 Nature of things, it was not in the quality of first Principles. Besides, can any thing be more absurd, (c) Id in than to lay down for Principles what has no ex-Gorgia istence at all? Now according to the Hypothesis of page 317 istence at all? Now according to the Hypothesis of pag 317 Anaxagoras it is certain there was no Homasmeria in the Universe

Let us enquire into an Answer which he might inde est have made. He might have supposed that the Estaqued Lussence of the Homasmeria does not consist in the Rether of their Parts, but in the Conformity ologis Athat is found between the Contexture of the Heiseron maxagorigenessies of a imall Bone, for instance, and the Con- cus dicitur texture of the Heterogenessies of any other Bone. He is qui might have said, I do not pietend that a Bone of quodlibet. Ten Inches divided into an Hundred Thousand in quoli-Parts, or which is the fame thing in my Hypothesis, bet loco into an Hundred Thousand Bones, does not abso-Scripture lutely contain any Particle but what is like all the Sacre ininto an Hundred Thouland Bones, does not ablolutely contain any Particle but what is like all the
rest, I own that each of those small Bones is a mixrest, I own that each of those small Bones is a mixture of all forts of Principles, it contains Flesh, it possit
contains Blood and Membranes, or But because Menag in
those different Matters are ordered according to the
Lacre 1 2.
same Symmetry in each of those small Bones, I p m 73.
have reason to maintain that the Collection of an
hundred thousand of those small Bones is an Emegenesis Compound, or a Heap of Hemaemeria, and
whereas I suppose that the Understanding which
made a Choice of them, found them ready made,
I may very well maintain that each of them taken
assunder is uncapable of Destruction, for they
ways existed of themselves

This Answer consists of two Heads one is the
Explication of the Hypothesis with respect to the
Sense of the Word Hemaemeria, the other concerns
the Incorruptibility of those Hemaemeria. I am
going to clear the first by an Example Put all the
Copies of the same Book, bound in the same manner, into a Library it will be a Collection of Booksthat
are all alike, an Hemagenesis Collection; not because
each of those Volumes is composed of parts that are
perfectly alike, but because the White and the
Black, the Spaces, Letters, Accents, Points, Comma's, and the other Heteregeness Parts base, the
same Symmetry in the one as in all the rest same
assume the second part of his Answer

VI I don't

VI I don't

124; with with place of Reason, that that State of Confusion fishing a

VI. I don't ask him why the Intelligence, which he acknowledged, before the minimum in Confusion, during all Evernity, nor how it came to think so like of moving and uniting them, nor why he denies that Something may be made out of Northing, fines he was that Motion had a beginning? There Three Objections, and some others, do strangely puzzle all those who admit of a Matter eternal, uncreated, and dilling from the Divine Being, but because the Configuration which is a well as weight against other Philosophers as well as weight analysis. loss phere as well as against Anamagerae, it would not be proper to insist upon them I will only clear the last It is certain that the Production of a Quality distinct from its Subject, does not differ from a true Creation This the Modern (e) Philosophere true Creation This the Modern (e) Philosophers prove demonstratively against the Aristotelians, who admit an Instinct of Substantial and Accidental Forms, distinct from Matter; for since they are not composed of any pre-existent Subject, it follows that they are made out of Nothing. The best Answer that the Followers of Aristote can make, is to retort this Objection, and to say that the Carresians are obliged to acknowledge that Motion cashing be produced but by Creation. The Carresians own this Consequence, and attribute the Production of Motion only to God; and they say, that to move Matter is to create it at every Moment in different Places. Let us conclude from all this, that Anaxa-Places Let us conclude from all this, that Anaxa-goras and several others contradicted themselves, when goras and several others contradicted themselves, when on the one side they would not acknowledge that Something might be made out of Nothing, and owned on the other side that Motion or some other Modification had a beginning in the Eternal (f) Chaos But waving this, I shall only insist on the Difficulties which concern none but Anaxagoras VII I alledge this Maxim against him All things that are distinct among themselves, may be separated or divided from each other, and from thence I conclude that each Homesmaria may

(f) See Methodius apud Photium cod 236

See

Gassendus

Phyl fest

1 17 C3

p m 943 be divided into leveral Parts in infinitum, for it is composed of all manner of Principles jumbled together. And therefore fince Motion is a necessary from thence I conclude that each Homasmeria may gether And therefore fince Motion is a necessary Principle of Division, and God has produc'd Mo-tion in Matter, it follows that by that moving Force he might divide each Part of the Universe, and break in pieces any Homeomeria whatfoever, which you would take for an Unity If it was an Epicurean Atom, a Body perfectly simple, single, and free from all Composition, I own that nothing could divide it But Anaxagoras does not acknowledge any fuch Bodies, nor any Homesmeria, be it never to Intele, but what contains an Infinity of diffine Corpuscles, and even different from each other in their Qualities It is therefore true, that what he calls First Principles is a thing as subject to Destruction, as the most compounded Bodies, for instance, an Ox, this I say is very true, even when it is suppo-ted that the Homeomerie exist eternally of themselves, for it fuffices that an external Cause can make them pass from Morion to Rest, though it has not the Power to cause them to exist, nor to annihilate them A Progress in infinitum would be a needless shift upon this occasion Ir cannot be faid in answer to this Objection, that the Homeomeria being com-pos'd of an Infinity of Corpuscles, those which make a small Bone may be divided in infinitum, withmake a small Bone may be divided in infinitum, without ceasing to be a little Bone, they only become a leffer Bone after each Division. This is no good Reply, for there are two things to be considered in each Homeomeria. I That it contains an Infinity of Particles; and this is common to it with others.

That the Particles are ordered after a certain management of the properties of the second of the certain management. her, which is peculiar to it, it is its specifick Form, it is its Essence, by that it is either a little Bone, or a little drop of Blood, rather than any other Species of the first Principles. And therefore in order to take from the Hometmerie of a Bone ies Essence, and its Species, it suffices to order the Particles, which compose the same, after another manner. Now if it be admitted that the Intelligence, which was the First Mover, could divide the Bodies, and dischrangle them from each other, it might also have divided the Corpuscles of each particular Homanneris, and give them another Combination, it could therefore change their Species, as Flower changes its Species when 'tis Kneaded', that is, when its Particles are jumbled and combined in a different manner

I do not object against this Philosopher, That he acknowledged a difference between the Parts of Matter before they were moved. This Objection did always appear to me very weak I conceive very

clearly, that a Division supposes a Distinction, and that an from Pin fix'd into a piece of Wood, and perfectly at rest, is as different from the Wood, as if it moved together with the Wood VIII I proceed to the last Objection What would have the conference of the Philosophia.

be the confequence of granting to this Philosopher, That the same Necessity which causes the Bodies to exist, causes them to exist distinct in an infinite Number of Hommomerie, each whereof ought necessarily to remain always entire, the Nature of things being such, that there ought to be fixed Bounds in each Species, as it is generally said that there is a (a) minimum qued sic, in each Species of living Bodies? Would this Concession prove very beneficial to the Hypothesis of Anaxagoras? Would have have the Local Property of the Local Proper he not have thereby the Incorruptibility and the internal Immurability of his First Principles? Would they not be so imail a Bone, that becoming which somewhat less by the actual Division of their Parts, such an therefore would be no longer aBone, and so with the other hards and an analysis of Nature made them Indivisible? I would forinfian cessity of Nature made them Indivisible? I would forinstance, agree to it, but it were only avoiding one incon could not veniency by another I should afterwards find this be an Anea Fault in the System, that the Nes, or Understanding, would come in, against the Rules, to understake the easiest Task after the most difficult was performed by a blind Necessity Absolutely speaking, it is most true, that every Philosopher who will give good Reafons of the Order that is feen in the leveral Parts of the Universe, must suppose an Intelligence which has produced that sine Order. He ought not to fear that any reasonable Men will tell him, that he imitates certain Poets, who bring a God ex machina, upon the Stage to unfold Difficulties that are not worth his Tenthla. But if four houses for a fear had worth his Trouble But if after having supposed, that the Homeomeria were form'd without the direftion of an Intelligent Cause, he supposes that such a Cause disentangled and put them in order, it might be faid to him that he imitates those Poets, contrary(b) to all Rules To be sensible of the Stiength of this Objection, we need only take notice that it is much more difficult to make good Warches, than to pick them out of a parcel of Medals and Shells wherewith they are intermixed, and then to put them in order, and mix them in a better manner A young Prentice, a Child, could make this choice, and produce this new order. Every body will grant me, that the forming (c) of Men is a work that requires more Direction and Ability than the Art of placing them according to Military Lvolutions. The greatest part of the Modern Philosophers suppose that the general Laws of Nature are sufficient to make a Fatter grown provided in her than the control of the Modern Philosophers. to make a Fattus grow, provided it has been well form'd, and well organiz'd in the Seed, but they suppose that those little Animals that are Organized in the Seed are the Work of a most wise and migh.

Material

They believe therefore that the but the

principal Difficulty, which most requires the Dire
first principal Difficulty, which most requires the Direction of an Intelligence, consists in the first forming of an organized Machine, that is to say, in the framing of those little Animals which they suppose to be in the Seed. To speak properly, each of those little Animals is an Homeomeria of Anaxagoras It is therefore more difficult to form that adHomaomeria, than to cause Animals to grow by means of Nourishment 'Tis therefore in order to explain the Formation of the Homaomeria, that the Direction of an Intelligent Being is chiefly requisite, for every Homaomeria is a corresponding. requilite, for every Homasmeria is a certain Colle-tion of infinite forts of Bodies And this Col-Proportions and Situations The Collection necessary for the Homeomerica of a Bone, is different from that which is necessary for the Homeomerica of Flesh; and if you had not exactly followed that Symmetry, you would not have had the first Principles of Blood or Marrow, but those of iome other mixt Body Now Anaxagoras did not suppose the Necessary of an Intelligence to form infinite Species of Homeomerica, each whereof is a finite Species of Homasmerie, each whereof is a certain Conjunction of all forts of Bodies, mixed together in fuch a manner, that those of one Species must prevail in Number and be placed rather in a certain manner than in another, and that in general a certain Proportion and Symmetry must prevail more than another He has therefore assign'd a blind Necessity for the Caule of what was most difficult And therefore he did not argue right when he believ d an Intelligence was necessary for what was less dis-ficult According to his Doctrine, all the Fun-

Gg

(a) That us A Degree of Smallness.below Animal, an Ant

(b) Nec deus interfit ni nodus **v**indice di gnus Inciderit Horat de arte Post

(c) I don't mean what Parents towards is I don's mean the but the Ef-CAUSE the Coetus. and forms

234 Remark I 6 Proclus Diadochus, 1 2 in I librum Euclidis y Plu-tarch de exilio, p 607 √ Diog Lacrt ubi supra, n o Diodor Siculus,I cap 38 Diog Laert 1b

(d) NaEa-

x06015 -שר עוב ד Tackiúci. export motive 781 0 185 , 19 670 21110 kg 10 10 11

or aur, x)

MTELXTOIS, א, אנו מסוי

μεμιγμι-

1015,X, XOT-

z rozpois Anwigo-

ris hac docet, mens om-

nium est

mutium, fa & om-

nium domina est.

& ordihem contulis pra-

bet, &

motionem im-

bas, & difciimen commixtis, & ornatum mornatis H rmiasis

p. lofoph

1"1 1/10ne 1 1 Hook

100

אבי אנו שלבוע שונג

a Seethe no longer (H). It is reported that Anaxagoras had foreto the Stone which fell from Heaven into the River Agos, and was reved and ho noured as a Holy Relick, (I) should fall from the Body of the Sun. Some of the Prophecies a are also attributed to him. He applied himself very much to B Geometry; and it was found that in his Prison he had writ γ on the Quadratus fved and ho-Sun. Some o of the Circle His vast Genius was sufficient for every thing; the most difficult Phanomena of Nature, Comets, the Milky-way, Earthquakes, Winds, Thunder Lightning A, the Overslowing of the Nile 4, the Eclipses, and such like Things which he accounted for, and his Astronomical and Geometrical Speculations, did not prevent his reading the Poems of Homer, with the attention of a Man who defigns to discover Secrets and improve Learning. He was the first & that supposed them to be Moral Books, in which Virtue and Justice are explained by Allegorical Narrations. The Circumstances and Issue of the Action that was brought against him at Athens

Stions of the Intelligence consist (d) in placing in Order what was not, in moving what was at Rest, in separating such things as were mixed, and adorning those that wanted to be adorned. He might have been attack'd both in Front and Rear It might have been faid to him, You fay too much or too lit-tle If you believe that Nature without any Direction or knowledge form'd all the Homeomeria, you ought to believe that she could have moved, separated and distributed them And therefore the Understanding is superfluous. But if you believe it necessary for the Separation and Distribution of those Homaomeria, you ought also to ascribe their Forma-Homeomerie, you ought allo to alcribe their Formation to it, you do not extend its Influence wherever it is wanting So that one part of your Syftem destroys the other. It is not made up of well suited and well * compasted Pieces. If we had his Writings, or all those of (c) Theophrassus, we might perhaps see that he answered some of the Distinctives which I have just now started, and that he owned which I have just now started, and that he owned that he was not satisfied with his own Hypothesis, and that he sunk under the weight of the Mysteries of Nature He faid that every thing (f) was full of Darkness Several other Philosophers make the same Darkness Several other Philosophers make the same Complaints, so far as to imagine that the Darkness mention'd by Moses (g), which was upon the Deep before God created the Light, was only removed with respect to the Eyes, for, say they, the Darkness of the Mind covers full the upper part of the Deep The Light of Truth concentred in that A-TUS ARIVÍ -7016, xy ola-Reitil Tole byss, never comes out of it, but sends only some Rays, which reach our Mind after so many Resections and Refractions, and after having mixed their Brightness with so many obscure Corpuscles in the dark Spaces which they go through, that they are only proper to form falle Images
(H) That the Notions of the Ancients who ment on'd

the Class were unexact, and that they could not far that that State of Confusion subsified no longer] I had retolv'd to make here some Reslections on this Subject, but ince the foregoing Remarks, and those that remain to be made, will sufficiently, if not too much, enlarge this Article, I have alter'd my Resolution to avoid Prolixity I shall not want an Oclution to avoid Prolixity I shall not want an Oc-casion to give in another Article what I suppress

(1) That Anaxagoras had forceold that the Stone

fhould fall from the Body of the Sun] This
is related (h) by Diogenes Lacreius, and Plutarch menrelated (h) by Diogenes Laertius, and Plutarch mentions this Prodigy in these Words (i) 'Others fan"cied that a Stone, which seem'd to fall from
"Heaver, was an Omen of this (k) Overthrow
"Twas of a vast bigness, and it fell by the River
"Agos The Pelopomessans esteem it very much,
"and shew it among their Curiosities to this day
"And it is said that the Philosopher Anaxagoras fore—
told, that one of the Bodies fasten d to the Vault
"of Heaven would fall mon the Farth by a Slidere "of Heaven would fall upon the Earth by a Sliding "and Shaking that was to happen I or he faid that the Stars were not in the very places wherein they were formed, feeing they were heavy Bodies " and of the Nature of Stones, and that they shone "and of the Nature of Stolles, and that they mone by the Reflection of the Elementary Fire, and had been drawn up by force, and were kept there by the impetuolity and Violence of the Circular Motrum and tion of the Heavens, as they had been placed there

of Justin Martyr's Works, Paris, 1636, and Cologne, 1686
(') S. a Passage of Aristotle in the Remark R

we ca Book ever the Avazayops, de Anaxagoræ decretis

Diog

I airt in Theophr I e n 4

(f) Anaxagoras pronunci-Latinnt 1 3 c 28 p m 217
is (b) Diog Lacrt at circumfula esse tenebi is omnia (e) See the fift Chapter of Gen-sis (b) Diog Laert
lib 2 n 10 (1) Plut in Lyfandro, pag 439
(l) Viz The Distruttion of the Athenian Fleet by Lyfan-

"at the beginning of the World, and hinder'd from falling upon the Earth, when cold and heavy Bo." dies were separated from the other Substances of the World." I have set down this whole Passage "the World I have fet down this whole Passage that the Tradition of this Prodigy and the Singulathe World "I have set down this whole Paliage that the Tradition of this Prodigy and the Singularity of the Doctrine of Ansagors; may be seen at one and the same time. The Words of Pliny deferve no less to be quoted. Celebrant Graci, says he sees as one and the same time. The Words of Pliny deferve no less to be quoted. Celebrant Graci, says he sees are seen as one and the same, pradixiffe calestium literarum scientia, quibus diebus saxum casurum esset e Sole. Idque factum interdiu in Thracia parte ad Agos slumen. Qui lapis etiam nunc ossenditur, magnitudine webis, colore adulto, comete quoque illis noccibus flagrante. Quod si quu spradictum credat, simul faceatur nucesse est, colore adulto, comete quoque illis noccibus flagrante. Quod si quu spradictum credat, simul faceatur nucesse est, majoris miraculi divinitatem Anaxagora fuisse solique rerum natura intellectum, & confundi omnia, si sui ipse Sol lapis esset canca celitur, & confundi omnia, si sui ipse Sol lapis esset canca celitur bedieque, modicus quidem, sed quem in medio terrarum casurum idem Anaxagoras pradixisse narratur. Colitur & Cassandica, qua Potidas vocitata est ob id deducta. You see by this that Anaxagoras colitur bedieque, modicus quidem, sed quem in medio terrarum casurum idem Anaxagoras pradixisse narratur. Colitur & Cassandica, qua Potidas vocitata est ob id deducta. You see by this that Anaxagoras colitur positium con the falling of those mare than once foretold the falling of those mare than once of the Plural Number concerning the Product of the Plural Number and that the Worship of 'em increased proposition of the Plural Number concerning the Prodigy of the River Egos They pretend (b) that Anaxagoras foretold that Stones would fall from Heaven Philostratus has express himself after the same manner I shall set down his Words at length, because they will afford Matter for Criticism das do allocated they will afford Matter for Criticism das do allocated an Impiety and Egos, of the have been unjustly taxed with such an Impiety and Egos, of the having foreseen several things, and foresteld there, after the same manner as Society and the such as the same to pass. And Anaxagoras also, for who is signorant, that once upon a time being gone to the Olymbic Structus as allocated as a such as pick Games with a Gabardine on to foretell (d) that it would Rain, although the Day was sollear and Serene that there was no likelihood of Rain, yet a little while after it rain'd apace? Having another time foresold that a House would fall in a few Days, it fell soon after Again baving foretold that the Day at Noon would in an instant become as dark as Night And another time that great Words astones would fall from Heaven into the River Agos, bove Lettame so to pass Now if it be acknowledged that those Things and others of the like Nature, foreseen (*) There by Anaxagoras, were only a Sign of a very great Skill, us an interthat these Things and others of the like Nature, fereseen (*) There by Anaxagoras, were only a Sign of a very great Skill, us an interhow can they be imputed to Apollonius for Magiche val of alous Note (e) There is no Astrologers at present that Anaxagoras did, in foretelling Rain, and that time about a Stone should fall from Heagen, and other such like things. What an Absurdity is this As great Fooler as the Astrologers of our Days may be, they not the Rashness to foretell that Stones will fall Heaven Our Almanack-Makers, and our most she time nowned Calculators of Horoscopes, take more care when it was sulfil-

Apollon: P 91 (f) See his than to hazard their Reputation fo impudently They was fulfilthan to hazard their Reputation so impudently They know too well that the Foresight of such Falls surpasses all their Skill Pliny (f) had Reason to say ing method that the Prediction of Anaxageras would have been a greater Miracle than to see a Stone fall from the (g) Photis another Observation (g) Photis in his Abstract of the Life of Apollonius pretends, that Anaxageras was accounted a great Prophet for having predictably magick, that it would Rain I cannot believed the Photis did so little understand Photography 1017

Magick, that it would Rain I cannot believed the photography in this Work has been put in by the Transcraphy dreas Schottus stater could have the Heart to get that Passage prin-

flator could have the Heart to get that Paffage prin-

for Impiety, are ariously reported: Some say that he was Condemn'd (K), and others in the that he was acquirted. Pericles who protected him on this occasion, was suspected of Remarks Athersm, for having been Instructed by such a Master I have spoke of it in another of the Arest place. Diogenes Lacrius mentioning a witty saying of Anaxagoras, has committed a full Peric Blunder tles

His Translation is a Series of fuch groß Impertinences, and Monstrous Reasonings, and with-al so expressy contrary to the Original of Philostrasur, that nothing can be comprehended in his Conduct Did he believe that the Text of Photias was correct? He must then have dreamt of something else Did he believe the Readers wouldbe so stupid as to like it his Performance? He was then in a Prodi-giousSecurity I exhort those who are qualified for it, to examine this Place of Photius, they will find fuch Wounds in it as require the Dexierity of the best Hands, and perhaps they will heal them by the Affiftance of the Manuscripts compared with the Text of Philofiratus

(K) Some fay that he was condemned, and others that he was acquirted] He was accused of Impiety by Cleon, for having faid that the Sun was a Mais of inflamed Matter, and notwithstanding Pericles's Prote-Chion he was condemn'd to Banishment, and fined five Talents, as Sotion (1) related the Matter But others said that Thucydides accus'd him, and not only charg d him withImpiety, butalfo withTreafon, and that the Accus'd was condemn'd to (k) Death for Contumacy Others faid that he was in Prison when the Sentence of Death was pronounc'd against him They add also, that Pericles askt the Judges, Do You find that he has committed any Crime? And perceiving that none was imputed to him, he faid, I am his Disciple, destroy him not therefore, being preposses with Galumnies, believe merather, and give him his Liberty. He obtain'd his Request, but the Accused took this Trial so much to heart, that he resolved to die (!) Others reported that he was brought before the Judges by Pericles, and that his Melanchofy had made him so lean that he could hardly go, so that he was discharg'd, not because he was found Innocent, but because of the Compassion which he rais'd (m) I have said eliewhere (n) that Pericles found no better means to fave that Philosopher

than to cause him to leave Athens Take notice of Four Things 1 The Accusers of Anaxagoras were Men of a contrary Faction to Pericles It was not therefore out of Zeal for Religion that they persecuted that Philosopher, but with a Design to maintain their Cabal, and weaken the Authority of Pericles, by maliciously causing the Suspicion of Irreligion to fall upon him In which they could not better fucceed than by accu-fing A-axagoras of Impiety This is generally the first Cause of this fort of Accusations when Men will be reveng'd of any Body, or remove an Obstacle to Authority, and Fortune, they call the Passions of the People to their Assistance, pretending that the Honour of God is concern'd in it 2 It is not true that the Accusers of Anaxagorus grounded their true that the Acculers of Anaxagoras grounded their accusations on his Acknowledging that the Divine Intelligence made the World, they went upon this, That by saying that the Sun was a Stone, he deprived it of its Divinity which was also the (p) Ground of the Sentence of Condemnation And therefore Vossius has committed a Fult in these Words (q) Lastin industria nobis ips Anaxagora verba conservation Sunt anten hujus mode is a Naxagora verba conservation sunt anten hujus mode is deven supposed Omnia simule earned dende accessive Mens. eague composition. Quam apert. de accessit Mens, eaque composuit Quam aperto bic opificem ab opificio distinguit! Hoc ferre non potuere Athenienses, ac a Sionna vil a siscessi vocarunt Awas not meerly condemn d because of the Distinction which he made between God and his Works, but because he did not teach as the Poets did, that the Sun was both the Work of God, and a God For according to the Belief of the People, grounded upon the Writings of the Poets, the Sun was Apollo the Son of Jupiter, and one of the great Destrey Vossius's Fault is like that of one who should fay, That the Inquistion has caus'da Man to be put to Death for having taught, that there is none but God the Author, Preserver, and Sovereign Lord of all Things, that deserves the Supreme Worship of Latria, and that no Creature that is in Paradile de-This Doctrine comprehends two Points, and a Man would be punished in Salamanca only for the Second Would not a Protestant be in the Wrong to say.

That that Man was punished for the first Point of Honeyer. Exclude the reasons to shark it Presses. However, Eusebish has reason to think it strange,

that maxageras should have been like to be ston d as an Atherst, notwithstanding his Orthodoxy as to the Existence of a God, the Author of this World, a Existence of a God, the Author of this World, a Doctrone which he taught sirst of all among the Greeks (a) Gaugasca I ber ws ETG ment (a) Euseb. Tap Exham ture Seologinsa t resolve, to liepath Administic and Delta ber at Halin tolerate, to Lvang l. Halin mointhe, wings deiv rathad deis édule. In 14 c. 14 quo sane permirum illud est, qui princeps apua Gra os p. 750 C cam Theologia rationem intulcrat, cum Asheniensibus, (b) Oi quad non jam Solem, at Solis ipsus essectorem Deum sia-weight turret, atheum esse visium, ac propterea parum absusse; esseuments qued non jam Solem, at Solis ipfius effectorem Deum flatueret, atheum effe visum, ac propteres parum abfuisse, quin ab its lapidibus necaretur. This, I iay, is an amazing thing, for in short, (which is my 3d Remark) one can hardly conceive that in so Learned a Town as Athens, a Philosopher might not explain the Properties of the Stars by Physical Reasons, without running the Harard of his Life Is it not a deplorable thing for a Man, to be more knowing than a Superstitious Mob, guided by Senseles Men? To what purpose serves this Superiority of Genius and Knowledge among such People? Is it not rather a Crime? does it not expose a Man to a thousand document of the superiority of Genius and Knowledge among such People? Is it not rather a Crime? does it not expose a Man to a thousand a Crime? does it not expose a Man to a thousand Infamies and Dangers (b)? And would not one enjoy the Conveniencies of Life much better by following the Current of Ignorance and Superstiting on? I say in the 4th Place, that one ought to won der that such a remarkable Trial as that of Anexago ras, in which Perieles the Chief Man of Athens was so far concernd, has not been better Known to Historians. For they mention it with a I housand

Variations, nay, some of 'em offirm on the chief Point the quite contrary to what others deny, which is not for the Honour of Antiquity I must not forget a fine Passage of Lucian, where it is suppos'd that the greatest of all the God, en deavour'd to crush Anavagoras to pieces, but that he miss'd him, and that the Thunderbolt, being turn'd off by Pencles, burnt a Temple, and was like to break against a Rock (ε) Δικην δώσεσην ετειδών τ καταινών οποκάσοω κατεαιωνίαι ο αιπ κ) αποςομωμέναι εισί δυο ακτίνες αι μεγιςαι, ετο το φιλοτιμοτεςον ηκόιτισα αρωην όδι τ σορικήν Αναθηγό-Τε φιλοτιμότεςον ηκόιτισκ σρωην ότι το σοις ήν Αναστοροξείν, δε επείθε του ομιλητας μηθε ολως είναι τη ας ημάς
του θεές αλλ εκείνε μθι διήμαςτεν λορο θε γλ αιπί τ
χείς Περικλής ο β κες αιλ ός, εις το ανακρίον συστοι
μας, εκείνό τε ημιτορλέζει κὶ αυτος ολίγε δείν στινε τει
κας το πάτραν Ραπας dabunt simul atque fulmen
praparavero Nam fracti sunt, τ retusa cuspida duo
radis ejus maximi, quum nuper acrius in Sophisam A
naxagoram jacularer, qui suis familiaribus persuadebat,
nullos esse nos qui Dis vocamur At ab illo aberravi, nam
obtenta manu Pericles eum protexit Fulmen vero in Castoris τ Pollucis templum detortum, tum illud exussit,
tum ipsum ad saxum pene est comminutum Vossiu (d), tum ipsum ad saxum pene est comminutum Vossius (d), who only says that Jupiter darted his Thunderbolt against that Philosopher, gave Moreri Occasion de Philosopher to say, that Anaxagoras was crusht to pieces soph section with it. It was very natural to believe it, for it cannot easily be thought that a Thursday design. edfor the Death of any Person, should not kill him But this ought to teach us to have Recourse to the Originals, and not to mind the Modern Authors who only mention such Circumstances of a Fact as they stand in need of Vossius, for Example, who had no occasion in that Place to say whether Jupiter fucceeded or not, suppress'd Lucian's Rallery I his gorx Omission has been a Trap to Morers, which he might non ablihave avoided, if he had only translated the Latin of Vossius Why did he act the part of a Paraphrast? Lumbert Barleus commenting on this Place of Lucian, nofter, afferts(e) that Anaxagoras was accused of Athessa po on the Account of his Doctrine concerning the Divine Intelligence, which was the first Mover, or This is an untruth which he had from Vossius, and I have already constructed it He says also (f) that a Talent was promised to any one that should kill that Philosopher This seems to me to consound Anaxagoras with the Athess Diagoras, Lastly, (g) in point of Orthodoxy, he compares Anaxagoras with Lucian, and complains that pares Anaxagoras with Lucian, and complains that Gracos Justin Martyr places Lucian among the Athersts But Idibp 6, his comparison is as false as his Complaint, here (h) I off us is the Occasion of his Error He had read in Vossims, de ones (h) Lucianus in Timone sit Jovem in Anamagora capprog Idol
put —— sed Lucianum quid dico? Ecce Justimus Martyr 1 1 c 1 p c
oratione ad Graces cum Leon vocat, and he did not
G g 2 appre-

Qui Chultum

inte fuere. ouod rat one pro captu humano innixi res contemplan, explorare,& contenderint, tanquim imrioli adiudicumtri-**Funalia** trı&i Tuft Martyr Apol () Lucian in Limon pag 65 to Oper 1 Oper (d) Vossius Barleus in

> quem imat Justinus Martyr in 6contra

Timon P

(r)Araxa-

I ucianus

62

(1) Sotion in Succeffionibus Philo**fophorum** apudLaer ubi lupra (k) Satyrus in vit apudLaer 1bid (1) Hervitis apud eumd ib n 13 (m) Hieronymus ın 2 lıbro commentor Viti-

or apud cumd ib

(n) In the

Remark M

of the Ar-

ticle Pericles or Thucydes See Plutarch en the Life of Pericles p1g 170 Ø 155 (p) See Josephus lib 2 contra Appıon p 1079

St Cyril lib 2 contiaJulian
(2) Voffius de orig & progr Idol 277. 5

Var Hift 18 c 13 the end

(i) Diog Laert 1 2

10 (k) Menag

in Dieg

in fine (q) Plut

Apolica

quoses as

Treatife de cohi-

& ver # of ynorac (r)Simplic

in Epiclet Enchired C 22

(:).A.lian

Var Hift 2 3 6 2 (t) Plut

de Confol ad Appoll

Supra, Sto-

p, 118 Alian ubi

306 (v) Litero Iulculan Quaft 12

252 D

(x) Diog

Lacre 1 # 11

Confol ad

Blunder in Chronology, and (L) I wonder it has been to long uncollered. The Remark Constancy of that Philosopher at the News of his (M) Condemnation, and of the Death of his Sons, was wonderful. He reckon'd it a very small thing a to live die out of one's Country; and he could very well discern (N) what Conditions Stations are most happy Some Authors B have said that he was never seen to Laugh, Last about or even to Smile He died at Lampsacus, where he had an honourable Burial, and (O) a very glorious Epitaph Nay, they went to far as to build him an Altar. A literate the before his Death 2 the Chief Persons of the City gave him a Visit, and asked him towards if he had any Commands for them, to which he answer'd, That he only desired, that the cond Children might be permitted to Play every Year in the Month in which he should die. Children might be permitted to Play every Year in the Month in which he should die. This was perform'd, and that Custom continued still in the time of Diogenes Lacreius. It is faid he lived 72 Years S. We are not fure that he maintain'd the (P) Doctrine of Predeftination.

apprehend that eum refers to the Philosopher Anaxa-

goras, and not to Lucian

(L) A Blunder in Chronology | He fays that Anakagoras feeing the Tomb of Maufalus, cried out, it is a
Monument of the Conversion of Gold into Stone
I don't confine my self to a literal Translation, but I don't comment.

I aert p here are the Greek Words (1) 1 may

77 col 2 λελίθωμβοης δείν υσιας είδωλου Monumentum pretio(1) Phat is, sum in lapides conversarum divitisarum imago est It against his may be supposed that he really expressed himself stussarthe Sight of a Sumptuous Sepulchre, but it was not at the Sight of that of Mausolus, for his Leert ubi Death preceded the Building of that Monument by supran 13 several Olympiads (k) Anaxagoras.—Olymp (n) ld ib LXXXVIII mortuus est Mausoli autem sepulchrum (0) Cicero ante Olymp Cvii conditum non est Aut igitur hae Tusul verba Philosophus ille non dixit aut alia certe occassione dixit Mausoleum enim nunquam vidit quod ab illustratura in libro fol 261 teribus Laertii nondum opinor objervaium oj.

(p) Valer sunt joannus Pearsonii viri undecunque dottissimi, in libro de epistolu Santti Ignatii pag 9 secunda partu, quibus ego asentior Id ipsum observatum a Gisberto Cupero in antiquis numi fmatibus explicates, viro elegantifimi ingegenis

police (M) The Constancy of the Philosopher at the News of 118 de his Condimnation, and of the Death of his Sons, was won-hib 1ra, dirful] On the first News, he said, Nature has long p 463 d. ago pronounced her Sentence as well against (1) them as tranquill against me, and on the second, I knew very well that animi p I had begot them Mortal Men (m) Diogenes Laertius Intimutes that he lost them all, and adds (n), that Mr Menage in him with their own Hands, which would be a lacrot. Contradiction among Authors But it may be cleared, if it be supposed that after he had shew'd that Constancy, he had other Children, or that he swoTrestimade this Answer only when he heard of the Death of one of his Sons Cicero makes use of the singuof one of his sons Gierro makes the of the high-lar Number (*) Quem (Anaxagoram) ferunt nuncia-ta morte filit, dixisse, sciebam me genusse mortalem (p) Valerius Maximus, (q) Plutarch, and (r) Simplicius use the same Number, but Elian (r) observes that benda ira Anaxagoras had only two Sons, and that he spoke those Words at the hearing of the Death of both Note that he received that News whilst he was (t)

reading a Lecture in Philosophy
I shall place here what he answer'd to his Friends who askt him at Lampicaus, if he would after his Death be carried to Clazomene, where he was born That is not necessary, laid he to them, the Way to the Elysian Fields is not farther from one Place than from another (v) Practare Annuagoras, qui quum Lampfaci moreretur, quarentibus amilis velletni Clazomenas in patriam, si quid et accidisti asse ri, nibil necesse est, inquit, undique enim ad infires tantundem via est Diegenes Laertius (x) supposes that he faid this to a Perion who was vex d to die out of his Countrey I have often wonder'd that the fine Sayings of the Ancients are fo variously reported, and I have enquired into the Reason of it what follows, seems to me to be most likely. The Readers retain the Substance of a Fast better than the Circumstances, and therefore, if they have a mind to relate it, they fupply what they have forgotten, in the best manner they can, and as their Taftes are different, it happens they can, and as their I aires are different, it nappens that some supply one thing, and some another. I say nothing of the Supplements that are designedly made to fit things better to the Subject that is treated of They are Artificial Variations, which proceed from Insincerity I say nothing of 'em. What I say of Readers ought to be extended to all manner of People. Men are still more apt to falsify what they have than what they read. hear than what they read

hear than what they read

(N) What Conditions, or Stations are most happy]

He believed the most happy are those, which seem less to be so, and that those who enjoy the greatest

Happinels, are not Rich Month or those who are surrounded with Honour those who manure their Ground, or apply elves to the Sciences Valertin Maximus will tell it without Ambition Valerius Maximus will tell it better than I Nec (a) parum pradenter Anaxugeras interrogant: cuidam, quifnam esset beatus Neme, inquit, (a) Valai, ex hu quos tu selices existimae sed cum in illo numiro reperiar, qui à te ex miseris constare creditur. Numero ille divitiis de honoribus abundans sed aut exigui variar ille divitiis de honoribus abundans sed aut exigui variar aut non ambitiosa destrina sidelis ac pertinax cultiv, in p. m. 604 secossu quam in fronte beatior

(O) And a very glorious Epitaph. Alian and Laerius mention this Epitaph, which consists of these two Verses. without Ambition

of these two Verses.

Ένθαθε (b) πλούσον αληθείας δτί τέρμα περίσας Ουρανία κόσμα, κοιται Αναξαρόρας Hie situs ille est, cui rerum patuere recessus, Atque arcana poli, magnus Anaxagoras There is as much Energy in this Distichas in these

Seven French Verses, which contain a like Encomi-

Descartes (c), dont tu vois icy la sepulture, A defille les yeux des aveugles morrels,

Et gardant le respect que l'on doit aux Autelt

Leur a du monde entrer demontre la fruiture

Son nom non multi-accite s'annie le l'accite le l'a

Leur a du monde entier aemonire in jirnum.

Son nom par mille coriti se rendit glorieux,

Son esprit mesurant & la terre & les cicux

En penetra l'abine, & perca les nuages

Diegenes l'aertisus says nothing of the Altar of Anausageras

But Alian (d) makes mention of it, and (d) Aliani En penetra l'abime, & perca les nuages

Diogenes I aertius says nothing of the Altar of Anakageras

But Alian (d) makes mention of it, and (d) Alian seems to say that two were consecrated to him, one under the Title of Understanding, the other under 1 8 c 19 that of Truth But a very Learned Critick (e) does (e) Kuhninot understand the Passage so, he says it signifies us in bunc that, according to the Altar was dedicated to leaun Ente Understanding and according to others, to the lians Truth Aristole (f) observes, that the Inhabitants (f) Arist of Lampsacus continued to honour Anaxageras I Reservices must observe, that in St Augustin's time the Authorities 2 c. 23 ty of that Philosopher was still very considerable page 445 Quam (veritatem) si sinsit Anaxageras, eamque Deum (g) August esse vide, mentemque appellavit, non solum nomen Appis 36.

naxagera quod propter liter atam vesustatem, onnies, ut pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant, nos dossos & pm 272 militarite loquar, literations libenter suffant pm 272 militarite loquar libenter suffant loguar libenter suffant loguar libenter suffant loguar libenter suffant l

(b) Dieg. Laert I 2 # 15,

Predestination. He is the first w Philosopher that (2) published Books Societes, who wis in hopes to fillid certain Things in them, was not fatisfied with the Reading of them, " " (R) which probably was his Fault, as I will show in the Restections I am to make on

who affert that Ananageres Was against Predestination, do not quote any Ancient Author who speak of it. He had said also that Diegenes Lastine, Cicero, Galen, Platarch, and Origen, make no mention of

(Q) The first Philosophir issue published Books] Diogenes Lacretus says to positively (k) How & Bankandopas as Bishir Stadens or proceedings. PRIMUS autem Anamagorus librum d sessent same edust. But because he seems to declare in another Place (l) for Phavorimus, who had faid that Alemson the Disciple of Pythagorus, was distributed that Memoen the Disciple of Pythagorus, was distributed that wrote upon Physicks, he makes his Talkhony very doubtful Glemens Alexandrimus leaves the thing undecided, he only says (m), that some ascribe to Alemson the first Work that was published concerning Nature, and that others pretend that Anaxagorus was the first that others pretend that Anaxageras was the first who presented a Book to the Publick These two Opinions would be false, if These had writ Books, Opinions would be false, if Thales had writ Books, as St Augustin asserts; and if the Greek Tradition mention'd by Saidas (0) was true, viz that the Philosopher Phiretydes was the first that wrote Books Note that Aristoile (p) observes, that the Writings of Augustus came out after those of Empedocles, tho' the latter was younger than Augustus.

(R) Socrates was not fatisfied with the reading of them, which probably was his Fault] I will here lay before youtwo things, an Abridgment of Socrutes's Complaint, and afterwards some Reflections

(k) Ding Lacrt 1 2 7 11 (1) Id 1 8 n 83 (m) Clem Alexand. Stromat

7010

(p) Arift Metuphy

1163 See bertup-on Fonfeca's Comment ary ,p

m 218 (q) Piato an Phadone

upon it

When I came to know, (q) fays he, that Anauagogas laid down in one of his Books that (r) an Unthat down in the or in social things, I was the start of the start of Caufe, and imagin'd that the thence it would result that each Being was qualified and situated after the most excellent manner I hop'd then with great Joy to find at last in that Book of Anaxagoras, a Master who would instruct me in the Causes of each thing, and inform me whether the Earth is round or flat, and then exornare, omniumque caufame este la ibid

(1) 'Ope Carro and as I believ'd that this Reason would be grounded upon the Idea of the highest Errection, I was in hopes he would have shew'd that the State the coupon, who we have told us why that Situation was the best warra airmas in the coupon with the placed it in the Center he would have told us why that Situation was the best of all I resolved to look for no other Cause, provided he made that clear to me, and onmora airmas in the Cause of each thing, and inform me whether the Earth is round or situation of what he state the State the State the State the State the Center he would have told us why that Situation was the best of all I resolved to look for no other Cause, provided he made that clear to me, and onmora airmas in truct me in the Cause of what he had determin'd and as I believ'd that this Reason would be grounded upon the Idea of the highest Errection, I was in hopes he would have shew'd that the State the State the State the State the State the State the Cause, which a clear to me, and onmora airmas in the Cause of each thing, and inform me whether the Earth is round or site, and then give me the Reason of what he had determin'd and as I believ'd that this Reason would be grounded upon the Idea of the highest Errection, I was in hopes he would have shew'd that the State the State the Cause, provided he made that clear to me, and onmora airmas in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Center he would be placed, and that if he placed it in the Cente manner explain'd the particular Nature of each Botomare the manner explain'd the particular Nature of each Botomare the manner explain'd the particular Nature of each Botomare the manner explain'd the particular Nature of each Botomare the manner explain'd the with the greatest Eagernes to the reading of his Writings, that I might speedily know what is most excellent, and what is very bad, but I found this Philosopher (r) does not alledge the Suting and the Cause of the Ordering Quam ut, for the Water, and such other impertinent Subjects, as to their Original 'Tis just as if any one after having said that whatever I do, I do it by the Understanding, should afterwards account for all my particular Actions after this manner Secretes is sitting, because his Body is composed of Bones and Nerves, which by the Rules of Mechanism are the Cause that he can bend his Members He speaks, because the Motion of his Tongue moves the Air, and conveys its Impression to the Ear, Or speaks, because the Motion of his Tongue moves the Air, and conveys its Impression to the Ear, &c. Such a Man would forget the true Cause, to wit, this the Athenism having judged it best to condemn me, and that was more just that I should suffer the Punishment which they have order'd Now if any Body objects that without my Bones and Nerves, &c I cannot perform what I would, he judges right, but if he pretends that I perform to because of my Bones furda pro caufis af-

and Nerves, &c and not by the Choice of what is belt, fince he supposes that I all by Understanding, (a) Ticking

best, since he supposes that I at by Understanding,

(a) his Discourse is very absurd

You plainly see the Opinion of Secreter He had forsaken the Study of Natural Philosophy, and applied himself whosly to the Moral, wherefore he required that all Natural Things should be explained by Moral Reasons, and by the Ideas of Order, and Perfection I dare say that he censured Anaxage as improperly Every Philosopher who has once supposed that an Intelligence has moved Matter, and placed the Parts of the Universe in order, is no longer obliged to have recourse to that Cause when he's to give a Reason for each Effect of Nature, he ought to explain by the Action and Re action of Bodies, by the Qualities of the Elements, by the Consiguration of the Parts of Matter, or the Vegetation of Plants, the Meteors, the Light, Gravity, Opacity, Fluidity, or Such is the Method of the Christian Philosophers whatever Sect they may be of The Schoolmen have an Axiom, That a Philosopher ought not to have recourse to God, Philosopher ought not to have recourse to God, Philosopher ought not to have recourse to God, Non est Philosophi recurrers ad Deum. They call that Recourse the Sanctuary of Ignorance. And indeed what could you say more absurd in a Piece of Physicks than this, Stones are hard, Fire is hot, and Cold freezes the Rivers, because God has order'd it so. The Cartesans themselves, who make God not only the first Mover, but also the only, constituted and perpetual Mover of Matter, make continual, and perpetual Mover of Matter, make no use of his Will and Actions to explain the Ef-fects of Fire, the Properties of the Loadstone, Cono use of his Will and Actions to explain the Effects of Fire, the Properties of the Loadstone, Colours, Smells, &c they only consider the Second Causes, the Motion, Figure, and Situation of the small Bodies So that if the Remark of Clemens Alexandrinus, mention'd (b) above, was only ground. (b) In the ed on the Discourse of Socrates, it would be very Remark & unjust We should know in order to approve it, not that Anaxageras explain'd many Things without mentioning the Divine Understanding, but that he wholly excluded it when he explain'd part of the Phanomens of Nature Perhaps he said in some Parts of his Writings what his Disciple Europides said since, viz that God (c) concerns himself only (c) Tai danisting with great Things, and leaves the lesser to Fortune, 2017 Dai 3706, deminimu non curat Prator We have observed a number of the World was like the Tribunal of the Prætors, that 3706, deminimu non curat Prator We have observed a number of the Survey and that he only call'd the Supreme Intelligence to ea, xt his Assistance when he could not make it appear to Europe that Necessity had produced a Thing It may be mode to suffer the unimars of much, when he speaks of the mode December of System, and that he had less than Pieces in it ill joyn'd procurat Aristicale intimates so much, when he speaks of the modo Desirit Philosophers who acknowledg'd two Causes, the us, inque Material, and the Efficient He compar'd them fortunin

I would not blame Socrates for defiring such an Explication of the Universe as he mentions, for could any thing be more excellent or curious than to know distinctly and particularly, why the Perfection of the Machine of the World requir'd that each Planet should have the Figure, Magnitude, Situation and Swiftness which it has, and so of all the Rest? But that Science does not belong to Man-

nrit Philotophers who acknowledged two Causes, the us, inque Material, and the Efficient. He compared them fortuning with Men that have not learned the Art of Fight-minora ing, and yet do often wound their Enemies, which rejicit, ut they do without following the Rules of that Art air luri-In like manner those Philosophers were not Masters pides of their Subjects. Out of his are not Masters pides of their Subjects. Out of his are not Masters pides of their Subjects. Out of his are not markers pides of their Subjects. Out of his are not also present ud arises and the transfer of the his arises are also arises and the first markers are soing on sides and are not are perfectly and the first markers and the motion obscure tamen, or non flot Michael sed quemadmodum inexercitati in praiso faciunt taphy selection illi circumeuntes, agregias plerumque plagas in-lice facilit exflicint Sed necilli exflicints, necisti videntur scire p 146 G quid dicant. You will see essewhere (g) that (g) Id is there are some Things which Anaxagoras did not c 7.9 651 explain, and which he would infallibly have C admitted, if any one had made the Discovery to him, and lastly, that many sine Dostrines would result from his Principles, if they were cleared and unfolded.

I would not blame Socrates for desiring such an

p 72 &.

∫eq
(r) Ω4 बेहद गरी. KOTHON TE RE HELTON omnia exornare. multa ab-

rerum

fignare
Id 16 p

6 Philyfr. what he fays One of the Reasons why he slighted Astronomy, was, because Anana-Apollon y See the Remark G towards the end & Ariftot Mitaphy? lib 3 c 5 p 671 G n Theo dor de Grac aftect Serm 5 Pag 547 0 Id 16 pag 548 x See the Islusts of Combi in A) iftot l 1 de calo e 3 p m 65 h Diog Lacrt ubi Supran 10 u In the

WIIY w canno d mor fliate to particular I ca Jons, that each Body in the Univofers in S ateit coul i possillybein

Romark E

of the Art Pereira

v Lacri

16 # 14

goras who had extraordinarily applied himself to it (S), was very much mistaken in it. What is observed concerning the Treatise in which he reason'd about Eclipses, is a very curious thing You'll find it at the End of the Remark B of the Article Pericles. I must not forget that & Mount Mimas near Clazomena, was a Place from whence he took a View of the Stars. Much less must we forget that the Strength and Sublimity of his Genius, his Labour, his Application, and his many Discoveries, led him only to Uncertainties, for he complain'd y that every thing was full of Darkness. This was it perhaps which oblig'd him to say that all things consist in Opinion, and that a the Objects are such as we would have them, that is to say, such or such, according as they feem to us Tho' he taught , that the Soul of Man was an Aereal Being; yet he thought it & Immortal He honour'd it more than the World, for he was one of x those who judged that Heaven and Earth would perish; and when he was askt, If the Mountains of Lampsacus should one day be part of the Sea, he answer'd, Yes, provided Time should not fail them A. I have observed u elsewhere, what his Opinion was concerning the Souls of Beasts 'Tis pity that he was not a Friend of Democratal, and that those two great Men did not concert together about their Hypotheles; the Defects of the one (b) See the might have been mended by the Perfections of the other, but there was no Familiari-Discours ty between them Anaxagoras bore Democritus an ill Will, because the Visit which he

Mankind, and it was a piece of Injustice to expect it from Anaxagora: And unless one had the Idea which God followed in making the World, it would be impossible to give the Explications which Socrates desired All that the greatest Philosophers can say thereupon amounts to this. That since the Earth is round, and situated at such a Distance from the Sun, that I igure and Situation were requisite for the Beauty and Symmetry of the Universe, the Author of that vast Machine having an infinite Intelligence and Wisdom Whereby we know in General, that every thing goes well in that Machine, undertake to make it appear by Piece-meal, that e-very thing is in the best Condition it can possibly bein, we should infallibly give very wrong Reasons for it. We should do like a Peasant who having no Notion of a Clock, should undertake to prove that the Wheel which he lees through a Chink was to be of such a Thickness, and Buggest, and president be of fuch a Thickness, and Bigness, and precisely placed there, because if it had been less, thinner, and let in another Place, greatInconveniences would have hap'ned by it He would judge of this Machine, as a blind Man of Colours, and without doubt he would argue pitifully The Philosophers are not in a much better Condition to judge of the Machine of the World, than that Pealant of a Clock They know but a small part of it, and are ignorant of the Model of the Artist, of his Design, his Ends, and the Reciprocal Relation of all the Pieces If you say that the Earth ought to be round that it may turn the easier on its Axis, you'll be answer'd, That it would be bettter if it were fquare, that it might turn more leifurely, and give us longer days. What could you reasonably answer, if you was obliged to specify the Inconveniences the World would meet with, if Mercury was greater, or nearer the Larth? Would Mr. Newton, who has discovered fo many Mathematical and Mechanical Beauties in the Heavens, a firm that if Things were not such as he supposes them, as to Magnitude, Distances, and Velocities, the World would be an irregular Work, ill built, or ill contrived? Is not the Divine Understanding Infinite? God has therefore the Ideas of an Infinity of Worlds, different from each other, all of them Ine, Regular, and Mathematical to the last Degree Do you think that he could not draw from an Larth of a Square Figure, and nearer Sasturn, such Uses as would be answerable to those of our Earth Let us conclude then, that Santas Gentland Let us conclude then, that Socrates should not have imagin'd that Anax agoras would prove to him by a Particular Deduction, that the present State of every thing is the best it can be in There is none but

God that can prove it in that manner

How should we do what Socrates required concerning the Machine of the World, since we can't do it with respect to the Machine of an Animal, after so many Dissections, and so many Lectures of Anatomy which have taught us the Number, Situation, and Use, Ge of its chief Organs? By what particular Reasons can it be prov d, that the Perfection of Man and these Sections of the Provided Herical Section of Man and the Section of the Provided Herical Section of Man and the Section of the Provided Herical Section of Man and the Section of the Provided Herical Section of the Pr on of Man, and that of the Universe, require that our two Fyes be situated as they are, and that six Eyes placed round the Head would occasion a Diforder in our Body, and in the Universe? It may be reasonably pretended, that in order to give a Man six Eyes round his Head, without departing

from the general Laws of Mechanicks, the other Organs should have been so altered, that a Man's Body would have been form'd after another Model, and had been another fort of Machine but no parameter of the state o and had been another fort or iviacnine but no particular Reasons can be given for this, for all that (b) Xenoyou could say would be opposed with Objections as phon, desoprobable as your Proofs We must keep to this crast megeneral Reason The Wisdom of the Author is infinite, and therefore the Work is such as it ought pm 384

The world not restend to come to particulare the says. finite, and therefore the Work is such as it ought to be, we must not pretend to come to particulars those who will engage in a Detail about it, do some (c) Ones times expose themselves to be ridicul'd (h) I will see the can prove by this Discourse of Socrates that he was not the Disciple of Anaxageras, for if he had been, would he have stood in need of Learning of Large from a Man (a) who read the Books of Anaxageras. VETML.

from a Man (a) who read the Books of Anaxageras, varue, that according to that Philosopher, the Divine Understanding was the Cause of all things

(S) Because Anaxagoras who had extraordinarily ap- divingement plied himself to Astronomy, was very much mistaken in it] To the end that Socrates's Thoughts upon this supposed may more clearly appear, I shall set down service somewhat at length the Words of his Historian diving or the He (h) was a Convent that for his Historian diving or the He (h) was a Convent that for his Historian diving or his He (h) was a Convent that for his Historian diving or his He (h) was a Convent that for his Historian diving or historian diving or his historian diving or his historian diving or his historian diving or his historian diving or historian divin (S) Because Anaxagoras who had entraordinarily ap-He (b) was of Opinion that some time should migraff, be spent in Astronomy, that one might know were recommendated what a Clock it is by the Stars, and in what Day (2007) Species of the Month, and in what Season of the Year are in the Night, when it is proper to travel by Sea a season and he Night, when it is proper to travel by Sea a season and he first the world are since the season and he first the world are since the season and he first the world are since the season and he first the world are since the season and he first the world are since the season and he first the world are since the season and he first the world are since the season and he first the world are since the season and he first the season are since the season and he first the season are season as the season are seaso in the Night, when it is proper to travel by Sea and by Land, and he faid this would easily be learn'd in Discoursing with Seamen or Nighthunters. But to endeavour to dive deeper, fo far as to know what Planets are not in the same Declination, to Endeavour the explaining of all the different Motions of the Planets, and to know their distance from the Earth, in what time they make their Revolutions, and what their Influendistinguished the very much distinguished others, for those Sciences seem'd quite useles to him, not because he was Ignorant of them, but because they requir'd the whole Man, and divertedhim from leveral other good Octupa-tions In a word, he would not have any body to Search too Curiously into the Admirable Art wherewith the Gods have Disposed all the Universe, because it is a Secret which the Mind of Man cannot Comprehend And the Gods are not well pleafed that any one should endeavour to discover what they will conceal from us He believed moreover, that there was Danger of fal-ling into Error by those High Speculations, as Anaxagoras did, who Boasted to be very well skilled in them For teaching that the Sun is the fame thing with Fire, he did not consider that fame thing with Fire, he did not communities in I are does not dazzle the Eyes, and that it is impossible to bear the Brightness of the Sun, I do not mention two other Reasons alledged by the Historian against this Doctrine of Ananageras. They are not better than the first, and deserve not so die in much Attention as the Idea which Secrates formed of the Gods. He believed them to be a manufactured their Curiosity so far. I place the Words of runter the Margin.

Nenophon (c) in the Margin

Note that Ariffeele had a more Advantageous O. dmu Pinion of the Deity, he does not deny that if God 1 4 9

Anatomioffered Wil Lami a Paris Physics at (a)SeePla to . ubi Supra p 72 ouphvisas EX EGEAN-Ut una Omnia complecflum unum. quodque quomodo du machi**fcrutari** dehortabatur Neque cnum ho-minibus facile effe ea adınvenire eos facere grataarbıqui ex quærant Renoph

239

placit Philof 1

offered to me was refused. Servius, and Sidonius (T) Apollinaris, were ignorant of a Tothe the Opinions of Anaxagoras. There will be many Greek Passages in the Commentary of this Article, which ought to please such Persons as understand that sick of the Anaxagoras and are minded to judge of a thing by the very Terms of the Anaxagoras hors that are alledged for it, and ought not to displease those that are ignorant of the same, for besides that my Pages will be the shorter for it with pher respect to them, they will find there a general Notion of what is in the Greek C Sextus Let this beside once for all Less I should be too tedious in this Article, I have respected to another place some Chronological Discussions. NOTE. That the Printers can Pyreser's a proposer place some Chronological Discussions. ferr'd & to another place some Chronological Discussions NOTE, That the Printers cus Pyrhaving skip d some Periods that should have been in another Page, they have been inferred here out of their place. He said that Snow was black, and gave but a forry 1 1 c 13 Reason for it, for on the one side he went upon this, c that Snow is condensed Water, y Id adv and on the other, he supposed that black is the proper Colour of Water. He believ'd Mathematical Mathematical Research in general y, that the Eves are not capable to discern the true Colour of Objects, and 1,7 p 153. that our Senses are decentful, and that therefore it is Reason, and not they, that is to Remarks judge of things He said also that the Heavens were I made of Stone, and that the Diog Swiftness of their Motion kept them from falling Others affert & that he believed, Laert ubit that as to sts Essence, Heaven is of the Nature of Fire, but that by the vibemence of sts supra n Revolution it Snatch'd Stones from the Earth, and having set them on Fire they became & Plut de

ANABAPTISTS, a Sect which sprung up quickly after the Rise of Luthe ranssm. Nicolas Storeb, Mark Stubner, and Thomas Munzer, laid the Foundation of it in 2 cip 13 the Year 1521. They made an ill use of a Doctrine which they had read in the Book, de libertate Christiana, which Luther had published in the Year 1520 This Proposition, which they found in it, A Christian is Master of all Things, and is subject to no Body, and which Luther (A) took in a very good Sense, seem'd proper to them to gain the common People. Each of them went about it according to his Talent Storeh having no Learning, boasted of Inspirations Stubner who had Wit and Learning, look'd for cristty Explications of the Word of God And Muntzer a bold and passionate Man, made use of Impudence, and gave a full Scope to the most restless Passions They were not contented to cry down the Ecclesiastical Tyranny of the Court of Rome, and the Authority of Consistories, but taught also, that the Power of Princes was an Usurpation, and that Men under the Gospel ought to enjoy a perfect Liberty They rebaptized in Followers, and to make this Practice the more current, they taught that Infant im was Null But they insisted much on rigid Morality, they recommended Martifications, Fastings, and Plainness in Cloaths, by which means they seduced a vast "See his number of People After these successful Beginnings, Munzer became so bold as to 6 Moreri exhort the People publickly to oppose the Magistrates, and force Sovereigns to lay unit the down their Authority Such a Gospel proved so acceptable to the German Peasants, who wrong to found the Yoke of their Masters a little too heavy, that they rebell d in several Places, fay that they rebell d in several Places, this Hereand committed abundance of Violences Troops were rais'd against them, which easily this Heredescated them, and a great Number of them were put to Death. Munzer who had imposed sted about
upon them, and who brage to much of Enthusiasm, was taken and Beheaded in the Year,
1525. The Disciples he had not in Swifferland, multiplied the Seat there, and occasion'd many
Troubles, so that the Mignistrates were forced to have recourse to the most severe Pe
Chost renal Laws, in order to stop the Progress of Anabaptism There was a necessity to do the vealed to

(d) Ari-ftor Metaphyi 1 cap 2 p 644 E. Bessarion renders જ્યાં જે ક Argyro-pylus renders if,qui hæc fu-

perflua Carata ca apua this place of Aristotle, p m 130 (f) Sor-

(g) Sidon Apollin Carm 15 v 81 pm 151, 152 (h) That is, Thales

was capable of Jealousy, he would chiefly envy Man the Knowledge of the Sublimest Science, but Man the Knowledge of the Sublimest Science, but he denies what the Poets affirm'd of the pretended Envy of the Gods His Words are very remarkable (d) his I reput to the time of the many of the Gods His Words are very remarkable (d) his I reput to the time of the many of the time of the many of the time of mentiuntur poéta

The other pretends that like Theles he afferted that Water was the Principle of all Bodies, and that he added an Intelligence to this Principle This is to take from him the Doctrine of the Homeomeric, which was not unknown to Sidenius Apellinaris, but he afcribed it without Reason to the Philosopher Anaximander He attributed to him also the mayourspmer, that is to say, That the Seeds of all things were every where, a Doctine that belonged to the Philosoper Anaxagoras It was also Democritus & Dochrine as Arifoile has observed in the 4th Chapter of Book of his Physicks

(g) Sed rebut inusile ponis (h) prum, dum credit aquu subsistere mundum ansus discipuli versa est sententia, dicens, Principits propriu semper res quasque creari, Singula qui quosdam sontes decrevit habere

Eternum irriguos, ac rerum semine plenos Hunc etiam sequitur, qui gignere cuntta putabat Hunc aerem, pariterque Deos sic autumat ortos Quartus Anaxagoras Thaletica dogmata servat Sed divinum animum fentit, qu ficerit orbem

The Learned Savaron has not taken notice of these Spanhe-Mistakes in his Notes on that Poem of Sidenius mius, de Apollonaris

(A) Which Luther took in a very good Senfe] Which progressly, he made appear by explaining his Thoughts, as foon tectis & as he saw how those Men had wrested his Words non in a Qua verba sano sensu a Luthero ______ seripta & bus A - Scripta de proliza Enymore declarata, oppostoque aphorismo, eum. baptistidem omnium servum este, & omnibus subjectum rum, pexposita, detorta suere in sensum sequiorem ab horism bic m. 195 fue pariter & aliene quietis impatientibus His most riche uli of Passionate Adversaries acknowledge that he disappro- sine haitved the seditious Conduct, which seem'd accidentally on inserted to fpring from his Doctrine Father Mainbourg fays in Clop(b) That the Rebels having fent their Mainfelto to penbuty s
Martin Luther, were deceived in their Hopes that he would approve of it, For, adds he, Luther perceiving in a Theothet he was accused by several People, of having & cassioned logic A thus Rebellion by the Rooks he had written in the Vulgar nabapti-Tongue for the Evangelical Liberty against the Tyranny stice of those who oppress the same by Human Traditions and (1) Mairi-swerd them in a large Writing, in which he shows that boury, the Stripture obliges them to submit to Printer and Magi-Hill du the Stripture obliges them to submit to Printer and Magi-Fill du firates, though they should make an ill use of the Power Lutherar which they have received from God over them; that they B 1 p ought to apply themselves to God, and in the mean time 114 suffer with Patience, till it shall please him to order it lought otherwise, and that the way of Arms which they have Edit taken; will prove their Damnarion if they do not lay them dow'th

His most meteule of

VIZ. That of the Humeri ans, and that of the Gabrieorigine, progreilu, ictus, &

nominibaptıstarum, prin-tod at Leyden in 1643 Tohn Cloppenfirted it in bis Gangræna Theologiæ Ana-baptisticx,printed as Franc-ker in 1656 in

(c) Sec

January, March aud November. (g) ld 1b P 202 (1) Capitis ouna in Anabandes reta, & gravibus in coium icceptatores multhis Idib 1 1g 263

like in several Cities of Germany, and elsewhere. Indeed the Ministers carefully (B) confined those Sectaries, but as this did not produce the Effect that was wished for, the Magistrates supplied the desect of it by their Authority. The Anabaptists, made a great Progress in Moravia, and it had been greater notwithstanding the severe Oppositions of the Secular Power, if they had not divided themselves into two a Factions. There was no Town more restricted with those People than ICA that of an ICA There was no Town more perfered with those People than (C) that of Mantions I nere was no lown more penered with those reopie than (C) that of Manyfer Every Body knows that they made themselves, Masters of R, and that John of
fer Every Body knows that they made themselves, Masters of R, and that John of
fer Every Body knows that they made themselves, Masters of R, and that John of
fer Every Body knows that they made themselves, Masters of R, and that John of
fer Leyden, the King of that new Jerusalem, defended himself as long as he could, but the
Town being taken at last, he was punished with Death in the Year 1536. Though the
Anabaptists of Holland and Freesland disapproved the Conduct of their Bretheen of
Anabaptists of Holland and Freesland disapproved the Conduct of their Chief
Munster in several Particulars, yet they sociation'd many Troubles One of their Chief
techniques.

Munster in several Particulars, yet they sociation'd many Troubles One of their Chief
techniques. rick Span-made use of for the Extirpation of that Sect, but they proved insufficient ? It con-heim the tinues to this day in the United Provinces It is true that by degrees the Anabaptists

> down We shall see in the Article Munzer, that he quickly rejected the Proposals of that Fanatick - carefully confused those Sa-(B) The Ministers -

taries, but the Magistrates The most zealous Enemies of Lueberanism could scarce have imagin d fo effectual a Method to fmother it in its imagin d so effectual a Method to smother it in its birth, as the Schism which Munzer and his Adherents form'd. They preach'd a Doctrine which tended to the overthrowing of all Societies, and practis'd it with unconceivable Barbarities (c) They had been united with Luther, and agreed with him, that Christianity was to be reform'd according to the pure Word of God. So that all the hatred that was conceived against them recould upon him, and those ceiv'd against them, recoil'd upon him, and those like him, and the fatal Consequences, which the Undertaking of the Reformation had so speedily produced were a Temptation to believe it was not God's Work And this without doubt put a great ftop to the Progress of the Reformation It is no wonder, that the Ministers said (d) that this was a Depth of Satan, and that the Enemy of our Salvation had made use of this Craft to maintain his Empire against the new Apostles whom God had rais'd The Controversists of the Roman Party made use of this Conjuncture with an extraordinar Activity to cry down the Reformation, and Arm all the Powers against it, but the Reformers were no less vigilant to keep themselves from the Scandal under which they endeavourd to bring them. They under which they endeavourd to bring them They mightily exclaimed against the Anabaptists, they constituted them in Writing, and engaged them in Disputes whereever they could (e) Ut labem is am sheremark the fibe sque ac dostrine Evangelice adspersam abstroum interest therees it is, qui in timple Dei remetiendo siden ac integritation suam & Dei causam publicis scriptis sibsagindam censure Quod inter alsos acriter presisere Lutherus, Melanchthon, Zwinglius, Bullingerus, Menius, Regius, alii, & in siditiones & seditios graviter invecti, subditor penduelles, de suo erga potestates superiores esseres perstringendo, & omnes ad quietem & debitam Principlose sua reverentiam hortando, nibil redebitam Principione sun reuerentiam hortando, nibil re-liqui sccere, ut impetum hominum ad scelera & cruces furibundis animis ruentium suffaminarent Lutherus vel imprimu cencitatior non murcu ening tautum feripta contra j ditiosos, verum etiam sudirdung emisit, & pe-culiari livello contra Latrones & homicidas Rusticos talgato ipfe classicum in illos cecinit, Principes hortatus, ut vi to armis latrociniorum afterum impetum fisterent, tr vi to armis latrociniorum afterum impetum fisterent, tr esi ad quietem cegerent, qui persuaderi neilent. The Minister from whom I have this Latin Passage, names some Iowns where those Sectaries were confounded in publickDisputations, but the hurden of his Song is always, that after this the Magistrates did their Duty He tells us that the Heads of the Anabaptists having disputed (f) three times with Zwinglim, to their Confusion at Zurich, were condemn'd to filence by a folemn Edick (g) Sement

dema'd to filence by a folemn Edict (g) Senson Figurinus selsons edicts Pedebaptismum laners, & Anabaptismus dectoribus plentium & quiesem imporat Baltinsar Hubmeyer, one of them, having promised to make a publick Recantation, and on the contrary having preach'd his Errors, was forced to Abjure, and afterwards expell'd the Caty (b) And because that Sect increased deally, notwithstanding all Obstacles, they had recourse to more violent Remedies. The Senate made an Edict which condemn'd (i) the The Senate made an Educt which condemn'd (1) the Anabaptist Doctors to Death, and laid great Fines on those that should conceal them. This Ordinance was made in the Year 1530 Occalempation disputed with those Hereticks in the Year 1525, at Boss, as also in the Years 1527 and 1529, and maintain'd his Cause very well, but could not overcome the stubbornn-is of those People. Wherefore the Ma-

gistrates repress'd them in such a manner that the Church recover'd its Peace (k) Causa quidem about Church recover'd its Peace (k) Causa quidem abande satisfacie, actoribus vero pervisasibus non seem, sea su Prudentissim: Senatus, & stremus gloria divina vindicus, in Anabapesstarum settarius coercendis authoritate, Ecclesia Basileensis tranquillitati simul & puritati consulendum ibidem suris. In the Year 1527 they were consulendum ibidem suris. In the Year 1527 they were consulendum ibidem suris. In the Year 1527 they were consulendum ibidem suris. In the Year 1527 they were consulendum ibidem suris. In the Year 1527 they were consulendum ibidem suris a Publick Dusputation, but in private they said that their Reasons seem'd still good to them; wherefore that the Triumph of Truth might be more Authentick, another Disputation was ordered in the Year 1532, which lasted 9 Days, the Acts whereof were publish'd It did much Service, but the Severe Edicts of the Senate of Bern proved without doubt more useful (l) Those sedicious (l) Id ib Men would have settled at Sr. Gall, if the Magistrates (m) had not banished them. It was there that Thomas Schucker cut off his Brother's Head in the Year (m) Turmas Schucker cut off his Brother's Head in the Year 1527 He conven'd a Numerous Assembly, and de-clar'd to them that he was seized with the Spirit of God Whereupon he caus'd his Brother to kneel down, and took a Sword His Father and Mother and fome other Persons ask'd him what he was going to do Be easy, answer'd he, I will do nothing but what shall be reveal'd so me by our heavenly Father They waited impatiently to see the Islue of all this, when he drew his Sword and cut off his Brother's Head He was punish'd by the Magistrates according to the beinous of his Crime, but he shewed no sign of Repentance, and declar'd on the Scassold, that he had only executed the Orders of God You may believe that the Edicts of Banishment were renewed at the sight of such a Fanaticism (a) At Strasburg there were both Disputes and were for renewed at the fight of fuch a Fanaticism (a) At Stratburg there were both Disputes and very severe Edists against that Sect (b) They imprison'd there Melchier Hosman one of their Leaders, and he died in Prison (c) It spread it self in Moravia, Bohemia, Poland, Hungary, suffice and Silesia Some of their Leaders were executed Balthasar Hubmayer being Leaders were executed Balthasar Hubmayer being brought to Vienna, was burnt there, and that Execu-

inflam'd their Zeal (d)
I add, that (e) the first time they Landed in England in the Year 1560, Queen Elizabeth put out a Pro-clamation by which they were commanded to de-part immediately. The Elector Palatia expell'd them out of his Dominions in the Year 1594. The them out of his Dominions in the Year 1594. The Diet of Spire in the Year 1529, and 1544 and that of Augibus in the Year 1521, made barbarous, and bloody Decrees against them (f). In the Year 1565 Philip II ordered the Governess of the Northeads not to spare the Anabaptists (g). Consult the Annals of that Sect composed by John Henry Ospas, and you will see an Ample Enumeration of Edicts that have been made against it in several parts of Enumeration.

you will see an Ample Enumeration of Edicts that have been made against it in several parts of Europe. What is said of Artiflery, that it is the left Reason of Kings, ratio ultima regum, may be applied to the Penal Laws, they are the last Reason of Divines, their most powerful Argument, their achilles, &cc (G) Than that of Munster | What past in that City from the time that Anabaptism fet footing there, to the Execution of John of Loyden, is one of the most remarkable Events of the XVIth Century The Relation of it is to be found in several Books See particularly the Letter that was written to Erasmus by Courad (h) Heresbashum in the Year 1536, and printed at Amsterdam in the Year 1637 cum hypermonments as ness Theologics, Historics as Policies Theodore. pilnted at Amiterdam in the Tear 1037 cum hypomo-matis at notis Theologicis, Historicis at Polisica Theodor; Strackis Pastonius, de tumulishus Anabaptistarum, that of John Wigandus, de Anabaptismo publicate, and the Relation of Henry Dorpius a Cutteen of Munister, pub-lish'd in the Year 1536.

204 (m) Turbones urbe erectz fuere Id

(a) Spanheim 1b. (b) Id 1b pag 205 (c) Id 1b pag 212

(e) See Hoorn-Beek in fumma verf pag 381 (f) Id ib (g) Id ib quering Strada lib

(b) th min to the Some of the Duke of Cleves, Counfeller 2 he Duke , and the Siege of

have (D) undeceived themselves in a great measure; they brag no more bhoEnthuse aim; they do not oppose the Orders of the Maguitrates, they preach no more a total Freedom from all manner of Subjection, the Community of Goods, and facts like things. They divided themselves (E) into many Branches, as it is unavoidable to all Seets that do not govern themselves by the Principle of Authority. They boast of a great (F) many Martyrs; their Martyrology is a large Book in Folio. I do not believe that any Author has spoken of 'em (G) with so much Equity as George Cossander. The Pro-

(1) Fridericus Spanhe. mius F filius in Elencho controverliarum 87 P 8 1604

(k) Hic quidem

bus illorum &

fingular:-

um dog-matis fe-

cernenda

funt pro-

pris aliqua do-ctorum

inforum Hoornb P 38c (1) Taken

from

Hoorn-

beeck ubi **fupra** pag

389, 390

bus Cœtu-

were An illustrious Divine of the University of Holland, has been reproached with it in a Letter, which an Anabaptist published in Dutch, but he answer'd him that he does not pretend to impute to every one all the Errors that are mention'd by him. (1) Has (Sectas) us minime confundamus in controverfiss lingules, sta nec notates errores omnes omnibus imputamus minus volumus imputates il-lis qui intra Waterlandorum diffae Confessiones, bona side, procul fallaciis Monnonisicis, harere sele prostientur Absit ut cui quam invito & deprecanti Haresim impinga-- minus voluimus imputatos ilmus! Sed nec isti aliorum apologiam suscipiant, aut alios esse ac suisse negent quos bic Elenchus, sub generali Enthusiastarum & Anabaptistarum nomine, ne nesciat thusiastarum & Anabaptistarum nomine, ne nesciat Juventus nostra, coarguit Fastum tamen novissime, us diximus modo, a Rypensi Scriptore, Epistolu in modum, Belgico scrimone mihi opponenda Qui Errores hic complures notatos, dum a suis Waterlandis amolitur, si modo vere & sincere, hoc ipso non se aut suos, in talibus Controversiu peti, sed samilias alias ex disto grege, intellexisse debuit frustra ergo est omnisissimu expositulatio, quasi ignorum quid Rypenses Anabaptista sentiant, aut quasi Lettoribus meis imponam Hoombeeck has been so just as (k) not to impute the Heresies of some private Persons to that Sect He mentions Two amonast vate Persons to that Sect He mentions Two amongst imprimis others, that of James Outerman, and that of Weke Walles The first admits of three Essences in the Desy, and will have the Essence of the Father to be shut up in Heaven The other teaches that Judas was an honest Man, and that he was fav'd, that he committed no Crime in betraying $\mathcal{F} E S U S$ C H R I S T, nor the Priests and Scribes in perfecuting our Saviour to Death, and that both the Thieves were fav d Outerman taught at Haerlem in the Year 1605, and Walles taught in the Territory of Groningen, in the Year 1637 and was so zealous for his Opinions, that he excommunicated without Mercy those that did not approve of them He was expell'd from that Ptovince, he retired into Friesland, the Protestant Synod that was held at Francker in the Year 1644, caus'd him to be expell d from thence (1)

(D) They have undeclived themselves in a great Measure] Wherefore the Anabaptists of this time complain that they are constited as their Ancestors

(E) They divided themselves into many Branches I should be afraid of tiring out my Readers, if I should insert here a List of all the Sects of the Anabaptists, and therefore I shall only mention a Book wherein any one may be satisfied, whose Curiosity leads him to see that List See the Preface of John

Henry Ottiui's Annals of Anabaptism

(F) They boost of a great many Martyri] If they could only produce those Course put to death for their Attempts against the Government, they would make themselves ridiculous by their great Martyrology, but it is certain that many Anabaptifts who tufter'd death for their Opinions, had no Thoughts of emaking an Infurrection I ll quote a Testimony that cannot be suspected 'Tis that of a Writer, who has consusted that Sect with all his might He (m, observes that three things have been rie (m) observes that three things have been the cause of its great Progress 1. That their Teachers fill'd the Ears of those who listened to them with a great many Scripture Texts 2. That they made a great shew of outward Holiness 3. That those Schaites shewed a great Constancy in Suffering and Dying. He provesthat none of those three things is a sign of Orthodoxy Here follows we at he says about the last (n) The third thing by which the Anabaptists seduce simple and wavering People, is their Constancy in suffering and dying But that will not make their Antichristian Destrine good and sound as St Cyprian says, It is not the Pumishment but the Cause that makes the Martyr The Sci pture (1) tells us, that those are true Martyrs, and happy, that suffer for Righteousness, for Truth, and for the Name of Christ The Anabaptists do not suffer for the Truth, but for an Antichristian Dockrine, which is a deplorable thing And certainly kings and Princes take not the right course to exterpate that Self, by putting those poor simple Creatures to Death, most of whom are seduled they should rather imitate good kings, as (2) Ezechias and Josias, who in the first place banish'd all Ide-

latry out of their Dominious, and then reformed the true Religion In like manner they should take care to have the true Apostolical Dostrine publickly preach'd, and then I believe so much Fire would be needless to put those poor deluded People to death After this, he shows that many Persons who did not suffer for Rightenussings many Persons who did not suffer for Righteousness sake, shewed a very great Courage. He instances in the bad Thief, the Essenians, the Circoncelliones, the Popish, Arian, and Mahometan Martyrs, and the Philosophers Zene and Socrates. But he says nothing whereby it may appear that the Anabaptist Martyrs suffer'd Death for having born Arms against the State, or excited Subjects to revolt. He represents their Martyrs as simple People. See what I shall quote hereafter out of George Cassander.

Note by the by, That this Author consutes his Adversaries in the same manner as the Catholicks consuted the Protestants The first shing, says he(a), by many Persons who did not suffer for Righteousnels

Advertaties in the lame manner as the Uatholicks confuted the Protestants The first thing, says he(s), by which they deceive and seduce many People, so when without Sense, Judgment or Reason, they quete a vast Number of Texts out of the Holy Scripture at Random, when most times they know not a Hawk from a Handsaw, as the usual saying is those poor People stand amazed to hear so much Scripture, and think their Destons are very senset Mom. But I desire such the People to a very senset Mom. great Men But I desire such silly People to consider that there never was any Heretick in the World but what made there never was any Heretick in the World but what made use of the Scripture, corrupting and wresting it to maintain his Blasphemies, though one Scripture gives no ground for Errors and Heresies But they proceed from a quite contrary Cause, as Christ says (1) Do ye not their force err, because ye know not the Scriptures? At for the 1d thing by which the Anabaptists perversed and seduced filly People, which was their Pretended Holiness, he provides by the season of the seaso he proves by some Examples, that it is often the haracter of falle Doctors It is certain that the Catholicks were to answer these 3 Difficulties, 1 That the Protestants spoke of nothing but of the Bible, and quoted it continually 2 That they were against Dancing, fine Cloaths, going to the Tavern, & 3 That many of em died constantly for their Religion Those Difficulties were constuded after the same manner, as the Protestant Author, whom I quote, constuded them Which surther shews how prejudicial the Sect of the Anabapusts proved to the Protestants, for they were obligid to constute them by such Arguments as the Papists alledged against those who made use of 'em Some Persons that were Anabapusts are set down

Some Persons that were Anabaptists, are set down the Martyrology of Geneva Note, That the in the Martyrology of Geneva Note, That the Anabaptists have publish'd two Martyrologies, one at (b) In the Harlem in the Year 1615, and the other at Hern in Preface of the Year 1617 Those two Books have discover'd the Editithe Discord of the Anabaptists, for those of Horn
(b) have criticis'd the Martyrology of those of
Harlem, as a Work that shews their unfair dealing This Centure (c) was answered by way of Recrimination The Compilers of the Martyrology of Hern were accus'd of having thrust into it some Persons, who had subscrib'd the Confession of the Reformed as to the Article of the Incarnation of JESUS CHRIST(d) The Name of the chief Compiler of the Martyrology of Hern was James Outerman The Preface of that Book is no less interpreted the Luchuser and Colorade, when to the jurious to the Lutherans and Calvinists, than to the Papists, they are all accused in it of Tyranny (c)

(G) With so much Equity as George Cassander]

He says that the Mennonites shewed a sincere and pious He says that the Mennonites shewed a sincere and pious Heart, and that they departed from the Faith rather out of a false Zeal than out of Malice, that they condemned the Fury of those of Manster, that they taught, the Reign of JESUS CHRIST ought only to be established by Sufferings, and therefore, adds he, they should rather be pitted and instructed than persecuted, and he applies to them an excellent Passage in St Augustin (f) Hujus quem dies Mennonis cui nunc hic Theodoricus successive, sestatores fore successive, qui per hac Belgica, & Germania inferenti loca, huic Anabaptifica haress affines deprehenduntur, in quibus magna ex parce pis cujus dam animi argutur, su quibus magna ex parte pis cujusdam animi argu-munta cernas, qui imperite quedam zele incitati, errore munica cernas, qui imperior quodom zalo intitati, errore potini quam animi malitia a verò divinarum literarum sensu, & concordi tettus occlesia consensu describirint, quod ex eo perspici potest, quod Monasteriensibui & hinc consecusii Batenburgicii suroribui, novam quandam relit to fithiconessi.

(a) Id 16. pag 5

(1) Mark

on of 1626 (c) It was 2M & Dutch Book printed at Har-1630, and written by lenion (d) Ot 1us. Annal Anabapt ad ann Ific n 6 pag 2 3 3 (e) Id 1b ad ann 1626 n 2 p. (f) Geor" gius Caf-Tra&atus de uifánti-

(m) Guy de Bres Epiftlestedicatory to ne tource & fondement des Anabap tistes That Book was Printed in the Year 1565 (n) Id 1b p 9 (1) Mat

riet 4 1 John 4 3 (2)2(hra 30 & 35

1672

(2) Conera episto-lam Fundamenti (3) Ibid (g) I have sransposed the order of the Author, going to quote, for 25 & Contradiction Georgius fays he,bis cum illis coramidifputavit, de quo inter ejus opera fol mel cum Tohanne Kremer a LVIII captivo in Comitatu Marchiæ Iterum a

Matthia aliquo. Colonia Heornbecck Summa controver p m 394 (b) Id 1b Note, That he transpofes the He puts the Synoa of 1576 after 1580 (i) Id 1b (k) Taken from d' Hoornb ubi fupra P 395,396 (1) Pro coercendis aut noviter pullulantibus aut fua por mœrite tenden

C L

fiæ vigi-P 391.

CIO IO

Protestant Divines (H) have zealously opposed them in the United Winces, and know rrocenant Divines (a) pave searching appoint them in the wante apprinces, and asset at feveral times obtain a forme Edichengainst 'em. Nevertheless they are tolerated there. It is faid that Mr. Von Benning discours'd one day very feriotally and finantly about (1) it with Mr. de Turenne. The Books that have been written concerning that Sect (Mand its Doctrine, are innumerable. I must not forget that the Swift have not been able to suppress it, though they have used * violent Means at several times. I will mention

fitutionem regni Christi, quod in deletione impierum per vim enternam possoum sie, moditantibus, acarroma semper restiterunt, & ou sala crusa regni Christi insamationem & propagationem consistere docuerunt - quo se, ut qui bu-jusmali sunt, commiserationo potini de mondatione quam insessoum & perditione digni vide antur His aum muleo magis convenire videtur, quod de Manichais die putans, inquit August (2) Ruanquam Dominais per servos suos ragna subvertas erroris, issos tamen homines, inquantam homines sunt, cuindandos asse potius quam perdendos jubet —— Atque usinam qui atrociore in hosce miseros sunt animo mansuesudinem, & prudentiam hujus sansti viri imitentur, qui in disputatione adversus hesce miseres sunt anime mansuesudinem, & prudentiam husus santis viri smitentur, qui in disputatione adversus Manichaes — his verbis est usus (3) Illi, suquis, in vos saviant, qui nesciunt, cum quo labere verum tuveniatur, & quam disficile caveautur errores. Illi in vos saviant, qui nesciunt cum quanta disficultate sanetur oculus interiorus hominis, ut possit suineri selem suum Illi in vos saviant, qui nesciunt quibus suspensis & gemitibus siat, ut ex quantulacumque parte posses intelligi Detibus siat, ut ex quantulacumque parte posses intelligi Detibus siat, ut ex quantulacumque parte posses intelligi Detibus siat. tibus fiat, ut ex quantulacunque parte possie intelligi De-us This is what he says in the Dedication of a Book to the Duke of Cleves, in which he proves that the Doctrine of Infant Baptism was never contra-dicted in the Primitive Church The universal consent of all Christians for several Ages seems to him such a powerful Proof that this Doctrine comes from the Apostles, that he believes the Anabaptists cannot be better confuted than by the strength of this Argument. He knew it by Experience, for he says that an Anabaptist Doctor who was a Prisoner in the Castle of Clever, was converted with some of his Adherents assoon as he saw the Collection of Testimonies, which shews the Antiquity of Tradi-tion on that Point This was the Reason why Cas-sander publish'd his Work He conferr'd twice with some Anabaptists First at Cologna, with one Matthias, in the Year 1556 and (g) then with John Kremer, who was a Priloner in the County of Mark, in the

Year 1558 (H)The Protestant Divines have zealously opposed them in the United Provinces, and have, obtain'd] They have feveral times challenged the Anabaptists to dispute with them The Synod of Horn made an Att about it, and even had recourse to the Authority of the Governor (b) Ecclesia nostra semper bonum ac utile consurant, Adversaries and disputationem & Colloquia provocare. Synodus Hornana a CI) I) LXXX & a CI) I) LXXVI implorata sum in sinem GubernatorisTheed Sonnoyi auttoritate—desernis provocandum, or Three or four other Synods (1) made the like Acts before the end of the XVIth Century In the Year 1599 the Churches thought fit that a Book should be composed containing a Body of the Anabaptistical Controverses Arminus, a Minister of Amsterdam, took this Work upon himself, and begun it, but interrupted it when he was made Professor of Divinity at Leyden, and in the Year 1605 he alledged fome Reasons in the Synod of Alemaer, which would not permit him to apply himself to such a Work In the Year 1624 the Synod of Enkhuysen appointed two Ministers to examine the Confessions of the Mennenites, and to discuss the Controversies One of them being left alone in the Year 1626, ask'd a new Second, they granted hun Doreflase in the Synod of Amflerdam 1628 They carefully applied themselves to their Commission, and in the Year 1637 they published a very fine book in Dutch, which is a Body of the Anabaptistical Controversies, wherein the Variations of those People are exactly observed (k) ariations of those People are exactly observed (k) The Author who relates these things, observes that the Churches jointly with the Secular Power take care that this Sect should not increase. They stand upon their Guard, says he (1), to repress it is it should produce new Branches, or endeavour to go beyond its bounds. He adds, that the Synods of Friesland do not cease to sollicite the States of the Province to repress and execute the Edits above. Province to renew and execute the Edict that was publish'd against the Anabaptists in the Year 1598, and that the Execution of it is chiefly defired by Reason of the new Assemblies which that Sect dares form He adds, that the Synod of the Anabaptists held at Harriem in the Month of July 1649, having declar'd that they had fet up feveral new Churches, it belongs to the Orthodox Pasters to find out a way to put a

stop to those Innovations; so much the more, because they have an Edict of the Year 1657 on their side, by which the States ordered that the Sectaries should be brought to Reason, and not suffered to uncrease. (m) Sallies cobibendes assume an ordered reduced to the section of creale. (m) Suitae contendan at un sur an ordinem rediagendas, neque permittendam ut un plura loca quam hodie fint diffundantur. Thus in Brance the Protestants were forbidden to perform their religious Exercises in some places, when they could not application on that they had been in possession of 'em impeliation of the Edicts. See the (s) Pelitia Ecclesialization Vestius, wherein he examines whether that Set ought to be tolerated. He makes nie of a Dulinction, but generally speak.

ing, he inclines very much to the Negative

(1) That Mr Van Beuming discourie one day when

it with M de Turenne] M de Turenne heang in a

Coach with that Ambassador, told him, That he
disapproved the Toleration which the States General allowed to so many former Religions. ral allow'd to fo many forts of Religions I need not repeat here what we are told, that M Van Bannanswered him concerning the other Setts will only mention what concerns the Memonism.
Why, faid he, should they not be tolerated? They
are very good and quiet People They do not afpire
to Dignities, an Ambitious Man never meets 'em in his way, they never oppose us by any Compettion and Canvassing It were to be wish'd that one half of the Inhabitants of the World would make a scruple of sung for Places, the other half would get 'em with less trouble, and without using so many cunning, base, and unlawful Means We do fear the Rebellion of a Sect, that teaches among things, that one ought never to bear Arms Is a section of the section of t a happy thing for a Sovereign to know that such a Doctrine will prevent the Mutinies of his Subjects, whatever Imposts or Taxes are laid upon them? whatever Imposts or Taxes are laid upon them? The Memonises bear their Share of all the Charges of the State We desire no more We raise Troops with their Money, which do us more Service than they would do by Listing themselves. They edify us by their Simplicity; they apply themselves to Arts and Trades, muthout lavishing away their Estates by Luxury and Debauchery. It is not so in other Communicus, their Voluptuousness and vain Expenses are a continual Cause of Scandal, and weakens the State. But they refuse to Swear What signifies that? The Authority of the Courts of Justice suffers no prejudice by it. Those People of Justice suffers no prejudice by it Those People think themselves as much bound by their Promise to speak the Truth, as if they took an Oath All the use of Oaths consists in this, that those who break them are afraid of a more severe Punishment from God, and expose themselves to Infamy, and even to be punished by Men. The Memonites sear the same thing if they Lye, after they have given their Word that they will speak the Truth, and therefore they are no less bound than other Men

(A) The Books that have been written concerning a Self and its Dollrines] I have mention'd formathem in the Remark C Here are fome others. Here Modeus wrote a Book, De initiu Selia Anabaptifità Andrew Melbouius has given us the Millery of the Anabaptifts in Latin An Anabaptiftous Author publish'd the Anabaptiftical Succession in Dutch, printed at Cologne in the Year 1603 There is also publish'd the Anabaptistical Succession in Dutch, printed at Cologne in the Year 1603. There is also printed at Cologne in the Year 1603. There is also printed at Cologne in the Year 1603. There is also progression by the Profession of Progression Section in the Year 1603. There is also progression of Progression in the Year 1603. There is also progression of Progression in the Year 1603. The Annals of that Eccles in Latin to the Year 1671. All those Works (d) In Eastern motion of by (b) Hornbeeck, or by (c) Micralius, lencho and (d) Spanheim I don't find that they have taken notice of a Book mention'd by Cassander in these works of a Book mention'd by Cassander in these works will be of the Progression of the Words (e) De origine were busin Anabaptistica selfe, (e) Georgic Words (e) De origine were busin Anabaptistica selfe, (e) Georgic Cassander or absurda, atque interest progression progression of the Anabaptistica selfication in the Bleidick, qui qued aliquande businfundi errore in the Baptistic of the Million only a History of David George, written by Nicolae (f) Bleidick, Son-th-Law to this David, and publish'd Hoomb Blesdik, Son-m-Law to this Devid, and publish'd Hoomb by Revius A History of the Anabaptists was printed ubi supra in French at Amfordam in the Year 1695 and a larpag 373

(m) Id 1d pag 392



(b) In fumma CONTING

some Beasons (L) that are alledged to justify their Severity. The Chief Doctrines that are peculiar to the Anabapuits at this Day, are mention'd in the Dutch Edution of Moferr's Dictionary; and therefore I shall say nothing of 'em It is certain that the Desemption which Morros gives of that Sect, does not fuit the time in which he wrote, and I doubt whether there ever was any Reason to charge them with these two (M) Doctrines which he imputes to them One is their teaching That a Woman is oblig'd

(g) See Hoorn beek ubi fupra,pag 394 and John Vaget in the Thelis which he main-tain'd at Wittemberg in the Year 1688 de fe& Men nonitarum (b) That is, those who bapeize Children (1) An Anabaptist Minifter, and a Phy ficean of Amster dam tinger Biblioth Theolog 13 c 5 F 420, 421

ger one in 1700 Those, who wrote against them, are Zuinglius, Luther, Calvin, Melanchibon, Oecolampadius, Urban Regius, Justis Menius, Bullinger, John Lasens, Gay de Bres, Tassis, Hunnius, Osiander, Clepponius, Spanheim, and ieveral (g) others, whom rewould be too long to mention. But I must not forget the Book entituded Babel, published in the Tear 1621, by Hernan Fankelius, Minister at Middelburg, and one of the Fathers of the Synod of Derr. In which he shows the Enormous Diversity of Oninous among the Anabaptists. They opposed of Opinions among the Anabaptists They opposed against him a Consession of Faith, which they published at Amsterdam in the Year 1624. They made use also of a Retortion, for they published a Babil of the (h) Pathingsish, the Author whereof was during (1) Just Nucl., That in the beginning they wrote few Books, but at last they have had forward and hour my list they have had forward and hour my list they have had feveral Authors, and have published many Works, some Didactical or Historical, and others Polemical In the Year 1624, they published a Confession of Faith at Horn, which they confirmed with several Texts of the Scripture, and some other Authorities Twelve Years after, they publish'd (k) another which shew d their Union They have also publish'd some Apologies for their Confession, and some Catechisms and Manuals of Religion They confuted the Manite-flo of Zurich in the Year 1644 (1) The same Year Abraham David, one of them, published a Book against a Minister of Haerlem, whose Name was Bringing, which he entitud Smegma Hollandiam contra maculas quas P Bontemps Mennonitis adspersit The same Minister was refuted in the following Works, (k) At Abstersto accusationum gravium Petri Bontemps, fatta
Dott per P V K. 1643 Consutatio argumenterum quibus
(1) He put P Bontemps probare conatur Anabaptistas injurios ess in (1) He put P Bontemps probare constur Anabaptistas injurios est in these three Deum & homines 1643. Spongia ad abluendas maculas Letters to Petri Bontemps contra certam Anabaptistarum sestam the Title Jodoci Henrici lixivium contra ejusdem maculas Proof his Book, batio lixivii D Bontemps ubi per G V P sides posission mum authoris & methodus agendi solicitatur (m) that use-rard Viy- (L) Some Reasons that are alledged to justify the Serard Viy- verity of the Swiss Here is the Substance of a Letter written the 21st of Angust 1642 by Mr Breithottinger inger, Dean of the Ministers of the Church of Zu-rich, to Mr Hotton, Minister of the Walloon Church (m) Taken at Amsterdam The War being broke out almost all from Hotorick over Europe in the Year 1822 the Magistrates of Zu-rich ordered that according to the usual Practice in

rich ordered that according to the usual Practice in the like Cases, the Inhabitants of the Canton should the like Cases, the Inhabitants of the Canton should exercise themselves in Arms by Musters. The Anabaptisks refus'd to Obey, and represented to those who were ready to obey, that War was to be look'd upon as a Divine Chastistement, and that the State was to be defended by a Good Life, and not by Arms. They intimated that they would rather chuse to forsiske their Country, their Wives, their Children, and their Estates than repel the common Enemy with Arms. The good Subjects were so incensed at it, that they were of Opinion that Sect should be exterminated, but the Magistrates were for milder Expedients. They ordered the wisest Men of the Senate to consider with the most moderate Divines, what was to be done in that Juncture rate Divines, what was to be done in that Juncture The Committee recommended themseves first of all to the Prayers of the whole Church, and then proceeded to this first Resolution, That nothing should be omitted that might seem proper to remove the wrong Scruples of the Anabaptifts, that none should be condemn'd to Death or to the Gallies, and that nothing should be done that should look and that nothing include be done that should look like Croelty, Precipitation and Passion After which it was judged proper to confer with them, and Three Places were appointed where they should meet to hear what was to be said to them. They came to the Place, where the Chief Points of the Christian Faith were proposed to them by Word of Mouth and in Writing; whereof they rejected only that of the Magistracy The Senate being informed that of the Magistracy The Senate being informed of what past in those Assemblies, sent for some of the Chief of them. They appeared and gave their Reasons, which were mildly answered, and those they could not be prevailed upon, they were sent back with great Clemency Nevertheless, they retired as if they had been assaid of a Trick, which

they confess'd the next day, when they were ask'd why they had shewed such Distrust of the iase Conduct which the Sovereign had given them This Moderation of the Magistrates displeased several Perions In the mean time some other Moderate Methods were again attempted TheChief Heads of the Anabaptifts were affembled, the Magistrates assured them without requiring an Oath from them according to the usualForm, that they would be content with their bareWords, that they should be dispensed with bearing Arms, provided by their Prayers and other Afte of Piery, they concurred with ers and other Acts of Piety, they concurr d with the Publick Good, and that by obliging them to hear the Sermons preached by the Ministers, they pretended not to deprive them of the Liberty of dilapproving what they should think contrary to the Word of God, that they only desired they should not criticise upon this, before they had conferr'd about it with one of their Pastors, or some other Ecclesiastick Person They concluded with Promises of Pro-testion, and Pathetical Exhortations But when they perceived that those People would not after their Opinions, they mildly exhorted them to retire elsewhere, they permitted them to carry along with them as much as would maintain them. along with them as much as would maintain them, they promis'd to reftore to their Estates all those who should return, being made sensible of their Errors, and they declared that the Women and Children who would renounce that Sect, and not leave their Country, should enjoy a sufficient Portion of their Husbands and Fathers Estates. The Anahaptus made Answer. That the Earth belonged tion of their Husbands and Fathers Estates. The Anabaptists made Answer, That the Earth belonged to God, and not to the Magistrates, and rejected those Conditions. Then the Magistrates proceeded to Taxes and Fines, and because they refus'd to pay them, and cried out Tyranny, all their Estates were confiscated. They murmur'd more and more, and met in the Night, and prayed to God that he would put a stop to the Fury of the Magistrates with Plague and Famine, and such other Calamities. Hereupon the Magistrates were forced to have Recourse to a stronger Remedy, and several of them. course to a stronger Remedy, and several of them were imprisoned But most of them (**) made their Escape thro' a Breach in the Wall, and were as restance to the stronger thro's a Breach in the Wall, and were as restance to the stronger through the stronger thro less as before They were imprison'd again and exhorted from time to time to convert themselves, or depart quietly out of the Country But they continued to demand a full Liberty They offered to give an Account of their Doctrine before all the People, which was refus'd them But a Dispute in Writing was propos'd to them, and the Controverfial Points were let down, but they persisted in their Answer, that they could not defend themselves whilst they were in Prison Note, that their Fugi-tives told every where very dismal Stories, as if their Prisoners had been treated with the utmost Barbari-

ty (b)
This Apology is grounded upon the long Patience (b) Taken of the Magistrates, which preceded their Severi- from a Leity But there are some other Reasons, which re- ter of John Severi- Lames fult from the Natural Constitution of the Govern-ment of that Country The Swift do not repulse ment of that Country The Swift do not it their Enemies with Auxiliary or hired Troops their Enemies with Auxiliary or hired Troops, but ger, da ed list themselves under their own Colours. And one of their Funds for their Subsistence is to give Stringers leave to raise. Men in their Country for Foreign Service. So that it is expedient for their Governors, that all their Subjects should love and be fit for War. Wherefore they don't like the Anabaptists, a fort of People that are not for wounding and killing any Body, and who, as much as in them lies. of John ling any Body, and who, as much as in them lies, discourage the most Warlike Men, by filling them with Scruples of Conscience concerning the shedding of Human Blood and the Passions that are inseparable from a Military Life
(M) These two Destrines which he imputes to them]

He found in Prateolus, that according to the Opinion lus in Loft the Anabaptifts, Women are oblig'd to profittute their Bodies to any Man that shall desire it of them, Hæres! I and that reciprocally Men are obliged to fatisfy the p m 27 Defire of any Weman, who requires the fine Office from them (c) Dicunt positions quantitate mulier emoting at an effe ad coundain cum qualibet wird cam petente, for contra codem wincals adstringunt omnem wirum ad

HH z

(a) The next day after Eafter, 1636,

Bieittinbut ger, da ed Henry Ottius, p 288 & feq (c)Prateolus in L

1244 Linda nus Dial 3 Dubitantu, & lib de Dæmo-Diacis C 21 apud Theoph Rayniudum Theolog natur dift 4 n 330 p m 404 p m 404 † Paulan, the Daughof Herodotus might be rendred so this Sinfi That they zh.mselves were the

Cleombrotus were born at two feveral Birtls J' Lx Herodot 15 39 & fig Sui allo Paulanias ubi tupra n Pavian 14 Herod 1 1 6 67

Queen s In pettors

or Guards

V11 4

(1) 1 Cor

(c) Impofmo tene-

to comply with the Desires of those who court her, the other is, That they condemn the marrying of those who do not adhere to their Opinions What some Authors say *, That some Roman Catholicks upon turning Anabaptifts, immediately acquired the Faculty of reading and Thyraus discoursing about Matters of Religion; but that being turn'd Papists again they forgot all, and found themselves as ignorant as before, ought to be look'd upon as an idle

ANAXANDRIDES, King of Lacedemon, the Son of Leo, is the only Man † of his Country who had two Wives at one time Which was not fo much his Fault as that of the Ephore, who would oblige him to divorce his Wife because she was barren, and to marry another that might bear him Children He loved his **Wife very well, and thereforehe protested that he would never divorce her The Ephors seeing him fixt in this Resolution, proposed to him to marry another Wife, without being divorc'd from the First, and gave him to understand, that if he would not do this, it would go ill with him. He accepted the second Proposal, but would not have his two Wives to live under the same Roof, but in two several Houses. The new Spouse was soon delivered of Cleomenes. This good Fortune of Anaxandrides, reach'd likewise his single-wish it, spread also got with Child. The Domesticks of the other Queen being displeased with it, spread Iexandrides hu
posititious Child These Slanders wrought so much upon the Ephors, that when the sifter of her Lying in drew near, they placed & Guards about the Queen to be assured of time of her Lying in drew near, they placed & Guards about the Queen to be assured of the control of the c the Matter It prov'd no Feint, for the Lady was deliver'd of a Boy, who was named brave King Leonidas, who died so gloriously at the Streights of Thermopylæ; and the other's Name was Cleombrotus The Son of the second Wise had scarce common Sense, as tomake ther's Name was Cleombrotus on the contrary Dorsens outdid the Persons of his Age in all things Nevertheless his Pretentions, that they should have more regard to Merit than to Birthright, were rejected, and Cleomenes, notwithstanding his Unworthiness, succeeded to the Crown . the Laws of the Country would have it so, and were observed Anaxandrides was more favour'd by Fortune than the Kings his Predecessors, with respect to the Tegeates; for the Lacedemonians began to conquer them under his Reign, I mean about (1) the 60th y Some say Olympiad Plutarch has left us a Collection of the Apophthegems of Anaxandrides and mong those of the I acedemonians. The Supplement (Z) to Moreri's Dictionary is full. of Mistakes on this Head

tantundem reddendum cuilibes muliers hoc ab illo petents. At this Rate there would be a Natural Marriage between all Men and Women I mean, that in Duty each Man would be oblig d to fatisfy any Woman whatfoever, when it should be required of him, and every Woman should be oblig'd to comply with any Man when it should be required of her The Duties which St. Raul (d) mentions, whereby a Husties which St Paul (d) mentions, whereby a Husband has no Power over his own Body, and ought to confider it as transferr d to his Wife, and that she likewise ought to contider the Power over her Body as transferr d to her Husband, I say, these just and most reasonable Duties would be unlimited between two Perions married together, and would extend from any Man over all Women, and from any Woman over all Men, a thing to extravagant and fo abominable, that it is hard to believe that any Sect of Anabaptifts did ever teach the fame. At this rate, it would be more impossible to perform the Law of Nature, than that of the Gospel, and in that respect one might very well say it is a Yoke which neither we not our lathers could bear. In a word, this cannot be a law of Niture, for she never obliges to any (i) thing that is impossible. Beauty and Tenderness of Conference meeting together, under such a Law, would be tuch a Weight as would speedily fink the most vigorous and Justy Men, and none were more to be pitted than Beautiful and Conscientious Women. The Doctrine of the Community of Women does not equal the Abomination of this For it does not deprive one of the Liberty of Refuling, nor engages the Conference to comply with every Body

Perhaps the Compilers of the Catalogues of Herefies, from whom Praceolus had this, forged this Chimera, by ignorantly or maliciously giving a wrong Sense to one of the Consequences of the Doctrine of making all Conditions equal It is certain that at first the Anabaptists taught this Equality, from whence it followed, that a Maid of a good Jumly could not refuse to Marry the Son of a Peafant, no. a Centleman to marry a Country Maid fant, not a Gentleman to marry a Country Maid And if our (atalogue-Writers built upon this, that abluid Doctrine which they have imputed to the An biptists, they are not leis impertinent than that Doctione it ielt?

Neither do I believe, that those Sectaries lookt up on the Martiage of other Christians as unlawful, and confounded all Baitards with the Children of marr ed Persons, that they believ'd, (for Instance) that the Birth of Calvin was no less defiled than that of Erasmus But Merers did not pretend to so much Exactness, and if he could but defame the Hereticks, every thing went down with him

(r) About the 60th Olympiad] Historians observe that the Tegentes were not overcome by the Lacedemonians before the latter had carried into their City the Bones of Orefre, who was buried at Teges This
Translation was not in the 58th Olympiad Prifcorum (a) sutem testimate molem etiam Orestu suprema, (a) Solin.
cujus ossa Olympiade quinquagessima & ostava Teges in- c i P 9. cujue offa Olympiade quinquagesima & cettava Tegea inventa a Spartanis Oraculo menitis discimue implessa longitudinem cubitorum septem It is further known that
Cleomenes, the Son and Successor of Anaxandrides,
was exhorted to make War (b) against Polycrates,
Tyrant of Samos, who died miserably (c) in the
Second Year of the 64th Olympiad I do not take
notice that Cleomenes had reigned a considerable time,
when the Successor of Pisstratus were obliged to
leave Athens, which happen'd (d) about the 67th
Olympiad Moreri should not say, That the time in
which Anaxandrides lived, u not well known, nor that
the Ephori obliged him to divorce his first Wise, nor that
the Eldest Son of that first Wise was called Dorceny.
He should have call'd him Dorieus I say nothing
of his Omissions, tho' they are not small I
not pass over in Silence, that it is hard to reconside
Solinus and Herodetus with respect to Chronology not pass over in Silence, that it is hard to reconstitute the selinus and Herodotus with respect to Chronology Solinus places the Translation of Orestes is Bones in the 58th Olympiad But according to Herodotus (1) the Lacedemonians had already obtain'd several with Lacedemonians had already obtain'd several had before he made War with Cyrus, and his Expedition (f) Vide against Cyrus fell out (f) at the End of the 56th Calvisium Olympiad how then can the Chronology of Solinus ad annum be reconciled with that of Herodosus? However it mundi, be, Morers should not say, that the time in which 324 be, Morers should not say, that the time in which 33 maxandrides reign'd, is not known, for we read in (f).

Herodotus (g) that he reign'd in the time of Cra-1 1 c 67.

(Z) The Supplement to Moreri's Distinuary is full of Mistakes on this Head] To the Three Faults of Marry which I have mention'd, I add those of his tinuator I It is not true that Anaxandrides
the Son of Eurycrates the Second He was his (1) (h) PauGrandchild, and the Son of Lee II It is not true fan 1 3
that Anaxandrides took the City of Teges, before the pag. 83 Bones of Orefter were carried away from thence Fortune did not ceale to favour the Tegestes till after they

ANAXANAMEDES, A Comick Poet, born at (A) Camprum e in the Isle of Rhodes, & Chaman flourssh'd about the (B) 101st Olympiad, and as Suidas says *, he was the first that recleotes rought upon the Stage, Love Adventures, and the Disgraces which happen to Maids 1 6 de when they lose their Virginity. I could easily believe that it was not before the 1doth Comadia, Olympiad, that they began to introduce upon the Stage, Parts so difficult to manage apud A-as are those of such Maids. But I cannot believe that they deferr'd till that time to in-page 374 anaxandrides † was a tall Man and look'd well, he Town the Island Stage. termix Love in their Comedies Anaxandrides † was a tall Man and look'd well, he flew to took great Care of his Hair, and dress'd himself magnificently, he wore a Purple is all the Gown fringed with Gold. But this Equipage did not suit with a Poet He so affected map Street in Table 18 Gown fringed with Gold. But this Equipage did not full with a Poet Fie 10 affected Strateliness, that on a day when he was to read a Poem at Athens, he rid to the appointed Place, and recited part of his Piece on Horseback. This way of his makes what is Primus further faid of him probable **, that he was very angry when his Pieces did not ob-amores,& tain the Prize He did not do as other Poets did, for he did not revise and correct his Co- stupravirmedies, to the end they might enter the Lists again with more Advantage medies, to the end they might enter the Lists again with more Advantage. This Ca pricious and Morose Humour against the Spectators, occasion'd the Loss of several fine troduxit in sec-Comedies of his mattern But his Spite must needs have often given way to paternal nam Affection, for his fried the Prize but c Ten Times, and we find find above 20 of his Suidar Plays quoted, (fee in the Remark (C) the Reflection of Athenaus) he composed to Chamaleon, and the Athenaus condemn'd him to starve to Death (Ca), because he censured their maleon, ubisupra Covernment Perhaps the Comick Poet Alexandrides, is only a Fault of the Transcriptors, and consequently we might (D) substitute our Anaxandrides whereever we meet the property with the other

ANCHI- TAIGAVA-

Edwary EIS

(k) 'A 76

TETE TE

ऋश्रेक श्रंद

MOVICE

Atitere

Herma 4

Diog I aertius in Platon l 3 n 26 l d 1692

(m) Ari-ftor Rhe-

tor 13

have been taken before the Removal of those Bones? Is not the taking of the Chief City the entire Ruin of such little Republicks? III It is not true that (1) It should Glycas (1) made his Entry into Tegea with the Victobe Lychas

rious Anexandrides He went into it as People go
in peaceable Times into the Cities of their Neighbours IV It was not he who found the Tomb of Orestes and carried his Bones away, he only reported to his Return to Lacedemon, that he believ'd Orestes harried at a Blacksmith's in Teges For this harried had told him that as he was digging a Wellin the Court of his House, he had found a Tomb of Seven Cubits, and that it appeared by the Bones that the Person for whom it was made, was forther Sevens and the sevens and the sevens are the sevens are the sevens and the sevens are the sevens are the sevens and the sevens are the sev of that Stature Lychas concluded that it was the Tomb of Orestes, because the Oracle had said that it should be found at Teges, in a Place where two Winds were driven away with Violence, and where Winds were driven away with violence, and where a Representation of a Fight, and Wounds upon Wounds were to be seen He applied those things to the Smith's Bellows, Hammer and Anvil He only made this Conjecture, and continuincated it to his Superiors, who thereupon benined a Criminal Thursday and bread from the This Man retired to Teges, and hired from the Blacksmith the Place where the Tomb of Seven Cubits had been discover'd, and took the Bones of Orester out of it, and brought them to Lacedemon V'Tis not true that the Oracle had said, That in order to make thu Transportation, the Winds, the Striker, and the Struck were to be removed with the Plague and Ruin of Men Herodotus, who is quoted in the Supplement, does not say this VI There was 2018 0 XWS no need to remove all those things in order to find the romb of Orester, for it was not under the I orge, but in a Court where the Smith went about to dig a Well VII The War was not over as foon as the Bones of that Prince were barried at Lacedomon Heroαλλήλωι, アンフをもてをやりる ם שדעסעוב dotue this only that ever fince (k) the Latedemonians had the Advantage in all their Wars with the Inhabitants of Teges VIII And therefore it is not true that these were wholly subdued by the Lacedemonians, Aaridai-Que ex temples Escales modes IX There was no need of quoting Plutarch, fays nothing of what is faid in the Article Born at Camitum | Suidas fays fo as well as Chamaleon, but he observes that it was not the Ocum Tegeatibus pinion of all Authors They were divided in their Opinion about it, some of them would have anaxandrides to be a Colophonian, and others would corgressi iunt, fuperiores

were removed How then could their Capital City

have him to be a Rhodian (B) About the 101st Olympiad] The Anonymous Author of the Olympiads agrees in this with Suidas, and as the latter observes, that Anaxandrides assisted at the Games of King Philip of Macidonia, he gives us a Matter of Fact which fixes this Age of Anaxandrides Moreover it is well known that this Res. (1) abused Plate, and that some of his Communication were cited by (m) Aristotle He must the have lived in the time mention'd by Co th Suidas

Suidas

(a) At ien
19 p 373

Suidas

(b) See in the Remark the Reflection of Athenaus
Having quoted (a) a Verse out of the Tereus of Anaxandrides, a Piece of no great Value, he takes an

Occasion to mention what I have quoted out of Tenest Chamaleon, after which he asks with a kind of Asto-Victus nishment, how it came to pass which the Tereus and consciption other like Pieces of the same Author, that had dendas not obtain d the Honour of Triumph, were pre-dabat ut ferv'd? He might have found the Solution of Difficulty in the very Words of Chamaleon, for they ris invo-clearly intimate, that Anaxandrides did not shew a- lucra sieclearly intimate, that Anaxandrides did not shew a lucra siegainst his Pieces the Spite he had conceived by rearent Id ib son of the Judgment of the Spectators, till he was 6 Suidas an old Man. He therefore spared several of his γ Idem vanquisht Comedies, whilst Old Age had not yet made him a Morose Man (b) Πολλά ξουτα κομιδώς τη δραματών ποφυίζε, διοκωλαίνων τοῦς διαταίς δια το γηρας Spectatoribus iratus ob sonilem morosistatem elegantes multas fabulas e medio susfulis (CΔ) Because he censured their Government J In one of his Comedies he made Use of this Verse

of his Comedies he made Use of this Verse H TOALE & SEALES IN VOLUMY WIVE LAKE, I e The City would have it so, that City which has no regard to the Laws He only alter da Word in this Verse of Euripides (c) H ourse cure n rouw was user, Na-ture which does not mind the Laws, would have it so See Eustratius on the Tenth Chapter of the Sixth and Seventh Books of Arifietle's Morals It is thought that edit Bar-Ovid made mention of this Punishment of Anaxandrides, when he said in his Poem against Ibis,
Utque parum stabili qui carmine lasit Athenas,
Invisus pereas desiciente cibo

(D) Substitute our Anaxandrides wherever we meet p 455 with the other] This is the Opinion of Casaubon (d) (e) Entitu-His Reason is, because Suidas makes no mention of led ushia Alexandrides, and because the same (c) Piece which half is ascrib'd to Alexandrides in (f) the Eleventh Book (f) C 2 of Athenaus, is cited under the Name of Anaxandrides in the (g) Fourteenth Book Cafaubon adds a (g) C 20 Third Reason Pollux in the Sixth Chapter of the p 654 Ninth Book, quotes the Anchises of Alexandriacs Now it is certain that Anaxandrides compos'd a Piece (1) Suidas of that Name, Athenaus cites it in (b) the 18th in Ace-Chapter of the 6th Book Mensius is altogether of 6th in the Editions of Atheneus, to belong to Anaxan-THS drides And he will have the (1) Helens and the (k) (1) Vost de w (1) is of the fame Opinion So that, according (m) Dio to this Account which is likely enough, there are Lacit 1 Thirty Pieces of Anaxandrides quoted His Thefus 3 n 20 Thirty Pieces of Anaxandrides quoted His Thoseur 3 n 26 mention'd by (m) Diogenes Laertius was unknown (n) In Alto Meursins There is the like (onfusion with respect to one ANAXANDRIDES of Delphos The School (o) Plut lists (n) upon Europides quotes him, 'Aux and fishes in Lysan o Arapòs, concerning the Penalty that was laid drop 44, on Apollo to serve Admetus for Wages, for having (p) ld in kill d the Serpent Python Plutarch (o) quotes him quast Araxandrides, o Derphos, concerning the Money which Romanis Lysander deposited in the Temple of Delphos He mentions elsewhere (p) an Anaxandrides concerning the Times when the Priestes of Delphos delivered her Oracles At sirst she delivered them but once her Oracles At first the delivered them but once a Year; but a long time after she delivered them

(b) Id 1b inter incerta in nefii (d) Cafau in Athen 16 C 18 in AGer. Apronu ji

Homer, f Amu-phann gi-denil G Imperitam vene-Let cougressus Id in hymno Venerus ** Hew on Φιλόππ Mynras <u>สบิ กหล</u>ุงบึง Quo minus tibi in amore statum nunc Id 1b · Id 1b

ANCHISES; A Trojan Prince, descended from Dardanus, and the Son of Copys *, did so charm Venus, that she appear'd to him in the Shape of a Nymph to declare her Love to him. She told him that her Destiny oblig'd her to offer her self to him in Marriage, assuring him that he should find her † a Virgin, and intreating him to prefent her to his Relations, that the Contract of Marriage might be speedily drawn up.

Anchises answer'd like a brisk Man, that since she was no Goddess, nothing could hunder him from lying with her immediately **. She took him at his Word, and to Bed they went, or Towards Evening Anchises fell askeep, and when he awaked he perceiv'd that he had lain with a Goddess, and was afraid he should not live long (At) after such a Fact, but Verse revived his Spirits, and told him, She should have a Son by him, whose Name should be Aneas; that she would get the Nymphs of the Wood to Nurse that Child till he wassive Years of Age, and that then he should be put into his Hands She desir'd him to beware of boasting that he had lain with Venus; and that if ever he should happen to be so indiscreet, he should be Thunder-struck . It is faid, that Anchifes (A) had not Power enough to be filent on his good Fortune, and that Drinking one day with his Friends, that Secret was discover'd by him Venus's Threatnings had their Effect; he was struck with a Thunder-Clap, but did not dye (B) of it

(7) Vost de Hist Græc p

(r Homer

hymno in Vener p m 848

once a Month It is very probable that in those two Places, Plutarch has quoted the same Author, and that this Author does not differ from him that is mention'd by the Scholiast upon Euripides The Question is to know whether his Name is Alexandrides or Anaxanarides Vossius (q) cannot tell what to think of it Without doubt the Work mention'd in the Col of it Without doubt the Work mention'd in the Collection of Proverbs publish'd by Andreas Schottus, from a Manuscript of the Vatican, must be ascrib'd to that same Anaxandride: The Subject of the Work mention'd in that Collection, concerns the Sacrileges committed in the Temple of Delphos, size The National Survive of Δλλροίς αναθημάτων, de anathematis que sacrilegio Delphis surre sublata, and that Book was written by a Man whose Name was Anaxandrides He related a Story which occasion'd the Greek Proverb, αχροί λαβε, κ) μασυν εξείς, Take the upper Part, and you'd be sure of the Middle See Vossius, pag 320 de Historicis Graeis de Historicis Gracis

(AA) He should not live long after such a Fatt]
There was a Tradition in those times, that Mortals which lay with Goddesses were not long liv'd Wherefore suchifes having discovered the thing,

fupplicated Venm to have Compassion on hun,

Αλα (1) σε ωρος ζηνός γυναζομα αιγόχοιο
Μη με (άντ αμενηιόν ος ανθιωποισιν εασης
Ναίτιν αλ ελεαιρ εποί ε οιοθαλμι αίνης
Γιγ:), δος δεαίς ευναζ' ο αθανατησι

Εννηνίες και Τουρος σεο Ετιμερικώ Virum to per Jovem oro A gidifirum, No me viventem debilem inter homines finas Habitaic, verum miserere quoniam non longavus

Vir est que squir cum deabus concumbit immortalibus
It seems at first View, that this Thought of the Ancients could have no manner of Ground, for this intimate Union of a Mortal Man with Immortal Beings, this Mixture, this Confusion of Principles, should have been accounted a Principle of Immortility, and not a Cause of a short Life Hence it is that the most refined Cabal teaches, that the Inhabi-Pagani, the Gods were Jealous of their Superiority, and took great Care that Men should not forget their Inferiority And therefore it was their Buliness to exclude em from the Enjoyment of Goddesses, to make em understand that such a Dainty Bit was not for their Teeth, and make 'em apprehensive of an Exemplary Punishment, such as a speedy Death, if they should taste a Pleasure of that Nature, which they reserved for themselves. It was requisite not only to make Men afraid, if they should be so bold as to tempta Goddess, but also if they should yield to the Declarations of Love made by the Goddess, even though they should be persuaded that they were but Women Don't we see that Human Laws punish with Death the Servants that lie either with their Massers Wives or Daughters? Tis in vain for them to alledge for their Excuse, that they have a long time relisted their Sollicitations, and that many

Advances and Threatnings made em fall at last anto that Snare, the Judges deliver them up to the

Executioner, even though they suppose their Excuses to be certain and undeniable. The Gazettes
have lately (t) inform'd us that a Footman was
hang'd at Paris for such a Deed. And as in some hang'd at Paris for such a Deed And as in some Cases the Publick Interest requires that the Rigor of (t) I write the Laws should go beyond Justice, because the thu in Julipustice that is done to a private Person (w) is ly 1698 leis an Evil, politically speaking, than the Publick (w) See Advantage, which accrues from it, is a good; I do Tacitus not believe that Judges, animated with a severe Zeal Ann 114. for the Preservation of Chasses we have the preservation of Chasses when the preservation of Chasses we have the preservation of Chasses we have the preservation of Chasses we have the preservation of the prese for the Prefervation of Chaftery in Families, would cap 44 mind the Apology of a Footman, who fhould fay, that the Daughter or Wife of his Maiter came to that the Daughter or Wife of his Maiter came to him in the Disguise of a Servant, &c It is necessary that Footmen should have no Pardon to hope for, though the thing should be done ignorantly; for it will make em more cautious, and inspire om with Horror for the pretended Advantage of being below I It may serve them for a Precaution against Promises, Threats, and cunning Disguises If they could hope for a Pardon in Case they should lie with a Woman in a Disguise, they would hope for it upona meer inticement, and if they hoped to go unpunished, by truly alledging that they have been enticed to it, they would quickly be so bold as to turn Sollicitors, if they had the least Hopes of succeeding in it. They must be therefore kept in awe as ing in it. They must be therefore kept in awe as much as is possible, for a Master, who does not depend upon them Resistance, cannot be always free from all manner of Suspicion. Now as the Pagans from all manner of Suspicion Now as the Pagans fancied that Men of the highest Rank are more below the Gods, than a Footman is below a great Lord, it can be no wonder that Anchises was afraid of being punish'd, tho' he had lain with Venus, taking her only for a Woman

(A) That Anchises had not Power enough to be filent]

(A) That Anchifes had not Power enough to be filent]
And yet Venus's Threatnings were very terrible

Es δε καν (a) Εξειπης χ' επόξεωι άφεονι δυμφ (a) Ηο
1 ν φιλόπη μις ηναι ευσιφάνο Κυθεριή, mer in

Σεύς σε χολωσαιάμ & Gαλέει Ιολόενη κας αυνώ hymn

Si vere rem declaraveris, & te jactaveris amenti anime Vener

In amore mixtum effe cum bene coronata Cytherids, in fub fin

Jupiter te iratus feries ardens fulmine livel to (b) Servi
This Adventure is a Picture which is often Copied us in En

The Ladies of the highest Quality, who fall in Love

with their Inferiors, are oblig'd to thake all the Ad
vances They require it to be kept secret, and cap 94

threaten an Indiscretion with a terrible Punishment (d) It had

Nevertheless when the Favourite is a little heated

been bester

with Wine, he talks more than becomes him And for Hygywith Wine, he talks more than becomes him And for Hygyformetimes he is so vain as to talk too much without nus to far being in Drink I shall quote some Authors a. that Cabout the Indiscretion of Anchises Fulminating of Anapys was chises quia se cum Venere concubuiss jastabas. They his Father, are Servius's Words (b) Hyginus says, (c) Venus and not Anchisem Assacci (d) filium amasse, & cum eo concua Assacci. buisse dicitur Procreavit Aneum, esque pracepit ne id who was apud homines enunciaret Quod Anchises inter sodales Capyus per vinum est elocutus. Ob id à Jove sulmine est Father

(B) But did not die of it] Venus knowing that An-chifes had boasted of the Favours she had bestowed upon him, complain'd to Jupiter, and obtain'd that he should be Thunder-struck But because the would not destroy him, and had no Hopes that he could recover being struck with a Thunderbolt; she took care to turn it aside Cum (e) inter aquales exulta-ret Anchises gloriatus traditur de concubitu Venurs, quod cum Joui Venus questa esset amerais ut in Anchisem ful-

(e)Servius ubi fupra

() See le (o nte de Crabalis entret 2 P m 54

Some say he will indice this Sightly it; others pretend that the Wound (II) could never eless up again. It is said he livided the Age of 80 Years, and was buried (E) on Mount will, where his Tomb was bounded by the shepherds. This Opinson differs very much from that of Virgil; for impording to that Poet, the same Night that Troy was taken, Americally in Eather (R) upon his Shoulders and carried him to a lafe place, and the Old Mandid not die before the Trajans, who joyn'd Eneas, came into Sicily after insumerable Fasignes. This Affection of Seneas for his Father, and the Care he often Plus took to save the Foundation of the Character that diffunguishes Eneas thin from other Hences: That Character consists in a Pietr Some Cay that Ancheles Seneas him from other Heroes: That Character conflits in a Piety Some fay that Anchifes & See alived till his Son was arrived in Italy, that Land of Promfe & which the Definites orPalages,

Palages, dered him to look for through a thousand Dangers Cato, Dionysius Halicarnesseus, and the 1st Book Strabo, are of this Opinion. See the end of the Remark E. The Love of Venus for of the Anichifes was etor a Transient Passion; her first Lying-in did not fatisfy her, she bore a Enerds, Second Son to Machifes, as Apollodorus says in the 3d Book of his Bibliotheque.

ANCIL-

mina misterentur. Sed Vinus ehm cum fulmine posse vidisse interimi, miserata juvenem in aliam partem ulterture dischist tumen officus igne calesti semper debite
micts. Here's again another Original whereof Copies have been taken in all Ages. Women are angry with an indiscreet Gallant, and are well pleas'd
so make him sensible of his Fault; but the Matter
is not carried too far, there is Room less for Reneris not carried too far, there is Room left for Repentance

tance

(f) Upon
these two
(C) He less only his Sight by it] Servius (f) inthese two
verses of
the First
Book of the flatus off fulmine, eculoque privatus off The word
Encids, Oculo ought not to make one think that he loss but
Tunc ille
one Eye, for in (g) another Place Servius makes
upon
the Authority of Theocritus to inform us that
quem
Dardanio
Anchise
Contracts only in Virgil of a great Weakness, which
Alma Vethe Thinder had caus'd in him
Jampiidem (h) invisus divis & inutilis annes

nus genu-it Phrygu

Æn 1 a t. 647

Jampridem (b) invisus devis & inutilis annos

nus genuit Phrygii

Simoentis ad untis ad untis Pallage of Virgil, thews that he was not
(g) In.
gnorant of the Caufe of this Misfortune,
Abail 2
has not given it a more Comical Turn, tho'
the Matter was very susceptible of it in the
(h) Virg Hands of such a Poet However, have is his TranAbail 2

Simoen
Fulminis adjavit vints, & contigit agni
to this Pallage of Virgil, shews that he was not
caufe of this Misfortune,
the Matter was very susceptible of it in the
Simoen
Turn, tho'
the Matter was very susceptible of it in the
Simoentis adjavit vints, & contigit agni
to this Pallage of Virgil, shews that he was not
specified to the sum of the caufe of this Misfortune,
the Matter was very susceptible of it in the
Simoentis adjavit vints, & contigit agni
to the sum of the caufe of this Misfortune,
the Matter was very susceptible of it in the
Simoentis adjavit vints, & contigit agni
to the sum of the caufe of this Misfortune,
the Matter was very susceptible of it in the
Simoentis adjavit vints, & contigit agni
to the sum of the caufe of this Misfortune,
the Matter was very susceptible of it in the
Simoentis adjavit vints, & contigit agni
to the sum of the caufe of this Misfortune,
the Matter was very susceptible of it in the
Simoentis adjavit vints, & contigit agni
to the sum of the contigit agni
to the

Vieil, cass, mal propre a la guiros; Je ne sers de rien sur la terre, Spettre qui n'ai plus que la voix J'y suis un inutile poids Depuis le tems que de son foudre Jupin me voulut metere en poudre, Jupin me voulut metire en poi Depuis le tems qu'il m'effraya Ce grand Dieu qui me giboya, Par une vengeance secrette, Mais je suu personne discrete, Je n'en airai point le sujet, Suffit que j'aurois eu mon fait Suffit que j'aurois eu mon fait

Sams Venus qui sauva ma vie

J ay depuis eu cent sou envie

(1) Plut
de vitto&
virtute,

Oper moral p. 100.

(k) Plut
tacchi de Corresponde un bran matin,

Et sur mon chien de destin

If Maringare a Passage of Plutarch, and a Passage
of Plutarch sur together, we shall prove
that the Thunderbolt made a Wound that was ne(k) Plutarch sur closed up. Plutarch says (1), that if Musk (k)

keep 10

Accordant the Corruption of an Uker makes the richtarch's
est the stink. This is his Thought, but whereas I
make him speak in General, he Instances particularly
only to hu

Sense
(m) Me21712 10 pass I Lagica mongèr Estde's, morse
(m) Me21712 10 pass I Lagica mongèr Estde's, morse
(m) Me21712 10 pass I Lagica mongèr Estde's, morse
(m) Me21712 10 pass I Lagica mongèr Estde's, morse
(m) Me21712 10 pass I Lagica mongèr Estde's, so
(n) Dion
Halicarn
Halicarn
Halicarn
Antiquit

Words of a Poet, but that Plusarch quotes the
Normalist Poet tits Maringare (n) will a form unlib I C. Antiquit
Ant

Je von desia le fils de Cytheree, Je von desia le sits de Cytheree,
Le ban Encé, aux portes d'Ilson
Dessus son des portant son pere Anchise,
Rus du grand coup de soudre qu'il receut
Garde la playe encore distillante
Sur le sin lin dont il est revesse
Mexiriae, who is the Author of these French Verses,
has corrected a Fault in the Regioning of the third

Meritac, who is the Author of these French Verses, has corrected a Fault in the Beginning of the third Verse of Sophoeles, instead of vate, as we read in all the Editions of Dienysius Halicarnasseus, he has put more In which there is nothing against Critical Rules The comparing of Authors, who have at different times quoted the same Passage, discovers often the true Reading. Sylburgius who revised the the Three Lasin Translation of Dienysius Halicarnasseus, done Verses by Sigismund Gelemius, has (p) not corrected the third Nunc in by Sigismund Gelemius, has (p) not corrected the third Verse of Sophoeles. That Wound which suppurates, is not to be found in it, and Anchises is represented there as stuck in the Back, that is, we don't find in it what Sophoeles said, and what he did not say, is to be found in it. If the Ancient Writers returned into the World, they would be very much amazed to find so many things in their Books which they mever thought of never thought of

(E) Mad was bursed on Mount Ida] Eustathius (a) relates this, but Pansanias is of another Opinion He says (b), that Enem going to Sielly put into Laconia, and built there two Cities, and that Anchifer dying at the foot of a Mountain in Arcadia, was na buried there, wherefore the Mountain was called (a) Eu-Anchifia Paufaniai adds, That the Ruins of a Temfath in ple of Venus were seen near this Sepulchre of An-Iliad lib. thifes, and that the Inhabitants of Troy could not 12 shew any where the Tomb of that Old Man See (b) Pauphanus Byzantinus says (c) that Anchifes was buried san lib 8. in a City of Thrace built by Aness, or rather, he p 247 quotes an old Scholiast whose Name was Theon, (c) Steph who said so Tretzes (d) is of the same Opinion, Byzant in only he says that City was in Macedonia Virgil Aiveix carries the good Man as sar as Sicily, where he makes (d) In fee dying at the foot of a Mountain in Arcadia, was carries the good Man as far as Sicily, where he makes (d) In him dye, with this he concludes the long Story Lycophr that his Hero told Queen Dido

(e) Virg

Hime (e) Deprans me portus & illatabilis ora, Accipit Hine pelagi tot tempestatibus astus, Amitto Anchisen Hic me, pater optime, fishm in An I.

Deferis, heu tantis nequicquam ercpte periclis I v 570

Servicus says (f), that Anchises's Tomb was on (g) Apud

Mount Errice near Drepanum I have named Three Servicum

Writers, who say that Anchises died in Isaly Cato ibid

(g), Dienysius Halicarnasseus (h), and Strabb (i), say (b) Antiq Heu genitorem, omnis curie casus jue levamen,

(F) Took his Father upon his Shoulders] The Words 64 of Virgil are so Excellent, that they deserve to be in- (1) Lib 5

ferted in this place

Ergo (k) age care pater, cervici imponere nostra,

Ipse subibo humeris, nec me labor is e gravabit

Hac (1) fatus latos humeros subj ctaque calla Vesta super, sulvique insternos pelle leonis, Succedoque oneri Dextra se parvus Iulus Implicuit, sequiturque patrem non passibus aquis

Nanc (m) omnes terrent aura sonus excitat omnis veral Ausufpensum, & pariter comitique encrique timentem thorities. The Poets have highly extoll d this Action, and for this in at deferv'd it. They say (n) that the Flames had a la Cerda regard for Aneas, and that for fear of hurting a Common Son who had so great an Affection for his Father, tary upon they divided themselves to leave a free Passage for this Passage at (A) And

minata terga amy-

ctum fluxa ve+ fle byffiпа

Æn 1 3 v 707 (f)Serv

pm 158

Æn 1 2 (1) Ibid

V 721 (m) Ibid V 728 (n) Seefia

Jage of Virgil.

148

a Dis-cours sur la vie de Mr Ancillon, P 6 Ibid P. 8 Thid P 9 P 13 • Ibid φ 13, 14 ζ Ibid p 14 m Ibid P 18 → Ibid p 20, 21 1 Ibid p 31 P 35 > Ibid P 36 μ Ibid p 352 P 775

A N C I L L O N (David) Minister of the Responsed Churching Metzie, was born in that Town the 17th of Mirel, 10617. At Nineth Ten Zens of Age he studied in the College of the Jesuits, which was then the only One at Metz where good Laterature was taught 6, and from the very first he proved so happasula. Youth; that the shief Persons of the Society malested wathing to save here modeled by the Persons of the Society malested wathing to save here modeled. Persons of the Society neglected nothing to give him airths of their Religion, and make him one of their Order, y but he vigobously opposed them, and from that time be took up a Resolution to study Divinity

He A was so indefatigable as his Swidies, that many times the Paternal Authority was made use of to interrupt them; for a beswas excessive, and if we may so say, intemperate in his way of Studying. He & took a Journey to Geneva, in the Year 1633 where he went through a n Course of Philosophy under Mr. du Pan, and studied Divinity & under the Professors Spanherm, Deodats, and Tronchin, who had a particular Love and Esteem for him He lest Geneva s in the Month of April 1641, and presented hunself to the Synod of Charentas to be admitted into the Ministry. His Examiners admired his a Capacity, and the Ministers of Paris his Modesty, and the whole Assembly was so well pleas'd with him, that they gave him a the most confiderable Church that was unprovided, which was that of Meaux He exercised his Ministry there with all imaginable Satisfaction till the Year 1653. He was tenderly beloved by his Flock, and he married (A) very advantageously. He got a very great Reputation by his Learning, Eloquence and Virtue, and the Roman Catholick's themselves had a particular Esteem for him. He shewed his fine Talents with greater Listre and Success at Mater, where he was Minister from the Year 1652. and Success at Metz, where he was Minister from the Year 1653, till the Revocation of the Ldict of Nants in 1685 After this fatal Blow he returd to μ Francfort, and having preach'd in the French Church at Hanaw, y the whole Congregation was so edified that they immediately desired that the Heads of each Family should meet to request him to grant them his p 354
who obtain'd what they defired o He began to exercise his Ministry in that Church at the end of the Year 1685 We shall see why (B) he quickly return'd to Francfort, where he would have fixed himself, if the Condition of his Family which was numerous, had not oblig'd him to go into a place where he might settle the same He made choice of Berlin, and receiv da very savourable Reception from his Electoral Highness of Brandenhume of the was made Minister of Parks. He was made Minister of Berlin, and had the Satisfaction to see his Eldest Son appointed o Judge and Director of the French that were in that City, and his other Son gratified with a Pension, and entertained in the University of Francfort on the Oder, and of at last Minister in Ordinary of the Capital City. He had also the Satisfaction to see

(17 Difcours fur " ic Monir Ancillon

P 397

(A) And he manied very advantageoufly The manner how this Affair was managed is very curious (a). The Chief Heads of the Families at Means "being ienfible of the great Worth of their Minies" fler and heaving him for formal the heaving him for the "fler, and hearing him fay fometimes that he would go to Meiz to fee his Father and his Rela"tions, whom he had not feen for feveral Years, "were atraid of losing him They fought a Thoufund Expedients to keep him a long time The furest way in their Opinion was to marry him to a Rich Person worthy of him, and whose Efate lay in that Country or in the Neighbourhood
Somebody remembred he had heard say, that
Mr an illow having preach done Sunday Morn-"ing at Charenton, was generally applauded by every Body, but that above all others Mr Macane, who was a venerable old Man, of an exemplary Virtue and Piety, and who had a great "Iffare in Paris and about Means gave him a thousand Benedictions and Praises, and faid loudly enough to those that fate near him in the (hurch, I has he had but one Daughter, his only Child, whom he lovd entirely, but if that Man, meaning "Mi Ancillon, flould come and ask her of him in Marriage, he would give let to him with all his Heart. They went and ask d him whether he continued still in that Mind. He answered, That he did, and added new Testimonies of Esteem and Affection for Mi Ancillon, in so much that the Mar-riage was concluded in the Year 1649, and Confummated a little while after Mary Macane, his Spoufe, was very Young, being but 14 Years of Age But having in her younger Years all the growing Viitues, it will appear by the Sequel of this Diffcourse that she proved not only a help to him in Piety, and a pleasant comfort for Society, but that she also helped him in the Management of his domestick Concerns, for which he wholly " relied upon her, (B) Hly he quickly return'd to Francfort | His Ser-

mons were quickly very much talk d of (a) at Hanaw Several Persons, who had left the French Congregat on ou of some D scontent, return a to it again. The Pro-flors of Divinity the German and Dutch Ministers, sime frequently to his Sermons. The Count of Hanaw h mf it, who had never been feen so that Church, was plial a to come and hear Mr Ancillon. They came the thir from the Ne ghbouring Places, and even from Franc-foit—People that did not underfland. French

flocks thither in Crowds, faying they lov'd to fee him special thirse in Crown, laying they love to see him fpeak Inde ira & lachryma (b) Thu Diffinition made the other two Ministers jealous Nature being vexed with that Passion, forgot ber Duties They took Umbrage at the Tokens of Esteem and Assettion that were given to this new Collegue, they were troubled at it, and have a how seemed many to believe him to leave a Reference given to this new Collegue, they were troubled as it, and vexed him several ways, to oblige him to leave a Post voluntarily from which they could not expel him. The Virtue of Mr. Ancillon was exposed to a second Trial For whereas his two (c) Relations had shewn a great Forwardness to oblige him, and seem'd to wish they could turn Stones into Bread to ease him all the while he was in their City as a Stranger, they shunned him when he had the Direction of their Flock They gave him a thouland Mortifications, and if it had been in their Power they would willingly have turn d Bread into Stones to ex-That the Roman Catholicks and the Prophane made it a Subject of Rallery, The other (e) was that it exasperated the Prople Mr Ancillon had their Favour, and if he would have made use of it, perhaps he might have over-come the IU Will of his Enemies, but because he did not believe that a faithful Paster ought to settle himself by the Favour of a Division between the Flock and their Ministers, and that all his Life-time he had been an Ene-as a quiet Place of Refuge, or a safe Harbour into which he had been east by the Storm, was become a Field of Battel, in which he must continually fight, and where his Patience, which had already undergone several great Trials, might at last be overcome, he went away (g) He therefore lest Hanaw without Noise, when it was least expectea, or rather, he suffered himself to be taken out of the Hands of his Enemies, and of his Friends, the out of the Hands of his Enemies, and of his Friends, the Former, as it were, bolding him by one Hand, treated him ill, the Laster holding him by the other Hand, endeavour'd to rescue him out of the Oppression he was in, and both were ready to break out into a Division, and try who should carry it. To avoid this Scandal, he sacrified his Interests to the Publick Peace, he went away privately, less briends endeavouring to stop him, should kindle a Fire surking under the Asher, which he was willing to extinguish

(b) One of betn Married to M Ancıllon'sSifter, and the other was attually married to his Niece Ibid p. 353. (c) Ibid. p 356 (d) Ibid P 357 (e) Ibid.

(g) Ibid.

(4) Ibid P 354

I be-

his Brother a milde Judge (C) of all the French that are in the States of Brandenburg, and a Ibid pomer has Son-in-Law, & Engineer to his Electoral Highness He enjoyed these 193 B Ibid p Comforts and several others till he died, which he did with all the Sentiments of Piety that belong to a true Minister of $\mathcal{F}ESUS$ CHRIST, at Berlin the third of September, 1692. being Seventy five Years of Age γ I could have made this Article much longer than I have done, for the Book out of which I have taken it contains many Particulars But it being a A Work which it will be more easy to consult than to get this Dictionary, I thought it more proper to refer the Reader to the same, than to make many Extracts sur la vie out of it I would do otherwise, if I had only Manuscript Memoirs. I shall only do feu infift upon two Things, one whereof concerns the (D) Library of the late Mr A_{n-} Mr An-

I believe, I have faid elsewhere, That the Jealoufy of Eloquence is very violent, the scandalous Divisions it produces, appear but too often. The Reflections that may be made upon it are only fit to be suppressed. The Subject is too nice, and too invidious I will only My without making any Allusion to any particular Case, that in this Business People do not behave themselves with the requisite Prudence and Charity They should chuse Men of equal Parts for their Ministers, or if one of them does considerably surpass his Collegues, they should not shew their Preference so openly They have no regard to human Weaknesses, they run in Crowds (1) Eft • apud Heto the Sermons of one Preacher, and leave the Auditory of all the rest almost quite empty They take so little Care to conceal their Distinction, that physicum de princi-pe Ephethis Imprudence may be accounted the chief Cause of the Discord It is a Seed of Dissertion, Wise Men are not so indiscreet. All the Auditors should follow doro Unithis Model, but because it can hardly be hoped versos ait that the People will be so prudent, perhaps the best way would be, that those who proceed to the Electi-ons should avoid too great an Unequality of Ta-lents, and consider that in some Professions many effe morte dos quod quum ciquum citotra be none among us that excells, and if any one has pellerent
Hermodorum ita
locuti
fiint Ne
mentalidos quod quum citotra be none among us that excells, and if any one has that Advantage, let him rather be any where else than in our Caty
This Law was condemn d by (i) Heratlimark that was made by the Author of the Book
which I have often quoted (k) Mr Ancillon, says
has have a same of the Faults that have been observed he, having none of the Faults that have been observed mo de nobis unus
excellat,
fed si quis
extiterit,
alio in loco, & apud alios
fit (icefor for first of the series of one's Opinions, and the Desire of making them prevail, 2 The Love of Esteem, and Worldly Glory, 3
the series of Deninion, 4 The Love of one's Interest, co, & apud alios
fit (iceforced, se it were, that great Man to remain constantly
united to him mo de nopud alios fit Cice-ro Tuf united to him cul quæst

(C) To see his (m) Brother made Judge] (n) " An Office which he still actually exercises with Ho-"nour, but as troublesome as it is, it does not so
"wholly take him up as to hinder him from Pub"lishing several Solid and Judicious Pieces in the
"Journals of Berlin, which shew the Solidity and
"vast Extent of his Knowledge and Learn-

"ing (o)

(D) The Library of the late Mr Ancillon, and his way of Studying | The Estate which he got by his Marriage having put him into a condition to (p) fa
helowad Passion, he bought all the chief Marriage having put him into a condition to (p) satisfy his most beloved Passion, he bought all the chief Books that may be call'd the Pillats of a great Libraty, such as are the most curious Bibles either for the Edition or Notes, several Distinances, the most excellent Commentaries on the Scripture, the Works of the Fathers, the Collections of Councils, the Ecclesiatical Histories, and several others of the like Nature. All of the best Edwarms He had always the same Manim astermards, and squee good Reasons for it. An Account of which would be somewhat too sedious, however, here is at least the Substance of them in a few Words. He said that it is certain that the less trouble the Eyes have to read a Book, the more free the Mind at to judge of it. That as we certain that the left trouble the Eyes have to read a Book, the more free the Mind at 0 judge of it. That as the Beauties and Faults of it are more easily preceived when it is printed than when it is written, so the same things are more clearly seen when it is primed with a fair Character and upon good Paper, than when it is printed on bad Paper, or with had Lesters. Having thus laid a model. Execute the survey of its answer of the survey of t on bad Paper, or with bad Letters. Having thus laid a good Foundation for a Library, he increased it with all the good Books that came out afterwards. He had the pleasure of reading all the new Books, for his Friends in Paris, Holland, England, Germany, Swifferland, and Geneva, with whom he kept a frist Correspondence, sent them to him as soon as they were expected to sale. The Opinion of those, who say that the first Editions are the least valuable, because they only served.

make the Works of an Author appear in a fairer Charatter, did not abate his Curiofity He was not ignorant that the famous Mr Menage, Dean of St Peter's at Angers, in his Epistle Dedicatory to his Etymologies of the French Tongue, speaking to Mr Du Puy, tells him, That he had formerly learnt of him, that Mr Loysel a famous Advocate in the Parliament of Paris, used to Say of the first Editions, That they only serve to make the Works of an Author appear in a fairer Charatter, the Works of an Author appear in a jairer Character, that it was very likely that this Judicious Man Said this of all forts of Books, but that it is more true of Dictionaries, than of any other fort of Books. He knew very well twas the Opinion of others, that the first Edizions of Books were only to be look'd upon as imperfest Essays, which Authors propose to the Learned to have their Opinion of Authors propose to the Learned to have their Opinion of Authors propose to the Learned to have their Opinion of the said of them But thus did not at all put a ftop to his Forward them But thu did not at all put a flop to his Forward
ness, and the Event teaching him afterwards that he
ventured (†) but little, he did not discontinue it And (†) see the
indeed we have seen bitherto but sew Authors, in this
respect, like Gardinal du Petron, who spar'd neither
ter k

Pains nor Expences for hu Works, and who had them
twice Printed, the first time to distribute only some Co
pies to particular Friends, on which they might make their Observations, and the second time, to give them to the Publick such as he was as last resolve at to publish them, and who, to prevent their being published against his Will in the first Manner, cau'd them to be printed in his own House, where he set up a Printing-Press for that

purpose
Mr. Ancillon's Library was "(a) very curious and (a) Ibid,
"large, and he increas'd it daily with all the new P 102,
"and valuable Books, so that at last it became one 103 "and valuable Books, to that at last it became one of the finest of any private Men in the Kingdom The curious Foreigners did not fail to see it as they went through the City of Meiz, it being the greatest Rarity of that Town As soon as he saw the Catalogue of the Presended Heretical Books, made by the Archbishop of Paris, in the Year 1685, (b) the set aside all the Books that were ordered to be suppress, and the Library in Foreign Countries. tet siide all the Books that were ordered to be supprest, p 328 which (c) made up hu Library in Foreign Countries, (c) See Ancil- (d) Ibid. lon's Library hu forced and hasty departure supply'd them with a fair Pretence to appropriate it to themselves. Some proposed to buy it all at once, others would have it sold by Retail, but neither of them intended to pay for it, they only desired to lay hold on it. The last expedient was followed, as being more proper to favour that unjust Design a Crowd of Clergymen of all Orders came (e) Ibid in from all Parts to this noble and rich Library, which had been 44 Tears a Collecting with Pleasure and Choice, (f) Instead and which consisted only of rare Books, and worthy of the of the usu Curiosity of the most learn'd Men. They made several al Word heaps of 'em, and going away they gave some Money to a Nonsieut Young Girl of about 12 or 13 Years of Age, that was they allooking upon 'em, that they might say, they had paid the way: call'. Price of 'em In this manner Mr Ancillon saw this precious Collestion dispers'd, which he had made, and on My Dear which he had set he Affettion, and at one may say, his own Heart NOTE, That the loss of this Library was attended with the loss of a vast number of Letters, which (e) were designed for the Press, and which Mr Aucillon had received from many Learned Men. He chiefly designed to print those which Mr. But had so so the sure of the press, and the chiefly designed to print those which Mr. But the sure of the press, and the past of the press. Men He chiefly designed to print those which Mr Daill his (f) intimate Friend had writ to him What a Loss was here!

This may afford Matter for Meditation For is it not a very fad thing to fee that there needs but one Day to undo what has been done with a Thousand Cares, and vast Expences during many Years? Is it not a deplorable Fare to be exposed to lose in a Moment, what had been a long time purchasing by Innocent Means, in order to reap from it a very lawful Pleasure and an honest Instruction? Is it not a Ii

395 > Ibid p 487 d It is entitu'ed . Discours cillon, & cillon, ses dernieres ted at Batains 500 Pages in

P 219 (f) Instead of the ulu-al Word Monlieur, way call'd one another My Dear CTION upon the fome Lithe Indo-lence of who stay for the Editions

(m)He had been a Famous Ad-vecate as Metz. Metz (n) Ibid P 393 (e) See ibid p 102, 39 (p) Ibid P 72

lib 5 fol 278

(k) Dif-

la vie de Mr An-

cillon, p 93 (l. He was M Ancil-

Ion s Col-

leque at Metz

cours sur

OBSER-

VATI-

ON up-

on the Jealoufy

of Elo-

quence

(b) See the

following Quotation

raclitum

liorum Hermo-

Ephelios

mulctan-

(g)Virgil Ecl i v

(b) Idem Edg v 2

(A) He of

ten found

4 1 2/1

Lelmool

n as not at.

1 9.2 See

Note of the

f A Para-

go aph of

mark

the last Marg nal

unted w th any esilon, and his way of Studying, and the other concerns the Book which he published (E)

cruel Fatality to lose all of a sudden a vast Number of Volumes, which had been to carefully collected and so much cherished? If the Flames had devoured them, one could more easily bear such a loss, but without a special Grace of God, one cannot endure without a special Grace of God, one cannot endure that they should become the Proy of an unjust Possessor, to whom they only cost the trouble of getting them carried to his House. The Triumviri, who disposses to their Lands those, who had improved them all their Lite-time, and gave them to those who had not contributed any thing to put them in a good State, did not cause so sensible a Grief as was that of the Learned, who have seen their Libraries ransacked, and fall into the hands of a Persecutor, worthy of hatred if he acted against his Conscience, and deserving Pity if his false Devotion persuaded him that it was a sthing acceptable to tion perfusded him that it was a thing acceptable to God, (g) Impius has tam sulta nevalia miles babebs? The Earbarus has segetes? faid those good People of Italy, who sound themselves obliged to surrender their Patrimony to the Soldiers of the Triumviri, En queis con coumus agros ' Infere nune Melibae pyres, pene

(h) Vivi pervenimus advena nostri Quod nunquam veriti sumus ut possessor agelis Diceret, bac mea funt, veteres migrate colons

Mr Ancillon and many others could have adapted most of those Expressions to their Fortune Perhaps I were hetter to love nothing, than to let ones affection on a Library, when one is reduced to speak to it in this manuer

Nuper (1) follicitum que milis tedium, (1) Horat Od 14 Nune deficterium, curaque non levu lıb ı

But if it be possible, let us forget that unhappy and faral Revocation of the Edict of Nantes, which has ther cast our Eyes on Olyetts that do not raise the Passions into a Terment Let us praise the good I aste of that able Divine He was for having the hist Lditions of Books, though it was very likely (k) they would be reprinted with Additions and Corrections. I his is to understand things, this we may call Love of Books and Lagerness of Infruttion But those who can be quietly without a Book till it be reprinted, make it appear that they are willing to petfift in their Ignorance, and that they had rather tive some Puscoles, than get some Learning I speak of those, (and the Number of them is very great,) who are periuaded on one fide, that a new Book will teach thom a thousand things, and who, though they have wherewith to buy it, put off the buying of it, because they have been told that there will be better or chepper Editions I his Delay cannot be jufficiently blam'd It is a flumeral neglect of Learning. Mr. Bigot told me one day that a Man of Rourn, who applied himself to the trudy of Genealogies, would willingly have improved himself by the Works of Father Anselms. and yet he did not buy them, but stand for the Second Edition, which never came out, and tis likely that Man died withhut having distinct his Curiosity. Pogor represented to him several times, that at was better to have Two Editions of a Book, than to deprive ones self of the Profit which may be got by reading the fuft; and that a Man judges wrong on the value of things, if he prefers 3 or 4 Crowns before such a Plione Thore who can afferd it, cannot be better advited than to provide themisises with the first bestions. I administ the Educious than are made in Foreign Countries do not cost is much. But are they as thue? is the minorhing after'd in, or added to them? Did not the Abbot della Ragne publicially (4) complain that the Princers of Holland had corrupted his Book? I have been affected but a few days ago, that the History of Davide, and that ct strade printed in the N therlands, are not exactly the same with the balies Lditions, the Bookfellers et l'anies having imprest, or alter'd iome things out of complainance to some Illustrious Families I may be told that the Author sorrects iome Faults in the record Edition; I'awn'it but they are not always real baults, they are Alterations which he factifies to prude itial Reafins, to his Repose, and to the Injudice of his too powerful Confurers. The d I dition the Marse made of his Chronological Abridgirent more correct, for he lett out

fome Falines, but he also left out some Truths that were unacceptable, and for that Reason the currous Endeavour to get the Edition in 420 which 120 the first, and pay a great Price for it. I say nothing of the Advantage that may be got by comparing the Editions 1 It is so great when a Man has exactly revised his Work, that his first Essay deserves to be kept All which will make you sensible that Mr Ancillon knew very well what belongs to a Libbrary

I proceed to his Method of Studying (a) He did
not spend a Moment in vain and uselest Studies. He read
indeed all sorts of Books, even the Ancient and Modern
Romances. He believed that there was no Book but what
might be useful, and used to read these Words ascribed
to Virgil, Aurum ex stercor than colligo. He said
also sometimes. That in some neglected Authors
there are some curious things to be found, which are
control he met with elsewhere, and if it were only

not to be met with elfewhere, and if it were only the Style there is always fomething to be got by the reading of 'em But he did not apply his Mind to them; he only made Important Books, and Serious Things, the principal Subject of his Studies _____ (b) He made

The first time, Said he, Serv'donly to give him a gen

neral Notion of the Subject, and the second enabled him to take notice of the Beauties of it The Indexes which other great Men have call'd, The Soul of Books, were utterly useless to him , because he read Books with Applisation, and more than once Besides, he had a very faithful Memory, and particularly a Local Memory great use to Men of Letters. He read them exactly, out omitting the very Title, the Name of the Primer,

and the Place and Year of the Impression In his Opinion every thing was of some use He scored his Books as he read them, and placed in the Margins Reservences to other Authors who had treated the same Subject, or had said someshing that had an Affinity with what he read. (c) Sometimes he changed his Reading, which ferval him instead of Rest (1) He did not always read Books through sometimes he studied Masters to the bottom, and then consulted the suppliers who had treated them he often

saw the same things in different Books, at which he was not disgusted, on the contrary, he said they were so many new Stroaks which compleated the Idea he had conceived, and brought it to an entire Perfection He had a great Lable in the middle of his Chamber, which was common-ly full of Books, most of them open The famous Fra-Pa-

ly fall of Books, most of them open The famous Fra-Paolo, whom I have mentioned, studied also in the same
munner, and as the exact and Faishful Author of his Life
informs us, he never left off till be had seen all, that is to
say, till he had confronted Authors, Places, Times and
Opinions He was bent upon it, that he might have no
more Occasion to doubt or think again of the same thing,
and that he might know what to depend upon Thin Mr Ancillon studied sometimes, and he has often been heard to
give the same Reasons of it. As he read much, he found
many things worth taking notice of, and the he had
an admirable Memory, he had Books in which he found
ed what he thought in steened who would make the
formach at an sukborn in his Study, that
Menage, and several other great Men have condens
to ease Men and saciliate the Acquisition of Leason

to ease Man and facelitate the Acquistion of Le on the contrary, they loak'd upon them as an Obfine the interrupts the course of Reading and Medication, and makes out lose the Iruit of 'am. But he believ'd that fore themselves to be the course of the course of

enthe coursery, soes sound approved and Meditation, and unhar out loss the Irust of 'em. But he believe'd that face through the unhappings of the Age wherein we live, it were sufficient to know things to the bettem, and wil the Realth, they are built upon, has Authorities must be alledged, and formal Texts queted; it was necessary to have a Book, which like a Vein or a stream of Water smay direct one to the Fountain Head, the rather, because heing to speaken publick before certain People, that were rather hit Spies than hu Heavers, and who aften ask'd him Authorities and Proofs for what he advanced, it was in some fore necessary to have a Repersory to ease his Memony, and to prevent his looking a long since for what he manted, according to the different Juntiures he was in. It seems to me that these are things from which many Readers may reap an Advantage. I shall speak hereafter (d) of his constant Application to study

Application to fludy

(a) Dif-CORTS IN la vie de cillon, p.

(M) Thid

(c) Ibid (1) Hove MOTER SOLL dvanaú-

(I bia P fue to he Jours n il des Seavand Sec #111 1 Mark mark & of s/m Breside Pelluffon, tewarda . the rand .

(d) In the

Sifted (B). And I will say in general, that the Discourse which has been published on this Life, represents him as a Person of an extraordinary Merk it is, property speaking, the idea of an Accomplished Mamilier. He appears Learned, Eloquent, Wife, Second Phous, Modest, Charicable, dispensing his Confures meetly or rigorously, according as commentation. • the Matter required, practifing what he * preach'd; wholly taken up with the Functions Abfurdity of his (F) Ministry, without concerning himself, as many others do, with what he otherw je, otherw je,

longs ibid

(f) Ibid p 207 (g) Ibid p 212 (b) Ibid p 2 3 p 214

(k) Ibid

p 217 (/) Ibid

(o) Ibid p 221

(p) Ibid

P 255

(E) The Books be Publish'd In the Year 1657, he caus'd a Book in 4500 be printed (e) at Sedan, wherein the whole Controversy about Traditions is amply and solidly examined 'Tis w faithful Relation of what past in the Conference which he had with Mr. de Bedauer, (f') Doctor of the Sorbonne, Bishop of Augusta, and suffragan of the Bishop of Metz He first disputed with him in his House (g) in the Preschee of many Persons, and afterwards in the Bishoprick (h) before a Crowd of People All the Articles were written down and sign'd (1) He maintain'd that Disputation with Honour, and shish'd it with Success Having daswid methodically all the Objections that were made against him, he represented that he was also to propose his Argument in his Turn; but because he had given several Mortal Blows to Error, in his Anjwer, it was fear'd that he would utterly destroy it, if he was allowed to lay down the Truth, as he presended Mr de Bedacier resolved to retire, and in order to conceal the Motive of his Condust, he said, that for the future it would be better to dispute in Writing than (E) The Books be Publish'd] In the Year 1657, he for the future it would be better to dispute inWriting than by Word of Mouth Nevertheless it was agreed on both fides that neither party should cause the Acts of that Conference to be printed But there was a (k) Monk that publish'd a falle Account of it, and whose impudence was

Ith'd a falle Account of it, and whose impudence was fogress (1), that though Mr Ancillon had oben n d a very great Honour in that Conference, he endeavour dto persuade the Publick, that it had been fatal both to him and his Party, and that he had been deseated beyond Recovery Which oblig'd Mr Ancillon to publish the Work I have mention'd Hottinger praises it (m) very much, in the 6th Chapter of the 3d Book of his Biblightheeanim Quadriphrism (n) I ather Circuer, a Minime and Provincial of his Order, undertook to consult that Work, in order to which, he composed a Book, Entituled, Le Fort des I raditions abbatu par les maximes de Mr Duroid Ancillon Others publish'd forme Satyrs, but all those Livels met with an unhappy fome Satyrs, but all those Libels met with an unhappy Fate The Roman Catholicks themselves advised

Mr Ancillon not to answer them as he had under-Mr Ancidon not to aniwer them as no had dideletaken, they told him, that he and his Book (s) were so far above those common Writers, that he eaght not to engage with them. As soon as the Method of Cardinal Richelicu came out, (p) He made a large and excellent Aniwer to it. But he heard that Mr 'and excellent Aniwer to it But he heard that Mr
'Marrel, Professor at Montauban, had made one which
'was just coming out, and that Mr Claude, who
'hid the same Design, had laid it aside for the like
'Reason, as it appears now by the Sixth Letter in
'the Collection of his Letters, in the Fifth Volume of
'his Posthumous Works He therefore suppress'd
'what he had done, and nothing of it was made
'Publick but some Sheets, which contain'd an Aniwer to the 6th Chapter of that Method, or to speak

more properly, an Apology for Luther, Zuingliau, Calvin and Beka, which is the Title of it in the Edition of Hanaw, 1666 Mr Ancillon wrote the Life of William Farel The famous Mr Conrart, who was one of his intimate Friends, read and appropriate of the standard of the s prov'd of it, and with his own Hand writ iome
Notes in the Margins of the Manuscript It was
Work that deserved to be publish'd, but he could not be persuaded by any means to give his Confert to it; and his Refuial occasion'd a Copy full of Faults to be made from it, which came into the Hands of a Bookseller in Holland, who put it in the Press on the Reputation of the Author Every Rody was surposed to the Single a masseled Every Body was surprized to see such a wretched Edition, as that is, and if one Day the same Book should be printed from the Copy revised by Mr Conrart, this Piece will appear so mangled, that it will not be known Although Mr Anti-

lon had expounded fome whole Books of the holy Scriptures and writ all his Sermons, he could ne-Scriptures and writ all his Sermons, he could never be persuaded to print them (q) The
only thing of that kind, that was printed, is a
Sermon which he preach'd at Metz on a Fast-day
his Consistory made use of some Authority over
him to take it out of his Hands, and caus'd it to
be printed at Paris in the Year 1676 That Sermon was made on the 18th and 19th Verses of
the third Chapter of St Paul's Episse to the
Philippians, and the Title of it is, St Paul's Tears

Laffly, he wrote an excellent Answer to the kafto. Icq. ral Advice, to the Circular Letters, and to the Meshods, which the Clergy aldress'd to the Reformed
of France in the Year 1682, but he kept it close
in his Study, till iome considerable Persons having oblig'd him to publish it, he sent it to his ancient Friend, Mr Turretin, Professor of Divinity at Ganera, giving him full Liberty to dispose of it as he should think sit; but it is likely that the Copy still carried, for it was never he ind of since. Mr American was so little concern d for his Works, when he can a manual after it, and yet this was that he never enquir'd after it; and yet this was the Answer, which the Publick expected to see, and whereof mention is made in the Preface to a sond and judicious Book, Entituled, Examen des Methodes, Ore in that Place where it is said, that

there will come out an Answer, done by an able Person of Metz

(I) Wholly taken up with the functions of his M nistry]
Those, who devete themselves to the Office of Pastors of Souls, (a) have need of all their time to study, (a) This

stors of Souls, (a) have need of all their time to fludy, (a) thid labour, and worthing perform their Duties, and wishout p 95,96 doubt 'tis for that reason, that sie Sixth Cinen among those call'd Apostolical, emports that no Bishop, Pri st or Deacon shall meddle with Secular Matters, on change in any Publich Office; and that the Sixth Canon among those of Africa, forbids Persons of that Characteristale upon themselves the care of the Affairs or Law Suits of other People. The Loss of time that is spent in thise Worldly Occupations, is not the least Mo two of those exactlent Constitutions; but I believe they are not the only Considerations that have been the Occusion of them. Experience has made it plane, thus the Introduces of the Considerations that have been the Occasion of them Experience has made it plain, thus the intrigues of the World, the Hurry of Business, and the Ambision of courting great Persons, are three Rocks that have always been and will be facal to them. They part insensibly with that Mpossolital Simple city, which ought to be one of their chief Ornaments & they learn the Maxims of the World; they age themselves to its Subsidies, and Artifices, and by degrees practife them. The Minister I speak of avoided all those Rocks, (b) he lov'd his Study, and a quiet, (b) Ibid and retired Life, and avoided the Hurry of the page 100 World. He was appointed by the Laws of the Country, and against his Will, Guardian to his Brother and Sister (c) Ibid But (c) he left the Administration of the Estate and Bufiness to his Brother, who, though under Age, was already siness to his Brother, who, though under Age, was already a very able Man-So that the Tuision being ended by the Majority of the Orphans, the Minor gave an account to his Guardian, and the Guardian for Form sake did the like to his Minors, Qu te contrary to the usual, natural, and common Custom He absolutely renounced all Worldly Affairs, and like a tru Anachor t banish'd

himself from the Conversation of Men, and thought of nothing but of God, and his Church He had a very currous and large Library (d) One was sure so (d) One was sure to (d) Ibld

—He never went out of his Pag 103. find him there always -House but to go to Church, or to perform some other Tunction elsewhere Heneverlest his Books but upon that ac-count, and as if the days had not been long enough, he spent part of the Night in Meditation or Study Though he had several Country Houses, and one had been bought for him very near the City, to engage him more easily to spend some Days, or at least some Hours in it, yet le was never seen there above three or sour times in two and thirty Years that he exercis'd his Ministry at Metz was constantly in his Chamber, being a Stranger to Jealousy, which makes so many Men uneasy in this man ner he lived peaceably at home, little minding is c Gredit

that is got by frequent Pists, troublesome Cares, and great Measures that are exactly to be kept.

This is a Model by which all the Ministers of the Gospel should squarethen Lives They have all chosen colpet inouid i juaretness Lives I ney have all chojen thresood pair like (e) Mar), but some imitate Mortha, (e) I uk. (f) who was careful and troubled about many things.

They meddle with State Affairs. They thrust themfelves into the Intriegues of the Town, they strive to know all manner of News, they deal in them, and make use of 'em to please their Superiors.

Nav. They cometimes venture to suppose Council. Nay, They fometimes venture to fuggest Counsels of War, and Negotiations, and are not discouraged tho' their wrong Projects be nicely despited. They are often seen in the Anti-Chambers of great Princes, and wait impatiently for an Opportunity of be-

(q) Ilid p 1581

t In the Remark F of the C Ibid pag 7.

longs only to Laymen; and without keeping his House open (G), to informers the Newsmongers How Learned his Conversation was, cannot be in a known, the from the Book mention'd in the Remark (H). In another † place, I will examine from the Book mention'd in the Remark (H). things relating to his Cut. But I ought not to pass over in silence, That he was the Son c of a Learned Civilian; and that one of his Ancestors was formerly President than Mortier in one of the chief Sovereign Courts of France; and that Georgin ANCILLET one of the chief Members of the Church of Metz, was also one of the first Founders and Governors of it
ANCRE (The Mareschal D'). Look for CONCINI

ANDLO (Petrus ab) a feign d Name, under which a Cartesian disguis'd himself, when he wrote against the Dissertation de abusu Philosophiæ Cartesianæ surrepente, & vitando in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Theologicis & Fides Maresius, Professor of Divinity at Groningen, the Autonio in rebus Professor of Divinity Autonio in R thor of this Dissertation, publish'd it in the Year 1670, to represent to the Protestant Churches the great Evils that were to be fear'd, if the Opinions of Des Cartes were suffer'd to pass from the Schools of Philosophy to those of Divinity Some Months after, there came out a Piece entitled, Petrs ab Andlo Batavi specimen consutationis Disfertationis de abusu Philosophiæ Cartesianæ, &c Never was any Consutation written in a more violent Style. Maresius was treated in it in a most disobliging manner He quickly put out an Apology, entitled, Vindicia posteriores Dissertationis de abusu Philosophia Cartesiana, and full of all soits of injurious words. He call'd his Adversary a most impudent Soc ram nec nian, a Spinowist, an impious and unchristian Man, an Athesist. Petrus ab Andlo spectrus, nec Maressus edidit de abusu Philosophia Cartesiana. As he had been passionate in his first Devidit, nec successional designations. vidit, nec fertation, he was more still in the second, intermixing nevertheless, as he had done a audivit nech feveral Banters with his Anger He stoutly denied y that he knew Spinoza, or ha ever seen him, or that he approv'd his Opinions Maressus received this Second Piec of Petrus ab Andlo the 19th of December 1670, and confuted it with so much speed, that his Rejoinder was a sinish'd the 3d of January following It is entitled, Samuelis Maressis Chypeus Orthodoriae, sive Vindiciarum suarum priorum pro sua Dissertatione de abusu Philosophiae Cartessame, &c The Author declared, that he would write no more against (12 such an inconsiderable Man, but should always be ready to enter the Lists for the Trutter of the Author should always be ready to enter the Lists for the Trutter of the Author should always be ready to enter the Lists for the Trutter of the Author should always be ready to enter the Lists for the Trutter of the Author of the Author of the Standard of the Standar vindicias, phiæ Cartesianæ, &c fuch an inconsiderable Man, but should always be ready to enter the fundation of Vindic Vindic Vindic Vindic He kept his Word, for he lest the Third Piece of Petrus ab Andlo unanswer d, it is earned titled, Specimina Bombomachiæ Samuelis Marchi se desendentis Clypæo Orthodoxiæ, seu allest vindiciarum Dissertationis de abusu Philosophiæ Cartesianæ. Thus ended that Dissertic Which

da ejus probar Animad-

(:) 1Tim

(1) 10rumque

Vitat, & 1upci ba

ເເບເນ Potentio-

rum limi-312 Horat opolod 2

make a God

1)eus nobishac NAMQ, ent ille

milit temallius

mam St-

pe tenei noffris ib

« vilibus

I igil ecl

unbuet

13nus

1 2 6

ing introduced, not for Matters of Conscience, but ang introduced, not for Matters of Confcience, but to request a thousand Favours, to recommend their Children, their Relations, and their Friends with respect to honourable and profitable Places. They presently know when an Office is vacant, and endeavour to get it fill'd up at their Recommendation. They would deserve to be praised, if they used their Credit only to procure Bread to those that went it, but they use it chiefly in favour of those who are already rich, and who durft not have rewho are already rich, and who durst not have re-course to their Sollicitations, if they believ'd them to be true Ministers of JLSUS CHRIST, for then they would expect a Cenfure, they would be atraid of being put in Mind of St Paul's (g) Words, that provided we have Food and Raiment, we ought their with to be content. It is not the Duty of a Pastor to procure any Advantage, that may make one more fond of the things of this World, he should rather endeavour to draw Men off from them, and connect their Constants and off from them, and oppose their Covetousness and Ambition and doubtless he would do it, if he himfelf was free from the gnawing Cares of Vainglo-ry, but because in order to latisfy his Passions he wants to have the Offices of a Town in the Hands of Men, that may be obliged to him for them, and who by way of Acknowledgment, or in hopes of new l avours, will always be ready to ferve him, he ules his utmost endeavours to raise them, he commends their Ambitious Designs, and to maintain himself in the Management of Affairs he is oblig d to be an intriguing Man, and to hive Emissares every where Such a Min stands in need of being about a Rishous are sometimes, when they after threatned, as Bishops are sometimes, when they act against the Canons which oblige them to Residence, and little thinks that his Office is of such a Nature, that all human abilities are hardly fufficient for it.
Those who think well of this, will imitate Mr. Andrew M conduct, will also sometimes concern themselves for some Persons that are not in good (ircumstances, but it you look into it, you will find that those Persons are serviceable Men, sit for any thing, and much inclind to consecrate all their Leisure to the Passions of the Protector (1), who has procur'd it to them They acknowledge themselves his Creatures, and fulfil the Duties of that Word

(G) And without keeping his House open to Informers

and News mongers] (k)' He did not love Tales, nor (k) Dif-'Tale-bearers, and held it as a Maxim, that little cours fur Credit was to be given to them, faying that Reports are never so pure, but they always favour of the Passion of those who make em, and that it is with them as with Waters, which always retain the Quality of the Veins of the Larth or Minerals The House of iuch a Pastor was far from being the resorting Place of the Novelists, it would have have been a great Disorder (m)

(H) How Jerused have Communication that Respect in the Art Greaterus

(n) See the Art Greaterus

(n) See the Respect in that Respect in that Respect in the Art French in the Art Greaterus

(n) See the Art Greaterus

(n) See the Respect in that Respect in that Respect in that Respect in the Art Respect in the Art Greaterus

(n) See the Art Greaterus

(n) See the Respect in that Respect in that Respect in the Art Respect in the Art Greaterus

(n) See the Respect in the Art Respect in that Respect in the Art Respect in the Art Greaterus

(n) See the Respect in the Art Respect in the Art Respect in the Art Greaterus

(n) See the Respect in the Art Respect in the Art Greaterus

(n) See the Respect in the Art Respec

have been a great Disorder (m)

(H) How Learned his Conversation was, cannot be better known than from the Book | That Work is Entituded, (n) Melange critique de litterature, and was for June collected out of Mr Ancillon's Conversations It was printed at Basil, in the Year 1698, in Two Volumes 287 in 120, by the Care of Mr Ancillon Advocate, Risk (a) He has dest Son to that Minister, who had already matching (b) I shall have often occasion to speak of this Books, Miscellany, and if sometimes I don't find every without a mi(e) I shall have often occasion to speak of this Miscellany, and if sometimes I don't find every thing in it so dast as it should be, I do not pretend to prejudice thereby the Author or Publisher of the Things It is much more admirable, that the Mr Ancillon speaking off-hand, should have been exact in many things, than 'tis strange, that his Memory did not serve him well in every particular And as for his Son, it was his Duty to deliver things as he had them from Mr Ancillon's Mouth See Menage. as he had them from Mr Ancillon's Mouth See what I have observed (a) concerning the Menagiana, the Case is the same. You may see in the Preface of that Miscellany, why it was not Entituded An-

(A) That he should write no more against such an inconsiderable Man? The Term he makes use of, the same that the Scripture uses against the Gathet the Gentiles, calling them Gods of Dung b, monon usterium hanc serram cum hoc stercoreo homine reciprocandi (c) In antecessum me protessar inihil amplius mish suturum negoti cum hoc hominis sterquilinia & infami nebulone quem pudet fui ipfins

cours fur

(n) See the Acta Eru-

Menage.
(b) Mary.
Vindic. Vindiciarum Difsertat sub fin (c) Id in judicio de Theolog Pacifica

(A) Fre-

which verified roverb, Nullum violentum darabile, tho it frequently proved fife in a Paper. Marefine could never discover the True (B) Name of his Advertise.

Note, that there is a true * ANDLO among Authors He was a Native of Alface, Drace Canon Law, and Canon of Colmar The two Books he wrote de imperio Po-The two Books he wrote de imperio Poo, Regu & August inauguratione, &c deque Officio & potestate Flectorum, &c were pub

at Strasburg with Notes, in the Year 1603, by Marquardus Ircherus

NDRADA (Diego do Paywa d'), in Latin Andradius, a learned Portugueze, born at the Council of Irent, whither † King Sebistian lent him as one of his Divines He preach'd before the Assembly the second Sunday after r ster, 1562.He was not contented with the Services he did by explaining the Matters about which he was consulted, but he also writ in Defence of the Cinons of that Council Which he did in the Book | Entituled, Orthodoxarum explicationem I ibri X In which Trident he answers particularly a Piece which Chemnitius published against the Doctrine (A) of the Jesuits, before the closing of the Council of Irent And as Chemnit us took this Opportunity to write a very large Book which he Intitled, I same a C neilii Tridentini; Andrada thought himself oblig d to maintain his first Piece against that (B) learned Adversary. He therefore composed a Book, which his two Brothers publish d after his Death at Lisbon, in the Year 1578 It is entitled. Defensio Tridentina file: Catholicae quinque Librus comprehensa adversus Hæreticorum calumnias, o prosertim Mart ni Kom to contra adversus Hæreticorum calumnias, o prosertim Mart ni Kom to contra adversus Those Writings of Andrada have been printed several times 6, and yet they are no los

Those Writings of Amarana stave occur printed towers, the fames street There is an Arrower, caree at Para, that Mr Pellisson could not find (C) 'emin St James street There is an Arrower, then he for the hardly any Catholick Author, that has been more quoted by the Protestants than he, because he maintain d some strained Opinions concerning the Salvation of the Pagin maintain Philosophers. He was a Preacher, his Sermons have been published in Three Parts, t din

(A) Frequently proves fille in a Piper War] I need not go far to find an Instance of what I say The Quarre's between Marsfus and Voetius were extremely violent, and continued near 30 Years, as long as the German War, which ended at the Peace of Munfler

Munster
(B) Could never descover 1 All his Conjectures
the Enquiries of his Friends were to no purSo that being weary of such an unsuccessful
he resolved to leave his Adversary masked
Quir de larvatus Petrus ab Andlo, Bravus_
unner hadenus conj Fura asseque, nece amicorum deligentia reserve potus, ita nolo amp' us inquirere. This is
whithe says at the beginning of his Clypeus Orthodovia. He had I riends every where, who being
more reasons than discreet, which is the usual Claraster of those who are accounted the Scourge of more regions than discreet, which is the usual Claraster of those who are accounted the Scourge of Innovators made him believe that there was a Minister in 7 alard, whose Name was Petrus ab And lo, married to the Daughter of Cocceius. He published this News, but being inforted, that the Son in Law of Cocceius was called Anselaer, he caused his Excuses to be made to him. Excuses to be made to him April (d) R D Aufe Excuses to be made to him Apid (d) R D Anje law curavi me longs excusari quod id mibi excidisse ex relatione bonesti cujus tim R vivi, e iam in cartesianssemmi — pronioris, cui non crateur ultro assenti fidem de rastarem. He sivs (e) somewhere that there was a Report, that Three Persons had been conceined in the Defence of Wittich us, and that they had published their Worl, under the Name of Petrus ab Andlo We shall see whether Mr Places us or Mr Baillet will be more lucky thin I have been in unma king this Pseudonymous Writer, whom I take to be Regner Mansvel, Professor of Philosophy at Utrecht

(A) Agairst the Post they had publish'd their Work under the feigh d Name of Petrus ab Andlo We shall see whether Mr

(A) Agairst the Doct inc of the session A Lutheran Minister who made in Encomium upon Chemitical expresses himself thus Bieve guidem sed nervesion seriptum durante adhuc Concilio Tridentino sessiona rufum feripum aurante aanse Concilio Iriaentino fejuita
1 um Theologia opposuit, cujus opusculi cum Andi adius Lutumus in se susceptifet Resistationem, Clemnitio occasiotum subministravit conscribendi insigne illud—
tum quod Tiidentini Conciliexamen nuncupavit (f)
To which I add a Passinge of Eisengreinius (f), because it seems to afford Matter for a small Criticism
This Auston pretends that Andrada did Woodans

This Author pretends that Andrada did Wonders against the Hereticks in his Orthodox Explications, and chiefly against Chemnitius Prafert m contra Martini Kennitti petulantem audacian, qui Coloniens m censuram quam a viris Societatis Jesu compositam esse ait, una cum chistom fantissima Societatis viteratione t mer. calumniandam suscept Ni olas Antonio having quoted this Passage, centures E singrein us for be-lieving that Andi ada was a Jesuit Hacille, says he, frijus falsem in co quod Andradam nostrum unum ex Je-fuitat Jodalit o credidit. If this Censure is only granded upon the Words quoted by Don Antonio, I believe it to be false

(B) Against that learned Adversary] This Epithet

is due to Chemnitiue, and at the Botom I fay no more in his layour than Don Nivolus 4n on a way It feems at first fight that these Words of the spin sn Writer, Curcum repostiss prost ga issimus ber t cu li-brum in quo go vo ssim is a to o suc un ve salem to elevin contumelias interquebit d feel ere aenue in campum fe Li opus effe Par va vidit, ut immai in lojecm to is vii bus profligance, are very disobliging, out if they be well considered, they'll be found glorious to (b nn t us) Is it not very gratefulto i Min to see himself represented as the great Goliath, and the Polyphomu of his Party, by those of the contrary Side, when besides he thinks that he maintains a good Cause (C) That M. Pellulon could not find emans. James s Street 1 A Relation on this Subject will not displeate the Causous. Mr. Lechnetz in his Remarks upon the

Mi Leibnitz in his Remarks upon the Reflexions (a) fur les differens de la Religion, alledged (1) among other things, that Andrada compol d a Book Intituled, Explications: Orthodoxa de controver[Religionis capitibus, wherein he teaches in these ve-1y Terms, That the Philosoph is who uf dall their Itdustry to know a true God, and to honour him Religio 1), had the Faith bat makes the Righteon his That it would be the greatest Coulty in the World (neq. immanitas deterior ulla esse potent) to conain n In to Eternal Torments, for having wanted a Faith which they could not attain to Mr Pellson (c) mide an swer, That he had never seen that Author, and that to satisfy his Curiosity he would look for it whin he came to Paris. Some time after he acquirited to Publish that he had according to many and that the Publish that he had according to many and the Publish that he had according to many and the Publish that he had according to many and the Publish that he had according to many and the Publish that he had according to many and the Publish that he had according to the publish that the publish that he had according to the publish that the publish Publick, that he had carefully d) enquired af er th Book of the Portugueze Dostor, Payva Andradius, but he dded 'It is no eafy thing to find it in taits It's Pairs not known in St James Street, not is it to be in '69 found in the most numerous Libraries, no, not (c) Ibid in that of the fefures, which is a remarkable thing pag 7 because he writ in their I wour At last it his been found in the Library of the Sorborn The Abbot Pirot a Person of Ment, if there is any at Abbot Piror a Person of Meist, if there is any at this day in France or elsewhere, and one of he most Eminent and Illustrious Members of that House, who knew not that Author no more than I, has given himself the Trouble to read it at my Requester.—That Writer is a Man of Meist and is no dry or jejune Scholastick, as so many of their are, he shews a more than ordinary Lleganto, and Vivacity, in a Word, he answers the Reputation which he had in the Council of the Its surprizing that a Book so little known to the It is surprizing that a Book so little known to the greatest Book eller, and scarce to be found in the most numerous Libraries, sould have been quoted by an hundred Authors, who had but few Books This I fay, is surprizing to those who are ignorant (e) At rl x that the I xamination of the Council of Irent by end of h s Chemitius, is a very common Book, and that Di Trea ile Andrad is is frequently queted in it. An hundred concerning other Authors have spoke as positively as he on that in Firus Subject, as la lothe le l'ayer shews (i) in one of his effice.

Books How comes it then that they have not been heart en quoted

* I tre a de Andlo Mich Hertzius Biblio*h German † Palavie J 19 4 Printed a' Cologn French at Ivon, 1565 Du Verdier Biol colar Ant mii Bibliothe a Hillan t i bige کرد

(a) Tistle Title of # sool of Peliffon (1) Se Mr Pelliffonsho k ules, Delitolerance des Religi-0 15, pag pintea at Paris The 118 8,

(f) Spins zelius ifi templo honous Pig 4 (g) In Citalogo teftium verifara, bugs Nicol Anton Robl Hisp t 1

P 135

(d) Vin-

dic Vin-

diciarum

ρ 6 () In

judicio de Theol niam admodum adoleicens ve nit, ubi

endo

Voliterr

en' Dig-

Prun

pig 6 2 texti ipud

Doujat ap b GC3 L. Panzi-

rol de ch ris legum interpret 1 , c ()

for apiq Apud Pin rol

I do st ag de pre bend Pmzitol ibid

(1) Pal 1-

L 16 11 7

(¿) Id

lib 4

11 17

() In Lege tilionis

Calsubono retaliara

ibid t In cip cimic-

y Id ib the Second was translated out of Portugueze into Spanish, by Benedict de Alarcon y. Theo Bono-Bibliotheque of the Spanish Writers does not (D) mention all his Works. Many Praises

have been bestowed upon (E) Andrada, which may be seen in my Remarks

A N D R E A S (John) a samous Canonist of the XIVth Century, was the Son of a

Priest (A), and was born at Mugello near Florence He was very young when he went
to study * at Bologna, where he would hardly have been able to get his Livelihood, if ob paupertatem
Padagogum
gessit,
Scarpecto those Glosses as to the Text it self.

The had not met with a Tutor's Place, but by means of that Employment, he was in a condition to apply himself with ease to the Study of the Canon Law, in which he made a great Progress under the Professor Gus de † Bass. He had always a particular Respect for the Person and Glosses of that Professor; for he paid as great a Descention
to those Glosses as to the Text it self. He was beholden to him for a thing, which the commonly makes one more thankful than Instruction.

Gus de Rest personner. Mainardi commonly makes one more thankful than Instruction Gus de Basf perceiving, that Ubaldini for want of Money he durst not petition for his Doctor's Degree, moved him to petition on for it, and made him obtain it Gratis Andreas himself confesses it. The same Gus encouraged him also to stand for a Prosessor's Place, which he likewise obtain'd. Our Andreas was Prosessor at Padua about the Year 1330, and also at Pisa, but he was re-Our Andreas was Protessor at Pagua about the Load 2,30,0000 and the for an experiment on the hard ground.

Our Andreas was Protessor at Pagua about the Load 2,30,0000 and the former call d to 6 Bologna, where he got more Reputation than any where else We are told known by wonderful (AD) Things concerning his auftere Life He mortified his Body with Fast-Archidia-Archidia-conus, wript up in a Bear's Skin He said, that he had obtain'd several Things by * his Praywhich was ers He married a Woman call'd Milantia, whom he mentions sometimes in his Writhat of the tings, and he owns that he had learn'd many things of her, and among others † that if

Eclipalita
Names were to be fold, Fathers and Mothers should buy fine ones for their Children mit he was I forgot to tell you, that his Mother's Name was Novella, and that he had a Daughter policified of the same Name, who was so learned, that she read (B) Lectures for him when he Bologna had notime to do it. It was out of Love to his Mother and Daughter, that \(\psi \) he entitled Doughtius

quoted so often as An Iradius, when the Question was to excuse Junglius by way of Recrimination, of to object to the Papists, that they have inclin'd towards the Pelagian Heresy? I say, what might be the Reason of it, if I have not hinted the true Cause of the frequent Quotations of Andradius?

(D) Does not mention all his Works! The Book he wrote about the Pope's Authority, (f) during the Council in the Year 1562, is not to be found in it the Pope's Legates being very well pleased with this Book, sent it to Cardinal Boromeo The Court of Rime liked it extremely well, and the Pope very

of Rome liked it extremely well, and the Pope very obligingly caus'd the Author to be thank'd for it I believe that Work does not differ from that which is I ntituled, De Conceliorum autoritate, the first Book

whereof (g) has been quoted by Palavicini

(1) Mary Profes have been beflowed upon Andrada]

You have already feen what Judgment Mr Pellifforthis given of him Oforms in his Preface to the Orhis given of him Oforius in his Preface to the Orthodox Explications of Andradius, ascribes to him a great Wit, an eager Application, the Knowledge of Languages, and the Zeal and Floquence of a good Pieacher Rosweide speaks of him thus (b) Ad Con ilium 11 dentinum & profundissimi Theologi minten, & linguam eloquentissimi Oratoris actulit

(A) It is the Son of a Priest | All Authors agree that the Lather of John Andress was a Priest, but not that he was so when he got that Child Patrem con-

that he was to when he got that Child Patrem conflat Presbyterum fuisse, an filium ante, an post Sacerdo-i um remierit, incertum (1) Thus Mr Doujat speaks of him hiving read Panzirolus, who positively says, of him hiving read Panzirolus, who positively says, (L) that John Andreas was born before his Father was a Pitch Is a Andrea Pressy ero antequam Sacerdos firet, & matricinam in Novella geni us. It is a Sign that Mi Donjas made no great Account of the Decision of such a latt by Panzirolus, and for what Reason should the latter be credited about it rather than Latternay (1) who effected the course contracts. thin I olaterran (1), who affirmed the quite contrary He had formally find that John Andreas was born of a Prieft's Concubine, and no body durft fay, that No-what was ever mirried to his Father. It is therefore indubitable, that at least our celebrated Canonist was born like trajm wout of lawful Marriage, of a Father that was a Priest Forsterus does not say, that this Man was not ordain'd a Priest till after he had not a Child He only means that the Tather of oln Indreas was a Priest in the Place where he was born Patre Jeanne (m) Andrea, cive initio, de-int Presbytero Mugellano, natus es² (A) We are told wonderful Phings concerning hu a 4 re L fe | The tollowing Passage has been com-

apud Nicol AnWhat you observe concerning the Austere Life
toritum, t of John Andreas, is attested by good Authors Bur

tonium, t of John Andrew, is attested by good Authors. But t p 236

1) Pronot Caronic pag 604 (1) De clar legum interpret 1 c 19 init (1) Joannes Andrews patre. Andrew prefbytero & matre con ubina natus apud. Mugellum agri Florentini (poidum juris scientia virtutibulque aliis natalium pudorem contex r i vir 121 p m 781 (m) Forst, huster juris civil 1 3 c 26 (+ 1) de la Moinoie.

"if the Story which Poggius tells of him in his Fa"ceria be true, there is Reason to believe, that af"terwards that Doctor degenerated very much from his former Continence Joannem Andream, Dotto-rem Bononiensem, cujus sama admodum vulgata ss., subagitantem ancillam domesticam uxor deprehendit "Re insucta stupesacta mulier in virum versa use "nunc, ait, Jeannes est sapientia vestra? Ille nil ampli"ulocutus in vulva issus, respondit loce admodum "spientia accommodato Perhaps the Translation of those Words into Feench Verses will not be unacceptable to the Perslan. ceptable to the Reader

" Jean det Ands, sameux docteur es loix,
" Fut pru un jour au pech, d'anourette " Il accolloit une jeune soubrette "I accolor une jeune jouvresse
"Sa femme vint, fit un signe de croix
"Ho ho, dit-elle, est ce-vous? non je pense s
"Vous dont par tout on vante la prudince
"Ru'est devenu cet esprit si subtil?"
"Le bon Andre poursusvant son negoce,
"Lantenan anuntant ma foi rebondit il.

"Le bon Andre pour suivant jon nigoce,
"Honteux pour tant me foi repondit il,
"Prudence, esprit, tout gist dans cette sosse
Since it is agreed on all hands that john Andrees had
a Bastard, this Story might be true in the main, and
perhaps his Wise surprized him with the Mother of
Banicontius If it be so, he might be placed in the
the Rem Banicontius If it be fo, he Lift (b) of the Minagiana

List (b) of the Minagiana

(B) She read Lectures for him] I have not found this particular in Forsterus, nor in Panzirolus, nor in Mr Doujat, but in the Cite des Dames, written by Christina de Pise That Book was printed at Parus in the Year 1536, and composed in the Reign of Charles VI Here follows a Passage out of it (c) Likewise to speak of the late times without quoting Angient Histories, about 60 Years ago John Andreas, a Noted Civilian at Bologna, did not think that there was may harm that Women should have some Learning For he took care that his handsome Daughter Novella, whom he loved very well, should be bred up a Scholar, and shamas low d very well, should be bred up a Scholar, and she was so well versiden the Knowledge of the Law, that when he had not time to read Lectures to hu Scholars, he sent he Daughter Novella to read for him in the Schools, and to prevent her Beauty from diverting the Thoughts of the Auditors, a little Curtain was drawn before her Thus she sometimes helped her Father, who loved her so well, that to preserve the Memory of her, he writ a notable Book about the Law, which he Entituled Novellae, it being the Name of the Daughem. It is through the same of the Daughem. of his Daughter. It is strange, that a thing of this Nature, it is strange, that a thing of this Nature, it ingular and rare, should not be found in all the Authors who mention John Andreas, or at least in most of them, and I confess this makes me uncertain, whether I ought to believe it or no. But he is how it will it may be the Subject of a diverse. be it how it will, it may be the Subject of a divert-ing Question, viz Whether this Maid advanc'd or retarded the Improvement of her Hearers by Inding her handsome Face A hundred things might be said for and against it I believe the Scholars would have been mightily taken up with her Beauty, and less attentive but on the other hand, what proceeds from a fine Mouth, as much more taking and per-

his Commentary on the Decretals of Gregory IX Novella He had a Natural Son whole Name was Banicontins (C), who publish'd some Books; and at is said, that having both him, he adopted John Calderins a Learned Canonist, and married him to his Daughter (D) Novella He had another Daughter, whom he married to a celebrated Profesfor in the Canon Law at Bologna Her Name was Betma, and the died a at Padus in the Year 1355, whither her Husband had been invited for the like Professorship Andrews died of the Plague at Bologna in the Year 1348 after he had been 45 Years Professor, and was buried in the Church of the Dominicans He wrote (E) many Books Great (F) Prusses have been bestowed upon him, but he is said to have been an (G) Egregious Plagitry We are told that the excessive smallness of his Stature (H) made the Cardinals I augh heartily in the Audience that Bonifacius VIII. gave him in a full Confiftory It is faid that he foretold his Death a Year before it happen'd &

ANDREAS (Tobias) Professor of History and of the Greek Tongue at Groningen, was born at Braunfels in the County of Solms the 19th of August 1604. His Father was Minister of the Count of Solms-Braunfels, and Overseer of the Chuiches depending upon that Count. His Mother was the Daughter of John Pileator, a famous Professor of Divinity at Herbin in the County of Nasjaw He went through his School I earning at Herborn, and then studied Philosophy in the same place under the Direction of Alfedius, and his Uncle > Piscator, after which he went to Bremen, where he liv'd (4) feven Years He was one of the most constant Hearers of Gerard de Neuville, a Physical Research of the most constant Hearers of Gerard de Neuville, a Physical Research of the most constant Hearers of Gerard de Neuville, a Physical Research of the most constant Hearers of Gerard de Neuville, a Physical Research of the most constant Hearers of Gerard de Neuville, a Physical Research of the Medium of the Medi an and a Philosopher, and because he designed to be a publick Teacher, he prepard simfelf for it by reading private Lectures of Philosophy He return d into his Coun-

lus ube iupra

all tp.

tappis to be fe n in

Panziro-

CEX Pinzno'o ib

21 Di-

(d) Gratior & pulcro veniens in corpore virtus Virgil En 154 V 344

(e) Ovidius epift Sapph

(f) O&a-

Claudius

antequam

Neroni

traderet,

ne fore-

rem is fu-

re videre. tur, Clau-

du & ipte

dopower,

in alian

adoptan-

dam de-

dit Tor-

Claud s

"35 e# Xi-phil & Zonara

(g) Panzi-

rol 1 3

Suet

fusive, and some Women, tho' charmed with the good Air of a Preacher, remember nevertheless what he says What an Ancient Poet says or Virtue, that it is more pleafing in (a) a fine Body, may be faid of Learning However it be, if the Daughter of the Professor, John Andreas, placed a Curtain between her and her Hearers lest the Darts of her Beauty should wound their Hearts, and interrupt Heauty should wound their Hearts, and interrupt their Attention, she made 'em a great Sacrifice, which they would willingly have dispens'd with It is likely they would have been well pleased to see her, and she on her part would not have been displeas'd to be seen, if she had not preserr'd their Improvement to her own Satisfaction. This is very likely and natural, since she was none of those learned Women, who have reason to say with Sappho,

St. (e) milit difficults formam natura negavit.

Si (e) mibi difficilis formam natura negavit, Ingenio forma damna rependo mea Si je n'ai pas recu des mains de la nature Un visage bien fait, Mon esprit assez beau repare avec usure Ce tort qu'elle m a fait See the Remark D

See the Remark D

(C) Banicontius, who publish of four Books | It was the Name of his Grand-Father The Books he publish d'are, De privilegiis & immunicate Clericorum De accusationibus & inquisitionibus De appellationibus

This I find in Pauzirolus (D) And married him to his Daughter Novella. The ancient we of Adoptions would not have suffered (f) such a Marriage And perhaps the Adoption of Colderini is only to be understood in this Sense, That John Andrews made him his Son in-Law is faid that Calderine did frequently confult his Wife (g) Is conjugem welut eruditie parentibus (Mi-lantie the Wife of John Andreas was a parent Woman)ortam,prudentem nattus sape ob saprentram consulere man)ertam, prudentem natitus sape ob sapienti am consulere consulerverat. But if we may judge of other things about which he had recourse to that domestick Oracle, by that which Calderini has mention'd, we shall nothing in it that aniwers the Character Christian policy gives us of Novella, and most Women may be iaid to he as knowing as she was. The thing at this Calderini ask'd his Wife one day, who makes an Invitation to a least ought to fend to the invited when the hour of Eating is come Her Answer was, That it ought to be done, to Lindies and Strangers, but not to others unless they were considerable Persons transput Hotomanus ridicules this in the following manner ce Hotomanus redicules this in the following manner Verum enimitero medius files, (1) lays be, nequaquan infe-ceandum aut dubitandum oft quen maljeres conflicum dare poffint, juandequidem(o dignam historiam On digito ligandam)refert Joh Calderinus Canonist jamos sissince qued semel dam) refert Joh Caldarinus Canonist famossissimus quod semel consuluit suam univerm, an convivator tinaatur hora prandii mittere ad convivato ut visuant, qua sapienter & tanquam altera Sybilla respondit, ad faminas & extranges esse mittendum qui si facile non ingerunt, sid non adjates nise escut graves persona johan Galderin in emilia nise secunt & post aum Egad Bell in a quidam est 3. vers tersio quaro eo ti & Panormit in e cum internamiversal in sin de elett & de hoc cisam per Collett in tap a crapula, but de vis & hon cleric & Bal in pream, Greger, cot, suers quara, quidam scholaris

What perfuades me most that Calderini was married to a Daughter of John Anarca:, 1s, that one folm Cald rini, who caus d the lomb of John Andreas to be repair d in the Year 1501 calls him his (1) tourth Grand Father, Atavum, and that he fays that one John Calderini was his third Grand-Father, thav is question whether the Adoption of these latter Ages have founded fuch Degrees of Kindred to the 5th Generation And I don't believe that if Mrs de Gournai had lett any Issue, her descendents would at this day simply and absolutely style themselves in a publick Inscription, the Grand Children,

or Great-Grand-Children of Michael de Montagne
(E)He most many Books | His inftWork was account on the 6th Book of the Decretals He was very young when he compos'd it, and afterwards he re-vised and enlarged it. He writ also some Glosses on the Ciementines, and afterwards a Commentary on the Decretals, which he entitl d Novella, for the Reaion above-mention'd He publish d a Commentary ion above-mention'd He published a Commentary in regular Senti, which he entitled Mercuriales, either because he wrote it upon Wednesdays or because he inscreed his Wednesdays Disputes in it. He enlarged the Speculum of Durandus in the Year 1347. I do not mention some other Treaties which he published 'Tis pity he followed so much the Mershod of the Pyrrhonists, for he very folidly proved his own Opi-nions when he had a Mind to it, but that was very feldom , he rather chose to mention what was laid by others, and to leave his Readers in the midft of the Dispute (a)

1. (F) Great Praises ha se been bestowed upon him | In the Lorraph of his Daughter Betina, he is calld A. chidoster Decretorum, in his own Epitaph he is ftyled Rabi Doctorum, lux, censor, normaque morum It is reported that Pope Bonifacius VIII call'd him lumen mundi (b)

(G) to have been an Egregious Placiary | Most of his Additions to the Speculum of Duranaus were taken word for word out of a Book (1) of Oldradus, to that Baldus having discovered it could not forbeat Eq. call him a Novorious Robber of other Men s Works, infigwir alienerum für (d) This was the more anexculu-ble, because in those way Additions he (e) shews that Daranaus had been a great Plaguary He is alfo f) ac cused of having Rosen the Tientise de sponsaline a matrimoniis, which John Anguiffela of (fina had Longofed

(H) Made the Gardinals laugh heartsly | It is faid that some Douretals being suspected of Ialli y the University of Bologna deputed fames de Call to a lit-sle and very ugly Man to Bonsfacius VIII He came into the Confiftory arranged to came into the Confistory attended with a great mathe Persons The Pope received him very gricioulhim rate, three times one after another (g). The iDeputy was so asham'd that he could not tell what 20 diy. A Cardinal said. That he was another /schem; which made every body laugh. Many Wilters affirm that it was not Caftelle but our Andreas, i

Man of little fire and very ugly h)

(A) Where he hiv'd leven Years] The Reader should not believe it, it the Author of the Lives or the Professors of Groningen had not been more exact in

Pinzu 1

(a)TxPanzirolo ib

(b) Ex codem Panznolo il (c) Lut '4 led Conti-(d) Pan -101 10 (1) Viue I hat will will de paioh ici 1110, # 9, 414 (1) Pai il i i Dougiti us Pran Callen 64 P 6 + R # + 1 1 .11 /1 beitus

cap 21 (b) Adverfus Italogallıam Ma-

tharelli.p

m 214

e Ex vicis Professorum Aca-

Groning P 124 C Witte, Diar Bio-

graph

> Lewis
de Geer

trey in the Year 1628, and after a short stay there, he went to Groningen, being invited thicker by his good Patron Henry Alemgian. He read there for some time private Le-cures on all the Parts of Philosophy. After which Alimpian gave him his Children to instruct, and when they had no more occasion for a Tutor, he procur'd him the same Employment with a Prince Palatin, which continued three Years, that he spent partly at Leyden and partly at the Hague, in the Court of the Prince of Orange. In the Year 1634 he was invited to Groningen to succeed fames Gebbardus, who had been Professor in History, and in the Greek Tongue a. He discharged the Duties of that Place with an extraordinary Application till he died, which happen'd & the 17th of October 1676 He had been Library-Keeper of the University, and a great Friend of (B) Des-Cartes, which he testissed both during (C) the Life, and after the Death (D) of that Illustrious Philosopher He wrote some Books in his Vindication, as will appear in the Remarks He married the Daughter of a y Swede, who among other things was Illustrious for his Charity towards those, that suffer'd for the sake of the Gospel

ANDREINI (Isabella) Born at Padua, was towards the end of the XVIth and in the beginning of the XVIIth Century, one of the best Actresses of Italy It was not the only thing which caus d her to be admir'd, she made also Verses to Persection This we know, not only by the Praises which many Learned Men, and great Wits bestowed upon her, (this would be a doubtful Proof) but also by the Works which she printed The Intenti of Pavia thought it an Honour to admit her into their Society, and to shew her Acknowledgment she never forgot in her Titles that of Academica Intenta, but without doubt she was also proud of that Quality All her Titles were, Isabella Andreini, Comica Gelosa, Academica Intenta, detta l'Accesa She had one thing which is not very common among excellent Actresses, for she was a handsome Woman, so that she charm'd on the Stage the Eyes (A) and the Ears at the same time Cardinal Cinthio Aldobrandini Nephew to Clement VIII had a great Esteem for her, as it appears by many Poems which she compos'd for him, and by the Epistle Dedicatory of her Works She came into France e, and was favourably received by their Majesties, e See the Epifile Deand the most qualified Persons of the Court, and she composed many Sonnets in their dicatory of Praise, which are to be seen in the second part of her Poems She died at Lyons the she adpart 10th of June 1604, of a Miscarriage, in the 42d Year of her Age Her Husband

Francis ANDREINI buried her in the same City, and put an (B) Epitaph upon

So the Academists of Pavia are call d

of her Po

(1)Theatr

AN cx.

ger ce for

accused

Des Car-

ter of A-(L) The Condem-

nation of

Schooc

tius (1) See the

Kius fill andirettly upon Voc-

ceffive

Indul-

Vitorum

illustr P 1539 this Calculation, than he is a sto the time that Tobias Andreas was at Herborn. It is a strange thing that a Corrector of a Press should overlook such Faults in the space of 5 or 6 Lines, when the Distractions of the Author hindred him from perceiving them You will find in the Life of our Andreas, that he went to Herbern in the Year CID ID CXVII that he studied Five Years there in the Schools, and one Year Philosophy, and that he went on with the same Studies at Bremen for 7 Years, and that afterwards having taken a turn Home he came to Groningen in the Year CIO IO CXXVIII There is nothing written in Numbers, it is likely the Faults were in the Co

py Paul Freheris (1) transcribed this, and did not perceive any Error of Calculation in it
(B) A great Friend of Des Cartes] He heartily ferv d him in his Law Suit against Martin Schoockins, Professor of Philosophy at Groningen That Professor was Prosecuted by Des Cartes for hemous Calumnies, for he had publickly accus'd him of Atheism I hough Des Cartes had never seen our Andrew but once in his Life he recommended his Cause to him, perceiving that he was very much in his Interest The French Ambassador, Mr de la Thusslerie, and Des Carter's I riends acted on one hand, the Enemies that (k) I seeins had in Groningen acted on the other, and by this means Des Cartes had Justice done him His Accuser (1) acknowledg d him Innocent, and was thereupon acquitted, which was a scandalous Indulgence, and of a bad Fxample for if they had made him suffer the Punishment of Retaliation, as he very well deserv'd the boldness of those Sedition ous Writers who are so ready to accuse so many honest Men of Atherim would have been a little refrained Des Cartes wrote the 26th of May, 1645 to Ar Andreas, to thank him for his good Offices, and to defire him to give his most humble Thanks to the Judges Scening his Adversary had been so mildly Treated, though he described be punished as a Calumniator—he aid nevertheless asknowledge that the Judges had given him all the Satisfastion he descred and could lawfully president to "For, said he to the Magistrates of (m) Utrechs, Private Persons have no right to demand the Death of their Enemies, or that they hould Utrecht, Private Perions have no right to demand the Death of their Enemies, or that they should fuffer in their Honour or Estates. It is enough to them to be cleared by the Judges. The rest does not concern them, but only the Publick." The Text of my Remark necessarily obliged me to speak of the good Offices done by Andrews to Des-Carter, and I thought the Reader would be well pleased to know in general the issue of this Affair, without turning to another Page.

without turning to another Page

(C) Which he testissed both during the Life] We have just now seen a Proof of it I add, that he favour'd Des-Cartes's Disciples and got him as many Followers as he could It was by his Advices (n) that Claubergian became a Cartesian, and 'twas a glorious and useful Conquest for the whole Par-

(D) And after the Death of that Idustrious Philosopher] (D) And after the Death of that Hustrious Philosopher]
He wrote in his behalf against a Professor of Leyden, whose Name was Revius, and publish d a strenuous Answer in the Year 1653, entitul'd, Mishedi Cartessame assertio opposita Jacobii Revii Pras Methodi Cartessame considerationi Theologica The 2d part of that Answer came out the following Year He wrote also in the Year 1653, (o) against Mr Regins, to vindicate the Remarks which Des Cartes had made on a Programma, which contain d an Explication of the Human Mind He taught in his House the Cartessam Philosophy, though his Profession did not require it of him, and even when Age had very not require it of him, and even when Age had very much impair'd his Strength Maresus informs me of these Particulars, on Occasion of a Swis Student in Divinity, who durst not go to the Philosophical Lectures of Andreas, for fear it should be known in his Countrey, and it should prove an Obstacle to his Promotion to the Ministry (a) Nec defust unus ex illis cujus nomisi parco, bene alies destins & in Philosophiam Cartesianam valde propensus, qui sum hic esset, prosessus esse non audere se frequentare Collegia summprere deleo, Deumque venerer ut illi suas vires restitust, ea soles Babere in superpondium sua prosessionis, nus enim ad philosophiam, sed ad linguam Gracam & Historias est vocasus) ne hoc in sua patria rescretur, & sua promotioni obosse not require it of him, and even when Age had very romotioni obesset

(A) The Eyes and the Ears] This supply'd Flat-terers with many Thoughts These Words were placed under her Picture, Hoe Histrica eloquentia ca-put, lester admirants, quid si auditor sies? The Anti-theses and Witticisms of Erycius Puteanus run most

of 'em upon that

Hanc wider, fays he, & hanc audie, Tu disputa, Argus effe malis ut videas, An Midas ut audias Tantum enim sermonem vultus Quantum ferme vultum commendat Quorum alterutro aterna esse posuisset, Cum vultum omnibus simulacris emendatiorem,

Et sermenem omn: Sunda venuftierem possident
(B) And put an Epitaph upon her Temb j If it were
only to undeceive those, who speak so much of the Rigor of the Church as to the burying of Players

(n) Clauberg epist de-dicat Logıcæ (o) That Piece is entituled, plicatio brevi explications mentis humanæ Dn Henrici Regar repo-fita (a) More-fius in judicio de Theolotichii, Printed in 1671

Life of Des-Cartes by M Buillet tom 2 p & leg ad (m) Tom
3 of the
Letters,

p 17 apud Baillet a bi iupra,

ier Tomb, which imports that the was very Pious and Chafte And afterwards he established (C) the Publick that he lamented her Death, and had a great Effect for Rema And afterwards he o surve ner The Death of that excellent Actross afflicted the whole Parnoffus I unural Complaints in Latin and lealism came our every where Many of them were prefixed to her Poems in the Edition of Milan 1607. The & mgemous Infeription made in her Praise, whilft she was stell alive, by Lageius Puteanus, at that time Professor at Milin was not forgot in it Besides her Sommets, Madrigals, Songs and I cloques, there is a Pa- h. Property storal of her making, entitl'd Mirtilla There are also some of her I etters that were printed at Venice in the Year 1610 She Sung well, and played admirably on feveral Andreh-Instruments, & she was not ignorant in Philosophy, and understood Tiench and Spa-

ANDRELLINUS, (P Faustus) Born at Furli in Italy, was for a long time musal usual usual of Poetry in the University of Paris I comp XII made him Poet I aurent dove of I know not whether Queen Anne of Bretagne, or some other Queen bonoused him with her special Protection, but I am not ignorant that Fra/mus (A) who know him very intimately, fays that he was not only the Kings, but also the Queen's Poet He was not contented to make Veries, but wrote also some Moral and Proveibil Letters a Lead Profe, which have been printed several times. They were printed at Sir dog in the Albert Year 1517 and again from the second Revision of the Author in the Year 1519 A Beatus Renanus put a (B) Preface to them, in which he very much Praises them form in 478 Arboreus, a Divine of Paris, made a Commentary upon them. Most of his Commentary Poems are Distincts, they have been printed with a Commencery of celeus billhoth Badius Ascensius e, being translated Verse for Verse into French by a Poet of Paris, whose Name was Stephen Prive That Translation came out in the Jugent Year 1604, and is only it to make the Original Contempishee fohn Piradin in the Stephen Privales and Islands than the Privale of the Piradin in the Stephen Privale of the Piradin in the Piradin in the Stephen Privale of the Piradin in the Stephen Privale of the Piradin in the had already turn d into Irench Quatiains about an hundred Inflichs, which And, longs Poetes, t Conferibed to John Ruze, Treasurer General of the Finances of K in Chirles VIII to return the interpretation which that Prince e used to be pied in with end a Bullet traordinary (arc, and which did not descree the flight that Poet destond to put upon it, by or- ib no ving us to understand that his Verses were past by the Quarter (C), or the Handr d. The que stol-

in holy Ground, I shall set down the Epitaph of Boscareccia, e il compendio d'h su b llig me i troic Isabella Andreini, in which her being an Actress is. There is one som Bap is AND 11Nh, who made i mention'd next to the Hopes of the Refurrechi-

D O M

Ijabella Andreina Pitavina, mulier magna virtute pradita, houestatis ornamentum, maritalisque pudicitie deciu, ore facinida, mente fecunda, religiofa, pia, Mulis amica, O artis Scinica capit, h e refuristionem expe-

Ob abortum obiit 4 Idus Junii 1604 annum agens 42

Franciscus Andreinus mastissimus posuit You'll see in the next Remark how tenderly she was beloved by her Husband Francis Andreini

(C) He acquaintea the Publick | The Preface of his Bravure del Capitano Spavento, informs us that he was boin at Pistora, and that whilft he was among the Players Geloft, he very much delighted in acting the Put of Swaggerer He took upon him the Litle of Capitan spavento da Fall Inferna, and left off perfonding the part of a Lover, by which he had chief ly fignalized himself to lascial di recitare la parte mia principale, laquelle era quella dell'imnamorato. This Company of Players acquire d'a surpriving Reputition, which began to decay after the Death of Habel la Andrein. Her Husband thought his best way was to change his Quality of Actor into that of an was to change his Quality of Actor into that of in Author, and for the Subject of his Works he made choice of that in which he had exercifed himfelf on the Stage, I mean the Rhodomontades of a Swaggerer. He publish d some Dialogues or Ragionament in Prose, with the Little above mention d. The 4th Edition which I make use of its of kines 1623 in 410 but the License being dated in the Year 1607 the first Edition ought to be placed in that Year The Complaints of the Shepheid Cornto alla defunta sua Islad, (he calls her his Wife) Or alla sua Bosca-rectin Sampogna, are pesised to the Book Never did any Lover utter more tender Expressions, and did any Lover utter more tender Expressions, and complian with gicater force of the inexorable Rigor of Destiny. They are Andreins Lamentations about the Death of his Isabella, the following Words put it out of all doubt Finte (b) che fu quel term ne, e wenute mene il sivere d Isabella nia dilettifsima conforte (la quali fu lume e spiendore di quella vintu-osa e honorata compagnia) fui da molti amici mici configliato a crivere alcuna cofa e donarla alla stampa per lasciar qualche menioria di me, e per signitare i bonora-to grido della meglie mia, la quale haveva lasciaco al mondo con tanta sua gloria e con tanto suo honore il suo bellizzimo Canzoniero, la sua bellissima Mirtilla Favola

Tragedy entitled La Horrina printed at I lan in the

(A) Frismus wie kiew him ver, in ima ly] There me his Words Faust is (1) znare his Foolivien po a non folum laureat is, verum et im regiue, a q et im si d'isplacet, regineus, vetus conservo me m, eur p us quam triginta jam annos in celeber ma Parissorim Acraemia po tien do et, incarmin quod de Parim neo Par henfi inferipfit, adagionem (Syriculana Menla) in Anglor de vavit Minfa inquient Bi canna places are among Englim to & Latters, two or three (1 Note which Andrel mis writto him in fuch a Lacomek Style, that Brutus & Letters, if compared with them might be accounted long ones liasmis, who an-iwer d him in the same Style, is somewhat more diffuse, when he desires him (1) to promote the Sale of his Adagia, and when he describes (d) the Pleasures of Ingland, to persuade him to take a Journey into that Countie. notice of in ill Custom that prevails amongst Au thors. They commonly denote the time wherein they write, meerly by these general Words, Kin, 1mm, Ore whereas they should enterly set down the Year for not to stry that there are some Boots which rake up an Author to year November 1 and 1 which take up an Author ieveral Years, or that do not come out till a long time after he has put his lift hand to them, there are many printed feveral times. How then can a Reader know it what time a Book was written, if he meets only with their Words. For anno, name, and fuch like of Here I. II. a Book was written, if he meets only with these Words, loc anno, none, and fuch like (Here I no mus speaks of An clauses of a Man, who we alive, and who nid been teaching Poerry a Paris for the space of a New This he lays in a Book printed in 1 46 there is no Date in the Prince but th I public bedicatory is directly and lay every any many transfer one believe the standard lay every any many transfer one believe the And his was anve in the Year is 5 and i mill be inferr'd from thence that the greatest Men when they revide their Works for a ne & 1 litton, iciv- 1 great many things in em, which cease to be tru. I have observed this I ault in the list I dirion of the large History of Marks.

(B. Where whe P and s toon Je , and are Gestier's Words (e) Leasur Ri nanus in orala sone commendat has epistolis tangum irud its, lep tis Gutdes, essemble Achor (inquit) n nonnu'l oris ules genuino po ta, um more la jetuinfinles jet, bic tamen integrum ac mod fum or atorem agit

(C) That his I sles were pa d by the Quarter or il himdred] M Baillet (f) proves it by these four Ver ses translated from Annelinus by Paridin

y laustus nus item furvilliliurercod lengt Poems leter pre 1 6 Att Po t

> (a)I talm Ada 65 Cent (Juliad

(Inb pig ,16 edit Londin ilis , / pi/ (d) 1 pift

() Cili in B bu oth f (f)II gem fur les lostes, tom 3 P 1-

Capitano Spavento

(b) Preface to the

ANDRELINUS. ANDRINOPLE

Poems of Andrelinus have been inserted in the first Volume of the Indian of the Italian Poets, though good Judges (D) set little value upon them His Deads placed (E) in the Year 1518 The Letters he writ by way of Proverbs, have been thought worthy t of a new Impression at Helmstad in the Year 1662, according to the Edition of Co-The Morals of that Author, though none of the best, were logne of the Year 1509 not taken notice of, because he was an Ornament to the University of Paris He was so happy that the Liberty he took to offend the Divines, brought him into no Trou-Erasmus (F) informs us of these Particulars

NOTE, That I have left all this Article in the 2d Edition of this Work as it was in the first Edition, though I have been informed that it was to be mended in several Places I thought it more modest to place by themselves the Corrections (G) that have

You'll find them in the Remark G. been since imparted to me

ANDRINOPLE or ADRIANOPLE, a City of Thrace It cowes its Name to the Folly of the Emperor Hadrian Moreri mentions (X) this, but very confusedly It has been said that this Town was built by Orestes, and went by his

Croissez mes vers, soyez en plus grand nombre, Car c'est aux frau O salaires du Roi Seure richisse empeschant tout encombre Exige vers en copieux arroi

We find a very rare thing in the Tenth Eclogue of Andrelinus That Poet, far from complaining of the Ungratefulness of his Age, and finding fault with the Muses for not taking care to maintain those who engage in their Service, acknowledges that he had a large Pension, and that when he recited his Poem about the Conquest of Naples before Charles VIII that Prince presented him with a Bag of Money, which he had much a-do to carry upon his Shoulders

Dum slupeo totus visu defixus in ifto, Jupiter ecce venit magno stipatus honore, Ipse olim vultus inter nutritus agresses Admiror primo aspestu nov poplite si vo Ante ipsum quesita Tovem modulani na sundo, Scilicet ut bello claram expugnavit aperto
Parthenopem, patrios victorque redivit in agros,
Quamvis Hisperio vetitus foret orbe regressus,
Nesco qua nostri captus dulcedine cantus Ipfe fuit, fulvi saccum donavit & eris Vix ific delatum humeris, cuntiosque per annos Pensio la ga datur, qual m non lentus habebat Tityrus umbrosis resonans sua gaudia sylvis

(g) Vost Institut poet p 2

† Morhof Po-lyh P

p m 736 ubi fupra (1) Pag 15 (m) I idm I pift id Pe erum Bu burum sec allo Tpill 24 l = (n | See the Remarks upon his

detale

(D) Good judges sit no great value upon them Vossi-w (g) mentions three Authors, who used many infignificant Words, the first is the Orator Anaximenes, the fecond is Longolius, who was also an Orator, and the third is the Poet Andrelinus As to the first and the third is the Poet Andrelinus As to the first he fays that when Theocritus of Chios saw him ready

(v) A 24(u) A 24-

(F) His Death is placed in the War 1518] I will not quote Konig's Billiothique, not the Letters (1) of the learned Reinefius to Daumius I am able to produce a contemporary Writer, (m) who in a Letter dated the 6th of Mar. b 1518, takes notice that fome I cained Men had departed this Life that Year Hic annus multos exemios viros tue similes absumpsit, Marcum Mulurum Roma, jam Arch episcopum designatum, & aute hunc Palcotum Camillum, Lutetia Faustum immor al tate dignum It cannot be concluded from these Words that Anarelinus died in the Year 1518, for it is certain that Musurus (n) died in the Year

Reader will not be displeased to find here the Origi-Reader will not be displeased to find here the Original Words of that Author Parisiens Academia (e) Erasm (o) candorem ac civilitatem sam olim sum admiratus, epist 20 qua tot annos Faustum tulerit, nec tulerit solum, verum 1 21 petiam aluerit evexerisque Cum Faustum dice, multa 1096 tibi (p) succurrunt qua nolim literis committere Qua petulantia solitus est ille in Theologorum ordinem debac. Writes to charri? Quam nonr cassa erat illius prosesso? Neque Ludovicusquam obscurum erat qualu ester vita Tantum malocus cus um Galli destrina hominis condonabant, qua tamen ultra mediocritatem non admodum erat progressa. You may observe that Erasmus s Letters to Andrelinus, and those he writ to others about him, are written in a those he writ to others about him, are written in a very different Strain However, it cannot be denied that he commends him sometimes (q) in his Letters to some other Persons

(q) See the Remark E

(G) To place by themselves the Corrections, that have been imparted to me] Here follow the Remarks, which M de la Monnoie has been pleased to commucate to me "I Instead of P Faustus it should be "Publius Faustus, at length, lest any one should "think that P signifies Petrus, Paulus, or some such "other Christian Name 'Tis likely that Faustus" took the Name of Publius at Rome, in imitation "of those Academicians, great Lovers of Antiquity, of whom Pomponius Latus was the head II It ought not to be said in a Dictionary that "Faustus was only Professior of Poetry in the Unit versity of Para He taught there not only Poetry, but also Rhetorick, and the Sphere, and even try, but also Rhetorick, and the Sphere, and even explain'd the Pfalms of David III It was at Rome long before the Reign of Lews XII that Faustus, who was not then 22 Years of Age, (a) (a) T/15 carried the Crown of Lawrel His amorous Ver-concerns fes divided into four Books, entituled Livia, Leander which was his Mistres's Name, appear d io fine Albertus, to the Roman Academy, that they adjudged him whom I the Prize of the Latin Elegy Which is the have quo Reason why, when he printed his Livia in 450 at ted Pairs, in the Year 1490 and his Three Books of Elogies four Years after in the same City, he styled her fells. led himfelf Poesa Laurenius, and afterwards Regin. and Regineus, with respect to Charles VIII I ew it XII and Queen some IV To find the thirty Years that Faussus had been Professor at Paris, it ought to be supposed that Erasmus made this Computation in the Year 151/ By which means we go back as far as 1487, at which time, our thereabout, Faussus settled at Paris. This Chronology is so much the more certain, because there was an Edition of Frasmus's Adagss (b) in 1517 (b) Erasmush the mentions in Chanici ne inside as V Faussus did not make above 200 Distichs, and the save but the part of the save of flui did not make above 200 Diffichs, and could flui did not make above 200 Diffichs, and could fluid fluid did not make above 200 Diffichs, and could fluid Veries, and the three Books of Miscellaneous E-the Remark legies, which I have mention'd, there are twelve A, lies in Felogues of his making, printed in 8vo in the this, that Year 1546 in the Collection of 38 Bucolick Potents, publish'd by Oporinus Faustus promised sets, publish'd by Oporinus Faustus promised setter the veral other Pieces in Prose and in Verie Decem Christian morales Epistolas centum Christianum adjustication, which perhaps is the same thing with less Editional what he calls in another place opus de vera religious Sphericum dialogum Repeterium streets ensured the sets of the same thing with less Editional sets of the same thing with less than the same thing with less the same things the same th ne Sphericum dialogum

(X) Motern mentions this, but very confusedly]

These are his Words Some Pagan Authors say, that

(F) Liasmus informs us of these Particulars] The this Prince having been cured there of a Dropsy, by in-

tiones lingua Latina

Repetorium five observa-

Homer

It was also called * Uscudama. The two Latin Verses quoted by Morers, are See the of no Use, but to shew (Z) that he was a heedless Writer. I omit what he further says Remark Z

of Adrianople. The Reader may see it in his Dictionary

ANDROMACHE, Wife of the Valiant Hettor, was the Daughter of Letson This Cilin King of Thebes in † Cilicia She was advantageously married on all accounts, for because for fides that her Husband was accounted the Bulwark of his Country, and the greatest nor far Support of the Throne, he proved very kind to her, and its faid that she was free from the Vexation which commonly attends the Wives of Great Heroes, I mean, that he was all along (A) very faithful to her Euripides denies it, but at the same time he inwas all along (A) very faithful to her Euripiaes defies it, but at the lame time he informs us, that it did not in the leaft disturb the Happiness of that Lady, and that she was very easy and (B) complainant. The Death of Hettor proved therefore a terrible Blow to Andromache, yet she did not dye of it, nor of the Grief she conceived some time after for the taking of Troy, for the Loss of her dear Son Astronach, who was thrown headlong from the Top of a Tower, and for her own Slavery. She followed that I also a Master who the above and bloody Man wind her warm her the fell to the Lot of a Master, who tho a herce and bloody Man, used her very kindly The cruel Pyrrhus, Son to the cruel Achilles, proved gentle and tractable, shared (C) his Bed with her, and made her Condition so happy, that the Beautiful Hermione, whom he married some time after, * grew very jealous of it After the Death of that Prince, or even (D) in his Life-time, Andromache married Helenus, Priamus's Son, her Fellow-Slave, in Andromache

and mach

coking the Furious Orestes, took delight in beautifying shat City Those Pagan Authors are not Spartian, and Ammianus Marcellinus, quoted by Mores, and it I am not very much mistaken, they are only Elius (c) Lampiid in Lampridius Now let us see how the latter expresses himself (c) Et Orestam quidem urbem Adrianus suo nomini vindicari jussi, eo tempore quo furore caper at la-Now let us fee how the latter expresses Antonio borare, ut ex responso quum et dictum effet ut in suriosi alipag m 809 (d) Id 1b cujus domum vel nomen irreperet Nam ex co cimollitam infaniam firum: per quam multos senatoris occidi juste at If we compare thele Words with those of Moreri, (e)Quum we'll find him guilty of Three or Four grois Mi-flakes I'Tis not true, that Hadrian was cured in titulos in operibus the City of Adrianople 2 'Tis not true that his Distemper was the Dropsy 3 'Tis not true that his he recovered his Health by praying to Orestes 4'Tis not true that he took delight in Beautifying that Town after he was recovered Lampridius says on the true that he took delight in Beautifying that the was recovered Lampridius says on the true that he was recovered to the says on the true that he was recovered to the says of the true that he was recovered to the says of th non ama-CIVITATES Adri onopolis aply, that Hadrian being grown mad, caused Oresta to pellavit, be called by his Name, in Obedience to an Oiacle, which advised him to feize upon the House, or the ut ipfam Carthagi-Athenarum partem Spar-ILANUS IN

Heliogabalo,

nem &

Adriano

See Orteli-

us's I he-

laurus

Geogra-

phicus (f) Pi-

zant p

(g) The

13 first Books of

edo in

Steph By-

211 n 48

that Histo-

ry are lost (b) Post

hanc

Æmı-

habet,

montus Hadrı-

anopolim

quæ dice-

batur Us-

cudama

(i) Eurip

(k) Ana-

Î 2. (l) Call'd

Amphi-

Scamandrius

golicor

ın Androm

which advised him to seize upon the House, or the Name of some Furious Person, and we are told that by this Means the Fits of his Madness went off

(7) By Orestes, and went by his Name] I shall only quote Lampridius for it Et Orestem quidim serunt, says he (d), non unum simulation motione, nec uno in loco posuist, sed multa in mustus Posteaquam se apud tria sumina circa Hebrum ex responso purificavit, etiam Orestam coind a civilitation, quam sepe cruentari hominum sanguine neciste est. Lt Orestam quidem urbem Adrianus suo nomini vindicari sussit, &cc. I have set down this Passage at length, to shew what City of Adrianople is meant here. The Emperor Hadrian gave his Name (e) to several Towns at a great an gave his Name (e) to several Towns at a great Distance one from another But 'tis plain Lamprid to meant that of Thrace, and that Oreftes built it where the Hebrus receives two other Rivers Note, that Pinedo (f) makes Lampridius say, that Helioga-balus built a Town near the Hebrus, which he call d Oresia, and that afterwards Hadrian call d it by his own Name Here is an Instance of the usual Di-stractions of the Mind The most learned Writers The most learned Writers are not free from them

(Z) That he was a heedless Writer] These are his Words "It is said to have been built first of all by "Orestes, who call'd it Oresta, which Name was as"terwards changed into that of Uscada or Usca-"dama
"Tandem Jue Viscudamæ mutato nomine prisco

These two Verses prove the quite contrary to what Morers brings 'em for They clearly prove that Orefles found that Town call d Useudama, and that he call d it by h s own Name Ammianus Marcellinus, quoted by Morer, in the (g) 4 Book, informs us (f) in the 4 Chapter of the 27 Book, that Adriamople had been call d Useudama

out, that Hestor left behind him two (1) legitimate Sons, who escaped from the Hands of the Grecians, and a (m) Bastard, who was taken at Troy, but he pretends that Euripides and Anaxierates, advance a Fassity, and maintains against em, that Hestor never had any Bastard, and that none but an inconsiderate

Man will say the contrary Ovid represents Hellor as a good Husband, who winked at the I aults of his Wife

Telix Andromache, certo bene nupta marito Uxor ad exemplum fratris nabenda sus.
This is what he makes Oenone (n), the Wife of Parris, say In another Place he says, that every Body thought Andromache was too tall, but that she ieem'd to her Husband to be of a middle Size
Omnibus (o) Andromache visa est spatiosor aquo

Unus qui modicam diceret, Hillor erat Colomies (p) has rightly observed that Mercerus in his Notes on the 4 Book of D by Cretensis should not have said, That the Ancients never said that Hector loved any Woman besides his Wise, and that b had any Children bijides those he got by I cr forgot the Historian Ananicrates, and the Poet Euripides Bur Colomics, who further observes, that this Historian was unknown to Vossius, should have told us, that he had from Meziniae the Passages alledged by him, and that Mallineros (a) mentions Anazicrates without faying any thing of the Work lipom of quoted by the Scholiast upon Euripides He only listor fays, that Strabo alledges the Authority of Anasicrates speaking of Arabia in the Fourteenth Book

(B) She was very easy and complaisant | See the foregoing Remark It does not appear that Andromache carried her Complaisance fo far as Livia and Cromwell's Wife did The latter (b) out of Ambition favoured the amorous Intrigues of her Husband I wis (1) acted the part of a Bawd upon Occasion in Augustus's behalf, to keep up her Credit Andiomache had no other Aim in it, but to live a quiet Life at home by giving her Husband no discon-

(C) Shared hu Bed with her | Virgil, in order to keep a Decorum, brings in Andromache, placing her gusus) greatest Grief in that very thing, for Eneas did no postea fooner ask her whether Hesto's Wife was married, quoque but she cast down her Eyes, and told him bashfully, ut feru that the had married by the but the last the had married by the had marr that the had married him against her Will, and that she envied the Fate of Polyzena, whom Death had freed from the like Necessity We are not obliged to take this altogether in a literal fense

Hectoris (d) Andromache Pyrrhin' connubia servas? Dejecit vultum, & demissa vocc locuta est, O felix una ante alias Priameia Virgo, Hostilem ad tumulum Troja sub mænibus altis Jussa mort, quæ sortitus non pritulit ulles, Nec victorus heri tetigit saptiva cubili ' Nos patria incensa, diversa per aquora vecta Stirpis Achillea fastus, juvenemque superbum Servitio enixa tulimus, qui deindi secutus Ledaam Hermionem Lacedamoniosque Hyn cnaos Me famulo famulamque Heleno transmit habendam But we must do her Justice, she is not represent-ed as a Woman of an Amorous Temper Tho she Tho the was a Mother, Ould could hardly believe that she lay with her Husband

Nunquam (e) ego te, Andromache, nec te, Tecmessa, Ut mea de vobis altera amica forec [rogarem [rogarem (c) Ovid

Credere vix videor, cum cogar credere partu,

Vos ego cum vestris concubuiste viris

(D) Or even in hu Life time | I make this Distinction, because Authors are not agreed about the time when Andromache married Helenus. We have just (f) Just now seen, that according to Virgil, she married him 1 17 C 3 before Pyrrhus died Justia (f) says so too But, K k 2 according

(n) Ovi-dius in epift Ocnon ad Paridem (o) ld lib 2 de arte amandı (p Bibl choif p

(a) Para lipom de Histor p 5 (b) Leti, vie de Cromwel, in Mr de Beauval s Journal, 1692 P 499 (c) Circa libidines ha fit (Auquoque. ut ferunt. ad vitiandas virgines promptior qua fibr undique etiam ab uxore conquirerentur Sucton in Aug c 71 Ancid 1 3

> de arte 1 3

(A) That he was all along very faithful to her] Andromache declares in some Veries of Euripides (1), that she loved the very Mistresses of her Husband to please him, and that she suckled his Bastards The Scholiash says hereupon, that Anaxierates (k) gave neus, & (m) Call d Palæterus

manta

Rome, 395 Diodos Siculus 1 16 P 411

(g) Servius in 1 3 Æneid V 319 (b) Τετω 28 A:g towa m *TWWKHOSY* -עסעש שביים ש 705-42EXfuic e-nim (Hele dromache nuplit mortuo Delphis Pyrrho Pausan 1 1 p 10 (1) Id 1b (k) Schol Furipid

(m) In Androm tial is of another O pinionthan Ovid asto

in Andromach (1)Servius

ubitupra

Ilave quoted be fore on of thor.

vis, and

pigram of the 11 Book, Ma-Sturber-

† See the and reigned with him in part of Epirus. She had (E) some Children by Pyrrhus, and Remark E. Il 16 v. One by Helenus. Some Authors are of Opinion, that the Kings of Epirus down to 11 16 v. Pyrrhus, who made War with the Romans †, descended from a Son of Pyrrhus and Analysis dromache. That Princess had Seven Brothers *, who were kill'd by Achilles together Cretensis with their Father on one and the same Day. An Author * says, that she accompanied Priamus, when he went to beg of Achilles that he would fell him the dead Body of Hettor CAftyana- and that to raise a greater Compassion in him, she took along with her her Two & Sons, that quem that were but Children She has been the Subject of many fine Tragedies (F) both Announced that were but Children She has been the Subject of many fine Tragedies (F) both Announced that were but Children She has been the Subject of many fine Tragedies (F) both Announced that were but Children She has been the Subject of many fine Tragedies (F) both Announced that were but Children She has been the Subject of many fine Tragedies (F) both Announced that the Posterior of the P Scaman- cient and Modern, and her Tall Stature (G) was well known to all the Posterity. drum ap- Her Dialogue with Hector in the 6th Book of the Iliad is one of the best (H) Pieces of pellabant, that Poem & Laoda-

She took so much Care of Hector's Horses, that she fed and watered them y before she Some have alledged (I) this Example, to flew that Women are obliged to parvulos ferved him

admodum mind the most Mechanical Domestick Exercises

ANDROMACIIUS I shall only mention Six Persons of that Name The If ANDROMACHUS born in Sicily, was the Father of the Historian Timaus, y Homer and the Founder of Tauromensum, now called Taormina He was a Man of Courage, Iliad lib and very Rich He gathered together A whom a Price Courage, Iliad lib and very Rich He githered together & upon a Rising Ground call d Taurus, near Na8 v 188
Aus, the Inhabitants of that Town, who had fled away when the Tyrant Dionysius de105 Olym- stroy'd it He maintain'd himself a long time in that Post, which was the Reason plad, about why he call'd it Tauromenium The Fugitives of Naxus were very prosperous in that the Transfer of new Habitation, so that in a little time it became a very considerable Town * Andro-Rome machus received Timoleon into it, and permitted him to make it a Place of Arms That

according to Servius (g), the only Reason why she became Helenus's Wise, was, that Pyrrhus order'd it so as he was a dying Pausanias (h) places also this Wedding after the Death of that Prince

(L) She had some Children by Pyrrhus] Some (1) say, she had three Sons by him, viz Molossus, Pielus, and Pergamus, or (k) Pyrrhus, Molossus, and Eacides Others (1) mention only Molossus, from whom, according to Euripides (m), the Kings of Molossia descended Pausanias says they sprung from Pielus As for Pergamus the same Pausanias informs us, that he went into Asia, that his Mother Andromache folhe went into Afia, that his Mother Andromache followed him thither, and that he kill'd Aireus, Prince of Teuthrania, having fought with him for the Sovereignty that he call'd the Town by his Name, and that his Tomb, and that of his Mother were to be feen there Serving upon the 72d Verse of the Sixth Ecloque of Virgil, gives a very different Account of the whole Matter As for the Son of Helenus by Andromache his Name was Cestrinus, and he went and fettled, with a Company of Fpirots, who followed him willingly, in a Province fituated above the River Thya is. This he did after his Father s Death, and when the Kingdom had been re-

flored to Molossus, Son of Pyrrhus (n)

(F) Fine Tragedies both Ancient and Modern That of Europides is still extant, and if the Reader is defirous to know what was the Success of that which was acted upon the French Stage at Paris, he needs only read what Montsteury, a Lamous Player, fays in the Parnasic Resorme, to which he may add a Passage of a Modern Poet (o) If any one desires to know what Androm
(n) Pauian ibid
(s) Caucret, the Gour No, it was Andromache—
I wish
Parnask that all those Writers of Tragedier, who invent Passions
Reforme, that kill People, had to do, as Corneille, with such as
pm 108, Man as the Abbet d'Aubignac, they would not be so
furous But what vexes me most, is, that Andromache
(p) Ovid
de arte aof my Death, and that for the time to come every Poet
mandi 13
(q) Marliee follow iome tew Verses (9) Mar- Here follow tome few Verses

Enst ae son savoir chez les Dames aqui Ennemi du bon sens qu' a grand bruit il at aque, l'a pleurer au l'arsuffe & rire d'l' Andromaque (G) Her sall Stature | I have already alledged as to what two Verles of Ovid upon this Subject in the Remuk A Here are two more of the fame Au-

fore on of Parva (p) webatur equo auoderat I ONGISSIMA
the lame the bass (q) Hectoreo nupta refedit equo sunquam
Poet for uv nasknew that Andronache was a very tall Wobessis in that to i peaking of iome Women who raised sethe 105 E- veral Stories of Ornaments and Hair over their Heads he fays they look'd like fo many Andrema-

their he lays they looked like to many Androma-the's before, but appeared very little behind for (r) premit ordinibus, tot adduc compagibus altum Addicat caput Andromaches a fronte videbis, Andremacher a fronte videbis, Post miner oft.

gh post on the Goreo quoties sederat uxor eque (*) Juv. Sat & v 500

Thus the Old Roman Ladies were fomething like our Top Knott Another Poet expresses himself in (1) Stat the following Manner,

(s) Celse procul aspice frontis honores

Suggestumque come
The Mother of the Gods (t) with her To ers over her Head, was nothing to our Women, if they grow extravagant in their Top-Knots See Mr Alma-loveen's Amanitates Theologico-Philologica, where you find (v) a Collection of curious Learning and the Phrygias the Antiquity of Top-Knots See also the Antiquity of the North See also the Antiquity of Top-Knots and Makes of the Antiquity of the North See also the North See

dowed with many fine Qualities, and he does not forget her tall Stature. Andronacham oculis claris, candom S OM E didam, LONG A st., formofam, modeftam, fapient the sem, pudicam; blassam blassam (H) Is one of the bost Pieces of that Poem | Tis Epic Poem the Judgment Mr Perrault passes upon it He try of the translated that Dialogue into French Verse, and read Ancients has Version to the French Academy (a) when the Ancients Ancients his Version to the French Academy (a), when the (a)The 31 Abbot Fencion was admitted into it. He fish of all of March, made a very short and very ingenious Discourse, 1693 That wherein he protested, that he believed Homer was the 1 ersion has most Excellent, the most Copious and the finest Poet that been printever was known, and that in order to persuade every and that be admitted. Body that he pays him a due Honour, he had train-part of the Body that he pays him a due Honoui, he had tran-part of the lad that Part of the Iliad into Price He owns Recueil that he has left out fome Digressions, which seemed de Pie es to him too languid. This is Homer's lault, he is curieuses too talkative, and too plain, tho otherwise he is a at the Man of a great Genius, and so tull of noble Hague Thoughts, that if he was now alive, he would for Moetmake an Epick Poem, in which nothing would be juis 1694 wanting. He would not bring in independent a left forether Husband, that young Asyanax would no longer her files in the supposition of the suppositio Sneep Such a Planness is not allowed at present in to dilutus I pick Poetry, it ippears to us too Citizen like, and in a vum, only fit for a Comedy I think our Countestes and Detureret Maichionesses would be afraid of speaking too fib much Citizen-like, if they should say as the Queen to, recident Couthage in first large with agraphic substitute of the counters. of Carthage in Vrgil, Si quis mili parvulus aula Ludi- 1et omme ret fineas. This Fault is not to be ascribed to the quod ul-Ancient Poets, but to the time they lived in Pro- tra perly ipeaking, the Question is not whether Men ctum trahut whether we have better Notions of Perfection, Horat) if and may apply to Homer what Horace (c) fays of a 10 / 1 nother Poet (d) And

nother Foet

(1) Some have alledged this Example] Read this Tiraquel Words of Tiraquelly: (d) Qualque Franciscus Basis de nobirus in sub libello de reuxoria quem apud Galles impribit c 20 n. mendam primi omnium dedimui, selerier sciteque annota- 101 p m vis, moneus ha exemplis uxores ne res hajusmodi contom- 78 nam quaq Andremache, &c bec aucaus de libello de name quas Andremache, &cc - 6 hoc quoque è

Silv 2 1

Corontbian Gelieral came only to deliver Sicily from the Tyrants who oppress'd it An- "Plutarch dromachus was a profess'd Enemy to Tyrants, and had a long time sollicited the Corin- in Timodromachus was a proteis a Enemy to Lyrants, and had a long time louicited the Corinshians to undertake the Deliverance of Sicily He therefore and Timoleon quickly resolution See ved to act in Concert, in order to restore the Publick Liberty " The IId ANDRO- also Dio. MACHUS served under Alexander the Great, and was Governor of Coele-Syria dorus Si-The Samaritans burnt him alive, θ but Alexander caused the Authors of that cruel Action to be punished according to their Deferts. I find no other Andrewschus in Quarter θ Curtuus on to be punish'd according to their Deserts I find no other Andromachus in Quintus 1 4 c 9 Curtius, tho Moreri says that many Persons of that Name are mentioned by that Histo-Eusebius rian The IIId ANDROMACHUS was Brother-in-I aw to Seleucus Callinius ad Olym-King of Syria, and had a & Son who invaded the Provinces situated on this side of Plad 112 Mount Taurus, and caused himself to be pioclam'd King in the time of Antiochus the was Achie Great This Andromachus was kept Prisoner a considerable time in Fg. pt. The Rho- us See dians obtain'd his Liberty, not from (Z) Ptolemy Evergites, as is said in the Supplement his Article to Morers & Dictionary, but from Ptolemy Philopator The IVth ANDROMACHUS & Giler was a Traytor, who discover'd to the Parthians all the Designs of Crassus, and being de theriachosen for a Guide, led the Roman Army into a Place where they could not avoid being cut to pieces See Plutarch, pag 562 of the Life of Crassus The Vtb ANDRO- Vossius MACHUS was Neros Physician, who makes the Subject of the following Article de Philo-The VItb ANDRO MACHUS was a Sophist, who taught in Nicomedia under tophia, c

the Reign of Diocletian, as we read in Suidas

ANDROMACHUS, a Native of the Isle of Crete, and Physician to the Fm
peror Nero x, is chiefly known by the Antidote which he invented, by mixing the Helph

locally, and Physician to the Fm
peror Nero x, is chiefly known by the Antidote which he invented, by mixing the Helph

locally and Physician to the Physician to the Fm
peror Nero x, is chiefly known by the Antidote which he invented, by mixing the Helph

locally and Physician to the Fm
peror Nero x, is chiefly known by the Antidote which he invented, by mixing the Helph

locally and Physician to the Fm
peror Nero x, is chiefly known by the Antidote which he invented, by mixing the Helph

locally and Physician to the Fm
peror Nero x, is chiefly known by the Antidote which he invented, by mixing the Helph

locally and Physician to the Fm
peror Nero x, is chiefly known by the Antidote which he invented, by mixing the Helph

locally and Physician to the Fm
peror Nero x, is chiefly known by the Antidote which he invented, by mixing the Helph

locally and Physician to the Physician to This Antidote was call'd Theriace, by reason of that but Phylidron was dealed a shadow which the stans unof Vipers with the " Mithridate r Mixture We call it Treacle It drowned ξ the Mithridate, which till then had been aerstand very much esteem'd andromachus made a Description ω of his Antidote in Elegiac particular-Verses, and dedicated it to Nero His Son, whose Name was ANDROMACHUS, by by Sneed made the same Description o in Prose Democrates * made it in I imbic Veises, in a venomous Poem he compos'd concerning Antidotes We read in Galen 1, that Andremachus the Galen de Father wrote a Treatise de medicamentis compositis ad adfectus externos, and that 4 he was thei ad a Learned and Eloquent Man Erotian dedicated his Lexicon to him I wonder how Pamphi-Meursius could forget so famous a Physician, in his List of the Illustrious Mcn of the lianum the of Crete, in the 4th Book of his Treatise of that Island Some will have it, that ibid

Thysician (A) was a good Astrologer

ANDRONICUS, a Perspatetick Philosopher, born in the Island of Rhodes, 11 de antideres came to Rome in the time of (A) Pompey and Cicero, where he mightily endeavoured to tidotis,

nostres commemoravet Jo Lupus in rep rubr dedon inter vir & uxor & Bo Curtil in tract nobilitatis, in 38 privilegio Tiraquellus made no Reflection upon this Circumstance, viz that Andromache's Husband was not first served Doubtless, he thought this Example would prove too much, and that the Readers ought not to be entertain'd with which a Notion (7) Not from Ptolemy Evengetes] The Fault of the Supplement to Moreri's Dictionary will be manifest to any one, who considers that when the Rhodianic obtain'd Andromachus's Liberty, his Son had been vir & uxor & Bo Curtil in tract nobilitatis, in 38

ans obtain'd Andromachus's Liberty, his Son had been gone two Years over Mount Taurus with Selectus Ceraunus, King of Syria, to make War with Attalus, King of Pergamum Now this Lxpedition was colored undertaken in the (e) SeeCalgetes died, and was fucceeded by Ptolomy Philopator It ann 3 O- was therefore Ptolemy Philopator, who fet Andromalympiadis chis at Liberty, to please the Rhodians, who had a Mind to deprive the City of Bykantium of the lavour of Acheus, and who thought that the most effectual Means to make a Friend of that Prince, was

to get his Son restored to him See the Remark A in the Article Achau

That this Physician was a good Astrologer I bethe Printer has left out a C, it should be CCXI) ac deinceps, nempe extremis Neronis temporibus, of deinceps, nempe extremis Neronis temporibus, of the Vespasiano, magnum sibi decus hac scientia partiti dudromachus Cretensis, qui primus dicitur edidiste teoricas Planetarum. This is Vossius's Text in the 161 Page of his Book de Scientius Mathematicis, to which he adds the following Commentary, according to his usual Method. Consentium deee Lucas. Gauricus, & Christophorus Clavisu, nif qued Gauricus perperam Andronicum vocat qui Clavie rettius Andromachus Illum vide in Galendario Ecclefiaftico (1), hunc Commentario (2) in Spharam Joan de Sacrobosco I wonder Vossius did not say, whether or no he believed that this Andromachus, the Astrologer, was the same with him who invented Treacle The Time wherein he places him, and the Countrey he fay the was born in, would make one think, that he means he and the same Andromachus I am apt to believe that he left the thing undetermind out of Prudence. He wanted further Information, and therefore he thought it more proper not to be posttive Morets, a much bolder Author, affirms, that

Andromachus, Nero's Physician, and Andromachus the 224 Aftrologer, the first who writ concerning the Theo- \phi Galen ry of the Planets, are one and the fime Perion ibid

Andromachus the Astrologer, seems to me to be a * Id chimerical Thing, for Mr Drelincourt, whom I theriaca never confulted without admiring his vaft and acade Pison curate I earning, was pleased to acquaint me, at Apud mong many other things which I make use of in Vossium this Article, that these Words Inventor Theoricarum is possible in Clavius ought to be read Inventor Theriacarum is 1 ib 1 By virtue of this Correction, the two Authorities de Antid alledged by Vossius come to nothing, as to what concerns the I heory of the Planets. One of the Authors quoted by him means only Andronicis, and the other ascribes only the Invention of I reach to Andromachus Here is a plain Instance of the Mistal es of Learned Men, which the Faults of the Printers and Transcribers occasion Blancanus places Andromachus among the Mathematicians, upon Clavius s Credit Andromachus (e) (retensis quem Theoricarum inventorem facit Clavius The same ought to be said of Possus So that those, who say that Andromachus Marhem is the first who wrote concerning the Theory of Chronol the Planets, have no ground for it bur a bank of the Impression. of Volius the Planets, have no ground for it but a Fault of Pag 5 Impression, whereby the Word Theria carum has been changed into Theoricorum Mi Drelincourt alludged this Reason among others for his Conjecture, win that the Lpithet Inventor does not fuit the Theory of the Planets, which, I efides, was known before Nero's Empire, wheras Inventor added to Theriacaum, does very well with Andromachus It may be that such a Mistake of the Printers or I ranscribers occasion'd our Andromachus to be taken for an Altiologer by Clavius, or by the Author whom Clavius follow'd The Word Androma 'us w spenhaps printed instead of Andronicus, or some such Name Whereupon, those who knew that one Andromachus of Crete was Nero's Physician, and invented I reacle, added those Titles and Encompums to the Word Andremachus in their Lifts of Aftrologeis

Andromachus in their Lists of Astrologers

(A) Went to Rome in the time of Pompey and Cicero] This may be inferred from Two Passages of Pluturch, one in the Lise (d) of Sylla, and the other in the Lise (e) of Luculus The first informs us, I That Sylla sent from Athens to Rome Apell cons Library, in which most of Aristotle's Works were to be found 2 That the Grammarian Tyrannion

raise Chil 12 n 397 P

Id de † Apud Vossium

Venet apud Juntas, ann 1552 (2) In c. P 4

visius ad

ann 3 O-

" In the Remarks of the Ar-Picle TVrannion † Quem cum acueum dili gentemq, Aristotelicorum librorum & judicem &repertoiem iudicaverit antiquitas Boetius Proam

libri de in terpretat 1 lis the 5 of the 20 Book (f) Ou To 17 == qc 716= c/ //29 1. 71-2015 Hud dem fitis in vulgus in Sylla p +68 (g) Rapin Compi Pliton & d Auflot p m ,7; (h) Γather Ripin quotes the H ords in the Margin Quod ouidem iumadmı ' phum modum paucos. ignot**et**ur Iopic init posed that Work after Caftr's Death . from wheret THAY DE INfriedthat the very Edition of Androni No mike Auftotle Bookfar mdai very com-

mon at

Rome

(k) (licero init To-

picor P 419

raise Aristotle's Glory In order to it, he (B) procured the Knowledge of his Writings, which had been litherto in great Confusion, and put 'em (C) in a more methodical Order There was something very singular in the Fate of those Writings, as I shall One cannot sufficiently express how great a Service Androshew in another place * micus did to the Sect of the Peripateticks Perhaps it had never been so famous, if he had not taken a particular Care of the Founder's Works Andronicus got a great deal of | Glory by it Some Learned Men don't ascribe to him the Paraphrase upon Arifotle's (D) Morals, others say he is the Author of it, and likewise of the small Tract concerning Passions, published by David Hoeschelius in 1593. It is certain, that Andronicus wrote something, for Aulus Gellius, in a Chapter 4 wherein he mentions the two sorts of I essons which Aristotle gave to his Scholars, sets down word for word a Letter of Allegards and Androle's Answers and answers to the formula to the formula and Androle's Answers and answers to the formula to the formul ter of Alexander to Aristotle, and Aristotle's Answer, and informs us, that he found those two Letters in a Work of the Philosopher Andronicus No body can tell, whether that Work be the Paraphrase upon the Categories or Physicks 'Tis well known that Andro-

took many Books out of Sylla's Library 3 That Andronicus the Rhodian had Arifor! 5 Works from 1yrannion We learn from the second Passage of Iyrannion We learn from the fecond Passage of Pluturch, That I') annion was taken by I ucullus when M thridates was descated, and that Musena having ask d him of I w ull is, made him a freed Man know beindes that this Grammarian grew rich at Rome, and collected a large Library Andronicus must therefore lave been at Rome at the time I have mention d, since he had Aristotle's Works from Fyrannion We shall see in the Remark c, whether Father Rapin is in the right to fay that Andronicus Father Rapin is in the right to fay that Andronicise did not come to Rome till after the Death of Tyran-

(B) He procured the Knowledge of hu Writings] They were not therefore known at Rome, and I may very well fay to, fince Gieero affirms it, nay, Plutarch tells us, that they were (f) little known to the Athenians, when 5) l/a possess there Rapin (g) has observed what I suppose It was tlat Andionicus, fay he, who began to procure the knowledge of Aristotle at the tim that (icero was raifing himfulf by his great Repit ion to the most conf lerable Dignit is of the Republich _____ Cicero heard of Ariffotle in Greece "He knew port of his Menter which was not to the most conhis Ment, which was not very well known at Rome as it appears from the jurgrize of Trebatim, who paid a vilit to Cicero at his Country Seat of Infallum, and going into his Library with him happen d to cast his I yes upon Arifotle's Topicks, of which Giero had a Copy Trebatius ask dhim whit Book it was, and what it treated of, for though he was no ignorant Man, he had iumadmi 'never heard of Aristotle Cieco told him, That ritus cum 'twas no wonder, Since that Philosopher was known the agreeable Writer is not exact in relating this Trebiation Passing of Cieco Which I think ought not to be non-offer at rebed to a plantwertence, but he had a mind attribed to at Inadvertence, but he had a mind cognitum to be fliot. An exact Writti cannot avoid a proquish iptis Philipleafed with an eafy and fliot Account of a thing, though unexited than with a long one, though neting the product of a country. Lather Rapin, in order to give the product. ver so accurate. Lather Rapin, in order to give the Substance of cases Passinge, should have said. That I cravin perusing several Books in Cicero's I ibrary, lighted upon An stole's Fopicks, that being surprized with that I tile, he immediately asked Cicero what Book it was, and being told it, desired him to explain it to him, that Cicero advised him to read it himself, or to get it explain d to him by an able Rhetorician that I relating tried those two ways without my Success, I eing discouraged by the Obscurity of the Book, and being told by the Rhetorician that I sinkolow ways an Author unknown to him, that Cicro was not surprized at it, though such an that C are was not imprized at it, though fuch an Ignorance did not appear excutable to him, and that at the regieft of Iran ic, who was a Learned that at the rejust of Protein, who was a Learned Civilian, he wrote) upon Ar stotle's Topicks (k) Usrumgue, ut a teacter am, es expertus Sed a libristic offenitistes it R for anten ille, magnus ut op nor, Pristocheaf and a respondit Quod quidem min me so tant at u at p, sofophum rhetori non esse than, que hippid P of pris preter admodum paucos and eta Quili com us ignoscendum est, quod non more in a traine de decad quoque incredibili quadam cum copis to san suavetate. To conceal nothing from the Reader I must acquaint him that Strabo (1) gives us to understand that the Library-Keeper of Sylla permitted the Bookiellers to get Aristosle's Works transcribers, who, besides, did not compare the

Transcribers, who, besides, did not compare the

Copies with the Originals, so that those Works were publish d with abundance of Faults This cannot be alledged to confute what I have faid, for I may aniwer, that Andronicus's Idition being more correct, railed the Curiotity of the Learned, who made no account of the faulty Editions See the Marginal Note:
(C) And put 'em in a more methodical Order | P'1.

tarch fays (m), that Andronicus having had Ariftotle s and Theophraftus & Books from Tyrannion, publish'd 'em with iome Indexes Παρ' ωπέ τ ρόδιον Αιδρονίκιν εθπορησή τα την άιτης αφων εις με τον θείναι, η αναχεα μα του ιῦι φ τρώψες πινακας. The follow-diet he, tu's others coolectes els tours ouns and une of he of instatus Apollodorum Atheniensem & Andronicum Perspateticum, quorum ille Epicharmum Comicum in decem collegit tomos, iste vero Aristotelis & Theorem phrasti libros in trastatus distribuis proprias suppositiones in idem conducens, sic & ego I confess I do not very well understand these Greek Words, rus cimia, σο πέτεις είς ταυτο σωαραρων Much less do I understand this Translation, propries suppositiones in idem conducens, but I think either of these two Senses may be allowed Porphyrius means either that Andronicus collected into one Body all the Trasts that did belong to the same Matter, or that he added a suitable Summary to each Tract The first Sense seems to me the best, and does better agree with Plutaich, and the Comparison Perphyrius makes between Audronicius and himself, for Porphirius did only put some I itles to the Writings of his Master Plotinus, and digested em into several Classes I don't find any Author, that says what I have read in Father Rapin, and because he only quotes Plotinus, I don't know whether he had it from a Book which I have not consulted, or whether he paraphrases Plotinus and Plutarch However it be, these are his Words, which have been faithfully transcribed by Moieri After (a) Tyrannion's Death, Andronicus the Rhodian came to Rome, and being sensible of Aristotle's Worth, because he had been bred up in the Lyceum, he bought those Writings of Tyrannion's Heirs, and examind them so carefully, that he was in a manner the mind them so carefully, that he was in a manner the Restorer of 'em, as Pophyrius assims in Plotinus's Life For he not only restored what had been spoiled by the length of time, and the Carelesness of these who had those Writings in their hands, but took 'em out of the great Consults in the were in, and got 'em transcribed. The beginning of this Passing contradicts Plutaich, who assimpt that Andaniers had an active. When who affirms that Andronicus had Aristo h's Works from Tyrannion himself I confess that Plutarch is not so exict, but one may depart from him as to the Circumstances, but since we have no Author, who Circumitances, but since we have no Author, who fays that Tyrannion's Heirs, and not Tyrannion himfelf, fold Andronicus the Writings of Ariffolle, I think it is better to keep to Plutarch, fince Chronology is not against him See the Remarks in the Aricular ticle Tyrannion Some say (b) that Andronicus was the 10th Successor of Ariffolle, and that he

flourish'd in the 180th Olympiad

(D) The Paraphrase upon Aristotle's Morals] Daniel Heinsius, who translated that Paraphrase into Lancel Heinsius, miel Heinstein, who translated that Paraphrase into Latin, does plainly enough intimate, that he takes it to be the Work of that Famous Peripatetick Hopublish'd it in Greek and Latin at Leyden, in the Year 1607 in 410 It had never been printed before either in Greek or in Latin Many Faults crept into that Edition, which were mended at least in part in that

(m)InSyl-

la p 468

(n) Porphyr in vita Plotını

ubi supra pag m 373, 374

(b) Am-. monius apud Jon sium de Scriptor Hiff Phi lof p 60

those (E) two Treatises of Aristotle I don't believe that he was nicus parapladed ti (F) Str.bo

ANDRONICUS (Marcus Pompilius) a Syrian, taught Grammar at Rome Ilis too great (A) Application to the Study of Philosophy, disabled him from performing the part of a Grammarian as diligently as he should have done, so that his School was neglected When he saw that Antonius Gniphon, and even some Grammarians not to lamous as he, were preferred to him, he left his School, and retired to Cuma, where he spent his time in writing Books Which did not free him from the Misery he was In His great Poverty obliged him to sell the best (B) of his Works at a very cheap *Ex Suerate That Work was suppress'd, but Orbilius bought it off, and publish'd it with the tonio de Author's Name to it, at least he boasted of it Andronics sollowed the Sect of Epicusillustrib.

Grammarus, and lived in Cicero's time * Morers has committed many Faults

ANDRONICUS of The flatonica, was one of the Greeks, who fled from their & Greeks Greeks Greeks Country, and restored Learning in the West in the XV Century He was accounted the best Prosessor next to Theodorus Gazi, and perhaps he exceeded him in the Know-lingua ledge of the Greek Tongue, for he had read all the Authors, who had writ in that apprime eruditus Language, and understood very well Aristotle's Philosophy He taught at Rome, and platina in lodged in Cardinal Bestarion's House His Salary was so inconsiderable, that Poverty Panegyr obliged him to leave Rome. He went to Florence, where he was Professor a considerable. time, and had a great many Hearers, but hoping to meet with a better Fortune in his Taken France, he removed into that Countrey, and died there soon after, being very far ad-from Volavanced in Years He had a bad Pronunciation, and minded nothing but his Studies & terran Platina says > he was very well skill'd in the Greek and Latin Tongues I shall take no his 21 p

Name of Andronicus Rhodius to the second Edition He was contented in the first to ascribe that Book to an ancient Philosopher, who was an excellent Peri-patetick There is a Parenthesis in a Passage of Naudeus, which may serve to vindicate him against Placeius Cui se Danielis Heinsi diligentia Socium non ita pridem adjunit Andronicus Rhodius (aut from Naudeur's Parenthelis, that the Words Andro nieus Rhodius only, and not Olympiodorus, may be referred to Heinstus (d) Meurstus does not doubt that 5 p 36 (f) Rein-

of the Year 1617, in 800 Hanflus prefixed the

nieus Rhodius only, and not Olympiodorus, may be referred to Heinsius (d) Meursius does not doubt that Andronicus is the Author of that Paraphrase and of the Treatise row madding published by Hossehelius from two Manuscripts, one of which he received from Margunius, and the other was sent to Sylburgius from Spain, by Andrew Schottus (e) Vossus ascribes this last Book to one Andronicus, not so ancient as he who makes the Subject of this Article (f) Reinflus is of Miursius Sopinion, but Salmassus maintains that Andronicus Rhodius is not the Author of the Paraphrase translated by Daniel Heinsius Those, says he (g), who first publish d that Paraphrase did unjudiciously ascribe it to Andronicus, and he laughs at 'ein (h) for boassing that they had found very good Proofs for it in the ancient Interpreters of Aussia Proofs for it in the ancient Interpreters of Auftorle He shews that the true Audrenicus in Aulus Gellius He shews that the true Andronicus in Aulus Gellius explains Aristotle's Lowtecina and a upoating differently from the Paraphrast Salmassus (1) enlarges very much upon this, and adds that that Paraphrast does not agree with Aristotle in many things in tam multiple a mente Aristotle is, at Andronici esse genuinate foil possini credere qui nibil in literis his videni. He cannot believe that so great a Philosopher

as Andronicus would have mispent his time so far as to paraphrase a Book as clear as any one can be Parapistate a Book as clear as any one can be Dugereda: tanti nominis Perip steticum otium suum occupation Ethicis Aristotelus paraphi asselucidandis, quo similari distributationi ? This last Proof seems to me to be week

E) Paraphrased those Two Trea is of Aristotle] Simplicius fays fo in feveral places of his Commenta-

(f) I don't believe that he was Strabo's Master] I can't tell whether the Printers have lest out some Words or former Lines out of Reinesus's Copy, or whether Reinessus is the true Author of these words, whether Reinessus is the true Author of these words, (1) pig 312 Amasia Magister (Andronicus Rhodius) Strabonus bic l XIV They signify that Strabo says in how the Book that he was Andronicus Rhodius's Salvent Amasia I find (m) that the Grammarian temperature traught him at Nysa, and (n) Kenarchus the Peripatetick Philosopher, in another place But it I am not very much mistaken, the only thing he says of Andronicus in his 14th Book, is, That he

(e) was one of the illustrious Men of the Isle of (e) Pag der, and I dare affirm that he no where fays in hisWritings, either that he was Andronicus sScholar, or

niswritings, either that he was Andronicus Scholar, of that Andronicus taught at Amasia

(A) Hu too great application to the fludy of Philosophy | Suetonius makes use of very proper Words Studio Epicurea setta desidiosior in prosessione Grammaticae habebatur, minusque idoneus ad tuendam scholam. This ought to serve for a Leison to those, who desire to have a great many Scholars They ought to apply themselves wholly to their Prosession, or to take care that no body should know that they mind other care that no body should know that they mind other things A Philologist, who fets up for a Philosopher, who loves Physical Experiments, and carefully examines whether Def Carren has been more fuccessful than Gassendus, runs the hazard of loing all his Scholars A Physician fond of Medils, Mathematicks and Genealogies, must not expect to have a great many Patients Which was the reason why Dr Spon (p) thought sit to acquaint the publick, that the World would be very much mistaken to think that he made the Monuments of Antiquity his chief Study He found by Experience that this Opinion was very prejudicial to him, as to the Practice of Author of Physick Besides, tis certain that a Professor, who is the Nouknown to write many Books, is not look'd upon as velles de a Man fit to improve his Scholars, and their fore la Repubthole who desire to grow ri h by teaching Youth, lique des will not succeed in it if they fet up for Auletters, for thors

(B) The b ft of his Works | Sueton is calls it a small Trast 1686 Opusculum says he , Annal um el nel orum 1 hat Book , was therefore to be entituled Flench Annalium . Sueton Some Manuscripts of Sue onius have the following de illustrations. Reading Opusium sum sum Annalum Ennis elenchorum(a) (crimm Achilles (f) Statins and (c) Fossius approve of cap & it, and I think they are in the right Whitever (a) Vide Reading we follow, it appears that Anthonicus hid (assuborum and Annalist)

centured an Annahit

(C) Moreri his committed many Faults] I He hunc Suefays Pompinius instead of Pompilius II He filly ton lo says that Andronicus had been Priceptor to Julius Calai, cum and that Cicero though a Prator, was very well pleaf it (b) In Sueto be one of his Harris III He inders Annahium ton ib elenchi, Annahi digested into Tables IV He says that (c) De some have ascribed these I ables to Ennius I hus he Histor understands these words of I stream an hull in the last of these months of these words of I stream an hull in the last of the same as hull in the same as Jone have a first dethose I ables to Ennius I hus he Histor understands these words of I stills, in que has tom to Latin penel libris est annalium Es nii elenchorum V He weakens Suctomus s Argument That Historian mentions I wo Circumstances which plainly shew Andronicus s Poverty One of emistaken from the Excellency of what was Sold, eix the best Work of the Anthon. The other is taken from the 1900 for the Anthon. the Author, the other is taken from the small Price that it was fold for Morers thought he express d the whole Sense of Suctomus in these Words He was the whole senie of succoming in these words. He was fo poor that he was forced, in order to maintain himself to sell a small Trast of his own making. I wonder he did not perceive that he enervated in a great Meature the Proof of that Historian TheReader will not be displeased to see what has been the Occasion of his second Missike, which contains two or three great Fassities He did not apprehend Vossius's Argument That Author was to prove that Andronicus

tice m 775

(b) See the which be writ ot'e

1685 ut

(k) Dif-

cuffignum peri-Patesta. 4°, 41 (1) In his etters to Rupert (in) Lib 14. pag 447 (n) Ib p

(c) Plac-

cius de Anonym pag 62 (d) Meurl

de Rhodo

lib 2 C 5 p 88 (e) Vost

de philo-

tophia c

el Epist ad Rupertum, p

312 (g) Sal-

mai in Lpittet &

Simplici-

um p 227 (b) lb p

(1) Ib p

264 ANDRONICUS ANGIOLELLO ANGLUS

tice of a (D) Mistake of Gabriel Naude There was at the same time another A N-DRONICUS, a Native of Constantinople, who taught at (E) Bologna.

ANDRONICUS (Tranquillus) born in Dalmatia, towards the latter end of ANDRONICUS (Tranquillus) DOFN in Daimaira, toward, the taught the XV Century, was (A) upon a Work, which he promifed to publish. He taught in the University of (B) Lespsiek at the same time with Mosellanus. It will appear by in the University of (B) Lespsiek at the same time with Mosellanus. It will appear by in the University of (B) Lespsiek at the same time with Mosellanus. It will appear by in the University of (B) Lespsiek at the same time with Mosellanus. my Remarks that he publish'd something, Erasmus writ a Letter to him

* See the History of

Mahomet

II by Crush

. 218, 234

C Konig Bibl vet

& nova, Voce An-

of in Bod-

leian I iliar;

for fast

1 Secthe

Riok en-

Statern

appenia, pip s

(a) Naule,

Ardit or .

pelellus y Sie the

let, t 2

10th of the 4th Book
ANGIOILILO (John Maria) a Native of Vicenza, wrote the History of Mahomet II in the Italian and Turkish Languages, and dedicated it to him It was very acceptable to that haughty Sultan, who not only made much of him, but also gratified him with a Reward The Author had been an Eye-witness of what he related, for being one of the Slaves of the young Sultan Mustapha, he followed him in the Expedition of Persia, in the Year 1573. I speak of the dreadful War which Mahomet made in Person with near Two hundred thousand Men in the States of Usun-Cassan may very well wonder that Angiolello, who doubtless knew the Haughtiness of that Tuil fo I mperor, should have been so bold as to insert in his History the injurious Words spoken by Uslun-Cassan against Mahomet, when discovering his Army from a rising Ground near I uphrates, he reproach d him with an Illegitimate Birth Perhaps Mahomet never knew that those Words were to be found in that History, for Princes are not acquainted with every thing that is in Books dedicated to them. However it be, Angiolello's Work was kindly received and well rewirded, notwithstanding that Particular* Those & who say he stourish d in 1524, are not exact, but what they add, that he wrote the I ife of Uffun Ciffen is more accurate A Work y of Gio Mario Angiolello della zira e de fatte de Re de Perfer, was printed at l'enice in 1553. And I find in the Catalogue of & Thumus 5 I ibi ary, Relatione della vitre de fatte del Signer Uluncaffer, by our sir gielelle The Year and the Place of the Impression have been omitted

ANGI US (Ihomas) an Inglish Priest, made himself known by the Singularity of his Opinions, and a Multitude of small Books, in the XVII Century He was of every good I smily, which he often (A) took care to equaint the World with in the Title Piges of his Book He (B) went by several Names, and made some stay in most puts of Imoje Ile was Principal of a College at Lisbon, and Sub-Principal at Denay

lived in the time of 5 fm a and Quadrigarius, and of tome others He prove it by this Reison Attenue Guphon and Indienters, Ined at the lame and because on plon, son tonius relates taught in the House of Inluscasian and had Cuero among his Hearers. He taught in Casian's House, when Casiar was but a Child cuero, who was Pictor, went to hear him. Here we two Circumstances of time, which teffus illedges out of Suctionius to fix the Age of Pompilus Ailonicus, to which he idds another Patticulai attested by Suctioner, viz that Andron cus and Couplon lept School at the Imme time Moiers

understands of Anon ou what I officer tays of Gni-phon Besides, he thought that the keeping of a School in a Man's Houte, was only to be successful. (D) A Will L of Cabriel Naude | Hwing faid, (D) A Mill k of Cabriel Niude | Having laid, that one Him ninu of Span a taught at Pin c he adds (1) of car is the incanor or cited I in quillus Andromees Dalmate income him of lose who can the nitro k growth limited to plan he contend andron u of Ireffalom a with him who makes the Subject of the following Airele Novich committed the time I sult, and the Diffustion he makes his occurrend a greater the Diffinction he makes his occition d'a greiter Confusion in what he tive Confusion in what he sixs. He will have it, that It may the serious in Protestor of the Greek Longue it Profess was not the same who ris a creat Share in Comment Bellation s. I. on the p. and yet tis certain, that the Clint of that Cardin 1 is not a different Min from him who was Profesior at Pni Morers should not have call d him Calietus And on our but Antonic City fla Canada these Words whereby it appears that he was related to the tumous Herdows Con () Con con temple mm they we Plil plu SWerds in Letter which he writ from Minto Girthe All of onin 1469 Fruit from Minto Girthe All of onin 1469 Fruit fruin a minia quin finin zonici m Kraufum og rem tom apit o 1500 etd of in Valirum of prim tom 10, quin u vilis n is fall o tube it to peto mega its sollnæster et læst. comen a I his Antion us Calliffu was a Peripitetick, is twicte a Book de Phisur les risa of fortuna, ino-is of confirme poland some other Tricks in attoud by Inthe Laobe (f) Once more, Morers that I not have diffinguished him from the other, who tu ht up ic not should he have laid, that who til he is Protession at Basil. The Author of Ato near on a now oille (g), places Automicus among
the lamed of L who came into Italy about the
middle of I verten I Century. He meant doubtless In 101 control of Androventh instead of Friench
(E) Another Androventh (Con-

flantinople, who taught at Bologna | Philaphus commends him in several of his letters. I shall only set down a Passage out of the first Letter of the Iwenty lourth Book, dated the last of Oslob 1464. Quare non possum vos omnes qui Bononia agitis non mitari plurimum, quod cum vobis visi dots ssime e suditi copia data sit ad Gra am disciplinam penitus consequendam data fit ad Gra am disciplinam penitus consequendam malitis indotti esse quam dotti. Nunquam equidem des-cende gratia trajecissem in Graciam Constantinopolim, qua in mile | ptennium egi, fi istusmodi mibi Andronicus Byzan ius effet ollatus

(A) Mas upon a Work, which he promised to publish] Paul Journs (1) having faid, that the fad Condition Dalmatia had been reduced to by the Turks, was an Obstacle to the Study of Literature, and that theretore he would not mention any learned Men of that Country, adds unless Tranquillus Andronicus acquaints as with the Merit of his Country men. The quaints us with the Merit of his Country men. The Pillage I quote in the Mugin feems to fay, that Andronicus mude I Journey to Confiantinople, either as in I nvov, or in the Retinue of an Ambastador Kon is not foreserved he positively say, that Andronene was deputed into Iurl), and wrote a Bock concerning his Negotiation Legationers and Turcan olist, camque fuis commentar is illustrivit. The Authors who amplify what they quote, cannot be sufficiently centured for it. Jovins speaks only of a

Work which Anaronicus was upon it was a Book made Publick

(B) In the University of Leiplick at the same who Modellanus | This I find in simble Hic, fixs he (i), lite and outer Liplice Pet Most an term of the Calls him Tranquillus Parther on Ancient, Dalmata, and makes him the Author of a Speech printed at jett of that Speech, is to exhort all the Princes of Germany to mike War with the Tuke There is another Speech of him at the area and the speech of the Year of the Impression is not set down in Du I idier Supplements

(A) Which he often took care to acquaint the World with in the little Pages of his Books] I or Instance, his three Dialogues di mundo, printed at Paris in 1642, have these Words in the Title-Page, Authore I homa Anglo e generosa Albierum in Oriente Trinoban-

tum projepte ortundo

(B) He went by several Names] Here is what Mr Baillet (a) observes upon this Subject Sir Kenelme Digby "had with him the Famous Thomas Anglus an "English

nemo di-PIO COMparcat,niti in lucem fludiofe producat cives fuos guilles Andron: cus prrchiûs Ciamulator. dum mi itm acti onum ac Othoma but Aonig favs DIC girion s, obfeuro tunique Derum* Commentaria perfemb i Toviu in Llog 1 ag 209 (1) Lpit Biblioth Geineri, pig 9-6 (I I pit Biblioth Gefneri (4) Bail-let, Vie de Descartes t 2 P 245

ad ann 1644

of Lewis XI p 187 lelph epiffol lib 29) (# / 0 A pr Tier of 10 0 s de ma ano for it 11 £ 17 1 , 1 6 Luca anwish s'ife passire is Monnoie (f) Iu/ss Nova Biblioth Manusc libror t cth's

delalin-

41

117 1

(Athen

mere me Cnow 1 2 0 et

v, edit

Piris,

17

Rome and Paris afforded him long Stations. He was a long time a Domestick to Sir Kenelm Digby, for whose Opinions he had a very particular Value He resolved to continue a Peripatetick, and to oppose (D) the Instructions Descartes had a mind to give him Nay, he undertook to clear the most impenetrable Mysteries of Religion by Aristotle's Principles; and in order to it he handled the Doctrines of Liberty, and Grace, in which he entangled himself; and because he gave a free Scope to his particular Remark Thoughts, he was not approved by the Molinists nor the fansenists. He was a Man of what contains the molinists of the molini a penetrating and vast Genius, but he had not the Faculty of a clearing Matters, and cerns his differing the things which may ferve for a Rule and a Foundation There was fomeobscurity
thing irregular in his Philosophy and Theology Some of his Works were branded
at Rome by the Congregation (E) of the Index, and censured by some Universities He had a very particular Opinion concerning the State of Souls separated from the Body, and about the Easiness of obtaining Salvation I don't know in what Year he died He was still living when Charles II was restored to the Throne of England I have seen some Books of his written since the Marriage of that Prince with the Infinta of Portugal. . He was no Friend to the Jesuits, and he could have wish d that they

(*)H pu lifh d in *)H pub-

1654 50

advertus

(1) Albi-US TOAS AN equivocal Word as alluding to Albion or Albus

(b) Tis & Book

18 120

without

or the

Edition

from the Preface

the Place

Year of the

It appears

hat the Author

was at that

(c) Bullet

ubi supra

time an

old Man

English Gentleman, and a Catholick Priest, of one "of the most Ancient Families in England He had an Irish Outside, and lived in a great, but vo-"luntary Poverty His true Sirname was White, which he fometimes changed into Candidus, fome-"times into (1) Albius, sometimes into Bianchi, and "fometimes into (1) Aloisis, ioinetimes into Bisneen, and
"fometimes into Richworth, but he was scarce
"known in France, but by the Name of Thomas An"glus——Descartes used to call him Mr Vitus"
Thomas Anglus subscribes himself at the the end of

Thomas Anglus subscribes himself at the the end of several Epistles Dedicatory, Thomas ex Albiis

(C) For whose Opinions he had a very particular Vilue] Here is the Title of one of his Books printed at Lyons in 1646 Institutionum Peripateticarum ad mentem summi viri clarissimique Philosophi KENELMI EQUITIS DIGBÆI The Reason of this Title, is to be seen in the Preface, Quòd ad mentem summi viri & clarissimi Philosophi Kenelmi Equitis Digbai (criptas pronunciem, inde est quod cum invidendo illo bai scriptus pronunciem, inde est quod cum invidendo illo de anima immortalitate libro totam natura compositionem a prima corporu ratione usque ad invisibiles anima spiri-tualu articulos dissecuerit, & inomnium oculos intulerit, alia quam isse pracesserat incedere neque volui neque po-tui Quicquid itaque de illo subjetto vides, inde transla-tum est He acknowledged himself indebted to him not only for his Philosophical Knowledge, but also for his Skill in Divinity, with respect to the allo for his Skill in Divinity, with respect to the greatest Mysteries, as it appears from the Book (b) entituled, Quastio Theologica, quomodo secundum principia Perspatetices Dighanna sive Secundum rationem & abstrahendo quantum materias patitur, ah authoritate, humani arbitris libertas sit explicanda, & cum gratia essicacior concilianda. He publish d in 1652 his Institutiones Theologica, super fundamentis in Perspatetica Dighana jactis, extructa

(D) To oppose the Instructions Descartes had a Mind to give him | Thomas Anglia, says M Baillet (c), was a Peripatetick more extraordinary still than Sir Kenelm Digby, and certainly he exceeded him in the Obscurity of his Notions, and in the in-comprehensibility of his Thoughts He was otherwise one of the most subtile Philosophers of "cause Sir Kenelm Digby had given a good "Character of him He willingly permitted "Thomas Anglus to raise Objections against him "The Nature of those Objections, and the good "Opinion Sir Kenelm had of him, made Defearers" hope that he would quickly be one of his Followers, but it appear'd by the Event that he took
Thomas Anglus to be a Man of more Docility than he was Arglus puzzled his Brains with the knotty Questions about Predestination, Liberty, and Grace, which began to make a noise in the Universities of Louvain and Para Being persuaded that Descartes was not a Man appointed by God to give him the Solution of those Supernatural Difficulties, he rather chose to have recourse to Aristotle, in order to break through that mysterious Darkness What he writ about those Matters with the help of Aristicle, is not unlike the Obscurity of Oracles, which perhaps made him unintelligible (2) to the Roman Congregation of "the Index, and was the Reason why the Jesuits (3)
"look'd on him as a Wild Divine" It will not be improper to mention here what he answered those who charged him with being an obscure Writer His Aaswer will further discover to us the Charater of his Comment that God he (d) a heaven

eter of his Genius 1 love, faid he (d), a brevity

which becomes the Masters and D speniers of Learning If my Writings are obsure, tis the fault of the D vines, who give me no Opportunity to explain my self Lastry, either the Learned understand, or do not understand me If they understand me, and find me in an Error, they may easily confue me If they don't understand me, they may easily confue wellaim against my Dostrine This have no reason to exclaim against my Dostrine This savours of a Man, who is extremely desirous of being talk'd of, and forry that he has not a sufficient number of Adversaries to excite the Attention of the Publick Riferunt aliqui hominem quod evident am jatet, cum tamen per obscure ipsum siribere, quotquot eum legant, queritentur Respondet ille, se brevitati scientiarum traditoribus apta studere, Theologos in causa essentiarum traatorious apta stuaere, licologos in cauja esse quod obscura man antipsus sinta, dum sele explicandi ansam prabere resugiunt. Addit wel dottos eum intelligere posse, unde &, si errores siribat, ipsum consutare in proclivu est, wel non intelligeri, & sic neque d'bere ipsi occlamitare, eum pessimus sit animi morbus calumniari quod nescus. This Dilemma is somewhat sophistical. cal

cal

(E) By the Congregation of the Index, and censur'd by some Universities] That Congregation by a Decree of the 10th of June 1658 condemn'd these Four Treatises of Thomas Anglus, Institutiones Peripatetica Appendix Theologica de origine mundi Tabulis suffragialis de terminandus sidei litibus ab Ecclesia Catholica sixa Tessera Romana evulgatio. The two last pieces were publish'd against the famous Tather Macedo, who in a Paper-War was a persect Knight I rrant, always ready to enter the Lists. He (*) who to against Thomas Anglus, but instead of replying to against Thomas Anglus, but instead of replying to the Tabula suffragiales, and to the T ffera Romana wulgatto, he made use of Intrigues whereby he caused those Pieces to be condemned by the Congregation of the Index (a) The Divines of Doung centured 22 Propositions extracted our of Thomas anglus s Institutioner Sacræ He published a Supplicatio postulation, printing sufficiee, in Opposition to their Centure, where in he complained that they had been contented with London an indeterminate Centure attended with a respective surface. Hive (b), without qualifying each Proposition by it felf. He shows em that they have acted like prevaricating Divines. And indeed all simple People are thereby in danger of being mistaken, or flandering their Neighbours. If you say in general, about 30 Propositions that they are respectively rash, dangerous and heretical, any body may take that to be heretical which is only rash and whit is a downight Hemay feem to him to be only a rash Affertion This Reflection will appear more strong in the words of an Anonymous Writer, who seems to be a Man of Parts and Judgment He speaks in the followof an Anonymous Writer, who feems to be a Man of Parts and Judgment He speaks in the following manner (c) about the Decree of the Inquision of the pare of my 7th of December 1690 against 31 Propositions 1 Addition, according to the Ooctor, whether you have observed all the Adition, according to the Certain and Art of the Centure You are not 19-yprinted at the Month of the Gentlemen use to style Propositions, they don't say that each of emining uticus lowse, transcourse of the Centure of the Centu lar is scandalous, or erroneou, & but they set losses lar is scandalous, or erroneou, & but they set losses lar is scandalous, or erroneou, & but they set losses large and set losses large and then they quality those Propositions on the set losses large and losses large and losses large and losses large large and losses large la "which as Heretical, or in another Sense" In the next Page a Counsellor of the Parliament is brought in expressing himself thus "We should think it a Contempt of Justice, and a just Casse L 1 of In fitions ex-

ionum tu-Thomas Anglus had pub-lish'd in nus buccinæ,cum appendice adverfus mentem divinitus in-Spiratam Innocentio X (a) See the Picfice 10 the Book in italed. Stater app nfa ord lalutis affequendæ tem, pi in-111 12 (b See the Jame Prefa (c) Pag 29 Of the Letter of an Abbot to the Court of Rome Thoris in

(2) De-COngr (3) Labbæo dictus Theologaster (d) Prætat Stare-Læ abbeu* Plin

lib 33 cap 1

had (F) thought him worthy of their Anger. I have heard fay, that it beginning of the War between Charles I and the Parliament, he wrote an English Book in defence of Passive Obedience according to the Doctring of the Church of England.

ANICIUS, a Roman Family. It was more Illustrious under the Christian Emperors than in the time of the Republick, though it produced fome Consuls before Julius Casar was born We read in Pliny * of one Q. ANICIUS Prodesimus, who was made Edilis Curulu in the V Century of Rome LANICIUS Gallus was Presented in the Victoria of Rome LANICIUS Gallus Was Presented In the Victoria of Rome LANICIUS Gallus Control of Rome Control of was made Editis Curulu in the V Century of Rome L ANICIUS Gallus of the Year 593, was call'd L ANICIUS Gallus I only find under the first Emperors one ANICIUS Cerealu, who was nominated to the Consulting in the Year 2 of the Consulting in the Year 3 of t I acit Rome 818 He was engaged in a Plot against Nero, and kill'd himself in the Year of Rome Rome 818 He was engaged in a Plot against Nero, and kill a number in the sear of Rome 819 His Death was I the less lamented, because People remembred that he had discovered to Caligula a Conspiracy carried on against his Life Many Persons of that I amily were raised to the Consulship after Dioclesian's Reign, and inever been Consuls at the same time before the Year of CHRIST 395, when Probinus and Chybrus discharged that Office They were the Sons of Probus, of whom I shall speak in his proper place, and descended from ANICIUS the first (B) Great Man of the property of Christian The great Riches of that Family exposed him to many Rome who turn'd Christian The great Riches of that Family exposed him to many Slanders, is I shill shew, speaking of Probus The Benedictin Monks pretend that the Founder of their Order was of the Family of the Ansers, and have published some Books wherein they endeavour to prove, that the August House of Austrea derives also its Pediniee from it I his I able was confuted by Streinius, in a Book entituled Anti-Anicianus, which has never been printed The Manuscript Copy is in the Emperor's La-I ambe- brarys What I shall say concerning the Subject of that Work, is (C) somewhat cu-110us

cius commentar V undobor.t 1 (Rucheиспіз

Baron lib

log pag

INL

71 3 11 2 2 5

Apo-

ANNA (It anc.s) Confessor to Lewis XIV was a Native of Rovergue & born the 5th of February, 1590 admitted Jesuit in February 1607. and professed the Fourth Yow in the Year 1624 He taught Philosophy at Toulouse for the space of Six Years, and Divinity for the space of Seven, and having gloriously discharged the

" of being laugh dat, and exposed to the Indigna" tion of the Publick, should we when we give
" Judgment in a Cause set down on one side all the Heads of it, and ill the Clums of the Parties, and on the other, all the different Decisions con-'and on the other, all the different Decisions con'futedly and in a heap with a respective, whereby
'futedly and in a heap with a respective, whereby
'the Judgment being unintelligible would occision
"a thousand endless Suits" See the Restections
made on the same Decree of Alexander VIII by the
Author of the Difficulties d) proposed to M Steyart To return to Thomas Anglus He raised sever
raises doubts about each Consure of the Divines of
Douay, pretending that if they were not cleared, it
would be a shameful thing for them, and a glorious
Frille Dione to him When a factious Spirit has a greater Frifile Di- one to him When a factious Spuit has a greater accasery of share in the Censure of a Book than Reason, the I have in the Centure of a Book than Reason, the I have centured Person seldom fails to confound his Centure Root fors. One needs only remember the Letter written by M. Sensuld in 1693 to the University of Dougy. I have something more to ity about the Centures come in the past upon Thomas Anglus's Books. His States a morum de means and the Rubon of Anglus a complained of the Rubon of Anglus a complained of the

anima tin and the Bishop of Anime p complained of it rum statu to the Internuncio it Brussells. A pragmatical Man ratio, prime went into Frigland to extort some Subscriptions against the Doctrine of that Author (f), and it appears (g) that the Bishop of Chalcedon disapproved (†) lasher the Treatise de medie animorum statu, and that a Re-

port was spread, that he had publickly censured it See the Margin (†) log pag (F) That hey han thought h m worthy of their An-144 ob- gir | Which appears from the Preface (h) I have firves that to often quoted The Author of the Preface and the Soniof the Book printed with it, is not perhaps a diffetus buccirent Person from Thomas Anglus Perhaps he himne man self with ayunst his Staters morum, as well to clear
colurn, some Difficulties as to make the Publick take notice of a Book that was like to be confounded with the Multitude of new Books. However it be, the Aurl of of that Pietice feems to be well acquainted with darle. Opinions, and well affected towards him. Here follows what he trys concerning the power of the letter of the let but on y of the term of the action of the pure action of the pure ground of the pure action of the pure acti giving he find the analysis of the expension of the passes of the second of the second

tis ut quicquam fama sua charius habeant, unde eniden ter conflare folam ers defusse potentiam, possessive ter conflare folam ers desusse potentiam, possessive ad tam insignem ignominiam propellendam adoc tards entireterint. This Man, you see, who could not have the Glory of being attack'd by the Jesuits, takes Advantage of their Silence, and imputes it to their Weakness, and not to their Insensibility.

(A) That in a Month's time he conquered it. This was the first time that the end of a War was sooner hard at Rame, that the beginning of it, and were

was the first time that the end of a War was sooner heard at Rome than the beginning of it, and yet Anicus was obliged at the Scodra, a very strong place. His Vistory was to compleat, that the Ising of that Countrey fell into his hands, together with his Mother, his Wife, his Children, his Brother, and all the chief Persons of his Dominions, and he made a very great Booty. Livy relates the thing thus (1) Anicius billo silyrico intra triginea dies perfecto nuncium vistoria Perpennam Romam mst. Or post dies paucos Gintium victoria com pagente, consume ac liberio cos Gentium vigem ipjum cum parente, conjuge ac liberis ac france alisque principibus llyricorum. Hec (k) unum bellum prius perpetratum, quam captum. Rome auditum est. Thole Prisoners of Quality were only part of the Ornaments of the Triumph. The Wealth and Spoils brought from Illyricum, and the Liberalities bestowed upon the Soldiers made it very considerable. The General was more applauded by his Army, than Paulus & milius, who had Triumphed nor long before, was by his Letter bune triumphed nor future miles multisque dux ipse comminion celebrates. Lloy d observes that the Consul of the Year \$3 15 the Son of him who conquered Gentius, but he quotes no Authority for it

no Authority tor it
(B) The first ____ who turned Christian] The Words of Prudentius are the only Proof I can allege the first in

he tur (a) enim ante al os generosu. Anicius urbis In luft off caput

Baronius conjuctures that this Poet meant Anieus Ju lianus, who was Conful in the Year 322 Lloyd belianus, who was Conful in the Year 322 Lloyd being much more politive affirms without quoting any Author for it, that Ancies Jul anus was the first Roman Senitor, who embraced the Gospel, and that this was the Reason why most Emperors took from that time the Stroame of Flav us, and most Senitors that of Ancies I should be glad to see some Praction it. If Baronius S Conjecture was well ground America Julianus might be compared with that the Loid, who got himself baptized first of all its tation of Glave and took this Motto, God preserve the tation of claus, and took this Motto, God preferve the first Christian 'I's faid that the Lords de Monmoren-

M Bail-

(1) Livius lib 44 P m 861 (k) Hou ante fini tum eft quam gerr nuncialetur Florus 1 2 c 1,
(1) Livius
11b 45 p 89



Duties of thosePlaces, he was call'd to Rome to exercise the Function of Censor General of the Bookspublish'd by the Society, and that of Theologist to the General of the Order Being return'd into his own Country he was made Rector of the College of Montpellier, and afterwards of that of Toulouse He affisted, as Deputy of his Province at the 8th General Aifembly of the Jesuits held at Rome in 1645, and gave so many Proofs of his Merit, that I3-ther Vincent Carafa, General of the Jesuits, found no body better qualified to fill the Place of Assistant of France, which became vacant Sixteen Months is the Ninth General Assembly gave him again the same Limploymen under Frances Picolomini, General of the Society, after whose Death he was made Provincial of the Province of France Whilst he was invested with that Dignity, he was chosen Confessor to Lewis XIV and after he had been Sixteen Years in that Post, he was obliged to ask his Dismission, his great Age having very much empair'd his hearing The King being well pleased with him had much a do to grant his Request I ither Annat lived only Four Months after his leaving the Court, and died in the Professed House of Bibliof Paris the 14 of June 1670 Father & Sotuel, who supplies me with all these Particulars, represents him as a Man endowed with great Virtues He wis a dilinterested, tot So modest humble Man, he exactly practised the Observances and Discipline of his Order, he never made use of his Interest for his own Advantage, or in Order to rule his Family, and express'd a great Zeal for Religion He was the Hul y of Hereticks, says Societ, and gave no Quarter to the fans nifts, he left nothing unat-tempted to get their Heresies condemned by the Pope, and repress d by the Authority of the most Christian King, besides, he wrote with so much force is unst it, that his Adversaries have not been able to make any folid Reply Some will give no Credit to what Father Sotuel fays upon this last Head, but they will casely believe what concerns the Disinterestedness of Father Annat, for they who have a mind to be informed may easily know that this Father Confessor did not rule his Family Is a reported, that thek had been heard to fay, that he did not know whether I atner Annat had any Relations He had some, who did not forget themselves, and who visited him it the I on ore, but they got no Benefices by it Sometimes the great and little Nepotifm are both in vogue, and sometimes the little Nepotism prevails, whilst the great one is suppress. In I other Annat's sime the great a Nepotism was at the Heighth, but the little one, as to that of the Father Confessors, was in Paris at the lowest Ebb I make use of a Restriction, because there are many other dignifiedClergymen, who bestow upon theirRelations as many Preferments as ever they can rake, and doubtless many followed the usual Course, whilft Father Annat gave no Encouragement to his greedy Relations who came from Rouergue. 'Tis said in the Amours du Palais Royal (A), that he had a mind to lay down his Place, when M de la Valiere was taken into Favour Were this true, 'twould be the finest Passage of his Life, and the noblest Subject for an Encomium, that the Life of a King's Confessor can afford The Author of that Satyr, who, according to the Nature of that fort of Books, made it his Butiness to give a malicious Turn to every Thing, was very fenfible of it, and therefore he took care that the Reader should find

i DIE 2 1 1cmitim hatefis oppujo m + ILAaco ahou and s perhibes tur fua Myestas neferre fe in P An+ quos fanguine fibl tos 1/10 of Rome

(b) Tome 2 of the Anti n

(1) Tom Comm forist will never be printed, for Two Reasons One mention'd by Lambeers, vir that 'tis an imperfect Work, the Second, more important than the I irst, and of which he took care to say nothing, is that the Anti-Anicianus does not favour the Prejudices of the Vulgar in the Hereditary Countries, nor the Notions of those, who to make their Court to their Emperor have de rived the Pedigree of the House of Austria from the Anicia of ancient Rome.

The Author undertook nicii of ancient Rome____ The Author undertook that Work in Opposition to the Benedictin Monks, who feem to be infatuated with their being related to the House of Austria, and particularly to confute the Book of a Flemish Benedictin, call'd Arnold Wion, who out of a foolish Conceit set forth the Two Branches of the Roman Family Anicia, One for the Princes of the House of Austria, and the Other for his Partiarch St Benedict Mr Baillet adds, that Stiennius said nothing of the Anicu in his Book concerning the Roman Families, because it was not one of the Families of the old lies, because it was not one of the Families of the old Stock. He informs us, that Lambeesus design d to answer Streinius's Anti-Anicianus in his Prologomena to the Annals of Austria, which he promised—And that it seems he had ci osen for the Ground and Model of his Answer, the Book which a (1) Benedictin Abbot, but of the Order of Citeaux, whose Name was John Seyfrid, publish'd Twelve Years after Streinius s. Death with this Title, Arbor Aniciana, but the Sey-frid had intended to write against the Anti Anicianus, it may be said, that Strennius would have been sufficient-ly revenged by Scioppius, who puglish'd in 1651 a small Differtation to ridicule thu Seyfrid, and those of the same Stamp, at the very same time that another Monk call d Bucelin, to increase the Number of the ridiculous pout out his Aquila Imperii Benedicta Scioppius, (Mr Baillet goes on) did not appear then a Slandering and Sasyrical Writer; but like a faithful and realous Servant of the House of Austria, a Councellor to the Emperor and the King of Spain, engaged in the In-

Mr Beiller (b) is of Opinion, that Screenius's Minu-

terest of the Princes of the r Name upon several A oun einfinitely more learned than those idle doating Min and who had made himself dicaded in Point of Iusse General Anicii, to not to be expett d tha a I rench Domn - can will ever publish an Aquila Imperii Tho niftic This will be done perhaps by a Germin or Spinish Do-minican, a zealow Friend to the Hulf of Austria I defire my Readers to take notice, that I only aft the a Franscriber in what has been faid upon this whole Matter

(A) In the (*) Amours du Palais Royal] Here the Passage "Poor Lather Annit went also to is the Passage him by the Suggestion of the Queens, and pictended to have a mind to leave the Court by res-fon of his Love The King fell a laughing and immediately granted him his Difmillion. The Father finding himself taken at his word would "fain mince the matter, but the King laughing on,
"told him he'd for the future have no other Con"fessor but the Curate of his Purish One can
"hardly express how vex d the whole Society
"was at his Indicitation." Hereupon I may
be ask'd three Questions. I Whether it be true
that Father Annat desired to lay down his Place. 2
Whether a more fresh, and out of Complex. Whether it was a meer Feint, and out of Complainance to the Queens 3 Whether he affuilly left the Court, or whetler the Jesuits made up the Business All I can say in Answer to the ist Queftion, is, that I know nothing of it, and that the L 1 a Autho

() Ties but came u at out 1669

a Sec the Remark C.

at the end 6 Nou-

velles de

la Repub tres for

April

1 5 16

chap 2 v

21 (hap 2

v 36

unquam

1700 P

nothing in it, that deserv'd Commendation. A Satyr (B) of a much ter Date has been handed about, which, besides Father Annai's desiring his dismiss, whether true or no, contains fo many notorious Falsities, that one can hardly apprehend how any Man can tell such Lies with so little Caution Father Annat wrote many (C) Books both in French and Latin The Latin are much more esteemed than the French, because he could more easily handle a Point of Divinity according to the Dogmatical Method of the Schools, than turn it according to the Genius of the Age he lived in Nevertheless his French Works are very much commended a in an Answer to the Lettres Provinciales What I have faid in General of the Nephews of that Father Confessor, ought not to prejudice any Body against 'em, for one of 'em, who is General of the Fathers of the Chiistian Doctrine, is accounted a very Learned Man, and has publish'd a Latin Book You'll find an Abstract of it in the Journal of Divinity B, which is very much esteem'd

des Scavans of the 13th of September 1700

A N N E, the Name of some Persons mention'd in the Scripture The Mother of 477

y I Samuel, chap the Prophet Samuel, was call'd ANNE or HANNAH She was a very pious Woman, and well beloved by her Husband Elkanah Her Barrenness afflicted her the more senfibly, because it exposed her to the Railleries and Insults of the other Wife of Elkanab She put up so many Prayers to God to get a Son, that they were heard at last 2, for God gave her Samuel, and afterwards A three Sons and two Daughters The Book of Tobias, an Apocryphal Book among the Protestants, mentions ANNE, Wise of Tobias, and Mother of Tobias In St. Luke's Gospel • we read of ANNE the Prophetels, Daughter of Phanuel She was a very devout Woman, about 84 Years old, and she had lived but Seven Years with her Husband Baronius, who says she was a

Authority of a Satyrical Writer cannot be depended Authority of a Satyrical Writer cannot be depended on I believe him no farther than he proves what he advances Those, who write a History, are dispensed from taking an Oath, (a) and producing their Witnesses, their Word is sufficient to give Credit to what they say, but if we believe a Writer of Libels upon his Oath, confirmed by Witnesses, its a Tavour and a meer Courtesy I am fill more ignorant as to the 2d Question I don't pretend to serich the Heart of Man Asto the 3d, I only know what s notorious, viz that I ather Annat had been the Piench King's Confessor without Interruption till the Year 1670 in the Spring (a) Quis

the French King's Contenor without interruption till the Year 1670 in the Spring

(B) A saryr (b) of a much later Date] The Author of that Satyi supposes (c), that Father La Chaire was very instrumental in moving the Pope to grant what the King desired of him, and that Cardinal Mazarin as in Acknowledgment for that Service, was very kind to him, re ommended him to the King, and evin pot him admitted into the Council of Confe ence, nhich was properly to make him the Confessor's Coadjutor. The Year 1663 is let down in the Margin for the first kindnesses of the Cardinal, and the Year 1665, for the Admission into the Council of Conscience What an Ignorance of Modern History is this! Who does not know that Caidinal Mazarin died in 1661? The Author adds (d', that I ather la Chaixe supplanted I ather Annae, by excusing the Kings Love for M de la Valiere, by reason of the Instrumity of Human Nature, whish the Confessor vexed the King every day on that Account He surface add, the M. de Valiere adds, that M de la Valiere being informed of Father la Charge Maxims, defired to have him for her Conthat Jefurt having afterwards discoursed with that Jesure, but having afterwards discoursed with that Jesure, but having afterwards discoursed with that Jesure the rather choice to procure him Father Annat s Place, and having spoke to the King about it, that Assar was concluded in a few day, because Fesher and Jesure form of the second cause Father Annat declared soon after (f) the dieadful Judgments of God, and asking leave to re-tire, was taken at his Word The Year 1667 is fet down in the Margin This is an unaccountable Piece of Boldness, for tis a notorious Thing, that Father Annat did not take his Leave of the Court till Father Annae did not take his Leave of the Court till the Year 1670, and that a Jefuit of Rouergue, call'd Father Ferrier, succeeded him in his Place of (onfessor to the King, and that Father la Chaire had not that Office till after the Death of Lather Ferrier, who died the (g) 29th of Office 1674. What do such Writers think of, when they publish such gross I allities? Don't they perceive that they act contrary to their main Design? For, do they not prejudice the Readers against their Books, when they appear so ignorant of Things, that are known to every body, or so shameless, as too boldly to publish evident dy, or so shameless, as too boldly to publish evident fassities? Do they approve the Maxims of those, who preach a pious Fraud to a numerous Congregation, arguing in this manner? For one Hearer who will know that I am missaken, a Thousand will know nothing of it, a Thousand will be edified by my Fraud. One only will be offended at it, and therefore there will be no great harm in it, in

comparison of the Advantage that will accrue from it, it is therefore a Piece of Charity and Prudence to maintain such a Fassity before that great Assembly I don't know whether our Libellers argue in bly I don't know whether our Libellers argue in the same manner, but I know they would better succeed in their Design, if they took more care to observe Chronology, and the Rules of Fistion Est are etiam maledizendi, says scaliger (b), there is an Art of Slandering, those who are ignorant of it, do not so much defame their Enemies as show how desirous they are to defame them To constitute, I make this Remark rather for the Advantage of the Publick than for the Interest of any private Person Publick than for the Interest of any private Person It is fit that in our Age we should be able to judge of the Satyrs, that have been published within their Thousand Years, and that Posterity may judge of those that come out in our days. In order to judge rightly of 'em, no Regard ought to be had to this Principle, tis not likely that any one should have been so bold as to publish such a thing, if it had been rissly falle.

This will be doubtels the main Use of this Remark, for the best grounded Reflections or Centures will never put an End to Satyrical Writings Notwithstanding the Indignation of honest Men against the Fabulous and Satyrical History of Father la Chaixe, another Piece worse than thit came out Five Years atter 'Tis full of Gross Fassities and Chimerical Adventures, related with the utmost Impudence, and in a Style stuff'd with Obscenities Here is the Title of it, History of the Amorous Intrigues of Father Peters, &c. The History of the Amorous Intrigues of Father Peters a jesuit, Confessor to James Illate King of England, containing his most private Adventures, and his true Character, and likewise the Councell he gave to that Prince concerning his Government Colorne for Peter Marteau Junior, 1608. As ment Cologne for Peter Marteau Junior, 1698 As long as People will buy this fort of Books, fonce Bookiellers will be at the Charges of the Competition on and Impression of 'em, and consequently forme base and mercenary Writers will never be wanting for such a Work 'Tis therefore an incurable

(C) Father Annat wrote many Bool .] His a Treatifes, published at feveral Times, were collected nato three Volumes in 4to and printed at Paris for Cramosfy in 1666 The first contains a Work Entituled de seientia media contra novos ej u impugnatores, una cum exercitatione scholastica sub nomine Eugenii Philadelphi, or appendice ad Guilhelmum Camerarium The Second contains a Piece Entituled, Augustinus a Bajanis, hoc est Jansenianis, vindicatus The following Treatises are in the Third Camelica disputation de Ecelesia prasentis temporis De incoasta libertate contra novum Augustinum Iprensis Lpiscopi, Vincentium Lennem, Apologistam Jansenis de quinque proposisionum Informatio de quinque proposisionum Informatio de quinque proposisionum Informatio de quinque proposisionum Pontificia da censuram obtulerus Jansensia de confuram obtulerus Jansensia de confuram obtulerus Jansensia de confuram obtulerus de confuram de c gratia per se ipsam efficacis desensoribus condemna-tus Cavilli Janseniamerum contra latam in apsos à Sede Apostolica Sententiam, leu confutatio libelli (a) Columnaligerana 4. pag m

tores excgit " Seneca de morte (laudii (b) + ms :suled, H1stoire du Pere la Charge Tefuite & Contcffeur du Roi Louis λIV Cologne for Plure Marteau 169, in 120 The 2 part was printed two years after (c) Pag 106 (d) Pag 107 (e) Pag 108 (f) Pag SOME thoughts about Satyr (g) Ex Nathan Sotuello Biblioth Societ p

449

A N E. A N N I U S A N S E L M.

Nnn (A) an out up in a Cloyster, is mistaken There is also a Man mention'd in the Gospel, call'd ANNAS, who was High Priest among the Fews in our Saviour's time Caarphus his Son in-Law had the same Dignity, when CHRIST was put to Death As for SAINT ANNE, Mother of the Holy Virgin, and the most celebrated Woman of Eccles that Name among the Roman Catholicks, she is no where spoken of in the Scriptures, p 627 nor in the Writings of the 3 first Centuries St Epiphanius is the first who mentions her, and yet a very long Legend has been published about St Anne in the foltom in the standard of St. Tooking him High and I wonder to the Arricle of St. Tooking him High and I wonder to lowing Ages, as may be seen in the Article of St Joachim her Husband I wonder 1ra/mus found only (B) three Women call'd Anne in Ancient Books

ANNIUS of Viterbo, a Famous Impostor See NANNIUS

ANSELM, Archbishop of Canterbury, one of the most I imons Prelites of his Century, a died the 21st of April, 1109, in the 76 Year of his Age He wished he might sight H have lived a little longer to finish (A) a Treatise of the Origin of the Soul. His Work was Article is very long in Moreri's Dictionary, thither I refer the Reider The Monks Printed of Lerms B, who have placed this great Prelate in the Chronology of their Saints and I mous Monks, are confuted by the Author y of a Book, Entituled, Les Moines t wife We shall see below that he made use (B) of an Argument for the I vistence of a God which Mr Descartes has very much improv d

a Cave, Histor P 627 6 Moines travestis P 4° 2 H. car b nf lf Montiet. Peter Jo-1698 120

" (a)There is in Eather Soruel Calumniarum (b) 1he Cl rgy of Paris made an Apology for that Tour nal in sheir 8 6 9 wri-Dings

(c) En-

de Clean-

die & d'

Eudoxe

pag 79, 85 Dutch

(d) Baron

in Annal

Ecclef t

x ad ann

n 41 (1) Ca-tech 10

(1) Qu'n desire : a' 70 es is-

çu vnseiaus

Adleevesa

vskla k

That te,

She dipar-

from the

Zemple, Serving

God IN Fa-

fing and

Night and

Prayer ,

MUSPEL

Edit

(a) Columnarum Thus there are Five Treatifes in the Three Volumes, to which are prefixed some Advertisements to the Peaders, and some Notes on the journal de Saintamour Here follow the Titles of iome of his French Books An Answer to a Book Entituled, la Theologie morale des Jesuites An Answer to some Queries about Mr Arnaula's first Letter The Fairness of the Jansenstr in quoting their Authors A Collection of several Falities and Impoflures contain d in (b) the Journal of what pass'd in France on Account of the Morality and Apology of the Casuists Some Remedies for the Scruples of the Casuists Some Remedies for the Scruples which hinder the Subscribing to the Formulary Remarks on the Conduct of the Tansenists in Printing and Publishing the New Testiment printed at Jansenius s Doctrine contrary to the Holy A ick See, and to St Augustin I omit the Ti-Mons Jansenius s Doctrine contain, I omit the Time Rolick See, and to St Augustin. I omit the Time Stome other Books, which may be seen in Filter Seesel. But, to any so by the by, he and Alegande his Predecessor, have forgot a thing which should not have been omitted. They should have should not have been omitted. They should have fet down the Titles of the Books in the Language the Author made ute of, and then they should have translated them into Latin. Is an usual thing not to find a Book at a Bookfeller's, if one does not name the Title, but only the Sense of it, tho it be in his Shop or Warehouse. To conclude, tho' f other Annatwas a very old Man atthe time of the Dispute with the fansonists about the Subscription of the Formulary, and the Version ot Mons, he published several small Books in 400. He was not contented to use his Interest with the Prince in order to serve the Last drop of his last. the last drop of his Ink

I must not forget the Praises bestowed upon him in an Answer to the Lettres Provinciales of Mi Pajcal, which was Reprinted in Holland in the Year 1696 "(c) As for the Jefurts, who ventured to write against Pascal, what do you think of Father Annat, who is the Author of the Book entituled, La bonne "foy des Jansenistes, and to whom the Seventeenth and Lighteenth Provincial Letters are interibed? Father Annat, answered Cleander, was in my Opinion a Man of very good Parts The Jesuits publish'd nothing that was better than what he writ about the Matters controverted at that time That good Man (for I knew him to be fuch, and endowed with great Modesty) was qualified to be a Writer, even in French, it he had a little more cultivated the Study of our Language. He has formetimes some Strokes as nice, as quick and as "Steafant, as any that ever I saw in other Authors
"I am of your Opinion, replied Ludoxis And
"not to mention his Virtue, for which I
"have heard him commended even by some of the contaary Party, I have likewise observed in him an accurate Judgment, and fometimes such nice " Expressions and Railleries as seem'd very extraordinary in a Scholastick Divine

(A) ANun and shut up in a Cloyster, is mistaken] These are his Words (d) Quimodo autem Anna nunquam e templo discessife dicatur, ut merito eamdem S Cyrillus (1) Hogrofolymitanus religiossssimam monialem appellit, semple II He thinks Cyril very much in the right to call Anne a most Religious Nan But tis plain, St. to call Anne a most Religious Nan But its plain, St Luke's Words ought not to be strained beyond the Sense that is commonly put upon inch Words, when to signify that a Man goes often to a House,

we say, That he does not ft r from it that I Night and Day Inis is find particularly of devous Women, who go to Chuich ieveral times in a distinct commonly find that riey don fire from Chuich that they are continually p a) ng at Church As to what concerns St Cyr l, 'tis not true, that he calls the Prophete's Anne a Nun I he last n Translator of that Father should have considered, that the Words ασκητης, ασκητρια, were used not only to denote Monks and Nuns, but also all those who exactly practifed Religious Liercifes I his is what the (f) learned Cafaubon did clearly shew against Bironi is
(B) Found only three Women call d Anne | The siest

is D do's Sifter, she was call d Perenna, and he says she was placed among the Gods, because she had a very extraordinary Affection for her Sister. The Adventures of this Anne are so fully related in other Dictionaries that I don't think it necessary to mention them The Second is Elkanah's Wife By mention them The Second is Elkanah s wife any a particular Favous of God, tays he (g), the brought forth in her Old Age Samuel, who was a very prous Prieft, and a most incorruptible Judge, which is a first subject of Commendation. The Philid is the Mother of the Holy Virgin He fays, that she was very much celebrated by Rhodolphus Ago co'a, and I ap ifta Mantuanus It appears that he is guilty I ap ista Mantuanus I tappeais that he is guilty of some Omissions, and has committed fome Faults How came he to forget Pinuel's Daughter, and Tobias's Mother was in Old Woman? I he facred Writer says no such thing, but rather gives us to understand, that she was still young enough Had the not five Children after she had weaned Samuel? We not see that he had seen add by read also in the Holy Scripture, that being told by the High Priest Lli, that she was drunk, she answered him, that she had drank neither Wine nor Beer so the follow the Jewish Author, rather than the necessity of the following this Answer extraordinary enough, suggests to her another, to wit, that she never drank any thing but Water Mr Morers has chose to follow the Jewish Author, rather than the Scripture By the way, the Lady to whom Erasmus wrote the Letter which mentions their three Anne s, might very well deserve an Article He calls her Annan Bersalam Principem Verianam If I can discover her Berfalam Principem Verianam I amily and Adventures, I oblige my felt to speak

I have discover'd somethingconcerning this Matter, since the first Ldition of this Work See the Art Berjala

(A) To have finish de Treatise concerning the Origin of the Soul | This Wish of his makes a Doctor of Louvain say, That the Doctrine of the Propagation of Souls jublisted to the I nd of the Lleventh Centu Theie are his Words (a) Imousque ad tempor to Ansilmi, hoe est Annum Christe M C in Occident an rasse vo detur bec ac animaium traductione dubitatio Nam cum paulo post moriturus S Pater dicumberet, dixisse scribit familiaris & convistor equi (1) Linerus, Si Deus mallet me adhuc inter vos faltem ram diu manere, donec quæstionem, quam de a uma origine, mente revolvo, absolvere postem, gratiosus acciperent eo quòd nescio, utium aliquis cam, me desuncto, sit absoluturus. I have ellewhere cited (b) Thomas Bartholin, who has made a Reflection on this I hought of Anfelm

(b) An Argument for the Existence of a God, which Mr Delentes his very much improved] The Canlogue Mr Baillet has given of the Authors , whom it's pretended Mr Descartes had pirated, contains these Words "(i) St Affelm is also placed in "the Number of the Ancients, (2) to whom Mr " Descartes

(1) Ca-1aubon exercit 2 n 1, (g) (ujus idliudem ibunde latis eft auod & inus, & autpice Deo. Sami c'em perpere nt non utig, fibi quidem Sicerdotem religiofifimum, populo veio judi cem incorruptiifimum Erasin E p ft ,8 / 9 p 50 7 tus Fromondus Philosop Christ ac anima 14 c, p 812 (1)1 diner in Vita 5 Aniel apud Surium die 21 April (b) In one of the Remarks of the Article Averrous (c) Bailof Descai-ECS 1097 2 p 536, 537 (2) Tom 2 des let-

tr p 276 ,

a Mercure Galant of the Month of January, 1694 See also the Tournal des Scavans of the 8th of February, 1694 pag 7n 157 C The Epifle Dedicatory of his Terence is dated from I yons id ib Augu-Hanfiribes it to three Brothers whom he taught this I an guage to Peter Coftus, wbich has been printed ner s Ł-

DILOMY

(3) Wilh Leibn Leith Mi

Tom 3

oper Anielm edit Colonien Note that

Cenf Phi-

lof (artei p m 204 observes.

that Tho

Aguinas

futed this

Argument

ılla argu-

mentatio

mı, & ın Proflogio

& inApologetico

contra

Gaunilo-

nem ean-

demque

& expofuit Tho-

mas Aqui-

nas & ic-

(n) Pere

the 7th of

M191695

See hu E-

logy in the

Lubin died at Pais

fellit

_tota

ANSELM, a Bare-footed Augustin, Born at Paru, will be too often quoted in this Dictionary, and has supply'd Mr Morers with too many Materials, not to deserve a Place here He died at Paru the 17th of January, 1694, in his 69th Year He had lived Fifty Years of that Time free from all the Monastical Offices, entirely applying himself to the Duties of a Religious Lise, and the Writing of Books He was ready to give a Second Edition (C) of his Genealogical History of the House of France, and the great Officers of the Crown, with Corrections and Additions, which had employ d him a long time He had also undertaken a Work which treats of the Royal, and other most Illustrious Families of Europe, and had lived long enough to set a similar ing Hand to it a I cannot tell what will become of his Manuscripts, but wish they were publish'd.

ANTESIGNANUS, Peter, Born, if I mistake not, at (A) Rabasteins, a small Town of Languedoc, in the Diocese of Albi, was one of the best Grammarians of the XV Ith Century He was so much taken up with his Employment, that he chose to be useful to Youth (B) by applying himself to the Explanation of those Things which puzzle the first Beginnings of Study, rather than seek after Honour by the Explication of greater Dissipations He acquir'd Reputation enough to draw Envy upon himself (C) What he publish'd on Terence (D) might convince us, that he was the most Pains-taking Man in the World I believe he taught a considerable time B at Iy ns. His Greek Grammer has been reprinted several times. He understood Hebrew well enough y to deserve a Place in the Gallia Orientalis of Colomies, And vet he's forgotiten.

ANTHERMUS, A Sculptor, and Native of the Isle of Chios, was the Son of Mic
He wrote ciades, and Grandson of Malas, who had both been Sculptors He lest Two Sons who

"Descartes might have been beholden for his Argument, to prove the Existence of a God, drawn from hence, That a most Perfect Being, or at least the most Perfect that we are able to conceive, includes Existence. The Argument is found in a Book, which this Saint (3) had written against the Fool, in Answer to an unknown Author, who had wrote in Desence of the Fool against a Point of Reasoning which S. Anselm had advanced in his Book, Entituled, Prosologion." See the () Margin

(G) A Second Faition of his Genealog cal History] He published it together with that of the great Officers of the Crown, in the Year 1674, in I wo Volumes in 450 A huge Book of his had already been feen, Littuled, the Palace of Honour, or the Historical Genealogies of the Illustrious House of France, and of divers noble I imilies of Europe This Work was printed at Paris in the Year 1668 A great Number of Things are found abbreviated in it concerning Heraldry, the Coronation of Kings, Solemn Intries, Baptisms of the Children of France, Royal I unerals, Military Orders, &c. There was not so much in that great Volume, as in the two that follow dit, they all need a new Edition, Revised, Corrected and Augmented But it is certain that they have been of great Use, and one can hardly conceive the Puns this good Monk must needs have taken to collect so many Names, so many Marriages, so many Births, and so many Dates "Tis all in vain, where Nature strongly inclines to any one Thing, the Monk's Habit wont cure the Man of it I ather Anschm was born with a Talent for tracing Genealogies. The little Relation such Matters have to that kind of Life which he had vowed, did not destroy the Bent of his Inclination. One (n) of his Bretsten, tho' not of the B respoted Kind, run Night and Day the Geographical Maze. This was his Natural Inclination, the Habit of an Augustin did not change it

(4) hern, if I mistakener, at Rabasteins] What

(4) hern, if I mistake net, at Rabasteins] What induces me to believe so, is his Writing himself Rapistagnensis in the Front of his Works. I know no Town that can find such an Appellation better than that of Rabasteins, for it is call'd in Latin (6) Rapistanum, or Rapistagnum. I take it for granted, that the Printers have committed a Fault in the Place where Papyrium Masson has spoken of that Town Place where Papyrium Masson incolis, instead of Rapistagni incolis. The three Radishes (9) which are the Arms of Rabasteins, perswade me that Papyrium Masson, or the Printers have put the Letter u for that of a

(R) He chose to be useful to Youth rather than seek after Honour | To thew that he himself informs us of this Let us cite his own Words at length They are Indications of a good Heart And may perhaps be a

des Scavans, March 8 (o) Catel affirms it in the 356th Page of his Memoirs of the History of Languedoc Mr Baudrand has spoken of this Town under Rapistanum (p) At the 400 p of description number Gallia, Edit of Paris 1685 (q) Catel, 1b

useful Lesson to those soaring Minds, who think only of gaining the Applause of Men of their own I orm but never promote the Benefit of those who have most need of being instructed. He had find just before, that several learned Commentators had em ploy'd themselves on Terence, and then he adds, (r) Verum pueri novitij, ad quos maxime hujius labor s fir-Elus pertinibat, vix ullum ex accuratis c meditatis iftorum commentationibus emolumentum percipere potuerunt Videntur enim viri illigraves in ubu sin eam caram & cogitationem, qua sibi surmam dignitatim & goriam effet allatura I laque ar dua tantum to of ur iora inter-pretando explanasse contenti minutiora cu ra quo um dostrina O trafatio pracedere, vel cert conjungi debuerat, leviter astigerunt : Ut Adolescentuli qui l's stilis initiantia, se ad cognitionem hair re, quam ex comma ni quadam hominum opinione reconditifinism a si trintur, desperent posse per enice. Using ur eos al hususmod desperatione ad spem revocarem as mn is istama demittere non recusavi. Neque enim hea stil a rantum enodavimus, sed ne unam q i d m ot u 1erentii syllabam reliquimus intastam, quam ad unguim
non excustrimus, idque absque ulla verborum poinpa
aut magnisticentia, sed nud eliterarum notis, & mithdo quam petuimus brevissima & facil ma DoEtrine opinionem affestens alii Ego pro mea virili parte me pue iorum & formandis & promovendis studies amnem micam operam addixisse aperte & ingenue factor Coinpute this with the Passage of Quintilian, which I circulant the Specimen of this Distinguish, and add these coulons Woods of the sum. They relate to the excellent Words of Frasmus They relate to the Pains he had taken in enlarging a Dictionary (t) Scimus hoc laboris genus effe minime gloriofum, præfertim quum pauci reputant quoi autore sist excutiendi, ut vo-ces aliquot ab aliis prætcritas seligas. Vesum hoc plus debetur illus gratiæ qui publicæ utilitatis gratia debetur illus gratiæ qui publicæ utilitatis gratia non detractant ingloriam ac molestiæ plenam inau-

(C) To draw Envy upon himself This he infinuates by a Common-Place which is a loom omitted in Epistles Dedicatory He says that they to whom he dedicated his Terence (a), seem'd to him the fittest to screen him from the Attacks of those Enemies. There are few Compliments falser than this. The Criticks have no regard to the Dignity or Capacity of the Person to whom a Book is dedicated. The Sieur des Accordes ridicules within enough the (b) Hopes grounded on the supposed Protection of those to whom Books are dedicated. D' Aubigny found the Reslections of that Author so just, that after he had new cast 'em a little, (c) he thought 'em worthy of being adopted for his own

(D) What he publish d on Terence, might convince us? He caus'd the Comedies of that Poet to be printed. Three several Ways First, he published 'em with small Notes, and the Contents at the Head of every Scene, marking the Accents of all the words of above two Syllables, and setting down the Measure and way of Scanning each Verse by its side. In the Second Place, he published 'em with the Annotations of almost all the Authors that have written

(1) Petrus
Anteligninus La
spift Dedicator
Ferentia

nem!.exicon, tis Letter the 28th Look p m (a) Digna maxime ato, idonei videbamını qui nostra a malevomorfu fortiter & 1ndustrie tutari pofietis Antefign ubz (i pro (b) See she Preface to teh Bugardes Arcords (c) See the Ep file so the Confesfrom of San

36 c 5 B Palladi-

were of the last Profession; the Name of the one was Bupalus, and that of the other (E) Athens. Twas against them that Hipponax wrote some very Satyrical Verses, to revenge the ridiculous Representation they had made of his Deformity a I speak of this more at large in the Article of that Poet See also the Article Bepalus

ANTINOE, or ANTINOPOLIS (A), a Town in Fgypt, itanding on the (B) Nole, and built or repaired by the Emperor Hadrian in Honour of Antinoms If we be-If we believe an c Author of the IVth Century, 'twas once the Metropolis of the Thebate The same Author adds γ , it was so populous, that in his Lime it had Twelve Monasteries of Women Ammianus Marcellinus A mentions it is one of the three mott celebrated Towns of all the Thebast What I eo of Africa his said, that it is called (C) Authors, is a Mistake. See the Remark (D) of the Article Intinues, you'll find something in it concerning this City

ANTINOUS, Minion of the Emperor Adrian, was a Native of a Bythine in Bythinia We meet with nothing concerning his Family His Beauty inflamed the least of siderin in fuch a manner, that a more unbridl'd or extravagant Passion than that of the Emperor for this young Man, has scarce been known, which never shew'd it self more than after the Death of Antinous, for there were no Divine Honours (A) which Airun thought to fublime for this Object of his Love Some say that zintirens had given him the highest Token of Affection, that is, (B) died for him Others as-

(laudifum

on Terence Lastly, he publish'd 'cm with new Marginal Notes, and with the French Translation, and Paraphrase on the Three first Comedies He put all that is in the Translation, and not in express Terms in the Original, between Crochets, he mark'd all the References from the Translation to the Paraphrase with Letters. The waria lettiones have each their Parentheses and Notes of Reference This is enough to shew, that our Author was extremely liborious Note, that in the two last Impressions of his Tenence, he inserted all that was con-Matthew Bonhomme , a Bookfeltain'd in the First ler of Lyons, was the first he employ'd in this triple Edition. The King's License is dated in 1556. The Edition the King's License is dated in 1556. The Edition intil d, Thematis verborum investigandi ratio, the his Praxis Praceptorum Lingua Graca are to be found in divers Greek Grammars

(E) And that of the other, Athenis | So Suides (d) calls him In the Editions of Pliny, he was call'd Anthermus But Father Hardouin has struck out this Word, and put Athenis in the Room of it See the Annotations on the Article of Hipponax The Dictionaries of Charles Stephens, Lloyd Morers, and Hofman call him Anthormus in fpite of Suidas

(1) Or Antinopolis Mr Bandrand fays twice in the same Page, that Stephanus by american calls it so I have neither found this in the Paition of Pinedo, nor in that of Berkelius I have only found in both of them, that the City A'rlivous, Antinoia, was also call'd Adrianopolis Mr Moreri has not taken notice that the litter Name, and Adrianople are two different Nimes, though he gives them as such

(B) A lown in Egypt on the Nile | Dion Callis five politively, that Adrian caused it to be built in the time Place where Antinous died (e) been flying, that according to Adrian's Relation, that unhappy Youth tell into the Nile Since Adrian then would have the World believe, that An into is had drawn'd hardely in the Paris. had drown'd himfelt in that River, we must conclude, that the Town he dedicated to the I avourite was built on the Banks of the Nile, and near the Place where he find that young Man was lost Paufamas (There expressly, that that Town stood on the Nile, (finance expielly, that that I own mode on the inn.,

New το New τολίς Αιγυπβων εκιι επωίνη & Ανπ-18 In Agypto apud Nelum urbs de Antinoi nomine est appellata Figure hence we may conclude, that the Runs which are feen Ten Leagues from the Nile, is the start lays, are not those of Antinopolis. And at the same time more boldly conclude against the Runs of the Town which Mi Baudrand has situated Forty Nine Leagues from the Nile

(() Trat it is cill d Anthios] This is another of Mr Baudrand's Mistakes I believe I should not judge amils, if I alcrib'd his Mistake to the Liberty People take of Parphrasing on the Authors they make use of Consider well these Words of Ortelitis, Anthios hodic dici ex Joann's Leonis Africa descrip-Baudrand, Nuncin ruinis jacet, Anthios dista teste Leone Africano, You'll find that it this latter Writer had boully confin'd himself to the Terms of the he had not made such a Slip Ortelius might be disputed the Point a little by straining Leo of Africa's Words to his own Purpose, but Mr Baudrand cannot save himself by sham Applications or Conjectures, he's oblig'd to shew, that Lee has

politively find, that the Ancient City of Arti 10. is call'd at this day Author Now this can never be made out, for I.o Africanis (g) in s no more than that Anthios was built by the Romans on the River Nile, on the fide of Afre, and this divers Litin Infeription in Maible are ver to be feen there He fpeaks of it is a very Lout ful City rendied confiderable by the Industry and good Humour of the Inhabitants, fo far is he from being able to quote him as an Authority, that it is now quite run'd Mr Baudi and adds, that it lies Forty Nine I eagues Eastward from the Nile It is not then the Anthos of Lee of Africa Mi Moreri deducts Thirty Nine of these Leagues, he tays its Ruins are to be seen Ten Leagues from the Nile We have provide in the preceeding Remark that Antinopolis stood upon that River

(A) DivineHonours which Adrian thought too sublime I don't infift on the great Number of Statues or Images (h) of him which he caus'd to be made I fay he order d almost all the World over, Temples to be built to him, he ordain'd Priests, instituted Sagrad (armes (a) and arms (a) and arms (b) and arms (b) and arms (c) arms (c) and arms (c) and arms (c) arms cred Games (s) and confecrated (k) Mysteries in honour of him Pausanias (1) observes, that by the particular (are of that Emperor, the Worship of Antinoni was fettled at Mantinea, because Antinous's Country was a Colony of it Lvery five Years, Games were celebrated there in honour of that has vourite, but the Mysteries confectated to him were celebrated constantly every Year. They who go upon this (m) ground that there were Priests of intinous who assume that the Iste of Prophers, they, I fay, who go upon this ground, and thence con-clude, he had an Oracle, feek for Mysteries where there are none Those Proph to were only the Priests of Antinous(a) in that particular lown which bare h s Name in Egypt, and which was the Mother Chu li() and enter of the New Religion Now in the Colleges of the Lappian Priests, those were called Prophets who were in the Nature of Deans of Superiors See the Proofs of this which the Leuned Henre in Vallefin turnishes in his Annotations on (c) Enfeline There's an Inteription preferved by which Antinous is placed on the fame I hione with the Figitian (10) Affestor to the Cook was muchinferior to this Ishan t diffemble, what the Philotopher C Ifus (ir inliffs on that the Epypeans would never fuffer Air nous tob compar'd to Jup ter and April Origin mail to the contrary, but I contess he advances it we not any Proof, or I don't understand his Reitn-

much, But Dien his no regard to the Inflo , of that Emperor, where he had read that An must fell into the River Nile, and was drown d. He delivers into the River Nile, and was drovend. He delivers as a conftant Truth, that a Mark Operation on which Adrian was employ'd required fomebody s laying down his Life volunt it ly, and that Antinous accepted the Condition. It is probable the Abbreviator Xipl ilin has robb dues of ionic Circumft nees which might clear this Mystery a lit le, for it is not to be imagin d, that D on Coffini should report a Thing of this Nature in 10 coicife, or 1 ther 10 maim'd a Manner However it be, there's no inferring from the Narration of Yiphilm, that An inferring from the Narration of Yiphilm, nous laid down his Life to lave, or prolong, that of

us, histor Lauisac C 47 apud Luftan (omment hiflor t 1 page 541 2 Ibid c 137 apud eundem 1 bid 1 ₽ Amm Marcell lib 22 cap 16 This City mas allo opolis X1philin in

(7) Leo Atrican detempt Africa lib 8 fol m ,60 phil in (i) Hege hppus 1pud Eu-icbium Hifton ec clef lib 4 (I) Paufinias 1 8 p m 244 (1) Ibid (m) Sec Calaubon & Salmi files upon Spar inn inth L ta Adman (1) \ n = Hege uppam chi iunia (6,5. Ru alka () A1cip () Vide 111 p 15 057 () Apud Ougen 1 3 p m

(1) EV (1) a , with UT £ 12 1, 90-VOINIGE A · vona Jal. Ut urbem m eo loco inquo ille obuffet, T m ex po nominari volucur Niphil in Adriano

(/ Paul Lib Sup.

(1) In

1 TTOVE

a Muliebriter flevit, Spart p m 135. β See the Remark D at the End 2 Xiphifupra

Id ib
Triftan, ment histori ques pag 543 A St Athanalius against tiles & I heoderet in the 7 boly difcourse apud Tri-stan ib Say there mis ank. professional of Adum enjoining th War thip of Antinous Tuffin Marty Apolog ad Anton Prum Athenago-Marcum Imper (1) Trif tan. Comment hifor t 1 P 541 (g) He outlit not to bave looken donbs fully on this point See Apuleius ubi fupra () Limpridus in CIUS VITA (1) N x0 -Ma 181 11 1481 719 K ou a 1/20-שני די וו פסל dan s ~ न्दीहण्यसः , Necsomantia ipfæ & incorruptorum pueroium fpe-Cularia inspectio-Justin in 2 ap p 65 Sec Salmafius on Spartian ın Adrıano pag 136 & Apuleius in Apologia pag

affirm he drown'd himself in the Nile, during the stay that Hadrian made in Egypt to-wards the 132 Year of the Christian Era However it be, this Emperor mound for him with a Tears unseign'd, and order'd Temples and Altars to be Erected to him, which was perform'd with all the Expedition that cou'd be expected from a Nation accintom'd . of old to the (C) vilest Flatteries. He would also have it believed, that Antinous deliver'd Oracles, and some were given out in his Name, tho' the People could scarce

be perswaded but Adrian had forg'd 'em He caus'd the Town in which his Favourite died (D) to be rebuilt, and call d after his Name He was overjoy'd when they
told him a new Star appear'd in the Heavens, supposed to be the Soul (E) of Antinous,
and he himself used to say, that he had seen the Star of Antinous \(\gamma\) What's most
surprizing in all this, is not the Prophane Complaisance for this Prince's Weakness,
which in private was a A less but this Worship's substitute a long time after his Death which in private was a A Jest, but this Worship's subsisting a long time after his Death, and being still in Vogue under the Reign of Valentinian, when there was no occasion for flattering this Prince, or fearing the special & Edict, ordaining his Worship So that the adoring Antinous, subsisted entirely on a ridiculous Fondness in the People for every thing they find establish'd The Fathers of the Church made their Advintage of this foolish Superstition, to expose the Vanity of the Pagan Religion It was easy to trace this new Divinity to the Source, and make the Original of all the rest suspects ed They spake in different Stiles of Antinous, according to the Differences of time, when they address d themselves to Antoninus Pins, the adopted Son and Heir of Adrian, or to Mircus Aurelius, adopted by Antoninus Pius, according to the Intention of Adrive, they were not so imprudent as to note the infamous Cause of his Deinc tion * touch d upon that String, during their Lives, with the gentlest Hand But Terfullim, who lived at a greater Diffance from those Times, and under Emperors who had not

Adrian We ought rather to conclude, he submitted to Death, that the Augurs by inspecting his Entrails might be enabled to discover that Point of which the Imperor fearch'd for Nor let it be alledged after one of our (f) Antiquaries, That had there only been occasion for consulting the Entrails of a Youth in a Point of Divination, there had been no need of making the Lxperiment on nim whom he loved of all Men living. There were Youths enough be-fides him of exquisite Beauty in that great Empire, had (g) Beauty been Material who might have served for that Infamous Mystery. Let not this I say be alledged, for that Writer was himself apprized of the Inva-lidity of it, when he added these Words immediately after, It might nevertheless happen that the Secret of the Nicromantick Art required, that he alone, as being his best beloved, should be sacrificed to make the Ceremony more especia ous. He ought to have added the Worlds of Dion, that twas necessary the Victim should be a voluntary one Now the other Youths which the Emperor might have design d for that Sacrifice, would not voluntarily have submitted to it Don t you think there wasneed of exercifing extreme Violence on those Youths whom Heliogabalus deliver d to his Mag cians? Cædit (h) & humanas hostias, lessis aa hoc pueris nobilibus & decoris per omnem Italiam patrimis & matrimis, credo ut major esses utrique parenti dolor. Omne denique magoi um genus aderat illi operaraturque quotidie hortante illo, & gratias diss agent quod amicos corum invenifict, quam inspiceret exta puvilia (excuteret hostias ad ritum gentilem suum The Migick of those Ages iequii d Victims of this kind and St fuftin observes, that it made choice of Youths of uniported Chastiry (1) Antinous would me that respect have been very unit. To return to Adrian, it feems to me that it ought to be supposed I hat the Necessity was extremely pressing which made him content to the Sacriscing of his lavounte 2. I hat the Desire of avoiding Death was a stronger Motive in the case, than the Desire of Diving into I uturity. I had rather then follow Aurelius Vistor than hip in Here's what Aurelius Vistor tays (k). Quaquidon al pia volunt religiosaque, quip pe Hadriano cupicate fatum producere, cum voluntarium ad vicin ria, i proposissin cuitts ritiastantibus Antinoum of jecissi (richium Add to em, it you please, these Words of Spartian (l) De quo (Antinoo) varia sama est, alisseum devotum probladriano assir nitibus (C). To the vill st Flatteries. Among the base complainances to the Painons of Adrian, Casaubon (n) reckons what the Poet Pancrates did He thew desdinan as a Miracle, the Lotos Flower which is not un-I hat the Necessity was extremely pressing which Advian as a Miracle, the Lotes I lower which is not unlike a Role, faying it ought to be nam'd the Antinoian, and that it grew in the very Spot which had been sprinkled with the Blood of a Lyon, which he the Emperor had kill d in Hunting The Emperor was so peror hid kill d in Hunting The Emperor was to pleas d with this Discourse, that he ordered Pancrates a Pention in the Museum of Alexandria(n) atheneus does not explain the Reason why the Poet would have this Hower named from Antineus, but m 301 would have this Hower named from Ansinous, Dut (L) Ansin Vactor in Calaribus (1) Spar pag 135 (m) Caliubin Spart, vit Adr p 137 (n) Athen 1 15 c 6 p 677.

it may easily be guess dthat Pancrates's Design in it was to honour the Name of that Favourite I fancied for some time that this Passage of Atheneus had been the Occision of a Mistake of Mr Morei's, which I mention'd at the End of this Article But I alter'd my Opinion upon Reading these Words of a () Modern Author Adrian gave the Name of this missible (Antinous) to a City of Egypt — as he had also given it to a Planet, to a Flower, to Temples, to Sacrifices, to Oracles, to Solemn Games, in Sport, he made a God of him They who compare this Passage with the Animous of Merers, will be able to judge whether that Writer knew how to make use of the Books he consulted

(D) He caus'd the Town in which has kavourite died to be rebuilt] I have followed the Translator of Xiphilin, who only speaks of a city repair d, tho Xiphilin made use of the Word Translator. Others not examining the Text so na lowly say that Adrian (p) built a Town which baie the same Name with Antinous 'Twas situated in the Therais, and was anciently called Besa, which was also the Name of the particular Deity ado, ed there Casaubon (q) afternational and the State of the Sta firms it, and observes, that the Egyptims leaving the new Name to the Greeks, continued to call it Befa
(1) Helladius, who was born there did the fame Let's not forget that Antinous's Tomb was there, St Epiphanius informs us of it in thele Words (1) Ω s o A'ντιν(ο e. A ιπνου γενη βερμεν(χ) πὸν λ στου Α'ντιν(ο ε. Α ιπνου γενη βερμεν(χ) πὸν λ στου Α'ντιν(ο ε. Α ιπνου γενη βερμεν(ο χ) πὸν λ στου Αντιν(ο ε. Α ιπνου γενη βερμεν(ο χ) πὸν λ στου Αντιν(ο ε. Α ιπνου γενη βερμεν(ο χ) και διαστικών O so A'vithat o et A ithou rernsequere on Ad hunc fin thoin reittes of two A'S fixis v. 1747 n Ad hunc modum Antinous in urbe sui nominis cum lusorio na sigio nodum relatus est We Ad hunc learn from Origen (t), that Miracles were faid to be wrought in that Temple of Antinous Here Salmafiur places the pretended Oracle of that false and ridiculous Divinity Licet in multis (2) Grac a ui-bibiu templa & facci dotes habucrit Antinous, pragipue tamen cum coluisse videntur Ægoptii in ea urbe que ab ipso nomen accepit, nam ibi sepultus est, ibi Oracula per eum reddi credebantur, ibi O prophetas hahuit What relates to the Oracle is attested by Origea (w), What relates to the Oracle is account in the Passage be read as Salmasius (x) has quoted it for the Passage be read as Salmasius (x) has quoted it. l gei on Euschiss n 2135 where his Quotation differs from that of Salmassis, the Spencer assents the latter reading in the 44th Page of his Annotations on Origen against Cissus Here's what made me call it a pretended Oracle, I remembred these Words of Spentiage https://doi.org/10.1006/j.j.j.

pretended Oracle, I remembred these Words of Spartian Lt (y) Graci quidem volinte Adriano eum consecraverunt, oracula per eum dari assirettes qua dianus isse composuisse sattatur (i) A New Star supposed to be the Soul of Antinous of The like Flattery had been practised before in Favour of Julius Casar Ludis (z) quos primo consecratos es hares Augustus edebat, stella crinita per septem dies continuos sussesses correns circa undecimam borano, croditunque est animam esse Casaris in Casam recepsi, orbiac de caussa simulacro esus in vertice additur Siella Ovid concludes his Metamorphoses by that of Casar's wid concludes his Metamorphofes by that of Cafar's

Soul into a Planet.

(o) Trifment hiftor t 1 Pag 541 (p) [10\10 éx/10ev E TOUVULLON Avlivóz Urbem *condidit Antinoo COgnominem Hegesippus ubi fupri See also Marcellin 1 22 C (q) C1fiub ub fu pra, p 1,8 (1) Apud Photium Biblioth P 1506 (s, Lpiph in Acco-1 ato, n 108 (1) O11gen adver firs Celium I 3 pag m 132 (v) Salm in Spart pag 143 (w) Ogi-gen ibid, (x) Salmai in Spartian ıbıdı (y) Spart in Adriano p 137 (z) Sucton in Cæíare cap 88 Penfecs Diverses P 219

the same Interest in that Point, kept no Measures Prudentius has pleasantly (F) observ'd, that Adrian's Minion was rais'd to a higher Station than Jupiter's, seeing Antinous sat down to Table, while Ganymede fill'd the Liquor. The sormer Antenous sat down to Table, while Ganymede fill'd the Liquor. might have faid,

– a Media videor discumbere in astris Cum Jove, & Iliaca porrectum sumere dextra Immortale merum

a Statius Silv 2 1 4 6 Sec the Remarko

The Children of this World have in all Ages made their Court more exactly to the Gods of the Earth than to those of Heaven. I cannot imagine why Mr Morers should say, that Adrian believ'd Antinous changed into & a Flower, and into a Timple, and even order'd an Altar to be raised to him Is not this supposing that he built no Temples in

Honour of him? And is this any truer than the changing him into a Flower?

ANTIPATER, An Idumean by (A) Nation, Illustrious for his (B) Birth, his Riches, and his good Sense, made his Advantage of the Confusions into which the Differences betwirt Hircanus and Aristobulus had thrown Judea These were two Biothers who disputed the High Priesthood Antipater espoused Hircanus's Interest warmly, and en- 2 Joseph gaged Aretas, King of the Arabians in it, and afterwards Pompey the Rimin Antiq 1 General, in such a manner, that Hircanus got the better 2 Antipater managed ill sequence his Government, and always to the Advantage of the Romans, whenever in 11 to 9 Occasion presented This made the Roman Generals, Scaurus, Gabinus, and Cassus, & sequence has been described as and depend years much on his Advance of the sequence of honour him with feveral important Commissions, and depend very much on his Advice & the 140 He did Julius Cæsar a singular Piece of Service in the War of Alexandria, by supplying in He was him with Provisions and Troops, and affishing him couragiously in his own Person So the son of that besides a deal of Praise, he obtain'd from Fulius Casar the Freedom of a Citizen of Aristob Rome, and the Administration of Judea a The Complaints of n Antigonus prevail'd nothing against him, his Application to Business, and his great Abilities got him so much his consideration, that he was little less honour'd ζ than if he had formally been invested a His Wife with the Royal Authority The manner in which he feem'd to guard against any Reverse of Fortune, by giving one of his Sons the Government of ferusalem, and anopers, was ther that of Galilee, with the Command of the Troops, created a just Suspicion of his Family in Designing to have none above him, either in Name, or Fact A few nam'd Malchus Arabia fuspecting this, resolved to prevent the Evil, and finding no other way than that of send-Joseph de ing Antipater out of the World, he poyson'd him s. By this Act he became guilty of bell Jud the blackest Ingratitude, for the Person he put to Death had loaded him with Benefits, Plutarch

and had besides saved his Life λ Among other Children Antipater less μ the famous in Maic Herod, who was afterwards King of Judea.

ANTONY, A Roman Family, in Latin Antonia, Descended, according to an old μ Striving Tradition, from Anton the Son of Hercules, consisted of two Branches The one a 1 3 page μ Tradition, from Anton the Son of Hercules, consisted of two Branches The one a 1 3 page μ Tradition, from Anton the Son of Hercules, consisted of two Branches The one a 1 3 page μ Tradition, from Anton the Son of Hercules, consisted of two Branches The one a 1 3 page μ Tradition, from Anton the Son of Hercules, consisted of two Branches The one a 1 3 page μ Tradition, from Anton the Son of Hercules, consisted of two Branches The one a 1 3 page μ Tradition, from Anton the Son of Hercules, consisted of two Branches The one a 1 3 page μ Patrician with the Sirname of Merenda, the other a Plebesan, without almost any kind m 88 of Sirname. It does not appear that the Patrician Branch lasted long, or produced any Id 14 other Persons mention'd in History, except T ANTONIUS MERENDA, and Q pag 18 The first & was one of the Decemberate, abrogated on ac-ANTONIUS MERENDA count of the Tyrannical Cruelty of Appius Claudius, in the Year of Rome 304 And one of those who went into a voluntary Exile, and whose Goods were conficated, after the Trial of App Claudius, and Sp Oppius The latter * was a Military Tribune in ter the Trial of App Claudius, and Sp Oppius The latter * was a Military Tribune in the Year of Rome 333 But the Plebeian Branch lasted a long time, and made

(a) Ties ò 78-31606 AvTivo unedrion CU,TH OBAÉ-४म क्षात्वी ०४ ११ जारीहरी, guomodo Ántinous speciosus. cens qui obut collocatuseft in Luna? S atian Orat contra Græcos p 149 ubi fupra pag 542 (c) Prudent conmach 1 t (d) Euleb hist Eccles 1 i

Vix ca fatue erat, media cum fede Senatus Confirit alma Venus nulli cornenda, fuique Cafaris eripuit membru, nec in aera falui Passa recentem auimam, calestibus intulis astris Damque tulit, lumen capere atque ignoscere sensit Emistique simu Luna volat altiu illa Flammiferumque trabens spatiose limite crinem Stella micat

he Greek Poets had long before employ'd the same hought in Favour of Berenice's Hair The Empe-Thought in Favour of Berenice's Hair ror Adrian was too learned to be ignorant of it Yet he selish'd the Flattery, the destitute of the Charms of Novelty What cou'd they be thinking of who plac'd this Darling in the Lowermost Region of the Heavens 250me there were who raised him no hardest the court of the Pears o higher than (s) the Concave of the Moon

(F) Prudentius has pleasantly observed | His Verses deserve to be more correctly cited than the Sieuts Tristan (b) and Morei have given 'em Here they are according to the Edition of Nichelas Hein-

Quid (c) loquar Antinoum calefti in fede locatum? Illum delicias nunt Divi Principu illum Purpureo in gremio spoliatum sorte virili Hadrianique Dei Ganymedem, non cyathor du

Hadrianique Dei Ganymatem, non tyator an Porgere, sed medie recubantem cum Jove sulcro Naciaris ambrosi: sacrum potare lyaum, Cumque suo in templis vera exaudire marite?

(A) An Idumean by Nation] Eusebine (d) makes him an Ascaloure A Band of Robbers, says he, who had plandered a Temple near Ascalou, carry'd Antipacer with the rest of the Booty into Idumea, where he lyand a long time, his Father not having where he lived a long time, his Father not having

wherewithal What I to redeem him fay in the following Remark confutes this Story
Photius feems to me a little to blame in this Place Photius feems to me a little to blame in this Place (e) Phot I or an giving the Extract of Tosephia (e), he affirms that Herod was the Son of Antipate, who had ferv d in the Temple of Ascalon, O TE A'VITALTERIES A SMITTERITY IS 18500'EAN. He did not find this infosephia, and yet what Reader doubts but all that Photius cites is in the Books he refers to He elsewhere says (f) that Antipater was an Idum. an of the City of Ascalon, and a great Enemy to Hircanis for the Love he bare to Aristobulus. This last Fault ought not to be imputed to Photius, for all his following Discourse shews, that he makes Antipater and Hircanis good Friends They who published this Author must share our Complaints as to this Point, but he alone is

Thews, that he makes Antipater and Hreams good Friends They who published this Author must have our Complaints as to this Point, but he alone is answerable for the other Fault Asialon was not a Town of Idumea, and after all, josephus does not say, that Antipater was of Asialon Now Photiu gives it asan Extrast from Josephus

(B) Illustrious for his Birth] His Father, whose Name was also Antipater, was Governor of Itumes under Alexander Janneus, King of Judea Iuschwist at the Was not able to redeem his Son, who was fallen into the Hands of Robbers (B) Tutor Hands this color and Antipater insecondant into the Hands of the was not able to redeem his Son, who was fallen into the Hands of Robbers (B) Tutor Hands this color and Antipater insecondant Antipater Apoliums and Asialonic and unum examinate further the learned make no doubt, that both selection and Africanus whom he copies, have follow it faise Memoirs in this Point, and that more Credit M m

I 3 bak

o See Glandorp Onomast

pag 66 C Valer

Maxim 1

3 c 7 n 9
who mentstions 1 6 Confiancy of a Slave

of thu M Anthony

ın denying, shat hu Master was

ubi fupra

pag 68 ex Lpit Liv

Cicer &

de Orat 1 2 & in Verrem?

Bruto, & de Orat

Guilty dorpius great (A) Figure in Rome, for besides that it could boast of having the enjoyed the Post of Captain General of the Cavalry, Six Times the Consulfactories the Censor-ship, and thrice obtain'd the Honour of Triumph &; It had seen to fine the Person of Mark Anthony the Triumvir, Mistress of half the Empire We shall proceed to particular Articles of the Chief Men of this Ancient (B) Family

ANTONY (Mark) the Orator, was the greatest Ornament of his Family. At his Entrance on Publick Business, he signalized his Merit by a Passage which deserves to be related He had obtain'd the Questorship of the Province of Asia, and was already arrived at Brundusium, to take Shipping there, in order to go and exercise his Office, when his Friends inform'd him that he had been accused of Incest before the Prætor Cassius, the most Rigid Judge in the World, whose Tribunal was term d the Rock of the accused Mark Anthony might have pleaded a Privilege, which forbad the Receiving Accusations against those who were absent in the Service of the Republick But he chose to clear himself in due Form, and return'd to Rome, stood his Trial, and was acquitted gloriously & Sieily fell to him during his Przetorship, and he clear'd it of the Pirates who insested those Coasts He was made Consul with A Postbumius Albinus, in the Year of Rome, 653 And couragiously and happily suppress'd all the Turbulent Attempts of Sextus Titus, Tribune of the People Some time after he was made Proconful of Cilicia, and perform'd fo many great Actions in this Post, that he obtain'd the Honour of a Triumph Let us not forget that to improve his wonderful Talent of Eloquence, he would in some manner become the Disciple of the most noted Orators of Athens, and Rhodes, when he pass'd some Cilicia, and when he return'd to Rome He afterwards exercis'd the Office of Confine with great Glory, having gain'd his Cause before the People against Marcus Duronius, with great Giory, having gain a his Cause before the People against Marcus Duronius, who had enter'd an Accusation of Bribery against him, to revenge his expelling him out of the Senate, which that wise Censor judg'd he deserv'd, for while Tribune of the People, he repealed a Law restraining the immoderate Expences of Feasts. He was one of the best Orators that ever pleaded in Rome, and as Cicera says, who is a good Judge in those Cases, he was an Instance, that Italy cou'd boast of equalling Greece in the Art of Speaking well. Among other Persons he desended Marcus Aquilius, and so molified the Judges by the Tears he shed. In and the Scars he should on his Cheng's Breast, that he gain'd his Cause. The Changeer of his Florience. shew'd on his Client's Breast, that he gain'd his Cause The Character of his Eloquence, and of his Actions may be seen at large in the " Books I quote He never would pub lish any of his Pleadings, for fear he shou'd be convinc'd of speaking in one Cause, contrary to what he might alledge in another The Morality of the Bar did not think it a Scandal in those Days for a Man to unfay things in Favour of his Client. *The

(i) lotep Antiquit 1 14 C 2
(1) Id de bello Judaico, li (k) De excid lic 14 (1) Sec the Article Fouchet

ought to be given to Josephus (b) who affirms, that King Alexander and his Queen gave the Government of Idumes to Antipater, who by many Presents obtain d the Friendship of the Arabi, and that of the Inhabitants of Gaza and Ascalon Josephus speaking in another (1) Place of Antipater the Son, observes, that he was (hief of Idumes, as well for the Antiquity of his Family, as for his Riches Hegesippus (1) says of the same Antipater, that he was Illustrious in his Country by his Ancestors It has ever been the Practice to abase the Birth of those whom Fortune raises (1) to the highest Dignities By the been the Practice to abase the Birth of those whom Fortune raises (1) to the highest Dignities. By the way, the Ambiguity of a Passage in Josephus has made some imagine, that Herod's Grandsather's Name was not Antipaser, but Antipas.

(A) Made a great Figure in Rome] We must not forget that Mark Anthony the Orator, who died in the Year 667, was the first who brought the Honours of the Consulate, and those of the Triumph, and of Censor into that Family

(B) Of thu Ancient Family] They who have most Reading, most Collections, and most Materials design'd for a Library, fall sometimes into strange

design'd for a Library, fall sometimes into strange Oversights I ather Vavasseur is an Instance of this in his excellent Treatise of the Burlesque Stile, when he censures Phosius for having believ'd that Antonius Diogenes, Author of a Romance, flourish d not (a) long after the Death of Alexander He Antonini Diogenes, Author of a Romance, nourish d not (a) long after the Death of Alexander He alledges several Reasons against this, of which he finds this the strongest, That the Family Antonia was not then in being, and that the Name was not as much as known (b) Neque qued gravissimum est, sum nata gens Antonia aut fasta vox, aut audita remperibus illis Than which nothing is more false. We have produc'd on the Credit of Livy, one Titus Antonius, a December, in the Year of Rome 304. And about Thirty Years after, one Quintus Antonius, who was a Military Tribune. We find in the same Livy, one Marcus Antonius, appointed General of the Hosse by the Distator Cornelius Rushnus, in the Year 421. Now it is certain, that Alexander died in the Year 430. I do not alledge the Tradition recorded by Plutarch, I might justly be answer'd, that Anton Son of Hercules, was no more the Stem of the Anthony's in Italy, than Cocceius Nerva was the Stem of the House of Cosse in France

(A) He would never publish any of his Pleadings? This Fast and the Reason of it, are Two Things. Remarkable enough to deserve my alledging Proofs of both Cicero and Valerius Maximus are my Vouchers. Hear what Cicero says (c) Hominem (e) Cicero ingeniosum M American aunt solitum esse dicere, ideireo fo nullam unquam espationem scripssse ut si quid aliquando non opus esse abservation most valerius Maximus says (d) Jam M Antonio remittendum convitum esse, qui ideireo se aiebat nullam orationem scripssse, ut si quid superiore judicio actum es quem postea desensurus esse qui pasti vin pudentis tolerabilem caussam habus, pro parielitantium enim capite non solum eloquentia su uti, sed etiam verceundia abuti erat paratus. I don't think any Critick so unreasonable as to maintain, that I do not translate the Word scribere right. Every Reader that has common Sense will comprehend, that Mark Anthony never meant to say, that he pleaded Extempore, that he purcea down nothing of whee hearts. thony never meant to fay, that he pleaded Extempore, that he wrote down nothing of what he offer d hefore the Judges, for if this had been his Menning he would have given an impertinent Reason for his Conduct, seeing he had no other Aim than the preventing any one's making Uleof his own Weapons a trunft And this he might equally have done, whether him And this he might equally have done, whether he wrote or did not write down his Pleadings, provided he did not publish 'em A Manuscript hid in a Chest cannot convict one at the Bar of having formerly maintain'd an Opinion quite constant what he advances at present, The Man will sent twith the same Assurance as if he had pleaded Extended without any Fear of being condemn'd to tempore, without any Fear of being condemn'd to produce the Original of his Plea Let us conclude then, that the Buliness here is not about Writing or not Writing down what a Man speaks, but about Publishing or not Publishing it Were it necessay to offer Proofs in a case so clear, I cou'd foon produce two very strong Ones The First should be taken from a Place in Cicero, where Brutus complains (a) that Mark Anthony the Orator, had given but one very small Book to the Publick He there but one very small Book to the Publick He there makes use of the Word Scribere The Secret I might take from that Oration of Cicero, in the Fast in Question is mention'd, for Cicero tending to shew, that Mark Anthony did not guird as much He there Secure I

(a) Vielwaid Antonioprater illum de ratione fanè ex lem libelluen to foribers. Cicero 17 Bruto, p m 278

(a) Ou אומר אסן-KEOVEN TE Αλεξαι-Non ita diu post Alexandri Magni tempora floruille Phot:usn 67 p 364 (b) Vavalfor de ludrica di-Etione pag 148

Precautions of this Advocate (B) are necessary for Persons of his Prosession; and yet not always sufficient (C) to save their Honour He ever affected (D) not to be thought a Learned Man His Modelty, and other good Qualities, made him no less belov d by a great

(b) Perin-de quali quid à nobisdectum aut actum sit id nisi literis mandaverimus hominum non comprehendatur Id in Orat pro Cluen-A RE-FLECon Author's contradicting them-felves (c) The 2d of the new Letters against Maimbourg s

History of Calvinism

(d) Sec the

Fforts

Mulhufinus makes

in the

auctarium

primum ipeculi miferia-

rum Parei, to re-

concile his contradi-

See the Remark D of the Article

Aions

Bellarmine (*) See the

Jefuit

much as he imagined, represents (b) not, that an Advocate is obliged to produce the Original of his Pleas, but that there are Auditors, who remember a long time after what they have heard a Lawyer

(B) The Prevan ions of this Advocate are necessary for Persons of his Profission | I remember a Letter that was publish d (c) in the Year 1685, enquiring into the Causes of the Contraditions of Authors I he Lawyers are these blought upon the Stage, and here's what is said on their Aiticle 'I is sometimes diverting enough to hear the same Lawyer plead in one and the same Week for a Husband against his Wife, and for a Wife against her Husband band If he has a fourful Imagination, he dwells altogether in his first Ples upon the Power of Husbands he grounds his Arguments on Nature, on Reason, on the Word of God, and on (uston He quotes the Scriptures he quotes the lathers, the Civilians, and those who have wrote I ravels the declarate against Women, and dwells and He declaims against Women, and dwells only on general Propositions Two days after the Scene changes, he entertains other I houghts, quite contrary to the former He calls the Husband's Authority, Uturpation, he runs over the Holy Scriptures, the Code, Phylick, History and the Moral Law, in favour of Women, still haranguing on general Principles, for a vehement Spirit thinks it proves nothing, unless it affirms and denies without exception, and confequently " if obligd to maintain oppointe Interests, must " necessarily contradict it self." It must be own d, that a Lawyer, who pleaded publickly with all the Fire of his Imagination for the Privileges of Wo men, might be confuted the easiest in the World next time he pleaded for the Privileges of Men There needs no more than referring him to his own Minutes Our Ora or Mark Authory would fain have avoided this great Inconveniency, and enjoy d the liberty of contradicting himfelf, by maintaining this day one thing, and to morrow another, according to the Interest of his Clients. It were easy to

shew, that Lawyers are not the only Persons who make use of this way, Our Polemick Divines do the same, according to the different Tenets of those they have to deal with Bellarmine (d) disputing against the Enthusiasts, maintains, that the Scripture abounds with Characters of its beginning Divine, but insists against the Prorestants, that it's obscure, and stands in need of the Authority of the Church A certain Minister, whom I shall not name, maintains against those of the Rom n Church, That the Scriptures shine all over with Characters of Divine But writing against Mr Pajon, he uses another I anguage (*) I his Privilege ought to be wholly left to Poets and Orators "In different places (e) they

often fay things opposite to each other, according as it happens for their purpose Nos Poetarum more uti te res dedeit, ita vel populi, vel eruditorum hominum sententiam nostro quodam jure sequimur, atque alias, fi fit opus, aliter de eadem dicimus, " fays the excellent Monfignior della Cafa, Archbishop of Benevento, in one of his Letters to Victorius "And Eustathius has observed on the 18th Verse of And Eufathius has observed on the 18th Verie of the 2d Book of the Odyfis, and on the 243d of the 12th of the Iliad, that Homer has said things in those places concerning Auguries, quite contrary to what he had said eliewhere, which he calls augilegy how for So that the I have said in the first Parts of my Poems, which I have just now quoted, That an old Poet's a wretched thing, because it was then for my number. This does not cause it was then for my purpose this does not

hinder my laying the contrary ellewhere, if oc-calion be How dearly do I love this Sincerity and how should I be overjoy d to find it in Bellarmine or the Minister but tis a thing not to be hoped for We shall hear Cicero by and by speaking about the Right of Lawyers, with regard to the Liberty of contradicting themselves See the Remark G and H

of the Article Baldus

(c) Not always sufficient to save their honour] We have seen how Cicero has observed, that the good Memory of the Auditors is the Bane of Lawyers, who contradict themselves (It's as great a Plague to Minflers, who, far from contradicting themselves, repeat from time to time, almost word for word, the same Sermon) If he had given Examples, he might

better have made it appear, that the Precautions of Mark Anthony were infignificant. But it must be own'd, that what he adds is sufficient to justify the Condust of that Orator. This this Marcus Brutus Pleading against L Plancius, who was defended by L Crassus, got two of his Friends to stand up in Court, and read out certain Passages in an audible Voice, which he had cull dout of two Speeches of L Crassus. Some highly rating the Authority of L Crassus, some highly rating the Authority of the Senate, and others depressing it. This put the Orator a little out of forts, and obliged him (g) to frame I acuses on the difference of I mes and (g) to frame I scules on the difference of I imes and (g) See it Caules, which had extorted contradictory Opinions there, and from him (h) Ego vero (fays Cicero) in isto genere field better, libentius cum multorum tum hominis eloquentissimi & fa- 1 2 de Opinions I. Grass autoritatem legues 1 libentius cum multorum tum hominis cloquentissimi & Japientissimi L Grassi autoritatem sequor, qui quum I
Plantium desenderet accusante M Bruto, homine in dicendo veheminti & call do, quum Brutus duobis recitatoribus constitutis ex duabus esus oi ationibus capita alterna inter se contraria recitanda curast t quod in disfinasione roga'ionis ej u qua contra Coloniam Narbonensem sereba-tur, quantum potest de autoritate Senat is detrahit in Surfione legis Servilia Summis ornat Senatum laudibie, er multa in Equites Romanos quum ex ea oratione afperius dicta reciraffet, que animi illorum Judicum in Craf-Jum incenderentur aliquantum effe commotus dicitur Itajue in i fondendo p imum expoluit utriusque ratio nem temporis, ut oratio ex re & cauja habita videretur Cicero did not stick at disapproving the part which I Grassus chose on this occasion, Cicero, I say, who had found himself in the same circumstances, his Adversaries having repeated a Passage in one of his Speeches, quite contrary to an Argument he hid then in hind. He answei d, That the Scrap they repeated, did not contain his true Sentiments, and repeated, did not contain his true Sentiments, and that what a Man offers as an Advocate, ought not to be consider'd as if spoke by him in quality of a witness, that it's the Language of the Cause, and not that of the Orator This is plain enough, They must speak according to the interest of the Cause, and the Conjuncture of Time, and not according to their private Opinions (1) Ego si quid esusmod dixi neque cogni um commemoravi, nique pro testimonio diai & illa oratio potius temporis mii quam jud cii & autoritatis suit — Errat vehementei si quis in orationibus nostris quas in judiciis habuimus autoritates nofiras confignatas se l'abere arbitratur Omnes enim illa orationes causarum & tempos um sunt, non hominum ipsorum aut patronorum. Nam si causa ipsa pro se loqui possent nemo adhiberet oratorem nunc adhibemur ut ea dicamus non que nostra autoritate constituantur, sed que ex re ipsa causaque dicantur Add to this the words ex respsa causague dicantur Add to this the words which Gicero puts in the mouth of the Orator Mark Antiony (k) Oratoris omnis actio opinionilus non scientia continctur, nam & apud ess dicimus qui nesciunt, Oratore & ea dicimus qua niscimus ipsi sta & iti alias aliud 12 fol sissemus de rebus & similunt & judicant, & nos contra m 71 (rias sape cas sas dicimus, non modo ut Crassus contra me dicat alianado aut esa contra Crassus quum alternur. rias sape caisas dicimus, non modo ut Crassus contra me dicat aliquando, aut ego contra Crassum, quum alterutri necesse sit faljum dicere, sed etiam & uterque nostrum eadem de re alias aliud desendat, quum plus uno verum esse non possit. Ut igitur nejusmodi re qua mendacio nixa sit, qua ad scientiam non sape perveniat, qua opin onis hominum & sape errores aucupetur, ita dicam. I am satisty'd the greatest part of my Readers will be so pleas de to find, that these two great Orators have had such Opinions, and had so well knowin the weakness of their hundron, that there'll academ. the weakness of their Function, that they'll pardon whatever may savour too much of the digression in

Rill (D) He ever affected not to be thought a learned Man 1 If I am not mistaken, this was more out of Policy than Modesty. He found he had already established the Reputation of a great Orator Might he not imagine that Men would admire him more, if they thought he owed his Eloquence only to his Genius. He had a further meaning in it; he believed the People would be more moved by his Orations. If they took am for theer Productions of Orations, if they took a for meer Productions of Nature, than if they look on em as Tryals of Skill They mistrust those who are practised in all the Tricks of the Profession. As for the Judges, Mark Anthony believed that nothing could influence them more in his favor, than an Opinion that he spoke unprepared, and their ever-looking those fine Touches of Rhetrick, which are made us of the for officers of the country which are made use of the country that he seemed the control of the formula which are made use of the control of the formula which are made use of the control of the formula which are made use of the control of the formula which are made use of the control of the formula which are made use of the control o ches of Rhetorick, which are made use of to set off Mm 2

this Remark No e, that these Principles subsist

ratore fol le was re-Brutus by bringing three Rea-Court (b) Cicero orat pro Cluentio

> (i) Idem ıbıdı

Supplement to the Philosophical Commentary, and p 207 and 216 of Mr Saurin's Answer to mentary (e) It's Mr Menage Speaks in he Anti-

Baillet to 2 P 174,

B Plutarch in Mario p 431 Va-ler Maxım 18 c 9 y Cicero de oratore lib 3 d Plut in M Antonio, init p m 915 n Paterculus 1 2 cap 31 8 Alconius Pedianus in orat Cicer contra Verrem, p m 113 · I Shall examine under the Arricle Cethegus, whet ber Cotta was Conful Anthony recorv d this Commiffion + Id ib

See bim

alfo at p Cicero,

orat 5 in

fol 67 B

See bin al-

fo orat 4 fol 39 A 1 Horus

1 3 C 7
Glandorp ubi fupia,

Pag 73 (a) Add
what he
himself Says in bis 2d Book de Orat fol 78 B (b) He fays in this 2d Brok de Orat fol 73 D that he read the Greek Anthors only to amufe himself, that he did not unaerstand a word in the Books of the Philolopiers. Verbum prorfus nullum intelligi ita funt angustis & concilis dilputati onibus ıl-

ligati (c) Fol 78 C a great Number of Illustrious Persons, than his Eloquence caus'd him admir'd by all the World He perish'd unfortunately in the bloody Consustant on the state of He was discover'd in the place where he had hid himself, and Soldiers imand Cinna mediately fent to kill him His manner of Speaking mollify'd them, nor had any of 'em the Brutality to kill him, but he who commanded, and who had not heard his discourse, but entred his Chamber in a Rage, that the Men had not executed their © Orders His Head was expos'd on the Chair of the Orators, pro rostrucy, a place he had formerly adorn'd with Triumphal Spoils This hapned in the Year of Rome 667. He lest two adorn'd with Triumphal Spoils Sons of whom I am going to speak

ANTHONY (Mark) Eldest Son of the foregoing, had the Sirname of & Creticus He never rais'd himself above the Prætorship, but he exercis'd this Office with much an ampler Power than ordinary; his Commission to convoy Corn to Rome, giving him a Command " over all the Seas This Prerogative he obtain'd by the Favour of the Conful & Coita, and by the Faction of Cethegus, nor did any Party murmur, as they certainly would have done, if (AA) he had had more Merit 'Tis faid * that, over-rul'd by Evil Councils, he committed Extortions in the Provinces, and the Truth is, he was guilty of many Those of Siesly have been represented in few Words by Cicero † The guilty of many Those of Sicily have been represented in few Words by Cicero † The War of Crete, the good Success whereof he believ'd so infallible, that he had Shipt fewer Arms on Board his Fleet, than Chains to load the vanquish d, having miscarry'd, he fell sick, and dy'd of Grief He had not the Strength to resist the stinging Restection ons which arose in his Soul, on thinking that the Enemy having taken several of his Vessels, had hung the Roman Soldiers at the Arm-Yard, and Sailing 1 to and fro with this Speciacle, triumph'd most insolently over the Republick in a thousand places. He had three Sons by Julia his second (A) Wise, to wit, Mark Anthony, Cains Anthony, and Lucius Anthony *, of whom we shall speak hereaster

a Cause And yet at the bottom he was a Learned Man, and acquainted with all the good Books the Greeks had publish'd, Let us prove all this by some Passages of Gicero Magna nobis pueris, Quinte frater, semmor a tenes, opinio fuit L. Crassum non plus attigisse destring augm numerium brimas "la humilione destriction". doctrine quam quantum prima illa puerili institutione potuissit, M autem Antonium omnino omnis eruditionis expertem atque ignarum suisse. Quum moi ea discerentus qua Crasso placerent, & ab bis docto ibus qui bus ille utce etur crudiremur, etiam illud sape in elleni-mus - illum O Grace sic loqui nullam ut nosse aliam linguam videretur, & doctoribus nostris ca ponere in per-contando caque ipsum omni in sermone tractare, ut ni-bil esse e novum nibil inauditum videretur. De Antonio vero quanquam sape ex lunianissimo viro patruo mostro acceperamus, quemadmodum ille vel Athenis vel nostro acceperamus, quemaamoaum sue vei ninenis vei Rhodi se dottissimerum hominum sermonibus dedidisset, tamen ipse adolescentulus quantum illius ineuntis atatis mes patiebatur pudor, multa ex co sepe questvi. Non crit prosetto tibi quod scribo bic novum (nam jam tun ex me audiebas) mihi illum ex multis variisque sermonibis nullius rei, qua quidem esfet in his artibus de quibis aliquid existimare possem, rudem aut ignarum esse wisum Sed fuit hoc in utroque corum ut Crassus non tam existimari vellet non didicisse quam illa despicere, O nostrorum hominum in omni genere prudintiam Gracis Antonius autem (a) probabiliorem boc populo erati nem fore censebat suam, si omnino didicisse nunquam putaretur Atque eta uterque se graviorem fore si al-ter contemnere alter ne nosse quidem Gracos (b) videretur This is the beginning of the 2d Book de Orasore What follows is not Gicere's own, but Mark Anthomy's, who, among other things, speaks the following Words (c) Ego ifthe studia non improbe moderate modo sint opinionem istorum fludio um & suspicionem artificio apud cos qui ret judicent oratori adversariam esse arbitior, imminuit enim & oratoris autoritatem, & orationis sidem Here he gives the Reason of that erationis fidem Here he gives the Reason of that Conduct which Cicero (d) ascribes to him, Erat memoria summa, nulla meditationis suspicio, imparatus semper aggredi ad dicendum videbatur, sed ita erat pa-ratus, ut sudices illo dicente nonnunquam viderensur non rains, it judices the disense nonninguam viderentur non fatts parati ad cavendum fuisse. I remember on this occasion a Remark of (c) Mr Daillis on the difference between asting the Orator, and being one. This Remark is very just (AD) If he had had more Merit | Velloius Paterculus supplies me with this Thought, in that Place of his History where he relates, that Pompey about two Years after obtain'd a Commission, which much him Master of almost all the World. This Commission was

Master of almost all the World This Commission was not granted him without Opposition, whereas not thing had been faid against the Decrees which had trusted the like Power in the Hands of Mark Anibeny The Resion was that they did not judge the latter capable of making himself fear'd, but Pompey's Merit was look'd on as dangerous to the Publick Liberty 14cm (f) has ance been min in M. An-

(d)InBruto post edit Corradi (e) Daillé, Response au P Adam 3 part pm 156 (f) Vell Paterculus 1 2 c 31 tonii pratura decretum erat , sed interdum persona , ut exemplo nocet, ita invidiam auget aut levat in Antonio bomines aquo animo passi erant raro enim invidetur cobemines aquo animo paji erant rare enim inviaetur eorum bonoribus, quorum vu non timetur Contra in iis
bomines exiraerdinaria reformidant, qui ea suo arbitrio
aut deposituri aut retenturi videntur, & modum in voluntate babens This is a fair Text for the Compilers
of Political Commentaries I leave it to 'em in manner entire, and content my felf with this small Observation It's thought a just grant of Complaint that the same Qualities which our to recommend a Man to great Offices, hinder him from obtaining 'em George de Monte Mayor, used to fay, Fit-amos a tiempo, que mererer la cosa, es prencipal parte para no alcancarla That as to say, (and they are the very Words of the President du Vair,) Nothing in these simes hinders good Men's rising to Riches and Honours
so much as their deserving em (g) This Complaint is (g) See Pe
often too well grounded, but there are certain C2. ter flux
ses in which it is not quite so sold, for to deserve the una
an Office well, it is not fushicient to have the necessary
serve Qualities for the Honourship Discharge of the end of fary Qualities for the Honourable Discharge of it, the Prebut it is moreover requisite that those Qualities be face to the not mix'd with certain Vices, which prompt a Man to Hiftery of not mix'd with certain Vices, which prompt a Man to History of make an ill Use of the Glory which redounds from the Peace the Discharging this Office with Capacity and Success To speak properly, a Mixture of these Vices may render those unworthy of an Office, who consider'd with regard to their great Accomplishments, might be the most deserving of any It is not then always an Injustice to refuse an Office to one who is most capable of discharging it is it's a reasonable Precaution, a Point of necessary Prudence, especially in Republicks. Eminent Qualities inspire Men with Ambition Give those who possess and with Ambition Give those who possess am Occasions of doing their County considerable Service, and you kindle the Fire of this Ambition more and more, the Glory they acquire by worthily discharging a high Trust, inspires em with Thoughts of Straining their Credit, and she we with Thoughts of Straining their Credit, and she we with Thoughts of Straining their Credit, and she we with Thoughts of Straining their Credit, and she we with Thoughts of Straining their Credit, and she we with Thoughts of Straining their Credit, and she we will be with the straining their credit of the straining their credit of the straining the offices on Persons of inocustom of the straining the offices on Persons of inocus of the straining the str

(A) Julia bu Second W fe] She was the Daughter of Julius Cafar, who was Conful in the Year of Rome 664, and Sifter of another Julius Cafar, who was Conful in the Year 690 Her Virtue and Merit equal'd her (h) with the most illustrious Ladies of her Time She was not the happiest in Husbands, for after the Dearth of Marking Automatical memoria bands , for after the Death of Marcus Antonius Cress- memoria those who was put to Death for it (1) What the sanda did to save her Brother Lucius Cafar, deserves Admiration. He was proscribed in the Time of the Manual Triumwaras, and hid himself in her House. The Soldiers went thither to fearch for him, but she (1) Id ib

I shall have the Errors (B) to correct, and perhaps the Encommum (C) Plutareb gives QUE Anthony

ANTHONY (Casus) Brother of the foregoing, was a Person of a disorderly Conduct, so that his Elder Brother and he were much more the worthy Unkle and Father of the Triumvir, than Sons of him who gave them Life This Caius Anthony bore Arms under Sylla, in the War against Mithridates, and committed many Extortions in Achaia, which, together with other matters of blame alledg'd against him, was the cause that the Censors afterwards expell'd him the Senate Nevertheless he was chosen Consul in preference to Catiline, one of his Competitors, but with much less honour than Cicero, who, notwithstanding all the Plots that Casus Anthony and Catiline had laid to exclude him, was declar'd Consul with an unanimous Consent, whereas Casus Anthony carry d it but by a few & Voices against Catiline It was in this Consulate that Catilin's Conspiracy was discover'd, against which Cicero acted with great Zeal His Colleague num Rohad the Command of the Army that was sent against Catiline, and obtain'd a compleat me 692 Victory by his Lieutenant Petresus. As for himself, either a seign'd or real Sick-Remert of Remert of Rem ness hinder'd hims from being in the Battel Dion y says it was seign'd, and that Anthony searing Command in Parson After the Victory, he led his Troops into Macedonia, and was beat by the Dardanians He govern'd that Province three Years with so much Violence, and so many Exactions, that the Senate, displeased at his Conduct, sent him a Successor Upon his return to Rame he was accus'd by Marous Calius, and altho' Cicero had under-* taken his Defence, yet he was convicted and banish'd Some say he past is Years in the Island of Cephalonia, and that his (A) Nephew Mark Anthony, who was very Powerful in Rome, when Julius Casar's Murtherers quitted it, recall'd him from his Exile He dy'd some Years after, full of Years and Troubles, and left only one Daughter, whom he say repudated a little after her Marriage by her Hurbard 16. It was the Total of Total he law repudiated a little after her Marriage by her Husband Mark Anthony the Triumvir, on suspicion s of an Affair with Dolabella *

ANTHONY (Mark) one of the Triumvirs, commonly known in English by the dorp p Name of Mark Anthony, was Grandson of Mark Anthony the Orator, and Son of Marcus Anthony Creticus Mr Moreri has spoken amply on his Article, and therefore I shall say nothing of him The Falsities I have collected on this Head, may find a place in the Article of Fulwia, or elsewhere The only thing I have to say of this Triumvir Eutropio

ton pag. 15, that he publish d a Treatise of his (AA) own Drunkenness

NTHONY (Casus) Brother to the foregoing, serv'd under Julius Casar in the was against Pompey, and was forced to surrender himself with the Troops † he commanded in Illyria, for want of Provisions After the Death of Casar, while he was Pra-

plac'd her self at the Door, and declar'd they should never come in till they had kill d her, she who had brought that Mark Anthony into the World, whose Orders they were now to execute This made 'em retire (a) The Name of our Anthony's First Wife was Numitorial She was the Daughter of Quintus Numitorius Pullus She's call d the

Of Quintus Numsterius Pullus She's call d the Daughter of a Traytor in Gieere's Philippicks (b)

(B) Some Errors so correct | Thysius, Professor of Oratory in the Academy of Leyden, has made an Annotation which might give us an ill Opinion of his Leaining This Annotation relates to these Words of Lastanius (c). Do Notum last manufacture of Lastanius (c). his Learning This Annotation relates to these Words of Lactantius (c) De Neptuni force manife-flum oft, cujus regnum tale fuisse dicimus quale M Antonic fuit infinitum illud imperium, cui totius ore maritime potestatem Senatus decreverat ut predones persiqueretur ac more omne pacaret Thysius pretends, that instead of Antonis, we ought to read Pompess, which is the Reading of the best Manuscripts, and upon this he observes, that Pompey was call d Neptune, and that several of his Statues were adorn'd with the Enligns of that Deity He's Mistaken It can not be question d but that Lessantius who was pernot be queition d but that Loss antius who was perhave cised
Verrina4
Verrina4
Passe of the Fourth Oration against Verres (d) Possgram Marci Antonis infinitum illud imperium Jenserant,
or to these Words of the following Oration (e) its
infinito imperio Marcium Antonium grssse, ut
cap 8
One of Vasser's Sons might have spar'd the
Cap 8
Cerard
Vost cites
Vost of Ibraus, he observes, that Thamassus was very

that was printed Thirteen Years before the Lastantius of Ihypus, he observes, that Thomassus was very much in the Wrong to put Pompesi instead of Antonia in his Edition of Lastantius, and proves it by (f) the Authority of Cicero, and Paterculus I add, that he believes Florus meant the same Anthony when he says, (g) Ruum ille (Pompesus) res in Asia gerens co quoque professum misses Antonium in aliana Provincia inclitus fuis He shews, that Florus has consounded that Anthony with Ossavius. Who as (b) Plutarch and that Anthony with Octavius, who as (b) Plutarch and (i) Dien (1y, was fent by Pempey to the Island of Crees, when Metellus commanded there There's more ground for this, than for his saying, that the Sirname of Criticus, given in Plutarch to Mark Anshony, must be corrected by that of Creticus I know not what Edition of Platarch he made use of, but I

have found Kanilizade in the Frankfers Edition 1620, and in that of Para 1624. I with he had ta-ken the Trouble to examine a Chronological Liror, which appears to be in Paterculus That Historian affirms, there passed but two Years between the Charge that was given to Mark Anthony, and that which was given to Pompey, and nevertheles Aconius Pedianus affirms, that Mark Anthony obtain'd it by the Favour of the Conful, call'd Cotta I en-

large upon this Difficulty in the Article Cethigua (C) The Facemium Plutarch gives our Anthony u one 1 He says (k), Mark Anthony was honest, upright and very liberal. As he was not over Rich, the Remonstrances of his Wife did much constrain his Liberal segment. his Liberal Lemper He was out of Cash one day when one of his Friends came to borrow Mony of him, however he would not send him away empty handed He call'd for Water in a Silver Ewer, unhanded He call'd for Water in a Silver Ewer, under Pretence of Shaving himself, and having ladder'd his Beard, he sent his Footman away, and gave the Ewer to his Friend All the Family was in an Uproar, the Cup was sought for every where, his Wise made an horrible Noise, and would have all the Servants put to the Torture But he stopp d all by confession (1) what he had done and hour'd her Pardon feffing (1) what he had done, and begg'd her Pardon Plutarch does not well represent the Character of this Man, he calls him Liberal, when he ought to have made him a Prodigal Sallust (m) has not been deceived in him Let us not dissemble, that (scero denies what was commonly said of this Mark Antho ny, to wit, that he neither kept an Account of what he received, nor of what he expended (n) Audimus aliquem tabulas nunquam confecisse Que est opinio hominum de Antonio falsa, nam fecit diligent:ffime

(A) That he Niphew Mark Anthony re-call'd him from his Exile] There are fome Difficul-ties concerning the I ime of this Recall which shall be examin d in the Remark H of the Article of Ful

(AD) That he publish d a Treatist of his Drunkenness? This is a last that the Modern Writers make no mention of, tishowever remarkable, and to be found in Pliny (or Tergilla Giceroni M. F. bonia congiu simul baurire folicum ipsi objicit Marcoque agri proprie a semulento Seyphum in pattum Lt enim bec funt Ebri-

(c) Afcodianus in Orationem Cice. ronis in toga can-2 Dio Jip 37 ad an-Remark of Fulvia *See Glanfupra, p 75, 76

f Glan-

tonio init pag 915,

(1) 'Due-202108 and exeus Petita vequod erat confessus cst Id 1b p916 A (m) M Antonius perdundæ pecuniæ vacuulq, curis mili instantibus helluft in fiagm bis for 13 in Cicuro orat 3 in ful je D

1 14. to-

(a) Plut in M An-

)24 () Talen fion Glandorp pag 74 & 75 74 & 75 (c) Laccant I r

cap 11 p m 34 (d) Cicero

Verrem fol 39 A (r) Id o-

rat 5 in

dus Vosfius not in Vell

Paterculum p 55 edit 1639

he cites Cicero Verrinai

but he ought to

Veirem tol 67 B

Fud, p m 160

Voft cites

(h)Plut in

Pompeio (7) diso, Jib 30

(a) Plany

a. He was taken by Hortensius, who deup to Brutus 6 Glandorp ex IIT M Antonio,&c y Glan-dorp ubi iupra, p 8: exD:one, &r Paterculus l 2 e Sucton de illustr Gramm cap 18 ζ Entitled Diome dee Vetus interpres Ho rat in od 2 1 4 n Tacit Annal 14 C44 0 Speaking on occasion of the I Julius Antonius. which happen'd the 778 Year of Rome

tor, and his Brother Mirk Anthony Conful, he was sent into Macedonia with the Decree of the Senate, which gave Mark Anthony the Government of that Province But whatever dispatch he could make, he was prevented by Brutus, and even fell a into his hands At first Brutus treated him honourably, and continu'd to him the Ensigns of his Prætor-ship but when he perceived that he went about to debauch the Army, he clapped a Guard upon him, and afterwards put him to death, when he was inform'd of the Proferiptions of the Triumvirite, the Murther of D Brutus, that of Cicero, &c. Mark Analysis have a few houses for the Profession of the Professio thony having got Hirtensius in his Power, after the Battel of Philippi, sacrific'd him to the Creero mentions C Anthony sometimes in his Philippicks, but al-Manes of his Brother ways to disadvantage 6

ANTHONY (Lucius) Brother of the former, had all the Vices of his Brother the Triumvir, but none of his good Qualities Yet he did not want Courage He was Tribune of the People in the Year of Casar's Death, while his Brother Mark was Conful, and his other Brother Casus Prætor. He was Consul himself in the Year of Rome 713, and Triumph'd the first Day of his Consulship over a People of the Alps, whom he pretended he had conquer'd, tho' he had really done nothing worthy of a Triumph, nor exercis'd any Command in their Country But Fulvia, the Wife of M. Anthony, and Mother-in Law of Oflav us Casar, this I ady, who then govern'd all in Rome, procur'd This imperious Woman defigning to be reveng'd him that honour by her own credit on Octavius for having repudiated her Daughter, excited Lucius Anthony to take up Arms against him, under pretence of protecting the Inhabitants of Campania, whose Lands were assign d to the Soldiers The Troops he had assembled being introduced into Rome by night, he drove out Lepidus, one of the Triumvirs, and made a Speech to the People, declaring, That according to his Brother's intention he defign'd to abolish the Triumvirite This Promise fill'd the Town with Joy He was declar'd Imperator, and march'd against Octavius Casar, but not during to keep the Field, he retreated to Perous, where he defended himself till the want of Provisions obliged him to surrender

Octavius gave him his liberty, but what became of him y after, is not known ANTHONY (Mark fulius) the Son of the Triumvir and Fulvia, found so much favour with Augustus after the Conquest of Fgypt, that by degrees he was advanced to Offices, and at last to the Consulat, in the Year of Rome 744. He marry'd Marcell's, the Daughter of Ottavia, and being by that means become Son in Law of Augustus's Sister, for whom that Prince had a great Consideration, he became Chief in Favour next after Agrippa, the Son in Law of Augustus, and the Sons of the Empress But he prov d ungrateful to his Benefactor, and was one of the first who debruch d his Daughter Julia, which, together with some Suspicions of a Confpiracy, occasion dhis being condemn'd to Death Some Historians say he kill'd himself s, to prevent the Insamy of his Sentence He had a studied under the Grammarian I (rosums, and compos d a Poem of 12 Books in Heroick Verse, and some Treatiles in Profe It is to him that Horace addresses the 2d Ode of his 4th Book He lest one Son in a tender Age, whose Name was L Julius Anthony The Emperor lest one Son in a tender Age, whose Name was L Julius Anthony banished this Youth to Marseilles, under the specious presence of keeping him to his He order'd him Funeral Honours of a lingular Nature enough, for he procurd a Decree of the Senate, that his Bones should be laid in Octavius's Tomb n This was the End of that ancient and powerful Family Antonia, of which Tucitus & fays that it had been always Illustrious, but Unfortunate, Multa claritudine generis sed improspera We shall now sum up all Mr (A) Moreri's Errors concerning this Family

etatis opera, sed nimirum han glor am ausem (icero vo-luit intersectori pati is sui M. Antonio, is enim ante eum avid fim apprehenderat hanc palmam, edito etiam volumine de sus Ebrictate. Quo patro crinati sibi ausus, approbavit plan (ut equidam arbitror) quanta mala per temulintium orbiterrarum intuluisses. Exiguo tempore ante Prælium actiacum, id volumen evomuit, quo facile intelligatur ebrisu Jam sanguine Civium, & tanto magu eum sitiens. I wonder Plusarch should take no notice of this Piece of Singularity, and

that Su concess should not mention it

(A) We shall now fum up all Mr Moreti's Errors]

I He ought not to mention that Lamily under the Letter M, because of Mark Anthony Both he and his Family ought to stand under the Letter A II He ought not to try, That the Family of the Anthonies was famous among the Nollesin Rome, for it's plain, that by this way of ipeaking, he means to diffinguish it from the Plebian Families. Now this Diffinction is falle. The Tribunate of the People alone, wherewith Mark Antlony was invested in the Beginning of the War between Cafar and Pompey, proves invinci-bly that the Antonian I unily was Pleberan, for he was made I indune of the People without being adopted by a Plebeian, there was no need of his initating Clodius, who to qualify himself for the Place of Fribune, (*) had Recourse to such an Adoption I own the anthonies were Patricians in the Beginning This appears from the Dignities of Decembers and Military Tribunes confer'd upon 'em, before the Philipsen I amilies were admitted to the first Dignities of the Republick But whether it were that the Authorites who have the tribunes of the Republic But whether it were that the Anthonies, who have appear d with so much Splendor in the Seventh Age of Rome, did not dei cend from the lame Branch as those who bore the

Signame of Moren is, or whether it were that they Isls d by an unknown Manner from the Rank of Patricians to that of Plibeians, as has happend to fome other Families, 'tis certain that their House was Plebeian in the Days of Mark Anthony the Orator, who first began to raise it. III It's gross Ignorance to say, that this House was divided into two Branches of Merenda's and Mark's. The Word Mark is the Pixnomen, which serv'd only to distinguish Persons. That which distinguishes the Branches was call'd Cognomen, and kept the (a) third Place, as Casar, Scipio, &c. IV. It is not certain, that Quantum Merenda, Military Tribune about the 33.2 Year of Rome, was the Son of Tanonius Merenda Decembis in the Year 303. V. It is false, that Livy makes mention of Mantonius Merenda Colonel of the Cavalry under the Distatorship of P. Cornelius He calls him only Manton us. VI. Marcus Ausonius Creticus was not kill'd in a Duel. Asconius Pedianus leaves no Room to hesitate on this. (b) Indicto, Since he Constitute the supplemental of the Cavalry nus leaves no Room to helitate on this (b) Indicto, fays he, Cretensibus bello male re gesta ibidem perist VII Instead of saying that Mark Anthony the Orator never wrote down any of his Orations, he ought to have faid, (c) that he never published any VIII His Answer to those who ask d him the Reason of it, is ill related, he did not answer, that he would put no Arms into the Hands of those who might be inclin'd to convict him of having express'd himself amis, he was in no Pain for his Words or Phrases, I mean, of being reproach d with Barbarisms, or Faults against the Rules of Grammar, yet this is what Mr. Morers means, as all will own, who understand the Sense of an Author But what Mark Anthony fear'd was this, that they might convict him by his Works of blowing Hot and Cold, and of having consuted

(a) Cajus Julius Cæsar Publius Cornelius Scipie

6) Asc Pedian in Cicer Di-Viciat He Says, Verr de præt. urb Cretæ mortu-(c) See #bovethe Remark A of the Arthony the

(')Cicero, orat pro domi iua ad pontifices fol 173 C

ANTONIA Eldest Daughter (A) of Mark Antony and & Oclavit, was a Indy She was whose y Virtual and Beauty made her an Object of Admiration She was married to Drusus, the Son of Livia, and Brother of Tiberius, by whom she had several Children d, whereof but Three survived Drusus, to wit, Germanicus, Claudius, who was Emperor, and Livilla, who was Tiberius's Son's Wife Anthonia being yet Young and Beautiful Rammaria.

(B), was courted in her Widowhood by several Persons, but refus'd em all, an IxComplete Company of much the more to be admir'd as the livid in a Court exceed
8 foreample of Continency, so much the more to be admir'd, as she liv'd in a Court exceed- & form ningly Corrupt Tiberius, whose Humour was so intractable, had a great inclyting Regard for this Lady; which shews, that to her Chastity she knew how to joyn other Phitarch in Anton Virtues unknown to the Chast Agrippina her Daughter-in-Law, I mean Mildness and mass I 'Twas she discover'd Seganus's Conspiracy to Tiberius, nor was that Prince Sueton * ungrateful after a Service of fuch Importance Pliny † mentions a very particular Quahty of Antonia, which is, that she never spit He takes notice too, that she had a Fish;
which she was very fond of, and that she deck'd it with Ear-Pendants, which brought a
great many to her Country Seat on purpose to see this Rarity This I idy was unit apply
1 18 6 9 in her Family In truth, her Son Germanicus had all the good Qualities that could be defit d in a Presumptive Heir of the Empire, and was the Darling and Delight of all the Roman People, but this only ferv'd to heighten Antonia's Affliction, when sudden De ith bereav'd her of this Young Prince This Disconsolate Mother was not in a Condition to (D' wilk as a Mourner, when Germanicus's Funeral was Solemniz d Her other Son was to difagreeable,

Four years perhaps before what he was now advancing in his Plea I have elsewhere amply enlarged on the Causes of Lawyers contradicting themselves, and maintaining one thing to day, and the quite contrary to morrow, according to the different Interests of their Clients IX Besides, the Answer Mr Morers helps him to is abfurd, for one may write down a Plea without furnishing Criticks with Arms, provided it is not made publick X M Aquilius was not condemn d when M Anthony took his Gause in hand XI The Judges did not affirm, That he who had so often exposed his life for the good of the Republick, ought not to less it with such dishonour Had Mr Moreri known that Aquilius at worst(d) could only have been condemn d to Banishment, he would not have given the Colours of the worst (a) could only have been condemn d to Banishment, he would not have given the Colours of the Ornturial Art to his Style XII What a confused way of speaking is this, Mark Anthony was Confus, Censor in the Tear of Rome 626 with A Posthumius in 657 with L Valerius, &c There is some thing worse in it than a confus of Style, Falsities are

thing worse in it than a contus d Style, Fassities are not wanting Mark Authony was Consul with A Posthumius Albinus is the Year (e) 655 and Censor with L Valerius Flaccus in the Year 657

(A) Eldest Daughter of Mark Anthony] Suetonius and Flutarch are against me, the first (a) expressly and in downright Terms, the feed after an implicit manner For he only ipeaks of the (b) Mariage of one of the two Antonia's with Domitius, before he speaks of the others Marriage with Drulus. fore he speaks of the others Marriage with Drujus Now whereas Suetonius Writ after Tacisus, and some-Now whereas successes writ after Tacitus, and sometimes seems to resute him, is it not much better to give him the preserence, and suppose he has taken the contrary side, only because he had rectify'd Tacitus's Error' Besides, are the Words of Plutarch of no weight? Let every one judge as he pleases, I have follow'd Tacitus without pretending to contest it with those who shall follow successions. pleales, I have follow'd Tacitus without pretending to contest it with those who shall follow Sustantians. There are two Passages of Tacitus, one in the 44th Chapter of the 4th Book of Annals, the other in the 64th Chapter of the 12th Book of the same Annals, where the Wise of Domitius is call'd Antonia Minor I find that Lipsus (c) declares for neither side, and that Glandorp (d) prefers that of Tacitus before Successius. There's a reason on Tacitus side, tho' not conclusive. It may be supposed that Drulus, who mus. There's a realon on Tacitus side, tho' not conclusive. It may be supposed that Drusus, who, in the quality of a powerful Empresses Son, was one of the greatest Matches of Rome, marry'd the elder of the two Sisters but in answer it may be said that his Antonia was a perfect Beauty. Now this is a Birthright more to the taste of a young Prince, (nor is it necessary to be a young Prince to have this taste) than the other, which is only founded on a greater number of years. It is likely Druge. ed on a greater number of years. It is likely Dru-fus, as he was the greater Match, had his (hoice, and, no doubt, he took the handsomest of the two, whether the elder or the younger Sister

(B) Antonia, yet young and beautiful in her Widowhood, was an Example of Continency] What is faid of her Husband, that he kept his Conjugal Vow, iaid of her flusuand, that he kept his Conjugal Vow, is yet more furprizing (e) Drusum etiam Germanicum eximiam Claudia familia gloriam, patriaque rarum ornamentum, & quod super omnia est operum suorum probabitu atati; magnitudine, virtico pariter ac fratri Augusti, duobue respublica divinis oculis mirifice respondentem, constitu usum Veneris intra conjugis (f) charitatem

clausum tenuis It's certainly a singular Case that in Augustus's Court the Emperor's Son-in Law shou'd be contented with one Dish, like a (itizen, ind it fignifies little to lay Antonia was so Young and I air, that Drusus did not know where to mend himself How many Princes and great I ords, and other Perfons are there, with whom this Reason is of no force But let us return to Antonia Valerius Maximus continues his Discourse in this manner zintonia quoque famina laudibus virilem familia que claritatem jupergressa amormamenti egregia fide pensavit que post ejus excessum forma & atate storens cubiculum socius pro conjugio babutt, in eodemque toro alterius adolescentia vigor extinitus est, alterius viduitatis experientia consciuus Antonia's Chastity found Panegyrists in Judea Josephus deserves to be heard he informs us that Josephus deserves to be heard he informs us that Augustus sollicited that Lady to marry again, but she persisted in the contrary Resolution, and preserved seandals is an uniported Reputation in her Widowhood Person Now here's the Rarity, We find great Ladies person the Reputation in her Widowhood Person onto Marry a second time, the courted to it but do they live without Reproach? Do they give no occasion to Censure their Conduct? Here's the Point the Marko opus, his labor est (g), see the Words of Josephus? The Marko opus, his labor est (g), see the Words of Josephus? The Marko of Josephus? Any power as the was to accust of the markow the second of the person to overlate the words of the person to overlate the course of the markow that the person of the markow that the person of the markow of the person of the pers fratru uxor fuerat, vel propter continentiam, quo i florente he, ventut etiam tum etate vidua recufarit alteras nuptias, licet ancilla hortant. Augusto ad iteranæum conjugium, in coque vitæ Here they

genere omnem caverit infamiam
(C) 'Twas she discover'd Sejanus's Conspiracy to Tiberius | It's likely Tacitus was well inform'd of this Fact, but unhappily that part of his Annals is lost defit ma-If I am not mistaken, Josephus is the only Historian r tus ve who relates what share Antonia had in discovering that Conspiracy He deserves credit, because the Intimacy of Berenice, and that of her Son Agrippe, with this Lady, and the good Offices she did Agrippe made her known in Judea, and oblig'd the Jewish Historian to inform himself exactly of what concern'd her Let's rely then on his lestimony, that stood as soon as Anonia had been well inform'd of Sejanus ()] cern'd her Plot, she wrote all the Circumstances exactly to T berius, who was then in the Island of Caprea, wh ther she dispatch d one of her most faithful Domsticks with her I etter This Prince's Consideration
for her, increas'd mightily after to I minent a pice
of Service O Je (1) μα τῶι τυντε 2ειχιοι τ τιξ /ς
που συνεπθελές τηντε Ανθωι Ιαν χὶ πεία ἀξιολ μως
αχων τημιωτερού τε υπλάμβανε ματί τοῦς τῶσ πόρου,

Δεικών τημιωτερού το υπλάμβανε ματί τοῦς τῶσ πόρου,

Δεικών τημιωτερού το υπλάμβανε ματί τοῦς τῶσ πόρου,

Δεικών τημιωτερού το υπλάμβανε ματί τοῦς τῶσ πόρου, Quebus ille (Tiberius) cognites Sejanum occ dit (focios confilis, Antonia jue jam ante habita in prec o majorem the Consectiam in posterum sidem habiti per omnia. I shall show b ne Consectiam in another place, that high limit observes that (1) The Antonia wrote certain Matters to Tiberius concern. Annil ing Sejanus

(D) Was not in a condition to walk as a Mourner] ann 73 Let's fee how Tacitis relates the Matter, and how he which t fets her out in his Reflections (1) Tiberius atque Augusta 1 (2) of fets her out in his Kenections (1) active many accounting publice abstinuere, inferim Marestate sua rati si palan limin

p 6,2 (†Plin 17 dem villa ana) Antonia muiænæ quam diligebat indidit cujus propnonnulla Baulos vicupiverunt 1d

19 0 55 uxor, laid turn the I wles, Si nolit, fi mulus Luthers V orus or Jander)Joseph An iquit 118 6 6 (i) fol ib. (k) In the Article Velpasian at the Re mark about the Coninb ne Ce 1115 13 63 14

two years after (a) Germanicus C Cæfaris pater Drufi & minoris Antonix filius Suet in Calig c 1 wide etiam in Claud cap 1 Ex Antonia majore atrem Neronis procreavit (Domitus) * ne cap. 3.
(b) Plut in Marc Anton pag 955 (c) Lipf in Lacit Amh.l 12

(d) Gland

Ogomaft

pag 87 (e) Val

Maxim 1 4 C 3 (f) See the

theRemark

(d) Quum mihi M

Aquilius

retinendus effet

ın civitate

It's Mark

Anthony

who speaks, apud Ci

ceronem l 2 de Orat fol

80 B

(c) Plin 1 8 c 7 Sigonius & Calvifius, place

this Confulat in the Year 654, and the Cenfurflup

* Ex his (fereribus) Drufillam Vitiaffe virginem tus adhuc creditur atque etiam in concubitu cjus quon-dam deprehenfus ab avia apud quam fimul educabantur Sucton in Calific 24 5 See also Dion lib 59 4 Sucton

ib C 2,

(m) Suet cap 3

greeable, and so brutishin her Eyes, that she used to call him (E) Monster, Machine, &c. and made him the Standard of Comparison, whenever she would represent an Errant Blockhead Her Daughter was a Monster of another kind; she made an Attempt on the Honour and Life of her Husband, and executed it, for she was convicted of Adultery, and of Poisoning her Husband Her own Mother was the Minister of Justice to (1) whom she was ideliver'd She shut her up in a Chamber, where she starved to Death The Children of Germanicus, whom Antonia brought up in her House, gave her no small Trouble She watch'd their Conduct, but her Vigilance serv'd only to make her an Eye-Witness of their Enormous Crimes. * One Day she surprized Caligula in the Act with his Sister This Wretch had not yet left off his Youth's Habit, and yet had defiled himself with a Capital Incest. When he first came to the Empire, he decreed † all the Honours to his Grandmother Antonia, that the Senate had decreed Livia, but this was only a Fit, for he shew'd her no Respect asterwards, and refus'd to give her a Private Audience These Affronts threw her into (G) a Melancholly, which caus'd her Death He did the Deceased no Honour, nor Assisted at her Funeral + 'Tis likely that the Temple of Antonia (H), which Pliny alone mentions, owed its Name to this Princess She did not see the Missortunes of her Grand-Daughter Antonia (I) whom Mr Morers has mention'd, but not without a Mistake

ANTONIA, Younger Sifter of the foregoing, as well by the Father as the Mother's Side, can furnish but a small Article I find no more of her than that she was the Wife of Lucius Domitius Ancharbus, and that this Marriage produced one Son and two Daughters, the Son, whose Name was Cneus Domitius, was Father to the Emperor.

Niro We shall speak of the Daughters under the Word Domitia, and shew, that Mr

Morers is mistaken, in saying, that one of 'em married Galba

ANTO-

l'imentarentur, an ne omnium oculis vultum corum ferutuntibus false intelligerentur Matrem Antoniam non apud auctores rerum, non diurna actorum scriptura reperio ullo insigni officio functam, cum super Agrippinam, & Drufum & Claudium, cateri quoque confanguinei nominatim perferipti fint, seu valetudine prapodiebatur, seu victus luitu animui magnitudinem mali perferre visu non toleravit Facilius crediderim Tiberio & Augusta qui domo non excedebant cobibitam, ut par maror & matru exemplo avia quoque & patraus attimeri viderentur

(E) That fhe us d to call him Monfter] This Sueto-(E) That he us at cau him Monjer 1 Itis succo-num informs us of (m), Mater Antonia portentum cum hominus distitabat, nec abfolutum a natura sed tantum inchoatum 'ac si quem socordia argueret, stuttiorem aie-bat silio suo Claudio By this we may judge she was a Woman of Wit and Sense, for your ordinary Women don't perceive that their Children are stupid, or if they do, they are feldom over forward, from a meer Point of Honour to clear themselves, and talk

of em as Changlings, or half-form d Productions

(I) Her even Mother was ______ fhe flut her up in a
Chamber J This again shews she was a Woman of
Spirit, who lov'd her Children no longer than they were an Honour to her, and preferr'd the Roman Grandeur before the Tenderness of Nature There were two Traditions (a) concerning the Death of Livilla, One, that Tiberian caus'd her to be put to Death, The Other, that he Pardon'd her for the fake of Antonia, but that Antonia condemn'd

her to be starv'd to Death (G) Into a Melancholly, which caus'd her Death]
Suctionius and Dion agree in this Point (b) Per issusmodi indignitates & tadia caussa extist moitu, dase tamen ut quidam putant, & veneno (c) Dien says nothing of Poison, he only says, that the Barbarous Man, not able to bear (d) the Cenfures of his Grandmother, obligd her to make an I nd of her Days I could not find in what Year this Illustrious Lady died, but feeing it was in the this Illustrious Lady died, but seeing it was in the Reign of Caligula, it seems to me that her Death may be plac'd in the Year of Rome 792. That of her Husband hap'ned in the Year 744. We may give a near guels what Age she was of when she became a Widow, and how long she liv'd, for her must have been Born in the Year of Rome 734, since has Mother Offense, who Marraed (a) Mark Authory her Mother Offavia, who Married (e) Mark Authory in 713, was Deliver'd (f) of a Daughter when he return'd from Greece the Year following The Poem entitl'd (g) Confelational Liviam Augustam de morte Druss Merenis, represents Antonia very disconsolate, and gives her great Encomiums. We are there inform'd, as also in Valerius Maximus, that Druss was no Rover. But that the last Words he spoke were about his Dear Wife.

Quid referam de te, demissima conjuge Drule, Atque cadem Drust digna parente nurus ? Par bene compositum zuwenum farrissimus alter Altera tam forti muena cura viro l'antina su princeps su filia Cafaris sile Nec minor er magni conjuge vife Jewis,

Tu concessus amor, tu solus & uls:mu 121 Tu requies fesso grata laboris erae Te morieus per verba novissima quessus abesse, Et mota in nomen frigida lingua tunm

(H) The Temple of Antonia, which Pliny alone men-Paintings, (b) Ejusdem, says he, arbitrantur manu esse. (b) Plin & in Anionia templo Herculem aversum ut quod est lib 35 dissiculumum, saciem ejus ossendat versus pistura, quam c 10 p ma promittat A very learned (1) Commentator says 213 upon this Passage, That he does not know whether (1) Pere this Temple belong'd to the eldest, or to the younger Hardou-Anionia, nor in what part of the City it stood in Cuius illud Anionia suggest manufactures. Anionia, not in what part of the City it itood

Cujus illud Antonia fuerit, majoris, minorifue, quoue

Urbis situ conditum fuerit, incompertum Uraque Antonia Triumuviri filia, Major Germanici & Claudii Cefaris parens Neronis avia This is preferring the

Opinion of Tacitus (k) before that of Suetonius, and (k) See giving the Elder to Drusus but, on the other hand, above the these words. Neronic ania, puzzle me. I suspect the incomp these words, Neronis avia, puzzle me, I suspect the Remark Printer has at least forgot miner, for by substituting this word, we shall see that Father Hardonin has said fomewhat of both the Antonia's, that the eldest was the Mother of Germanicus, and the Emperor Clauthe Mother of Germanicus, and the Emperor Claudius, and that the younger was Nere's Grandmother. If no fuch word be fupply'd, there's a manifest Error in this place, seeing the Mother of Germanicus (I/In Plin was not Nere's Grandmother To have recourse to the Adoption of Nere, by Claudius, would be an ill to 2 p 36 shift. In another place that (I) Commentator had preferr'd the Opinion of Suctionius before that of for'd him Taritus.

(1) Antonia, whom Mr Moreri] She was Daughter of the Emperor Claudius, by Alia Petina, but Caligula
Born before he was Emperor He marry'd her First had taken Born before he was imperor the marry until this had taken to Cheur Pompeius (m) Magnus, and afterwards to Faufron him flus sylls She faw both her Husbands dye a violent Death The First (n) was put to Death by Order of the Imperor Claudius, The Second was ton in Murder d at Marfeilles by Rustians whom Nero (o) had Claudius the face there were the refused to Marcy Murder d at Marfeiller by Kuttians whom Nero (o) had fent thither for that purpose She refus'd to Marry that Prince, who would have made her his Wise after the Death of Pompey (p) Nero put her to Death under pretence that she was concern'd in a Conspiracy, I believe it was that of Piso A certain Historian (q) pretends, that Piso was to carry Antonia into the camp of the Pretorian Guards Tacitus (r) mentions it without finding any great

Grounds for it He does not think it probable that

(q) Plini-Antonia would have exposed her felf to fo great Hazards, without the Hopes of becoming Pifo's Wife Now there was no room to expect this, for Pifo was known to be a very loving Husband But Tactum would not frop here, he judyons a Restriction according to his Custom, unless, says he, we suppose that the Passion of reigning in Women is, of all others, the violentest By this he restores the Passion of Plan's Account. Which he had been Probability to Pliny's Account, which he had been labouring to destroy before Animia might have believ'd that Pife would repudiate his dear Wife to

the See namewhich Caligula cap 27 Ann 1 14 CAP 57 (p) Sueton in Ner cap us apud Tacitum

lib 59 (d) Compare Sucton ib C1B 29 (e) Calvifius ad ann mund13910 (f) Plut in Anto-DIO D 030 Pag 931 D (g) It's Printed with Ovid's Works ,

and many take it to be bis

(a) Dio 11h 58 (6) Sueton in Ca-

lig c 27

ANTONIANO (Silvio) a Cardinal, and a Person of great Learning, rais'd hirhself Scripsit by his Merit from a very low Condition; he was of mean Birth, and his Parents fo far Card Angel Car from being able to breed him a Scholar, that themselves stood in need of the Charity of others. Some say he was Illegitimate, but Joseph Castalian*, who compos'd his vitam, Life, has shewn the contrary. Be that as it will, he was Born at † Rome in the Year (A) 1540. He made so speedy and surpriving a Progress in his Studies, that one can hardly believe what has been published of it. At Ten Years of Age he (B) wrote Verses blicarum on any Subject that was proposed to him. Which were so good, and so single turned. on any Subject that was proposed to him, which were so good, and so finely turned, tabularum the made extempore, that other Wits could not compose the like without much Time and testimonians. The Tryal was one Day made at the Cardinal of Pi/a. Table, when he treated nins ab could not compose the like without much Time and testimonians about the tryal was one Day made at the Cardinal of Pi/a. Table, when he treated nins ab could not compose the like without much Time and testimonians about the trial testimonians are the cardinal of Pi/a. Table, when he treated nins about the trial testimonians are the cardinal of Pi/a. several other Cardinals Alexander Farnese taking a Nosegay, gave it to the young lumnus Scholar, bidding him present it to that Person of the Company who should be next Pope vindical The Youth presented it to Cardinal de Medicus, and made his Elogy in Verse This conatus Cardinal, who was afterwards Pope Pius IV sancy'd the Company play d upon him, and that the Poem had been workt up before-hand with much Art, only to laugh it what rente mirente mire he should say of 16, and began to be angry, but they protested to him solemnly it was nus justa made extempore, and desir'd he would try the Boy himself on any other Subject. He did uxore geso, and convinc'd himself of the extraordinary Talent of that Youth fo, and convinc'd himself of the extraordinary Talent of that Youth Who enlarged off-hand on the Subject which was given him (C), in good Verse The Duke of Persara Section 19 Notes of Persara N coming to Rome to Congratulate Marcellus the Second on his Elevation to the Pontificat, Erythr was so charm'd with Antoniano's Wit, that he would needs have him to (D) Ferrara, where Pinacoth he appointed him excellent Masters to instruct him in all the Sciences He was taken from 1 thence by Pope Pins the Fourth, who remembring the Adventure of the Nose gay, when humili he was in St Peter's Chair, enquird what was become of the young Poet Finding loco where he was, he fent for him to Rome, and gave him an honourable Post in his Pa- ortus id Anto- ib p ,6 He afterwards made him Professor of Humanity in the Roman Colledge niano exercis d that Office with fo much Reputation, that on the Day when he began his Billito explain the Oration pro Marco Marcello, he had not only a great Croud of People for otheque of his Auditors, but also 25 Cardinals He afterwards became Rector of the same Col- Naples ledge, and upon the Death of Pius the Fourth the Spirit of Devotion seizing him, he Pag 283 listed under Philip de Neri, and accepted of the Office of Secretary of the Sacred Colledge offer'd him by Pius the Fifth He exercis'd this Employ 25 Years, and obtain'd of Castelli by it the Reputation of an honest and able Officer He refus'd the Bishoprick which in the A Gregory the 14th would have given him, but not that of Secretary of the Briefs, which bruzzo, was offer'd him by Clement the 8th, who made him also his Chamberlain, and afterward Cardinal 'Tis reported that Cardinal Alexander de Montalto, who had carry d

for prient
it somewhat haughtily to Antoniano, seeing him promoted to the Purple, should say, by Mutius
that for the suture he would never despise a Man in a Cassock and little Band, how low

Panza,

Phere no an Object soever he should seem, since it might happen that the Person whom he despis'd shou'd become not only his Equal, but his Superior Antoniano kill d him felf with too much Study, he spent whole Nights at it, which brought a Distemper stellorum upon him, of which he dyd in the 63d Year of his Age. He wrote with so much oppido oriundus, that there was hardly ever seen a Blot in his Sheets, and it's said he preserved.

(1) Tacit bids (c) Annal 113 C 23 AT IN MOreri & 47 Moreri has wrong cited 1 14. C 16 he eught to have cited 1 14 C 57 He has not cited all the places which he shou'd bave cited

-obiO'()

pag, 605

(b) Fam Strada Proluí

Acad 3

n Athen Roman

open a way to the Throne, by Marrying the Daughter of the Emperor Claudius (f) Interim Piso apud adem Cereris opperiretur, unde eum prafettus Fenius Greeteri accitum ferrent in castra, comitante Antonia Claudii Casaris silia ad eliciendum vulgi savoren, quod C Plinius memorat Nobis quoquo modo traditum non occultare in animo suit, quamvis abirdum videretur, aut inani spei Antoniam nomen Spericulum commodavisse, aut Pisonem notum amore uxoris alii matrimonio se obstrinxisse nist si cupido dominandi cunitis assesticus sulla Antonias second Husband Cornelius Salvus, whereas he calls him Cornelius Sulla 2 That Antoopen a way to the Throne, by Marrying the Daughwhereas he calls him Gernelius Sulla 2 That Antomis liv'd a long time a Widow Her Husband Sylla
was kill'd in the Year 815 Pifo's Confpiracy broke
out in 818. Poppas dy'd the iame Year It's
very probable Anionia was courted a little while
after, and that her Refusal caus'd Nero to revive the Proceedings against her in particular Be it as it will, her Widowhood could not be very long, seeing Nero, who caus'd her to be put to Death, dy'd in the Year 821 In the third place, The Authors

an the xear 821 In the third place, The Authors quoted by Mr Moren do not say that Nero constrain'd Antonia to kill her self.

(A) The Year 1540] This I collect from what Father Oldernis says (a), that he dy'd the 26th of August 1603, at the Age of 63 Years Nicion Erythreus does not set down the Year of the Century in which he dy'd but only that he dy'd in his grand Climate. dy'd, but only that he dy'd in his grand Chimaterick. Monf de la Roebepozat in his Nomentlater Caradinalium places his Death on the 16th of August 1604

I have chosen to follow Father Oldom:

(B) At ten Years of Age] Father Strade, who with much Politeness has intered the Relation of this Adventure in (b) one of his Orations, fays, that Antonismo was not full 12 Years of Age

(C) The Subject that had been given to him] Father

Strada informs us, that as Cardinal de Meditis was Father was thinking for a Subject, the Clock struck, which was of that the Reason why he desir'd him to make Verses on a Zown Clock The Author has preserved those which he fupposes Antoniano made on the Spot, and adds that the Cardinal of Trent presented him with a

Chain

(D) Would needs have him to Terrara] Antoniano spoke some Speeches there, which have been printed (c) with those he pronounc'd at Rome, this inclines me to believe that he was Professor in Firara Nicius Exythreus says only that Antoniano taught the Sciences there, Why does he not mention those he taught? The Fear of being too tedious, is no just Reason for suppressing such Particulars. I have not yet been able to consult the Lif. of that Cardinal, compos'd by Joseph Castalio, where doubtless it appears on what account he was at Ferrara, in what Year he dy'd, with many other Particulars. Much less can I come at a Book which Mr Conrart sent to the Chasting of the Oratorial Philosopher. Mr de Balzac despir'd em (e) It is true, says he, that the Flogies of Cardinal Doi-(e) It is true, fays he, that the Flogies of Cardinal Doi-fat, and Cardinal Silvio Antoniano are two Pieces (e) Ibid passable enough, and in which the Author does not unhap-pily interest the Parallels of Plutarch's Lives His long Investive against the Nobility is the highest Strain of his Wis I have observed several fine Strokes in it, and somewhat of his own Invention, besides what he has borrow'd of others, and particularly from Caius Marius's Speech in the Jugurthine War Nevertheless I believe, that within the Jugurthine War Nevertheiels I believe, that without doing wrong to his Matter, he might have florten'd his Degressions. This Common-place which he has spunded to such a length, and which he has so arefully and so pompously display'd, ought only to have been touch'd by the Bye. Besides, that he got himself powerful and very dangerous Enemies by it. He must needs offend all the N n. Gintles

that his

(c) By the care of Joseph Ca Stalio in

Differtations after stian So-

r threo, Linacoth 1 p 36

* Se the advantag ous Juagment which M Baillet passic upon it in the 2d Torre of the Tugemens desSavans n 128 I's]ournal des Savans of the 6th of July 1676 has & VI'L Artick on this

Work

(1) Bonna Sfozza,

uho in 1555 quit-

te ire to

Bart in Itily

(f) Nomentlat Cardinal pag 178 (g) Sec Co-

lomies Bibl choif

(b) Varil-

las , Preface to the Anecdotes of Flo-

rence (1) Possev

Appar Sacr to 2

P m 405 443 (a) Benti-

pag 36

Jano his Virginity all his Life long 4 See in one of our Remarks concerns his (E) Works

(E) Works

Cardinal Bentivoglio has furnish'd me with a large (F) Supplements to this Article

I find that Antoniano was one of the Disputants on the Question about (G) the

Precedency of Patriarchs

ANTONIO (Nicolas) Knight of the Order of St James, and Canon of Sevill. has much honour'd the Spanish Nation by the Bibliotheque of Spanish Writers, which he caus d to be printed at Rome in two Volumes in Folio, in the Year 1672 It's a very good (A) Book in * its kind And perhaps no Man has better succeeded in Collections of this kind than Don Nicholas Antonio He was Born in Sevill in the Year 1617, of a I ather whom King Philip the Fourth made President of the Admiralty, establish'd in that City in the Year 1626 Having studied Human Learning, Philosophy and Theology in his own Country, he went to Study the Law at Salamanca, and apply'd himself chiefly to the Lectures of Francisco Ramos del Manzano, who was afterwards one of the King's Counsellors, and Preceptor to Charles the Second One can't judge of his Progresses better than by the Designs he conceiv'd in matter of Books, and by the manner in which he executed part of his Projects, notwithstanding the unavoidable interruption of Affaiis, in an Employment which he had at Rome, being Agent-General for the King his Master, and besides concern'd in Special Commissions, from the Inquifition of Spain, the Vice-Roys of Naples and Sicily, and the Governour of Milan to negociate their Affairs at the Court of Rome The Plan of the Bibliothers.

Gentlemen in the World, to prove that it in o Crime to be the Son of an Artist or Rustick

ferom Ruscelli in the 7th Chapter of his Rimario, speaks Wonders of the Talent of our Silvio
Antoniano, whom he wrongfully calls Antonio, for
Extempore Poetry He speaks of a Tryal that was of (1) Poland, Cardinal Tr vulcio, and the Cardinal of Ausburgh Antoniano was not then above 16 The Princes of Eff. deputed her made of it at Venice, in the Presence of the Queen "16 The Princes of Est. detain'd him at Ferrara,
"where he read Publick Lectures, as the same
"Ruscelli informs us in the place quoted." I have

this from Mi de la Monnoie

(I) Wla concerns hu Works | We nave of his,
De Christiana puerorum educatione Dissertatio de obscuritate Solus in morte Christi De Successione Apostolica
De Stylo Ecclesiastico, seu de conscribenaa Ecclesiastica
historia De Primatu S Petri Lucubrationes in Rhe-(1) Wise concerns his Works] We have of his, historia De Primatu S Petri Lucubrationes in Rhetoricam Aristotelu & in Orationes Ciceronus Several picces of Veries, some Seimons, Notes and Prefaces on the Romance of Statius Achilles, and on the Terence of Gabriel Faernus (f), several Letters, & I is said he had a hand (g) in the Catechism of the Council of Trent As for what concerns his Letters they are Apostolical Briefs, which he composed while he was Secretary, I shall say something of them in the following Remark They are (h) reckon d among the Writings which the Writers of Secret Histories should make their Extracts from The other Sources are the Letters of the Cardinals Bembo and Sadolet, those of Peter Martyr, &c. Note, Bembo and Sadoles, those of Peter Martyr, &cc Note, that his Book De Christiana puerorum educatione, composed in Isalian at the Request of Cardinal Charles Borromeo, was printed at Verona, by the Care of Augustin Valerio, Bishop of the Place and Cardinal (1)

(1) A large Supplement to this Article] He says (2) it was still uncertain whether Automano was Born at Rome, but that there was no doubt of his having been Educated there from his Infancy He was plac d by Pope Pius the Fourth in the Service was placed by Pope Pius the Fourth in the Service of Cardinal Borromeo, that Pope's Nephew, he was that Cardinal's Secretary for the Latin Dispatches, he attended him to Milan, and return d with him to Rome. He was made Secretary of the Sacred College, and discharg'd the Duties of that place to admiration. He was admitted into the strackest Inadmiration He was admitted into the strasses Intimacy of Clement the Eighth, whose Briefs he composed so Eloquently, that that Pope had no reason to envy Lee the Tenth the Sadolets and the Bembo's He Interted Passages of the Scripture into 'em with great Judgment, for which he was blam'd by too rigid a Censor, who said, that it made several of the Pope's Letters savour more of a Monastery than of the Court of Rame, and represented release the Pope the Court of Rome, and represented rather the Perfon of a Preacher than that of a Soveriegn Pontiff (p) Che percis alcuni di lora, sapessere più di Clausiro regolare, che di sorte Ecolesiastica, è rapresentassere quasi
la persona d'un predicarere, che un Pourisce He laugh'd
at the Critician, and answer'd, That taking the
thing aright, there were not too many Scripturephiases in the Letters he compos'd, that on the contrary they rather seem'd to him not sufficiently stoted with them. Considering the Consider of the Bered with them, confidering the Quality of the Per-fon who spake in 'em, which is that of a Sovereign Pastor of the Church Considering also, that they

were not prophane Letters, in which the luxuriant Thought and Expression, after the Style of Temporal Soveraigns, ought to reign (c) Anzi che a lui parevia, che più tosso mancassaro in questa parce, havuto viguardo all'essere i servi Apostolici scritti dal supreme Passor della Chiesa, e non lettere prosene, che havussere a lussureggiare con sensi, & parole traite dalle Secretario di Principi tempo ali. He adds, that the Briess of Sadolet, and those of Bembo did not maintain the deserum which the Pontifical Dignity necessariy requir'd which the Pontifical Dignity necessarily required, and that in some Briefs, Bembo, by his Affectations of Purity in the Latin Tongue, savours not only of Propha ieness, and a Worldly Spirit, but even of Paganism Antoniano was in his last Sickness visited by Clement the Lighth, and received from him the Apostolical Benediction. He was (a) naturally Modest, of a pleasant Conversation, and a Prudence (d) Id ib which the Court-Spirit had not vitiated. He affisted. Pag. 113 in feveral Conclaves, and discours'd on 'em with singular Satisfaction, not without making solid Reflections on the Vanity of Human Things Men, faid he, load themselves with a thousand perplexing
Cares to arrive at their Ends, but the Providence of
God almost always discovers its Ascendant (e) per
eccasione d'effere place Secretario del Sacro Collegio tame'. (e) Id ib
anni, s'era trovate egli in molti conclavi, e di quei successi discoverna con gusto particolare, e mansinario (con continuo delli discoverna con gusto particolare, e mansinario (con continuo delli discoverna con gusto particolare, e mansinario (con continuo delli discoverna con gusto della discoverna della discoverna della discoverna discoverna della discoverna disco cessi discorreva con gusto particolare, e monstrava speci- 9 P 152 alemente in quanti modi vi si affaticasse l'industria humana, ed in quanti vi apparisse, e vi prevalisse ordina riamente la providenza Divina Without doubt he would have said, that the best concerted intrigues, would have laid, that the best concerted Intrigues, and those which have exercis'd the Thought most, come to nothing in the Conclaves, by reason of certain unforeseen Accidents. If by this he would have infinitely that the Springs of Providence cause themselves to be felt in a more particular manner, in those Assemblies where Popes are cleated by decent'd humself. For we see that we all himself. ed, he deceiv'd himself, for we see that in all the Courts of the World, the most prudent Politicks either succeed or miscarry by I know not what fortuitous Incidents, which ought to constitute us of the Truth of this Proverb, Man proposition and of the Court of th

(G) The Question rais'd about the Precidence of Parties of Paranda wrote to Rome the 11th of December 1996, (f) Let(f) La causa della precedenza Patriareale non importante Goo Francisco à fine, & si tratta tuttavia nella Congregacione Goo Francisco à fine, & si tratta tuttavia nella Congregacione Goo Francisco della Congregacione Goo Francisco Google G densita a june, O se tratta tuttavia nella Congregatione Gao Etandelle Ceremone Si scrive, O le scritture visune per cesco Pemanus, O si come dissi gia il parer della Congregatione è randa, pticontra la pretenza de gli Arcivescovi, O de Pairiarchi ma parte Solamente l'Amomano sossem questa parte, O scrive, O pag 24, sta saldo Sara un brav huomo, se farà testa tunte the colet. Vebasti, havendo da contrastar con Monsignor thustrissimo net 1504.

Jasti, havende da contrastar con Monsignor Mustrissimo net 1004
Gosualde

(A) A very good Book in it kind] I have quoted
Mr Baillet, who has set forth the Value of it no detail. He has, not without Reason, prais'd the very
Tables of the Book, they are put in a good Method, and are very useful. The Author has wrote
a short Preface to it, which shews his good Taste
and Judgment. He there brings in the Saying of a
Spanish Writer, Indicem libra ab Autore, libram sylum
a quovu ulio conficiendum esse The contrary is prastis'd now-a-days, Authors seave the trouble of Alphabetica

(c) Id 1b Pag 112

(d) Id 1b

vogho, Метогие overo diario, capi-tolo 7

pag 109 cdit Amstel 1648

(b) Id ib Pag 111

of the Spanish Writers consists of two Parts. The first comprehends all the Authors of that Nation who liv'd before the End of the 15th Century, the other those who liv'd after the End of that Century. This latter Part being ready sooner than the first, was publish'd before it It appear'd in Rome, as I have already said, in two Volumes in Folso in the Year 2672. I cannot tell whether the Author could find leisure enough to set the last Hand to the other Part, and to a second Design, which was no less painful. He was employ'd upon a Work under the following Title, Trophaum Historico-ecclesiasticum Deo verstats erectum ex manubiss Pseudo-bistoricorum qui Flavis Lucis Dextri, M Maximi, Helecæ, Braulionis, Luisprandi, & Julians nomine circumferuntur, hoc est, vindiciæ veræ atque dudum notæ Hispanarum rerum bistoriæ, germanarum nostræ gentis laudum non ex Germano-Fuldensibus Chronicus emendicatarum in libertatem & puritatem plena assertio He has reason of Immento say, that it is not only a Work of a vast Compass, but also attended with dange- se molis rous Consequences For where's the Man who will be undeceiv'd as to Fables, which ac forsan for a long time have flatter'd the Vanity of a Nation? To what do not 1 those expussions pose themselves, who dare oppose the Stream of a Tradition equally fabulous and glo-tious? No one's ignorant of the Noise the Provencials made upon Mr de Launoi's at-Remark D tempting to cure em of their Errors concerning Mary Magdalen and Lazarus Perhaps at the end Don Nicholas Antonio did not presume to meddle (B) with certain Pious Fables, as being too sensible of the untowardness of his Country on that Head, and the untractable Temper of the Inquisition He infinuates also, that he had yet other Works in his Head. But let us not forget that which he caus'd to be printed at Antwerp in the Year 1659 De exilio, sive de pana exilis exulumque conditione & juribus, in folio *
This is what I had said of Don Nicholas Antonio in the first Edition

This is what I had said of Don Nicholas Antonio in the first Edition Since that time from his I have been inform'd, that being return'd to Sevil, after his Study of the Law at Salamanca, I be shut himself up in the Royal Monastry of Benedictins, where he labour'd several rears on the Spanish Bibliotheque, and for that end made use of the Books of Benedictus de la Sernica, who was at that time Abbot of it, and Dean of the Faculty of Theology of Salamanca That in the Year 1659, he was sent to Rome by King Philip the Fourth, to take care of the Assars of the Kingdom as Agent-General † That the Cardinal of Arragon, Ambassador at des Savans Rome, obtain'd for him of Pope Alexander the Seventh, a Canonship of the Church of Sevil, Jure 1697 the Revenue whereof he employ'd in Alms and Books, That he gather'd above Thirty thousand Pag 423 volumes with it, so that his Library came short of none but the Vatican, That with that Assimilation of Spain in 4 Volumes in Folio That after he had caused the Two sirst Volumes to be the Spain in 4 Volumes in Folio That after he had caused the Two sirst Volumes to be the Position of the Crusado, which he discharged with great Integrity until his Death, which happen'd in 1684. That he left no other Estate, besides the vast Library which he had transported from Rome to Madrid, On the contrary, that his Executorship was clogged with Debts, Since that time from his

of Spain in 4 Volumes in Folio ported from Rome to Madrid, On the contrary, that his Executorship was clogg'd with Debts, that hu two Brothers, who are Canons of Salamanca, and hu two Nephews, were not able to get hu Bibliotheque of Spain printed, but sent it to Monsseur the Cardinal d Aguirre, who was so generous as to be at the Charge (C) of the Impression himself, and give the Care of it to Monsseur Marti hu Library-keeper, who added some Notes in his Eminence's Name. I have just seen a little Book, in which I find the Issues have (D) complained of the West of the feen a little Book, in which I find the Jesuits have (D) complain'd of this Work of Don

Nicholas Antonio.

APAFI

phabetical Tables to others, and it must be own'd, phabetical Tables to others, and it must be own'd, that they who are not laborious, and whose Talent lies in a great Warmth of Imagination, are in the right to let others compose the Indexes of their Works, but a Man of Judgment and Labour will succeed an making Tables to his ownWritings much better than a Stranger There are a Hundred good Advices to be given upon the making those Tables nor are they mistaken who look on 'em as the Soul of Books

of Books

(B) With certain Pieus Fables] I'm mistaken perhaps, for Mr Baillet speaks thus of them, (a) His Critissim is very sound and solid in several places, above all, when it concerns the fabuleiu Traditions of the first Catechists that planted the Faith in Spain, and of those Categorifis that planted the Faith in Spain, and of those false Historians whem Imposture has brought forth for the Delusion of the Spaniards, and on whom our Author has promised a particular Criticism This would have made me more decisive, if I had not found this other Remark at the Tail of these Words of Mr Baother Remark at the Tail of these Words of Mr Baillet, However, there's room to suspess him of too much
sudulgence for some vulgar Opinions, which are forsaken
by Criticks, who have the best raish Be that as it
will, there's no doubt but he would have (b) abolish'd the Authority of all the suppos'd Authors
mention'd in his Title nor would he be the first
that has wrote to that Tune, for see what I have
found in (c) some Sheets of the Abbot de la Roque,
For an Acc wast they have had the beldness to write (speakdes Savans
du 13 Jan
1687 pag
11
(d) See the
Remark D
sowards
the end

found in (c) tome Sheets of the Abbot de la Roque,
for an Age past they have had the beldness to write (speaking of Spain) and publish false Chronicles to play upon
the Credulity of the Learned or the Simple, which far
from diminishing, increases the Glory of the (d) Marquis
d Agropoli, who has so justly reduced and exploded
Dexter, the ancientest of these false Chronicles in his
Differtationes Ecclesializeas por el honor de los an-

tiquos tutelares contra las ficciones modernas, print-

ed at Sarragossa in 1671

(C) The Cardinal d'Aguirre, who was so generous as to be at the Charge of the Impression himself | He was the Author's Old Friend, and had studied with him of Learning is extreamly oblig'd to him for the Charges he has been at in the Printing of fuch a Book which contains Two Volumes in Folio fuch a Book which contains Two Volumes in Folio They were printed at Rome, and appear'd in 1696 You will find good Extracts of them in the Journal de Scavans, (e) and in that of (f) Leipfick See the Title of the Work Bibliotheca Hispana vetus, sive Hispanarum qui usquam unquamve scripto aliquid confignaverunt, notitia, complettens scriptores omnes qui ab Ottaviani Augusti Imperio usque ad amum MD storuerunt Auctore Nicolao Antonio Hispanens Jurisconsulto Ordinis S Jacobi equite Patria Ecclesia Canonico, regiorum negotiorum in Urbe & Romana curia Procuratore generali, demum Matriti consiliario Regio Odus Postgenerali, demum Matriti confiliario Regio Opus Post-bumum Nunc primum prodit justu & expensis Eminen-tissimi de Reverendissimi Domini D Josephi Sacuz Cai-

dinalis de Aguirre

(D) The Jesuits have complain'd of this Work of Don

(R) Of 27

Nicholas Antonio] A Pamphlet (g) entitled Calumnia convicta, seu episola familiaris Cleandri ad clarissimum & eriditissimum virum, Evaristum super memoriali nuper porrette, Hispano ideomate ad Rigem Catholicum a Patre Joanne de Palazol Soc Jesu nomine &
jussu Thyrsi Gonzales ejusdem Soc Generalis prepositi,
dated from Dilingen the 25th of June 1698, informs

me, that the Jesuits have represented to the King of
Spain, that one of the Five Propositions of Jansenius
has been prais'd as Catholick in the Work of Don
Nicholae Anton o They seem unwilling to set up-Nn 2

Monihs of June and (f) Acta Lipf menf Jun & Jul

(b) See the Remark D at the end

(a) Bail-

let, Ju-gem des Savans to

2 @ 1541

(c)Journal the end

4 Joannes Betlenius, Transvlvaniæ, 13 pag 246 Ex codem Betlenio p 248, & 249 † Hic erat ex antiquillima Magnatum familia ortus, tam natura quàm propter diuturnas molestias plus justo demissus ac lenis, ut adepto etiam Diincipafu nimir a pleralq, lenitatis ınlımularetur Id P#8 247

(b) See on

211 5, 1 Te-

ral Fxraces of hir Books

in the Me

morial of a

Jansenist, which I thall uite

n the Ar-

cicle of Bellarmin

Remark () I write tinis till brb of 1 cbruary 1699 (k) 1/us Work transated out of Spanish inco Latin by

the tefus Per Cant, mas print-ed at Ant-

werp An 1698 (1) See the Ar icle Vespatian

ma I concern ng Mount

Carmel (s) Here are the 11tles which

A PAFI (Michael) Prince of Transilvania, was promoted to that Principality in the Year 1661, without a Thought of it Ali Balla having forced Research Janes to quit Transilvania, was afraid he shou'd not be able to hinder him from rowing, and making his Party superior by the help of the Imperial Troops He resolved then to set up a Prince in opposition to him, who should be elected by the States the Country under the Protection of the Port In this Thought he ask'd the # Department of the Towns of Transilvanian whether there was not some great Transilvanian Principal to the Towns of Transilvania, whether there was not some great Transilvanian Lord in the Towns which had submitted to his Arms, worthy of the Principality? They nam'd to him Michael Apafi, who kept then in his Caitle of Ebestfalve, and still smarted under the long Troubles he had suffer'd among the Tartars, from whence he was but newly releas'd by a great Ransom Ali sent for him, without discovering his Design. Apasi (A) believ'd it was to put him to Death, but durst not refuse to go with the Guard that was sent for him His Wise, who was near the time of her Lying-in, was in a deadly Fright, and gave him over for lost Before he was got out of his own Estate, word was brought him, that his Wife was happily deliver'd of a Son; he could not tell whether he ought to rejoyce or afflict himself at the News but the Turks who guarded him, and knew Ali Bassa's Mind better than he, told him, it presag'd a happy Principality to him Ali receiv'd him very honourably, and a few Days after got him elected Prince of Trancarceris filvania He manag d it so, that the Election seem'd to be legally made, for he caus'd molestias as many of the Nobility of Transilvania to come into his Army as he could, and told 'em he wish'd that they, together with the Deputies of the Cities, would elect a Prince and piomis d in the Sultan's Name to confer the Marks of the Principality upon whom foever they should Flect * Thus Michael Apasi became Prince of Transilvania without any (B) Intrigues, on his part or Expectation of it He was † of(C) Noble Birth indeed, but of a quiet Disposition, his long Imprisonment in Crim-Tartary fill'd him with humble Thoughts Kimin Janes, who expected Wonders from his Conjunction with the Imperialists commanded by Montecuculi, found himself disappointed, for as soon as Montecuculi was informed of the Condition of the Ottoman Forces, he thought it more convenient to return to Hungary than hazard a Battle. This Retreat gave the Turks an opportunity of making great Ravages, and obtaining a Victory in Transilvansa which

on the Cardinal d'Aguirre, who had been at the Charge of the Impression of that Work, but it s easily perceived that they attack him indirectly. They suppose that a Jansenist has in that place corrupted the lext of Antonio. Let's search the bottom of this matter That Author acknowledges this Proposition of Prudentius, Bishop of Propes, for Catholick, That the Blood of Jesus Christ was shed for all Believers but not for those who have never believ'd, who do not believe, and who never will believe Quod sanguis Christi effusis sit pro omnibus credentibus, sed non pro iis qui nunquam crediderunt, nec credituri sunt The Author of the Pamphlet shews that this Proposition might have been confider'd as Catholick, and that therefore there was no manner of Reason to suspect the Faith of Don N cholas Antonio or that of the Cardinal d. Aguirre Note, that his Lminence has declar d boldly (h) against the loose Calussis, and that this is supposed to be the Reason of the ill Offices the Jesuits endeavour to do him

endeavour to do him

It's likely this will not be the only Complaint brought to the Tribunals against these two Volumes of the Bibliotheque of Spain I have not (i) yet seen them, and I question whether there's a Copy of 'em in the United Provinces, yet I know the Author has declar d loudly against the pictended Luigrand, and against Higuira, who brought him to light, and has fallen desperately on Aibert of Souis, on the Chroni lis of Dexter, on Maximus, on Julian, &c A (k) Spanish Jesuit takes notice of this in a Work he has published in favour of his Brethren of Anti-werp, Compilers of the Asia Santforum 'Tis there I have seen some Passages of Don Nicholas Automo on that Subject But as the Marquis a Agropoli, Grandee of Spain by a double Title, could not oppose these fabulous Historians without exposing himself (1) to a vexatious Information before the Inquisi-(1) to a vexatious Information before the Inquisi-tion, as a Writer who betrays the Honour of his Country, I cannot comprehend how the Monks there should be capable of letting the Memory of our Nicholas Antonio reft,

(A) Apass believ d it was to put him to Death] I give more Credit to this, than to those who say he was an ambitious Man I quote an Author (a) who was well inform'd, for he liv'd at that time, and had Liployments in Transilvania, which gave him Opportunities of knowing the depth of all Transactions. Now he relates in a very ingenious manner, that Apass was made Prince of Transilvania, without having contributed any thing to it, and affirms he

he g v s having contributed any thing to it, and affirms he i millf in the Title Page of his History of Frantilvania, printed at Amsterdam 1664 in 32 Joannes Berlemius Comes Comitatus Albenius tegni Fiantilvania Confiliarius, Cancellarius, ac sedis Siculicalis Udvarhely Capitaneus supremus, &c

was not an Ambitious Man At the fame time (b) Riturns an excusable Fault to say (b) that Apasi hadan (caut s Hipsality, and Ambition withal proportionable to me from fory of Soul For generally those who are rais'd to Excise Mahomet Principalities in the midst of Troubles, stirrd up by their Competitors, have very ambitious Thoughts. by their Competitors, have very ambitious Thoughts A French Author, who has fet forth a History of the Troubles in Hungary, does not represent Michael Apas as a Prince who endeavour'd to aggrandize himself, for when he speaks of the Resolution taken by the Hungarian Protestants to confederate themfelves with those of Transloania to maintain their Liberty of (onfessace by the Sword, he adds these Words, (c) The Princes Abasi, who was a Woman of a (c) Hist of turbulent Spirit, and extreamly wedded to the Errort of the Irou-Calvin, solicited the Confederacy powerfully, while her bles of more peaceable Husband employ'd himself only in Hunting, and in the Conversation of the Learned

(B) Without any Introduce on his bartor Expellation of the 1 An 1668

and in the Conversation of the Learned

(B) Without any intrigues on his part or Expediation of it. An 1668

Of this I have spoke already in the foregoing Remark

It remains only that I say a word or two to those the F dition

Authors who seem not to have been well informed of Amsterof the manner of his Election (d) One of 'emspeaks dami686

thus, In the beginning of the Tear 1663, Kumin Janos

was defeated, and lost hu Life The Turks sinding
no more Resistance, made themselves Masters of all Tran
filvania, except the Places possess by the Imperialists

Michael Abasi, who had been klested in the room of Kimin Janos, desir'd a Peace with the Turks, and accordingly Hali Basia entred into a Treaty with the Baron

de Grez This Discourse plainly imposses, first,
That Abasi was in War with the Turks

That Abasi was in War with the Turks

he was plac'd on the Throne of Transilvania. 2 That

he was not Elected before the Death of Kimin Janos, he was plac'd on the Throne of Transituania. 2 That he was not Elected before the Death of Kimin Janes, and confequently not till the Year 1663 Now he was Elected in the Year 1661 during the Line Kimin Janes, and at the Recommendation of the Bassa And Kimin Janes was kill'd in the Month of January 1662 The Author of the Life of Count Tekeli (e) relates on an it is faid, that Michael Abasi (*) Pag 18 was rais d by the Turks to the Principality of Transil- of the Edvania, on his promising a larger Tribute Let us send tion of this Promise back to the same place where his other 1600 metric is a who addres'd themselves to the Grand Signior, as the mil-inform'd Mr. Movers tells us,

(C) He was of Noble Birth indeed 1 The Author

(C) He was of Noble Birth indeed] The Author (f. I quote, by using these Words, ex anriquissims (f) Betle-Magnatum families, sufficiently consutes Mr. Morer: mus pag who says, that Michael Abassi was a Magistrate's Sanof 247 Hermanstadt she Chief Gity of Transilvania. Doubt. (g) Month less twas on the Faith of his Dictionary, that the of March Author of the Historical Moreovy (g) assumed the 1690 p same thing. fame thing

492

(D) Kimin

cost Kimin James his Life (D) in January 1662 His Son endeavour'd to maintain his a The Gen Pretensions, its Efforts had no success Apass was oblig'd to join his Forces with vernor was those of the to recover the Places which the Emperor had posses'd himself of vid Rettain Transilvania he Imperial Garsson of Clausemburgh defended it self a so long, that no feet on foot for Evacuation of those Places, but without any effect; they were forc'd Vanetian, and a good to come to an in War at last * It went well for the Turks in the Year 1663 Engineer But the Year following they lost the same Battel of St Godard, after which the Vianoli Grand Vizier consented to a Truce of 20 Years In the Year 1664 Apass treated with Hist Vesche Imperial Garssons of Clausemburgh and Zatmar v. who deliver'd up those Two neta, to the Imperial Garisons of Clausemburgh and Zaimar γ , who deliver'd up those Two neta, to Towns to him He liv'd under the Protection of the Port, and in a great Independence of the Court of Vienna during the Truce of the Two Empires At first he fallenio in vour'd the Malecontents of Hungary, without breaking with the Emperor, but at last eadem his engaged in an open War for them, and publish'd his Reasons in (E) a Latin Manifesto address d to all the Christian Potentates The Turks broke with the Emperor in the Year of the Potentates of the Christian Potentates The Turks broke with the Emperor in the Year of the Potentates 1683, and enter'd Hungary with a formidable Army, which penetrated as far as Vienna Phil Cluwith all the ease imaginable But those happy beginnings were follow'd by a dreadful veril in-The Grand Vizier rais'd the Siege of Vienna, and from that time there fol-Geogra low'd nothing but Loss upon Loss, and Missortune upon Missortune on the Ottoman p m 281 side Transilvania sell a Prey to the Imperial Troops, and Apass, instead of afferting Liberties of Hungary, has been the cause of that (F) Kingdom's losing that shadow of the Liberty which it enjoy'd, for it's now no longer Elective but look'd on as a Conquer d Country, and accordingly is erected into an Hereditary Kingdom.

Apafi died at (G) Wesf-

(k) Id p

(b) Ricaut that it was in the beginning of the Year 1663 ubi supra Here's another blot to be hit Sir P Ricaut (b) fets forth, that Kimin Janos having been defeated near 1661 tune a second time. That he gave the Turks Battel as some distance from Presburgh, that the Success was a long time doubtful, but that a last he was forced to yield to Numbers, and in the Ilight was thrown off Horse by bus own Men, and trod to death. Horse by bis own Men, and tred to death That therian notes, that the Turks kill'd and took fifty wand Christian Prisoners in the Battel of Clau-

(emburgh, and that a little before, they avoided a Battel, because the Emperors Troops and those of Kimin Janes were superior to theirs in Number But I find nothing of this in my Transylvanian Author (1) Betle- He informs me (1) on the contrary, that Montecuculi nius, pag and Kimin Janos being advanced beyond Clausemburgh, were inform'd that Ali Bassa Army was four times stronger than theirs; so that Montecuculi dealers to Kimin Janua that considerate and the constant and the constant and the constant and the contract and the contra declard to Kimin Janes, that confidering the ill condition their Infantry was in by Reason of the scarcity of Provisions which they had suffer d, he could not hazard his Imperial Majesty's Troops (k) Kimin Janos being driven to despair, could hard-(k) 1d p

(k) Kimin Janos Deing driven to delpair, could hardly refrain from Tears at this Declaration, and was
forced to return with Montecueuli into Hungary
He fought no other Battel but that in which he was
(l' Id p
killd (l) nor did he fight it near President in Hungary, but in the Plains of Transsitions on the 23d
of January 1662 near a Village called Hetur The
(m) Id p
Historian notes (m) that about five thousand Men of
Mantecuculi's Army perish'd by Famine and Sicknesses (m) Id p. Historian notes (m) that about five thousand Men of Mentecuculi's Army perish'd by Famine and Sickness This Circumstance joyn'd to that which is observed above, does not gain much credit to what Sir P Riubi supra, cau says, (n) that the Limperor's Forces, and these of Kimin Janos being joyn'd, form'd so fair and numerous an Army, that one would have said they were not only able to defend the Frontiers of Christendom, but even to distinct the Empire of the World with the Ottomans Plow can this be, if the Ottoman Army was four times stronger? But how can this Victory of the Tarks near Clausenburgh which cost the Christians and Men he reconciled, How, I say, when the said and Men he reconciled, How, I say, when the constant of the Christians of Transilvania? Have the Tarks their Gazetteers in Constantinople who vie with the Christians in framing imaginary Victories?

(E) In a Latin Manissis advices all the Christian

(E) In a Latin Manifile address at the Christian Potentates | I have a Copy of it by me, printed in the Year 1682, after the Copy of Transitionia. But as there is no date to the Manifile of Michael A-But as there is no date to the Manifesto of Michael Apasi, and that my Ldition does not note in what time that of Transsivania was published, I dare not affirm that that Prince declared the War in 1682, for I find in the (a) Life of Count Teckely, that in 1681, Apasi came to some him with an Army of Transsivanians, and that they both undertook the Siege of Zatmar The Author of the History of the Tromb'es of Hungary speaks of that Siege in the same Year, and informs us that (c) Michael Apasi had made

himself Master of the Town, but not being able to reduce the Citadel, he retreated, and (d) lost his Baggage in the Retreat. That (e) they could not well penetrate into the Cause of that Disgrace, that some attributed it to a misunderstanding (d) Pag between Count Teckely and Teleki who com- 39 manded the Transilvanian Troops at that Siege, (e) Pag that the latter was accused of making use of had 2. that the latter was accused of making use of bad 32 Powder, and according to others, that Prince Apasi would not take it, on some advice he had received that the Grand Signior expected he should put that place into his hands, be that how it will, 'tis certain that the Bassa who commanded the Turks at that Siege, sent large Memoirs to Constantinople against that Prince, which obliged him so return into his own Country for fear an alteration should happen there in his absence. See how this Historian reports the Tattle of our Reasoners The Historical and Political Mercury has (f) faithfulreckons the ly copied him

(F) Has been the Cause of that Kingdom's losing] Zatmar to Twere wrong to accuse him of Imprudence on that score; for never had any one a better prospect of good Success. The Forces of the Malecontents alone had kept the Imperial Forces in play till then. What might not reasonably be expected then from the extraordinary Preparations of the Grand Signior, who had promis'd Wonders and Mountains to Tekeli? But by one of these fatal Conjunctures by which the Providence of God interposes from time to time to confound the best grounded Human. which the Providence of God interposes from time to time to confound the best grounded Human Hopes, it hapned that Apass not only perform'd nothing in Favour of the Liberty of Hungary, but even riveted its Chains Siceratinfata It so hapned that instead of over-powering the House of Austria, they roused it out of a drooping Condition, they put it in a capacity of resuming its Ascendant, they ratified its claim on the Crown of Hungary, and made the Turkish Dominions an inexcendant, they ratified its claim on the Crown of Hungary, and made the Turkish Dominions an inexhaustible fund of good News for the Confederacy (g) Se the form'd against France during the course of the War Remark (s) Must it therefore be said that Apass was a hotely she Araheaded rash Man? By no means, unless all be stilled stelle Kotho who can't foresee Events the most contrary to tagus all Appearances. Would not the best Politicians have warranted that France would not at the Wheel. have warranted that France would push at the Wheel have warranted that France would push at the Wheel on one side, while the Turks acted on the other? Who could ever have perswaded himself that it should lye as at did for 6 Years following without Action, in the midst of the most favourable Occasions to aggrandize it self that ever any Nation had?

Apass, Tekels, and their Adherents are very excusable in not being able to conjecture that the Franch should chuse to make War with the Edict of Nants, rather than with the House of Austria No body is ignorant of what I have said of the good Tidings (h) which come to us daily from Tur-

No body is ignorant of what I have taid of the good Tidings (h) which come to us daily from Ture (h) I prote ky All our Gazzetteers and other Newsmonthis in gers tell us hardly any thing from that Country but 2694 I what's enough to transport us with Joy The change Musmurings of the People, their Milery, their mothing Vows for Peace; Diffentions in the Divian, a grand in the 2d Vinier strangled, formidable Pattions, Plagues, different mal

(f) Month of May, 1690 pag Siege of

(4) Pag. 104

(c) L 8 pag 30

a Daring the Compaigh of 1600 y In the Mouth of February , 699 See the Remarks ticle Lyfippe

263

us, 1 35

CAP 10

Ti in bis

pag 104 (e) See P

en Pliny,

1 4 Eleg

(q) Difesa

di dante 13 c 16
apud Ca-

rol Dati

ubi lupra,

eslumn

Ælian

(G) Weissemburgh towards the end of April 1690 The Turks endeavour'd to fet up Tekels in his place, but he had not the Fortune to make the best Advantage of an Incursion he had made into that I Country. The Presence of Prince Lewis of Baden melted him like Snow before the Sun, if I may use the Expression, nor has he from that time to the time a of my writing this, given much disturbance to the new Titular (c) Plin 1
Prince of Transilvania, the Son of Michael Apasi

APELLES, one of the most Famous Painters of Antiquity, was a Native of (d) Id ib

the Isle of (A) Coos, and flourish'd in the days of (B) Alexander, he was highly esteem'd by this Prince, and the only , Person who had the Honour to draw his Picture He ob- lib to this Prince, and the only y retion who had the trouble to the stander having fent one of his cap 34.

(C) Mistresses to sit to him for her Picture, and being informed that Apelles was fallen (f) Fuit & comitas in Love with her, bestow'd her upon him. There's ground enough to doubt whether Apelles ever abus'd (D) the Bounty of this Great Monarch as is pretended It's ter quantity likely he was too good a Courtier not to know that a Speech so little respectful as that gration which Alexan-

(i) Paris
Gazette of and Syria, and an hundred things of this Nature
the 20th of which come by the Couriers from Germany, now
of one fort, now of another, and are not these fine
Tidings? How many compleat Victories, how
many Towns taken, how many Parties deseated,
and how many fortunate incursions into the Enemies Country, have we not had reason to publish in
the Summers, and what hopes of Peace have not
been given in the Winters? Is not the raising the
Siege of Belgrade in 1693, represented as a happy
event, seeing the imperial Troops had executed their
cheif Intentions, which was to hinder the Ottomans Count Techeif Intentions, which was to hinder the Ossemans cheif Intentions, which was to hinder the Ottomans from making an inroad into Translivania? I have heard one say soon after the reduction of Ireland, that it would have been well done to prolong the War on that side, that there might be a sure Fund of new Advantages in East and West (G) Apass died at Wesssemburgh] The Newssmongers have differ'd in the Circumstances of his Death Some have publish d(1) that he died suddenly in the Assembly of the States of Transilvania, others, that he died after a (k)long Sickness, but all agree he died at (1) Wesssemburgh kelı, pag (1) Life of Count Te Count keli fays at Alba Julia, the fame as Weissem-

agree he died at (1) Weiffemburgh

bourg
(m) Plini-(A) Was a Native of the Isle of Coos] I find but two Authors who say it, and one of em must be supposed not to have written, what most Editi-Carlo Daons make him fay, but that instead of these Words, Apolles on some caterionness consultation of the solution of t not Apelles es usque His supposition has been confirm'd (n) by the Manuscript of the Fasican, by those (s) of the Kings Library, and by that of Mr Celbert The other Witness is Ovid, who says Hardouin to, 5 pag 264
(p) Ovid.
de Ponto this

Ut (p) Venus Artificis laber est & gloria Coi, Equores madidas qua premit imbre comas, We shall mention in the Remak I another Passage of this Poet, Where some read Con and others Com The great number of Authors who give Apelles another Country, obliged le Mazzoni (q) to maintain Ovid's Cause, but he maintains that instead of Co, that Poet has said Chio Three (r) Authors of good credit make Apelles a Native of Ephosus Suidas makes him a Native of Colophon, and adds that the City of Ephosus adopted him

Ephefus adopted him.

pag 103 (r) Strabo 1 14. Lu-(B) Flourish'd in the days of Alexander] It cann not be denied that he was at the height of his Reputation when that Prince began the Conquest of Assa, that is to say, in the hundred and first Olympiad His Adventure at the Court of Egypt makes it canus. de ad His Adventure at the Court of Egypt makes it appear that he outliv'd Alexander It's wrong then hift anim appear that he outliv'd Alexander It's wrong then I 4 C 50 to fay with Majoragiss that he was brought up by Zeunes, the distance of above 120 Years between the 84th Olympiad in which (a) Zeunes flourish'd, and the Reign of the first Prolomy, will not hist 297. allow it Carlo Date is the Person who has taken notice of Majoragiss's Mistake He says, Non so (b) con qual fondamento Marcantonio Majoraggio nel Comento Remark A sopra l'Orat di Cicer a 11 dicesse che Apelle sosse follare (a) See the con qualfondamento Marcantonio Majoraggio nel Comento Remark A sopra l'Orat di Cicer a 11 dicesse che Apelle sosse scole Zeusicle Zeusicle Zeuthus Apellei had not the good Fortune to be be
bati ubi Storm hapned to force him into that Port in the supra, pag Reign of this King A knave who had a mind to play upon him came and told him, the King invited play upon him, came and told him, the King invited him to Dinner Apeller waited on him, and observing the King's angry looks, excused himself by letting him know that he came by his Orders. He desired he would shew who it was invited him, but

that was impossible, for the Cheat was not then in that was impossible, for the cheat was not then in the Room Apeller upon this began to draw his Face upon the Wall with a bit of Charcoal, and Prolomy knew him by the very first Lines Non (c) fuerat ei gratia in comitatu Alexandri cum Ptolemae, quo regnante Alexandriam vi tempestatis expussus, sukor-nato fraude amulorum plano regio invitatus, ad Regis canam venit, indignantique Ptolemeo & vocatores suos oftendenti ut diceret a quo corum smuitatus effet, arrepto carbone exfisito e foculo imaginem in pariete delineavit, agnoscente vultum plani rege ex incheate prote-

(C) One of his Mistreffes bestowed her upon him] Pliny relates the thing in this manner, Alexander (d) ei hinorem clarissimo prabuit exemplo, namque cum dile-dam sibi è pallacis suo pracipue, nomine Campaspen, tiam fibi è pallacis suio pracipue, nomine Campaspen, nudam pingi ob admirationem forma ab Apelle suffiset, emuque tum pari captum amore sensifiet, dono cam dedit Magnus animo majer imperio sui nec minor hoc facto quam victoria aliqua, quippe se vicit, nec torum tantum suum, sed etiam effectium donavit Artifici, ne diletta quidem respectu inotus ut qua modo regis sussessibilitationis esses sunt qui Venerem anadiomenen illopictum exemplari putant Alian (e) mentions the same Story, but gives that Mustress the name of Pancase. exemplari putant Ælian (e) mentions the fame Story, but gives that Mistress the name of Pancase
The Article fof that Prince shall contain a Remaik on this Subject, we shall shew that a Man who could give the fairest of his Concubines to be drawn stark naked, does not deferve the Encomiums of Continent and Chaite which have been lavish d on

(D) Ever abus'd the bounty of that great Monarch as a pretended | Pliny (f) may fay what he pleases, that Apelles had made himself acceptable to that Prince by his Politeness and civilized way, but he'll scarce perswade those who know Alexander, that a Painter should tell him with impunity, Hold your Tongue, the Buys that may are Colored are her year. It's not to be supposed. that mix my Colours laugh at you It's not to be suppo-fed that Apelles could think so harsh an Expression, after what manner soever spoken, would be well taken. Nor is it to be imagin'd that Alexander, who had been so well educated, and had so good a Genius, spoke so impertinently of Painting as to deserve to be mock'd by the meanest Prentice This is the Opinion of the Learned Freinshemius Non'g) eredi-Opinion of the Learned Freinshemius Non'g) eredidrim in officina imperité multa disserencem ab Apelle mordaci differio repressum suisse Namid usque majestati tanti regis, neque modestia pittoris, hominis non supidiu ac indosti conveniset, & Alexander liberalibus studiu ab extrema atate imbutus, etiam de artibus quanon calleret hand inepte judicare didicerat As sos Megabyses (b), Priest of Diana, 'twere no such wonder if Apelles had given him this advice. And if we believe (1) Plutarch, 'twas he who was censur d'in If Apelles had given him this advice. And if we believe (1) Platarch, 'twas he who was centur d in this manner by Apelles; Can't you see, said he to him, that while you held your Peace these Boys who mix the Oker, look'd on with respect, because of the Gold and Purple of your Garments, but laugh d when they heard you speak of a thing you did not understand? Another Author says (k) that twas Zeunes spake so to Mega-Author lays (k) that twas Zeunes loake to to Megabyfer I might more easily believe the Liberty
'tis said (l) Apelles took with Alexander on another
Occasion Alexander viewing his own Picture which
Apelles had just finish'd, did not seem to admire it as it deserv'd. A little while after a Horse
was led by, who Neigh'd at the sight of the Horse
in the same Piece Sir, said Apelles then to Alexander, one would think this Horse was a bester Judge of
Painting than your Majesty. But to give you my Painting than your Majesty But to give you my Thoughts freely of it, I find all this too harsh, too gross, and too brutal, to be ascribed to a Painter, represented in all other Instances a modest, ci-viliz d and polite Person. A Man must either be on a foot of a Jester at Court, or be a whimsical un-

(e) Ælian Var hist dro magfrequen. ter in officinam - Sed & in officina imperite multa differenti filentium Comiter fuadebat. rideri eum dicens à pueris qui colores tererent erat au-Coritate IUris in egem alioqui ira-Cundum Plin uba iupra (g) Freinf-hem iupplem in Curtium 1206 (b) Several think that Megaby-ZCS WAT & to the Prick Others understand by Megaby-ZCS IN this place a great Lord of Persia (1) De adulat & amici p 58 & de tmaquili animi P 471, 472 (k)Æhan var hift Freinsbemius ibid. cites him attributed thus to Apelles Ælian L

tow aid

which is attended to him, must displease The Answer he made (E) concerning Law * serving does not recommend his Manners. There has been much Discourse concerning his w, since it Picture of Calendary, but scarce any body has observed the Blunders that have been made (F) had padded in relating the Fig. which was the occasion of that Picture The Treatise * m which Later of Colonial and the Pic cian makes mention of this is excellent. Apelles's Master-piece was the Picture of (G) de non Venus rifing out of the Sea Some Authors pretend that the Mistress Alexander gave temere him, fit when he drew that Piece Others, that the Courtezan Phryne was the Origicalum-They mention another Picture of Venus which he had begun, and which would nie

m)Ælian 1 2 C 3 (n) In Apophthegm (o) Paulus Leopardarionum darionum (p) \ Ada-של דעשע ל" ETRIPON ő-71 av 9 6-TULFOS may FEVOV το συμ-TOTOV d. און ופנמב Bauque on-78, ei 7781, 4 γω γδ **σω-**DIV ets & MENYROUS απο λαυσίν MET EJ ONNI TEIC-JULY KANIN Irrifus autem 4 familiaribus quod meretricis loco virginem adduxiflet. Nolite mirari, inquit, mihi etenım non toto opus erit triennio ut eam ad futuræ voluptatis ulum pulcre doctam inque red-dere vale-Athon L 13. P \ 88 (q) Richelet in hir D Strongry at the word Pucelage, ob Serves that bead is call'd

> the Ragoo of Soes (r) Athen

ubi fupra. (1) Juntus in Catalou

go Artificum in

Apeile,

pag 19

toward Humorist as your greatest Artists generally are I say we must have recourse to either of those Two Suppositions, to believe what is said of Apeller, not only with regard to Alexander, but even with regard to that Megabyses, respected on the score of his Gold and Purple Apelles's Compliment to Alexander on Occasion of the Horse's Neighing, is less harsh in the Translations of some learned Men, less harsh in the Translations of some learned Men, than in the Original, but this softning does them but little Honour It's aBlunder, it is grossignorance. Let's see the Greek. (m) Αλεξανδρο πασαιδρο την εν Γροσο εικονα εαυτό τα πό 'Απελά χαρρίθ κε επίνειτε κτ τ άξιαν το χάρμαθο εισαχ πορίθ κε επίνειτε κτ τ άξιαν το χάρμαθο εισαχ πορίθ το τπί είχονι ως ωρος αληθινόν κρι οπείνον, ω βασηλεῦ (είπου ο 'Απελλίκ) αλλ' ολρ εππο εικα σα χιρικωτερο τ') κτ πολύ Sue how Erasmus (n) represents this Fact Apud Ephosum quum Alexander conspectam effigiem sui corporis ad υνυμη magna arte expossama adeffigiem sui corporis ad vivum magna arte expressam admiraretur, atque interim forte equus eductus picto in eadem tabula equo adhinneret, deceptus imitatione, les, equus, inquit, O Rex multo melius expressus est quam tu I omit some Circumstances which Erasmus adds without having found them in Elian Ill only observe the Reslection he causes the Painter to only observe the Resection he causes the Painter to make, Sir, I have succeeded better in painting your Horsethan in painting your Majesty. This is not the Sanse of the Greek, a learned Critick (e) has shewed that yearing, and thereby has convine a Galium Rhodiginum and Erasmus, of having represented this Story very wrong I wonder Pliny should have known nothing of it, he who mentions something of the Neighing of the Horse See before the Remark K.

(E) The Answer he made conterning Lass] She was yet a tender Maid when Apelles seeing her coming home from the Wells and admiring her Beauty, cajoled her at such a rate that she went with him where home from the wells and admiring her Beauty, cajo-led her at such a rate that she went with him where he pleased. He brought her so an Entertainment where he was to meet fome of his Friends, they laugh'd (p) at him, for having instead of a Courte-zan presented a childish Girl Don's trouble your heads about that, answered he, I il manage her so that before three Years come about she shall have all her paces to Per-fection Would not a body think the Discourse was about an unmanaged Colt, which in the hands of an excellent Horieman might quickly learn all his Airs and Paces. The thought of the Corruptions of

the most renown'd Courtizans of the Age she sive a sine. The Painters (r) went to see House to take the Model of a fine Neck. No doubt Apales copied from the same Original, Nemini (s) dubium esse petess quin hanc spsam quoque Laidem sibs veluti in contuberman adscriverst Apales, quo vivam emendatissima simaginem ab animali exemple in tabulas suas evalutium contubersionales. (F) The Blunders that are made un relating the mat-ter of Fast] See how Lucian tells it. The Painter spriphilus not able to bear the Favour that Apelles Accomplice in the Configuracy of Theodorus, Governor of Phenics He mainten'd that Apiller was feen at Dinner with Theodorus, and whisper'd him in the Lar all the while. He afterwards came to be inform'd that the City of Tyre revolved, and that Pelusium was taken through Apeller's means Yest twas manifest, the Accused had never been at Tyre, nor ever had known Theedeem, but under the general Quality of Governor of Phonens Prolong was in fuch a Rage, that without ever examining the motter he had lik'd to have put spelles to dooth. He consider'd neither the Accuser not the Accused The former from Spight and Emulation might well have been suspected of endeavouring the Ruin of an imagent Person; the latter was somewhat too little Allan to be capable of fuch Accompts, though a Senie of the Obligations he was under to Prolony had not check'd his evil Intentions. The Prence did not consider this. He never enquir'd whether

Apelles had made a Voyage to Tyre, he only storm'd and swore, and if one of the Conspirators had not discover'd the Wickedness of Antiphilus, the Acculer lybius in fed had infallibly been executed On the other hand when Prolomy was satisfied of the Accuser's 5 Books. Crime, he condemn'd him to be Apelles's Slave, and gave the latter an hundred Talents. Twee on this of the case. gave the latter an hundred Talents 'Twas on this of it at Occasion that Apelles drew the fine Picture of Callarge lumny which Lucion has described Pity he should (1) Ad not have perceived the monstrous Anachronism he distinct. is guilty of in this Relation, for Theoderu's Conspiracy (a) hapned in the Reign of Ptolomy Philopater, which did not begin till an hundred Years after the Death of Alexander , judge then whether Apelles could be alive at that time So that one of these two things must be laid down, either that Lucian speaks of a different Apelles from him who was so much considered by Alexander, or confounds some Plot hatch'd in the Reign of Pielony Philadelphia with the Conspiracy of Theodoria There being no Author who can give us any light about a Conspiracy in which Calumny had involv'd our Painter, 'twere loss of time to trace the ground of Lucien's Error Let's only consider whether he had any other Apeller in View besides him I mention in this Article, 'tis what I can't conceive, for any one who knows how to write will take care, when he mentions a Painter who has nothing in common belides the Name with the great and incomparable Apelles, not to call him fuit Lpho fimply Apelles IIe'll advertile his Reader that he fius teste does not mean the great Apelles Now Lucian gives Suida, no hint of this, on the contrary, all he fays brings us in a strait Line upon the great Apeller, this then is the Person whom he means I know that a learned Man lays hold (b) of the Epithet Ephifian, America Losa But I know too that (c) others have given this spithet to the great Apeller And I can even make use of the Reason contained in the passage I have quoted, for if Lucian could give the Epithite to his Apelles, because adopted by the Inhabstants of Ephelm, though boin at Colophon, I can alledge de calum that he gave it the great Apeller born in the Island () Strafo of Coor, but undoubtedly a Citizen of Ephelm bon, Ele-Would a Man of his Fame have settld in that City en, Tret-(where Alexander saw, and frequented him) with- Les out enjoying all the Privileges of a Citizen Ano- (d) ther Proof, Mr Tollius agrees that Lu san speaks of 1 35 c 10 ther Proof, Mr Tourse agrees that La ian speaks of 1 35 C 15 the same Apelles with Suidas, now Suidas speaks on- & init c ly of the great Apelles This I prove, 1 Because he only 11 Carlo mentions one Apelles Would he pass over the Great Dati pag and Illustrious, to mention the Obscure and Un105 & P known? 2 Because he gives his Apelles the Quality of a Disciple of Pamphilus of Amphipolu, a in Plin to Ousley which Plans (d) has also given no the great 5 D 255 those Ages gives a horror Apelle's Friends out did even him (q) in Debauchery Lan became one of the most renown'd Courtizans of the Age she liv'd Quality which Pliny (d) has also given to the great 5 p 25 Apeller. So that Lucian's Error is evident, and I say that am surprized that neither (e) John Buprist Adriani, Plutarch nor (f) Carlo Dati, nor (g) Francis Junius, nor lo many in the I ife other renown d Authors who have spoken of this of Aratus Treatise of Lucian, should have perceived it, but makes Ahave taken this Relation as a real Adventure of the pelles the great Apelles Mr Tolling very well knew that the Disciple of Crime of which Apelles was accused had relation to Pamphithe Reign of Ptolomy Philopater, but he did not know that Lucian was deceived, he would rather suppose this is a that Lucian had another Apelles in view, who was doubtful contemporary with Antiphilus, and Disciple of Pam- Testimon contemporary with Ansiphilus, and Disciple of Pam- Testimony philus I carnot say in what time Ansiphilus liv'd, Plutarch mor Cresidenus, whose (h) Disciple he was; but it's an another plant according to (s) Pluy, that Pamphilus sourch'd place makes in the time of Philip the Father of Alemander the him rather

Great

(G) The Pitture of Venus rifing we of the Sen] ple of Meanguffus confectated at in the Temple of Julius Calianthus for The lower Parts of it had been spoil'd, and (e) in a no hand was able to mend it; Time definoyed the Letter at rest, and then Nerv caus'd another Penus to be drawn the begin-by Beretheus, which he sufficient in the room of ning of the plat of Apelles Partem execution of the Divus Au
Value of Apelles Partem execution of the Secution of Apelles (a) Apelle (b) Apelle (c) Apelle

(g) In Caulogo Artificum in Apelle (f) Ubi supra. (g) In Cara (h) Plin, lib 35. C, 10 pag 222. (s) Ibid pag 2061 Euflus

(/) Ad distinctionem illius qui fub Alexandro & Ptole-VIXIT TILA XIMI DOartis Cos patria Hic autem patria Colophonius, veid eff adoptione fuit Lpho-Pamphila Amphipolitæ discipucobus Tollius not in lus But the Dilu*Voluminibus etiam editis ouz docarnam tinent Plin 135 cap to

(k) Lib

13 p 157 apud Ca-

rolumDa-

tı ubi fu-

pra,p 145

(1) Plin

1 35 C 10 p m 212

(m) Epist

9 ad tamil l de Offic 1 3 C 2

(n) See the

preceeding

Remark

have exceeded the first, if Death (H) had not prevented him Mr Mores has taken (I) one of these Pictures for the other, and has not rightly related what concerns (K) his Picture of a Horse No kind of Business was of that Importance with Apelles as to oblige him to pass a day without handling his Pencil, from whence abose (L) a famous Proverb. The Books & this great Painter had composed on the Art of Painting are all lost It is not known where, or when he died One of his chief Excellencies was that of hitting the Likeness to a wonder. So that Phinognomists made a (M) Judgment

gustus di cavit in delubre patru Casaris qua Anadyomene vocatur, versibus Gracu tals opere dum laudatur victo, sed illustrato hujus inferiorem partem corruptam qui resiceret uon potust reportri. Verum ipsa injaria cessic in gloriam artisicu. Consenuit hac tabula carie, aliamque pro ea Nero principatu substituit suo. These are Pliny's own Words in the 10th Chapter of his 35th Book I have related the Passage in the Remark C where he fays that Alexander's Mistress was the Original by which that Venus was drawn The Article Phryne will inform us of a Tradition different from this

(H) Death prevented him I If Calcagnini could have been prevail'd with to give the Testimony of Ancient Authors, rather than fay things of his own Head, he would not have affirm d that Apelles had voluntarily left his Venus Anadiomenes imperfect, the Rea-fon, fays he, of this Conduct was, that Apelles de-fpair'd of making the last part equal to the first Sed (k) O me multo Apelle incautiorem 'ille enim tanta felicitate Veneris emergentis partes superiores expressit, ut diffisus penicillo reliquas posse absolvere de-speraverit, atque ita in admirationem posteritatis tabu-lam inchoatam reliquerit Garlo Dati who accuses this Author of advancing several things without saying from whence he takes them, brings two other Examples of i It's certain the Words of Pliny convict Calcagnin of fallity, as I am going to shew Apelles (1) inchoaverat aliam Venerem Con superaturus etiam suam illam priorem Invidit mors peratta parte, nec qui succederet operi ad prascripta lineamenta inven-tus est Cicero says plainly in two Places (m) of his Works that Apelles left that Venus imperfect

(I) Mr Morers has taken one of these littures for the other] Thus he expresses himself The finest of all Apelles's Pieces were two Pistures of Venus, one of which, where she was drawn rising out of the Sea, was call a Anadyomene, the other was that which he made for those of the Island of Coos, mention'd by Ovid in these Wards

thele Words

Si nunquam Venerem Cois pinxisset Apelles, Merfa fub aquoreis illa lateret aquis

He quotes Ovid in sent. He ought to have quoted the 3d Book de arte Amandi. You must know that Apellis did not finish the second of these Pictures, Pliny (n) affirms it express. What likelihood is Pliny (n) affirms it express What likelihood is there that Ovid, having Two Pictures of Venus to alledge, whereof one is finish d and the other half finish d, should leave that and speak only of this? To aft thus one must be ignorant of the common Laws of Reasoning. Besides, the 2d Verse is a plain Allusion to the Venus Anadyemene, that is to say, Rising out of the Sea. He speaks then of the sirst Picture. We know the first Venus was drawn in that Posture, but we do not know the Posture of the Second I add, that if these two Verses of Owid had drop d his Pen as they are here represented he had reason'd ill they must then be corrected in this manner to form a reasonable Proof of what preceeds

Si Venerem Cois nusquam posuisset Apelles,

Mersasub aqueress illa jaceres aques
The nicest Criticks chuse to read Com instead of Gots I believe they are in the right, tho' it's plain that Apelles made his Venus Anadyomene for the Inhabitants of the Island of Coos; for Augustus had it from them, and remitted 'em in consideration of it the Sum of a hundred Talents of the Tribute which they were in Arrears under so good a Husband of the publick Money They kept this Venus and the Ansignus by the same hand in the Temple of Esculopius. Laster(s) promoniorium est Coa insula in cujus subarbio est ades Esculopii nobilitata Antigmo Fenus Was for them.

I shall propose a doubt which offers to my Thoughts on this Occasion I cannot think but Pliny multiplies Beings without Necessity, when he speaks to us of a Venus Anadyomene, and of another Venus that was begun for the Inhabitants of the Isle venus that was begun for the Inhabitants of the Isle of Coor The ground of my Scruple 1s, that the sirst Venus had been preserv'd entire and undamaged as to the upper Parts of the Picture, Pliny himself informs us of this (a), and adds that no Painter durst touch over what had been dammaged in it Now he never finish'd the other Venus downwards, and no Painter had the Courage to attempt it after him This Pliny (b) informs us again I believe he's the only Author who makes this Remark of Two Venus's of Apelles defective in the same Part Others iav as much only of Apelles. fame Part Others iay as much only of Apelles s
Venus in general, and when ever they mention that
Venus, they place her (c) in the life of Coos, now leen that Augustus (d) fetch'd the Venus Anadiomens from thence Pliny then it's probable has not been over-exact in this matter I appeal to not been over-exact in this matter I appeal to those who will take the pains to examine this small doubt of mine (K) What concerns the Pillure of an Horse

ent Authors, says Mr Morers, have spoke with great esteem of a Horse drawn so to the Life by Apelles, that the Study neighbor at the study neighbor at the fight of it I don't think any Writer has said this but here's what Pliny informs us (e) Est & equus equs, sive fuit, pissue in certamine qued judicium ad mutas quadrupedes provoeauis ab hominibus Namque ambitu amulos pravalere sentiens singulorum pisturas industis equis ostendit Apellis tanfingulorum pitturas industis equis oftendit. Apelles tantum equo adhinnivere, idque & postea simper illius experimentum artis oftentatur. The meaning of this is. That Apelles vying with some others who should paint a Horse most to the Liste, and mistinsting the Integrity of the Judges, chose to commit his Cause to the Decision of the Brute Beasts, Horses were led by, but they neigh'd only at Apelles's Work Some (f) think that the story of (g) Elian, is only a corruption of this, and that what past be-Work Some (f) think that the itory of (g) Elian, is only a corruption of this, and that what pass between Apeller and the Judges of the Prize when that Painter prefer'd the Judgment of a Horse before theirs, was the thing which gave occasion to the Report of his telling Alexander, Your Horse understands Painting better than you Others (b) think that these are two different Adventures. For my part I have already given my inconsiderable Opinion, which is, that the little Story vouch'd by Elian ought to be look'd on as a Fable Pliny's si-Elian ought to be look'd on as a Fable Pliny's silence on so fair an Occasion of speaking his Thoughts, confirms me in this Opinion Would Pliny have been silent about the Horse that neigh'd at Apeller's Door in the presence of Alexander, and about the inference which Apeller made from it? Would Pliny, I say, have been silent on such a Fast when he related the other Adventure where Apeller manes!'d force ted the other Adventure where Apeller appeal'd from the Judgment of the Arbitrators, to that of Horfes? Carle Dass (1) has observed that Apelles had not spoken like an able Painter in either of the two Cases, seeing he supposed that the more Knowledge a Perfon had, the more he would take the Figure for the Object it self. But we must have a care how we apply this Censure in the case which Plany lays down, for Apelles did not prefer the Judgment of Horses to that of Men, otherwise than as he perceiv'd that the Faction of his Rivals had corrupted the Judges The Remark of Carlo Date is very just in the main. It's easier to deceive those who don't understand Painting, than those who do He quotes John Paul (k) Lomazzo And after him we might quote (k) Lomanzo And after him we might quote Mr Perraule (l) who has very well refuted the Confequences drawn in favour of the Ancient Painters, from their having decrived both Men and Beafts

from their having deceived both Men and Beafts

(L) From whence are so Famous Proverb Pliny
informs us of it; (m) Apelli fust alloque perpetua confustudo mangasan som accupatam diem agendi, ut non lineam ducendo exerceres artem, quod ab ce in proverbium
venis. Carlo Dati (n) observes upon this, that Salmassis to support this Proverb quotes the following
words, as a Version out of Horace, Nulla dies abear
quin linea dust a superfit, which is neither Horace's inor
any other ancient Poets. He adds, that it has been

§ pag 208

WHE_ THER been two Vinus's of

(a)Lib 35 212

(b) Ibid.

(c) See C1-Offic 1.3 C 2 de natura Deor 1 1 rem orat 9 (d) Ex Strab L I4 P 452. (e) lib 3 c P 211

f, Schefferus in Alun Var hift. 1203 (g) See she Remark D (h) Carlo Dati, p 128 (1) Carlo Dati ibid. P 129 (k) Lib pittura. lel of the Ancients and Ma ders dis-log 2 g m 136.

(m) Lib p so8 (n) Pag.

(e) Junius an Catalogo Artificum, in Apelle, pag 22 (p) Strabo l`14p m, 452.

Dio, I

rios jocor

mulacro

pellem

traga -

lisdifcidit dans fubinde vo-

quali et :am in gedulcem Sucton

(M) Judgment on his Pictures with as much certainty as if they had been the Originals Witness what he did at * the Court of Egypt

A P E L L E an excellent Tragedian under Caligula, work'd himself into Fallegar actions but when the Flower of his Youth was past, he Cajum turn'd Comedian 6, and still maintain'd himself so well in this Emperor's good Graces, who never wou'd be without him, not even in Publick, y that he was at last admitted a Member of his & Privy Council As they were one day standing near the Statue of 69 pag fupiter, Caligula ask'd him, Which of the Two scems to you greater, Jupiter or 1 And Philosib because Apelles did not answer him as readily as he expected, he fell into a passion and tinter value and a standard him to be when to be when the properties of the standard him to be when the properties of the standard him to be without the standard him to be with the standard him to be without the standard him to be without the standard him order'd him to be whipt unmercifully, saying in a jesting way that Apellis had a pleafant Voice even in a lamenting Tone †, Some a affirm that he caused him to clapped from it. into Irons, and turn'd at certain times on a Wheel

A P E L L I C O N, who bought Ariftotle's Library See the Remarks on the Ar- Jovis A

ticle Tyrannion

APICIUS, there had been three Apicius s in Rome famous for their Gluttony dum con-The first liv'd before the change of the Republick, the second under Augustus and Tiberius, fuluiflet, and the last under Trajan Atheneus & means the first Apicins, when having faid on the Testimony of Posidonius, that in Rome they preserv'd the Memory of one Apicius who had out done all Men in Gluttony, he adds, that it was the fame Apicius who had been deretur, the Cause of Rutilius's Exile It is well known that Posidonius flourish d in Pompey's temfligely *time, and that Rutilius was banished about the Year of Rome 660 The second Apicius was the most famous of the Three Atheneus n places him under Tiberius, and says, he laid out prodigious Sums on his Belly, and that there were several forts of Cakes which bore his Name It's he Seneca speaks of in his 95th Letter, and in the Eleventh Chapter of his Book de vita beata, and in the Treatise of Consolation which he wrote to his Mother Helvia under the Emperor Claudius We find in the last of these Works, that this Apicins liv'd in Seneca's time, and kept, as it were, a School of Gluttony in Rome, that he had consumed Two Millions and a half in good Chear, and that sinding himself much in debt, he at last bethought him of enquiring into the Condition of his Estate, and finding he had but 250 thousand Livres left, poison'd himself, as fearing he in Calig fhould be flarv'd with such a Sum Dion x, who calls him M Gabius Apicius, reports the Philoib same thing, and adds a Particular which is also to be found in the first Chapter of the Athen 4th Book of Tacitus's Annals, That Seganus in his Youth had prostituted himself to him lib 4 p. Pling calls him M Apicius, and often mentions the Ragoo's which he invented, Nepotum 168 omnium altissimus gurges, A Book had been written on his Gluttony, which is quoted by Atheneus It's not tobe doubted but this is the Apicius of Juvenal, Martial, and of (AD) Lam- Lib The third Apicius liv'd in Trajan's time He had an admirable Secret for Lib 8 preserving of Oysters, which he shew'd when he sent some * to Trajan into Parthia They were still fresh enough when Trajan receiv'd em The Name of Apicius was for a long time given to several Dishes, and made a kind of a Sect among the Cooks We have a Treatise de re culinaria, under the Name of Caelius Apicius, which some Criticks judge ancient enough, though they do not take it to be composed by either of man these Three Apicius's Some chuse to call the Author of this Book Apicius Caelius. A Author Learned Dane is of that Number, who ascribes this Work to him who sent the Oysters to the Emperor Trajan This Book was found by Albanus Torinus in the Island of Ma- Athen guelone near Montpellier, (ADA) who publish d it 12 Years after at Basil It had been lib 1 p found elsewhere near an hundred Years before by Enoch d'Ascoli, in the time of Pope 7 Nicholas the Vth There was in the Title Page M Cacilius Apicius. Vossius B 15 of Opichius. co nion that the Author's Name was M Caelius, or M Cæcilius, and that he entitled his git deva-

often the Fate of that Author to rely too much And these Two Verses of Martial, on his Memory Non lascero d'auvertire in queste lue-go che Claudio Salmasso grandissimo Critico dell'eta nostra nelle Dissertaz. Pliniane sopra Solino a 5 in confermazi-one di questo proverbio fidandosi troppo dilla memoria, come beme spesso egli sece, cita un verso d'Orazio— il quale non e (ch' 10 sappia) ne d'Orazio ne d'altro poeta latino antico, ma forfe uno di quei versi proverbiali che vanno per le bocche de gli uomini senza sapersene l'au-

(M) So that Physiognomists made a Judgment with as much certainty] The Grammarian Apion tells a Story to this purpose so highly improbable that one can hardly look upon it otherwise than as a Fable; though a more credible Author than this grand Romancer had affirm'd it Let'sbe content with knowing what Plant delivers (a) Improvement and Smilettleness. what Pliny delivers (o) Imaginem adeo similitudinu indiscreta pinxit, ut (incredibile distu) Apion Grammao ubi Tupra, ticus scriptum reliquerit quemdam ex facie hominum addivinantem (ques metoposcopes vecant) ex eu dixisse aut futura mortis annes aut praterita. Pliny himself cannot conceive how any Person should tell at the fight of a Picture though ever so like the Original, at what Age the Party so painted died, or shall die The Diviner undoubtedly enquired whether the Party was dead or alive

(AA) The Apicius of Juvenal, Martial, and of Lam-pridius] I have these Words of Juvenal in view (a) Multa videnus

Que miser, & frugi non fecit Apicius

Infe (b) quoque ad canam gaudebat Apicius ire

Cum canaret, era triftion ille, domi

And that Passage of Lampridius, where we read that
the Emperor Heliogabilus often eat Peacocks and

Nightingales Tongues in imitation of Apicius

(c) Comedit sapius ad imitationem Apicii calcanea camelorum, & eristas vivis gallinaccis demptas, linguas pavonum, & suscinarum There's another Passage in Juvenal in which Apicius generally signifies a gluttonous Man (d) Quid enim majore cachinno

Exceptur vulge quam pauper Apicius
It is childish then in some Commentators to under-It is childlin then in iome Commentators to understand here (e) either the Apicius of the first Book of Atheneus, or (f) that of the 4th Satyr of Juvenal (ADD) By Albanus Torinus, who publish d it 12 Tears after at Basil] He got it printed in 4to in the Year 1541 and join'd to it the Treatise of Paul Eginets de facultatibus alimentorum, which he had translated, and the 10 Books of Platina de sucanda malacular de machine de propose from Commentation ne nad translated, and the 10 Books of Platine de tuends valetudine, de natura rerum, & popine scientia. He tells us in his Preface, that having made a Journey to the Island of Maguellone 12 Years before along with Wil (g) Pellissier, he had therefeen a Manuscript, in which

835 Vide (d) Juven fat 11 etiam cap 18 p 827 & cap 24 p 857 (d) Juven iat 11 v 3 (e) Bernardus Autemnus in hunc locum Juven (f) Farnab in Juven hoc loco (g) He was Bishop of Maguelone that e to Jay Montpellier 0 0

n Id 1 1 Apion Work, rus linguæ I at artatibus e Platina ın vitaNı-

> (b) Mart epigr See also epigr 73 lib 10 (c) Lamprid in Helioga-20 p m 835 Vide

colai V 6 Voss de Analogia

1 1 6 14

p m 55

(a) Juven

P 210

t Casaub. Work, Apicius, because it treated of the Kitchin See Casanbon + in Athen some small Errors which I have discover'd all under one (A) R

APIAN

Deus. I bring

& lib 4 ! Cap 19

(b) Joh Albertus

Fabricius in Bibliotheca Latina p

1697 (1) Alba-

nus in L-

pist dedi-

klinus in

Lindenio

renovato

I etters of

us p 109 (n) Joh Albert

Fabricius

(o) Alba-

nus ubi lupra (p) Joh Albert

Fabricius

precipiendarum

qui fcriplit de

juscellis

exem-

liast in

Joh. A. Fabric

pag 132.

he found by tracing the Characters, the Title of CAELII APIIII DE RE CULINARIA LIBRIX He was very well pleas'd with his disco-BRIX He was very well pleased with his discovery, and got an exact Copy taken of the Work He immediately found that it was the Production of an Ancient Author But the Manuscript being in great Disorder, he thought it necessary before he sent it to the Press to collate it with the Copy of Venice, for which he waited a long time At last it was sent him, but he found it more impersect than that of Magueline He had for ever given over all Thoughts of printing had for ever given over all Thoughts of printing this Book, if some Scholars had not constrain'd him by their Complaints, and Importunity to publish it The same Year there was a second Edition of I he same Year there was a second Edition of it in 8000 at Lyons, by Sebastian Gryphsus. It was published at Zurich in the Year 1542 in 400 with the Notes and Corrections of Gabriel Humelbergius. I don't think Gesner or Similer deserve any Censure for having said that the same Work was printed at Venice before Albanus Torinus brought it to light. It's pretended they did not rightly understand the Everts George of the Townser (b) to Bild Similar Case. Expressions of this Torinus (b) In Bibl Similero-Ges-neriana dicuntur Apicii libri primum excusi Venetiis, quod acceptum est en male intellectis Torins verbis in de-dicatione His Expressions are these (i) Premendum plane consebana donce melioris alicujus exemplaris fieret copia, quod acceperam esse annis ab bin plus minu. quinquaginta Venetiis expressum. Though it does not appear with the utmost clearness from these Words that the Business is about an Impression, yet it's excusable understanding 'em so. And it has actually the second of the second o Hamburg nus Torially hapned that a certain (k) Bibliographer affirms
Apicius was printed at Venice in the Year 1503, in 400
apud Johan de Cereto de Tridino The Heirs of Andrew Wechel had some Thoughts of reprinting this (k) Merc-Work Pignorius got a fair (m) Manuscript offer d'em by Velseus But it did not go forward. There was an Apicius in the Library of the Dukes of Urbin, the Characters whereof are like those of the Florentine Pandects. It's at present in the Vasican Gudius comi ar'd it with the Lyons Edition (n) By the way, Albanus Torinus has been sharply censur'd on his pretending to find the true. Air and Taste of Antiquity in this Author. pag 85 (m) See the Remelius on his pretending to find the true Air and Taste of Antiquity in this Author (e) Obsaciebam statim autorem esse vetutissimum, & observam, qui de re popinali, lingua coquinaria egregie prater cateros scripsisser, & qui observa delicatius quam pro ea atate qua glandibus Vescentei limines, consecuse Latinus Latinus affirms, a Man must be very Stupid to pass such a Judgment, and that this pretended Apicius is but a Beast and a Barbarian, some of whose Dishes and Sauces are only sit to bring the Skinoss ones Mouth, and set the Stomach a kecking (p) in Latini Latini Bibl prosana, usi quadam illius viri dessi in Apicium observationes leguntur, ad verba editoris, usi in present to Daumiubi supra nus Toriobservationes leguntur, ad verba oditoris, ubi in prafat ait se statim objects autorem este vetustissimum, hac nota ubı fupra occurris Quam vereor ne tue nares obestores fuerins, Quid enim vetustatis redolere possuns verba Semibarbara ın append pag 179 (q)Isaacus Or ab to florenti seculo prorsus aliena . Ego vero ut quod Sentio paucis expediam, commentum puto esse hominis otiosissimi, qui cum illudere posteris ojus dem naris facile Grangæus in Juvefibi esse persuassset , mentito nomine Apicium credidit venditare posse Sed passim occurrunt, quibus pene manifesto prodit seipsum autor ineptus, larbarus & nullius ia ea arte ingenis, aus gustus, qui ea interdum conjungat ad aporis gratiam, que usu docente omnes scimus summam palata malestam naus avecana se senza se senza se nal lat 4. V 23 (r) Auctor palate meleftiam nauseamque stemathe creare solere This Judgment of Latinius is not amis Isaac Grancænarum, gaus had done better to conform to it, than pretend
(9) that the Ten Books de re coquinaria, which go under the Name of Aprilus, were written by our fecond Aprilus I contess the Scholiast of Juvenal fuit enim observes that this Apicius (r) wrote a Treatise con-cerning Cookery I must own that Isiderus of Sevil attributes a like Piece of Work to this same Apicius plum gu-læ Ve-tus Scho-Coquina apparatum Apicius quidam primus composais qui in ee absumptis benis morte voluntaria periit (s). But the Testimony of those two Writers is not able to counterposse the silence of so many Authors more worthy of Credit, and who have had unavoidable Occasions of operating this. Book of Juven fat 4 0 23 (1) Indor Hispalens Orig 1 20 dable Occasions of quoting this Book of apicius Be it how it will we are bound by all the Laws of Joh. Alb just Criticism to conclude if ever any such Book had been extant, that what Albanus Terinus put forth mbi supra, was none of at

(A) Some small Errors which I have discover'd] I

begin with Mr Morers, and ald not have faid cither that the Apicius mention d by Seneca, wrose a Book concerning the Delicacy of Easing, or that he fell into despair and hang'd himself when he found be had spent his whole Estate Mr Morers quotes Seneca lib de consol That's too indefinite, seeing we have Three Treatises of that Philosopher, entitl'd, De consolatione He ought to have quoted that which he address'd to his Mother It appears there that Apicius posson'd himself for having found upon looking over his Accounts that he had but the Sum of (a) 250 thousand Livres lest, after all his Debts paid Ere aliano oppressurations same sunc primum constitus use of the inspexit Superfuturum sibi same sunc primum constitus use of the virisses. Superfuturum sibis same sunce primum constitus on of Lip virisses, when we will will be superfuturum sibis same sunce sure erat, cui sasterium centice egestas suit (b) Marcial wrote the following Epigeam upon this

Dederas, (c) Apici, bis tricenties ventre,

Sed adhue superar conteres sull summer.

(A) Same-

Dederas, (c) Apici, bis tricenties ventri, Sed adhuc supererat centies tibi laxum Hot tu gravatus, ne famem & stim ferres, Summa venenum potione duxisti

Not to follow the Author a Body quotes as to the (c) Mark kind of Death, is a flight Fault, but it s leaving out Epigral all that's furprizing in this History, to suppress the lib 3 Sums this Prodigal had remaining The quotation from Atheneus lib it is quite wrong Lastly, Mr.

Morers ought to have known that there were three Apicius s, and not limited himself to one Charles Stephens pretends that the Apicius mention d by Seneces (d) hang'd himself, and that he had publish'd a Book de gula irritamentis, which is to this day Book de gulæ irritamentis, which is to this day in every Body's hand. No good Critick believes that the piece of Work which we have de re culturally belongs to that Apicius whom Seneca mentioned. Be that how it will, here you see what led the reviento some of his Errors. Here he found that Apicius hang'd himself, that he wrote a Book of the Delicionselfs of eating. He ought then to have learnt from the same place that Apicius had 250 thousand Franks lest, for its a Fact that Charles Stephens has not omitted. Lloyd has follow'd Charles Stephens has not omitted. has not omitted Lloyd has follow'd Charles Stephens in every thing, except faying that the Work degula irritamentus is this day in every bodies hand. He has swelld that Article considerably, by copying what Lipsius has observed about the three Apicius's But did not know that the Passage of Suidas about the Oysters sent to Tiberius into Parthia, is to be found in Atheneus. The Memories of the greatest Men sail them many and many a time Lipsius quotes Atheneus twice concerning the Apicius's, and forgets a third (e) place of the same Author as remarka'le at lenst as either of the other two. If he had confulred it, he would never have suspected that the insted it, he would never have suspected that the (e) 'Tis Word Trajan was corrupted in Suidas Hosman that of the has done little more than (opy Lloyd, only he has quoted more places His Quotations are not always the truest, for I xample, he quotes Senses de consolatione ad Albin & de consol ad Elbiam, as is they were two different Pieces Casaubon (f) attributes to Athereus the having said that divers Cakes bare the Name of the sirst Apicius, but it is certain that Athonous says this of the second Apicius, of him who liv'd in the time of the Emperor (g) Athonous have the Tissue Hosein for the Emperor (g) Athonous have the Tissue Hosein for the Apicius, and complura placentarum general mominant Dali-Champius has lest a Fault luxus foliatius, an quo complura placentarum general nominant Dali-Champius has lest a Fault luxus foliation of Athonous, which might eather had said concerning the sirst Apicius, a Man infamous for his Gluttony, adds, sirse of Amine the financial faid concerning the sirst appoints enphasion, which shews that from the beginning he had spoke of the Apicius who was also samous for his Gluttony. So the Latin Translation is false. Antes not quoque isticated the Grock Words, and imputes a Lye to Athonous It is not true that Athonous had already spoken of the Apicius whom Posidonius had already spoken of the Apicius whom Posidonius had mention'd Dalechamp (h) Dale of the Apicius whom Posidonius had mention'd Dalechamp (h) Dalechamp (b) observes that Athonous has spoken in his 3d Book not in of the Apicius now in question, at the beginning of Atlen the 7th Page. I believe this is false. I say nothing pag 705 fulted it, he would never have suspected that the Word Trajan was corrupted in Suidas Hofman

ca de confol ad Helviani

> (d)Charles Stephens tites in liconfolati. one ad Al binam Cataubon in Athen Pag 23 intre fame t see the Remark wards the

(e) Tis

APIAN (Peter), in Latin Apianus, a German Mathematician in the 18th Century. I shall add but one word to what Mr Morers has said of him; which is, that he is accused of hiring been a Plagiary (Z) from Rosaumont
APION, (A) a famous Grammarian, and Native of Oasis in Egypt, exercis'd his Profession at Rome in the Reign of the Emperor * Tiberius No one will deny that he Suidas was a Learned Man (B), and that he had with great Diligence traced those Antiquities in 'Art v which are the least known, and whatever is proper to give a Man's Reading the Character of Exactness and Variety But he had all(C)thePride of a thorough-pac'dPedant, and spent his Time in Questions of great Difficulty (D) and little Concern The Em-

(1) Ibid (+) I don't deny but the Edition of Rhodiginus was etherwile divided anto Books & Chape ters than than that which all Prople make use of at present (L)Athen

46 1 P 7

of his (1) quoting Calius, 1 5 c 30 He means of Coelius Rhodiginus, whose 5th Book has but Fourteen Chapters He ought to have quoted the 11th Chapter of the 9th Book (†) That Author says several things there of Apicius, but if he falsisses every where else what he quotes, as he does here a Passage of Atheneus, wo be to them who take things upon trust from him Atheneus relates that Apicius carefully enquiring after a fort of Lobsters in Alexandria, was inform'd that very large ones were taken on the Coast of Libya He immediately set sail thither, and finding he was fent on a Fool's Irrant, Curs'd the Countiey, and resolv'd never to return there more Atheneus relates no such thing, he only says (k) that Apicius eat a kind of Water Locusts at Minturna in Campania, that were larger than the Lobsters of Alexandria, and being inform d that there were some in Africa of an exceeding Largeness, he sailed thither without Delay, and under great Inconveniences The Fisheimen being informed of his Arrival, came and brought him the informed of his Arrival, came and brought him the largest they had taken, and having heard from them that there were no larger than those, he returned to Minturne, without ever fetting I oot on Shore in A-

The Modern Author whom I have quoted, was in the Wrong to say, That the Manuscript of Apicius was found in the Island of Maguelone, by Enoch D Ascoly in the Pontificat of N colas the Γ ifth He relies on the Authority of Leander Albertus(1), and on that of Philippus Bergomas, in Chronici continuatione qui M Caccilium appellat But neither of these Authors M Cacilium appellat But neither of the leaving make mention of the Island of Maguelone, and it is certain the Manuscript was found in that Place by Albania Torinia, in the Year 1529 Philip of Bergamo without making any mention of the Place, says only, that is the time of Nicolas the Vth, Enoch Description on Hospital Sound that Two Rooks Parabyrian on Hospital Sound that Assoly found these Two Books, Porphyrion on Horace, and M Cacilius Apicus This he says under the Year 1454 Herman Buschius agrees with him as to the time See here the Words of Leander Albertia (m) Cusus (Enochi Asculani) industria M Calius Apitius & Pomponius Porphyrio in Horatium circa Nicolaum V Pontif inventi ac è tenebris in lucem vindicati sunt Volaterran affirms, that Suidas lays, Marcios Apicius compos'd a Book De Gula Robert Stephens, a great Copier of Vo aterran, affirms the same in his Elucidarium Poeticum. They have been both criticis'd

Elucidarium Poeticum They have been both criticis'd Vellem locum indicasset, says our (n) Modern on this Author, hoc enim apud Suidam non reperio
(Z) For having been a Plagiary frem Roiaumont J. They who wou'd swell the Lists of Plagiaries already publish'd, may if they please make use of this Passage (o) Hac omnia tradita fuerunt & scriptis mandata ab antiquis & a recentioribus usurpata, ut facile diprehendi potest in Erasmo Osualdo qui omnem sere sui primi mobilis rationem a Petro Apiano desumpsit, Pe-trus verò Apianus hac cadem cum multis alist Propositioni-

trus verò Apianus hac eadem eum multis aliis Propositionibus à Monte Regio accipiens sibi ipsi ascripsit

(A) Apion——Bern at Oasis I cannot apprehend why in Moreri's Dictionary they should give us
thus Grammarian under two Articles, now by the
Name of Apian, and again by that of Appian, without giving us notice that they are but one Person
I don't believe any Man of Learning has call'd him
Apian, but I know that they who set up for Exactness, don't call him Appian Their Reason (p) is,
that his Name was taken from Apis, an Egyptian Divinity, and not from Appia, a Roman Family His
Country is horribly mispell'd by Moreri, he had
had chang'd it into Osias The Supplement has put
it as it ought to be Suidas observes that Heliconius
had said that Apian was of the sseen Josephus affirms it
(q), and charges his having forsworn his Country (q), and charges his having for worn his Country to call himself an Alexandrian, as a Crime in him This Accusation of Josephus would be of no Weight, although he had not exaggerated and made more

Words of it than he needed to have done for A-

pion by calling himself in Alexandrian, after he had been made siec of the City Alexandria, did no more than what several other Renowned Professors had us 1 37 c. practis d before The Sirnaine (r) of Plistonices, which was given him (1), had an Import very much Aul Gelto his Advantage, but it is not known for what lius 1 5 Reason they firnam d him so Sudar will have him 6 14 &1 the Son of a Man whole Name was Plistonices B1 in that Case the Sirname had signify'd nothing to his Praise Others fay that his Father's Name was o Delical Positioniur, A Thou of Howedwite (a) It is not impossible that the Transcribers might have changed Thousand Indiana into Hoogledwite (b) It is not impossible that the Transcribers might have changed Thousand Indiana into Hoogledwite Indiana into Hoogledwite Indiana into Hoogledwite Indiana into Hoogledwite Indiana in Indiana

(B) No one will deny that he was a learned Man | KAN CO. Tation (1) stiles him a most renowned Man, a ne f Autura (c) Liter s lone mu tis preditus, renum jue Gracar im plusima atque valta forensia fin eque litri non incelebres feruntur, quibus omniam forme qua mis fi cain Ægypto vijuntur audiunturque histo ia comprehen ditur. So much for his Learning, what tollows, discovers his talkative and consident Behaviour, facili atque (d) alacri facundia fuit But let us not incroach on the following Remark
(C, Hi had all the Pride of a thorough-pac d Pidant)

Aulus Gellius (e) fays enough to make any one look on him as an errant Bragadochio In lis que audivisse vel legiste sessent, fortasse a vi to studioque ost ntationis fir loquacior Est enim (ane quam in p chi a du dostrinis sua venditator Apion boasted with the greatest Assurance imaginable, that he bestow d Immortality on those to whom he dedicated his Worl Never was a Prediction or Promise more falle Noone of his Books has refifted the Injuries of 1 10 c Time, and it other Authors had not inform d us 10 pag who he was, his Name and Person had been un-known at this Day. He did nothing then in Justin a known at this Day. He did nothing then in Justin ad-favour of those whose Names he placed in the Front monit ad-of his Works. Let's cite the entire Passage from Gracos. Pliny (f) Apion qu dam Grammaticus, no berius Cafar cymbulum mund vocafat, quum Pullica berius Cafar cymbulum mund vocafat, immortalitate ac-Fama tympanum potium muna voca at, quum rurita (o) rapud Fama tympanum potius videri possit, immortalitate ac luseb nari a se scripit, ad quoi aliana componebat Mr de prepar 1 Tillement owns (g), that he does not understand it c is what Pliny wou d say in this Place of our Apion I d P 493 D rather confels the same thing than take up with thit Sense which I find in Morer's Supplement Hebrag d, Gell 1 these are the Words of the Supplement, that he cap 14 immortalized those to whom he dedicated any of his Works (d) Id Which made the Emperor Tiberius call him the Cymbal 1 6 c of the World Whereupon Pliny Jays, hat he onehera (e) Id ther to be call d the Drum of the World, because his sound 1 < c 1 was always disagreeable. But First of all it is not (f) Plin true, that Pliny any where fays that this Imperor in prata-call d him Cymbalum Mundi, because he set such a tione ni-Value on his Dedications. In the Second Place tur Hi-Pliny does not say, that he rather deferved to be called the Drum of the World, he makes use of the Phiase Publica Fama Tympanum, which has a parti-cular Force to represent this Person as a kind of Histoire Publick Criei. who upon beat of Drum, or found of Trumper, publishes to all the Inhabitants of pet 1 P City, what every body ought to know In the m 776 Third Place Pliny does not fay, that because no on Faults of gave but an unpleasant Sound, he ought rather to be Morer's called Tympanum than Cymbalum Who told the Con-supplement tinuator of Morers, that the Cymbal ispleadanter han See alfo the Drum?

the Drum?

(D) About Questions of great D stillt, and little E

Concern J Julius Africanus calls him (h) the Formank

malest of all Grammarians, or one who best about the Bush with the greatest Scrupulous fies and Nicety, with tupra merice 20 to To year (Little Sirname of \(\text{MOY} \) Suidasiays that he got (/ Tillethe Sirname of \(\text{MOY} \) The Word ignifies Toyl, and has more force in this Place than \(\text{MOY} \) And finite in the Sirname of \(\text{MOY} \) (b) Flace than \(\text{MOY} \) Apple (k) Am

Conjecture of a (1) learned Man, might have ciept Marcellin into Suidas in this Place instead of \(\text{MOY} \) (b) The sirnamed (k) \(\text{MAX} \) (c) \(\text{MOY} \) (b) The sirnamed (k) \(\text{MAX} \) (c) \(\text{MOY} \) (c) \(\text{MOY} \) (c) \(\text{MOY} \) (d) \(\

6 cap 7

Apion Grammaticus, qui TAGET ns id eff fepe viftor eff cognominatus Clem

Alexandi Strom 1 r pag 32 (a) Jul Atucanus apud Lvprap Iu un- 490 in Justin ad-

> Pag 9 (b) Apud Lufeb Gell 1 5 ftoria (7) Tillem

des I mtheRemain

Albert I abricius ubi fupra D 129

(1) Joh

(m)Leand Albert in defcript Ital p m 44

(n) Joh Albert Fabricius ubi fupra Pag 132

(e) Joh Baptısta Benedictus de num umbrarumque folarium ulu.

(p) Vostius deHist Græc Pag 531

(q) Jos L 2 contra Apionem

1 See the Remark G 1 Thu ss according to Jo**fephusub**i infra. for Philo pag 1043 Says that the Jewish Deputies were five ın Number Lx Jo fepho Āntiquit 1 18 C 10 lib 36 cap 12 sealfo 1 37 C 5 2 Justin pag 9 Alexandr Stromat 1 1 P 320 S Among others that of she (ir cumcifion и Joseph 1 2 contraApion fub fin a See the kemark D Reflex fur

la Poeti-

que n 28 p 73 edit 1674

(1) Seneca epilt 88 p m 361 (m) Plimusl 30 c 2 fub (n) Senecalb
(o) The Manufcript of Liplius las circulatus est Liplus in hæc verba Seneca approves this readng, and pretends that Api-OR WAS A Mounte-Lank Er tackpu lame Agyrta fuit & circulator (p) I ne 1 ft

peror Tiberius was no Stranger to the Failings of this Wit. For thouse we don't perhaps understand all that this Prince † would be at, yet one may easy perceive that he took Apion for a Romancer, who stunn'd the World with too loud. Ostentation of his Learning. This Man was Chief of the Embassy which those of stexandria sentto Caligula, to complain against the Jews who were settled in their City, and with whom they had been at great variance. He set out for Rome, together with two other De-He set out for Rome, together with two other Dethey had been at great variance The Jews on their part deputed Three 1 of their Body to Caligula to justify their Conduct Philo was Chief of the Embassy Apion, urg'd on by that Hatred which the Egyptians bore time out of mind to the fewish Nation, accus'd 'em of divers Crimes, and insisted chiefly on those which he knew would most exasperate Caligula against 'em, namely, That the fews would (E) consecrate no Images to him, nor swear by his Name while all the other subject of the Empire dedicated Tomples and nor swear by his Name, while all the other Subjects of the Empire dedicated Temples and Altars to him * One of Apion's chief Pieces was that of the Antiquities of Egypt 'Twas doubtless in this Book that he spoke so amply of the Pyramids, that Pliny B thought him worthy to be placed among the Twelve Authors who have treated on that Subject He spoke very disobligingly of the fews in the same Book, nor was he satisfy'd to treat 'em ill on all Occasions, which his Antiquities of Egyps furnished him, but writ γ a Book expressly against 'em fosephus (F) thought himself oblig'd to confute the malicious Calumnies, wherewith that Author had loaded 'em Apion was not Juitin paræn ad Manner of his Death He there affirms, that after this Man had scoff dso much at the Jewish Ceremonies, not confidering that his hard Speeches against 'em, did in some Manner reflect on the Ancient & Ordinances of the Fgyptians, he found himself seiz d with a Disease that required Incisions in his Natural Parts, and of which he died in extieme Torture & He had made his Boasts A, that he had invoked the Soul of Homer to know The Titles (G) of Four or Five of his the Place of that Poet's Birth, and his Family Books are preferv'd to us

It is not true, that Apion any where tells, how Euphranor having a mind to draw a Jupiter, uwent to Athens to consult a Professor who read Homer to his Scholars, and that upon

The Man with Lungs of Brass, had in the Person of Apion a Disciple, who in this point fell little short of
his Model Apion just as Laborious as his Master, had like him a Sirnaine which shewed that Temper I do not think the Disciple had a Jot a better Taste than his Master in the Choice of Matters Didymus (1) composed Treatises on the Place of Homer's Birth, on the true Mother of Ancas, and on the Manners and Humour of Anacreon and Sappho His Disciple was so earnestly intent upon tracing Homer's Country and Family, that he had Recourse to Magick Spells to find 'em out He thought he had made a wonderful Discovery, when he found that the Two first Letters of the Ilad, taken numerically, amountthat Homer waited till he had finish'd both his Poems, to make the first Line of his I liad, and then pitched upon a Word to begin with, the Two first Letters whereof denoted that both the Poems contain'd 48 Books This smells strong of the Mysteries of the Caballists This Man who wis so violent an Frequency to the Tark Strong parameter. my to the Jews, gives naturally enough into their Dicams, as to the Mysterious Positions of Letters Be that as is will, let s hear those who inform us of the I acts I advance Querat (m) aliquis que sint mentiti veteres magi, cum adolescentibus nobis vissus A-pion Grammatica artis, prodiderit cynocephaliam berbam que in Agypto vocaretur Osyrites divinam & contra omnia veneficia sed si tota erucretur, statim eum qui ciussit, mori seque evocasse umbras ad percontandum Homerum quanum pairia, quibusque parentibus genitus esset, non tamen ausus profiteri, quid sibirespondisse dicerti lt appears by this Passage, that Apion himself boasted in his Writings, that he had Recourse to Magick for a Conference with Homer, and that this Poet put him off with Mysterious Answers to the Questions he askt him. This savours a little of the Mountebank Pliny gives his Judgment plainly of the Person Screes has no great Esteem for him (n) Apion, says he, Grammaticus, qui sub C Cafare tota

(o) circumlatus est Gracia, & in nomen Homeri ab omnilus civitatibus adoptatus, alebat, Homerum utraque materia confummata, & Odyssea & Iliade, principium adjicisse operi suo quo bellum Trojanum complenus est Hujus rei argumentum afferebat, quod duas listeras (p) in primo versu posuisset ex industria librorum suorum numerum continentes. We learn by these Words, that this Grammarian won the Hearts of all Greece, see and they received him in all their Cities as a second word of the ing they received him in all their Cities as a fecond liked is the letter to book, deceives Numbers by his Chattering (E) The Jews would confecrate no Images to him Jer 40 the larly relates in the Place cited by the Continuator

of Morers And as they were the Jews of Alexandria whom Apion had Orders to accuse It's manifest the Question was not what the Jews of Jerusalem wou'd or would not do And yet if we believe the Continuator, this was exactly the Case, nor was at the City of Alexandria that complain'd of the Jews, but Caligula himself, who complain'd that they would not receive his Statues into the Temple of God It's true, that Fmperor used his utmost Endeavours to have (r) Phil his Statutes plac'd in the Temple of Jerusalem (r), de Legat but it's as true that neither Philo's Embassy, nor this (1) Ibid of Apion regards that Fact Philo's Embally, nor this of Apion regards that Fact Philo, when he is particularly relates the (1) Complaints, and the Quefficons of Caligula, makes no mention of his Statue in the Iemple Caligula makes general Complaints that the fews were the only People who refused to honour him as a God Apion had already four'd him on that Head, that he might hinder his doing 'em Justice in the main Dispute The Matter in hand concern'd properly the Privileges which the Face Justice in the main Dispute. The Matter in hand concern'd properly the Privileges which the Jews ought to enjoy in Alexandria. Their Cause was good, and they would have gain'd it before unbyas d Judges. But what does Apien do? Why oil a fudden he changes the Dice, he renders the Jews odous to Califordia. odious to Caligula, he runs upon Charges of Impiety, and amuses the Court with Captious Incidents. Thus the false Zealots act at this Day to maintain themselves in a most unjust Dominion, over Con-science as well as over all other Concerns This can

never be too often repeated

(F) Josephus thought himself oblig'd to confident in Moreri's Continuator commits another Blueser in this Place This, says he, gave Josephus occasion afterwards to write the Life and Errors of Apion It is not true that Josephus writ the Life of that Gransmartan and its speaking in a very unexact Manual marian, and 'tis speaking in a very unexact Manager to say, that he writ hu Errer: These Words naverally suggest this Thought, that Josephus wrote a Book of Controversy against Apion's Heresies. The truth is, being inform'd that several Criticks had made a Party against his Jewish Antiquities, not to (2) Or condemn the Form or Stile of it, but to accuse him gen, co of a thousand Fables devised for the Advantage of this Nation. He composed an Apology in which sure his Nation, He compos'd an Apology, in which furth he answer d those Censures, and the Calumnies that (a) Ta were publish'd against the Jews Half the Apology anus as does not concern Apien, althout it is generally quoted Euseb as if it were all against him It's quoted by Origen prap [(z), under the Title, De Antiquitate gentis Ju-

(G) The Titles of Four or Five of his Books] I have 1 7 pa mention'd his Antiquities of Egypt, divided into (a) 294 I ive Books, and also his Treatile against the 7em; (c) Id I add further, that he Composed a (b) Treatise De luxu Apici, another (c) De lingua Romana, and ano- 680

493 (b) Ath

APION. APOLLINARIS. APOLLODORUS.

the Description this Poet makes of Jupiter in the first Book of the Iliad, he made an Jul admirable Pistume that God, &c This Fault, which escap'd from Father Rapin in the Capitolians Englished Edition of Research on Poetry, was unmercifully (H) aggravated by Vavas-Pertinace for the Jesust

A POLLIMARIS (Casus Sulpitius), a very Learned Grammarian, and a Native of (A) Carthago liv'd in the Second Century under the Antonines He had for his Successor in the Professorship of Grammar, *Helvius Pertinax, who had been his Disciple, and was afterwards Emperor He is supposed to be the Author of the Verses c 6 & 1 which stand before (B) Terence's Comedies, and contain the Summary of them The 13 Epigram is still extant, which he (C) compos'd on the Orders Virgil had given to burn his Aneid Aulus Gellius, who (D) had studied † under him, mentions him often with & Moreri Applause I advise of all things to see what he has said of him in the 4th Chapter of the calls him 18th Book Where the Reader will find the true Picture (E) of a Pretender to Learn-

ing, and see Apollinaris's handsome manner of ridiculing such a one

APOLLODORUS A great number of Persons of different Professions,

With
and much Merit, have been call'd by this Name Scipio & Tettis, a Neapolitan, composed the Biblioa Treatise of the spellodorus's, which was printed at Rome in the Year 1555 Dr Tho- theque of mas Gale & touch'd over this Matter above an Hundred Years after Mr Morers has Apollomade many Articles under this Name, which stand in need to be revis'd He forgot one Illustrious Apollodorus, the only Person of the Name whom I design to speak of

APOL-

(d) Phmiusin indice 1 35

(e) Aul Gell lib 5 cap 14 (f) ld I 10 C 10

(g) Remarques iur les nouvelles reflexions touchant la Poetique pag 56, 37 (b) That's to fay of Eustathuus

(i) Is's a-

mong those of Politian,

the 22 of

edit 🐗

1526 in

410 (k) Hift

des Em-

per t 2

Pag 5.59

lius 1 15

(2) Hd 1

#₆ € 16

(1) Briet

de Poet

* 47 (t) Gel-

Paris

ther (d) De disciplina metallica Suidas ascribes a History to him, wherein he treated of all Nations & Year 1 copian nat' 43vo, scripse historiam de singulis gentibus. The Famous History of the Lyon of Androcles, is known only by that Relation of Apien, who speaks of it as an Eye-Witness Aulus Gellius (e) mentions it after him. He is indebted to him for another Observation, to wit, the Reason why the Ancients wore a Ring on the Finger next to the little Finger of the Left Hand Apien (f) gave a Reason for it, taken from some Anatomical Discoveries made in Egypt

(H) Unmer cifully aggravated by Vavasseur the Jesust]
He first relates the Fact, and then adds "(g) Guess e first relates the Fact, and then adds "(g) Guess Reader at the pleasant Blunder of the Resector, Reader at the pleasant Blunder of the Resector, thro' a Mistake of two Words in this (h) Commentator Whereas I had said, as soon as he came out of the Prosession, he drew the Picture of Jupiter, our Ressector to express these Words of Lustathius, it amos έγραψου, & egressia pinxis, has thought fit to put, as Apion the Grammarian wrote Where the good Man was much overseen, and cou'd not perceive esthes that this Participle απούν is not Aπουν, as that Grammarian calls himself, nor that the Verb εγραψου & γραψου ατο taken in that Place, he painted, as γραφου & γραψου are taken in the very same Sense before, nor lastly that απούν, cum discessifies, aniwers to the prely that & more, cum discessiffer, aniwers to the preceding Verb may per, adstitt After all, if the Reflector had himself seen that Place of Eustathiw, I wonder he should understand it so much amis, and it he had taken this Interpretation "from some other, I wonder yet more that he is should pretend he had seen Eustathus, so carefully noting the Place which he had not feen

(A) A Native of Carthage] I have not met with any Ancient Author who informs me of this, I only mention it on the Credit of some Modern Authors, who have publish d Collections of Epigrams,

or Cataletts of the Ancient Poets (B) Firsts which stand before Terence's Comedies] I have read in a (i) Letter of Peter Crimitus, that Pristing and observed that those Verses ought not to be attributed to Terence, as most People believe, but so Sulpicius Apollinaris He adds, that this Inscriptito Sulpicius Apollinaris He adds, that this Inscription of Capital Letters was to be read over the Summerce; GSULPICI APOLLINARIS
PERIOCHA People have been much govern'd by this Inscription, in the Editions of Terence Mr de Tillemont (k) refers us to Sethus Calvisus concerning these Summaries It's time, Calvisus makes mention of 'em under the Year 163 But he quotes Suidas, and I much question whether he ought to do it. Mr de Tillemont is not in Fault, if we believe that there are still two Pieces more of Apollinaris He lays (1), he left some Letters, and (2) a Writing in which he reprimands another Grammarian whose Name was Cassellius Vindex

(C) The Epigram is fill extant, which he composed]
It's but one Distich, and here it is

Infelix also cecidit prope Pergamon igne,
Et pune est also Troja cremata rogo
These Verses cause the Loss of the Rest to be regretted Versus (1) habemus ejus aliquos de Enesde

Maronis qui deperditorum accendunt sitim. These are the Jesuit Brief's Words I wonder he does not mention Terence's Summaries, and more, that Voffine fays nothing of our Poet I confess he speaks of an Apolitinaris, whom Gyralds has reckon'd among the Latin Poets But feeing this Apollinaris lived in Martial's time (m), it's plain, he's a different Perfon from our s Besides, all who delight in Verses are not Poets So that we have Reason to oppose Printed as Gyralds in giving the Title of Poet to the Apollina of Pairs Treated ris of Martial, and which he grounds on the Pleatifes in
fure Apollinaris took in Martial's Poems Eum in
1675
poetis memorat Lilius, fed non fat firmo argumento, nec enim fi delectaretur epigrammatis, eo & ipfe fuerit Poc (n)
(D) Aulus Gellius.

-mentions him often with Applause He calls him (o) virum pressanti li-terarum scientia Hominem (p) memoria nostra dostis-simum Virum eleganti (q) scientia ornatum Virum fimum Virum eleganti (4) scientia ornasum virum (m) incinction (r) in memoria nostra practica alios dossum. See the 13th scribes to Chapter of his Twelfth Book. He gives him ano- him the 25 ther good Quality, no less valuable than Learning. Epigram of Which 15, that Apollinaris had not that Pedantick the 7 Book. Sciffness, which makes some Men arraign those in a (n) Vos-Magisterial Manner, who take the Liberty to give sius de their Opinion in Matters which perhaps they don't Poet Lat thoroughly understand For his part he corrected pag 55 Errors mildly Aulus Gelius (a) gives a famous Instance (a) Lib of it For Apollinaris, tho' he had had ever so little of 4 cip 17 the Pedant, yet might he have made use of the sharp. (p) Lib estCensure on anOccasion, wherein Aulus Gellius represents him maintaining his usual Moderation (q/ 1 ib A Question was askt in his Presence, who a certain 16 c 5 Cato Nopos was whose Name appeared in the Title Page (r) Lib of aBook A young Scholar took up the Question, and 18 c would undertake to answer it, but was quite wrong, (a) Lib the Professorial Majesty was affronted that a young 13 c 18 Man should pretend to answer a Question on hard. Man should pretend to answer a Question in hisPre-Manihould pretend to aniwer a Queition in his Prefence, without staying till the Principal had given his Opinion, this Pertuess was unpardonable However Apollinaris would not rechtfy the young Man's Mistake, without beginning with his Praises in the civillest Address Tum Apollinaris, ut mose just in reprehendendo fuit, placide admodum 'emiterque laudo, inquit, te, mi fili, quod intantula atate etiamsi hunt M Catonem, de quo nunc quaritur quis fuerit ignores audituncula tamen quadam de Catonis samilia asperlus es

(E) The true Picture of a Pretender to Learning | lustianæ This Pretender bragg'd in a Bookseller's Shop, that lectionis he was the only Man alive who understood Salluft for fays he, I do not frop at the Rind, or Surface of his Thoughts, but dive to the very Pith and Quintellence of 'comments and the comments of the comments o his Thoughts, but dive to the very Pith and Quintessence of 'em Neque primam tantum cutim ac spe- lo faceciem sententiarum, sed sanguinem quoque ipsum ac medullam verborum esus eruere atque introspicere penitus
pradicaret Apollinaris assuming the Ironical Ways (b)
of Soerates, address himself to this Man with a respectSociates ful Air, and bleft himfelf that he had so opportunely ad Sophisthe Sense of which he had been askt the Day before, tur Gell but was not able to give it. He desir'd to 1 18 c 4 know what Difference Sallust made between stellator and Panier, when he said (c) Cn Lentulus perincertum stellator an wanter. The Pretender and Guert d.

Pertinace Tattius. dorus translated into Latin by Bene-dictus Agius demus' Additions to the Bib. Naples & See his Apollad. other Tres-

13 C 18

(b) Jactatorem quempıam & venditatoremSalirrifit il-

* De ædıfic 1 4 c 6 p 8r apud Tillemont, Hist des Emper £ 2 pag. Xiohilin in Hadriano HEX XI-

philinoib Voicz cı-deflus l article d Antoniano pag 270 * Eutocius Afcalonita initio commentar in Conica Apollonu, ex Heracho Archimedıs † Thu Reign resches from the 2 year of the 133 Olympiad to the 3 year of the 139, ‡ Pappus

(d) Lx Yıplulino, in Hadriano (e) Coftar, Apolog, pag (f) It's faid that Phidias tion d to to that of she Temple,

Soulswhich

Temples,

but without being circumfor bed ın 'em Bardın

au chap.
2 du Ly-

them Collett

APOLLODORUS, A Famous Architect in the days of Trajan, and Adrian, was of Damascus He had the Direction of the Stone Bridge, which Trajan caus'd to be built over the Danube in the Year 104; and which pass'd for the mest Magniscent of all the Sumptuous Buildings of that Emperor Processus * mention it, and there is come likelihood that Apollodorus left a Description of it in Writing Adrian, who took fome likelihood that Apollodorus left a Description of it in Writing Adrian, who took a Pride in Understanding all Arts and Sciences to Persection, so far as to entertain a Jealoufy and Ill Will for all those who had acquir'd an Eminent Reputation in their Professions, had particular Reasons to hate Apollodorus, for as † Trajan discours'd one Day, with this great Architect, about some Buildings which he design'd to erect in Rome, Adrian would needs give his Opinion, and did it like one who understood nothing of the Matter Apollodorus said rashly to him, Go Sir, and paint Citruls, You are a great Stranger to the Matters we are Discoursing of Adrian in those days used to spend his Time Stranger to the Matters we are Discoursing of Adrian in those days used to spend his Time in painting Citruls, or Gourds, and even boasted of it This Insult of Apollodorus cost him dear, for Adrian never forgot it. And when he came to be Emperor, did not forget to revenge himself He never would employ Apollodorus, but that banish'd him, and afterwards got him accused of several Crimes, and under that Pretence, put him to Death: He was asham'd to own the true Cause of this Severity Apollodorus had to his old Offence added a New Provocation, which touch'd the Emperor to the Quick; he had Criticis'd slily on a Sumptuous Structure which Adrian had caus'd to be built. The Prince to shew Apollodorus that he could do without him, sent him a Plan of the Temple of Venus, and ask'd his Opinion of it, but not before the Building was finish'd. Apollodorus wrote to him very frankly what he thought of that Structure, and found (A) very Material Faults in it, which the Emperor could neither deny, nor mend. This was it that heightned the Prince's Indignation to the utmost, and forwarded his Design of Ridding himself of Apollodorus. This last Piece of Ingenuity was much Design of Ridding himself of Apollodorus + Ins last Fleet of Linguistics more excusable than the first Men don't know whom they shock when they snub more excusable than the first Men don't know whom they shock when they snub more excusable than the first Men don't know whom they shock when they snub fometimes shock (B) a Person whose Subjects they shall one Day be, or whose Favour they may stand very much in need of This confirms my Conjecture concerning (C) the Conversation between Apelles and Alexander A POLLO, A Pagan Deity Look for PHOEBUS A POLLONIUS of Perga, A City in Pamphylia, was a Famous Geometrician

* in the Reign of † Ptolomy Evergetes He studied a long time in Alexandria under the Pappus in proa-mio ad lib 7 Ma- Authors have (B) taken the Pains to comment or translate it Mr Defeares had

fwer d in a scornful way, that he must propose those I risles to others, and that he did not trouble himfelf about things that were known to every body By this he plainly shew d his Ignorance on the Que-stion propos d, but when he found himself hard press'd and that the Company began to mock at him, he took his Leave, pretending he had Business elsewhere Afterwards Apollinaris explained that Passage of Sallust, and show d that vanus signify d a Knave, and stolidus a Clown Aulus Gellius's Words deserve to be repeated, they paint Phidias
being to
this Scene very justly Tum ille ristu oris labearumq,
make a
statue of
Jupiter
Olympius
would take
proculiata vulgo & protrita funt
fitting, Lentulo stolidior est & vanitatem & fiolidior est & vanitatem & status

[ize so diproportion d to

Gellius's Words deserve to be repeated, they paint
be repeated, they paint
fille ristue oris labearumq,
dustive contemnia se estendens & rem de qua guæreretur,
for kominem ipsum qui quæreret, Priscorum, inquit,
for remotorum ego verborum medullas & sangunem, sielicere folco non illorum qua
would take
proculiata vulgo & protrita sunt spo illo quippe on
wanitatem & stolidior est & vanior qui ignorat esusdem esse
sion d'to

(A) And found very material faults in it] He made
tappear by good Reasons that it was neither large,
nor lostve enough, and that the Statues placed in it

nor lofty enough, and that the Statues placed in it were not justly proportion'd to the Largeness of the Temple, for the Goddesses, said he, if they had a mind to get up and go out of it they could not, shouldstand (d) See how one of our Authors has paraphras'd uppostagrama (a) See now one or our Authors has paraphras dupup, the on this Thought (e) The Architest Apollodorus,
Roof would seeing some Images of the Gods in the Temple of Venus,
becauch too said, These Gods will do well to continue sitting as they
low for are For if they should stand up they'd lift off the Arch
him of the Temple, unless they stoop very low, and 'twould
We may be still worse, if they should have a mind to go out of it,
Jay that for the Doors being pitifully low, they must be obliged to
God comes shoot in an incommedians and Indecent Manner. I have Jay that for the Doort being pitifully tow, they mujo Cood comes floop in an Incommedicus and Indetent Manner other read, that the Critick somewhere or other read, that the Criticks found the fame Fault with the Olympian Jupiter of Phydias But others have grounded a (f) prous Reflection

on it
(B) Shock a Person whose Subjects they shall one Day
be | The Relation between Trajan and Adrian might
have warned Apollodorus of this But here lees the
Failing of those who think themselves necessary, and whom an uncommon Capacity introduces into Favour, they imagine it is not necessary to manage youngPrinces, and that the greatPatronis sufficient Times change, and they find that their Magisterial Behaviour to all who speak impertmently before

Behaviour to all who speak impertinently before them, in their own Profession, is a great Folly

(C) Concerning the Conversation between Apelles and Remark D

Alexander] I declared (g) above, that I cou'd not be persuaded this great Painter durst take the Liberty to censure the young Conqueror so grossy, as some Authors pretend I am very sensible that they who excel in certain Arts, are sometimes of such a capricious Humour, that they are not able to contain themselves within the Rounds of Resorth, when the themselves within the Bounds of Respect, when the Fit's upon em, but I know too that Apeller is said to have been very mild and polite. The greatest to have been very mild and polite. The greatest Reason I have for it is this Alexander the most (a) Vos-stomaching Man that ever liv'd, would not have suis de let fo fcornful a Ceniure pais unpunish'd Now, Scient we do not read that Apelles ever lost the Favour Mathem of that Prince The Argument from the c 16 p m greater to the lesser takes place here Adrian was 55 ex not so haughty as Alexander, not was he a King Pappolib when he was affronted, yet the Censure of the Architect was a Mortal Offence

(4) He was afford formed noted. The Rocks

(A) He composed several Books] Two Books m-(A) He composed several Books J Two Books πε- cu collepi λογε αποίομῶς, de proportionis sectione Two σερί chionis
χως καποτομῶς, de spatis sectione Two διως εκμένης (β) Apud
τομῶς, determinata sectionis Two επισών, tactionium Proclum
Two νευσων, inclinationum Two τόπων επισών, in Buoliplanorum locorum (a) And Eight of Conick Sections idem
There can be no doubt that this last Work contain'd Section
Fight Rooks the Author's English Daductory to a section Eight Books, the Author's Epistle Dedicatory to a Episony of Geometrician of Pergamus, whose Name was Ende-Gesner's mus, makes it plainly appear The Publick has not Bibliotheyet feen the last of these 8 Books Only the 4 first que p 7s are in Greek, the three following have been translated. (c) See ted into Lasin from an Arabian Version See the Vossius following Annotation We find Citations from the 1b c 32 Books of Apollonius (b), de cochlea, & perturbatis p 156 & rationibus I cannot tell whether we ought not to de Historiation by the find Citation attribute to the same Author, the Commentary on Citacis the Phenomena's of Arabia, which is asserted by the page con

attribute to the same Author, the Commentary on Græcis the Phenomena's of Aratus, which is ascribed by the Page 505 Ancients to Apollonius the Geometrician (c) (d) Clau—(B) Several Ancient and Modern Authors have taken dius Rithe Pains] It's said (d) that Hypatia the Daugh-chardus ter of Theon, made a Commentary on the Conicks of Præf ad Apollonius We have still that which Eutocius of Apollon Scalon composed on the first Four Books of that Work, with some Lemma's and Corollaries of his fest to making

7 Ma-thematicu colle-& "

ppinion of it Some have believ'd that Apollonius appropriated Arthe chimedes's Write nd (D) Discoveries to himself He had a Son whose Name

Collect. Pappi.

(f) Sat

Claude

Richard. ubi fi iect 4.
z) Morii calls 1 im de Mesines, he undoubtedly relie ved be to ouchman of the Lamily which bears thus Mame (& Claud Richard ib left is (1) Voffius de Scient Math pag 55 (k) And zer Commandon. as Moreri calls him (1) Howas &Patritian of Ragusa (m) Ex Vossio ubi supra Pag 434 (n) Cl Rich 1b fect 11 Conicorum lıbrosClaudii Middorgu nova methodo ex Apollianis fontibus peproprio ingenio appolite digestos 1bid (p) Ibid (q) As Jerome Lunadorus in libro de Romana curia See Borels in hu pref lenfis in præfat versionis Apollon (f) The 5 the 6
& the 7.
of the Continue of (r) Mercennus, præfat in Apoliomi Contca quæ funt in c JUS ouró-Ma-

making He promise the mment on the other Four also See his Epistle Dedicatory to Anthemus We have also (e) the Lemma's which Pappus difposed and set in order on the Conicks of Apolloniar, to the Number of 65 The Catalogue of the Works of Francia Maurolyeus printed at Venice, informs us (f) that that ingenious Mathematician made a Book entitl d, Apollonis consea elementa libris quatuor & demonstrationibus & lineamentis opportunis instaurata John Baptista (g) Mimus, a Noble Venetian, and Mathematical Professor in Venice, made a Translation in Latin of the Four first Books of Aa Translation in Latin of the Four first Books of Apollonius, which was printed in the Year 15,7 (b)
It's good for nothing, he did not understand the
Matter, and that was the Reason why he could not
perceive the most visible Faults of the Greek Manuscript Vossius (i) says, Eos primus translust Joan
Baptista Mimmius, sed infeliciter, eo quod argumentum
operus non intelligeret unde non visit sat manif stas
Graei codicis mendas, ac sepe puer iliter alucinatur sicuit monitum Francisco Maurolyco Prasatione in Cosmogracue monitum Francisco Mauroly co Prafatione in Cosmographiam suam (k) Frederic Commandin made a new Tran-flation of it much better than the former, which he caus'd to be printed at Bolognia in the Year 1566, and joyn'd the Translation of Eurocius's Commentary and divers Notes to it But having made use of a Greek Manuscript full of baults, his Version of a Greek Manuscript full of Faults, his Version was not so good as could be wish'd, wherefore Marin Ghetaldur (1) thought himself obliged to go back to the Source of the Lvil, he endeavoured to correct the Manuscript according to the Sense of the Authors, and to resolve the Problems, and thought he had brought that Ancient Geometrician to Life again (m) See the Book which he entitled apallonius redivious, seu resistuta Apolloniu Perges institutionium geometria, and his Supplementum Apolloniu Galli, fou ensistenta Apolloniu Perges tattionum geometria Pars reliqua, printed at Vense in the Year 1607 in 410 Claude Richard a Jesuit of the Fran he Comié, and Royal Professor of Mathematicks in the Imperial College of his Orderin Madrid, didin the Year Imperial College of his Orderin Madrid, didin the Year 1642, in his Public Lectures explain the 1st 4Books of Apollonius, and in the Year 1643, 4 other Books, of which he was the Author, in which he supply d the other part of that Ancient Geometricians Work (n) other part of that Ancient Geometracian's Work (n) His Explications of the Four first were printed at Answerp in 1655 in Folio He ownsethat after having finish'd these two Pieces, he read the (o) Conicks of Claude Middorge with much Pleasure and Admiration, as also the Quadrature of the Circle of Gregory of St Vincent, in which are many things relating to those Books of Apollonius, which are wanting In quibus (de quadratura circuli duobus tomis) prefer elementa conica peculiari ordine disposita. ing In quibus (de quadratura circuit units) prater elementa conica peculiari ordine disposita, inumera prodit sicuti Middorgius, qua spectant ad pofiremos quatur Apollonii librosinjuria temporum suppressos, in lucem revocandos (p) Fredinand I Great Duke of Florence, had Thoughts of getting leveral Arabian Manuscripts that were in his Bibliotheque tranflated John Baptista Raimond, who was the chief among those to whom this Prince gave Pensions for that Undertaking, had promis'd to translate Apollonius which they had in that Bibliotheque in Arabick, and some (q) Authors have said that that Translation with shifting the property of the Great Duke England II. and his Roother Prince Legal de Manager of II. among his Papers (r) At last the Great Duke Ferdinand II and his Brother Prince Leopold de Medicus cast their Eye on Abraham Ecchellensis, Professor the Occupial Languages at Rome, and charg d him with the Work By the Assistance of Aljonso Borelli, Managementical Professor at Pisa, he translated the Fifth, Sixth, and Seventh Books of Apollonius into Latin This Translation was printed at Florence in the Year 1661 in Folio, with the Commentary of the same Raselli. Who maintains in his mentary of the same Beredi, who maintains in his Preface that his Books are not suppositious, but bealong truly to our Apollonius He answers the Difficulties of Claude Middorge, who imagin d that the
Three (s) Books which Golius had brought from the Three (1) Books which Golius had brought from the Levant, belong'd to an Arabian, who had shelter'd himself under the Farnous Name of Apollonius Father Mersinne (1) speaks of this Opinion of Claude Middorge, but does not approve it; he believes that the 8th Book of the Conicks of Apollonius, and all the other Works of the same Author, and also those that Pappus has not quoted, and are translated anto Arabick, are still in being He produces Aben Nedin for his Voucher, who wrote a Book De Philo-

Sophis Arabibus (v) Observe, I That it was noted at the bottom of the Manuscript of Golius, that the 8th Book of Apollonius had not been translated into Arabick, because it was missing in the Greek Books, from which the Translation of the others had been made (v) II The Manuscript by which the Tran-slation of Ecthellensis had been made, came from the Hation of Econemiss had been made, came from the kastern Bibliotheque (y) which Ignatius Neama Patrioch of Antioch, had bequeath d to the Great Duke Ferdinand the Tirst III That Abalphat Asphahanensis is the Author of the Arabian Translation which served Ecohellens for an Original, and that had been served to the Analysis for King Abandungs who as ended the tion which ferv d Ecchellen's for an Original, and that he mide it for King Abicaligiar, who ascended the Throne in the 'n'-d lear of the Hegira From whence it follows, that that was not the first Translation made into thit Linguage, for Gregory Barbebraus notes that Seven Books of the Co-(z) Abranicks of Apollonius were translated into Arabick in Lichel the time of Almamin Now Almamin was inaulensis in gurated the 203d Year of the Higher (z) IV That præfat Abalphas still pretended that his Translation was the Irist, and that only some Fragments of Apollonius had been render d before from the easiest Places This would make one think, that either he had not seen the Translation that was made in the had not feen the Translation that was made in the time of Almanum, or that this Translation (as) Id contain'd only some Fragments of the Conicks of ibid

Apollonius (as)

Here's what I had to fay by way of Comment on the Text of this Annotation I do not mention the Apollonius Batavus d Willibrord Snellius, fen exfusitaa Book printed at Lej den 1608 in 4to And I pals by also Vincentio Viviani, Author of the Treatise De maximis & minimis, geometrica divinatio in quintum librum Conicorum Apollonii Pergai, at Florence 1659, ın Iolie

(C) Mr Descartes had no great Opinion of it]
It (bb) did not seem strange to him that others should demonstrate the Conicks more easily than A- let Life of pollonius, because that Ancient Author is very tedipersers, because that Ancient Author is very tedipersers out and intricate, and yet all he has demonstrated to 2 pags is easy enough of it felf. He (cc) compared what 39 he had done in Metaphyticks to the Demonstration of (cc) Id Apollonius, in which there is nothing indeed but what is pollonius, in which there is nothing indeed but what is pollonius. is very clear and certain when each Point is consider d by it self. But because they are somewhat long, and that one cannot casily see the Necessity of the Conclusions, if he does not exactly remember all that went before, hardly one Nan in a City or in a Kingdom can be found, who is able to comprehend 'em Newertheles, on the Testimony of the Small number of those who can conceive and which he will not be the those of the state of the stat

of the small number of those who can conceive and v uch (a) Hefor the Truth of them, there is no body but believes em
(D) That Apollonius appropriated Archimedes vita ArWritings and Discoveries to himself | Herachius (a) ifchimedis
firms, that Archimedes was the first who apply d apud Euhimself to the Doctrine of Conicks, and that his
Composures tell into the hands of Apollonius before
they were publish d, who publish'd 'em as his own

(1) Entaching configures this by two Reasons one is
Apollonius (b) Eutochius confutes this by two Reasons, one is, Apollo that Archimedes in several Places of his Books, speaks (onica of Conicks as a thing not new, the other, that A. (1) Eutopollon us does not pretend that he is the Inventor of cius ibid
what he writes, he only fays that he has treated see the
more amply of that Matter than had been done by Doffrine of any before him This feems to me but a bad Justi- Claude fication, as to the Crime of Physicism, for a Man Richard may easily appropriate the Writings of another to ubi supriminels, they are not Works wherein the Author scale 7 pretends to fiy nothing but what is new The Honour of explaining a difficult Matter better than had been done before, is enough to tempt a Man to feize Apolloa Writing which might appropriate that Honour to nius tol u-himself, this might be the Case of Apollonius for 1- demus in ny thing that appears in his Apology There's some- the Beginhimself, this might be the Case of Apollonius for 1ny thing that appears in his Apology There's something more in it still, he brags in the (c) general
Summary of his 8th Book, that he advances new
Things Judge then whether this might not be a
powerful Motive with him, to attribute such a
Work to himself Upon the whole, Eurochius defends him very badly, and his best Justification is
the silence of Pappus his Censor, and a Censor somewhat prejudic'd against him Observe too, that the Book
Pappus (d) does not only not accuse him as a Plagiary, (d) Pap
but owns him the true Author of the Eight Books of pus in
Conicks, tho he pretends that Euclid had wrote procemio Conicks, the he pretends that Euclid had wrote promise I our Books on the same Subject before He takes lib 7 Ma-Eucha's part against Apollonius, who had pretended them Col-

(v) See Vossius de Scient Mathem pag 55 (x) Id ib (x) Id ib
(y) Boiellus in

Apollonia (i) Sietne Letter of

Apollon epift dedicat lib 2 apud Eutocium

† Pag 200 & se-

quent e-dit de Bruxelles

4 Philostr

Apoll I

was Apollonius, * who was the Messenger who presented the 2d Book of the Conicks (&) Eutoc to the Person to whom the Author had dedicated it The Arabians have shew'd a deal of Ignorance (E) in Chronology with regard to him Mr. Morers (F) has committed Com-

many I aults here

A'POLLONIUS Tyaneus, is the Man of the World, at least one of 'em, of whom the most extraordinary things have been said I had once resolv'd to make a large Article of him, but having seen that which Mr de Tillemont has already given, Hebuilds I thought it better to employ my time in other Enquiries, than take a deal of Troupon ile ble to fay nothing but what he has faid before me, or only to copy him His Book Testimony will go through more Hands than mine, and every body will confult him more readility of Gemir ly than my Dictionary It suffices then to advertise my Reader, That in the Second themativolume of his Works he will find † a full and exact Collection of what most remarkacarum bly concerns Apollonius Tyanaus However, if only for Form's fake, I shall say, That praceptihe was born at Tyana in Cappadocia, towards the beginning of the First Century That
at Sixteen Years of Age he set up for a rigid Observer of the Rules of Pythagoras, relib 17 at Sixteen Years of Age he fet up for a rigid Obierver of the Rules of Lymphis Hair p 576 nouncing Wine, Women, and all manner of Flesh, wearing no Shoes, letting his Hair p 576 (m) Id grow at full Length, and cloathing himself only with Linnen, that a little while after, he (m) Id let up for a Reformer, that he fixt his Abode in the Temple of Esculapius, where many Sick came to desire he would heal 'em; that being come to Age, he gave part of his (n) Note Estate to his Elder Brother, that he distributed another part to his poor Relations, and that Mo-kept but a very small share to himself. That he spent Six Years without speaking a oren has word, that notwithstanding, during this silence he put a stop to (A) several Seditions faid noin Cilicia and Pamphilia & That he travell'd, and turn'd Legislator, that he boasted of which the understanding all Languages, without ever having learn'dem, of knowing the Thoughts word(1h.f.)

€ Id 1b

to shew, that that famous Geometrician had succeeded very indifferently on one certain Point He excuses Euclid, by what Apollonius himself had acknowledged, to wit, That before the Discoveries of A pollonius, 'twas impossible to treat clearly on that Subject, the Principles made use of before were not sufficient He pretends that Euclid (e) being endued with Mildness, Goodness, and Modesty, confined himself to the Discoveries of Aristeus concerning the Conicks, without either opposing or improving what the other had begun, and stopt where he found 'em uncapable of carrying him farther But he was aware of faying that this was the point of Perfection, for he had been to blame in this Note by the way, that this demonstrates the Fallity of Heraclius s Pretension, that Archimedes was the first who wrote concerning Conicks Voffius has not taken notice of the Proofs which overthrow that Pretention He observes (f) as a thing somewhat to Heraclius's Justification, that Archimedes has sometimes referred to such a Book on the (onicks, according to his usual manner, when he refers to any of his own Writings He adds, that (g) Guido Ubaldus has prov d against Eutochius, that Archimedes was not ignorant that the Conicks might be cut by Plains which have a different Inclination towards the Conick But what signifies this to prove the Matter in Question? Let's conclude, that Ar-chimedes had made a good, clear, and excellent Treatile of Conicks Does this infer that no body before him treated of this Matter, or that that Work
was stolen by the Plagiary Apollonius?

(E) 1 he Arabians bave shew d great Ignerance in Chro-

nology, with Regard to Apollonius] They have faid (b), that he lived in the time of sharking of Judah, and that his Writings on the Conick Sections were the Cause that Fuelid wrote Books of it a long time This is so strange a Mistake, that one wou'd wonder why Ecchellenfis should treat it with so much Lenity He seems unwilling to say, that the Arabian Author was Mistaken, he only says that that Chronology seems very wide of the common Account (1) In his longe videtur discrepare Gregorius à commune Chronologorum sententia & opinione, qui Apolance de Arabian de Commune Chronologorum sententia & opinione, qui Apolance de Commune Chronologorum sententia & opinione de Commune Chronologorum sententia & opinione de Commune de lonium storuisse scribunt anno periodi Juliana 4474 discrepat praterea ab iisdem Chronologii in atate Euclidu quem Apollonio juniorem agnoscit, ubi illi eum collocant in anno periodi Juliana 4430 Ecchellensii leaves you as 'twere at Liberty to chuse either of these Two Opinions He would have done better in Deciding that the Arabian Author was mistaken, for that's most certain And note, that his Error is not a Difference of some few Years, Abaz begun to reign in the Year 3970, of the Julian Period Piolomy E-vergetes in whose time Apollonium flourish'd, succeeded the king his Father in the Year 4468, of the same Period The Mistake then is very great, since it includes a Difference of about Five Centuries.

(F) Mr Moreri has commisted many Faults here Ist, He has plainly and absolutely given our spol-

have us d some Restriction, and contented himself rable jar-with saying, that his Contemporaries call'd him so because of his Capacity in the Conicks This is Diograms lonius the Name of Great Geometrician, he ought to because of his Capacity in the Conicks This is precisely (k) what Eurocius of Ascalon says of him IId, Mr Moreri pretends that his Sirname is the same with that of o Keór, which is a great Mistake, take it which way you please, for in short, the Apollonius that was call d kgór, was not the Geometrician He was born at (l) Cyrene, and never had (m) any Reputation III Eurockius does not treat of Heraclius is Book of the Life of Aschimedes, but quotes it only IV To say, That we have the Treasise of Cones, Conicorum, translated by John Baptista de Mesmes, u being guilty of a Barbarism, and tending to persuade the Reader that this John Baptista translated the whole Work, whereas he has only translated the Four first Books of it V Is has only translated the Whole Work, whereas he has only translated the Four first Books of it V It is not true that Men of Learning know that (n) these Four first Books of Apollonius belong to Euclid of Megara VI No body has faid that Apollonius was the Disciple of Eublides, an Auditor of Euclid, and there is no likelihood that he ever was, feeing Eu-bulides did almost nothing else but cultivate the Sophistry of Logick, and never taught in Alexandria, bave where our Apollonius studied under the Disciples of Euclid VII After having said that Euclid is the true Author of the Four first Books of Apollonius, a Hi ought he to say that this Man made Commentaries on the Four first Books of that Philosopher's Conicks? What Stuff's here ! what Contradictions are these ! It is not true that Goline translated the 5th, 6th and 7th Books of Apollonius from Arabick into Latin war Morers who affirms it, is not to be excused, seeing he had only read in Vossius (p), that Golsus had brought these Three Arabian Books from the Levans, and that the Mathematicks would foon be much indebted to him, but chiefly when those 3 Books should be printed IX The Apollonius who was the Master of Diedarus is not the same who is 7th Books of Apollonius from Arabick into Latin Mr was the Master of Diedorus, is not the same who is spoke of in this Article Two others of Mr Me. ren's Faults may be seen (q) above

(A) That notwithstanding, during this Silence her put a stop to several Seditions] That which he stopped in Aspenda (a) was the most difficult to appeale, because the Point was to make those hearken to Reason, the Point was to make those hearken to Reason, whom (b) Famine had driven to Despair, fames (c) magistra peccandi, dwissima necessitatum. They were ready to burn their Sovereign alive, because some Rich Men having engross'd the Corn, had made an extraordinary Scarcity in the City. Apollonius stopped this Popular Commotion without speaking one Word. Was ever a more I loquent, Operative, and Persuasive Silence known's His Talent was very different from that of the Person, whom Virgis speaks. ferent from that of the Person whom Virgil speaks

of (d),

Tumpietate gravem ac meritis si forte virum quem Conspaxere silent, arrestisque auribus astant Ille regit DICTIS animos, ac pessora mulcet This Man must speak, if he hopes to stop the Fury claim 12 of a Mutinous People Apollonius had no need of (d)Æn!

Words

(e) You'll find the words of Pappus in theremark of the Article of Aristeus tize Geometritian (f) Vossius ubi fupra in addendis pag 434 (g) Initio Commentaru in lecundum в эторратий у Archimedis (h) Gregorius Barhebrœus1 3 Chronicorum in Achaz a pud A-brah I cchellenfem præf ion
(1) Ecchellenf ıbıd

ment in Conica Apollo-וֹוַת of Gemina Of can relate thu makes an insuffe-(e) See Diogenes Lacrtus lib 2 n 111 (p) Vossi-us de Scient Mathem cap 16 p m 55 (q) In the R mark B in the Margin (a) was the 3d City of Pamphy lia (b) The French have a Prowerb a Hungry Belly has no Ears The Ancients had much such another See Erafmus's Chiliads Venter non habet aures Catobegan anOratian with these words. Arduum est ad ventrem cere qui careat auribus The matter was to appease the people who for Corn (c) Quin (d)Ænlı

of the Heart yand of being able to explain the Oracles which Bird deliver'd by chirping, that he condemn'd Dancing and other Diversions of that kind, that he recommendedWorks of Charity \(\xi\); that he travell'd over almost all the Countries of the World, that being at Caacthe (B) prevail d with the Person who had the chief Administration of Affairs in that Country to revolt against Nero, and that he died * at a great Age, c i & without any one's ever certainly knowing where, or in what manner. His Life (C) has been amply described by Philostratus. It is not to be doubted that it contains a first settle (C) has been amply described by Philostratus. It is not to be doubted that it contains a first settle for the Power of Magick. The Pagans were overjoy'd that they could confront (D) the Miracles of our Lord with the pietended Miracles of this Man, and make a Parel-lost 15 Miracles of our I ord with the pretended Miracles of this Man, and make a Parel-lost 1 5 lel hetween their Circumstances and Persons It's observable that St Augustin confess'd, tunder that Apollonius at worst was much beyond the Jupiter of the Gentiles It cannot be the Reign denied that this Philosopher received very great (L) Honouis, both in his Life-time,

Words, his Pythagorical Silence did all that the fairest Figures of Oratory could effect

(B) That being at Cadiz be rais'd a Rebellion]

* Philostratus (c) thinks it to his Honour, that he

** made the Governor of Cadiz and the Country

** about it rebel avainst News nor did the "about it rebel against Nero, nor did the other Philosophers make any more scruple of "this than he [There being no Institution but the Christian Religion which teaches us to consider Men not as they are in themselves, but in the Order wherein God has placed them, nor ever to violate the lath which has once been sworn to "em Mr de Tillemant might were well have "'em] Mr de Tillemont might very well have dispens'd with this moral Remark, and indeed with the whole Parenthesis Christianity has most real and sublime Advantages above all Philosophy, but as to the point here in question, I cannot see for a thousand years past that he has any right to upbraid or insult the Philosophers. The Christians and there have been prestry aren on the Gore for a long they have been pretty even on this foore for a long time. We may fay of this Engagement, Never to violate the Faith that has once been given, what the Poet faid of Chastity

(f) Juven Sit 6 init

Credo (f) pudicitiam saturno rege moratam In terris, visamque diu _____ Quippe aliter tunc orbs novo cæloque recenti Vivebant homines

(g) Pag 210 (b) Philoitratus 1 7 ch 2

(1) Tille-

mont, p

Philostr

1 1 c 3 (k) Phi-

Jostr 1 1 c 2 & 3 apud Til-

lemont,

sle Re-

mark I

11 re of tic Life of Apollo-

Other Au-

dem n-

firat L-\ angel

ibid (1) Sec in

201 ex

It held no longer than the three first Centuries Mr de Tillemont (g) notes that Apollonius used his utmost Fndeavour to raife all the World against the Emperor Domitian He who wrote this Philosopher's Life reckons (h) it as an heioic Exploit in him That Impostor had mimick d the Son of God in several Instances, but on the Article of Submission to Powers, and Passive Obedience, he pull'd off the Mask and tunk thamefully There's no room for a Parallel on this head

(C) His Lif has been amply describ'd by Philostratus] That which Damis originally of Ninive, the (1) most devoted to him of all his Disciples, had composed, wa properly no more than Memoirs, and written ill enough. They fell into the hands of the Empress Julia, the Wife of Severus She (k) gave them to Philostratus, who with them and with the help of what he could draw from Apollonius himself, and from some other Memoirs, composed the History we have of him He mentions one Maximus of Eges who had composed a book of Apollonius, and one Moeragenes who had wrote four Book of him, but would have no body depend on this latter (1) As for the Lite which he composed, it was first printed in Greek at Finice, by Aldus Manutius, with the Treatile of Enfebius against Hieroeles I hat Treatise was put into Latin by Zenobius Acci-The Life of Apollonius was translated into the fame Language by Allemannus Rhinuccius a Horentine The Latin Vertion of these two Pieces, with divers Corrections and small Marginal Notes of Gisbert Longolius, was printed it Cologne in the Year 1532, in 800 The Paris Edition of all the Works of Philostratus, by the (are of Frederick More!, is better than my before it, but twere to be wished that some good Gresan would correct the Istin Translation, be might find many things in it which want to be touch d by a healing hind See the Remail I and the Margin of the Article concerning the Version of Ligenous

(D) It a they could confront the Miracles of our I and, much the presended Miracles of this Man] We need only see the Works of Eul bius (m) against one (m) In the Hirocles a great Enemy of the Cospel in the Reign Volume de of the Emperor Diocletian It there appears that Hierocles's Defign in the Treatile which Euleb us confutes, had been to make a Paiallel betaint Jelus Christ and Apollou in Transa, and give the preference to the latter. These Words of Lan Tantius pag 511 rence to the latter

(n) confirm what I have said Item cum fatta Jesu Christi mirabilia destrueret nec tamen negaret, voluit Christi mirabilia destrueret nec tamen negaret, voluit ostendere Apollonium vel paria vel etiam majora secisse What Mr (o) de Tillemont has laid is remaikable, Apollonius, says he, has been (i) by the seeming Innocency of hu Life and his pretended Mracles, one of the most dangerous Enemies the Church had in its Insury It seem d as if the (2) Divil had sent him into the World according to hu own Panegyrists [about the same time that sesus (hrist was to appear, either to (3) counter-balance his Authority in the minds of those Numbers who should take the Illustrue of this Massecon servand bers who should take the Illusions of this Magician for real Miracles | or that those who should discover him to b. an

Miracles or that those who should discover him to b. an (o) Tilerrand Impostor and Magician, might thereby be brought lem page to doubt of the Miracles of Jesus Christ and of his Disciples 200 (E) Very great Honours both in his Life time and after his Death | Mr de Tillemont (p) justly reproaches an, page him (4) with his not having disclaimed the Style and 245 Title of God, (5) and with his having suffered himself (2) Apolish the adoles of a sufference himself (2) Apolish These form a content time himself. Title of God, (5) and with his having sufficed himself to be ador'd as a Deity That if on a certain time he would not receive Divine Honours in publick, it was, says his Historian, for fear of Envy The Inhabitants of Tyana (a) built a Temple to their Apollonius after his Death His Image was set up in several other (r) Temples besides The Emperor Adrian collected as many of his Letters as possibly he could, and kept them in his fine Palace of Antium, with a little Book of that Philosopher concerning the Antle Book of that Philosopher concerning the Answers he had received from the Oracle of Trophonius This little Book was to be seen at Antium when Philostratus liv d, nor did any Curiosity render this small fown near so famous(1) as Apollonius's Book Antonius Caracalla had an extraordinary Veneration for Apolloniss, and built him a (t) Temple as to an Hero The Emperor Alexander kept the Image of this Philosopher in (w) a particular place in his Palace among those of Jesus Christ, of Abraham, and others of the best Princes Aurelius having resolved to sack Tyana, was prevented by Apollonius appearing to him in a Vision, and forbidding it, and he not only obey d that Order of Apollonius, but vowed an Image, a Temple, and Statues to him Vopiscus in relating this, declares himself his Admier and in relating this, declares himself his Admirer and Votary, with a Promise to write his Life The passage though somewhat long, deserves a place here, it's almost all of it a Proof of the Text of this Remark Taceri (x) non debet res que ad famam venera-bilis viri pertinet Fertur enim Aurelianum de Th) and civitatis eversione vera dixisse, vera cog tasse verum Apollonium Thyanaum celeberrima fama autoritatifque relim p Sapientem, veterem philosophum, amicum verum deorum, ipsum etiam pro numine frequentandum, recipienti se in tentorium ea forma qua videtur, subito aftitisse, atque l'ac Latine, ut homo Pannonius intelligerer, verba dixif se Aureliane, si vis vinceie, nihil est quod de civium meorum nece cogites Aureliane, si vis impeiare, à cruore innocentium abstine Aureliane, clementer te age, si vis vincere Norat vultum philicial de la visconium philipida de la visconiu losophi venerabilis Aurelianus, atque in mul u ejus imaginem viderat templis Denique statin actonitus, im i liste-ginem, & statuas & templum cidem promisic, atque in mont, pag meliorem redut menten Hac evo i gravibus viris comperi, & in Ulpie bibliothece libris relegi, & pro mij - (v) Lamstate Apollonii magis credidi. Quid enim illo viro san- prid pagitius, venerabilius, antiquius, diviniusque interhomi- 123 apud nes suit? He mortus reddidit vitam. Il's mil a ultra cumdem homines & fecit & dixio, que qui velit noss. Gracos legat libros qui de equi vita conscripti sunt Iple autem, si vita suppetat, asque ipsius viri favori ul suequaque placuerit, breviter saltem tanti viri salta in literas mittam non quo illius viri gesta munere mei Jermonis indiram non quo illius viri gena munere mei sermonia indi-reant, sed u ca qua miranda sunt, omnium voce predi-centur The Words of Lampridus concerning the manner of the Emperor Alexander's Worship, are no less worths of a place here He informs us that PP

y Id 1b J' Ib c † Under of Nerva and in the year of our Lord 96 or 97 Seethe Remark F

> (n) Last inflitut lib 5 c 3
> (o) Til-(1) Gode-(2) Apollon vita l 1 c 3 pag 5 D (3) Godeau, pag 246 (p) Tillem pag (4) Phi-Jostr in Apoll vi ta 1 8 c 2, pag 376 (s) Ib 1 7 C 10 pag 345 1 1 c 13 P1g 25 (6) Ib 1 4 C 1 > p1g 189 (9) 10 1 1 C 4 P G See also 1 8 c ulr () Vepif-Cus in Aum 475 (r) Philo ftiat ubi fupra,1 8 Dio 1 77 pig 8 8 qud I alle -123 apud (x) Vopulcus in Au-

> > reliano, p

(a) Lam-

prid in Alexand

Severo, p

m 930 (b)In Hierocl p

220

lacrum

ejus sub Hercutis

Alexicaci nomine

conflitu-

tum ab Lpheins ctiam nunc ho-

norari

Lactant

p m 31

P Mage of

Vopiscus

st the fore going Ke-

a , 01 75-

צמו אבץ צסו

Neque ve-

quoque defuntqui

expertos fe dicant cjus no-

mini 10-

vocato

magicas

tutes ad

ro hodie

mark.

ubi fupia,

and after his Death; and that his (F) Reputation lasted as long as Paranism. He less some Works (G) which have been long since lost Mention is made, another Philosopher whose Name was also (H) Apollonius of Tyana, who liv'd in the less of the Emperor Adrian I do not know of what Sect he was, but no one porant that our Apollonius was so strict a Pythagorean that he would have stood Fig. Faggot for his Opinion.

when this Emperor was ftly disposed, that is to say, when he had not lain with his Wise the Night before, he began the day by acts of Devotion He went early in the Morning into his Oratory to practise religious Ceremonies in Honour of the Patrons he had shade choice of, whereof Apollonius was one Usu (a) vivendi eidem bic suit Primum ut, si facultas este, id est sone cum uxore cubuisses, matutinis horis in larario suo (in quo & divos principes, sed optimos clesses & animas sanctiores, in queu & Apollonium, & quantum scriptor suorum temperum dicit, Christium, Abraham, & Orpheum, & huisscemodi deos habebat, ac majoram efficici) rem divinam saciebat Eusibiu (b) "tells us, that in his time there were Persons who "pretended to Inchantments by invoking the Name pretended to Inchantments by invoking the Name of Apollonius

476, 477 apud Tilof Apollonius

(F) That his Reptuation lasted as long as Paganism]

Mr de Tillemont, who denies this, alledges he Testimonies of Lastantiu and Rusebius From the beginning, says he, of the 4th Century (c) no Person whatsoever wership'd Apollonius as a God, though it's presended that the Ephesians still continued to reverence his Statue under the Name of Hercules, but not under the statue and the statue and the same a constant Truth that he was no lemont, p (c) Til-lem ib (d) Simuhis own, because it was a constant Truth that he was no more than a mere Man and an Impostor Eusebius af-firms also that at that time no one in a manner own'd Apolfirms also that at that time no one in a manner own dApollonins as a God, nor as an extraordinary and admirable Man, but only simply as a Philosopher. Mr de Tilemons quotes the 3d Chapter of the 5th Book of Lastantius, and the 468th page of Eusebius's Treatise against Hierocles I confess Lastantius supposes that no body honour'd Apollonius as a God I for he asks, Curigitur, o delirum caput, nemo Apollonium pro Deo colit infi forte tu solus illo scilicet Deo dignus cum quo te in sempiternum verus Deus puniet, But he does not deny what the Author whom he consutes had sud, (1) Scuthe that the Confectated Statue of Apollonius was still honour'd at Fphofus, under the Name of (d) Hereules He thinks it enough that Apollonius was not honoured under his own, but a borrow'd Name, Ideo a'ieni nominis titulo affictavit divinitatem, quia suo nee poterat nee audebat This is more subtle than so-(1) Aun nec poterat nec audebat. This is more subtle than sothey had no other Intention than to honour Apolinus, and no other intention than to honour Apollonus, lonus, and only made use of the Title of Hercules αποτροπαιο or Alexicacus, to note that Apollonus had freed them from the Plague It's likely there was no mainter of Artifice in all this, Apollonus did not endeavour to hide himself under a borrowed Name or of or fear his own should cast some scruple into People's Minds Here then is a fair Testimony produced by Lassagues, concerning the Worship that duced by Lastantius, concerning the Worship that was still given to our Apollonias in the beginning of the 4th Century But with all the respect due to that 4th Century But with all the respect due to that Father of the Church, I cannot persuade my self that those of Tyana had discontinued their Venerations, or that the Images (e) of Apollonius were removed out of all the Temples I find in Eusebius (f) that in his time a Report was spread, that many things were perform'd by invoking the Name of Apollonius, he cills'em Magical, or Superstitious, but there can be no doubt that many Pagans took 'em for real Miracles I find in St Augustin, that in his time the Christians were so disturbed by the chimerical superstiti- Parallels between the Miracles of Apollonius and those superstitiofa quiof Jelus Christ, and by the ridiculous Pretension
of Jelus Christ, and by the ridiculous Pretension
that the first equal d or out did the latter, that they
had recourse to that great Light of the Church to
have this difficulty retured Sed (g) tamen etiam ego
literocl
p m 541

(r) MaiGILANTIUS respondere digneris, in quibus nihil amplicellin ad us Dominum quam alii homnes facere patuerunt, fecisse
Anonson vel ocolisie mentiuntum APOLLONIUM squiden suum Augustin vel gest se mentiuntur APOLLONIUM siquidem suum cpist 3 nobis & Apulejum aliosque magica artis homines in medinobis & Apulejum also que magica artis homines in meaiinter Augustini la I hen it was that St Augustin declared what is
controlas
read in the Body of the Article, that Apollonius Tyaneus was beyond Jupiter, which by the way, ought
to shame some modern Divines who cannot suffer that the want of the Knowledge of God should be lookt on as a leis Lvil than the worshipping the abominable Pagin Detties, which in St. Augustin's Opinion were even worse than Magicians. Quis autem vil r su

dignum non putet, que Amplionium & Apulejum ceterosque magicarum artium peritissimos conferre Christo vel etiam praferre conantur, quamquam TOLE-RABILIUS ferendum sit quando illos es possus comporent quam Deos suos multo enim mel.or, quod fatendum eff,
Apollonius fuit, quam tot suprorum auttor & perpetrator quem Jou-m (h) nominant The same Father obferves that the Pagans who mock'd at the History of Jonas would have believ'd a like Adventure of Jonas would have believed a like Adventure to be true if reported of Apuleius, or Apolonius Tyaneus (i) his bec quod de Jona scriptum est, Apuleius Madaurensis, wel Apollonius Tyaneus facisse dicceretur, quorum multa mira, nullo sideli auctore, jatitati fi de ssiis ut divi quos magos wel Philosophos laudabiliter nominant tale aliquid narraretur, non jam in buccis creparet risus, sed typhus Upon to whole I sind that in the heaving of the orth Con yam in bucis creparet rijut, jed typhus. Upon the whole, I find that in the beginning of the 5th Century, Lunapius (k) wrete, that Apollonius was not jo much a Philosopher, as something that held a middle Rank between God and Man, and that Philostratus ought to have entitled the History which he wrote of him, The Descent of a God upon Earth. Am I to blame then in affirming that saddening the Apollonia that saddening that saddening the Apollonia that saddening that sa then in affirming that Apollonius's Honour lasted as long as Paganism?

lt only remains that I answer Eusebing's Authority by which Mr de Tillement supports himself And this I can very easily do, because it is plain from the Facts but now alledged, that Eusebius runs into an Hyperbole which has not the least shadow of truth How can it be true, that in Eusebius's time no body did Apollonius the Honour to call him a Philosopher, when Ammianus Marcellinus in the fame Century occasionally speaking of a Fountain that was near Tyana, fail'd not to remember Apollonius with this king, gy, Ubi (1) amplissimus ille Philosophus Apollonius diturnatus? I should chuse for the honour of Eustabus to say, that he spake of Philostratus, so that his meaning is, that it is not necessary amply to refute the Dreams that Philostratia has set forth, seeing he is an Author not regarded by any Body, and not so much as rank'd in the Number of Philosophers I confess there's some difficulty in this Explication, but it's plain that Eufebius meant to attack Philofiratur's Phantom, and not the true Apollonius Doth he not declare that he has always look'd upon Apollonius as a Learned Man, and grant that he deserves to be rank'd with all manner of Honour among the Philosophers? That he only respects the I ables and supernatural Vertues which Philosophers and some other Panegyrists ascribed to him, and that levelling directly against Philostratus, he'll shew that Apollonia is unworthy to be rank'd not only among the Philosophers, but even among Men of moderate So far is he from coming into any Competi-ti historiam, ex hac enim certis rationibus convincemus Apollonium non inter Philosophos locum, ac ne inter me-diocris quidem ac usitata probitatis viros dignum sortiri, nedum sit ille Salvatori nostro ratione aliqua conferen-du (m)

(G) He left some Works which have been long since

He had written four Books on (n) Judicial Astrology, and a Treatise (0) of Sacrifices, shewing what was to be offer'd to each Deity This to Piece became very famous Euf bisse (p) quotes to Suidas (q) also takes notice of it, and adds to it a Testament, a Collection of Oracles, and Letters, and the Lise of Pythagoras The Theology of which Eusebisse quotes (a) a Passage, is perhaps the same Piece with that of the Sacrifices Apollonius has wrote a great Number of very short Letters, some whereof Philostratus has inserted in his History The Hymn on Memory is not composed by Apollonius, as Mr de Tillement pretends He quotes the lonius, as Mr de Tillement pretends He quotes the He quotes the I have not found any fuch thing there, but only that Apollonius at the Age of an Hundred Years had a better Memory than Simonider, and that he often Sung the Hymn that Simonides had composed in the praise of Memory Suidas speaks of this so confusedly

(b) August epist 4 P m 23 epist 49 Pag 208

(4) Print." **排除数** 17

(I) Amm Marcell lıb 23 c б p m 370

(m) Euseb. in Hierocl p m (n) liees suavicias De divinatione aftrorum Philostr ın vita Apoll 14 can 13. (e) Id. 1b Vide etiam 1 4 cap 6 (p) Eufeb Præpai Evang l 4 c 23 pag 150. (q) Suidas IN WTON-376 (a) Eufeb Demonftr |Evang l 3 cap 3 pag. 105

Opinion. He made so open a Profession of his Belief of the Metempsycholis, that c he C Id 1 5 caus'd a Lyon table ador'd, under pretence that the Soul y of Amasis was united to the Body of that Berst. We have his Life translated from the Greek of Philostratus into been King French by Blasse & Vigenere, with a very ample Commentary of Artus Thomas Sieur of Embry, a Parisian. It is not long since an (I) English Translation of that Life with This Notes, gave exceeding Scandal to pious Minds It has been condemn'd, prohibited, forming and anothernatized, and not without Reason I speak of it in my Remarks Had we that I all the Whote a Contemporary Philosopher, named Embrates, had severcelly written against Morel what a Contemporary Philosopher, named Euphrates, had satyrically written against Morel Apollonius, we should undoubtedly be furnished with several slanderous Particulars For Reader when fuch Rivals once declare War against each other, they bring many Secrets to Light Philostratus has reason to alledge that Euphrates's Silence, as an A gument to convince revised those of Calumny, who had spoken ill of Apollonius on the Article Chassity, and boldly to maintain, that Apollonius in the Fire of his Youth triumph'd over Nature, and al- Hed this ways liv'd in a state of exact Continency Sidonius Apollinaris has given a Description of Apollonius, in which we see as great a (K) Hero in Philosophy as is possible. The the Greek Author of this Description does not forget to make his Excuses to the Catholick Church Original APONENSIS. 4 (Petrus) one of the most famous Philosophers and Physicians of

his Century, was born in the Year 1250, in a Village fituated Four Miles from Padua printed at He studied a long time at (A) Paris, where he was promoted to the Degrees of Doctor in Philosophy and Physick I cannot tell whether he died very Rich, but I have read vol in 4 that he made his Patients pay exorbitant (B) Fees He was suspected of Ma-

(6) Philostr ubi fupra l 1 cap 3.

(c) C1desfus, P

Page of his Bibliotheque I ne I ettament mention d by Suidas Audánn, is without doubt the same Book that Philospass quotes in these Words (b) hai Audánus of the Amohavia page gap may ar worde you madien of the formation of the forecast of the formation of the formation of the formation of the f ly be seen how inquisitive be was, nay ravish'd in a man-

ner with the Love of Philosophy

(H) Mention is also made of another Philosopher whose Name was Apollonius of Tyana] Suidae is the Author who mentions him on the Credit of Agresphen, who had wrote a Book concerning Persons of the fame Name, wei suwviuw, de homonymis This brings to my Mind, that a Learned Man whom (c) I have already quoted, questions whether the Ancients wrote any Books like those of Leon Allstins, de similarity, de Pfellis, &c He ought not to have doubted it, for besides Agresphon, we can give Demetrius Magnes Some Learned Men would join here Diony-Gue of Science and Singuisher have deceived fins of Scipio, and Simarifius, but they are deceived See the Remark B of the Article C of this Deme-

(I) An English Translation of this Life] The Author of that Translation went no farther than the (I) An English Translation of this Life] The Author of that Translation went no farther than the Third Book exclusively If he had only translated, there had been no just Cause of Complaint, but to his Translation he has joyn'd a Number of very ample Annotations, which he had for the most part taken out of the Manuscripts of the Famous Boren Herbert, a great Desst, it we believe several Persons They who have read these Annotations have assured they are full of a deadly Poyson, that they tead only to ruin Reveal'd Religion, and make the Holy Scriptures despicable. The Author does not drive at this by Reasons gravely and seriously proposed, but almost continually by prophane Jests, and little Subtilities, so that it was not without Reason and Justice, that this Book which had been printed in London in the Year 1680 (d), was prohibited under severe Penalties. This new Translator of Philostraus was an English Gentleman, whose Name was Charles Blowns. In the Year 1693, he publish'd a Treatife, the Title whereof was, The Oracles of Reason, and accompanied it wish some other small Pieces of the same Stamp The same Year he came to a Tragical End. He was much in Love with his Brother's Widow, and pretended he might marry her without committing Incest, and wrote a Treatise to prove it. pretended he might marry her without com-mitting Incest, and wrote a Treatise to prove it, but seeing no likelihood of obtaining the Church's but feeing no likelingou of obtaining the Confent, he fell into Delpair and kill d himself See the History of the Works of the Learned (e). To return Mr de Tillemont speaking of those who had wrote the Life of Apollonius, stops at Philostrasus Let's fearch it somewhat farther who liv'd in the Reign of Aurelian, wrote the Life of Apellonism, on that which Philestratus had written, Tascius Victorianus made another on that which Ni-Sidenius Apollinaris Wrote comachus had composed another, and follow'd the Plan of Victorianus more than that of N comachus (f) We read in Suidas, that Soverschus, a Native of Oassi in Egypt, had composed the

that he seems to say as if Apollonias composed that Piece Konig has been deceived by it See the 49th of Apollonias That Author sived in the Reign of Apollon

(K) In which we fee as great a Hero in Philosophy]
That every body may be a Judge of this, let's here
fet down the Words of Sidonius Apollinaris. He had written the Life of Apollonius, and in sending it to a Councellor of Everigus King of the Gosts, he speaks to him after this manner (g) Lege virum (fidei Catholica paco prafata) in plurimis similem tui id est, a divitibus ambitum, nec divitias ambientem, cupi-dum scientia, continentem pecun a, inter epulas abste-mium, inter purpuratos linteatum, inter alabastra consori-Concretum, bifpidum, birfutum, in medio nationum um Concretum, hispidum, hispidum, in medio nationum delibutarum, atque inter satrapas regum tiaratorum myrrhatos, pumicatos, malobatratos, venerabili squalore pretiosum Cumque pioprio nihil esui aut indutui de pecude conferret, regnis ob hoc, qua pererravit, non tam suspicioni, quam suisse suspectivi & fortuna regum sibi in omnibus obsecundante, illa tantum beneficia poscentem, qua mage sit sucus obsata prastare, quam sumere (A) He sudied a long time at Patis, where he was promited Naudaus takes notice of this in a Speech, wherein he raises the Ancient clory of the Academy of paries as high as in him lies Let's setdown his words

ofParis as high as in him lies Let's fetdown his words at length, because they do by the way inform us that Peter Aponensis composed that great Work at Paris, which got him the Name of Reconciler (1)

Prodess tandem Petrus Aponensis ab insigni libro, quemdum vestras scholas frequentaret, edidit, Conciliatoris no-men adeptus. Certe latebat in Italia, nulli prope cognita, nullis aliis disciplinis, nullis artibus, nedum propriis exculta, nulla denique, vel linguarum cognitione, vel Philosophia nitore decorata Medicina, cum ecce tutelaris Philosophia nitore decorata Medicina, cum ecce tutelaris illius genius, ex Aponensis bainci pago, Italiam ab ignorantia barbarie, velut alter Camillus Remam a Gallerum obsidione liberaturus, diligenter inquirit, ubinam gentium bumaniores litera felicius excolerentur, Fh'olophia substilus traderetur, Midicina purius, & folidius edoceretur cumque rescivisse uni Lutetia banc laudem deberi, in eam statim irvolat, illius gremio totum setradis, Philosophia, Medicinaque mysteriis sedulo incumbit, gradum. & lauream in utraque consequitur, utramque gradum, & lauream in utraque consequitur, utramque postea celeberrime docet, O post diuturnam annorum mo-ram divitius vestris onustus, imo Philosophus, Medicus, Aftrologus, Mathematicus [un tempeftatispraftantiffimus, in patriam suam revertitur, O primus omnium Scardeonis viri gravissimi sudicio, synceram Philosophiam, O Medicinam illi restituit. Unde gratitudinis ergo compellandus venit, O a voba merita gratia prose juendus Milandus venit, O a voba merita gratia prose juendus Milandus venit. chael Angelus Blondus Medicus Romanus, quod superiori Seculo Aponensis vestri Conciliationes physiognomicas elegantiorsbus typis demandare volens, cum vidiffit cas u doctorevefire, Parificis, & in Facultate vestra fuisse elabora-tas, has ideireo vestri Collegii nomine, & auspicio in lucem prodire voluerit, ut communis loci fama beneficio

(B) His Patients pay lance F is for bis Visits] There's Meiklino notice taken of what he exacted for the Visits he nus in made in the Place of his Reidence, but it's affirm d that (a) he would not go out of Town to vifit the Sick under 150 I ranks a Day They add, (b) that pag 878 being fent for by the Pope Honnorius the IVth, he (b) Id ib

P p 2

demanded

gick, cap 8. call him Pierre d' Avane Jacobus Philippus Tomalinus, elog ıllustr vir pag 22

> ro in Sidon Apollin p 491 (b) Sidon Apollin epist 3 1

(1) Ga-brielNaudæus de antiquita-te scholæ Medica Paralientis p 44 & ieq

(d) The Title Specufies the year 1680 It must have layme concealed for several years, for It WAS NOT condemn d ## 1693 (e) Month of Nov 1693 p 135 136

> (1) Fx Sianonu Apollinaris epist 3 18

C In the Remark C gick (C), and profecuted on this Head by the Inquisition; and it's littly if he had he ved to the End of the Trial, he would have suffer'd in his Person which he suffer'd in Estigie after his Death We shall relate c what his Apologists observe. privater

(c) Came Meditations Hi-**Roriques** (d) 1d ibid

(e) Se-

condo

da Peru-

Hoggid

finganno

Honomi IV

demanded four hundred Ducate a Day This we find in the Abridgment of his Life, inferted in the new Edition of Vander Linden, de Jerspronbus Medicis Camerarius (e) relates the same thing, but without naming the Pope who sent for this Physician He does not do the fame as to the Place where Peter does not do the same as to the Place where Perer Aponensis liv'd, he says it was at Bologna. He mentions indeed Pope Honorius the IVth, but says that the Physician who exacted so wast a Sum from that Pope, was not Peter Aponensis. These are his Words according to Simen Giulari's Translation. (d) In she time of our Fathers there was a Physician of Florence, who is Name was Thadens, who acquired such a Retuitatime of our Fathers there was a Physician of Florence, whose Name was I hadeus, who acquir'd such a Reputation, that practifing out of Town he gain'd so Crowns a day, and being sent for by Pope Honorius the 19th, had an hundred Crowns a Day of him, so that he brought away ten thousand Crowns from Rome If he had consuited Chronology, he would not have said in the time of our Fathers, for that Pope was elected in the Year 1285, and died in the Year 1285, and died in the Year 1285. (e) Lancelot de Perouse quoting Ciaconius (f) says, that this Shadeus a Florentine, and Professor at Bologna, made those whom Pope Honorius the IVth fent to Lanceloti him, promise that he should have an hundred Crowns a day, and adds, that that Journey was worth him ten thousand Crowns, but observes that others write, that reter Aponus had 400 Crowns a day of that Pope I he had faid, that this Poper nevent out of Town to visit the Sick unless they gave parte 2 di-18 p 377 (f) In vita him Fifty Florins You'll find in the Theater of Paul Freber (g), that he was a Professor of Physick in Bologue, and that he was sent for from all parts of Italy, tho' he exacted Fifty Florins a day You'll likewife find there that he bargain'd with Honories the IV for the Sum of 100 Florins a day, and that having cur'd that Pope he received 1000 Crowns of him Variations in abundance

(g) Fre theatro viror il-Justr pag 1209 I nardus Scardenclasse 9 heftorix Patavina (b) Naudè Apologic desgrands hommes accusez de Magie ch 14 P 380 (1) Thu is false See *heRemark (k) This is

(1) Naudè ibid pag 382

falle See

(1) In VI-

eix Illustr

Medico-

the Same

him Variations in abundance
(C) He was suspected of Magick] This Suspicion continues Still, may a great many do more than suspect and are even firmly persuaded of it (b). The common Opinion of almost all Authors is, that he was the greatest Magician of his Time. That by the means of Seven Familiar Spirits, which he kept inschede in a Chrystal Bottle, he had acquired the Knowledge of the Seven Liberal Arts, that like another Pasetes he had the knack of making the Noncy he had seen to recurn the Anack of making the Money he had spent to return into his Pocket. He that supplies me with these Words, adds, That it scertain he was accused of Mawords, adds, that it scerain he was accused of Magick in the (1) 8 th Tear of his Age, and that dying in the Year (k) 1325, before his Trial was finished, they did not forbown, (1) as Castellain reports, to judge him to the Fire, and burn a Bundle of Straw or Twigs, representing his Person, in the Publick Place of Padua, that by so Rigorous an Example, and by the Fear of Incurring a like Penalty, they might suppress the Reading of Three superstitutus and abominable Books, which he had composed on that Matter, the first of which was the Heptameron, now Printed at the end of the 1st Volume of the Works of Agrippa, the 2d, that which Trithemus calls Elucidarium Necromanticum Petri de Abanandarium Retriebendarium Abanandarium Retriebendarium Abanandarium Retriebendarium Retriebe no, and a Third call'd in the Jame Author Liber experimentorum muabilium de annulis secundum 28 mansiones Luna These seem to be strong Proofs, nevertheleis Naudaumakes no great Account of em. He refutes them immediately by this Observation, that Peter Appains was a Man of prodigious With and Learning in a dark Age, now that was enough to make him be taken for a Magician, being besides much addicted to Curious and Divinatory Sciences He fays (1), he was a Man who appear d as a Prodig; and Mirricle among the Ignorants of that Age, and who besides his Skill in Languages, and Physick, had to far pried into those less common Sciences, that after having lift most ample Proof by his Writings concernmaying lift most ample 1700 by his Writings concern-ing Physignomy, Geomancy, and Chiromancy, what he was able to perform in cach of thise, he quitted 'im all with the Whims of his Youth to addit himself wholly to the Study of Philosophy, Physick, and Astrology, which prov d of fuch Advantage to him, that not to Speak of the two first which introduced him into the Favour of all the Popes and Sovereign Pontists that had been in his time, and acquir a him the Reputation that beenjoys at prefent among learned Men, it's certain that he was a great Mafter in the latter, as appears as well by the Astronomica Figures which h can'd to be painted in the great Hall of the Palace fl'adua, and the Is ans attons he made of the Books of Rabbi Abraham, Aben Lzia, joyned to those which be himself

composed on she Crisical Days, and on the Improvement of Astronomy, as by the Testimony of the renormed Manaterian Regio-Montanus, who made him a fine Panetyrick in Quality of Astrologer, in the Orasion which he spake publickly at Padua, when he explain a the Book of Alfraganus there Naudaus observes astrowards, that Peter Aponensis was very (m) shuth given to Astrology, and thence it is that many Authors maintain (n) a quite contrary Opinion to the all hus Precedent, to wit, that he did not andergo such a Sentence on the Score of Magick, but because he would give a Reason for the wonderful Effests which often happing in hu 156 Nature by Virtue of the Celestial Budges, wethout more his Contrary or the Celestion that Systematian (2) Champier cliator has made of the Passage of hus Differences, which ought in his Contra to be read without Gameion, and from the Pertraptoral Authority of Francis Picus, who speaking of them (n) Id. says express, (3) Ab omnibus ferme creditus est indicated and tributum sit, quem etiam hareseum in the lib criquistores vexaverunt, quasi nullos esse Domones brat compesed on the Critical Days, and on the Improve quisitores vexaverunt, quasi nullos esse Dæmones brat crediderit To which must be added that (4) on thir (3) Lib Occasion, Baptista Mantuanus calls him, Virum mag- 7 de præ-næ, ied nimium audacis temerarien; doctrine Thor(5) not cap 7 Casmannus reckens him in the Number of these who as- (4) Lib cribed all Miracles to Nature, and that le (6) Loyer 1 de pa-affirms in his Apparitions, that he laugh das Sorcerers, tientia affirms in his Apparitions, that we saugh a as sorverers, thefitta and their Nosturnal Meetings. Whence one would wonder cap 3, why the same Authors reckon him frequently among the (5) Aninchanters and Magicians; if it were not the way of gelogy those who wrise on such Subjects, so swell their Books part 2 by copying all they find in Authors, so that they Me cap 21 of the Bases of the Bases. observe the Precept of the Poet

Primo ne medium, medio ne descrepet imum.

After this, his Apologist declares, That he have (16) wherewith to defend him both from the Grimes of Mageck and Atheifm, as well by the Testimony which the Illustrous and Relegious Frederick Duke of Urbin, has firious and Religious Predetick Dure of Civili, was been pleas'd to give to his Merits, by placing a Statue in Honour of him among those of Renown'd Mon that wre to be Jeen in his Citadel, as also by the Publick Attoffation of the Gity of Padua, which has fet up his Efficies on the Gate of its Town-house with the Insertion on the bert, and Julius Paulus, with this Infeription on the

Base (p) Petrus Aponus Patavinus Philosophiae

Medicinæque scientillimus, ob idque Concaliatoris (p) This
nomen adeptus, Astrologiæ vero adeo peritus, ut sa Inscription Magin suspicionem inciderit, falsoque de huresi um Toma-Same Peter (8) Aponus affirms after Albumann, that the Prayers which are made to God, when the Mosa ue in Conjunction with Jupiter in the Head of the Dry. (7) Dxgon, are infallibly heard, and that he bad requested for monomahimself (to use his own Terms) saprontiam a print gia quasi visus est fibi in illa amplius proficere Whereapen, nevertheless many Authors have had good Reason to fire nevertheless many Authors have hangun withings of that he should so undescreetly desown all his Watchings of Labours, to be indebted for his Knowledge only to the hand when which cannot be but quality persistion of that Prayer, which cannot be but your without Efficacy, in whatsocversense it be talked for it be said that it's address dio the Planets, it is brown tish to believe that they can bear it, if to God, I would willingly know whether he was Deaf before that the junction, or if he will not hear our Prayers without or if it can force and necessitate him to condescend to the Petitions that are then made to bim And hence it is shar (9) John Picus speaking of this new Solomon, had Reason to say, Consulerem Petro isti ut totum (9) I ib quod protect sue potius industrice ingenioque ac- 4 advent ceptum referret, quam Jovia illi lua iupplicationi It may also be said in Answer to the Proofs which are brought for the Three Books set forth under his Nume, that they are no less falfely ascribed to him, than many others are to almost all other great Wits, witness that Frithemeus (1) will not wouth them for Legitimate, by (1) An-reason of the many Fables that have been forged about tipali lib that Author. Care the bad said before in his Care. Cap 3 logue of Ecclesiafical Writers, that he did not believe what was faid of the Magick Art of Peter Aponus, because he had never seen any Book of his on that subject if to this may yet be added the Silence of all the

quæst 2 (6) Livre 4 chap 3 ibid pag

finin elog-(9) Naudí ibid pag 388 primb gia quast (8) Diffe rential 59

4 advent.

Donatus

prigately called boilt of the Grave, escaped the Vigilance of the Inquisitors, who (D) would have a semand it to be burnt. He was removed from Place to Piace, and at a T-matant deposite to the Angustus Church without Epitaph, or any other Token of Honour linus indicated the Mines in the Accusers of Milks accusers to the Existence of Devils. He had such an Antipathy of linus in for Milk, that the very seeing of any body drink it turn'd his Stomach. He died in the Lindenia Year (F) 1316, in the 66th Year of his Age One of his chief Books was that to which renovato his gave the Title of Conciliator. There's a very ridiculous Story related of him; freherus which is, that having no Well to his own House, and a Neighbour forbidding his Maid in Thea to feech any more Water at his Well, he caused the Devils to remove his Neighbours tro; well into the Street. He had much better have employed the Devils to make a Well to Well into the Street. He had much better have employed the Devils to make a Well to 12 his own House, and stop up his Neighbour's, or at least to remove that Neighbour's Marcellur Well into his own Yard, rather than into the Street

APROSIO (Angelico) born at Vintimiglia on the River of Genous, the 29th of & Matth Official to 7, has the med among the Learned, and has composed a very great de Gradi Number of Bollier. His g Family produced several Learned Men. He was but I'll teen Years of the when he enter'd himself into the Order of the sugar ns, in which to Garto he was so much consider'd, that he at last attain'd to the Office of Vicar General of the in I saza Congregation of our Lady of Confolation at Genous. As foon as he had finished his universale to the congregation of our Lady of Confolation at Genous. Studies, he was thought well enough qualified to teach others; accordingly he taught distinct le Theophy for Five Years, and afterwards travell'd into feveral Parts of Italy, and in manicorthe Year 1639 fix'd at Venice in St Stephen's Convent, where he taught Humanity † fo 135 fol One thing that contributed very much to his Renown, was the Babliotheque of the Am m 365 gulfins of Vintimiglia 4, which was all his own Work, and a singular Proof of his Love verto for Books, and of the Care he took to understand em thoroughly. He published a following Book concerning (2) that Bibliotheque, which is much esteem'd by the Cutious. Be- arride fides, he took great delight in disguizing himself under seign'd Names in the Front of Mich his Works. It may be he durft not write in his own Name on Matters to little confor Julianiamable to a Religious Life, as the Contests between the Wits about the Adones of tori Ligu-

Librarians, and the Confirmation which Symphocian (a) Champier gives to that Authority of Tribectures, the heaffirms he had never feen any of his Magical incepting only fome Disputes in which he treats of the By I believe nothing an hinder our owning his Innocence and supposing with the besser Sort that all the Suspicions of his Magick Art protectus from their true Spring and Orginal, from the Power which he attributes to it in the CLVI D space of his Concellator, and from the Predictions which he might make by Virtue of Astrology, on which hy Process of Time all those Fables and Chimera's have been grounded, according to the source of (3) Properties Librarians, and the Confirmation which Symphorian Saying of (3) Propertius

(2) Tra-ctat 4. lib de ...

claris medicine

fcriptori-

vigni de Ste

Honori-

ne, letture des livres fufpects pag

portarum

Patavini Tomas ubi fupra pag 23 (c) Ibid

danus An-

clef ad

Journal

Chronol & Hifto-

lique 31

Decembra.

Bernard

Scande

No doubt ic would laye faid,

Bernardin

Scardeon

(g) In the

bus (3) Eleg 1 ltb 3 (a) Cla-

Omnia post obicum pingit mappes vetustas
Note some Faults of Mr AcClaring de Sainte Homrine (a) He says that the Efficier of Peter Aponus made by the Order of the Duke of Urions, flankly in the Publick Place of Padua with those of Livy, Albert 101, 102 (%) In una and Julius Paulus, and that the Infeription compains and Julius Paulus, and that the Infeription compains Affrologie aden peritus ut in mingie sufficients menerie.

The Statue where these Words are read, is not in the Publick Place of Padua, but on (6) one of the Gates of the Town-House.

The Statue where these words are read was not placed in Padua, but in the Castle of the Duke.

The Words which Mr de Classic of them Duke.

The Words which Mr de Classic of them are not on its Pedestal. See Tomogine. (c).

(D) The Inquisities who would have tendenment it is to be burnt. (d) Spon-

be burnt] Aponus being accuice of Magrek and Herefy, died during his Trial, and was buried in the Church of St Antony All the Zealots were scanclef ad refy, died during his Trial, and was oussed in the ann 1316 Church of St. Antony. All the Zealots were feann 8 il citte dallar for The Inquifitors convinued the Process, Scardeon and aring convicted him by his Writings of Imple-try, they condemn d his Body to the Flames, and as they could not find it, they caus'd a Figure which chief saint to be publishly burnt. This as (1) Saint Romuald, the Status with the Interpreton which the Manager this with th giftrates of Padua caus'd to be put under the Statue of that Phylician, and in which they declare that he was abfolv'd Peter of St. Remuald reports, that the Inquisitors having publickly read the Sentence of Condemnation against Peter Apana caused his Lifigies to be burnt. He observes also that they could not find his Body, his Concubine Mariote, having privately taken him out of his Grave by Night, and hid him in a Ruinous Seputchre (f)

(E) To have been a Magician, and that he did not be-lieve the Existence of Devili J We have teen (g) what Advantage his Apologist makes of this Contradiction, but he ought to have taken notice that Bodin places Peter Aponus among the Sorcorers, who to elade the Judicial Proceedings, maintain that all that is fud of Devils and Magick is a Chimera

of Italy

(F) He died in the Test 1316, in the 68th Year of his Liguria, p

(I) Throught. If this be fo, it must be own'd that Numbers in militation, when he says that Perer Aparisa being accused at the Age of 80 Years, died in the (b) Bodin, Year 1305 (k) Friber says the same thing, upon Preface the Authority of (t) Birthur Scardion Let us say to hir see also that (m) Gefore as mistaken in making Per Aparis monomathough in the Year 1300 Mr. Kome (n) has copining des flourish in the Year 1900 Mr Komig (n) has copi- nie des red that Fault But Father Rapin is much more grofby infiltraten tham any of 'em, when he places him p 5 Sie
in the 18th Century He says (o) Peter Apona, Phy-also chap.
Actual of Padua, who flowesh d under Clement else VII 5 pag 71
whitisted his Imagination to that Degree by reading Arapian Philosophies, and by too frequent posing on the malinusin
Aftrology of Alfraganus, that he was put into the Imquifition upon a Sufpusion of Magick Vossius has followed for illustr
Gestier, and makes an Observation that deserves to 1 22
be considered He says (p) Peter Aponus sent his (k) Paulus
Book ile Medicina omnimoda to Pope John XXII who I reher in
was elected in the Year 1316, and held the Chair Sewenteen Years So that by this we know the Age ubs supra
of this Physician But it the Year 13:6 was that (!) Ubs
of his Death, the Conclusion is not exact, nor does supra
it acquit Fossius of an Error ed that Fault But Father Rapin is much more groi- Sorciers it acquit Foffins of an Error

it acquit Fossian of an Error

(M) A Book concerning that Bibliotheque] Mr Mor ner, in

hop-fixe-heard much I alk of that Book, but did not Bibliotheknow that it was printed. He mentions it in feverai Places (q) of his Polykistor, published in the (n)Konig.

Year 1688, but always as one who believed, that Bibli vet
that Piece was not yet come out of the Prefs. It is & nova that riece was not yet come out of the Preis. It is & nova nevertheless certain, that the Bibliothica Aproliana pag 49 was printed at Bibliothica in the Year 1673, and that (a) kapin Mark's (r) Fegelius, Professor at hambiorsh, had a Co-Resex surply of it, as Mr Morhof might have seen in the Ca-la Philopy of it, as our morney might rave ten in the Ca- ia Philotalogue of that Professor's Books, for he quotes that sophie n (1) Catalogue which was printed in the Year 1678 28 p in This is what Mi Placeins observes in his Invitatio 363 amica, publish'd at Hamburgh in the Year 1689 He (p) Voadds, that he has mention d that Work of sp. 1610 a il us de

Mathem pag 181 (A) Polyh pag 37 (q) Pag 38 19 144 (r) Cu Vogehus

Bodin declares that he wrote his Book of the Demo- Pus Elfius, memunia of Sorceiers, for this among other Regions, in Encomable Efforts by Printed Books, as far as possible, Augustito fave Sorcerers, so that it looks as it Satan had miano mapir'd, and drawn can to his String, to publish apud Juwhipir'd, and drawn tem to his String, to publish apud it chiefe fine Books; such was Peter appears a Phylician, who endeavour'd to make it plain, that there are no spirits, and yet it was afterwards therewards affirm'd, that he was one of the greatest Sorcerers to finally " of Italy

(B) Cava- ri pag 63 † Philip-

(m) (sel

Scient

sm 1680 † Magni-fica ejus & plane a regnan- ficum te,Part 4 A lib 3 P 377 Mor-hof Polyh p 38
See also p

(s) N 74 (v) Pag 27 28 (a) Seethe

Remark D (i) Cata-log Au-

etor p 18

idem Leti

ex Abbate Libanoro

ag 379 locum quo to-

mus fccundus

Jyh pag 38 (d) Nar-

rando la

fua vita

con l inferrir vi Varie curiolita intorno ad Amici fuor Leti.

Ital regn parte 4 p 378 (e) Id 1b

pag 379 380

Bibliothecæ Aprofiana cıtatur, quo multicontinentur ab Hicron Sava-norola Mist libri Mor-hof Po-

*Raffael (B) Cavalier Marini, or fuch like (C) Pieces Or it may be he delighted naturally in Sopranist framing different Allusions, and in puzzling those who are fond of unmasking a different Allusions, and in puzzling those who are fond of unmasking a different Allusions, and in puzzling those who are fond of unmasking a different Allusions, and in puzzling those who are fond of unmasking a different Allusions, and in puzzling those who are fond of unmasking a different Allusions, and in puzzling those who are fond of unmasking a will, if you consult the Authors * who have given us the Catalogues of the Ligarium Names, sometimes that of Masoto Galistoni, sometimes that of Carlo Galistoni, sometimes that of Science Glareano. Sometimes that of Science Glareano. that of Scipio Glareano, somerimes that of Sapricio Sapricis, and another time that of Oddauro Scioppio, &c. His Life is found in the Work entituled, Bibliotheca Aprofiana. Several Authors have given him great Elogies; and some perhaps + have exceeded the or plane
invidenda
Bounds of Reason He was admitted among other Academies into that of the Gh Incogniti
elogia adferunturà
Gregorio
Leti Italia
enough He was living in the Year 1680, when Oldoms publish'd his Athenaum Lygu-

A P R O S I O (Paulo Augustino) a Lawyer, one of the Academia di Apatisti at Florence, was born at Vintimiglia, of one of the Chief Families of the Town, and which can boast of having produced Nine Doctors of Law, and One of Physick, from the Beginning of the Seventeenth Century to the Year 1667 He whom I mention having studied under the Jesuits at Genona, went to Rome to study the Law. He was admitted Doctor there in the Year 1649, and afterwards return'd home, bought a Collection of Chrione

mong his (1) Pseudonymous Pieces, and refere us (v) to the Annotations on the Catalogue of Rhodius: In Effect, he informs us in the 150th Page of his Pseudonymous Pieces, that he knew by a Letter from Mr Magliabecth to Martin Vegelius, that Aprefie diguised under the Name of Cornelio Apasso Antivigimis tras Vagabondi di Tabbia desse L' Aggirate, had publish'd a Book in 120 in the Year 1673. Entituled Bibliothese Aproliana, palla tampo Automale tituled Bibliotheca Aprofiana, passa tampo Automale. In the Annotations, on the Catalogue of Rhodius, there's a doubt raised on what Scavenius had said, that Aprosis had composed a Book entituled, Bibliotheca Apocrypherum, in which he (a) restored many Pieces to their true Authors The Reason of this doubt is, that the Book entituled Bibliotheca Aportyphorum, is not found in the Catalogues of the
Works of Aprofio, but only Bibliotheca Aprofio Now
it's supposed Sesvenius might by a Natural Mistake
have metamorphosed Aprofio into Aprocrypho It's
somewhat strange that Father Oldoini has not mention'd the Bibliotheca Aprofiana, salla comea somewhat strange that Father Oldeni has not mention'd the Bibliotheca Aprosiona, pass sempo Ausonnalo, seeing he did not publish his Athenaum Lygusticame before the Year 1680. It is true, he places the Bibliotheca Aprosiona & Antiquitates Abintumibitenses among the Writings of Aprosio, but in such a manner as to persuade us that that Work was not yet printed. Mr Teisser (b) in the Year 1686, leaves us more room to doubt, than decide any thing in this Matter. Mr Morbos (c) observes, that Mr Lets quotes an Author who has quoted the 2d Volume of the Bibliotheca Aprosiona.

lume of the Bibliotheca Aprofiana

This Citation of Mr Leti is very just, and for that and other Reasons, I am strongly perswaded that Mr Morbof does not alledge the Italia reguests on the Credit of others, but that he read it himself Hour comments then that he does not know that the How comes it then that he does not know that the Ribbiotheca Aprofiana was printed at Bologna by the Manolessi, in the Year 1673 in 120? Does not Mr Leti affirm it positively in the 377th Page of the Fourth Part of his Italia regnante, and does he not quote long Passages enough out of that Book of Aprosso? He adds that the Author having carry'd (d) on the Relation of his Life as far as the 262d Page, names several Authors afterwards to Page 666, who on the Kelation of his Life as far as the 262d Page, names several Authors afterwards to Page 666, who had given in their Works to him, and that this first Volume contains only the Writers, whose Names begin either with the Letters A, B, or C. He believes that the following Volumes will speedily be printed, but he had been assured that the Sacond was not, from whence he concludes that (e) Father Libenors, who quotes it, had only seen it in Manuscript This Work of Mr Lets was printed in the Very 1676 Year 1676

Year 1676
(B) The Adonis of the Cavalier Marini] The Cavalier Stiglians (f) having publish'd the Book of the Ochiale, or of the Spectacles, which is a sharp Criticism of the Adonis, found himself attacked on all sides. And then it appear'd plainly how much Italy was insatuated with the Adonis, they run to this Quarrel as if it were to quench a Fire. But among so many Persons as took Pen in hand for the Cavalier Marini. none (a) show'd more Zeal for the Adonis. lier Marini, none (g) shew'd more Zeal for the Adonis, nor more Heat against the Enemies of that Poem, than Father Aprosio de Vintimiglia, Hormis of St Augustin. He published the Ochiale Stritolato (h) di Scipio Glarcano per risposta al Signor Cavaliere fra Tomaso Stiglians La Sferza (1) poètica di Sapricio Saprici, la scansonata Accadamico Heteroclito per risposta alla prima censura dell' Adone dell Cavalier Marino, fatta dal Cavalier Tomaso Stigliani, Del Priatro Apologia di Saprisio printed in
Saprici per risposta alla seconda censura dell' Adone del
Cavalier Marino fatta dal Cavaliere Fra Tomaso Stigliani Thia Work is divided into two (k) Treatiles, 1647 ib.
It was an Hellebore given in Two Doses He had (l) In
wrote against the sum Stigliani il Vaglio Cristo (l) Trevigi
di Masoto Galistoni da Terama sopra il mondo nuovo del
Cavalier Ira Tomaso Stigliani da Matera Il Buratto
(m) In
(m), Replica do Carlo Galistoni al Molino del Sig Carlo
Venetia
Stigliani Stiglions
Observe that Masoro Galistoni da Terama is the A-

nagram of Iomoso Stigliani da Marera, and that in-flead of putting in the Title in Trevigi per Girolanio Righestini, it is put in Rostoch per Willermo Wallop, because this Righestini was a Bookseller of small Re-

because this Righestini was a Bookseller of small Repute Apross of the Bibliotheca Aprossans

(G) Or such like Pieces | I don't think that the Disputes on the Adonis of the Cavalier Marini, were more Foreign to a Monastick Profession, than the following Works Annitations of Oldawro Scioppio all' (e) Aree degli Amanti dell' Illustrissimo Signor Pietro Michele Nobile Venetie Le Scude di Rinaldo (p), everile specifio del dissignmo Opera dell' Illustrissimo Glareano Le Bellezza (q) della Belisa Tragedia dell' Illustrissimo Signor D. Antonio Muscettola, abbozzate da Oldauro Scioppia Accademica, Incegnito, Geniale, & There are several such Composiures among the unprinted Writings of Angelico Aprosso But it must not be dissembled, First, That there are also among em the Lectures sie made on the Prophet Jonas in (r) the Church of our Lady of Consolation at Genes, in

the Lectures he made on the Prophet Jonas in (r) the Church of our Lady of Consolation at Genes, in the Year 1649, and 1650 Secondly, That in the Year 1643, he published the Italian Translation which he had made of the Spanish Sermons of Augustin Oserius, under the Name of Oldauro Scieppie (D) That Employ I It is not altogether without ground that Scavenius relates, that Aprosio had made a Book entituled, Bibliotheca Aprecryphorum, wherein he restored several Works to their true Authors, for two Writings are attributed to him, whereof the Title of one is, La visiera alzata Nicatasis di alcuni Scrittori che andarono in Maschera fuori del tempo di Carnevalo, the other, which is nothing but a Sequel of the Preceedent, is call'd Pentecoste di alcuni Autorio the Precedent, is call'd Pentereste di alcuni Autorio
Anonimi, e pseudonimi scoperti per Mantissa della Necatasse tasse della visiona alcata Father Oldoni (1) does (1) In not inform us whether these two Pieces were prin-Append ted or no, he only fays, that Aprofis wrote 'em un-Athen der another Name, and by what he quotes in the Ligust following Page, La visiera alzata evulgata sub nomine Friani Forbetta, it cannot be concluded that they were printed, for he makes it plans enough that this Forbetta is a different Perfon from Angelice Aprelie It cannot reasonably be doubted, that the Two Pieces cannot reasonably be doubted, that the Two Pieces which he attributes to our Aprosio, are the same with those mention'd in the Journal of (t) Leipsick They were printed at Parma in 1689 The Name that appears in the Front, is John Pater Villani, de Sienne, Academicien Humoriste, Insecond, & Genialu It appears that they were dedicated in the Year 1678, to Messeure Magliabecchi

(E) As appears by the Book] It was printed at Ve-

f) See Bailet Jug tur les Poer t 4 pag 198 (g) Ibid pag 200 (b) In Venetia

curious Books, and retired to a Country House, that he might the more quietly enjoy curious Books, and retired to a Country House, that he might the more quietly enjoy the Pleasure of Reading and Composing He made Annotations on the Belissa di D Antonio Muscotta which were printed with the Believze della medezima abbozzate da Oldauro Scioppio, in the lear 1664 When Soprans, of whom I have borrowed this Article, publish'd his Caratague of the Ligurian Writers in 1667 our Aprosio wrought on a great Work Strage of Morality, concerning the downsal * of Capital Vices by the opposite Virtues Oldowns informs me that that Work was printed at Genous in the Year 1674 and dedicated trionsate the Prince of Monaco.

dalle vir-He poste

the Prince of Monaco.

PULEIUS (Lucius) a Platonick Philosopher, publickly known by the famous tu opof the Golden As, lived in the (A) Second Century under the Antonines He Native of Madaura (B) a Roman Colony in Africa His Family was (C) considerable, he had had a good Education, and a graceful Person, he did not want Wit, and he acquired some Learning, but with al became suspected of Magick, an Insamy which remains to this day a great Blot upon his Memory He studied (D) first at Carthage, then at Athens, and afterwards at Rome, where he learn'd the Latin Tongue without any (h) Aponaffiftance. An infatiable Curiofity to know all things, induced him to take fever il log pag

mise in the Year 1847 in 450 Father Labbe (v) fancy'd that John Prancis Leredane was the Author of cy'd that John Prancis Loredano was the Author of it, but others (x) believe the contrary, for this among other Reasons, that the Elogy of Loredano in that Book is too pompous to be attributed to Loredano himself It's thought that the Verses in the Front of the Work, and which do not congratulate Loredano as the Author of it, but as the Founder of the Academy of gli Incognisi, have been the Cause of Father Labbo's Error

Bı-

Biblio

thecar 118 edit 1678 (x) Plac-

cius de anonym Pag 115

See in the

Same Vo-

lume the

Garalegue of Rhodi-und. 23,

(z) And not under Domitian with Apol-

of Nicæa affirms, quæit 22

Work to

us, Ad-verf 1 2

10

(c) E1menh in

vita Apulen (1) Apo-

log p 189 Capitolin

(2) Apolog p 274 Capi-

tolin

P 357,

Apolog P 327 (4) Jonf. de Script. Histor Phil pag

(d) Apul

(f) Apul

derius, in

pene om-

nes Cention pag 73 was print-

nuctores

Apolog p 289 (e) Clau-dius Ver-

(b) Noris, cenotaph Pitan p

Anastatius Sinaita

of Father Labbe's Error

(A) Lived in the Second Century under the (2) Antonines] Peter Pithaus (a) rejecting all thole who fay, that Apuleius lived after Theodesius, proves that he liv'd about the Time of Antoninus Pius, and some Time after This Opinion is grounded on such good Reasons, that I see no body but embraces it It's plain, that one Scipio Oristus, one Lollianus Avietus, Claudius Maximus, and Lollins Urbicius, of whom Apuleius speaks as Persons then alive, lived under the Antonines Father Norru(b) is out in his Critilonius Tyaneus, as Anastasius inferiptu-Note, that others af-cribe shie under the Antonines Father Norru(b) is out in his Criti-cities on Elmenhors, he charges him with having owned his ignorance about the Time in which Apuleius lived, and shews him two Passages of Apuleius's Apology, in one of which Antony is not filled Di-(a) Pithæconful Lollianus Avitus who was Conful in the Year 144 The Absence of Divus is a sufficient Proof enough that Antonine was yet living Father Norres would not have been in the wrong, if he on whom he criticises had not said what we are going to read (c) Quo anno natus (Appeleius) non liquide to read (c) Quo anno natus (Appeleius) non liquido liquit Verisimiliter tamen possiming adservre eum temporibus Antonini Pii Divorumque fratrum vinisse. Me minit enim (1) Lolliani Aviti, Lolli (2) Urbicii Pudentis, & (3) Scipionis Orphiti Coss qui sub Antonino pracipue florusi unt, summis matti honoribus ut constat ex L 3 ff de his qui testamentis, &c L 3 ff de Decurion The Passage where Antonine is not stiled Divus, contains the Reproaches which Apuleius made to his Wise's Son on his exposing his Mother's Love-Antonino to his Wife's Son, on his exposing his Mother's Love-Letters (d) Hucusque a vobis miserum istum puerum depravatum, ut matris sica epistolae, quae putat amato-rias, pio tribunali Proconsulu recitet apud virum san-Etissimum Claudium Maximum, aute has Imperatoris Picsfatuas filius matris sua pudenda exprobret supra, & amores objettes? sonsius (e) is doubly mistaken, when to prove that Apuleius lived in the time which I as Pertinace (3) Florid fign him, he says that Philosopher gives the Elogy of Division Antonius Pius The Fact is false, and

of Division Antonius Pius The Fact is taile, and the puence drawn from it invalid for Madaura & Roman Colony This Town which had belonged to Syphan, was given by the Romans to Massinis (f) Neque has so dixi, quo me puris mea pausteret, ets adduc Syphanu oppidum essemble tamen vitto, ad Massinssam regem concessimus, mumera populi Romani, ac deinceps veteranorum militum nevo conditu, splendidissima colonia sumus. A little before he had said he was not ishamed to partake like Corne of Two different Nations. De passia mea vefore he had faid he was not rihamed to partake like Cyrus of Two different Nations. De patria mea vere quod cam fitam Numi din & Gatulia in 1950 confinio meis scriptis oftendisti, quibus memet professus sumbinistim care pudendum, baud minus quam Cyro majori quod genere mixto suit, Semimedus ac Semipersa. A certain Person, who would fain iet up for a General Certain Person, who would rain set up for a General Centurer towards the end of the Sixteenth Century, falls here into our Hands After having said that Apuleius, under the pretended Form of an Ass, teaches a Thousand Immodesties, he adds (g) Apuleius hunc imitaaus, ut vir Gracus se l'asine nessivisse ingenue confessus, in Asso aureo plane rudit. First of all it is not

true that Apuleius confesses he does not understand 336

Latin He only says, 1 That he did not understand (k) sis is the first time he came to Rome 2 That he known only learnt it without a Master In the Second place it 1) the sec learnt it without a Master In the Second place it is not true that he was a Greek Madaura was a Ro-Words Si man Colony, and when he would Justify himself by the Example of other Poets, he quotes the Greeks late par like Strangers, and the Latins as his Countrymen vulo, The-like Strangers, and the Latins as his Countrymen vulo, The-like Strangers, and the Latins as his Countrymen vulo, The-like Strangers, and the Latins as his Countrymen vulo, The-like Strangers, and the Latins as his Countrymen vulo, The-like Strangers, and the Latins as his Countrymen vulo, The-like Strangers, and the Latins apud Gracos see it illius cognominates, by Casulus The Truth is, the Latin nis patris Tongue was not common at Madaura Apuleius the tui virtuson of one of the chief Magistrates, understood nothing of it when he came to Rome The Son of laveris his Wife Pudentilla understood nothing but the Punch is Wife Pudentilla understood nothing but the Punch originally of Thessaly, had taught him (i) Loquis lamorph originally of Thessaly, had taught him (i) Loquis li pag tur nunquam niss Punice, & si quid adhuc a matre gracus cissat Latine onim neque vult neque potest (l) Id Accordinate and the same was (k) These had exercised the Office of Duumvir at Madaura it was the first Dignity of a (m) Id Colony (l) In quae calonia patrem habau loco principe Metam

of Duumvir at Madaurs It was the first Dignity of a (m) Id Colony (1) In quas calonia patrem habui loco principe Metam Duum viralem, cumfis honoribus perfunitum. His 1 2 p 115 Mother whose Name was Salvia (m) was originally (n) Id of Thessay, and descended from Platarch's I amily Florid p He says it himself at the beginning of his Romance. Saint Augustin had heard that Apulcius was of a good also pag Family, as appears from his 5th Letter. See below the Remark (E) in the first Quotation. (D) First at Carthage, then at Athens, and after than cego wards at Rome. This Gradation is a secret to vobis those who stop at the Prologue of his Romance, merce-seeing he makes no mention there of Carthage. He dem, Car-

feeing he makes no mention there of Corthage He dem, Car-fatisfies himself with saying that his first Studies thagini-were those of the Greek Tongue in Greece, and that entes, ubiafterwards he came to Rome, where he studied La- que gentitin without the assistance of any Master Ibi lin- um deguam Attidem primis pueritia stipendiis merui, mox in pendo,
urbe latia advena studierum Quiritium indigenam ser- pro discimonem arumnabili labore, nullo magistro praunte, ag- plinis greffus excolus. This Narration is deceitful, and quas in imperfect, and ought to be rectified by other Passa- pueritia ges of Apuleius. Is it any wonder that Authors ium apud ges of Apuleius Is it any wonder that Authors ium apud should relate the Actions of others imperfectly? vos adep Do they not sometimes report their own confused tus Ubi Let us fee the other Passages of our Author He tells the Carthaginians that in his Infancy he me vestra studied with them, and that he had also begun to civitatis embrace the Platonick Sect there (n) Sum vobus alumnum instruit Tertia Rhetoris eloquentia armat Haffenns in Greece, a plerisque potatur Ego & alias cratiras Athenis bibi and the Poetica commentam, Geometrica limpidam, Musica dil-following cem, Dialectice austerulum, enimuero universe phi- at Carlosophia inexplebilem, scilicet nectaream. Some will thage, have it that he studied at two several times in where Greece, the first time befoie he Studied at Carthage, learnt Laand the second after he had studied in that City tin without They do not mention Rome, they pretend that he learnt a Master the Latin Tongue at carthage (p) This latter fact is Helikewise expressy contradicted in the Prologue to the Golden Ass began to

losophy there Afterwards he went to Athens where le learn d the Art of Poetry, &c Tillemont, hift des Emper t 2 p 722

Voya- (1) Apo-

que enim

ons in 1286

ed at Ly-

* See che

Remark F † Quæ res fummum nationi riorem fubmini-**Arabat** Quidni ? **fpiritu** faventis eventus lo forensi nutrito, per patronunc in-P 272 edit Elmenhorftu 162 r m 8vo

4 She was call d Pu-

dentilla

(a) Metim lir

p 264 (b) Apol

pag 309,

(c) see se Austin s

against the

(ivitate

Dei, chap

she follow-(d) Sacerdos provincia

pro mag-

August cpilt 5

(e) Florid

no fuit, ut ederet vematorefque vesti-

dispute

Voyages, and enter himself in (E) several Religious Fraternities He would see the bottom of their pretended Mysteries. He spent almost all (F) his Estate in Travelling, fo that being return'd to Rome and having a desire to dedicate himself to the Service of Osiru, he wanted Money to pay the Charges of the Ceremonies of his Reception; fo that he was forc'd to pawn * his Cloaths to make up the Sum Aster this he gain'd mee tribuebat
folatium,
more by a good Marriage, than by Pleading A Widow 1 neither Young (G) nor
etiam vi
Fair, but who stood in need of a Husband, and had a good Estate, thought him for Stum ube- her purpose He did not shew himself Coy, nor did he regard the preserving his

(E) Enter himself in several Religious Fraternities]
He brings in himself saying the following Words
in the 3d Book (q) of the Golden Ass Paves &
formido solide domus hujus operta detegere, & arcana
domina mea revelare secreta Sed melius de te destrinanutrito, que tua prasumo qui prater generosam natalium dignitaper patrocinia sermanisRomanis con of Ostru This Honour was conser'd on him at

Remain He did not continuation of the same of th He did not continue long among the Herd of the initiated, but foon rais'd himfelf to the highcontanter est Degrees Denique per dies admodum pauculos, De-gloriosa in us Deum magnorum potion, & majorum summus, & foro redfummorum maximus, & maximorum regnator Osiru non derem pa- in alienam quampiam personam resonator Osiru non trocinia suo illo venei ando me dignatus afflamine, per quietem Apul Me- pracipere visus est — Ac ne sairus sus gregi catero tam l 11 primixtus descrivirem, in collegium me Pastophororum suorum, imo inter ipsos Decurionum quinquennales elegis Before he came to Rome he had been initiated into the Mysteries of Isis, these were the first I ruits of his recovered Humanity In the Descriptions of these Ceremonies he mixes several sublime Senti-ments, that are only worthy of the true Religion As this for Lxample (a) Te jam nune obsequio religiones nostra dedica, O ministerii jugum subi voluntarium, nam cum caperis Dea servire tune magis senties frustum tua libertatis They who accus'd him of Magick, objected amongst other things, that he kept something, I know not what, in a Handkerchief with a fingular Superstition His Answer was (b) Vindicam cususmodi illas res in sudario obvolutas laribus Pontiani commendarim (Mos tibi geretur Saciorum pliraqui initia in Gracia participavi. Lorum quadam figna & monumenta tradita mihi a sacerdotibus sedulo con svo Nihil insolitum, nihil incognitum dico. Vel Lorum quadam unius Liberi pati is Symmifta, qui adeftis, Scitis quid domi con citum celetis, & abjque omnibus profanis tacite veneremini Ai ego, ut dixi, multijuga jacra, & plunimos ritus, varias ceremonias, studio veri & officio er-ga Dios didici Nec hoc ad tempus compono, sed abhine against the fametricanium est, cum primu dieb us quibus Ocam veApuleius neram, publice discrens de As sculapi majostate, eadem
in the 8th is pra me tuli, or quot sacra nossem persensu: Ea

disoutatio celebratissima est, vulgo legitur, in omnium
manihum versatur — Etiamne cuiquam mirum manibus versatur Etiamne cuiquam mirum videri potest, cui sit ulla memoria religionis, hominem tot mysteriis Deum conscium, quadam sacrorum crepundia domi adservare, atque ea linco texto involvere, quod dia domi adservare, atque ea linco texto involvere, quod purissimum est rebus divinus velamentum. It is probable that if Apuleius was a Magician, his Crime was incomparably less than that of the Magicians of this time, because he was ignorant that only had Genius s persorm'd certain Operations at the Presence of certain Ceremonies. He believed with the Platonists (c) that good Genius s might do the same. I have quoted by Augustin in the Text of this Article who testisses that Apuleius had a dignity in Religion (d) which made him Overseer of the Combats of the Gladiators, and of Beasts Finally I find that our Author had consecrated him-Finally I find that our Author had confectated himfelf to the Worship of Esculapius, one of the chief Divinities of the Carthaginians, and that he had also an eminent Station in his College (e) Principium mihi apud vostras aureu auspicatissimum ab Esculapio Deo capiam, qui arcem vestra Carthaginis indubitabili numine propitius respicit Ejus Dei hymnum Graco & Latino carmine vobis sie canam, jam illi a me dedicatum Sum enim non ignotus illius SACRICOLA, nee recens cultor, nec ingratus ANTISTES

(F) He spent almost all his Estate in Travelling]
This was not the only cause of the Poverty into which he fell, he made Expences for much more laudable Reasons, at least he bragged of them when he answer d the Reproaches made him of his Misery. (f) Mo- ry (f) Ad istum modum despousus facrus, sumptuum tam 1. 21 tenuitate contra votum meum retardabar : nam & viriculas patrimonii peregrinationis attriverant impensa. Thus he speaks when he represents the perplexity Thus he speaks when he represents the perplexity he was in at Rome about his vocation into the Fraternity of Osris. He was devoted to that mysterious Congregation, the Promises were given, but as never any thing is done for nothing, something was to be paid for the inaugurating Ceremonies, and he had nothing to supply the Expence. He was forc'd, as a Man may say, to sell his very Shirt, the Divinity which gave him the impulse afforded him no other—Affistance. (a) Tamque septicule non time no other Affistance (g) Jamque sapicule non sine magna turbatione stimulatus, postremo jussus veste ipsa mea quamvis parvula distratia sufficientem corrasi summulam, & idipsum praceptum suerat specialiter. An tu, inquit, si quam rem volupiati struenda molireris laciniinquit, si quam rem voluptati struenda molireris laciniis tuis nequaquam parceres, nunc tantas ceremonias aditurus impanitenda te pavperies contaris committere. At
that time he ascribed his Indigence only to the Expences of his Travels, but on another occasion
which I have mention'd, he says he expended much
in good Works, as in affishing his Friends, in rewarding the Cares of those who had instructed him,
and bestowing Downies on some of their Daughters
He adds, that he would have made no difficulty of
purchasing at the price of his Patrimony a thorough
contempt of it, a contempt which is a much more contempt of it, a contempt which is a much more valuable Treasure than the Patrimony it self. This is speaking like a Philosopher. He directs his Discourse to his Accuser in this manner, (h) Si tamen nesses profiteer michi ac fratri meo relictum a patre. H.S. nescis profiteo mihi ac fratri meo relittum a patre HS vicies, paulo secus, idque a me longa peregrinatione, & diutinis studiis, & crebris liberalitatibui modice imminutim Nam & amicorum plerisque opem tuli, & magistis plurim s gratiam retuli, quorumdam etiam filias dete auxi. Neque enim dubitassem equidem vel universum patrimonium impendere, ut adquirerem mibi quod majus est, contemptum patrimonii. He had made very (1) folid and very moral Reflections on Poverty

(G) A Widow neighber Young nor Fair, who stood in (k) Aponeed of a Husband] Apuleius's Accuser, maintain'd log pag she was (k) 60 Years of Age He had his design in it, for he thought hereby to prove that the Paifion the had conceived for the Accused was not natural, but the effect of some Magick Charm Apuleium made it appear that (1) the was not much above 40, and that if the had past 14 of 'em in a Widow's Condition, it was not from any Aversion to Marriage, but from her Eather-in-law's opposing to Marriage, but from her Father-in-law's opposing it, that at length the State of Continency had run'd her Health so far that the Physicians and Midwives agreed there was no better Remedy for the Suffocations which afflicted her than Marriage A Woman who was advised to this, and had but little time to lose if she would make the best use of those Teeming Years that remain d, had no need of being Teeming Years that remain d, had no need of being constrained by Magical Artto make choice of a Spouse. This was Apuleius's Argument, and it has much (m) I bid force Eo (m) scrupulo liberata cum a principibus viris pag 318 in matrimonium petretur, decrevit sibi diutius in viduitate non permanendum. Quippe ut solitudinu tædium perpeti posset, tamen agritudinem corporus ferre non pati ras. Mulier santte pudica, tot annis viduitatis simetuu pa, sine fabula absuctudine conjugis torpens, & diutino situ viscerum saucia, vitiatis intimis nteri, sape ad extremum vita discrimen doloribus obortis examinabatur. tremum vita discrimen doloribus obortis exanimabatur Medici cum obstetricibus consentiebant, penuria matrimo-Medici cum obstetricibus consentiebant, penuria matrimonii morbum quasitum Malum indies augeri, agritudinem ingravescere dum atatis aliquid supersit, nupttis to the Fevalitudinem medicandam Some kind of Law-iuits
are a great Misfortune to a Woman, in which a
hundred things must be declared (n) in a full Audilow the Reence which were much better conceal'd, whether owing to natural or moral Infirmity Had it not been for this Tryal, Apuleius would not rehave revealed the Distemper with which Pudentilla was afflicted during her Widdowhood Nevertheless she found some imall satisfaction in it, for seeing she had suffer'd so much, it was a sign she had not made

(g) Ibi

(b) Apolog p.288

(1) Ibid p 285, 286, 287 (k) Apo-317, 330

WHY fome Tri-

P 271

good Mein (h, his Neatness, his Wit and Eloquence for fome young Lass; he mairied the rich Willow chearfully in a Country-house near Ocea, a Seaport Town of Africally dies and This Marriage drew on him a troublesome I aw Suit. The Relations of that hims A. Lady's Two Sons pretended he had made use of Magick Charms to possess (I) himself milianus of her Heart and Money They * accused him as a Wizard, not before Christian He was sudges, as a † Commentator on St Augustin affirms, but before Claudius Maximus, Pro-Pudentildenful of Africa, and by Religion a Pagan He defended himself very vigorously. We have his Defence which he spake before the Judges, a very fine ‡ Piece. One may

use of the true Remedy This Consequence was not urg'd to the Judges, but 'twas alledged that'she had always lived Chastly, and that no evil Report had run of her To return to her Age, there s no doubt that Apulaius was younger than she, for she had a Son (s) who had been Apulaius's Companion at Athens, however he did not marry without Hopes of having Issue by her This he testisses when he answers the Reproach made him on his having gone into the Country to marry her After having answer'd that the Reason of this was to avoid the Expence which a Wedding in the City would have put 'em to, he adds, that the Country is more use of the true Remedy This Consequence was have put 'em to, he adds, that the Country is more fertile naturally than the City, and that to tumble on the Grass, and in the shade of Elms, amidst numberless Productions that spring out of the fruitful Bosom of the Earth, cannot but bring good luck to a new married Couple who wish to have Children He should have kept that Thought for his Florids I mean for his Rhetorical Declamations in which he gives a Loofe to all the falfe Flights of his Imagination That place spoils his Apology It's unworthy of the Judges, before whom he spoke, and of the Cause which he pleaded Immo (a) st werum velus, user ad prolem multo auspication in villa quam in oppido ducitur, in folo uberi, quam in loco serili in agri cespite, quam in seri silece mater sutura in ipso maturno si nubat sinu, in segete adulta super sæcundam glebam. Vel enim sub ulmo marita cubet in ipso gremio terra matris inter sobles herlarum, & propagines vitium, & arborum germina. We shall see (b) hereafter that 'twas declard in full Court that Pudantila was not handsome, and that her security and see that her security. quam in oppido ducitur, in solo uberi, quam in loco fedentilla was not handsome, and that her Contract of Marriage contain'd Claules which suppos'd her to

be still of a Teeming Age
(H) The preserving his good Mich, his Neatness] shall here give some touches of his Picture illa obtutum in me conversa, En, inquit, santissima Salvia matris generosa proles Sed & catera corporis inexplicabiliter ad regulam congruentia, interomis proceritas, succulenta gracilitas, rubor temperatus, flavum O maffeltatum capillitium, oculi cafit quidem, fed vigiles, & in aspettu micantes prorjus agui'lino, quoquo versum floridi speciosus & immeditatus incessus His Accusers upbraided him with his Beauty (d), his fine Hair, his fine Teeth, his I ooking-glass He answer'd on the two first heads that he was forry the Accusation was false Qued (e) utinam tam gravia molum,& forme & facundie crimina vere mihi exprobraffit ' non difficil. et respondissem, qued Homericus Alexander He-

ri "Ουπ Σποζκητ οξί Βεων εεικύ δεα δως π "Οσπ κεν ου πιὶ δώση, εκων δ' εκ αν πι «λοιπο Munera deum gloriosssssmancquaquam aspernanda Que tamen ab spsis tribus sucta, multis vol ntibus non

obtingunt Hecego de forma respondissim Preteica, licere etiam Philosophis esse vultu liberali Pythagoram, qui pri-mum sese Philosophum nuncuparii, cum sui leculi excelcellentissima forma fuisse item Zenonem - sid la defunso, us dixi, aliquammultum à me remota est cui, prater forma modiocritatem, continuatio etiam l terati laboris omnem gratiam corpore deterges, habitudinem semues forcum avionate allements must, succum exforbet, colorem obliterat, vigorem debiti-Capillus ipfe, quem ifti aperto mendacio ad linecinium decoris promissum dixere, vides quam non fit amanus ac delicatus, horrere implenus atque impeditus, stup-pes tomento assimilis, & inaqualiter hirtus, & globolus, Geongestus prossus incuodabilis diutina incursa non modo comendi, sed saltem expediendi G discriminandi As to the third head, he did not deny his having ient a Powder for the Teeth to a kriend of his, to gether with iome Verses containing an e aet Description of the Effects of that Powder He alledged that all, but especially those who spoke in publick, ought to have a particular care to keep their Mouths clean Here he had Advantages enough to make good his Caufe, and turn his Advertary into tidicule, though in all probability he had given occasion emough for confure by too great an Affectation to

distinguish himself from other Scholars Observe easy some Causes are defended, though the Party be a little in the wrong (f) I di ego dudum, answered he, vix risum quos dam tenenteis, cum mun-dicias oris videlicis oratos illi aspere accusaret, & den tifricium tanta indignatione pronunciaiet, quanta nemo quisquam venenum Quidni crimen haud contemnenquijquam venenum Quidni erimen haud consemnen-dum Philosopho, nihil in se sordidum ini e, nih lusp an corporis apertum, immundum pati ac fatulentum, pia-sertim os, cujus in propatulo & conspicuo usus hom n creberrimus sive ille cuipiam osculum serat, siu cum cuiquam sermocinetur, sive in auditorio desertes, sive in templo preces alleges. Compren quippo homenis assum ser-Omnem quippe hominis altum fertemplo preces alleget mo prait qui, at ait Poeta pracipuus, e dentium muro proficienter Let us pass the same Judgment upon the last Acculation It is not a Crime in a Doctor of what I aculty foever, to have a Looking glass, but if he confults it too often he s justly liable to cen-Morality in Apuleius's time was much stricter than at prefent as to the outward Behaviour for he durst not avow his making use of a Looking Glass He maintain d that he might do it, and proves it by feveral Philosophical Reasons, which to say the truth, are much more ingenious than judiciously placed, but he denies he consulted his Looking-Glass Sequitur (g) de speculo longa illa & censoria orat so, de quo pro rei atrocitate pani di upius est Pudeni cla-mitani, Habet speculum philosophus, possidet speculum philosophus Ut igitur habere concidam, ni aliquid objectife te credas, si negaro, non tamen ex comi accipi mesesse est exornari quoque ad speculum solere Plurime rebus possissu careo, usu fruor quod si neque habere utendi argumintum est, neque non usendi non habere, & speculi non tam possessio culputur quam inspessio, illud essam do cat necesse est quando & quibus præsentibus in speculum inspexerim, quoniam, ut ris est, majus pia culum decernes speculum philosopho, quam Cereres mundum profano videre

See Juvenal's Investive (b) against the Emperor who reckon'd his Looking-Glass one of the chief Pieces of his warlike Equipage By the way I can't but think (though I dare not affirm it) that Apuleius had his Law-fuit in view, when in one of his Speeches he described the Contest between A pollo and Marsyas He supposes that Marsyas begins posso and Marsyas He supposes that Marsyas begins by praising his own clotted Hair, his squalid Beaid, his hairy Stomach, and by reproaching Apollo with an extraordinary Neatness (1) Marsias, quod siulitie a maximum specimen est, non intelligens se deridiculo habers, priusquam tibis occiperet instare, prius de se & Apolline quadam deliraments barbare sputivit laudens sese quod erat & coma relicinus, & barbas sualidus, & sessar historia era et tinien & fortanaceenus con pettore birfutus, & arte tivicen, & fortuna egenus, con tia Apollinem, ridiculum dictu, adversis virtutibus culpabat Quod Apollo esset & coma intensi, & genus gratus, & corpore glabellus & arte multiscius, & forcuna
opulentus — Lingua fatidica seu tute or actioni seu
versibus malis, utrobique faciundia aquipari — Rifere Nufa, cum audirent hoc genus crimina, fapienti exoptanda, Apollini objectata (k), & tibicinem illum certamine superatum, velut ursum bipedem, corio execto nu lis & laceris visceribus reliquerunt. Observe that Apuline affirms his Accuser was a huge ill favour d Peafant (1) Mihr istud crede quamquam teterrimum os tuum minimum a Thyesta tragico d mutet, tameu profesto d scendi cupidine speculum in ilero & aliquando relitto aratro mirarcre tot in faci. tua fulcos des Letrugarum As ego non mirer, si boni consul s me de isto tres distortifimo vulta duo dicere, de moribus tuis mulio tiuintentioribus retices e

(1) Made use of Magi k Charms to possess bimself of her Heart and Money | Apuleus had no need of any great sufficient on the first Article, for lince Pudentilla, for Reasons of Heasth, was resolved on a second Marriage before she had seen this preon a second Marriage octore the had seen this pre-tended Wiraid, Apuleius & Youth, good Mien, sair Speech, Wit, and other Accomplishments were more than a sufficient Charm to make him be he lov'd by that Lady He had the most favourable Opportunities to gain her good Will, he sodged Q q for

* The Accall d Sici la's firft Husvand see Apul Apolog mit t Leon. Coqueus de civit Dei, lib 8 cap 19 P 74 I ranc 166 1 10 4to But hes mifta ken St Augustin Says quite ti ary † August

> (f) Ibid P -77 (g) Ibid p.g 281, (h) lile tenct ipeculum pathici geflamen Othonis, Actoris Aurunci fpolium quo se ille Aimatum, cum jam tolli vexilla juberet Res memoranannalibus atque recenti Hiftorin, spe culum civilis fir-Juven Sit 2 V 99 (i) Apul Horid p 341 (k) Siethe Application of this Passage in the Nouvelles de la Republ , Septemb 1684 ar-

ticle

(1) Apul Apol P

(b) In the Remark I

(c) Meta-

(a) Ibid

P 329

morph l 2 p 115 See also 1 1 pag 112 (d) Accufimus apud te philosophum fortam Græce quam Latine, proh ne-fas! difertillimum Apolog P 275 (e) Ibid oc pag.

4 St Au-ftin makes thu Remark in his 5th Epistle See the Re mark L at the end C Proftatua fibi ipud Ocenses locanda, ex qua cibebat uxorem, adverfus contradictionem quorunvium litigaret quod po-steros ne lateret ejufdem tionem

fcriptam

commendavit

Augustin epilt 5

(m) Apol

p 320 (n) Ibid P 291

Grandici (a) Apol p 3 2 (b) Quod

inflitui

pergam difputare. nullun

mihi caufam tuife

Pudentil

ficus ad

nuptias

prolectin

di loi-

mim mu

iph ultro

improbaverunt.

idque mihi vitio

de forunt

talem ux-

grandem & ube-

lieris &

a' item

in it (K) Examples of the most shameful Artifices that the Villany of applicant Calumniator is capable of practifing. It is the observed that Apuleius with his Magick Art, could never attain to any Magistracy, though he was of good Family, though he had been very well educated, and very much esteemed this Eloquence. It is not, said they, from a Philosophical Contempt that he has lived out of Publicant to the house the process of the contempt that he has lived out of Publicant to the house the process of the contempt that he has lived out of Publicant to the house the contempt that he has lived out of Publicant to have a Paraller Office that the house the lived out to have the lived out of the lived out of Publicant to have a Paraller Office that the house the lived out of the lived out of Publicant to the Employs, for he thought it an Honour to have a Priestly Office that gave him the perintendence of the Publick Games, and contended vehemently & with those w opposed the Erecting a Statue with which the Inhabitants of Ocea would honour him Nothing more sensibly shews the Impertinent Credulity of the Pagais, than their say-

for some time at her House, Pudentilla's Eldest Son would absolutely have it so, and it was he that wish'd he would marry her, and sollicited him to think on it (m) Apuleius managed all his advantages cunningly, and turn'd his Accusers into ridicule by smart and surprizing touches of Wit You wonder, said he, a Woman should marry again after having been 13 Years a Widow, whereas you should rather wonder that she did not marry much sooner You believe the e was need of Witchcrast to make a Widow of her Age marry a Young Man, whereas on the contrary this shews that Witchcrast had been needless (n) Cur mulier liberation nupsit post annos tredecim viduitatis? quasinon magis mirandum sit quod tot annu non nupserit At enim major natu non est suvenem aspernata. Igitur gis mirandum fit quod tot annu non nupferit

At enim major natu non est juvenem aspernata Igitur
bocipsum argumentum est nihil opus magia suisse ut nubere vellet mulier viro, vidua calibi, major juniori. Is
the Decree of the Judges had been founded on a
Sentence pronounc'd in very near the like case, by
the Mother of Alexander the Great, it would have
been admirable (ο) Ο Guori εύς Φίν 1ππ Φ ηξο Θεσσαλίς γίνει δοο αίπαν εχέσης καταφαρμοκεύεν συντοι
εσποθαστ εν η 'Ον νμπας λαβείν ή ανθεωπον που ευτοι
είν ως γ τις οψι ενθαπ, π, π, πε εί δος ευπρεπίς εφα
νη, κ διολεί γι πορός αυπν να αλείνως είξε δουνεπος,
λαις είνος (είπεν η Ολεμπάς) αι διος λαί συ γο
ν σουντω π΄ φορμανα έχεις Rex Philippus deperibat Thesalicam guandam mulierem, qua venessicio
cum circurvenise dicebatun operam dedit Olympias, ut
eam in sum redigeret potestatem, cum in conspectum ea
regina veinstit, neque sorme tantum videretur egregia, regine ve uffet, neque forme tantum videretur egregia, tuch in fire collectia effect neglic abjects neglie impridenter pricept to flant, inqui o Olympias, calumnia. Tibi tua inteconjum pricept to flant, inqui o Olympias, calumnia. Tibi tua inteconjum pricept to flant i copolita veneficia. Thus much for the Conquest of the Heirt. The other Article which restricts to the Money, begets some Suspicion, not of mirk 1 of Witchciaft, but Avince It's hard to bestbe Article here but this Marriage was a Sacrifice to Reasons. of Interest But let us not condemn Apulcine with-out hearing him He offers to prove by his Con-tinest of Marriage that he defind no Settlement of tract of Marriage that he defind no Settlement of Pudintilla in present, but only a promise of bequeathing him a moderate Sum in case he surviv'd her, or had any Children by her. He makes it appear by several of his Actions how much his Conduct was districteded, and how reasonable it was to exact that Sum from his Wife which she had promised him. Here it was he was obliged to make thich contessions in open Court as Budgatilla court inch Contessions in open Court as Pudentilla cou d very well have dispensed with He says she was neither I in nor Young nor in any respect (a) so tempting as to make a Man have recourse to Witchcraft, and that it ought not to be a wonder if she had given great Lincouragement to such a Man is he Quamquam (b) qui omnium vel exigue re-tum positus culpar cauderet, si mulier vidua & mediocri forms, at non atate mediocre nubere volens, longa dote molli conditione invitassit juvenen neque corpore, neque animo, neque sortuna panitendum (c) He says that Pontianus the Son of Pudentilla proposed the Mariage of his Mother to him only as a charge, and as the ast of Friend and Philosopher, I would any an ast more becoming a good Friend to Pontage. iay an act more becoming a good I riend to Pontia-nu, more becoming a Philosoper than his laying out for a Match where he might find both Riches fa waitiard Beauty He heightens the Advantages of a

ard Beauty He heightens the Advantages of a

Maid much above those of a Widow How poor
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid much above those of a Widow
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, faid he, she brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait Maid is, fait he brings you a great
forever a fait he brings you a great
forever a fait Maid is, fait he brin

rem rapuisse Apol p ,3r (c) Confidere sese fore ut id onus recipiam, quoniam non formoia pupilla, sed mediocri sacie matei liberoium mihi offeratur Sin hac reputans forma & divitiaium gratia me ad aliam conditionem refervarem, neque pro animo, neque pro philosopho facturum Ib p 320

felves again, they may withdraw, they may recover em at Law, the Virginity alone cannot be return'd, but remains always in the Fower of the first Husband If you marry a With and she leaves you, she carries all she brought away with her, you can make no Advantage to your felf of any thing whatsoever that belongs to her He observes several other Incorporate to marriage Widows feveral other Inconveniences in marrying Widows, and concludes that Pudentilla would not easily have been married a 2d time, if the had not met with a Philosophical Humour in him (d) Virgo formosa, etsi sit oppido pauper, tamen abunda dotata est Affert quippe ad maritum novam animi indolem, pulcritudinis gratiam, floris rudimentum lpsa virginitatis commen-datio qui e meritoque omnibu maritis acceptisma est Nam quodeunque aliud in dotem acceperis, potes cum li-buit ne sis beneficio obstrictus omne ut acceperas retribuere, pecuniam renumerare, mancipia restituere, c'omo demi-grare, prædiis cedere Sola virginitas cum semel accep-ta est reddi nequitur sola apud maritum ex rebus dota est readi nequitur Josa apud maritum ex rebus dotalibus remanet Vidua autem qualis nuptiis vuent, talis divortio digreditur Nihil affert irreposeibile, Jed
venit jam ab alio praforata, certe tibi, ad qua velis,
minme docilis, non minus suspectans novam domum,
quam ipsa jam ob unum divortium suspectanda, sive illa
morte amisti maritum, ut seavi ominis mulier, & infandi conjugii, minime appetenda, seu repudio digressa
est, utrarvois habebat culpam mulier qua autiam matolerabilis suit ut sevudi aretur, aut tam insoleni, utretolerabilis fuit ut repudiaretur, aut tam infolens, ut re-pudiaret Ob hæc & alia viduæ dote auctæ procos soli-citant Quod Pudentilla quoque in alio marito fec sit, si Philosophum spernentem dotis non reperisset

This Discourse of Apuleius were a noble Field for Reslections, if one had nothing else to do, however as much as I am in haste to pass to other Articles, I shall say two things. One is, that this Estate of which the Husband can never be differzed is a very chime-rical one, there's deather Baker, nor Butcher that would give Four Pence Half-Penny Credit on that imperishable Possession. The other is, that
Apuleius had not consider'd the Disadvantages of
Widows in all their several kinds. He has said nothing of the Widows who have never had Children, neither indeed was that his Case A Piebend of Parus who made a trip to Geneva in 1672, with a design to embrace the Protestant Religion hapned soon after his Arrival to single out a Young, Rich, and Handsome Widow among the other Women in the Church He soon found an Opportunity of speaking to her, and the more he saw her the more he fancied she would fit him But having only brought a good clean Shape, like the rest of his, Profession along with him from France, and some lights on the Abuses of Popery, he was repulsed with scorn the Abuses of Popery, he was repulsed with scorn the made me the Considering this Repulse, and some plain d less of the main Disappointment than of the (e) manner of treating him I represented ingenuously to him, that he was in the wrong to propose any such thing, considering the present Condition of his Fortune, and the great Circumstances neither indeed was that his Cafe A Piebend of Padition of his Fortune, and the great Circumstances of the Lady He confest she was too rich for the a Man as he, but, continued he, much of her Estate must be abated on the score of her never having had a Child, that alone is a Drawback upon i of 30 or 40 thousand Livres, at least I should esteem her by so much a better Fortune than now I do elteem her by io much a better Fortune than now I do fince there's a prefumption of her being Barren confidering above all things that my only Brother has no Heirs, and that my Family is in danger of extinguishing, if I leave no Posterity I would not enter into a farther Dispute with a Man who had Calculated that Matter so nicely I left him to make all these Compensations and Valuations by himself, and satisfied my self with thinking that the Care he had at Heart to preserve his I amily had the Care he had at Heart to preserve his I amily had

been a fruitful Source of Lights to him (K) Examples of the most shameful Artifices] I shall only instance in one, to shew that in all Ages the Spirit of Calumny I as put Men upon torging Proofs by Labels or talle Extracts of what a

THE Reflections of a Convert Prieft on a Widow who has Children



ing, That Apuleius (L) had wrought so many Miracles, that they equal dor even out y Id de aumber d those of LESUS CHRIST Without doubt a great many took all he civit Det had said in his Golden As to be a true History I wonder St Augustin y could be in 18 cap any uncertainty about it, or that he should not assuredly know that Apulesus had given & Sermothis Book only as a & Romance. He was not the Inventor of it, the Story is of an Anne ifto cient Date, (M) as Mr Morers has discover'd in the Words of Vossius, which yet he did Milesio not thoro'ly understand Some Pagans(N)have mention'd that Romance with Contempt. Apulems (O) was extraordinary Laborious, and compos'd (P) several Books, some in ferral Verse, and others in Prose, whereof only a small Part has resisted the Injuries of Time Apul in

He Prologo

517, 518 (g) Capi-

ta fictis ca-

multum se Arbiter

exercuit,

nonnun-

quam lu-fiffe mira-

mur Hoc totum fa-

quod folas aurium

lejum

genus

profite-

tur, è fa-

crario luo

Clodio Albino p

Person has said or writ To convince Apuleius of Witchcraft, his Accusers alledged a Letter which his Wife had writ to ham in the time of his Courtthip, and affirm'd the had confess'd in this Letter that Apuleius was a Wizard, and had bewitch'd her It was no hard matter to cause a belief that she had writ it, for they only read some Words here and there of her Letter, and not what preceded or follow'd 'em, and no body press'd 'em to read the whole 'At last Apuleius cover d'em with Shame, by causing the whole Passage of Pudensilla's Letter to be read It appear'd, that far from complaining of Apuleius, she justify'd him, and slily ridicul'd his Accusers See his Words You'll find that precifely the same Terms may either condemn or justify Apuleius, according as they are taken with or with-ΤΥ ΑΡμισιω, αυτοταίτης as they are taken with or without what preceds 'em Βκλομωνην γας μεθί &ς είπεν απίας γαμηθήνα, αυτος τέτον επετας αυτι πανίων αιςείδαι, δαυμάζων τον άνδια, κ) σπεδαζων αυτον οικον ήμων δι είναι ποικοπι νύν δι ως μοχ δηςοι υμάς καχουδείς τε αναπείδεση, αιφνίδον εγλυείο Απελιίς μας 🕝, κ) εγω μεμάγουμαι ύπ' κυτέ ναι ηρώ κ) ilλ. dele νύν πρός εμέ, έως έπ σωφρονώ Cum enim vellem rai nρώ χὶ ñλ-Jese vur mede eine, eus en en oppour Cum enim vellem gubere propter eus causas, quae dixi, tu ipse persuasisti mibi, ut bunc pra omnibus eligerem, admirans virum, o cupigus reddere eum nobis samiliarem med opera Nunc verd cum nesarii o maligni vos sollicitant, Apuleius repente Magus sattus est, o ego incantata sum ab eo Certe amo eum Venice nunc ad me, donec adhuc sum compos mentis (f) He aggravates that sort of Cheat as it deserves His Words deserve to be engraved in Letters of Gold in a thousand Places, to deter, if possible, all Calumniators in all Countries, and if possible, all Calumniators in all Countries, and in all Ages, who make use of the like Cheats Mulra sunt, says lc, (g) que sola prolate calumnie pos-funt videri obnoxie. Cujavis oratio insimulari potest, si ca que ex prio ibus noxa sunt principio sui defrauden-tur, si quedam ex ordine scriptorum ad libidinem sup-

primantur, si qua simulationis causa dicta sunt, adse-

verantis prenunciatione quam exprebrantis legantur

(L) That Apuleius had wrought so many Miracles]

One could hardly believe that this had ever been faid, if credible Persons did not attest it But we find that this Impertinence of the Pagans was fuch a Cant in St Austin's Time, that that great Prelate was requested to refute it (a) Precator accessor in ad ea vigilantius respondere digneris, in quibus nibil amplius Dominum quam alis homines facere potuerunt, fecisse velgessisse mentiuntur Apollonium siquidem suum nobis & Apuleium aliosque magica artis homines in medium proferunt, quorum majora contendunt extitisse miracula St Austin contented himself with answering (b), that if Apuleius had been so great a Wizard, he would not have liv'd in fo mean a Condition as he did, confidering his Ambition That befides he had pleaded against Witchcraft as against a great Crime His presented Miracles were spoken of long before St. Aufin, for Lastantine marvels that the Author whom he contuted, had not joyn d Apulous with Apollonius Tyanaus Polius oftendere Apollonius must paria, well estam majora fecisse Mirum quod Apulous pratermisti cujus solent & multa mira memorari (c) Apulous has had the Destiny of many other Persons His Miracles were not spoken of till af-Persons His Miracles were not spoken of till atter his Death, his Accusers objected nothing but I risles against him, or brought the worst Proof in the World of whatever might have the Appearance of Witherast But I know not how to reconcile Sauftin with Apuleius One says (d, that Apuleius could never attain to any Place of Judicature, ad any place of Judicature, and any place of Judicature, liquam judiciariam Respublica posessame (e) The other boasts, that he had enjoy'd the same Post which his Father held, his Father, I say, who had pass'd thro' all the Trusts in his Country In qua colonia patrem habit loco principe Duumviralem cuntits honoribus per fellum. bus perfectum Gujus ego LOCUM in en repub ex-inae ut participare GURIAM copi nequaquem dege-ner pari spero honore & existimatione tucor

(M) The Story was of an ancient Date, as Me. More

ri has discover'd] Let's first set down his own Words The Metamorphosis of the Golden Asi, " is a "Paraphrase of what he had taken from Lucian, as Lucian had done before him from Lucius of Patras mentioned by Photius very likely that Apul. in borrow d from the same Source the very Subject of the Fable, which he has given a Turn to after his own Fancy, for he understood the Greek and Latin Tongues very well." To judge whether Mr Morers deserves to be criticis'd, we must compare what he has faid with the Passage of Vossius, which served him for an Original (f) De atate Lucii Patrensis non liquet, nisi quod autiquior credatur Luciano, quippe qui inde compilasse vi-deatur Lucium seu asinum suum, uti ex Luciano postea asinum suum aureum exscripsit Appulcius Nist is potius deatur Lucium seu asinum suum, uti ex Luciano postea asinum suum aureum exscripsit Appulcius. Nisi is potius ex eodem Lucii sonte sua hausit, & hoc sane verisimilis est Nempe ut Lucium in epitomen redesit Lucianus, ita paraphrasin Lucii scripsit Appulcius, sed ille Grace, hic Latine It's plain Mr Moreri did not take Vossius's Thought, and that he ought not to have said, that Apulcius's Work is a Paraphrase of that of Lucian He ought to have said that Lucius of Patras had been abridged by Lucian, and paraphrased by A (f) Vof-Lucian He ought to have faild that Lucius of Patras Clodio had been abridged by Lucian, and paraphrased by A. Albino pulcius The Argument which Mr Moreri includes in these Words, for he understood the Greek and Latin (h) Vel Tongues very well, is good for nothing Put this argumen Reasoning into Form, and you'll raise this Enthyme me from it He understood the Greek and Latin Tongues should be said that Ethic Put this argumenme from it He underflood the Greek and Latin Tongues fibus ama-very well, therefore he took the Subject of that Fable torum re-which he has dreft out after his own Way, from the Foun-tain Head, that is to fay, therefore he has not para-bus vel phrai'd Lucian, but Lucius of Patras This Enthy-meme is ridiculous. One has no less need of the se Arbiter Greek Tongue to make use of Lucian, than of Lu ius; and the Latin Tongue is of no use at all towards dressing out in hisown way a Subject borrowed from Lu-May not Mr de la Fontaine dress up a Tale of Ouville after his own way 'Twere of greater Use than most People think to criticise the false Logick of Authors Young Persons who are born to be Authors would profit much and betimes by such Criticisms

(N) Some Pagans have mention'd that Romance with Contempt] I defire no other Proof of it than the Letter in which the Emperor Severus complains to the Senate of the Honours given to Cledius Albinus Among other Praises, they had given him that of Learned The Emperor could not bear their giving fuch a Character to a Man, who had fill'd his Mind with nothing but the Tales and Rhapsodies of Apuleius (g) Major fuit dolor quod illum pro literato lau- cum cudandum plerique duxissis, quum ille næniu quibusdam nas sapianilibus occupatus inter Milesias punicas Apuleii sui, & entiæ traludiera literatia consenesceret Macrobius has made status eliover all sucha Romances (b) as Apuleius's Golden minat
Asses and Nurses and Nurses. As to the Nurses and Nursery

Ais to the Nuries and Nuriery

(O) Apuleius was extraordinary Laborious] Hear Saturnal
what he fays himfelf in his Answer to his Adversa | 1 c 2
ry on the Subject of Eloquence (1) De eloquentia (1) Apul
vero, si qua mish fuisset, neque mirum neque invidiosum in Apodeberet videri, si ab ineunte avo unis studiis literarum log p 176
ex summis viribus deditus, omnibus aliis spretis voluptatibus, ad hoc avi, haud sciam unne super omneis honines imporis labore, dique vastique, cum despettu &r

mines impenso labore, diaque noctuque, cum despectu & dispendio bona valetudinis, cam quasissem

(P) And compos'd several Books] See the Dissertation de vita & feriptis Apuleii, which Wower has placed in the Front of his Edition, and Mr Fleuriche Danishin Scholad. the Dauphin Scholiast, has caused to be printed before his It may be faid, that Apuleius was an Universal Genius There are but few Matters which he has not handled translated the Phedon of Plato, and the Arithmetick of Nicomachus He has writ de republica, de numeris, de musica They quote his Table Questions, his Letters to Cerellia, which are a little too free, his Proverbs, his Hermagoras; his Ludiera He mentuons the Latter humfelf Legerans, fays he (k), è (k) Id ib Q q 2 Ludia

(f)Apul Apol P

(g) Ibid

(a) Mar-

cellinus ad Aug epift 4 inter epist Augustini See alfo the 49 Letter
of St Augustin-p m Tol (b) Au-b gust epust (c) L1Ctant Druin mftitut I See also St Jerome in Pialmum

(d) Aug

epelt 5 (e) Apul

Anol p

289

Ile delighted in making Publick Speeches, and discharg'd himself with the Applause of all his Auditories. When they heard him at Ocea, n the Auditors with a general Voice, That he ought to have the Honour of the Freedom of the Lity bestow'd upon him. Those of Carthage heard him savourably, and "erected wattue in Honour of him. Several other Cities † did him the same Honour. It is said, that his Wise held the Cities to him while he studied; but that, I think, ought not to be taken literally. It's more likely a Figure of the Gallick Eloquence of Sidonius Apollinaris, † Legentibus Possis med to outque candelas & candelabra tenuerunt. Several Criticks (PA) have published notes on sipul ins. I don't know " of any modern (D) French Translation of the Cities Dissiders which the Magicians, Priests, Pandars, Thieves, &c. fill'd the World at that I ime. at that Lime

AQUEUS (Stephen), in French de † l'Aigue, ‡ Lord of Beauvais in Berry his Native Country, made himself Famous by his (A) Military Action and his Writings, in the Reign of Irancis the 1 irst Not that his (B) Commentary Pliny, which is

1100 Calcons cilwag Crdier Inblio h Liane pag and

(/) Fri-

dericus Gronoviu. in Au

ion Cent

in editione Auto-

Nuprial

nu, Am-

ficlod 167: pag 510

, (6 | 1 pist | 1 2

Im11 12 12

> Ludicris meis epifiolium de dentifiscio, versibus seniptum We have fill the Golden Ass in Eleven Books, his Apology, his Treatites of Natural Philosophy, of Moral Philosophy, de Syllogismo categorico, de Deo Sociat s, de Mundo, and his Florida. As to his Letters to Cerellia. I than t forget the Thought of a learned (1) Critick about em He believes that the Name of Cicero ought to be incerted in thatPaffage of Aufonius where those Letters are mention'd, toi Ciccio was the Person who was reproach'd with having had too much Lamiliarity with Cerellia, and Writing to her too freely. On this Supposition we must read the Place in Ausonius thus, Ese Apuleium in vita Philosophrum, in epigrammatis amaterem, Ciccionis in praceptis omnibus exstare soveritatem, in

op Stoles ad Cerelliam Suboffe perulantiam

(PA) Several Criticks have published Notes on Apuleius | Philippus Bei aldus publish d very large Notes on the Golden Ais in Ven ce in Folio, Ann 1504, v inch were Reprinted in 8vo at Poris, and at severil other Places Godescalk Stewechius, Peter Columns, John Wower, &c have written on all the Wosks of alpuleius Priceus has publish d(a)the Golden Ass, and the Apology, by themselves, with a great many Obtervations. I he Annotations of Cossuless, and those
of Scipio Gentilis on the Apology are much valued.
The first appear of in the Year 1594, and the latter
in the Year 1607. The best Edition of the Book
Domindo, is that of Leyden 1591 in Sue. We are
indebted for it to Bonaventure Vulcanius. Let's say
by the way that that Treasile is almost the Gome by the way, that that Freatife is almost the same with the Franslation of a like Work attributed to shifted. The Book de Dee Socraeis has appeared (b) with the Annotations of Jofins Mercerus Author (1) whom I quote will instruct you more amply concerning the Editions of Apulcius He has made no particular mention of that of Basil apud Harroum Petri 1560 in three volumes in 8003 nor of that of the same Town apud Sebastianum Henriepeni 162. Neither of that of Lyon 1614 in two Volumes in 800, which perfectly resembles that of Leydin, of which he specifies all the Pieces, all stang it in the Year 1614. I don't know when the property of France for ther he might not take the Lugdunum of France for the Lugdunum Bataverum

(2) Any Modern French Translation of he Golden

As I it is an not mistaken, john Louveau is the Author of the nist old Translation. La Groin du (d) Maine mil'es mention of it, without fetting down the Yeu in which it appear d. He only fays, that by Claudius Micard in 1584 One 3 de Monthyard has given a Irmilation of the same Book with a Commentary One of the Two Editions that I have feen was according to the Copy, printed in Paru by Albell Angelies 1612 The other at Paris by Samuel Thibbuff 1623 The 1 reface is long enough, and contains a Criticilm on feveral Faults of John Lou-

pig Iic

In verdict pag 44)

Since the first I dition of this Dictionary, part of the Translation of the Golden Ass has appeared at Pris The Journal of the Learned of the Ninth o inuary 1696, makes mention of it. See in the

I muithet La Craix du Maine and du Verdier Vau-Privas, have i oken of a Translation, which may very well be older than that of John Louvene They isy (dd), that George de la Bouthiera, or de la Boutier, a Native of Au un, put the Metamorphofis of Golden Ais of Apulius into Fiench He lays that this Versian was printed a Lyons by John de Tournes and William Gazcau in the Tear 1553 The other, that it (e) was printed by John de Tourney 1516. There (a) There is a Fault of the Impression in the last Date, and it is plain enough that to put the Figures in the part of Page 1816. The page 1816 of Same Laboration has faid (f), that the Translation (ee) Julius by John Lenguesu was printed in the Year 1558, there Floridus by Floridus and Gunnosse that it was letter that of Universe. is Reason to suppose that it was later than that of ubi infra
George de la Bouthiere (ff) Ho-

(R) Take that Book for a perpetaal Satyr] See here what I find in the Annotations of Mr. de Eles Tota (ee) porro baç metamorphosis Apulesana O filo & sontentia Satyricon oft perpetuum (us reste ob-fervavit Barthius Advers l SI cap II) su que magi-ca deliria, sacrificulorum scelera, adultererum scrimina, furum & latrenum impunite factiones palam differentur He adds, that the Seekers of the Philosopher's Stone, He adds, that the Seekers of the Philosopher's Stone, Protupretend to find the Mysteries of the great Work in Ierit, at it. A Man who would take the Pains, and the interhad the Requisite Qualifications (he must indeed the name of the cettera have a great many) might make a very curious and venusissing instructive Commentary on that Romance, in which must illeveral Things might be learn'd, which the Preceeding Commentaries how good soever in the main, ches have never touch'd upon There are some very observed that the Author has inserted some Episodes in it dus Comfort in the sown Invention (ff), and amongst others ment in of his own Invention (ff), and amongst others that of Psyche, which has furnish'd Moliere with Matter for an exceptent Piece for the Stage, and Mr de la Fentaine for a fine Romance

(A) By his Military Attions, and his Writings] Father Hardouin gives him this Praise, (g) Vir nobilis in primis, as militia quoque exacts egregie fordidus. The Works he publish'd are (h) a Singular Treatife concerning the Properties of Tortosfes, Suails, Frogs and Articheaks, as Lyons in 8vo (1) Julius Cufar's Com. (h) Di
montaries as the Roman Wars, and other Military ExVerdie
peditions, perform'd by him in Gaul, and Atrica, Bibliot
at Paris 1531 in Folio (k) We shall say a word

Franc

of his Commontance of Plans

of his Commentary on Pliny

(B) That his Commentary on Pliny _____ to wery (1) La ed in the main] It is more confiderable for its Croix du Largeness than Learning The Author corrects only as a Plagiary, and skips almost all the difficult takes notice Places. This is Father Hardonin's Judgment of the Edition of it (1) Commentarios scripto in amone Planis librate tion of Sed male magis quam eruditione infigures. Nec unmotion Paris of mendationes ullas babet, quam quae a Rhenane monthly 120 mendations ullas habet, quam quae a Rhemane 1530

est ea sere in quibus salebrarum est aliquid assista. (k) Day
bagu, selet us ceu soveam, securus pratergradi. He commits the same Fault that several other Writesan
have done, he makes use of other Men's Gooding Harwithout Naming his Benefactor, and names and duin preonly when he has a mind to censure him Rhemanar fat in was not filent on that Head, but writes thus to a Plin Physician of the Cardinal of Westphalia. (m) Hec (m) See Physician of the Cardinal of Westphalia. (m) Hoc (m) See mirum, quad quum ex meus castigationibus monnihil sit the 50 adjutus, nusquam tamen men mentionem facit, nist Letter of quoties walt reprehendere. The general Judgment the adjutus, nusquam tamen men ementionem facit, nist Letter of quoties walt reprehendere. The general Judgment the adjutus which he gives of that Book deserves to be related (n) In primus insum volumen mon est eniguum, stocked (n) In primus insum volumen mon est eniguum, sex varits congestium autoribus, quod usus pauperculu esse possis, qui non habent bibliothecam instruction, puta A. Piloticlem, Albertum de Amimalibus, Raphaelem Volatieranum, en que integra serme capita antor transcripsit by Goldast bone side, boc est, una cam ipsis mendis ne systaba qui pe solden mutata, Casium Rhodigimum, Calumellam etiam, 44 : 1674.

Palladiumque, & simileis seriptones Mam hoc pracipue (n) Ibid habet studio, citare restumnia amorum cum Plinio facium, de verbis ipsis minimum sellicitus, quod ilis penitus puerile videtur. In summa luber talis est, qui si non magnopure juvet, excitet tamen literas, & Plinium ipsum vul-

rum certe noster ita imitator fuit. ut à rabilia Protument Apul ad Delphini pag 2 (g) Har-duinus, præfat in Plinium (b) Du Verdier Biblioth Pag 278

Maine

(a) The Apology at Paris in 16,5 IN 410 lhe Golden Als at Gouda 211 1650 111 8 vo (b) At Parts 1624 12 129 (c) Joh All rtus Labriciu, Bibliotheca Latina pag 1,5 % ieq-*Ine Baron des (outures pub-Verfiam in Irench o, the Freatife Socratis with No es 111198 ı) La Cicix du N^{r} unc

the best of his and is good in the Main; but twas exampled in 1930. I Father Hardown did not in the Mount of Commentary was printed in 1930. Father Hardown did not in the Mount of Commentary was printed in 1930. Father Hardown did not in the Mount of Market Marthew) Duke of Arri in the Kingdom of Market, and Son of Julius (Ad) Aqueviva Count of Conversary, added to the Splendor of his Birth, and the Beginning of the Sixteenth Centuries. He was not satisfy dearely to fludy, and converse with the Learned, but proceeded to the Writing of Books, and acquitted himself honourably, as appears by his Work entitled. The Encyclopedia: and by ated himself honourably, as appears by his Work entituled, The Encyclopedin; and by another in which he treats (A) of Moral Virtues. He wrote a Book also de re equestic But before he apply'd himself with so much Andor to Letters, he had paid that Debt to Arms which his high Birth claim'd, and had signaliz'd himself this way, the Fortune had been released in Two Battels unfortunate, and was wounded and the Prisoner in both. His Learning supported him in his Consinement, and he was so happy as to obtain his Liberty from Ferdinand King of Aragon, when Gonsalvo, stranged the Great Captain, would have sent him with other Prisoners. into Spain He ever after betook himself to the Pleasures of a Private Life amidst his Books, and in the Company of Learned Men, by whom he was highly praifed (B) and C Ex Johonoured. He inspired his Brother with the same Love of Learning, who became also vio, elog (BA) an Author Our Aquaviva would have been more happy, if he had managed doctor vir his Estate a hittle better, but by having made too great Expences for several Years, he found himself at last incapable of making any He died at Conversano, Aged Seventy this only Two Years, when the French Troops under the Conduct of Lastree, ravaged Apulsa by Hear-R, 10 1528.

A Q UIN (Philip d') in Latin Aquinas or Aquinius, acquir'd a great Reputation by his Skill in the Hebrew Tongue, which he taught at Paris in the Reign of Lewis the Didicatory Thirteenth, and by the Works (A) which he publish'd. He was originally of Aquino of this Inin the Kingdom of Naples 2, and from thence deriv'd his Name, but was born in the terpretation Country of Avignen. He was a Convert from the Jewish Religion, and had * a Pen-

fion Cabal

rest commendet, que mibi resen primis grata

(C) Fasher Hardouin did not justly know that Date]
He (e) observes that Sysismund Geleman publish'd a
Volume of Corrections on Pliny, in the Year 1535,
and that the Year following, Beasins Rhemanus published his Work on the same Author, and that at
the end of Four Years our Aqueus caus'd his Commentary to be printed He mast therefore have
publish dit in 1540 Now its comment, he publish'd
it in the Year 1530 I suppose that her Hardonin's
Mistake proceeded from his act knowing that Geleman workt twice (p) upon Pliny before the Edition of 1635 It might possibly have hapned that the
Book of Aqueus was later by Five Years than the first
Corrections of Gelenius Corrections of Gelenius

(AD) The Sen of Julius Aquaviva, Count of Conversano] That Count fignaliz'd himself by his Valor on several Occasions, and commanded the Army of Naples (q) when he was killed in a Skirmish, during the Siege of Otranto by the Turks, in 1480 His Son of whom we speak in this Article, was a long time (r) inconsolable for that Loss

(4) In which he treats of Moral Versue] One wou'd think that?, Journal look'd on it as a Commentary on Plutarch's Treattic of Moral Virtue, the Modern Author of the Annotations on the Latin Poems of Sannazes had the same Thought (1) But I have not found Paulus journ's Expressions clear enough to designine me to this Sense, I had rather keep to a more Indefinite Idea See here the Latin of that Author, Neme ex his qui illustribus erti families atace cloped felmomen, - Andrea Mattheo Aqueru-Je clarueruns Andrea Mattheo Aquade fe luculentsus optimis disciplinis exornavit, care canstat e libro nobili pariter ac erudito qui elepadia inscribitur, & de morali virtute Plutarchi plenier liber subtile & copies commentario persimilis oftendit. This seems to signify a Paraphrase of great

oftendie This feems to fignify a learns on that Treatise of Plutareh Since the first Edition of this Dictionary, I have had an Opportunity to discover that Paulus Jovius has express d himself ill, for this is the Title of the Book of our Aquaviva in the Edition of Naples 1526 in felio Commentarii in translationem libelli Pluturchi Charonei de Virtute Morali-liber prilonger. Muftrum & exquificifinarum disputationum labri quatuer Quibus emnes diving & humana sapi-Libri quature Quipus emmes diving & humana Japientia, prasersim animi moderatricis, Musica aique A
firelogia arcana in Plutarchi Charensi de Virtute Merali
praceptionibus recondista fumme ingenii acumine resetta
patefiunt, & figuris suo quaque ellustrantur, &c
Neither Le Taps (a) from whom I have borrowed
this, nor Leonard Nicodemo make any manner of mension of the Book anticuled Englished. tion of the Book entituled Encyclopadia

(B) Highly praised and honoured] Alexander ab A-lexandre dedicated his Genial Days to him Pontanus dedicated also his First Book de rebus calestibus, and his Treatise de magnanimitate to him Sannazar prais'd him ingeniously for having been (as was fince faid of Mr de Montauxier) A Favourite of Pallas, what Name seever was given her, either of Minerva, or Rellona

Reliona

Fivor: de Pallas quelque nom qu'on lui donne,

'Ou celui de Minerve ou celui de Bellone

See the last Elogy of the Second Book towards the latter end, and the Second Epigram of the Second Book As to the Forty Fourth Epigram of the iame Book, I question whether it be in Praise of our A-quantina, as the Author (b) of the Annotations on (b) P 188

Sammazar has fancy'd, it's address d ad Neritinerum Ducem, who, according to the Testimony of Paulus Jouins, was Belisarius Aquantina the Brother of Andrè Mattheiu It seems to me also that the First Ldre Matthew It seems to me also that the First L-logy of the Third Book does not belong to this latter, but to his Father Julius Aquaviva See in the (c) Author whom I quote, the Names of several Writers who have celebrated our Andre Mat-

(BA) Belifarius -who was also an Author] He compos'd a Treatise de Venatione, which he de- Napol dicated to his Brother John Mattheiu, another de au- PB 11 cupio, another de principum liberios educandis, another de re militari, and another de fingulari certamine. These Works first printed at Naples in folio, in the Year 1578, by the Care of Leonclavius with the Manuel Palaelegus of Royal Education

nuel Palaelegus of Royal Education

(A) And by the Works which he publish'd] See here
the Catalogue of them Diffenanium Hebrae Chaideo-Thabaudico-Rabbinicum, fol printed at Paris in
the Year 1629 The Roots of the Holy Tongue,
ad formam Cabi Hutteriani, at Paris 1620 in 16 The
Italian Translation of the Apophthegms of the
Ancient Doctors of the Jewish Church, collected by
Rabbi Simeon the Son of Gamaliel The Exposition
of (d) the Thirteen Ways which the Ancient Rabbies made use of to explain the Pentateuch The biss made use of to explain the Pentateuch The Interpretation of the Tree of the Cabal, en-Interpretation of the Tree of the Cabal, enrich'd with its Figure, taken from the Ancient Hebrew Authors Paris, at the Charges of the Author, 1620 in 800 A Discourse of the Camp, and Tabernacle of the Israelites, at Paris, by The Blasse 1625 in 400 Literal, Allegorical, and Moral Explications of the Tabernacle which God order defect to build, of the Priests Vestments, and the manner how they consulted the Rationale of the Ancient Law, together with the Form of the Jewish Sacrifices All curiously collected, and faithfully translated from the most Learned and Ancient He

C 73 γ I know

(c) Nila Bıbl

(d) Printed at Paris in

pag 188, edit Am-ftel 1689. () Toppa libliot Napolet Pag 14

(0) Harduin. uhi

fupra (p) Seeshe 69 letter

of the 30 Book of Erasmus pag 1957 (q) See the Hift of Mahomet

Guillet.

Verses

which Marulle addresses to

to 2 pag 373 (r) Seesbe

him, epi-

1 p m

gramm

(j) Lıpratit

cal

commentarium in

Plutar-

chum de

16

Gallıæ Orient pag 254 256

fion allowed him by the Clengy-of France. His Name was mention (2) in the Trial of the Marshal d'Ancre. Simeon de Muis (C) has given him there was one Lewis the other hand, Valerian de Flavigns (D) has spoken ill of him There was one Lewis the other hand, Valerian de Flavigns (D) has spoken ill of him There was one Lawis

Henry d' Aquin his Contemporary, who was also very well skill d in the Oriental Langua
t Mr Co- ges. I cannot tell whether he was t his Son, or Brother. He translated (E) some
thing out of Hebrew into Lasin t He had also been a Jew, and was likewise a Penli
believes he oner of the Clergy. Antony d' Aquin, who had been chief Physician to Lewis XIVth,

was Grandson of Philip

A R A G O N (Alphonso V of that Name, King of) See under the Word Naples,

Colomiès, Alphonso I of the Name, King of Naples

ARAGON (foan of) the Wife of Ascanio Colonna, Prince of Tagliocozzi, was the most Illustrious Lady in the 16th Century She was born in Naples, and descended from the Kings of Aragon The Wits of herTime (A) sounded forth her Praises in an extraordinary manner. The Philosopher Augustin Niphus was none of the last in paying her his Homages. He represented her so wondrous beautiful, and particularized (B) the Perfections

brew Authors, with a Discourse concerning the Camp of the Israelites, and the Description of the Jewels of the High Priest s Breast-Plate, added at the end of the Second Edition revised by the Author, and the Breast Plate, and Breast Plate, and Breast Plate. Paris ibid 1624 in 400 Beekinas Olam, or the Examination of Rabbi Jacob's World Moral Sentences of the Ancient Hebrews, and the Thirteen Ways which they made use of to interpret the Bible in 800 in Paris, by John Lacquehay, 1629 Phil Aquina-tis Hebraica Lingua Profess Lacryma in obstum Illustrissi Cardinalis de Berulle, Paristis apud Joannem Bessin, 1629, 1n 8vo

(B) In the Trial of the Marshal d Ancre] This Fact is too fingular not to be related "Item, It is "prov'd by Informations, as also by the Deposition "of Philip d'Aquinas formeily a jew, but now a "Christian, whom Conshini and his Wife had ient to Moulins, where the laid d'Aquinas was (e) at "the Lieurenant Criminal's House, that Conchini
"and his Wife had made use of the Cabal, and the
"jew.sh Books It being to be observed what this
d Aguinas had further deposed, viz that Conchini
"in the Presence of his Wife had taken away a Chamwho owns "ber pot because of its Impurity, and remov'd a be had been "Crucifix out of the Room, for fear it should hinder of Philip "Wife expected from Reading some Verses of the of Philip "Wife expected from Reading some d' Aquin, "51st Pfalm, Miferere mei in Hebrew The which integrum "Reading they would have perform'd by d' Aquinas, Ms 1 "in the firme Manner as it had been at fome time time have a form'd before'em by Montal o

"perform'd before 'em by Montal o
(C) Simeon de Muis has given him great Praises]
Here's what he says on a Verse of the 35th Plaim Cum hichererem dubius, Philippus Aquinas è Judeo Christianus, v r rare O exquisicissima in Hebraicu literis dostrina, O quem nunquam frustra consulai, forte venit ad me visendi gratia, O venit quidem optatus Ille flatim atque de re communicavi, ut fingulos rum versus imo & voces singulos in numerato habet, ac tanquam digitos tenet, indicavit locum ex Esaia 66

(D) Valenian de Flavigni has spoke ill of b m | He was Professor of Hebrew in the Royal College at Paris | He exploded the Bible of Mr le Jay unmercifully, and maintain'd that the Hebrew Text had been miserably corrupted by Philip d' Aquinas Tot actantis conspurcatum maculis atq, sordibus, ol fetricantibus impurissimis manibus Philippi Aquinatis

Avenionensis ex Judico Christiani, ut a planta pedisusq, ad verticem non sit in cos anitas (f)

(h) He translated something out of Hebrew into Latin J. Read what follows Commentarius Rabbi Levus sits Gersonis in librum jobi, seu in V. prima capita interprete Ludovico Henrico Aquino Lutetia, Paris, by Thomas Blaife 1620 in 4to Scholia Rabi Sale-monu Jarchi in librum Efter item excerpta quadam ex Talmudo & Jalcut in cundem librum, interprete Lud

Henr Aguino ibid 1622 in 4to

(A) Sounded forth her Praise in an extraordinary manner] I have not seen any Dictionary in which this Lady's Article is found It's a Sin of Omission moll worthy of Censure, for perhaps there never was a Man or Woman in the World, whose Merit was celebrated by more fine Wits, or in more Languages than that of Jean of Aragen in the 16th Century The Poems made in her Praise were collected by Jerom Ruscelli and publish'd at Venice in 1555, under the Title of TFMPLO ALLA DIVINA SIGNORA DONNA GIOVANNI D'ARAGONA, fabricato da tutti i piu gentili Spiriti, & in tuite ie lingue principali del mendo. The Poetical Dessica-

tion of that Lady was perform'd with Ceremonies not unlike those made use of in the Canonization of Saints In the First Place, several Persons of their own mere Morion resolv'd to sestify their Devotiown mere Morion relow a ro setting their Devotion to this Divinity, and prepare her a Temple, afterwards in the Year 1551, the Matter pals'd into a Decree in the Academy de' Dubbief at Venice After feveral Deliberations and Confultations on a Queen feveral Deliberation and Confultations on a Queen feveral Deliberation and Confultations on the Confultation of the Conful finon that was flarted, to wit, whether that Temple should belong jointly to the Danna Giovanna d'Aragona, and her Sister the Marchioness du Guass. Aragena, and her Sister the Marchioneis du Guass, the Decree imports, That considering the Opposition anciently made by the Pontists against Marcellus's Design of Building a Temple jointly to Honour and Virtue, the Marchioness du Guass cou'd have no Part nor Interest in her Sister's Temple, except by the Means of some particular Interpretations. Not only the Poets whose Verses Ruscilli has collected, but himself also in the Prose of his Episte Dedicatory to the Cardinal of Trans. and in that of the Pretory to the Cardinal of Trent, and in that of the Preface, uses the Terms of Adoration and Divinity It's true, he adds this Corrective, that the Adorations paid that Lady were only Relative, and terminated in the Sovereign Being (s), who had conferr'd solmany Perfections upon her These are his

(B) He has particularized the Perfettions of her Body in Such a manner] Niphus has dedicated his Treatife of Beauty to this Lady, and to confute the anchest Philosophers, who maintain'd that there is no perfect Beauty in the Universe, he alledges in his Fifth Chapter the Example of Town of Argent Hole to Chapter the Example of Joan of Aragon He's to nicely particular in drawing the Picture of this Fair one, that among the great Numbers of Descrip-Fair one, that among the great Numbers of Descriptions which the Romances of Mademosfells do Soudery brought in to Fashion Thirty or Forvelleurs ago; there's not one we may venture to say the falls short of his (c) He is not satisfied to describe the Beauties which are visible to every Eyesbut passes to those (d) quas simus abscoudit, and to the Proportions between the Thigh and Leg, and between the Leg and the Arm In the beginning to this Treatise there's a Letter of Cardinal Pempesua Colonus to Augustin Niphus, vouching for the Incomparable Beauty. guffin Niphus, vouching for the Incomparable Beauty, and the other great Qualifications of Fean of Ara-Now, no Person is ignorant how far a Cardinal of Quality is a competent Judge in schole Mat-tersquam elegans formarum spettarer fee These are the Words of his Letter Non Vulgo speciosissima quaque

(a) He that the Sum of w, Che questa granDonna, come perfetti-sima di corpo & d'arimo, particolariffima fattura del fomno Iddio, meriti adorata ad honore del fattor fuo Overo che Ciafcuno partitamente l'offerifce il fuo la purita dell' affetto iuo (b) See she of his Article (c) This (d) Ventre fub pe Store decenta & latere tiora correfpondeant Amplis atque perrotundis cibus, coxl ad tibiam & tibia ad brachium fesqualtera pro-portione ie habente Niphus pag 213 Opuscul 1645

was Lutor there to Gilbert bros de vita & morte Mofis p Philippi Dagum præceptoi is oliin mei xeimy fois deferipfimus *(f)* In epistola de Heptaplis Parthenfibus, apud Colomefium.G1

(c) Per-

haps he

THE Poctscal Desfication of th s Lady

Orient

pag 256

Perfections of Body in fuch a manner, that some (C) Authors have said he flatter d her, and that had put him up on these high Strains. It has also been pretended, that his Quitaries of Physician (D) had given him Privileges which instam'd his Heart To me this Conjectures savour y of the Vulgar, It was not for her Beauty alone that this Lady was so much admir'd, her Courage, her Prudence and Capacity for access Affres Addinguished her expressed appropriate from other Wessers of Chapter. for great Affairs & distinguished her extraordinarily from other Women of Quality the Pontificat of Paul the IV she had a share in the Resolutions taken by the Colonna's against the Interests of the Pope She would have been imprison'd if they had not had some Consideration for her Sex, but they only ordered her (E) not to stir out of Nevertheless she * got away very dexterously, that she might be the better able to second the Enterprizes of her Son, the Famous Mark Antony Colonna who assuranted acquir'd so much Honour in the Battel of Lepanto It does not appear that she stood well with her Husband at this time, for the was entirely in her Son's Interest. Now there was so violent (F) a Missunderstanding between the Father and Son, that the latter contributed to the Imprisonment of the former for Crimes of State. A sid thing that a Lady of fo much Merit, should be at odds with her Husband This is not so ince as it ought to be among Persons of her Sex who are posses'd of the greatest Qualities She shewed a deal of Constancy when she lost her Eldest Son in 1551. What Arein write to her on that Occasion is mixed with the highest Elegies. See the Sixth Book of

In Remail en See th

exponit natura nostro tamen avo parens officiosa ac liberalis veluti divinitatu amula, ut perfectum admiran-dumque aliquid, Dissque immortalibus quam simillimum gentibus proferret, Joannam Aragoniam Columnam pro-creavit, asque ab incunabulis ad hanc nsque atatem, in qua eft florentissima per omnes pulchritudinis & venustates numeros, provents, ut facile principem locum inter

(e) Guy-

on, Di-

verf le-

cons, vol

3 1 3 ch 12 (f) Suf-

ceptis li-

beris. &c

feneicer-

te uxore.

ieptuage-

narius fenex puel-

libidinem impotenti

correptus

est usque

ad infaniam, ita

ut pleri-

que phi-losophum

fenem at-

que poda

gricum ad

tibiæ mo-

mıserabılı

cum pu-

dore con-

fpexerint Tovius Llog c

92 (g) Naudæus in

Inquero qe

Aug. Na

(b) Me.

dıcınam licet cir-

Citoris in-

star aut

periodeute nun-

quam en-

opennè

tainen callebat

ld ib MIPHUS fur'd

MARKS

enshe feel-ings of pricess

pho

dos fal-

amore

tis numeros, provexit, ut facile principem locum inter formossimas vindicarit Animum praterea singularibus & dotibus & virtutibus insignivit, &cc

(C) Some Authors have said he statter'd her I Lewis Gayon (e) cannot be persuaded, that all the Beauties which Augustin Niphus ascribes to the Princess Jean tragon, of the Illustrious Family of the Colonnas, whereast But (says he) I sancy he was in Lovewith her said was drawn into it by having seen, touch'd, and handle wer in several Parts of her side Body, as Phylicians have a Privilege to do And that ambitious of getting into her good Graces, he publish at the Book which he dedicated to her, nothing being likely to gain either on Woman or Maid, so much as a Persuasion that their Beauty has made one in Love with em After which he is marks, that if so, the Physician sorget the Oath he had marks, that if fo, the Physician forgot the Oath he had taken upon receiving his Degree, which among other things enjoyns him, not to cover the Maids, or Women he shall have in Cure In the Tible of Matters he says pofitively, that Niphus fell in Love with the Princes Joan of Aragon, by handling her as a Physician, and feeling her Pulse This is going a little too far, he ought at most to have stopt at a Conjecture I confess Niphus, who was one of the best Philosophers of the last Age, was of a very Amorous Complexion, so far that neither Age nor Gout could break his Chains, (f) which sometimes made him act a very shameful Part, and even dance to the Tune of a Flute. I ful Part, and even dance to the Tune of a Flute. I confess too, that having been in I ove with a Lady of (g) Honour belonging to Joan of An agon, he might have a near Sight of that Fair Lady, and warm himself at a small distance by that great Fire, but it is not certain, that he forgot himself fo far as to raise his Thoughts so high Besides, as he did not (h) practise Physick, altho' he had taken the Degree of Doctor, it is not likely that he was Physician to this Princess; for Persons of her Quality make more use in their Sickness of an experienced than a speculative Physician, who, like Niphus applies himself lative Physician, who, like Niphus applies himfelf chiefly to the Philosophical Part, so that upon the whole I should chuse to say, that Judgment not having been his Talent, he took the Liberty to speak of the to his own Ideas What Lewis Guyon Remarks, that that Princess was of the I amily of the Colonnas, might be true on the Mother's side, nevertheless he has not explain d himself as he ought We have feen that Cardinal Pomper Colonna calls her Joanmarried to A anio Colonna Perhaps Augustin Niphus might have been criticis'd upon better Grounds in the 68th Chapter of the Treatile ac pulcho, where the 68th Chapter of the I reatile as pulling, where after having laid, that there was none in those times who deferv'd the Name of happy, but jean of Aragon, feeing she was possess'd of both the Ingiedients of Woman's Felicity, viz Beauty and Chistity, he speaks immediately after of Vistoria Colonna, Marquis of Pescara, as of a shining Example of the Conjunction of Beauty with Charity

(D) That Lis Quality of Prysician was zeven him

Privileges] The Poets, and others, have long fince made Reflections on this Privilege of Physicians Thus Ov d makes the Amorous Acontius **fpeak**

Me miscrum I quod non Medicorum justa m niftio, Astringoque manus, insideoque thoro

Et rursus miserum quod me procul inde remoto,

Quem min me wellem, foi sisan alter adest

Ille manus istas astringis, & assid t agra Invifus superis, cum superisque mili Dumque suo tentat salientem pollice venam, Candida per cat fam brachio fape tinet, Contrectatque finus, & forfit an ofe ila jungit, Officio merces plenior ista suo est Remi Lelleau in his Commentary on the 2d Book

of the Amours of Ronfard, fays that the 45th sonner was taken out of this I piftle of Ovid See here

the Words of Ronford

Ha! que je porte & de hame & d'envie Au Medicin qui vient soir & matin Sans nul propos tationner le tetin,

le fein, le vintie, v les flancs de m'amia

Las li n est pas li foigneu de ma vii

Gomme elle penfe, il ist michant v sin

Cent sous le jour il la visite, il in

De grot sous leur and de virte men De voi fon fein, qui d in i le con sie

But this difference ought to be objected, that he whom Acontim complains of was contracted to the fick Person Without which she durst not have confest in hei Answer to Acontina that his Rival kis d her but ieldom, Ofcular ara accip t Brintonic quotes this Sonnet of Ronfard in some part of his Memoirs, and fays some good things on the Occa-

(E) They only order'd her not to s' , out of Rome The Pallage of Anthony Mir & Critians which I am going to quote, contains in plun Terms the Proof I wanted Joanna (a) diraron a Maici Antonii mater, virilis audacia femina, qua vi forum quo juc
confilis apud filium habitis inte fue at coltinere le uomi, neque pedem inda efferre fue at 14 fis, id en m fi
indulferat dignitati ejus Pon fex ne in en erem duceretur ka cum rem spellar ad a ma bellumya coprimum Pon isteorum impetum noppida fili: fore nt ligeret, vestibus mine lummo commu ati, cum filia 🗢 nuru, corruptis ant acceptis porta custodibus, egress i Ur be, conscens quos ad id praparavera equis, potinis Neapolim aufugit Pontifax quanquam acceptum le a-lujumque a fem na gravitei f rebat, acerbius am 11 j-panis, quoium ca confilius auministrar neur, vi feel i Twas on Occasion of this Lscape, & some other Provo cations that the Pope was so much exast erated against the Colonna's, "he sent a (b) Monitory to some of "Arragon, by which he forbad her to marry my of her Daughters without his content in default whereof, the Marriage, though after confummation, ihould be void (c)

(F) So wis line a Vislander fland no cetween the Father in Pos

and Son I Cardina, I that it remarks that Af as pro nl nio Golonno had offer d it ch Violence to his Credish h h tors, that the Procurator I feal caused him to be cited to give an Account of his Condust Ascan 1's standard to give an Account of his Condust Ascan 1's standard to appearing, he was condemned for Contuma Country, and his Lands consistented. His Son Mark Anto-111 my (d) having been a long time at Variance with head 1, 11 Lather, took that Opportunity to flip him by fir

() Girts andera fibus viro luftrium, p 322 (/) Luna o' Januar y (15) (15) Hift du (o mile de l'inte la traduct d Arrelot Amfle d in 1657 Mirca Anto alis parente Vetures QUINT Lates LO 100 1 tic veil 1 1 Iteles vim inter-DOMHIT, CO. rempore p tiem oppidis ab eifque

312 f Of the k difton of 1'aris 1609 Que cofas no podrian derirle en laude, y ex iltations de la hermotifima l'uqueia de Tallacoza doi na Joanna de Aragon muger de fu g c real y en fummo gi ido ca-iti, y bue-na ² Y anti de donna Maria fu Hermana Muquela del Vasto? Y

de donna Itabel de Conzaga iu nuera -Joan de Spinofa, Dialogo de las mugeres fol 98 verso † Corio, Histor di Milino, pute 6 p 879 edit 1646 in

410 a Varillas

Hist de

Charles VIII 1 2

P m 157 Ibid l

3 P 210,

211 * Ibid 12

P 157 () Gratian ubi iupra,pag (f) Sorbierc, inttr 15 pag

mes'Gal to 2 pag 243 245 (1) Ins m ir I ran-Loriane General the Gillies Claude first Duk

(g) Brantome. Da-

This four taken in 1559 (1) Brant

Dames Illustr pag 283. 9 (1) Heft (1) He should have faid Julia

his † Letters towards the 5th Page She had a (G)Suster who was very Handsome to her old Age, and who had an illustrious Daughter-in-Law See the Margin *

ARAGON (Isabel la of) Daughter of Alphonso, Duke of Calabria, Son of Ferds nand King of Naples, was the Wife of John Galeazzo Sforza Duke of Milan Thus Duke before his Marriage was under the Tutton of his Uncle Lewis Sforza; nor was he less so after he had been Married with great (AA) Magnificence to Isabella of Ara-The Counsels of this Princess, who was as Ambitious as Fair, encouraged a him to let the World see he was resolved fully to enjoy all his Rights, but he had a strong Party to deal with The Protector was the most intriguing Man in the World and the best able to maintain himself against the just Pretensions of his Nephew He fell in Love with the Princess Isabella at first sight, and as she had been married to John Galeazzo only by Proxy, he did not despair of Marrying her himself to the excluding his Nephew He discover'd his Design to the Princess, assuring her that she might reckon upon Commanding all more certainly if she married him, than if she was the Wife of John Galeazzo his Nephew His Proposal was rejected with disdain Protector was not discourag'd, but order'd Matters so that his Nephew could not confummate the Marriage, and for this end, as was commonly faid, made use of some (A) Magick Knot In the mean time he caus'd his own Marriage with Isabella to be negotiated at the Court of Naples Ferdinand seem'd inclinable enough, but the Duke of (alabria would never hear of it So that Lewis Sforza was obliged to deliver up the Prey to John Galeazzo, but he was resolv'd to have his Revenge, and design'd Isabella of Aragon for the chief Victim He *deny dher several things which either pleased her Fancy or serv d for her Diversion, and married a Princess who disputed the ground with her in The Young Isabella had so many Vexations to undergo in this Conflict, all things

ing on the confiscated Lstate, beating off the Ministers of Justice a little before the Death of Pope
Justis the III He quitted Reme contrary
to the Prohibition of Paul the IV This Disobedience, together with some former Disturbances, oblig'd that Pope to publish Letters Monitory against the Father and Son The Father excused himfels on his being detained a Prisoner at Naples, for having endeavour'd to excite a Revolt there The having endeavour'd to excite a Revolt there Son alleaged that he had sequester d the Lands in the hands of Mendoza, who could not be differed of em without the Imperor's order I am furprir'd that Palavieini says nothing of Ascanio Colonna's Wife But finee we know from another hand that the was engaged in her Son's Intrigues at Rome, and that the Son was at odds with his Father, we may lafely suppose that she did not live well with her Husband Gratiani speaks more positively of Mark Antony's most odious Behaviour towards his Father Ante omnes, (e) fays he, Colonniorum familia, magna in civitate pollensque pro illo (Calare) stabat, cujus princeps Murciu An onius cum paulo ante Ascanium patrem d quo hossili odio dissidebat insimulatum majestatus in custodiam tradendum Neapoli curasset, aliquot oppidis intra sincs Romanæ Ecclesiæ haud longe ab Urbe imperita-

(G) the had a Sifter who was very handsome] This was Donna Maria of Arragon, Wife of Alphonso d'Avales Marquis del I asso, one of Charles the V s best Generals Sorbiere (f) calls her Marchioness of la a co, and ranks her among the Learned Women bra ttome, who praised her highly, has plac'd her among the lasting Beauties, for after having repeated the fine things with which the Grand Prior of France regarded her in a numerous Assembly That her Autumn out did all the Springs and summers that were then in the Room, he adds (g), and 'twas nothing but the Truth that the was fill fairer and more defirable than e ther of her In Daughters, though both were Fair and Young And
the she was then near 6 Years of Age (h) The Grand
Prior was immediat ly smitten with her, but though
he loved the Mother yet took her Eldest Daughter for his Mistrels, f adombrar la cola At six Tears end, or more, Br mo ne being return'd to Naples, found her but very l tole alor d, and fill so Fair, that he laid she could hardly so to making a Mortal Sin be com-ruited either in Thought or Deed I don't remember 1 ever observed that he mentions her Sister Its true he speaks (1) somewhere of the Wife of one Ascanio of Italy, and whom Burbaroffa endeavour'd to get the young, but he calls her la signora I was a Contract to the Grand Signor, but he calls her la signora I was a Contract to the Grand Signor, but he calls her la signora I was a Contract to the Grand Signor to the Grand Signor the Contract to the Grand Signor to the Grand S It's not the same then who is concern d in this Article though the manner in which Augustin Nippus has spoken of her Beauty, may create a belief that the was no less likely thin the other to prompt Barbaressa to tuch an attempt "Mr de Theu has menti-

on'd that Mary of Arragon and says that (1) the Island of Island was chiefly confiderable for its having been the place of that Lady's Retreat The fame ferom Ruscelli, of whom I have spoken above and who took so much pains to immortalize Joan of Arragon, was likewise at some Charges to spread the Arragon, was likewise at some Charges to spread the Praises of Mary He was not satisfied to use the livelies Expressions his Imagination could suggest, to set off the Perfections of this Lady, but collected all the Pieces of Poetry in which she had been celebrated by the finest Wits of the Times, and printed riam insurance at the end of his Commentary on a Song of lam arce to be Baptist d'Azzis Marquis della Tirza This Song was written in Praise of the Illustriffima & Song was written in Praise of the Illustriftma & I xcellentissima Signora, la signora Donna Maria d'Aragona Marcheta del viasto. This Commentary of Ruscelli was printed at Venice in 1952, in 4to, by Giovan Griffio, and contains 73 Leaves. The Marchioness is represented in it as the Archetype of Beauty and the Kelthelov Forma, so that (to speak with the Commentator) the means truly to know whether other Women are since one than another, is to examine whether they resemble her more or less. He mine whether they resemble her more or less makes her no less hair in Soul than Body, and says that Giraldi having had the Honour to see her and hear her speak, was struck dumb for some time, not knowing whethere she was more desirable on the score of her Beauty, or admirable on account of her Wit

(AC) After he had been married great Magnificence | Read Tristan Calchus an Author (m) of those Times, in Nuptiarum Mediolanensium deferiptione Father Menetrier (n) quotes a very long Pallage from him, which contains the Description of the magnificent Supper that Bergones Botts a Gentle-man of Lombardy gave to Duke Galeazzo and his new marry'd Dutches, when he entertain'd 'em at House at Tortons Each Service was usher'd in (a) mith a kind of an Opera, which the repeating of the Mufrier, refical Asts began at the time to render agreeable rather by presentative Novelty than by the other Graces that have been added to em since

(1) That for that end he made use of Jome Magick

(2) Constant of Street and the made use of Jome Magick

Knot] Guicciardin affirms that there run fuch a Report, and that all Italy was perswaded of it He says,

(b) E manifesto che quando I abella figlivola d'Assonia
and a congiugnarsi col marito, Lodovico come la vidde,
innamorato di lei desidero ottenerla per moglie dal padre
e a questo effetto opero (cost su allhora creduto per tutta
lialia) com unamamento, a com malia che Giorian Galee a questo effetto opero (cost fu althora creauto per tutta (of Guio Italia) con incantamenti, e con malie che Giovan Gale-lib i p azzo fu per molti messi impotente alla consummatione del m 15 matrimonio alla qual costi dinando harebbe accons n- (i) Varil tito, ma Alfonso repuguo, onde Lodovico escluso di questa Hist de matrimonio alla qualcoja alimanao narevoe acconj ntito, ma Alfonfo repuguo, onde Lodovico efelujo di questa
jperanza, prefa altra moglie & havutone firit voli, vol o
tutti i pensieri a trassirire in quegli il Ducato di Milimo
Mr Varillas, as far as I car perceive, does not touch
upon this Particular, he only fays (c) that Lewis
storra hindoria the Confirmmation of that Man agas for Sforza hinder'd the Consummation of that Mari age for 3 Months He makes it plain enough that the Reason was, because the Parties were k-pt from each other. for he says (d) that the I ather of the Bride thought 3 p 211

rıam ınfumunitiffima, quæ terras faxo ımpolita est. sed Mariæ Arragoni-æ Alfonsi Avalı Vaftii viduæ feceffu nobilem pe-tit Thuan histor l 11 ad ann 11552 (m) Konig is grofly mistaken in making him live IN 1677 (n) Menefeq (a) Menetrier, ubi fupra, p (b) Guice. Louis

Allf hv

I p 47 (d) Id Hift d-

VIII 1

(1)Dragu-

tes Æna-

and kind of Civil War, (B) which is well worth the trouble of being described, that † See the she sent her Father and Grandsather Word, that if they did not release her out of Remark B that Misery she † would make her self away. These Princes were not in a Condition to bring Lewis Sforze to Reason, who was one of the Tools that had drawn the French Galeacio into Italy, which fank the whole branch of the House of Aragon which reign'd then in orbata est, Naples He carry'd his Villany so far (C) as to make away * his Nephew, 'Tis in vain to say that John Galeazzo(D) died of over-caressing his Wife, the Tradition which imcuosing putes his Death to the Unkles Ambition, has prevail d After the French had taken Milan ac miserithe Princess IJabella retired to Naples, and appear'd the most afflicted of all the Princes- us quod fes her Relations † who were very numerous in the Island of Island, when King Frederick was obliged to submit himself to the Discretion of Lews the XIIth, in the Year She spent a long time in going out of one Mourning into another, for in the space of a few Years (E) she lost her Grandsather, Husband, Father, Brother, Unkle, vius elogand Son The only Consolation less there was to see her Persecutor Lews Sforza expiate gior 15 his Crimes in France, by a hard Captivity, which did not end but with his Life She had p m 422 yet another Confolation, which affected her more perhaps than the former, which was nus, decanised. to see her only Daughter, Bonna Sforza married to Sigismund King of Poland, She re- fibus vi-

(1) Borfo d'Este Grandfa-Grandfather to Al-

Bastards (f) Mr Varillas

bad faid at ths 158th Page, that If ibella had writ-

ten to the Duke of Calabria

her Father and to the King her Grandsa-

ther I et

ters, the

which are

preserved to this

the Margin he

cites the

molt Pathetick Terms then

IN use She give fo Deferipti-

on of em

that 'Avould bave mude the hardest

nand Sforza to keep the new marriedCouple any longer asunder Grandfather by the arm to revenge his Quarrel This was a strange Father's piece of Malice, and an insufferable Act of Violella, were

(B) That kind of Ciant were both and Ferdi- himfelf oblig'd in Honour -

trouble of being described] As it seems to me that Mr Varillas has hit this Description very well, I thought I might oblige the Reader with a curious thought I might oblige the Reader with a curious Fragment, by inferting his very Words in this place It's a Piece so much the more useful in this Article, as it serves to discover the Humour, Spirit and inward Qualities of Isabella of Aragon (e) "Lewis "Sforza quitted Isabella to his Nephew" and to give her a Rival that should controul her "at every turn, he addressed himself to the

and to give her a Rival that should controul her at every turn, he addressed himself to the Princess Alphonsina, Daughter of Hercules d'Este, Quke of Ferara Alphons na resembled Isabella in all things, except in Beauty (1) Both were impertinently conceited of their Births, since they had nothing to reproach each other on that score, and that there had been Bastardy in the Genealogies of both. They were both haughty to excess, and their Haughtiness inclined to the "Genealogies of both They were both haughty to excess, and their Haughtiness inclind to the flyest Ambition They were both Chaste, more from a Principle of Pride than Constitution Isabella resolved to marry, and Alphossina aspired to it, rather to partake of their Husband's Power of an their Beds Both were Luxurious, and both had been Educated in Familia where nothing was so much commended as Parsimony. best part of " time (In " was so much commended as Parsimony, yet they were naturally Produgal, and their Humour lay towards spending all they could possibly come by The Duke of Ferara did not deliberate a History of " Bernard in " Corso) She " Moment whether he should give Alphonsina to Lewis Sforza He had no Dowry to give her, and there was Reason to hope that the might come to complans "
in em of "
her Misfor-" beDutchess of Milan So that she was sent away to Lewis Sforza with dispatch enough, who had Two Sons successively by her This Fruitfulness made her insult Isabella, who had been deliver'd a second time only of a Daughter, But Jealous's had sowed the Discord before Alphonsina could not bear any body's praising Isabella's Beauty, she lookt upon it as design'd to reproach her own Homeliness, nor could Isabella see with Patience any extraordinary Honours paid Alphonsitune in the " tience any extraordinary Honours paid Alphonsi-"tience any extraordinary Honours paid Alphonsse" na, as believing that they were due only to her self They both liv'd in the same Palace, and eat constantly together They had new Occasses on the Courtiers furnished the greatest part They were very assiduous about Alphonsses, because her Husband distributed all the Favours, and went to Isabella's Apartment for meer form only She was perfectly in distraction at it, and "twas this Solitude as much as the short Allow-" ance for her Court that made her write to her Fa-

ther and Grandfather, that the would make an attempt against her own Life (f), if they did not deliver her from her Captivity. On the other hand, Alphonsina was so plagued with Isabella, that to get rid of her, she iollicited her Husband to make her a Dutches, as he had promised, and add the Quality of Duke of M lan to that of Administrator of the Dutchey. Administrator of the Dutchy (C) He carried his lillary to far as to make away with his hephew] I shall make use of Mr larillas s Words again. Thus he speaks under the 1494th Year

ance for her Court that made her write to her Fa-

after having conducted his King as far as Pavia P 41
"(g) Lewis Sforza being perswaded that it was time
"to make away with Duke John Galeazzo his Ne—
"phew, caus'd, say they, one of those lingering
"Doses of Poyson to be given him which produce
"Symptoms of a Consumption and washing in the
"Redy to make a report that was forced about the Symptoms of a Confumption and wasting in the Body, to make a report that was spread about the (g) Ibid same time more probable, that the Prince's Ill- p 253. ness proceeded from his being over incited by the Beauty of his Wife The Physicians had despair'd of his Recovery, when the King passing by Pavis where he lay sick, could not dispence with paying him a Visit His Majesty did not speak to him of any business, because Lewis Sforzs had earnestly desired to be present at the Interview, which they durst not resulte him He only express his forrow to see his (2) They He only express his forrow to see his (2) They Cousin Germain (2) in so weak a Condition, were Two and endeavour'd to slatter him with some Hopes Sons of Two of Recovery, but John Galeazzo, who found Sifters, himself a dying, and did not doubt but 'twas Princesses owing to the Wickedness of his Uncle, laid hold of Savoy of this Conjuncture He had not a Thought for himself, but calling to Mind his Son and Daughter he recommended 'em to the King with a floud of Tears, which plainly imported, that is his Majesty did not take a particular care of 'em his Majesty did not take a particular care of 'em his Majesty did not take a particular care of 'em he foresaw they would be posson'd as well as himself. To conclude the Tragedy, the Dutchess his Wife cast her self at the King's Feet, as the stalian Authors say, more to be credited in this than Philip de Commines, who will have it to be at the Feet of Lewis Sforza. She was too high spirited to act such a part; and could she have conquer'd her Mind, she was but too well convinc'd that her Submissions would be all in that positions. She did not mention her Children, because she supposed her Husband's Tears would be effectual in that point. She reserv'd her's for her Fa-

ther, and the King made her no other Answer than that the Expedition of Naples was too far advanc'd to be left unfinish'd (D) John Galleazzo died of over-careffing his Wife] Guices ardin affirms this was reported, but gives it as the general Opinion of Italy, that that (a) Guic Prince dy'd of the Poyson Lewis Sforza had given 1 i p him (a) Fu publicato da molti la morte di Giouan Ga- ad ann him (a) Fu publicato da molti la morte al Crouan Gra- au ann leazzo essere proceduta da costo immoderato, non dimeno 8494 si credette universalmente per tutta Italia, che e' fusse (b) Jovian morto non per infermita naturale ne per incontinentia, ma Pontan de di veleno e Teodoro da Pavia uno de' Medici Regii, il prudentia quale era presente quando Carlo lo visito, affermo haver- 1 4 init ne veduto segni manifestissimi. Ne su alcuno, che dubi- (c) Corio, tasse che se era stato veleno, non gli susse stato per histore del con la constanta del con segni manifestissimi. opera del zio fovian Pontanius affirms that People Mediolan ipake publickly of that abominable Crime of Lewis part 7 Sforza (b) Ludovicum Sforciam qui pubescentem pri-mo, dein adolescentem jam atatem Joannis Galcatis fra tru filis Mediolanensis Ducus procuratione hactenus grahist Vetrocinio tutatus est suo, veneno illum e medio sustellisse
cives, advena, peregrini passim atque impune omnes
pradicant — Fora, porticus, platea, circulique
institutorum cujusque generis hominum nesandi criminus accusario entre entre de la constanta cusationibus _____ imprecationibus etiam maxime diris plena undique circumsonant A crowd of Histo-

Etual in that point She reserv'd her's for her Fa-

rians run this way, as (c) Bernardin Corio, Peter (d) pag 20
Bernbo, (e) Vianoli, &cc
(E) In the space of a few Years she lost her Grandfaus Elog
ther and Hurband | Paulus Jovius describes this (f) 1 5 p m
long series of Missorthues very eloquently, but
R r does

tird ror illuftrium

part 7
(d) Petr Bembus,

Heart relent She Says she had made ber self
a Slaveonly dut of O- " beatence to t'er, and tricatned to dispatch "

br fif with r onn hande. uilifs thy let her

gallk) A Lib.)

† A Barı, See the laft Remark Jovius ibid. † Secum muliebri habitu circumduxit juvenem quo cum congrediquotidie, quandoquidem ca pro cubicularia utebatur That's to Say, She carried a young Felwith her in Maids Clouths, and every day commanded him to lye with her, for she keps him as a Chambermaid Munster

Colmogr

* Gotfrid Chron

lib 3

tir'd into a † Town in the Kingdom of Naples that had been assign down for her Dowry, where she liv'd in such a manner as shewed that the Adversity of Fortune had not sunk that Air of Royal Grandeur in which she had been Educated. She had of a Dropsey, but had time enough to take a Journey of Devotion to Rome in the Fontisicat of Let the Xth. She walk'd on foot to the Vasican, followed by a great number of Ladies dress'd like Brides The whole Town ran to see this Sight *. It were to be wish'd for her Memory's sake that we could make an end ofher Article here without mentioning an her Memory's fake that we could make an end ofher Article here, without mentioning an after-Game much to her disadvantage; but we are not Masters in the case Her very Panegyrists have made use of the Conclusion which we are about to make. This Lady who in the Bloom of her Youth had made her Virtue be gloriously spoken of, gave (F) a handle to Slanderers when she was in the decline, and suffer'd the Galantries of Pro-Sper Colonna with very little regard to her Reputation Her Daughter Queen Dowager of Poland having retir'd to the same place in the Kingdom of Naples, follow'd this (G) Example of her Mother in the same Scene So true is it that Love is the ordinary and almost unavoidable Shelve of the Honour and Merit of Women who have liv'd much in the grand monde. Soon or late they are shipwreck'd on this point. Series ocime fors

ARAGON (Mary of) Wife of the Emperor Otho the III and Daughter of a King of Aragon, came to great Shame by her Lasciviousness, which brought her at last to the Punishment of Fire She had had the slight to procure a young Fellow for her Chambermaid whom she lov'd, and caus'd to be † disguis'd in Maids Apparel 'Twert needless enquiring whether she used any Moderation, her Temper and perpetual Opportunities give us sufficiently to understand that her pretended Chamber-Woman wanted no Exercise, and that she always made one in all the Progresses the Court rook. The Emperor having discover'd this wicked Cheat, was resolved the Empress should bear her full share of the Shame, and for that purpose caus'd the Young Man to be stripp'd in the Presence of a great many Witnesses, and upon the slagrant Discovery of his Sex condemn'd him to be burnt. He was gracious enough not to punish his Wife, and hoped she would behave her self better for the future, but he was mistaken fell desperately in Love with a Young Count near Modena, and soon declar'd her Passion to him, for she was in a much properer Station to sollicite than be sollicited in Affairs of this kind. The Count, as Chaste as he was Beautiful, resisted all the Advances, or to fay better, all the violent Attacks made upon him, but if in this he imitated Fofepb, he had not his good Fortune, to come off only with an Imprisonment The Empress complain'd to her Husband that the Count had made Love to her, and hoped such Audaciousness should not go unpunish'd The credulous Otho order'd the accused to be But mark how the Female Accuser was caught in her turn The Count Beheaded seeing himself condemn'd, and hoping for no Favour, and yet unwilling to reveal the whole Mystery, had made his Wife promise she would justify him the best she possibly could with the Emperor She kept her Word, preserv'd her Husband's Head, and took her time when the Emperor administred Justice in a General Assembly, held in the middle of a great Plain near Placentia She took, I say, the time to demand Justice against the Murtherer of her Husband The Emperor not knowing who she was, promis'd to do her Justice according to the Rigor of the Law Whereupon the Countess shewed him her Husband's Head, and offer'd to prove his Innocency by the siery Tryal Her offer was accepted, a red hot Iron was call d for, she took and held it in her hands as long as they placed without hands as long as they placed without hands as long as they placed without hands hands as long as they placed the Emperor hands as long as long as they placed the Emperor hands as long as they placed the Emperor hands as long a hands as long as they pleased without being burnt; then boldly demanded the Emperor's Head, as being convicted of the Murther of her Husband. At last she was satisfied This hapwith the Punishment of the Empress, whom Otho condemn'd to be burnt pen'd towards the end of the 10th Century

parte 17 Alb Krantz (ulpinian in Othone III Maimb decad de 1 Fmp

Sigon

apud

118

ARAMONT (Gabriel) Ambassador of France to Constantinople in the Reign of Henry II. was a Gentleman of Gascony, who acquitted himself worthily of his The Constable de Montmorency examining the Overture which Pope Paul III Employ had made, that the only means to recover Placentia out of the Emperor's hands was to make the Turkssh Fleet appear upon the Coasts of Naples and Sicily, advised the King

does not always observe Order, he puts the Hus-band before the Grandfather As to the Son of our Princess, he says that the French took him away from his Mother and carried him into France to make a Monk of him, and that he died of a fall from a Horse In venatione currentis equi laplu in Heduu exammatus effe nunciaretur Hunc enim vel invita de-poscontibus Gallis tradiderat, à quibus cucullati sacerdotis babitu in epulenti sacerdetii canebium idcirco conje-Eus fuerat, ne Sforziani Regni legisima prelis bares su-peresses Bernardin Corso gives us a very moving Description of the Sorrows of this Princess, when all at once she saw her Husband carried to his Grave, her Son excluded from the Dutchy of Milan, and the Wife of Lewis Sforza on the Throne
Li, suo: fautor: cridando duca, visito (Ludovico) il
ecomplo di Divo Ambrofo, e le campane in segno do letitia
fece sonare, il morte corpo di Giovanne Galenzo anchora
essendo nel Dono Commo de Giovanne Galenzo anchora essendo nel Domo scoperto, e quasi universalamente da tutti pianto e condoluto il miserando e pietoso coso Isabel-la sua mugliere a Pavia con li poveri figlioletti vostiti de lugubre vistimenti, come pregionera si resinse entre una

camera e gran tempo stette giacendo sopra la dura serra che non vide aere Doverebbe pensare ogni lasore lacere caso de la sconsolata Ducissa, e se più duro il cuore havas se che diamante, piangerebbe a considerare qual declia de vea estre quella de la siagurata e infelice mugicio, a uno punto vedere la morte del giovenetto e bellissimo con sorte, la perdita de sutto lo imperio suo, e li figliolessi canto orbati de ogni bene, il patre e fratello con la caf fua expulsi dal Neapolitano Reame, e Ludovico Sforz con Beatrice sua mugliere nel modo dimostrato havergli oc cupata la fignoria

(F) Gave a handle to Slanderers when she was in the de-cline] Paulus Jevius informs us of this in the Elogy he made on that Princels (y) Gaterum in hac eximia virtutis famina improba plebis rumor non mediocriter pudoris decui perstrinici, ob id gravior quod cum florente atate impenetrabilem pudicitiam pratulisset, in ipso demuin atatis stenu prospei um Columnam sibi cultum, & officium assidue tribuentem. Labaque procacem ad officium assidue tribuentem, sapeque procacem ad ur-

baniores jecos admisteres (G) Follow'd the Example of her Mother in the same Scene | Thuanus fays much more ill of the Daugh(g)Jovius, 1b p 424

his Master to Negociate with Soliman about it. Aramont was chosen for that Business He was neither less dextrous, nor less experienc'd than la Foret, Rincon and Paulin, who ad preceded him in that Embassy. He made Friends at the Port, who procur'd him ee Access, and private Audiences; and he knew so well how to turn and wind Matirs, that he reconciled Soliman, who had been somewhat prejudic'd against the French 'he only question now was, how his Highness's Fleet should act: Whereupon Aramont sturn'd speedily to France, to consult with his Master how the Grand Signior's Assistance light be apply'd most usefully The King and the Constable inform'd him, that they had ntelligence in the Isle of Corsica, and that it might easily be taken, if the Turks Fleet nd that of France should both attack it together He set out again for Constantinople, o communicate this Project to the Grand Signior But landing at Maltha, was instanty requested by the * Great Master to go to the Turkssh Generals, who had besieged repole in Barbary, and employ his Credit, and the Authority of Henry the Second, to blige 'em to raise the Siege He yielded to their Intreaties, † and got to the Turkish * This was Lamp by that time their Batteries were ready to play He had several Conferences as Spaniar and call'd vith Sinan Bassa, and Dragut, in which he remonstrated to 'em, that they engaged in Omeda n Undertaking altogether opposite to the Treaty that Soliman was going to conclude with France, seeing his Highness had agreed to attack the Emperor only, and that Tri- † See the vali belonged to the Order of Maltha Answer was made him, That the Knights of Judgment Maltha were perjur'd, who notwithstanding the Oath they had taken to Soliman when one one fort hey were treated with so much Civility at their Departure out of Rhodes, committed passes spon ontinual Hostilities against the Turks Adding withal, that they had Orders to chase this Combern from Assessment and that they had Orders to chase this Combern from Assessment and that they had Orders to chase this Combern from Assessment and the could not be c hem from Africa, and that they could not suspend the Execution of that Order dust in his inknown to the Bassa, he could not obtain Leave to continue his Voyage, till after m 110 Varillas the taking of Tripoli He sav'd the I wes and Liberties of the French that were in the Histoire Place, nor did he decline coming to a Feast to which Sinan and Dragut invited him after de Henri their Conquest Charles the Fifth was too politick to pass over this Event, he took II live 2 occasion from it to publish, that France had contributed to the taking of Tripoli Henry p m 198 the Second (A) did what he could to answer this Complaint*. I have not had time to annussi trace the Negotiations and Adventures of Aramout farther I know his Dispatches See also were sometimes intercepted, and that the Emperor made use of 'em to reproach the Mr de Freych (B) with their strict Correspondence at the Port The Relation of his Embassy Thou! 7 n Manuscript in the Library of Mr de Lamoignon 4.

A R B R I S S E L (Robert) Founder of the Order of Fonteuraud Look for las ib p is in Manuscript in the Library of Mr de Lamoignon +.

Lcar!

Fontevraud

(b) Mr Varillas in

she Life of

is Sforza

constrain'd

to quit the

Dutchy of

House of

Arragon en the Throne of

Naples (n) Thu-anahist 1 16 ad ann

mont. (b) Thuan lib 7 Sub fin

Milan,

finding

bimself

Lewis

ARCE-

P 47 Jays may sudge of this by comparing the Passages XIII 1 1 ter, than Paulus Jovins of the Mother, every one dem tempore Bona Sfortia Sigismundi Augusti Polonia regis parens — filis pertast, Sarmatia relicta in Italiam venit, Donorisce Venetiis excepta est unde paratem triremem conscendent unde paratem triremem conscendens in Apuliam ad Barium navigavit, cujui urbu possessio gentilitio Arragonia gentu jure dotalo (h) & hareditarium ilii erat Ibi so-luto & dissente a priore vita ratione postea vixit consuesudine cujusdem Papacauda non fatis honeste usa, cui & Milan, Justudine cujul dem Papacauda non jatis honeste uja, cui. Or made over ommis bona testamento prateritis liberis reliquit, Or fato the mass bonis decostu haud muleo post in summa egestate of the Islamia decessis (1) This is what Thuanus says of the Dutchy having made Bankrupt of her Estate and Reputation, she died in Poverty and Insamy What can you and to the Estate.

af Bari and on, the died in room,
the Princial add to this Elogy
pairty of (A) Henry II did what he could to answer this comRossano, plaint I the Great Master of Malta accused our
which had Arament of having induced the Governor of Tripoli to Capitulate Thumans refuting this Accusation, bim in Re- telle us that the Constable of Montmorancy who was in all the Power at that time, had charg'd that Amfor having
re-effablish'd the
House of

Affection which he the Constable had for the Intetheuse of

Affection which he the Order

This Historian adds, that he had feen Letters wherein the Constable expresses a great concern for the taking of Tripeli, and that his Letters ought not to be suspected of any Dissimulation, seeing they were writ to a (a) Perion to whom the Constable spoke his Thoughts very freely But when Henry the IId knew that the Emperor's Partisans accused the Am-bassador of France of having contributed to that Conquest of the Ostomans, he dispatch'd a Gentlem 326 man to the Great Master to complain of the Reports (a) A Bris. that were spread abroad, and to enquire of him how fac who Aramont had behav'd himself in that Business He commanded declar'd that if he found him guilty of any Fault in Pieds he would cause him to be punish d according to the Exigence of the Case, but he wished that is his Ambassador was Innocent the Great Master would give a publick Testimony of it The Grand Master's Answer fully justified Gabriel Arament (b) Que

in negotio nullum officium pratermisset ut Ordini ea in re nostro gratificaretur, hoc enim a V M enixe ac religiofe sibi injunctum Praterea ut quorum culpa ea clades accepta effet certo cuntis constaret undique probationes collegimus, O'inquistione diligent: super ea re habita nihil comperimus quo Aramontium cladi causam dedisse, aut de-ditionis auttorem suisse credi debeat Quinimo ex equi- (c) Eas I:-- didicimus eum non folum omni tibus captivis culpa vacare, sed multis benefactis totum ordinem sibi postea rex devising, ac proinde son refte nec secundum rationem per oratificam existimamus ut is rumor sparsus sit. The King res suos of France did not fail to publish this Answer (c) in passim all the Courts of Europe, to shew that his Enemies spread publicari, Reports right or wrong without any Foundation, justic, qua on purpose to make him odious. This might indeed publication persuade some that the Partisans of Charles the Vth, ne comperiuade iome that the Partiians of Charles the Vth, ne com-were deceived in that Matter, but the Enemies of preffisCæ-France excused 'em easily When a Thing suits our fariano-Inclinations, we imagine its allow'd to interpret rum que-it in a certain Sense according to the Suppositions relis ac once built on very probable Reasons This is with-out doubt an inexhaustible Spring of false Judg-ments, but provided it's useful, we are not much gata in troubled about it Gallici

(B) Their striff Correspondence with the Port] In a nominis Letter which Charles the Vth writ in the Year 1652, invidian to the Princes and States of the Empire, he won-fama pari-ders that the Ambassador of France shou'd go about ter con ders that the Ambailador of France ihou'd go about ter con to justify his Master as to the Engagements with 's- quievit liman. Have not I, says he, the Memoirs of Ara- Id ib mone drawn up inConstantinople, which shew the truth (a) Idem of an Alliance negociated between the Port and Thuan I France against a Christian Prince? Jam (a) quod de 10 pag communicatis cum Turco consistis obster perfringit, quast m 213 abunde purgatum existimet, qua frante excusare porest? (b) Varill atque penas me habea Aramontis Gallici legati commenta- Hist de atque penas me habes Aramonti: Gallici legati commenta. Hist de rios Byzantii scriptos, & adregem per Costam centurio- Henri II nem quemdam misso qui secretais cum Turcis in Christia. 1 2 pag ni nominis principem inita plenam sidem faciunt. Mr. 202 nem quemdam missos qui societatis cum Turcis in Christia-ni nominis principem inita plenam fidem faciunt. Mr. Varillas (b) observes, that the Pope and the Emperor had agreed to accuse the King of I tance in full Council, of an Intelligence with the Infidels, and to produce there-upon Mr. Aramonts intercepted Letters, to which a wrong Sense might easily be given, because the true was Rr. 2

teras

Taken from Dios genes Laertius lib 4 11 28 29 † Id 1b n 32 † Id 1b

ARCESILAUS, one of the most renowned Philosophers of Antiquity, was born at (A)Pstane in £olia. He was a Disciple of the Mathematician Autolycus, his Country-man, and follow'd him to Sardis Afterwards he came to Athens, where he was a Disciple of Xanthus, (B) after that of Theophrassus, and lastly of Crantor * He total t † Geometry, under Hipponieus He had some Inclination to Poetry, and are great delight in (a) this reading (C) Homer, but his Passion for Philosophy was superior and all others He succeeded & Crates (D) in the Regency of the Platonick School, and innovated in it,

(c) Juven Sat 6 V 243 (d) Diog Lacrt 14 n 28 (c) Pompon Mela p in 20 CTIONS on Allianwho concerted Matters fo ill, that one's moved in fidels of those Fire, or Laughter, who reads the History of those Fines, Truth and Sincerity wou'd be very useless Qualities on this occasion. They'd hinder our Reproaching an Linemy with his Alliances with HereticksorInfidels, when we should find our selves ready to enter into the like, if Reasons of State required Αρχασιλά- What would become of those who can make Pathe-TELVIS BEIV Pitane urbs Ato-

> casions, but when they are guilty themselves
> (A) Was born at Pitane in Æolia] Diegenes L (A) Was born at Pitane in Æolia | Diagenes Latrius (d) is not the only Man that affirms it Read these Words of Pomponius Mela, in the Chapter where he describes the Country of the Æolians (e) Cascus inter Likam decurit, & Pitanem illam qua Arcessiam tulis, nihil affirmantis Academia clarissimum Antistisem See also Strabo (f), but give no Lar to Solinus (g), who makes Pitane a Town in Laconia, the Birthplace of that Philosopher Salmasius (h) and Mr Menage (i) resute him I cannot tell whether it is

place of that Philosopher Salmasius (b) and Mr Menage (i) refute him I cannot tell whether it is by the Inadvertency of the Author, or by that of the Correctors, that Arcesiaus Pritaneus is found in Mi (k) Gassens, it ought to have been Pitaneus (B) A Disciple of Theophrastus —— and lastly of Crantor I I wonder Diogenes Laertius, after having clearly infinuated in divers Places, that Arcesiaus was a Disciple of Polemon, does not express say in the Life of Arcesiaus See here the Places where he says it Arcesiaus having left Theophrastus's School In the Life of Arcefilaus See here the Places where he lays it Arcefilaus having left Theophraftus's School to follow Polemon, and Croster, declared they were Gods, or the Remains of the Golden Age (1) "I v 3 si v, Agresidais metal declared they were guttes dayen, we see the trives in dea far and gods yours Hine of Arcefilaum cum ad eos a Theophrafto diverteret, dixisfe ferunt, Illos Deos esse quospam, aut auresieculi reliquias He observes a little lower, that Grantor and Arcefilaus lodged together, and that Polemon and Croster who had but past of a House Polemon and Grates who had but past of a House with a Citizen, whose Name was I ysieles, went and supp d very often with Grantor, and that Grates was fupp d very often with Crantor, and that Crates was the Darling of Polemon, as Arciflaus was the Darling of Crantor. The Franflator of Diogenes Laertiss has confounded all this for he supposes that Polemon was the Darling of Crates, and that Crantor was the Darling of Arcefilaus. Let us see the Greek (m) His 3 egomy, heavis phy, we ce eigh?, Holemonwo 'Aprendace' heavis phy, we ce eigh?, Holemonis quidem Crates, crantoris autem Archilas. The Lacons quidem Crates, Crantoris autem Archilas. The Lacons autem Archilas. r n I ranilation, which no Commentator censures, has put amater, where he ought to have put amasus. There has been no notice taken of the passive Signification of aparagram. Neither has any notice been taken of the Contradiction that follows a little after, for as the Greek orders it, Arcesilaus has been recredented under the Notion of the Pathick (n) Aparental School to air (Kegutopa) ousu Sivat More work, raire, east Arcesilaus volens ab illo (Crantore) le Pulemoni commendare quanquam amatere

In Let's banish far from hence all the impure and abominable Ideas which that Author and divers others seem willing to suggest in the like Case When sanus factively speak of a Philosopher and his Disciples, they almost always observe, that he was the Beloved of such, or such a one. I confess on some Occasions it may be understood in a wicked bense, but an hundred other Occasions I believed bense, but an hundred other Occasions I believed bense, but an hundred other Occasions I believed bense, but an element con derstood only of a good and believed bense, but an hundred other Occasions I believed bense, but an hundred other Occasions I believed but to be understood only of a good and believed bense, but an hundred other Occasions I believed by the Term scales of the was one that was the Beloved, and his Master's Favourite. He who had so his successor, or Genius, &c was design'd for his successor. Ought this to be design'd by the Term scales of But to return to the Fast. The last Passage which I quoted of Diogenes Lisertius informs us, that Arcessaur requested Crantor to recommend him to Polemon. The Historian adds, that Oratore Crantor who was sick, did not take it ill, but on the contrary, as soon as he was recover'd, (o) went also himself to Polemon's Lectures. This is a Proof that Arcessaur was one of that Philosopher's Audientus also himself to Polemon's Lectures. This is a Proof that Arcessaur was one of that Philosopher's Audientus as a proof that Arcessaur was one of th is pro sua in amatorem observantia Academicum se voca- forma & ri adhuc passis est Ita qui Pyrrhonicus, excepto nomine commoda totus erat, idem Academicus prater nomen habebat nihil adhuc æ-Numenius had but just before said, that Arcesslaus a tate cum fine Youth, having made himself beloved by Gran- effet. for, had constantly stuck to him (b), he adds, that Cranto-Monedemus's Lectures made him a more zealous Dit- rem Acaputant, for which he quotes Timon (c) Thus we demicum tee several Omissions in the List, which Di genet La-amatorem ertius has left us of Arcesilaus s Masters I have sup- nactus, ply'd that Defect

for

(C) And took great Delight in reading Homer] He just conspicated him before all other Authors Livery Even- usus est preter'd him before all other Authors Lvery Evenuius est
ing he read something in him before he went to ille quisleep, and when he arole in the Morning he said, I dem Id
am going to pay a Visit to my (d) Mistreis, meanibid
ing that he was going to read that Poet 'Απεδίρα- (ε) Τόν
το (ε) δε παν ων μάλο ον Ομαρον, ου κ) εις υπον των επιμετές
παν των τα πανερίνωσκεν αλλα κ) δεδεου λεχων επίπεν εξώμειον απειναε, οπότ αν Ευθλοιτο αναχνασμές which he
Amplestebatur Homerum maxime exomnibus, cujus all o cites, ατο
studiosus eras, ut semper ante somnum, cijus aliquid lemore corgeret Mane quoque cum surgeret dicens, se ad amalo- reis than geret Mane quoque cum surgeret, dicens, se ad amass- rect than um ire, cum se velle legere innueret in Dio-

(D) He succeeded Crates in the Regency of the Plato- genes La-nick School] Several Authors place our Arcesslaus ertius, immediately after Polemon, without mentioning Cra- (d) Tallies See a Note of Aldobrandinus on a (f) Passage my self to of Diogenes Laertius, and there you il read that that she Style of Learned Commentator had no where found that our Times, Crates succeeded Polemon There you ll also find I have these Words of St Augustin, (g) Moritur Polemo, quitted the succeeded et Arcesias, Zenomis quidem condiscipulus sed literal sub Polemonis magisterio. To this Pallage may be Translati-

(e) DiogLaert ubisupra n 32 Life of Crates 1 4 n 22 (f) In the beginning of the 10ined

011

but naif explain d But what occasion was there for but naif explain d But what occasion was there for giving a wrong Senie, seeing Aramons undoubtedly negociated a Treaty between France and the Portagainst the House of Austria? Was not that alone sufficient to prove the Intelligence whereof they would accuse Henry the IId? The best way France could take, was not to contest about the Fast, but justify the Reasonableneis of it, by shewing that when Religion is not concern'd, it ought to be lawful to make such Alliances as one may. If Charles when Religion is not concern'd, it ought to be lawful to make fuch Alliances as one may If Charles
the Vth had not always been supported by good
Allies among Christian Princes, Papists, or not Papists,
he would not have fluck at entring into Alliances
with Insidels, and he d have improved 'em much
better than France did He was much cunninger
and more capable than Francis the First
He d have employ'd the Jurkish Fleet better than the French, tical Speeches present plausible Memoirs, discuss an hundred fine Common-Places? All this must be thrown by, now this were a mighty Prejudice, there would be no blinding the People, no animating 'em to any purpose, a thousand exquisite Prai-fes, and pompuous Titles must be renounc'd (c) Accusat Manilia si rea non est Generally speaking People never fail to make Reproaches on these Oc-Pitane pa-

138 (1) Menag in Diog Lacrt p 176 (k) (saliend oper to 1 P 18 (1) Diog Laert in Cratete 1 4 P 240 n 12

tria fuit Arcefilat Strabolib

13 P 422 in fine

(g) Solin cap 7 p (b) Salmaf exercit Plin pag

(m) Id bidi

(u) Id in Crantore lib 4 n 14

for he founded a Seet which was called the Second Academy, to diffinguish it from that " Id ib of Plato He was called the Dogmatilts, he affirm'd nothing, he doubted all, † Id he discoursed for and against, and suspended his Judgment This I do said he, because † Id nothing is certain. He vigorously opposed all that (£) the other Sects affirm d, wherefore he was leaded upon in Matters of Philosophy as a Disturber of the Publick Peace Some maintain *, that upon finding no Evidence which could prevent his floating equally between the Affirmative and Negative, he would write no Books, but others affirm that he did write, and then differ about the Question, whether he publish'd any Some affirm it, and others say he condemn'd all he had compos'd to the Flames † Nevertheless it s observ'd, that he dedicated some Books ! to Lumenes Prince (7) Quis

joined that of the 16th Letter Iidem (h) quippe Academici qui Platonici, qued docet auditorum ipfa successio, Arcesias enim que rimus occultata sententia sua nibil aliud isso quam reservata fastuit, quare cui successeret, Polemonem invunies.

Zenocrati autem distrato A ademiam Scholam suam reliquit Plato We mail not here trust to St Angustina. (h) Auguft epift 56 pag m 267 Eufeb Authority, for he has not strictly kept to Exactness Præpar and iceing he skips one Step between (1) Plate and Xenecrater, he may have done the like between Po-Brangel Page 236 Says famon and Arcesslaus I do not insist on his Silence as to Granter the (k) famous Academick, who seems to have been the immediate Successor of Polemon, and who died (1) before him, and before Crates It Said, that Arceli the Word Successor displeases you here, say that Cranter taught in Polemon's Life time. The same thing is ashrm'd of Crates, and from thence it comes laus succeeded Polemon to pals, that fometimes it is faid, that Cranter lucceeded Polemon, fometimes that Crates succeeded (1) Sperfippus Son him, iometimes that both of them were his Successors, but generally Crates is plac'd after Cranter (m) Again, I do not object the Omission of Cranton of a Sister of Plato, for to St Augnstin, I imagine it s wrong to reckon that Philosopher for Polemon's Successor He died before his Master, and I find that Lacydes the Successor School before Xcnocrates Succession of his Chair in his Life time Let us far then, that twas only Crates that succeeded Poleman, and reject this Period of I ather Rapin, of Crates and Crantor who came successively tobe Heads of Poleman, and transfer who came successively tobe Heads of Crates and Crantor who came successively tobe Heads of Heads of the Crates and Crantor who came successively tobe Heads of the Crates and Crantor who came successively tobe Heads of the Crantor who came successively tobe the Crantor who came successively to the Crantor who came successively the Crantor who came successive the Cra tor ille in nostra Academia vel in pri-Plato's School, aler d nothing in his Doffrine He would not have fo much mistaken, if he had nam'd mis fuit nobilis Cransor in the first Place, I say Cransor, who died before Crases A renowned Critick (p) in correcting a Passage of Nonius Marcellus (q) has supply'd us with an Authority that wonderfully favours the Cicer Tusc quest 13 260 A (1) Diog Text of this Remark According to that Correction we ought to believe, that Lucilius bed faid, Polemon & Laert ubi fupr n 27 amavis Cratem, & huic transmisst stam scholam quam dicunt. The Greek of Diogenes I servius is of the (m) See Gaffendi fame Sense (r) Κεστης — χ ακερατης αμα χ ερωμομ (β Πολεμων (β αλλα χ) διεδεξατο τ χελήν αυτό Crates auditor simul (s) amajius q, Polemonus, ilinjque schola successor I do not depend on these Words of ubi fupra, & Jonlius de Script histor phi-Ciccro, Speusippus autom & Lenocrates qui primi Plato-nis rationem autoritatemque susceperant, & post cos Polosoph p 52 or ra-sher D10lemo (Crates unaque Crantor , in Academia congregati diligenter eis que a superioribus acceperant, utebantur (t) genes I 1-I hey are not politive enough, nor so express as this Place of Diegenes Larrius (υ) Πλατών ο ταςχαιαι Αχιδημίαν συσκουρψώς ε Σποσππώ κε Ξενοertius (n) Diog Laert in κετην & Πολεμων, ε Κεων τωρ κ Κεστης, ε Αρκισίλα-(r, ο ; us την Αναθημίαν εισηγησάυψ Φ Plato qui veterem Academiam infistuit Platoni Speulippiu & λε-Lacyde I 60 (o) Rapin, nocrates es Polemon, Polemoni Crantor & Crates, cui Arcefilia qui mediam invivit Academiam Cafaubon quotes Galen (w) in his Note upon this Pallage, compar de Platon & de Awho says that the old Academy ended in Crantes, participal and that Arcelisaus the Disciple of Crantes founded m 365. The ensemble Academy That Commentator is (a) 1g(p) Petrus notation what the Grantes of Galen is, but it is easily Victorius perceived, either that the Copiers have put Grantes see the instead of Crates, or that Galen himself does not spell Notes of Arcellaus's Predecessors Name aright It appeals to the color of the commentation of the commentation of the color of Noses of daily that the most Learned Persons either add or di-Jolias Mercerus minish iome Letter of the Authors Name who they quote They design to name the same Person whom on None others alledge according to the true Orthography
I could give in hundred Framples of it, and wonder that Cafauban makes any Difficulties here Let der that Casauben makes any Difficulties here Let nius Mar-

cellus voce taansmittere p m 414 cires the ~8 Book of Lucilius (r) Ding I aert ubi iupra n 21 (s) And wines Amator as the printed Translation i as the Fault which the Commentators den t correst (t) Cicero Academ (s) Cicero Academ

(v) Diog Laert in procemio

n 14 pag 10 (w) Cialen in hist philosophorum

(x) Ego quinam sit Crantes Galeni plane ignoro Cisaub

Diog Laert procem n 14 Commentators den t correst

us not forget that he admires (y) Galen has made no mention of (ranter

(F) He vigorously apposed all that the other Selfs affirm'd] 'I'were wrong to pretend that he did not justly deserve the Name of an Innovator, but Dio- (z) He will be a like the other Selfs affirm'd justly deserve the Name of an Innovator, but Dio- (z) He will be a like the other Selfs affirm and the other Selfs aff genes Laertius is mistaken when he takes him for the (z) first who introduced the Custom of Disputing Pro and Con 'Twas the Spirit of Socrates, and Plate continu'd it We shall quote Cicero, who informs us, that Arcessaus's Method of Disputing against all that was proposed to him was the same with that that was propos'd to him, was the fame with that of Secretes, and that Arcefilaus was instructed in (as)

Pyrrhems m by Plate's Books, and by the Discouries which 'twas supposed Plate had made (bb) Arcefilate had made (bb) Arcefilate had made (bb) Arcefilate had made (bb) which 'twas supposed Place had made (bb) Arcestals primum, qui Polemonem audierat, ex variis Platonis libris, sermonibusque Socraticis hoc maxime arripuit, nibil esse certi, quod aut sensibus, aut animo percipi possit quem serunt eximio quodam usum lepore disendi, aspernatum esse omne animi, sensusque judicium, primumque instituisse (quamquam id fuit Socraticum maxime) non quid ipse sentiret ostendere, sed contra id quod quisque sensibilitate, disputare. He says in another Book, that Socrates's Method which had been in a mainer dissused, was brought up again by Arcessaus. Tis distused, was brought up again by Arcestlaus Tis in this, that the Innovation of the latter consists, and therefore the Expressions of Diogenes Laertius are not exact, for it's plain, that a Philosopher who makes Protession of opposing all this is aniwered to his Questions, uses the Method of maintaining the Pro and the Con Pray mind these Words (cc) Is (Socrates) percentante attention these words electer solubus commensations, as and eaguant responditions, quibus commensations as and eaguant responditions is animal nuderators. qua hi respondissent, si quid videretur, diceret Qui mos quum a posterioribus non effet retentus, Arcestlas sum revocavit, instituitque ut hi qui se audire vellint, non de sequarerent, sed ipsi dicerent, quid sentirent. Quod de sequererent, sed ipsi dicerent, quid sentirent Quod quum dixissent, ille contra, sed qui audiebant quond poterant, desendebant sententiam suam apud cateros autem philosophos qui quassivit aliquid tacet, quod quiden sam se team in Academia. If this Testimony does not seem express enough, what have you to say against this, wherein it's affirm'd, that the Academy of Arcessaue was no other than that of Place (dd) Hause cessiaus was no other than that of Plate (dd) Hanc Academiam novam appellant, qua miss vetus videtur Academiam novam appellant, que missi vetus videtur Siquidem Platonem ex illa vetere numeramus, cujus in of the Relibris nishil affirmatur, & in utramque partem multa disferuntur, de omnibus queritur, nishil certi dicitur I ellewhere quote (a) another Passage of no leis Carneades Force than this If any one requires a Scrap of Greek I can fit him I have read iomewhere that E-screek I can fit him I have read iomewhere that E-screek I can fit him I have read iomewhere the Color of the passage (b) could not see without I rouble the Color of the passage (c) could not see without I rouble the Color of the passage (d) could not see without I rouble the Color of the passage (d) could not see without I rouble the Color of the passage (d) could not see without I rouble the Color of the passage (d) could not see without I rouble the Color of the passage (d) could not see without I rouble the Color of the passage (d) could not see without I rouble the Color of the passage (d) could not see without I rouble the Color of the passage (d) could not see without I rouble the Color of the passage (d) color of the passage (d picurus (b) could not see without Trouble the Cioiy of Arcesisus the most renowned Philosopher of that time And that he upbraided him with having acquir'd a Reputation among the Ignorant, without drawing any thing from his own stock It's true,

Arceptaus did not let up for Inventing He alcribd Arcefilaus did not let up for Inventing He alcrib d Aprenda to Socrates, Plato, Parmenides, and Heraclitus, the Hoth Thurston our of inventing the Epocha, and the Acatalepiss (c) Of Agresta of took to part of the malaris, with the Most of the fear a partial of the malaris, with the Most of the fear to the organism of the malaris, with the president of Heraclitus the Control of the training of the malarism of th Sane Arcestlant tantum abfuit ab omni novandi, aut ve-tera sibi arrogandi studio ut etiam vitio ei Sophista ejus atatis dederint, quod Sententias de cohibenda affenfione, & comprehensionis negatione, Socrati, Platoni, Parmenidi, Heraclito acceptas fire t nulla quidam necessicate, sed tantum eas viris nobilibus infer lendo confirmans ac commodans. Pray observe, that by the Contession of Diogenes Laertius himself, our Arcefilaus only made the Phionick Method more Contentious, this was all the Change he made in it (d) liparo τλιρον εκινήσε τ ωτίλαποι σας Αξεδομόρον, κ' επτίπος δι

of vero non miretur omillum 1 Galeno (z) Tição-10+ 7 x 25 EXALTEF OF ETLY EIFI -P11or. mulque que ditaggressus est Diog Laert ubs out having any regard Son of Pyrhon (0b) C1. Oratore lib 3 fol 92 A. de haifus l 2 init fol 219 (dd) Id Academ quaft l 1 201 D cero de natura Deorum (b) Is 3 Apremaze γς 11 d 0 ξα ΘΈλυ-Makin 36 φιλοσορων a 3473-St 70. Arcelllas gloria via deretur Epicuro haud me diocrem

attulife

Academ.

quaft 12 fol 203

201 A

P 729 73 i (g) Nu-

(h) This does not a gree with

the Remark G

ibid fol.

Lacrt ubi lupra n 34 (1) Nu-

mentus

apud Luicbium Prep Lvangel 1 14 6 6

P 731 C (m) Cir cont A

quæst 12

tol 207

modo ex-

led ne dixerat quidem post ho-

nesta &

piente Id ibid

digna fa-

of Pergamus, and to no-body else We shall see how he has been opposed by a Fa-

eparthoras n' amoneistas seistina reess Primus eratio-nis genus qued Plate tradiderat moute effectique per in-serasgationem & responsation contentiosis. It may ne-vertheless be faid, that he was the first Disturber of the Publick Peace among the Philosophers, for be-sides his Reviving an Vie that had been almost for-gotten, he pursued the Method of Socrates with more Ardor than had ever been done before, and shewed himself more easer, more obstinate, and more im-(e) Cicero himself more eager, more obtainate, and more impatient than the first Inventors. And for this Reason what I am going to set down was said of him (e) Nonne jam quum philosophorum disciplina gravissima constituissent, tum ut exertus est in optima republica. Tiberius Graccus, qui ocium perturbaret, sic Arcesilai, qui constitutam philosophiam everteret. & in estrum au-toritate dell'tesceret qui negavissent quicquam sciri, aut

(f) Id. 1b 1 1, fol People enquir'd into the Reason of Arcesilaur's Conduct, and 'twas generally ascrib'd to that ardent Emulation which grew up between him and his Fellow Disciple Zeno (f) Both had been Polenion's Scholars, and they strove (g) to out-so each other Now Zeno took part with the Dogmatis, he laid down Desintrons and Axioms, which Arcessad vigorously opposed, and to gain his Point did not stick at overthrowing the very Foundation of the Sciences, and reducing all Things to Uncertainty The Passage I am going to quote is a Proof of this, as also of the little (b) Success of his Undertaking, the supported by a winning Eloquence (1) Tuerint illa vetera si vulsu incognica nibil neess ergo assum quod investigatum est posteuguam Arcessas Zenone, at nius apud percipi poffe ? Lusebium ubi fupra what will be found in (1) Cicero rint tua vetera si vultu incognita nicil ne est ergo altum quod investigatum est postenquam Arcesilas Zenont, ni putani, obtrestani, nicil novi reperienti, sed omotidanti superiores immutationes verborum, dum hujtu desinitiones labesatire vult, conatu est clarissimia rebut tenebras olducere, cusiu primo non admossimia rebut tenebras olducere, cusiu primo non admossimia, tum admirabili quodam lebusa decand, pagarina e l'acres estanta pili quodam lebusa decand, pagarina e l'acres estanta 203 B (k) Diog quanquam floruit, tum acumine ingenii, tum admirabili quodam lepore dicendi, proxime a Lacyde fole retenta est. Others say, that the Fear of being overwhelm'd by the Objections of certain Persons who took a Pleasure in harrassing the Philosophers, obliged Arcessaus to affirm nothing. He placed the Epitha betore him as a Rampart, this was a Darkness, by the South of the South of the Followers of Theasure the Sophist Bion, and the Followers of Theodoret, perpetual Sticklers against Philosophers Numerica who observes, that Diocles the Guidan had adopted that Conjecture, rejects it, and in my Opinion not without Reason, for tho in not Deciding Pro or Con, one may be secure from a thousand intangling Difficulties, yet he's very much exposed by so do-ing, and if on one hand the Grave and Serious Ob-iuperio-ium non the ordinary and inevitable Rock of the Dogmatists, are less to be feared, a Person is much more expopreferat, fed on the other, to the Raillery and Infults of Banterers Now it is certain, that Bion, the greatest Banterer of his Time, was less terrible when he rersoned than when he turn'd Things to ridicule Generally speaking, that Post is very incommodious in which a Man is liable to be burlesqu'd Arcesslaur nihel opinari, nec folum posse, see the Words of Numenius (1) 'Ou 3 πείθομαι, τε κυιδικ Διοκλειτο πατι, νια σασκοντ σε τα τι ετισιασοριών τε κ βιων στο τος ελεγχει, αὐτον εξαλκαθηθένται, νια νετα sen τος ελεγχει, αὐτον εξαλκαθηθένται, νια μπο πραγμαν νετα sen τος ελεγχει, αὐτον εξαλκαθηθένται, να μπο πραγμαν νετα sen τος ελεγχει, αὐτον εξαλκαθηθένται, να μπο πραγμαν νετα sen τος ελεγχει, αὐτον εξαλκαθηθένται, να μπο πραγμαν νετα sen τος ελεγχεις συτό μελαν τας σπότας, περεαλκαθη πείν φανθυθμον ωστερ το μελαν τας σπότας, περεαλκαθη πείν φανθυθμον ωστερ το μελαν τας σπότας, περεαλκαθη πείν φανθυθμον ωστερ το μελαν τας σπότας, περεαλκαθη πείν πραγμαν Dieclem audio, qui in sus, ut eas inscripsit, Diatribis, Arcessam docet, Theodoreorum ac Bionus δορδιβα metu, qui Philosophus insessi, nullam non eos coarguendi eccasioque Philosophis infeste, nullam non cos coarguende occasionem arriperent, sta fibt, ne quid ab iss molestia pateretur, caviffe, ut nec certi quicquam flatueret, namut fepias effuso atramento, sic illum sese obietta hac assensonu retentione tegere ac tueri lerum ut hoc, dixi, minus credo Note, that one of Cicero's Interlocutors maintain'd, that Arcefilaus did not make use of the Lpocha to contradict Zeno, but with a Desire to find out the Truth (m) Arcefilam vere non obtrettandi tul's cum Zenone pugnavisse, sedverum invenire voluis-le sien eligitur. He says (n), that Arcesilaus was the siest who discover'd and approv'd the Propositi-

on, It is possible that a Man may neither affirm nor de-

ny any thing numericain Matters, and this it the Part of a wife Man He fays also, that that Philosopher ask'd Zeno, What will be the Consequence if a wife Man in discounnething clearly, and if he ought not to admit

of any thing that is not clearly true? And that Zeno an-iwer'd, The Confequence will be, that he'll clearly comprehend some Things, and thus will admit of nothing obscure the was afterwards forc'd to give the Cha-racters of those Things which might be compre-hended clearly, those which Zeno gave were con-tested by Arcessam, who maintain'd against him that hality may appear in the same Guise as Truth, and that consequently Truth could not be discern'd from that confequently Truth could not be discern'd from that consequently Truth could not be discern'd from Falshood Zono granted, that there was no comprehending any thing if that which is not, could appear to us under the same Form as that which is, but he denied the Conformity of Ideas as to that which is, and that which is not Arcessaur (e) infissed on this Conformity And the Dispute between 'em turn'd upon this Point It has been said built in already in that Work of Cierro, that the Obscurity eas disputationes for y was what engaged Arcessaur to dispute with Zeno

I had faid that he carry'd the Hypothesis of Un-certainty farther than Socrates, and I had Reason to vessel and the Control of the Control o certainty farther than Socrates, and I had Realon to value a fay fo; for he would not fo much as confess with vero, us strates, that he knew his own Ignorance (I know non ejustates, that he knew his own Ignorance (I know non ejustates, that he knew his own Ignorance (I know non ejustates, that he knew his own Ignorance (I know non ejustates, that he knew his own Ignorance (I know non ejustates I know nothing) He hung in a general Sufpence as to all Matters, and disputed only to convince himself that the Affirmative Reasons were no possible to the convince himself that the Affirmative Reasons were no possible to the fall of the suffered on himself that the Affirmative Reasons were no possible to fall of the social of the suffered of am fenentias dies jam plerojque deduceres, ut quum im eadem re paria contrariis in partibus momenta rationum invenirentur, facilius ab utraque parte affertio suffineretur It was he taught the Acatalepsis, or the Incomprehensibility of Things more formally than was ever done before, and drove it to such an Extremity that Carneades, who was able to maintain it better than he, thought himself oblig'd to (r) find out some Limitation, but it is certain, that Arcessaus did only enlarge upon, and unfold what the greatest Masters had said before him. (s) Cum Zenone— (s) Id ib Arcessas sibis onne certain infiltuit———earum re- lib I fol. Arcesilas sibs omne certamen instituit—earum re-lib I folrum obscuritate, qua ad confessionem ignorationis ad-201 D.
duxerant Socratem, & veluti amantes Socratem Domo-(t) Id ib.
critum, Anaxagoram, Empedoclem, omnes pene vete-lib 2 folres, qui nibil cognosci, nibil percipi, nibil scriposse dixe203. B.
runt, angustos sensus, imbecistos animos, brevia curricula vita, & (ut Democritus) in profundo veritatem
esse demersam, opinionibus & institutis omnia teneri, nihil teneri, nil veritati relinqui, deinceps omnia tenebris
circumsus esse dixerunt It was (t) under the Authority of these great Names that he attack'd the
Dogmatists He might have alledg'd several others earum re- lib I fol-Dogmatists He might have alledg'd several others as you may learn in (*) the Second Book of the Academical Questions Nevertheless, Numenus who is passionately transported against him, grounds his Quarrel on the (b) Revolt he imputes to him You'll find some Marks of his Indignation in the Description of that Philosopher's Inconstancy He says, he was a Man who denied and affirm'd the (a) Ros. same things, he cast himself blindfold to the Right 2071vosso and to the Left, he glory'd in being ignorant of (b). Nathe Differences between Good and Evil, he utter'd remains the first l'ancy that came into his Head, and all of apud Buas sudden overthrew it by a great Number of Argu- seb ubi ments that he had brought to establish it He was supra. a Hydra which devour'd it self The Original Testing (c) Id. are yet more expressive, and full (c) "Easy & ib cap s. antherate, & μετεκυλινδών το κάκιδων, κώντωνων, p 730 A εκχτονούν, οπό δεν πίχει, παλιιαχετο, & λίσκωνού, (d) Id. ib & παλίμοδολός τε άμα, & περακκυνδυνόμοφο, εδέν cap s. τε εἰδως, ως αυτὸς ἐφη, γενεῶιο ων (a) Κα- p 730 C. δίχαιρε πιδ δυνείδει, & ἡμεςεύνειο δαυμαςως, πιπτε τή αλλόν, μάτε αγαθόν, μάτε αγαθόν, κότε του, τύτο εππών, εδίλ όπό τιερν είς τὰ, λίχας πετεί, τύτο εππών, εδίλ όπό τιερν είς τὰ, λίχας πετεί, τύτο εππών, εδίλ και 'Ην εν δοραν τερνων ἐαυτον, & τερνομούν κατετκισίας 'Ην εν δοραν τερνων ἐαυτον, & τερνομούν εατετκισίας 'Αν εν δοραν τερνων ἐαυτον, & τερνομούν εατετκισίας 'Εν αντοκ επτων επισκινών εδίν τως τως που επισκινών επισκ in the Description of that Philosopher's Inconstancy Nort & acund, apaporer amount of the found of the series o

ut doceret

ther of the Laurch. As he was Master of a very persuasive Eloquence, which never wander'd too and from the main Subject, and had moreover a Talent at answering Objections subtily and happily, he drew a great Number (G) of Disciples to his Auditory,

oft, conficerar, nihil emnine scients—— her ut probre jucundistime frueretur, coque se nomine mirum in modum circumspiciret, qued quid turpe quidve honestum, quid bonum quidve maium esfet, ignoraret sed potius, ubi quediprimum in mentem venerat esfutiisset, tum reponte mutatus, id ipsum plaribus quam ante sabilicat, everteret Se ipsum igiturille quasi Hydram secabat, & secabatur a se ipsu dim sic in utramque partem loqueretur, ut nec quid sibi vellet intelligerent, nec ullam ipse decori rationem baberet. On the whole, he acknowledged the Finger of God in the Ignorance of Man, for rations before: On the whole, he acknowledged the Finger of God in the Ignorance of Man, for (e) he was much pleas'd with a Verse of Hessod, where it's said, That the Gods keep Human Underderstanding behind the Vail

(F) How he has been popsed by a Father of the Church I I mean Lastanesus. He pretends to ruin all Philosophy, by maintaining with Secretary, that one cannot have by maintaining with Secretary, that one cannot have been pretended to ruin all Philosophy.

(e) ETHVE

2 8 1819 10 -Kebour μα, χρύ-ψαντες 38 Exum Seoi

voor dir-Quere Quere laudaber illud Hefiodi, ig-naras hominum

fuspen-

dunt numentes Euseb 1b

cap 4 p 726 D (f) Lac-

tant divin instit 1 3 cap 4 p m 153 (g) Id 1b

pag 154 (b) Thyfius's

mote on this

ridiculous

Quife in-

vicem

conficiunt, says he, ficut Cleome-

cu apud

tarcho Cou'd not

Lactant Speaks not

of the Hi-

Storical,

Jown by Cadmus

cum inrelligeret

but the Mythologick times of those

I mean Lastantius He pretends to ruin all Philolophy, by maintaining with Socrates, that one cannot know ariy thing, and with Zeno, that nothing is to be believ'd but what one knows He fays, Si neg, sciri (f) quiequam potest, ut Socrates docuit, nec opinari oportet, ut Zeno, tota Philosophia sublata est He confirms his Pretension by the great Number of Sects into which Philosophy was divided Fach engrossed Truth and Wisdom to it self, and made Error and Folly the Portion of all the Rest Social ror and Folly the Portion of all the Rest So that whatsoever particular Soft one pleases to condemn, he has the Suffrages of all the other Philosophers for him who are not of that Soft One's sure then of a Majority in condemning em all, for each in particular approves his Judgment as to all the rest, and has nothing to oppose in bar against a general Sentence but the Testimony it gives it self, in which case it's a Judge in its own Cause, and consequently case it's a Judge in its own Cause, and consequently unworthy of Credit See how Lastantius destroys all the Sests of the Ancient Philosophy by each other. They iwallow up each other, not one of 'em is left alive, says he, and the Reason is, because they have indeed each a Sword, but no Buckler. They have Arms for an Offensive, but not for a Defensive War (g) Pereuntigitur universi boc modo, Gtanquam Spartiate illi (h) poetarum sic se invicem jugulant, ut nemo ex omnibus restet. Qued eo sic, quia gladium habent, scutum non habent. Si ergo singula setta multarum settarum judicio sultitia convincuntur, omnerigitur vanae, asque inaues requiriuntur. Ita scipsam philosophia consumit, Grandat He goes on, Arcestiaus observing this, and d himself against 'em all, and founded (1) a new Sect of Philosophy which consisted in not Philosophizing. From that Time there arose two Parties, one aspiring to per-Time there arose two Parties, one aspiring to perfect Scrence, the other destroying all Certainty The first falls to the Ground, if the Nature of Things cannot be known, the Latter is lost if it can Supdes & fo-Spartanos points their Pretentions equal still Philosophy must tall because its divided If, as I have taught, our miserable State does not admit of any Science, proteste Pluperly speaking, in Man, then Arcesilaus gains the Victory, but he can't maintain it, because it's impossible we should not know some things, we should he see that of Necessity perish if we did not knowwhat is useful or pernicious to Life (k) Si autem (ut docui) nu'la potest esse in homine interna, & propria scientia ob fra-gilizatem conditionia humana, Arcessa manus vicis Sed na sina quidem stabit, quia non potest omnino nihil sciri Santo mom multa, qua natura ipsa nos scire, & usus frequens, & vita necessitas cogit Itaque perendum est frequens, & vita necessitas cogit itaque personante institution, ut appetas, qua personante institution, ut appetas, qua personante institution ut fugias, & vites After this, Lastantius Teeth of a Dragon with a us several Particulars of Things which Men a Dragon without mocks at Arcesilaus, who could not despect the world without degrading realls leveral Particulars or I nings which Men and prince and mocks at Arcefilaus, who could not degrade the Rest of the World without degrading himself, seeing they might have reply'd to him, if you prove that we have no Knowledge, and that consequently we are no Philosophers, you are none neither, for you confessional you know nothing. So that he cuts his own I hroat with the same Dagger with which he selvers. (1) Quod Argelilas Academa stabs others (1) Lastantial does not blame him in all Things, he praises him for having discern d the Folly of those who believe that Conjectures about

omnium inter se collegit, consessionemque ignorantiæ clarorum philosophorum, armavitque se adversus omnes Ita conflituit novam non philosophandi philosophiam Id 1b (k) Id 1b pag 159. (l) Quid ergo promovit Arcesilas nisi quod confectis omnibus philosophis seiptum quoque codem mucrone transsixit Id 1b. cap 5 pag 156

Truth are Science (m) Rette vidit Artesilas arro- (m) Id gantes vel potius sultos esse qui putent scientiam veri- ib cap 6 satis conjettura posse comprehends. But he does not pag 157 dwell long on his Praises, he proceeds immediately the Contradictions so often objected to the Pyrrhonifis, for this very Resson, that you know nothing, you know one thing (n) Arcessias ______introducts genus Philosophia a visuary quad latine instable, five inconstants possumus dicere. Us enim nihil join posse (n) Id ib sure inconstant possume dieere Ut enim nihil sciri posse (n) Id ib sciendum sit, aliquid scire necesse est, nam si omnino nihil scias, id ipsum nihil sciri posse tolletur Itaque qui velut sententie loco pronunciat nihil sciri, tanquam praceptum prositetur, & cognitum, ergo aliquid sciri potest. Huic simile est illud, quod in scholus proponi solet in assistati generus exemplum, somniasse quendam, ne somniis crederet. Si enim crediderit, tum sequitur, ut credendum non sit, si autem non crediderit, tum sequitur, ut credendum sit. Ita si nihil sciri potess, necesse est, id ipsum sciri, quod nihil sciatur. Si autem scitur, posse nihil sciri, falsum est ergo quod dicitur nihil sciri posse sic inducitur dogma sibi ipsi repugnans, seque dissolvens. Lastly, Lastantius consesses (o), that with relation to sci physicks there's no such thing as Science, and to faceret that it ought not so much as be looked for supentius. Let's now make some short Remarks on this Dispute. I The Argument he makes use of to overstrow all the Sects of Philosophy by each other, tione proves too much. An Atheist who should make facta diuse of it in the present state of Christianty to overthrow the Christian Religion, would argue ill, the Christian Sects murually condemn each other. I own pesses

verthrow the Christian Religion, would argue ill, the sas ratio-Christian Sects mutually condemn each other I own nesque it, however if you should condemn any one of em duntaxat in all its Doctrinal Points, you wou'd not have the Sufferium cæ frages of all the Rest II Lastantius contradicts less less in milest wretchedly. He confesses, that if there is seen naturno Science among Men, Arcestlaus gets the Victory, raisum, and he pretends to have demonstrated that we are quia sum to find the rest and the pretends of the confesses with the seen and the pretends of the seen and th too frail to attain to Science Why then does he presently add, that Arcessau loses the Victory, because there are actually several Sciences among Men? III The Examples he gives are null, for in the Sense that the Word is taken in this Dispute, it's not Science to discern Good from Bad, nor has that fort of Knowledge been call'd in question by the Acasalepticks IV The Charge of Contradiction has less Solidity than false Lustre, it's rather a Subtrity than a convincing Reason, good Sense soon rendonce clears the Intricacy If I dream that I ought not possunt to believe Dreams, I am caught in the same kind of Id ibid Snare, for if I believe not in 'em, I do believe in pag 158 'em, and if I do believe in 'em, I do not believe in 'em Who fees not that in this case the particular Dream which advises me not to believe in Dreams, must

which advices me not to believe in Dreams, must be excepted from all other Dreams See in Sexis Empiricus what the Scepticks answer'd to this Objection V Lastiantius's Concession as to Physicks was not at all proper to his Design An Advantage might be drawn from it against his own Cause (G) He drew a great Number of Disciples to his Auditory] The Attempt of running down all Science, and rejecting not only the Testimony of Sense, but that of Reason too, is the boldest that can be form'd in the Republick of Learning It's like those of the Alexanders, and other Conquerors, who would subdue all Nations; it requires much Wit, Eloquence, Reading (a), and a deep Meditation (a) Si besides; Arcessaur was as sit for such an undertaking as a Man could be Nature and Art had concur'd to qualify him compleatly He was naturally nas perci taking as a Man could be Nature and Art had concur'd to qualify him compleatly lie was naturally nas perciporal his Person and Presence were engaging, he spake with a good Grace, the Charms of his Countenance admirably seconded those of his Voice, and he learnt under good Masters all that was most proper to perfect his Natural Cifts, I mean to extend their facere his Power of Grace lifts and the second of Forces by the Combining of feveral different Powers You'll find the Particulars in Numenius; but quibus deliver'd in an odious Turn Numenius did not propositove Arcesilaus, yet could not forbear to say this turn est

quia funt abdirce quia nul-lus doceat oportere, quia inveniri quærendo non

> nes? quod necesseest

rienda causa, & contra omnes philosophos pro omnibus dicere rienda causa, & contra omnes philotophos pro omnibus dicete Cicero de nasura Decrum, lib 1 p m 14 (b) Τον περοκατον κειζείθουν φασίν ειπείν ως ευφυνης η demχει εηίω α΄ πεληλυ-πες τ διατειζής είπ νεανίσκος Ægre tulisse Theophrastum atunt illus recessum ac dixisse, quam ingeniosus promptusque adolescens è schola discessit Dieg Laert ubs supra n 30 See alson 37 [c) 11λην

* Id 1b n 37 2 Id 1b n 41 \$ Id 1b + Id ib n 42 Id 1b adulat & amici p 55 C Diog Laert 1b 39 * Id 1b Id 1b † Diog

although he was sharp in his Censures. In the main Men were persuaded of his Integrity, and he fill'd his Scholars with hopes, which supported 'em against his somewhat too severe Rebukes * Some affirm that he plaid the Sceptick (H) only to try his Scholars, and that after some Probation he taught them in another manner. He distributed his Money as freely as any Man in the World; and very (1) great things are said of his Liberality. He is accused y of Vanity, and of affecting Popularity too much. The other Philosophers & censur'd him with Pleasure, but did they equal him in Modesty n 42 and a Freedom from Jealoufy > Did they exhort their Disciples to hear other Profest Plut de fors > This he did + One of his Pupils having signified that he should think himself discrim be better plac'd in the School of a certain Peripatetick, he carried him to that Production fessor, and recommended him to his care. Another time he expell'd a Disciple his School for having affronted Cleanthes in a Verse of a Comedy, and never would receive him into Favour till the Person offended had received Satisfaction * The Merit of this Action will appear the greater when it's known that Cleanthes was the Successor of Zeno, who had been Arcefilaus's Adversary This Man was very free from the failing of most Plagiaries, for he declared above-board that he taught nothing but what he had found in Books It is likely he acted thus to give the greater Authority to his Opinions, and to allay the hatred which the Name of Innovator drew upon him. He did not care for concerning himself in Political Affairs Nevertheless when he n 38 He did not care for concerning minicin in Fondical Alians Nevertheless when he Plutarch was chosen to go to Demetriade to negotiate some Matters with King Antigonia in Fade conso- vour of his Countrey, he accepted the Deputation He return'd without Success, lat ad A- + probably because he never could Compliment that Prince, or go to Court, or write polloniconfolotary Letters to him after the Loss of a Sea Fight, as several others had done *. (f) Sextus to he had a great share in the Friendship of the Governor of the Pireum †, and received cus Pyrefeveral fine Presents from Lumenes Prince of Pergamus He had a very good Thought concerning Death, for he said * that of all human Evils this was the only one whose potypof Presence never incommoded any one, and which makes us uneasy only by its Absence His Doctrines tended to the overthrowing all the Precepts of Morality, and yet it's observed that he practised well The Testimony (K) given him by the Stoick Cleanthes, p 32 &c what he answered, and what was reply'd to him again, are all very curious He† never 1 3 p married, though he was of an Amorons Conflitution, and follow'd the Inclinations 154. and of the follow-

(d) Id ih

(c) Nume(c) 11λην τεις ακάνουν ης κετεν, διά τη ακροαστι οι τείπιας apud
σω-συ ουτα θεωμέροις την ακανόμευθ κι βλετόμουθ θ

Fusebium
τος συν του το συν του πο συν το καλο καλο καλο καλο του λομοι tupra
cap ο ρ ο τον τοις οιμμασι φιλοφερουντις τε κι τοματθ, κι ανό

ditores, dum in loquente summam oris dignitatem usdetant Fut enim auditu simul aspectuque jucundissimus, adcoque libentissime hominis orationem excipiebant, praflant: ex vullu & ore manantem, nec absque nativa quadam survitate oculorum He said also that Arceslaus stunn'd the Stoicks by his various ways of conlaid stunn'd the stoicks by his various ways of contuting his Antagonists Let's repeat the whole Pasinge, it is very proper to shew the Dexterity of our Man, and the great Liteem he had acquir'd (d) Οι Στοικοί ή στηκοιο επτηληγμίνοι η μάσα γό ευτοις κ δι τότε ην φιλολόγ Θ, κδι ερχάπες χαείτων, υφ ών ο ΑρκεπλαΘ, ταὶ μόρ στικρεων τα η στοτεμνων, αλλα δι στοτκλιζων, ημπερίν λωπίζετο αυτός, κ) πθαιός ην Τοιγαράν στος κιν αυτολεγίν, ηπομέμων, εν είς η λεγων ήι, ημπερικληγμίων, δεδειγμίουν πως τοις το τε ανθρώποις στηριγή μουν, δεδειγμίουν πως τοις το τε ανθρώποις στηριγή μουν, δεδειγμίουν πως του το τε ανθρώποις στηριγή μουν, μοθέν ξίθ μητ' κν έπος, μητε το τος ανθρώποις στηριγή είνουν, μισθά χε πετν τέναντουν ορθήναι ποτ' αν, εί τι μη Αρκαπλάφ δοκεί τω Πιπαιαι. Αι que hac Stoici ευπ suppore audichant Erat rateste) Atque hac Stote eum flupore audiebant Erat enim adhuc infans eorum Mufa, nec illarum facetiarum artifen, quibus Arcefilas Zenonis argumenta partim explodens, partim succidens, partim supplantans, sic eos lingua vi obruchat, ut sidem etiam aliis saceret Ita, eum O ii quibuscum oratione pugnahat, victi acque programati, O ii quorum in corona dicebat, perculsi attonitique manerent quasi pro comperto erat e jusdem atatis homen programation and manerent quasi procomperto erat e jusdem atatis homen programation and minimum programation and minimum programations. gue mancrent quali pro comperto erat ejujum atatis hominibus, nee vocem, nec malum, nec opus ullum vel minimum, quicquam esse, nee inane frivolumque contra visum iri quicquam, nisi quod Arcesila Pitanao tale videretur. The preceeding Remarks might have sufficed to establish the Merit of Arcesilaus. Here's a new one. Somebody says in Cicero, that never any one (c) would have follow'd that Philosopher's Opinion of the manifest Absorbers of it had not ver nion, if the manifest Absurdity of it had not vanish'd under the Eloquence and Dexterity of the Teacher

aperte que & perversa & falsa tequutus eftanta in Arcefila & copia rerum & dicendi vis fuillet Cicero, Acad

(e) Quis ifta tam

(H) That he only plaid the Sceptick to try his Scholars] Sextus Empiricus having faid that Arcefilaus did not feem to differ from the Pyrronifis, adds, that if certain Reports were to be credited, he was Pyrrhonift only in Appearance, who in the main followed the method of the Dogmatis The Questions he proposed to his Auditors to find whether they had genius enough to comprehend the Doctrine of Plate, made him be look'd on as Philosopher who effert a declarate the look'd plate. quest 1 2 losopher who aftirm d nothing, but he deliver'd Pla-201,206 D. 10's Doctrine in a Dogmatical way to those in whom

he had discover d a found Understanding (f)
hard to know whether this Relation be true

The Dissertions (c) of Mr. Freedom on the Philosophian in the Differtations (g) of Mr Feucher on the Philosophy of the Academicks, and the Annotations of Laert lib
Thomas Aldobrandinus (h) to which I refer you

4 n 28

Institute of the Colorest Col bius, who was Sick and wanted Necessaries, he dexterously convey'd a Purse of Money under his c 10 p.
Pillow (k) Snees tells us this (l), Arcessas, ut m 25
ajunt, amico pauperi, & paupertatem suam dissimulants, (m) Plut agro autem, & ne hoc quidem confitents deesse sibs in Jumptum adnecessarios usus, cum clam succurrendum ju-dicasset, pulvino esus ignos antis sacculum subjects, at homo inutiliter verecundus, quod desiderabat, inveniret pe-tius quam acciperet (m) Plutarch relates the same (n) Diog Fact more at large, but supposes that the sick Per-son was not Ciestibius, he calls him Apelles of Chie fon was not Cessibius, he calls him Apelles of Chio n 38

Let's add that Arcesilaus having lent some Silver (a) MassPlate to a Friend who was to make a Feast, would never demand it afterwards Supposing that it was given and not lent Some say that considering the silves of his Friend he would not receive it and the silves of his Friend he would no

gain when it was return'd to him (n)

(K) The Testimony given him by Cleanthes] When vales, 70% once a Man affirms that there is nothing certain, 70% 2006 and that all is incomprehensible, he in effect deare with the comprehensible of the co clares that it is uncertain whether there's any such Quiesce, thing as Vice or Virtue Now such a Tenet seems inquit, very proper to inspire an indifference for Probity and for all the Duties of a civil Life And therefore Arcefilant's Adversaries tax'd him with having ille enim fore Arcefilaus's Adversaries tax'd him with having neglected all those Duties They pretended that he liv'd according to his Principles But Cleanthes, though of a Sect very opposite to that Philosopher, took his part Hold your Tongue, said he (a) to one of these Censurers, don't condemn Arcefilaus, tashen id point bushes'em by his Actions Arcefilaus answer'd, That he did not love to be flatter d, Is it Flattery, replied Cleanthes, to maintain that you say one thing, and do another (b)? There's Wit enough in this 1 7 n. Repartee. It's likely 'twas an Allusion to Homer's Verses (c) which import that Hypocrites and Dischard Is it is likely 'twas an Contrary to their (c) Howords ought to be detested like Hell In the mean mer Il. time Cleanthes inwardly prais'd the good Life of lib 9. time Cleanther inwardly prais'd the good Life of lib 9.

c 10 p. de discrim a-

Apol-

Pud Diog Laert 1b

Laert 16

of Nature (L) but too freely, and even to shameful Excesses. He slourssh d γ about the 120th Olympiad, and died in a Delirium, of having drank too much, at 75 Years of Age 5, in the 4th Year of the 134th Olympiad He boafted of his great Patience (M) in the Pains of the Gour Diogenes Laertius has not given him Bion for Succession Father Rapin (N) has imagin'd this without the least ground I have but one Fault to n 45 charge Mr. Morers with, to wit, his saying that Arcessaus studied under Xanthus, and of lid ib I have observed a(O) very gross Error in a Diag under Theophrastus, before he came to Athens

Sidonsus Apollinaris

ARCHELAUS. Diogenes Laertius & makes mention of Four Persons who bare n 61

Archelaus the Author of a Description places

beginn this Name, to wit, " Archelaus the Philosopher, Archelaus the Author of a Description places the of all the Countries through which Alexander carried his Arms, Archelaus who described s the marvellous Properties of certain things in Veile, and Archelaus the Orator, Reign of who writ a Rhetorick Mr Menage 1 adds to these Four, Archelaus King of Cappado Lacydes cia, Archelaus King of Sparta, Archelaus General of Mithridates, Archelaus the Dancer, Successor to Accessor Archelaus the Musician, and Archelaus the Comedian He observes that Lucian menlaus in the tions the latter in his Treatise, de conscribenda Historia, That Atheneus (P) speaks in same year his is Book of him who play'd upon Instruments of Musick, and that Clemens Alexan- E Diog drinus mentions the Dancer in the 7th Book of the Stromata He has sorgot Archelaus Laert 1 * the Astrologer, and several other Archelaus's, of some of whom I shall speak in the chelso

following Articles

ARCHELAUS, a Greek Philosopher, Disciple of Anaxagoras, was, as some he who is say, of Athens, or as others will have it h, of Miletum What is very sure, is, the Suly of that he taught in Athens It's said too, that he was the first who (A) brought following Article

Philosophy

Article

Screek

Arcefilsus By the way there was a Theory in the Doctrine of the rigidest Pyrrhonists favourable to Virtue, for whatever the real Nature of things might be, they taught that as to Practice Men oug to carry themselves according to Appearances Be that how it will, the truePrinciple of ourManners is so far from being found in the speculative Judgments which we form of the Nature of things, that nothing is more common than Orthodox Christians who live all and free Thinkers who live strans who live ill, and free Thinkers who live well

(L) The Inclinations of Nature and even to shameful Excesses] The good Qualities mention'd in the Body of this Article, and in the preceeding Remark were united in his Person, with the most criminal Lewdness So true it is that Vice and Virtue know sometimes how to make an Alliance He went in fight of all the World(d) into the Houses of Theodota and Phileta, two common Wo-men The worst is that he was addicted to the Sin men The worst is that he was addicted to the Sin against Nature (ε) Φιλομειεράκιος τε νι κυ κυφερίς οθεν οι πει Αρίσωνα τ Χίον Στωικοί επειαλέν αυτον φθος εα την νεων, κ) κιναιδολόγον κ) θερεύν αποκαλέντες Adolescentibus stem maxime studebat, eratque in amorem pronus Unde illum Aristo Chius, Stoicus, corruptorem juvenum, difertumque impudicum, & temerarium appellabat

(M) Great Patience in the Pains of the Gont] Nothing's come up from those to this part, said he thing's come up from those to this part, said he to Carneades the Epicurean, afflicted to see him in so much torment, Nothing said he, shewing him his Feet and Breast (f) is quim arteret podagra doloribus, wisitasseque hominem Carneades Epicuri persamiliaris, Ortissis exirci, mane quaso, inquit, Carneades noster, nihil illinchus pervenit, ostendens pedes Or pettus. This was talking like a Stoick, tho Arcesilaus was the Antagonist of the Founder of that Section.

(N) Father Rapin has imagin'd this, without the least ground] These are his Words (g) "Cicero, who knew Plato's Successors very well, says no"thing of this Bion, whom Diogenes gives Arcessaus"
for his Successor, and who made himself famous in fine fol "thing of this Bien, whom Diegener gives "for his Successor, and who made himself famous pin, com- "by the Vehemency of his Satyrs, according to Heliaton & "race" The only ground Father Rapin can have Platon & for what he says, is, that the Life of Bien immediately follows that of Arcessaur, in the Works of par ch par ch Diegenes Laertius That Reason's null, since the Author express says (gg) That Lacydes was the Successor of Arcessaur, and that Bien (h) being also (gg) Diog a Hearer of Crases, slighted the Opinions of the Academy, and afterwards embraced another side

(O) A very gross Fault in Sidonius Apollinaris]

(0) A very gross Fault in Sidonius Apollinaris]
in Lacyde He pretends, that according to Arcesslaus, who preceded Secrates, God is the Efficient Cause of the Universe, and the Atoms the Material Cause of it

> Post (1) hos Arcesilas divina mente patratam Conjicit hanc molem, confectam partibus idis Quas atomos vocat ipse leves Socratica post hunt Setta micat, qua de natura pondere migrans Ad mores hominum limandes transfulit usum

Savaren (k) without taking notice of this Mistake in Remark C Chronology, is contented with observing, that eve- of the fol-ry body ascribes to Epicurus and Democritus, the Do-lowing Archrine which Sidonius Apollinaris attributes to Arcess-ticles laws. This Observation is wrong, for no one ever i Menag pretended that Democritus and Epicurus taught that in Diog the Universe was the Work of God.

(P) He observes _____ that Atheneus has spoken 2 n 17 ____ of him who play d on Instruments of Musick, v (10010 and that Clemens Alexandrinus mentions the Dancer] de divini Mr Menage understood the Rules of the just and lib learned manner of quoting, but he does not obscive 319 (
them in this place He had done better to have quoted fone Manuthe First Book of Atheneus about Archelaus the Din-scripes cer, than the Seventh of the Stromata of Clemens A- have it lex andrinus For besides that the Right of Schiority Archiadoes not belong to the latter, we find some Particulus
lars in Athaneus, but none in the Stromata Aleneus & Diog
(1) reports, that King Antischus had no I avourite Liert I
whom he esteemed more than Archelaus the Duncer 2 n 16
This Author had observed in the same Page, that the Inhabitants of Miletum deditated a Brass Statue to (k) Sanaro Archelaus the Violin-Player, If I may be permit- in hunc ted thus to translate Ap xedar To ze Saees , Archelas locum Si

Citharifta (A) That he was the first who brought Philosophy to Athens] Several Criticks have observed on this Head the Opposition that is found between Dio genes Laertius and Clemens Alexandrinus The one attributes it to Archelaus, the other to Anaxagoras (m) "Outes ('Ap χελα Φ) πρω το οια τ' Ιωτιας τ' τιστική: Laert 1
φιλοποφιαν μυτηγαγαν Αθυνιζε Primus hic (Arche- a n 16
laus) ex Ionia physicam philosophiam Athenas investic (n) Clem
These are the Words of Diogenes Laertius, and here Alexandi These are the Words of Diogenes Laertius, and here Alexandi follow the Words of Clemens Alexandrinus, (n) Ou-Stromat 1 (Δναξαρρας) μετήγος: Δπο τ΄ Ιωνίας αθηναζα τ΄ 1 2 p, ot dialeiens His (Anaxagoras) ex Ionia scholam tra- (o) Diog durit Athenas No Perion, as I know of, has en-Lacrt ib deavoured to reconcile these two Opinions, or the n 7 Original of this diversity of Opinions To me it (a) What feems obvious enough, from what I am going to fay Diog
(o) Anaxagora: came a very young Philosopher to Lacit ib
Athens, and liv'd there Thirty Years It is not imn 3
possible but that his Master (a) Anaximenes conti- systemnued to Philosophize in Ionia during part of that In coming the terval It may also be supposed, that Diegenes his o- time of the ther Disciple succeeded him Now if Thales & Chair Death of in Ionia was not vacant while Anaxagoras Philoso-Anaxine-phized at Athens, it is false that he transported Thannes, is reles's School to that City Such a Translation sup-diculous poses that the Succession said upon Anaxagoras's (b) Ca-Removals All that can be faid with Truth is, That faubon in before that Philosopher had made Lectures in A- hunc lobefore that Philosopher had made Lectures in A- hunc lostens, no Disciple of the Sect of Ionia had taught cumLaeramong the Athenians Perhaps Clemens Alexandric til censures nus, and the Authors he followed, meant no more, Diogenes but did not take the trouble of expressing them. Laert and selves more exactly Be that how it will, I think, declares for with Casaubon's (b) good leave, that Diogenes La r Clem Atius has spoke with more Exactness For you must lex Mr know, that Anaxagorus leaving Athens, retir'd to Menage 9 8

donn A-(1) Athen I 1 C 16 m) Diog oun; Laert 1

(d) Kai Stosbin TE 13 01λαιτη Hλιαιαις ATUIPALIS *OUNWXEE* 1 V E S 🛱 S φανέςως Theodotæ item ac Philetæ Elienebatur

fibus fcortis palam congredi-Id lib 4 n 40 (e) Id 1b (f) C1cero, de finib 1 5 in fine fol

(h) Id ib n 51 52 in Bionne (1) Sidon Apollin Carm 15 V 94 Pi

See the Remark B

(c) Tufch

præpar I ir cult

pag 504 (d) Id ib

Apollin

cum 15 v 89 (f) This

compared

de civit

Dei 1 8

genes is

the Person

meantbire (g)Scalig in Fuseb

n 1554 P

m 10,

rition temporis pir i 1 3 c 8 p m 140 Vol-

fius de icien.

c 33 n 4 p m 148

(b) Diod

Sicul 1

p m 153 Lacit 12

n 19 (k) Su th

Article of

(1) Su the

Socrates by Mr Charpen-

Gellius 1 J4 C 20

Philosophy thither He made but little Alteration in the Doctrary of Anaxagoras*, he held with him, that the Similar Parts were the Material rinciple of
all Things, and the Divine Wisdom the Cause of the Formatte of Bodies
He He made but little Alteration in the Doctrino of Anaxa-

Lampsacus where he taught till his Death His Chur in I ampsacus (e) was fill'd by his Disciple Arcl class who came afterwards to (d) Philosophize at Arlins Arch laws then was properly the Person who transported the School of Thales from Ionia to At ins I his was a true Transportation But it could not be deem'd so before, fince perhaps this School had never been vacant during the time which past between Anaxagoras's Journey to Atheniand his Retirement to Lampsacus, or if it suffer'd any Interruption, 'twas speedily repair'd by that Philosopher's Return into some 'I were in vain to object, that there remains no Writer who has attent of the property was the successfor of Anaxagora with weat Cicero de firm d'that Diogenes was the Successor of Anaximenat Deor nes For I may answer i That we have nothing 1 i p m exact in the History of the Ancient Philosophers, and consequently, that Silence does not take away the Right of supposing what I do 2 That Anarie Right of supposing what 1 do 2 That Ana-vagoras having been more famous than Diogenes, and hiving had a Disciple who continued the Succession, having also, as is likely enough, survived Dioge-nes, the Succession of the Ionian Sect has been with of Diogenes of A- more reason continued in him than in the other It's pollonia, very probable that Sidonius Avollinaris affociates shows that their I wo Disciples of Anaximenes, as being Colthis Dio-leagues who were the Pillars of that School

> Quartus (e) Anaxagoras Thaletica dogmata scrvat Sed divinum animum sentit, qui secont orbem Junior huic junctus residet collega, sed idem Materiam cunctis creaturis (f) aera credens Judicat inde Deum, facer et quo cuncta, tulisse

Here are other Conjectures Here are other Conjectures Our Learnedest Citticks (g) take for the surest ground of Anaxagorus s Age, what Diogenes Laertius siys, that at the time of the 1 xpedition of Aerxes that Philosopher was 20 Years old I rom whence they claim a Right to infer, that steing he lived 72 Years, he died in the 38th Olympiad I shall not dispute this Point But I have Distinculties to rasse against what Laertius siys, that Anaxagoi as began his Journey to Athens at 20 Years of Age, and lived in that City 30 Years It stems very unlikely to me, that he should make choice of the time of Xerxes's Expedition for that Journey, when all the Districts did not doubt, but the Republick of Ath ns would be destroy det's however not insist on this, but pass on to Our Learnedest the Republick of All is would be delived of let's however not infilt on this, but pris on to firinger Influees. If Diogenes Laertius be right, it must tollow, that Anarago as lived in Athens only til the 2d Year of the 82d Olympiad, for Xerkes s Expedition happed towards the last Months of the 74th Olympiad, and the beginning of the 75th But does not Diodorus Siculus (h) assume, that that Philosopher was accused of Impiety at Athens in the 2d Year of the 87th Olympiad? He destroys then the Account of Diegenes Lacrius Yet not without perplexing the Matter on another hand, for what will become of the Story, that after the Condemnation of Anaxagoras, Sociates (1) became a Disciple of Archilaus? What will become of a I ast which others have vouch d, that Euripides (k) forfook the Study of Natural Philosophy, and apply'd himself to the Theater, because of the Process against Anaxagoras? Would Socrates, who was near 1 orty Years of Age, according to the Chronolaus of Designs of Age, according to the Chronology of Diodorus Siculus at the time of that Trial, hive needed to fludy under another Mafter? Observe also, that according to Porphyry (1) he enter'd himfelt with the Philosoper Archelaus about Seventeen Years of Age Did Enripides, who was above I ifty Years of Age at the time of the fame Trial, live fo long before he had made a I ragedy? No, he made one (m) at Seventeen To clear this Matter a little, and find tome Method to reconcile theie Accounts, we must return to Diegenes Laertius, and quit Diodorus Siculus, for supposing that Anaxageras was accused in the 8a Olympiad, we shall find what vas accused in the 8a Olympiad, we shall find what 'tis pretended this Frial produced as to Furipides and Socratis very possible. We may pe suppose, that that Poet having joined the Study of Natural Philosophy with the Composing of Tragedies, till he saw the Danger of Anaxagoras, apply'd himself afterwards to the Theater only. But what shall we do with Eusebius, who tells us that Archelaus succeeded Anaxagoras in Lampfacus before he became a Philoto-

pher in Athens? This cannot be true, if Anaxagoras lived to the 88th Olympiad, a time when Socrates, a greater Master than Archelaus, had no need to put himielf under his Discipline Perhaps we ought to suppose, Ist, That Archelaus having studied some Years at Ashens under Anaxagoras, took the Profesors Place as soon as his Master retir'd from thence 2d, That some time after he went to him again to Lampfacus, and was his Successor there, and that afterwards returning from thence to Athens, he transplanted Thales's Chair thither for good and all It may also be proper to suppose, that Anaxago as was accused more than once at Athens, and that having withdrawn into lone about the time of the first Iryal, he was in some time recall d by Pericles, and accused again after some Years Abode there We have seen that certain Authors have said that he was accused by Thucydides the Adversary of Pericles, and condemned to Death for Contumacy Now after the Banishment of this Contumacy Now after the Banishment of this, Thucydides, the Authority was in Pericles 8 hands (a) for 15 Years, which shews that Thucydides was bar (b) Plut nish'd 15 Years before the Death of Pericles From in Pericle whence it should follow that Anaxagorus hid been P 161 F condemn d for Contumacy at least 15 or 16 Years (q) Plut Years before the Death of Pericles But according in Pericle to Diodorus Siculus and (q) Plutareh, he was accused P 169 a little before the beginning of the Peloponnessan War, that is to say, 2 or 3 Years before the Death of Pericles. It might therefore be supposed, that he was twice accused, and if we place his Return into Ionia, and his second Return into Ioni Interval between these Two Accusations, a pretty (r) Diog considerable Districtly may be removed by this I sert in means Sociates was not a Disciple of Anaxagoras, Sociates has by a very strong Reason, and can consist it as as only by Plate and Liphlins Silence, when the only by Plate and Liphlins Silence, of the Accuse of the Subject obliged 'em to mantion it, but also by the Silence of the Accuse of the it, but also by the Silence of the Accusers of So-crates, and by the Answer which Socrates made them Would they have failed to reproach him with having been instructed by a Philosopher, who had been condemn'd for Impiety? Would not this have mide him more suspected? Would they have forgot this Circumfance? Would they have torgot this Circumfance? Would they have been ittisfied with Reproaching have in general, that he philosophized like that improves Min? And if he had had him for his Mafter, durft he have at fixed 15 he did? Let us conclude then, that he was no Difficulty of the process. The house are not as the conclude the manner of the house are not as the conclude them. ple of Anavagoras But how can we imigine I was not, if we suppose that Anaxagoras did no leave Athens till the I me which Diodorus Siculus in Plutarch mention In that case would not Anaxi goras have flourish d at Athens, when Socrates was a the properest Age to chuse him for his Protesso and if lo, can any one conceive that Socrates wer to the Lectures of Archel. us, and not to those c this Philosopher & Is it probable, that the forme this Philosopher & Is it probable, that the forme fet up a School at Athens, while Anaxagoras flourish in the same City? Or it he did that, Socrates wou have preferr'd his Lectures before those of Anaxagoras? These Difficulties may all be resolved. These proposed that this latter was twice banish'd and that in the Time which pass'd between the Time which pass'd between the Time There remains one Observation to be made again Plutarch. It must not be imagined, that he believed. Plutarch It must not be imagin d, that he believ Anauagoras died in the 88th Olympiad? For he relates the Prodigies which preceded the feat of the Athenians at the River Agos, he that according to the Predictions of that Philosophia pher, a great Stone fell from Heaven This Mis-fortune of the Athenians happen'd in the Fourth I car of the 93d Olympiad 'Twere abfurd to tup- (a) Plim Year of the 93d Olympiad 'Twere abfurd to tup- (a) Pling pose that Plutarch meant that Anaxagor as had pre- in the 3 dicted the Fall of such a Stone Twenty Years be- I used the fore. He believed then that Philosopher lived in the 4 till the 93d Olympiad. Now this is a great Error the Aiun I suspect him much of an Anachronism, in placing delian the Fall of the Stone in the 93 Olympiad. Pliny, marbles we kusedius, and the Arundelian Marbles consute this the 1 years and the place that Lvent in(a) the Seventy Lighth O See Hard down in

douin in Plin to r

Such P 275

he also taught like him, that all Animals, not (B) excepting Men, were produc'd out of a Terrestial Matter, Hot and Moust He apply d himself principally to Natural Philosophy, as his Predecessors had done, but consider'd the Moral Part a little more than they He was not very Orthodox in this Point, seeing he maintain d*, that Human I aws were the Spring and Original of Moral Good, and Evil, that is to *To figliary, he did not admit the Natural, but only the Positive Right, and consequently be-xaur in liev d that all kind of Actions were indifferent in their own Nature, and became Good yna or Evil, according as it pleas dMankind to declare 'em such by certain Laws Suidas says $\chi_{eq}^{eq} = \pi$ that he wrote a Treatise of Natural Philosophy, and he pass d for the Author \dagger of some $i\delta\mu\varphi$ Elegies designed to comfort Cimon, who was very much afflicted for the Death of his Justum & Wife Socrates the most famous of his Disciples was 4 his Successor Something must turpe non natura be said of a Poet, whose Name was (C) Archelaus

Such is the wretched State in which the fo much boasted Ancients have left the History of the Philofophers A Thousand Contradictions every where fophers A Thousand Contradictions every where, a Thousand incompatible Actions, and a Thousand falle Dates Note, that I have not met with any Modern, who confutes those that place (b) the Death of Anaxagoras in the 78th Olympiad, I say, who consutes em by Diodorus Siculus and by Plutarch, who both affirm that that Philosopher was accused a lively heaves the Grif (1) Viar of the Belgoomessan little before the first (c) Year of the Peloponnesian

(B) That all Animals, not excepting Men, were produced out of a certain Matter | The Accounts preferved to us of these Opinions in the Authors report them, are so concise, that it's hard to form any distinct Idea of 'em (d) Γεννάσθαι δε φησ τα ξώα εκ Βερμίις της γίις, και ιλυν παραπλησιαν γαλακίι, olov τροφή, ανιείσης Ούτω δε κ) της ανθρώπως πυίη-σαι Gigni vero animalia ex terra calore, qualimum the 87 Olatti simillimum velut escam eliquaverit Sic & homi-nes natos Thus Diogenes Laertius has expiest himfelf He had faid that according to this Philosopher's Opinion, the Iwo Causes of Generation were Heat and (e) Mossure He had also set forth () infread how the Water, Air, Farth, and Fire, proceeded from these Two Principles, but I own I can t com-prehend the meaning of his Words, and therefore will not be at the Trouble to transcribe em It's likely it ought to that Mr Minage who has inferted em in his Commentary without joyning any Observations to them, was also ignorant of their Signification. Other Commentators have not been more happy let em lie in their Native Obscurity Let us do as much, and have recourse to Plucarch, who has said (f), that according to Archelaus, the infinite Air, the Condensation and Rarefaction of the Air, the one lire, the other Water, were the Principles of that Herall Things (g) Justin Marryr attributes very near the same Opinion to him. This icems to me to sig-uify that he held the Air to be the first Matter, and deritione I ire and Water to be the Llements, but this was p m 1-7 not his Opinion, if we may believe St Augustin, for affirmit Lat Fither attributes to him the Doctrine of A-Archelaus naxagoras concerning the Homaomerics, and concerning the Intelligence that had combined em (h) principles Anaxavoræ successit auditor ejus Archelaus etiam ipse of illelsings de particulu inter se dissimilibus, quibus singula quæque reputor u, sterent ita omnia constare putavit, sut inesse etiam mentem dicerct que corpora dissimilia, id est illus particulas conjungendo d' dissipando ageret omnia. I believe St Augustin is in the Right, for simplicius (1) observes, (f) Plutar that Archelaus endeavouring to give an I splication distinct from all others, did nevertheless sum into the iame Principles as Anaxagoras, to wit, in Infi-Philot 1 nity of Similar Particles It is very likely that as to the first Formation of Animals they held the same Doctrines We have seen what Archelaus s Opinion was, and here s the Doctrine of ananagoras (k) (Sa piesai ež vyge rai Jesus nai jewire use ov de as an imantes primo ex humore & calore, terraque manaffe, postea ex invicem natas est seeing they admitted an Intelligence which drew the Homanmeries out of the Confusion wherein they were, remust be believ'd that they mide it preside at the Production of Animals, for it there is any Cicature, the Lorming of which stands in need of being directed by a Spirit, it is certainly the Machine of Animals. It they have done what I suppose, they have full nothing on that Head but whit may be in Simpli- reconcild with the Hol, Scripture But it they believe as many others have done, that in the Beginning Men sprung out of the Litth by the meer Power of Mosture and Heat, ere they believed the most rediculous I hing in the World, nor wend

they have known how to entwer the Question why

in fucceeding Ages Men were never teen to be pro

duced the same way. The Question would not have puzzled them in the other (aic, since they might have answer'd as a (hristian would do, that the Intelligence having once form d Animals, en dowed with necessary Parts for Procreation had no need to make any more, the Confervation of the Species being fecul d by the Instinct of Copulation

in Male and Female (C) Of a Poet wasse Name was Archelaus] He (lem Accomposed a Work on the particular Nature of lexandr Things, that is to fay, on the admirable Properties Stroml is which distinguished em. What has been quoted out P 301 of it does not permit us to doubt, that this was the August true Character of his Work Diogenes Laertius has de civit shew dit by these Words, o missioquii monous (1), Dei 1 8 qui que cuique rei natura sunt propria, veisu produsti cap 2

qui que cuique rei natura funt propria, versu prodidit Casaubon (m) ought not to have centur d' this Latin Translation, under Pretence, that according to the Testimony of Antigonus Carystias, this Book of Arc'relaus was a Collection of I pigrams, in which (n) the extraordinary and wonderful Properties of (1) Diog I lings are recorded, for this may very well agree Laert 1 2 with the I itle given by Diog nei Laertine and in - n 17 ny Caie the Translitor ought not to have given the (m) (a-Term Vossius was not of Casaubon's Vind, feeing hunclo he has traislated (s) the Words of Diogenes Lacricum withus, qui carmen feeit de propria cujulque rei natura Diog The Senie he gives to their Words by me shet darks for the server of the manufacture of the control of the server of the manufacture of the server of the serv very just to me, he understands by em that Arche- (n) Ia laus had search d after I hings in which Nature was agadora fingular, que proprie ac singularis nature sunt, as that 10 800fingular, quæ propriæ ac singularis naturæ sunt, as that 10 θων(p) Goats are never without a lever and that μωπα
they breathe by the Lars, and not by the Nostrils (o) Vos(q) Athenaus has quoted one Archelaus, εν πίς είνοι sius de
φνέσον, and given him the Sirname of Chersonesian hist Gra
Dalechampius has translated this Greek (r) sua propriacis 1 3
que sirpe genisis, and I wonder institut has not made pag 3 9
use of the same Words for translating this Passage (p) Auri(s) as for that of Diogenes Laertius life has made bus cipriar
use of these, de proprietate naturæ, and yet believes spirare
that Athenaus and Diogenes Laertius spake of the same non natiAuthor This is very likely, tho Antigonus Cary- bus, nec-Author This is very likely, the Antigonus Cary-bus, necficus tells us, that Egypt was the Birth-place of Ar-unquam chelaus, who composed Fpigrams on the wonderful febrica-singularities of certain 1 hings, and dedicated em iere, Aito Prolomy It's possible that one Ar helaus a Native chelaus of Chersonesur, might pass for an Egyptian, it's e-auctorest nough () that he dwelt a long time in Egypt Mr Plin 18 Minage (t) who pietends, that in stead of issues, cap so it ought to be read dip ii in Diogenes Lacrtius, Icems (q)Athen to me to be in the Wrong, he grounds it on this that 1 9 c ult to me to be in the Wrong, he grounds it on this that 1 9 c in the Scholiast of N cander cites Archelaus e πi , $\delta i \phi$ e- pig 4 9 cr, that is to say, in libro do is qua funt ancipitis natu (r) Dara. The I oundation is not solid, for as the Book lech anot Archivasi was not confined to that fort of Sin not in Agularities which distinguish the Amphibious Amberda then pig mals begot by the Coupling of Male and I emale -66 Pero mils, begot by the Coupling of Male and I emile -66 Pero of a different species, it would be unreatonable to Tirdouin suppose that the Author should employ a Title liming in indice ted to that Sense It's better either to correct the Autorum Scholist by Diogenes Lacrt us, or fay, that Ar belows Plinis p having divided his Work into leveral I leatiles, 97 trangave a particular little to each Treatife, as for La flates the ample, that of Join to the I pigrams in which he words of space of the Amphibious Creatures On this Sup-Atheneus position it may be believed, that they who quote by de re
As below (v) lib i rece to the fluttie, (a) lib bus quo

1 referrer, de lapidi us, quote Press of the singulisme

Vork, the general little of which was 1-stood But locis pro-I should chute to tay, that another Arch laur is pring g

(e) Vossius abid () The are Examples of this kind 1 14 p 451 () Meny indige Lacit 12 n 17 (v) Stobanus dois it Seim i de morbis & molestiarum in eis solutione Plutisch de fluminib p 1148 it ithe i, Beol of Archelaus in Topus (v) Hutarch verit ibid p 1153 Sia meant

constate. A R- fed lege Id ib † Plut in Cimone

Cicero, Luicul 5 Diog.

т с 3 р 876 Marty admonit adG1xcos P 4 (b) Aug de civit 1)e1 1 3

(b) D10-

genes La-

errius lib

2 N 78 dues it

Luichius

places it in the 4 year

() That's

to Say the

2 year of

lympiad (1) Diog

Lacit lib 2 n 17

of fuxeor

be read

uzeòv.

dum

Mr Me-

nage in hunc locum But not

philotophorum

gaveus

principles

toxed, hot and

cold

of the 79 Olympiad

> 2 Sie No lem Alex in rotr p

I at aut b phyic Arist r) Diog laert 12

C Note

are el ole

melo alon but one Ar-- org the

Airelo

- Hato inforgia, p m ,21

suth 1 co ark A

nia

ibid

did lib 2

cap 9 I have er-

יול ווישים mon ds in

In Re-1 71 k N of the Ar el unpides Hadto im 'n paliage fill it

hib 2 cip -t III) des 0 A020-

AUC SPW-

TKOS BY 21 77 OV 11 X4 CIYONRADOR Archelaus vero

non mı-บบร ขบงus gu m

liternum er it studi

Scithe Kumark B

ou the Limik

() Arte-

midor de fomn 1 4 (1) Voi-

is de Loct CHILLIS

(i Com-

ARCHELAUS I B of that Name, King of Macedon, a Natural Son of King Perdiceas, having ascended the Throne, maintain'd himselfin it by the habitual Crimes His Mother was a γ Servant of Alcetas (A), the Brother of Perdiceas that according to the Laws δ , he ought only to have been the Servant of Alcetas with that according him his bounden Submission, he caus'd him treacherously to be murther'd. He allured him into his House, promising to return him the Crown that Perdiceas had taken from him Prepaied a great Entertainment, and having made him drunk, caus'd him to be carry dout of Town by Night in a close Chariot, with Orders to put him to Death Alex inder the Son of Alcetas was treated in the same Manner He was put as Drunk as his Father into the same Chariot, and murther'd with him. A little while after, archelius caus'd his own Brother, the Legitimate Son of Perdicias and Cleopatra, and but Seven Years of Age, to be put to Death, and thrown into a Well, making his Mothe Chepatra believe, that the Child fell in as he was running after a Goofe n ply'd himself diligently to the making the State formidable, he fortify'd several Places, caus d high Roads to be made, providing himself also with great Quantities of Arms, Horses, and all Warlike Stores, exceeding the Kingshis Predecessors in these Preparations He bethought him of a Thing they had never put in Use, to wit, the I repair the fitting out of 1 leets, and fighting Sea Battels He loved 4 Learning and Arts, and m Pluto the fitting out of 1 leets, and fighting Sea Battels He loved 4 Learning and Arts, and m Pluto the fitting out of 1 leets, and fighting Sea Battels He loved 4 Learning and Arts, and had always * the greatest Poets, the most famous Painters, and the best Musicians about He was at great Expences to have his (B) House painted by Zeuxis, and Thucy- him doubtless was very angry that Socrates (C) whom he endeavour'dto draw to his Court, p m 142 would never come near him I le might have learnt of him not to be frighted at Ecliptolinus and he had great need to be fet right on that He id The Esteem he had for

meant in these Places I do not pass the same Judgment on the Citations (2) of Astemidorus, I believe

ment on the Citations (2) of Artemidorus, I believe they concern the Authors of the isopon Let's here deplore the railness of human Memory Vossis in his Work of the Greek Historians, speaks leanedly of this Author, he sets down what he finds of him in varro, Pliny, Athenaus, Antigoniu, (arystius, &c but remember'd nothing of the Matter when he afterwards wrote his Treatise of the Greek Poets Where we read this (a) idem (Archelaus Physicu) ut ait Suidis, our take quoted estav (1) Id see Lilius Gyraldus vertis it II D alogo de Poetis (2) que nature propria funt, multis versibus collegit liaque & Archelaum inter Poetas recenses Collegit liaque & Archelaum inter Poetas recenses de add t, Poetam physicum esse alium ab Socratis magis? At unde id assiruat, non video Nam Suidas magif'io At unde id aftruat, non video Nam Suidas nagifio at unat in agruat, non viaco Nam Suidas cia cait quotiologian conscriptam ab Archelao Physico, Socrit s magisto Imo nec video unde coll gat, quempium Archilaum carmini soripsiste de rirum natura saltem et virbo our miser, quo Suidas utitui, id collier nequi Lt Lacrtius, cum dicat tres præterea Archelaot fuss. lass fusse, non tamen Poetans in its memorat See here ivery learned Man, who imagines, (1) That Gyralass is loos donly on the Greek Words of Suidas, and not not hole of Diogenes Lastins, (b) o the 1stop n to the there was no Reason to acknowledge a Poeta in the Company of the Phylician Newson the colonic different from the Phylician. Neither to suppose that an Archelaus made Verses on the Nature of Things. 4 That Diogenes Laertius does not mention any Archelaus who composed Verses All this ought to surprize us if we seriously consider it, but its much worse when compared with the, 9th page of the Book De H flories Grace Mreolomic () has corrected the first of these source and added some good Things besides but he is missible in supposing the Plumer Words in the 1 ste of Comon, concern Archelaus the Poet, for they relate to the Phylician to whom Socrates was et Archelaus different from the Phylician in the life of Cimon, concern Archilaus the Poet, to they relate to the Phylician to whom Socrates was Disciple He might have criticis d on Gyraldis, who believed that Archelaus, Author of the Proper was a Philosopher Mr Morer fays the fame without the least ground for he that makes Collections of fingular and wonderful Properties of Animals, or Metals, and well be called a Naturalist, or a Natural Historian but not a Natural Phile Topher, unless he joins the Lacts, the Reasons of the Facts and a Discussion of the Causes We do not find that the Poe. Archelaus did this M. Moreis affirms

that the Poel Archelaus did this Mr. Moreit affirms that Diogenes Lieutius quotes him often. Say rather that he never quotes him

(A) Abertiant of Alcetis, Brother of Perdiceas.]

and (d) calls her Similar. But after all, fince in this was Son of the King of Mr. clos. It ought to have been faid, that from the Condition of a Coat herd he raised himself to the Throne. Yet this is what Diogenes the Cynick (e) affirms Pall fo 1.10 ()1.) I ((i tld); 5 /f = 17 Qua ni-

tura proprie fun multis veribus collegit. This I ofton is no iff. (1) Colomen 1, not in Cyrild de Poetis p. 147 edit. Operum Gyraldi 1/96 2) I han var histor lib 12 C45 (1) Arrox C in A 2 22 Cipianus tuit Archelaus. DioChryfost Orat 4 de regno

In a Speech of Dion Chrysoftom Observe these Words of Plato, which inform us what Archelaus ought to have been according to Law hard as in otherword of Name of Plato and Archelaus ought to have been according to Law hard as in otherword of Name archive of share archive established ageing volumeter in falses forwister (f)

(B) To have his House painted by Leuris] Socrateracts the Censor upon this Occasion, he says that this (f) Plato Prince, who had been at such vast Expences to beau-in Gorgi tify his Pilace had been at none at all to adorn his to go to Macedon to see

gers make it their Business to go to Macedon to See that Prince's House, but none to see himself, except those he draws thather by his Piesents Now these are Things which never affect an honest Man (g) I believe he had hardly taken any Puns to cure himself of his Lord Lagrangian. felf of his Lewd Inclinations by the Improvement of the Muses, but I am certain his Progresses were not mean in the adoining his Mind And by one of his Sayings, at looks as it he had made some Progress in Morality Some of his Courtiers shiring up his Research one Day against a Maria flirring up his Referencent one Day against a Man who had spilt some Water upon him, he answer d, he has not wetted me, but the Person for whom he took me (b) Never Philosopher discoursing on the Privileges of an Erroneous Conscience said a more reasonable Thing AllPrinces would treat in (b) Plut voluntary Faults in this manner, were they but equi-in Apophtable, or if the Interest of the Publick could per the gmat the Regulating them Profession on the Idea of the Publick could per the public of the Public Could per the Regulating them Profession on the Idea of the Id

table, or if the Interest of the Publick could permit the Regulating their Piastice on the Ideas of p 177 Reason Let's leave this, and return to Socrates By the foregoing Words he declar d several Men of Wit errand Rascals, who went to Macedon only for Archelaus & Sake Did Euripides go thither upon any other Account? (k) Did the fair Agashon that Illustrious Poet, and his Favourite Paulanias, and so many others go thither for any other Reason (!) (I) Flian (C) Sociates whom he endiavoured to draw to his var histoi (out, would never go near him) There were the large the same manner, he would neither go to see that, nor ever accept of Presents from em (m) 1 meganite the same manner, he would neither go to see that, nor ever accept of Presents from em (m) 1 meganite the same is a supplied of Agenatic and Agenatic, white Residents a supplied and the supplied of Agenatic, white Residents a supplied and supp Furylocumque I arissæum aspernatus est magno animo, cum neque at eis missar pecunias accepit, neque ad eos
pse proficisci voluit Seneca has preseiv d us the Ex- (1) Ou ne
cuse which sociates mide to our Irchelaus, he said o'Apa Div
I shint go see a Man of whom I might receive Be- - - 'Apa nesits without being it to return 'em (n) Archelaus Arage rev Socia em rovav t, er ad se veniret dixisse Sociates Cazing traditur, no ic se ad cum v n: a quo acciperet benessia, ue restructuration il se non prosect lista Aniwer of so runs vien.

τολλω σιο ν cv Marefitz Hic Agathon-Archelium Macedonic regem una cum elus multis id mortens usque School Arissoph in 12m (m) Liopenes I icitius, lib 2 n 25 (n) Sei ride benef 1 s c 6 (m) Liopenes Liciti-P m 96

Men, was not a cordinary, but this might have proceeded from his finding 'em too Article free in asking the inflictuded Sacrifices and Scenick Games in Honour of Jupiter and the Muses, which are celebrated for 9 Daysing other, each Muse had its Day He 4 sent No. 9, P. Chariots with For Horses which brought away the Prizes from the Olympick and Pythem Games Article Furipides Remarks No. 9, P. &C. Article Furipides No. 9, P. &C. Article

ces lib 17

crates has been related by Marcus Aurelius (o) accord-(o) Mai-cus Antonius, 730 615 LAUTOV 1 ii fect 25 Note, that he Jupposes Perdiccas to have doneit amen (p) '1 Cew II) nd at our we के न्यरीया-मा की नहरू भारति Contu meliam elle dixit, non poste referre accepit beneficium, peeum gat, A) iftot

Rhetor I ~ (23 1 2 445 (), Seneca abi lupia () Ibid ('Vis feire quid vere nolucrit? Noluit ire id vo-Juntari im fervitutem is. cuius li-A Manin tic days of forc, who thinking that nothing was more genteel, thin to ask and receive, being one I vering at Supper with Archelaus, King of Macedon, acked the King for a Golder Cup out of which they were drinking. The King comminded his Page oprefent it to I unipides who napped o bettin at table, and turning to the Pe found how had ask dit, faid, As for thee, thou defervest to ask, and tenefar decays thou dost ask civitis libera ferre non poruit Id
1b p 95
(d) Charpentiei, But Euripides deferees to receive trought does not a k VIL de So ciate, p m 57

Scobeus ferm. 237 (f) that defortuna Alexin-

Hecitestoe

ing to the fair e Sense, but Aristotle relates it in terms that are not Philosophical He supposes that So rates answerd (p) that they who do not require a good Deed receive as great an Affront as they who do not revenge an Injury This Maxim supposes that we ought to revenge our selves on those who injure us It is not therefore becoming the Morality of a Philosopher, especially such a Philosopher as Socrates. In the mean time Social fet forth at large that it was easy too this Water pher to require Achela a Among other things, he tay s that the Benefits of that Monarch could not be worth the Instruction he might have received concerning the I clipics alone, and which would have prevented his falling a tecond time into fuch a Confernation as he was one day The when the Son was I clipfed He shut up his Palace Gates, he caus dhis Son's Han to be cut off (a) Quid tantum erat accepturus (Socrates) quantum dabat fi - regem in luce media erian im, ad reium na turam admissifict, us juc eo equi ignarum, ut quo die solis disectio sui, regiam clauderet, & plium (quod in luttu ac ichii advessi moriscst) tenderet? Quantum sussit bensicum, si timentem i la ebris suic extraxist t, & boum animum baberi sussissifiction. Non est ista solid desetto, sed duoi um siderum coitus, cum luna humistore currens via, infra ipsum solem, ordem suum posuit, collum objectu sui abscondit Seneca (b) iny that Socrates made this Lacuse by way of sion, only, and that in reality he (c) refus d to go to the Court of Maceden because he would not have his Liberty contrould Some fay (d) that Aristophanes composed to the Clouds out of hatred to the courses, because Archelaus, King of Maccolon, had a better Opinion of that Philosopher than of him Observe that another turn has been given to Sacrater's Answer It has been faid (e) that he excused himself from going to Archelain's Court, because Bread was at a low Price, and creat Plenty of Water in Arben (D) His Liberality to infomous Perfons was no extra ordinary, but this might have proceeded. | (f) Plu"tanch fays that Archilaus King, of Macedon was a
"little too penurious in giving or making of Pre"fents, of which the Multi-ian Timotheus gave him fome touches, by often repeating as he fung to his I ute this little nipping Jeft, I his Son of the Earth takes too much too much care of Money But Arene "laus replied very genteely, but thou cravest is too too fast. I lie lays too in another Book what I am now going to transcribe. () A Man in the days of Fore, who thinking that nothing

Perhaps he set bounds to his I iberali y stom a k Perhaps he set bounds to his I iberali y stom it's more liberalize that (h) of Chinles the IX. But it's more liberalize he was of the Mind of Cardinal Richlieu (i), who have gave any thing to the Poor Mainful, par -because he did not love to be a 'd, but wou to minimizer gave any time;
because he did not love to be a ' i, but wou i

rittot

nes i ar
trento Line of his Reign Some tay (k) I hat being a

lius Corio div

the Henour of giong from he o in Mo ion

nes i ar
trento Line of his Reign Some tay (k) I hat being a

Hunting he was accidentally wounded by his I avon

rite Conterus, and that he died of his Wound O

charciay (l), he was kill d by Conspirators ict on

that Parriede Vintus thers say (1), he was kill d by Conspirators set on by Decommethus to commet that Parried annum Curtius tavours this Opinion (m) He tiys, Quis proavum hujus Alexan rum proavum hujus Alexan-rum, and deinde Archelaum, quis Perdie im occifos ult es est? As for the I ength of his Reign, (n) some make it I wenty tour Year,

(e) Id de vitioso pudore p (1) Seetle Article Diurit Provint I (1) Pellisson, Hist del Acad Francosce p m 12 (k) Diodor Siculus lib 14 cap 18 I stell cite lis 161 1 the list Curtius Curtius 1 6 cap 11 (n) Lusch in Chron in 1685 the vicus embraces this Opinion

others (a) Sixteen others (p) Lourteen, and others but (q) Seven I his latter Opinion feems to me the most probable. It is that of Dioderus Sizulus, and I wonder Calvi, us (r) would quote this Historian, after hiving faid, that Archelius reign d Sixteen Years. An ill interpreted Palia c in Africant, his caus'd a World of Contusion. We read in the I ditions of that Author (c), that Priland Perdiceas died in the Third Year of the Perovemelius War, and that Archais ascended the I from immediately after, it is impossible Atheneus should say this, for his Design is to convince Plato of having made a Mistake, Plato I say, who in the sime Dialogue where he supposes that Archelaus reigns, at firms that Pericles died but a lattle before. It is plain that this Censurer makes himself radiculous, and does not know what he says the Caracata and on the same points. that his Cenfurer makes himfelf radiculous, and does 1 2 jub not know what he fivs, it he fets forth what we him es read in his printed Books Cafaubon is no ways in Dexippe the wrong to think it ftrange, that they who tran(9) Drod
flitted Athena is from d not take notice of 10 manifest Sicul ubi an Absurdity, or could hive a Stomach to digest supra so hard a Moriel (1) Cam have clarifime d sputintur (r) Calvis ab Athenae, quis interpretum stomacho non invident qui ad annum vulgatam loci hujus seripturam adeo 2050µa xwstalcrint mundi, for his own part he conteiles himself incapable of 3550 p it, and in spite of all the Manuscripts maintains, in 156 that the Copyist of Athenaus have omitted a Period col 2 there It seems to me that he puesles very happily (1) Athenaus that the Author had said Which is, that Alex I 5 c 10 ander King of Macedon, who died at the same I sine p 217 with Pericles, had Perdice is for his Successor, who (i) (a-reign d till the Archonship of Callias, and that Po-fault in Athen decast dying in that Archonship, Ar belaus took post-Athen tession of this Thione. In this Case Alleas is does post-Athen not criticiste on Plyto's Discourse without forme (v) Case and the Alleas is considerable Interval between (v) Grounds for there sa confiderable Interval between frubon the Death of Pericle, and the Reign of Archelau ibid p Observe by the way that (afaulon (v) has answered, 85 that Centure, but above all the notice, that Do-Faults of darus Sular assigning to it I class Seven Years Scaling Reign places his Death in the Second Year of the 95th Olympia under the Archonship of Ariffura er So that his Reign began the Third Year of the 93d Olympiad under the Archonship of Cabras It must be said then, that Podicear died under the same Archonship Now among the Divertity of Opinion concerning the Time of the Reign of this Perducas that of Merlyus and of Pholocorus who fixed it at Three and I wenty Years was made choice of by Athene s in reasoning against Plate He must then have supposed that Perd e as came to the I hione the fam Year that Perious died, that is to fig, the I out the Year of the 87th Olyapid All this confirms Cajaulous Opinion with 10 much Force that instead of fiving his Conjecture is very likely it ought to be affirm d without Hesitation that the Period he restores did actually proceed from the Pen of A h na And as it contains the same Words twice or thine at the end of a Sentence, it may easily be apprehended how the Copyists might have skipp d it, and how the Readers might not have per-crived that something was wanting in that Place Most People acid only to be instructed without the rigue, fo they feld in perceive the Faults in resion-my when they require some Attention or Sesse hon on what piccedes, contenting themselves wan frying this is obscure, this I pils by Bi this bring no Remedy, the Full fill remains which was The Criticls and electally the Cold I inflitted and off enables the Sense, they endeavour to correct the they can be sense, they endeavour to correct the they can be sense, they endeavour to correct the they can pare the Minutcripts, and exert the r Conjecture tive Genius. But is Calarior reproches emother I dge wis mightily blunted as this Place (1) 11/1-

flull concin here i off inding The stene sent Pr of that the Comus of the most learned Perions Proof that the Comus of the most learned Perions may be sometime very much stinted. He did not perceive the visible I is not the Author upon whom he common like I interest and has talen that from for the Circumsteff (Confine on Diodorus Siculus on whom he had no put de Words that are only found in the confine Let explainths. Eufebus has placed.

C Plut inSylla,p Appian called Ptolomæus

t See the ces of his Death, or the Length of his Reign Scaliger t himself met with so much Rimark E. Obscurity on these Heads as led him into notorious Mistakes It is likely that Archelaus had led an (F) Impure Life, which caus'd his Downfal I shall have some Observations

(G) to make against Morers

ARCHEIAUS, King of Cappadocia in the Reign of Augustus, was Great Grandson to Archelaus a Cappadocian & by Nation, and General of Mithridates's Army and Mith-Grandson to Archelaus a Cappadocian B by Nation, and General of Mithridates's Army ridit See in Greece against Sylla That General who had so much signalized himself in the Detroise fence of y the Pireum, quitted Mithridates's Party in the second War, and went over rising strabo, to the Romans He lest a Son of his own Name Archelaus, who upon notice wife that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans were going to attack the Parthians, repaired to Gabinius Governor of Sylva that the Romans the Lagrand to the Romans that the Romans the Romans that the Romans the Romans the Romans that the R

(x) Scalıger, animadv in Fuseb n 1585 p (v) It belongs to the 2 year of the 87 O's mpiad

Auletes

(a) Thucydides lib 6 p m 341 (v) Salmas exercitat Plin Pag 156

(c) Scaliger ubi iupra

1) A11-Hot lib 5 de republica c 10

Three Things under the First Year of the 87th Olympiad, the Death of Perdiccas, the Beginning of the Reign of Archelaus, and the Beginning of the Pelopounesian War Scaliger (x) passes over this, and is satisfied to observe, that the Littly Year of that War is generally placed under the Second Year of the 87th Olympiad, because the Rupture being made towards the End of the Archonship of Pythodorus, it was believed that it ought to be dated (y) from the Archonship of Euthydemus, the Successor of Pythodorus According to this Usage, he confesses that the Year of the Death of Pericles is the Journal of the 87 Olympiad, and the Third of the Peloponnesian War, and he quotes a Greek Passage, which says, that in the same Year that Perioles died, Perdiceae King of Macedon died also, and that Archelaus ascended the Throne He attributes this Passage to Disdorus Siculus, and accordingly censures him for an Anachronism of Three Years This proceeds from his supposing, that Eusebius is neither mistaken as to the Death of Perdices, nor as to the Crowning of Archelaus He did not know then, that Thucydides (a) has expresly said, that King P rseus was living in the Sixteenth Year of the Peloponnessan War, he was besides ignorant that the Words which he attributes to Diodorus Siculus belong to Atheneus He knew not that those Words of Athenaus are corrupted, he did not perceive that they are maim d, and that they ought to be read as Cafaubon has reftor d'em Note that Salmafius (b) owns as good Chronology the placing the Death of Perdices and the Begin ning of Aich laur's Reign in the I ourth Year of the ning of Ach laus's Reign in the I ourth Year of the 87th Olympiad, so that he was then ignorant of some things which (asaubon might have discover d to him, but note still more carefully, that by a favourable Interpretation one of the Points of my Criticism on Scaliger, may be eluded, may constuted I said, that he had censured Diodorus Siculus, grounding my self on their Words (c) Diodoro ergo prochronisimus fuerit triennis. They come in after the Greek Passage talsely attributed by Scaliger to that Author, where it is also sound that Perdiccas dying in the I hird Year of the Peloponnisan Wat. Archiin the I hird Year of the Peloponnesian Wat , Archelaw fucceeded him Now because Eusebius offirms, that Archelaus afcended the Throne the first Year of the Peloponnesian War, it may be pretended that Scalinger meant no more than that the Doctrine of Eusebius contains an Anachronism of Anticipation of Three Years according to Diodorus Siculus If this be his true meaning he has not census d this latter Historian, he has been intisfied to suspend his Judgment deciding neither for him, nor for Lufibius I shall be ravished it this kind of Retractation passes A Critick who has the Advantage of an equivocal Expicsion ought not to omit the favourable Sense He shews by this means what may be faid for or a gainst Authors. He sustains successively the Part of a Complimant, and of a Defendant

(1) Inat Archelaus I an led an impure Life, cauled his Downfal | Arifforle (d) having faid that feveral Confpiracies had been form d against Monarchs, on Account of their Impurities, immediatediately alledges the Attempt of Crateus Ihis Man never could digest the Dishonour Archelaus had done him in fatisfying his Brutal Lust upon him Accordingly a New Offence which would not of it ielt have been a just ground of a Contpiracy, being added to the former, he resolved to sud himself of his Mister. The Offence was this, the king had promised him one of his Daughters, and yet he mirry d the Eldest to the King of Elyman, and the Youngest to the Son of Amyntas Reasons of State were the Cause of this Breach of Promise Finding himself embroiled in the War against Sirras, and Arraheus, he had a mind to gain the King of Elyman

on his fide Fearing on the other hand that the Son of Amyntai wou d raife a Disturbance, he made him his Son in Law too, hoping that this Alliance would keep them in Unity, and would have the same Liftest as to the Son of Chipstra Hereupon Craseus gave vent to his Resentment, (e) but the main Spring of his Hatred proceeded from the Injury he had receiv d in his Body Hellanocrates of Lariffa joyn d with him in that Conspiracy on the like Motives, for having given up the Bloom of his Youth to the Passions of Archelaus, and perceiving that this did not avail towards Recalling him from Lxile, as that Prince had made him hope, he concluded that his (f) Person had not been made use of from an Effect of Love, but merely to dishonour him Observe, that Plutarch (g) informs us, That Grateus, the Darling of Archelaus, kill d that Prince Plate (h) fays the same, but without naming the Murderer, or the Catamite, he only fays, that the Murderer committed the Attempt to take possession of the Crown, and that it was wrested from him again in Three or I our Days by other Conspirators I wan-der Diodorns Siculus should relate the Death of that King of Macedon, and its Confequences in a man-ner so different from this. It s likely that Plate and Aristotle, who lived nearer the Time and Place where those Things were transacted, knew the Truth much better than he

I have observed some Faults in the Commentary tem amaof Gifanius on this Passage of Aristotle I This Author assirms (1), that Suids takes notice in the fed prop-Author affirms (1), that Suides takes notice and the paop-Article of Furipides, that Cratevas took away the ter contu-mental and the suides are took away the ter contu-mental and the suides are took away the ter contu-mental and the suides are took away the ter contu-mental and the suides are took away the ter contu-mental and the suides are took away the ter contu-tion of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took away the ter contuction of the suides are took are took are took are to Article of Furipides, that Cratevas took away the Life of his Lover King Archelaus This is not true Suidas mentions Cratevas only as a Poet, who together with Archidung another Poet, contrived the Death of Euripides II Instead of saying (k) that Id ib Plutarch in Alcibiade posteriore, and Plao in commentation de rebus amatoriis have mention'd the Murther of Archelaus, the Alcibiades posterior ought to have torio peen ascrib d to Plato, and the Commentary de rebus amatorio torio peen ascrib d to Plato, and the Commentary de rebus amatorio torio peen ascrib d to Plato, and the Commentary de rebus amatorio torio peen ascrib d to Plato, and the Commentary de rebus amatorio torio peen ascrib d to Plato, and the Commentary de rebus amatorio torio peen ascrib d to Plato, and the Commentary de rebus amatorio torio peen ascrib did posterio de against Sirrar and Archibeus He speaks only of the de poste-War which King Perdiccas and Brasidas made against score p m Arrhibaus King of the Macedonians, firnam'd Line-fles IV Its falle that Suidas has any where pla ced Arribbaus in the Number of the Conspirators a- I lian var gainst the Life of Archelaus, he only says, that the histor 1 8 Poet (ratevas was assisted by another Poet, whose c 9 Name was Arrhidaus to destroy Euripides V He (1) Oberfhould not have said (m) king of Elibaa, but King tus Cifa-

of Elimea, first Son-in law of Archelaus

(G) Observations to make against Moreri] I It's not to lot true that Archelaus succeeded Perdiscas in the Year Politic of the World 3641 I of according to Morer, that Auffor p Year of the World answers to the said Year of m 669 Rome Now that Year of Rome answers to the Se- (k) Id. 1b cond Year of the 94 Olympiad, and we have already (1) De cond Year of the 94 Olympiad, and we have already (1) De feen above, that according to Diodorus Siculus, Ar-hoc bello chilaus must have begun to reign the I hird Year of Archelai the 93d Olympiad II It's not true, that Justin adversum makes mention of our Archelaus IIe whom he mentions was the Uncle of Alexander the Great Ariibr and never was King. There's no Reason than to under that he does not speak of the time of his videatur Reign. III It's not true, that he reckons him is I huevel mong the Sons that Perdiccas had by Euripidis. He lib 4 Id, reckons him among the Sons of Ampirias and Gygea, 1b page reckons him among the Sons of Amontas and Gygea, 1b pag
I say, of Amontas, the Lather of Pollip, and Grand-670
tather of Alexander the Great IV Neither what (m) Id 10
Justin has said, nor what he has forgot, are any Signs, that he has confounded rechelaus the Grandfather, with Archelaus the Grandion, for he speaks only of an Archelaus, who was not the Grandion of V It's a strange Litor to place the Death of

company'd zaew Sed alienationis origo & Principium fuit quod graviter tuliffet fe ejus libifuiffe obfecutum μαν ως το Εί) τ γ.− Munich 12 OMAIN tudinem illam fecum effe ınstıtu. tam non **Dropter** 453, 454 Sec also nius in c

x Strabo,

12 P 368

company'd Gabban to that War, but afterwards left him to go to Alexandria, where he married (A) B He did not long enjoy the Crown, which he had acquir'd by a Strabo, that Marriage a shout a Six Months after, he loft his Life in a (B) Battel against a lide of Cobinium, in the contract of Rome 698 He had obtain'd a very (C) honourable Dignity programmer, and Pompey, which was a the Pontificat of Comana in Cappadocia His Son Archelaus and It is bellet to the Past of his Adventures are not known, only that he was married to a logical solution. another The Rest of his Adventures are not known, only that he was married to civilis p call'd Sismua, and the Other Archelaus The First disputed the kingdom of Cappado- C Sie the cia with Ariarathes who was in Possessian Mark Anthory was made Judge of this Difference in the Year of Rome 713, and give it v in Favour of Sisting. The First Sex X Pluhad too great an Instruence over him, and Glaphyra was too Be untill to let that Tital triple. had too great an innuence over him, and stappy was too be intitude to let that I had tarch in have any other Islue—Some Historians call her a Courtezan, which makes it much Anton the easier apprehended why Mark Anthony judged to favourably for sissing. But how Pig 9 7 probable soever these Detractions are, it is not impossible that the Friendship Mark And pig 9 Dio, thony had for χ that Archelaus, who married Berenice, might make him act as he did. It is not known wherebecame of Sissina, but its certain Arrarathes re-ascended the Throne south of Cappadocia, for Mark Anthony was oblig'd to disposses him a Second Time in the Remark L Year of Rome 718 and then, conferr'd that Kingdom on Archelius, the other son of truch in This is he who appears at the Head of this Article le became very power- An on ful s, and expressed his Acknowledgments to his Benefactor Mirk Anthony, by supply-program him with good Troops \(\tau\) during the Attick War. He was so happy as not to also blige Augustus by it, so that he remain d in Possession of Cappadocia, * and was almost to only Person to whom such a Favour was shewn. He affished \(\tau\) Therius in the Year phus, 734 to re establish Tigranes in Armenia, and obtain d the I lesser Armenia, and a good Antiq I Part of Cilicia from Augustus He settld his Residence (E) in the Island of Flewsa near the Coast of Cilicia, and having marry'd Pythodoris the Widow of Pelemon King of Fon-1500, 154 all im, he increas'd his Power considerably, for as the Sons of Polemon were yet but In- ann fants, he had (F) the Administration of their Kingdom, jointly with the Queen their Mother Secal (o He Strab 1

(n) In the Romark C

(0) D10-

Archelausrex

quem in delicus

habebat

DEN-

ciatus ld ibid

(q) Id 1bid

that Olympiad answer to the 305th Year of Rome VI It ought not to have been affirm'd, that the Archelaus who reign d after Orestes was his Son, and Crandian of Archelaus, for besides that Eustebius is little followed in regard to this Archelaus, Second of the Name, he does not mention any Degree of Confanguinty What follows, concerns the Supplement of Morer There we find that Socrates would not come near Archelaus by Reason of his I yranny and Inhumanities Let this reckon for the VII Mistake, we have seen above (n) that this was not the Reason which kept Sociate from going to the Court of Maccdon I he VIII Positis is imputing to Thucydides and to Diodorus Sietling the sying, that Euripides being requested to make a Tragedy on the Subject of Archelaus, excused the figure he would not be obliged to represent the Crusleaus. dor Siculus lib 14 CIP 38 (p) A X= he would not be oblig d to represent the Cruelties (p) A χ
ne would not be obliged to represent the Cruelties

of that I yrant It every certain, that neither Thu
co (1λευς cyclos or Diodorus Siculus fay any thing like it, and

I do not believe that any good Au hor among the

Ancients has mention'd it Does any Prince defire

a Gragedy to be made on himself - Mayn't a Court

Clus and

Poet write a Tragedy to please his Master by passing

over the Cruelties of that Master IX The I a
epophysis

vounte that kill d Archilaus (o) is called Craterus in

Diodorus Siculus, this then is the Name which Diodorus S culus, this then is the Name which ought to have been given him, and not that of Crateus, oi Crateus, Diodorus Siculus is the only venationi Author quoted about him X For the fame Reason indulgens I maintain, it ought not to have been faid, that he form'd a Conspiracy against Archelans, and that he ¿ Cratero kill d and, to revenge himfelt for a Breach of Promise The Continuator of Movers fays, that Arch -IMPRUlaus promis d his Daughter to this I avourite, and afterwards marry'd her to another Since he quotes

Thacydides and Diodorus Siculus, the first of which
has not faid a Word of this Matter, and the latter ILR Carry him not said a Word of this Matter, and the latter (p) relates that this lavourite wounded his Master thro' a Mistake, he deserves Censure, for I own, it he had quoted Aripotle, he'd have had wirrant enough See the Pieceeding Remaik XI Diodorus (q) whom he quotes, calls him who reign'd atter Archelaus, Orostes, why then would he just affect fay, that that Pince hid a Son of the same Name had succeeded him? XII This Historian adds, that Orestes was yet a Child, and that he was kill'd by his Tutor Aropus, who afterwards reign d Six Years Why then do they make him say, that Ar-Years Why then do they make him fay, that Aiche'sus the Second, Son of Archelaus the Lirst, succeeded his Father, and reign d but Four Years and was k ll d in Hunting by Craterus one of his Confidents who afterwards took possession of the Crown, tho he enjoy d it but Three Days? So many Words, to many Fulls

(A) Where he married Bereince.] We shall make

our Archelaus in the 117th Olympiad, and to make

an Article of this Princess and there examine whe-

ther P Norrs ought to have find that the diew di-p 461 chelaus to her by promiting to marry him

(B) In a Battel against the Troops of Gabinius 1

This does not agree with the Seventeenth Pook of Strabe, where we read that Ptolomy having been refetled in his kingdom, put his Daughter and Son in-law drchelaus to Denth I shall make it appear in the Article B renice, that str. ho is missaken in this, (a) No-and that he has contradicted himself You may ris Cenc-boldly pronounce these Words of More fulse Pto- taph Pilomy having been re-establish d in 699 put Archelaus fin pie and Berenice to Death

(C) A very honourable Dign ty] Father Norms fays, (b) In / that the Pontist of Comma v vs Sovereign (i the Article Place He fays, (a) Illun Archelaum, Pompeius Sa- Concerdstem Bellon, as Common um principem (utragi, e- nus nim dignitas uni cidemque conferebatur) confetue at () Hiicurvis Dynasta parem opibus, ex appiano in Mi bridar ti is de par 252 We shall examine in (b) another Place bello Awhether this be right

lex undri-(D) To give se to another | Hotius fays, that Con p m for disposed of this Benefice to Nicom des, v no made 416 ippear that he had very just Preten ions to it (1) 1 il Id homini nobilissimo Niconical P/Dul anjuli ant, 12 p qui regio Cappadocum genere or u proper atorsam m, 4 fortinam majorum suo um mu v nen sue penere 1412 () 1 i minime dubio, vetustate tamen u em so, is eriotum et i id repet bat P Norvis ashims, that (2/10 conteins (1)) that Dignity on Lycom is after he had vanquish a 162 of Phanaces, but they who think fit to kok into Ho 1 1 to of Phanness, but they who think fit to look into III I to of tius, will easily find that it was disposed of before Appain the Battel As to the Name of Iyon it it to in M thebe icen in the Editions of (d) strato It i inforcer indit tubtain that in Dion there is i () I peopede diverted I i of his Listate by Augustus, after the Hight of 1/11 (Anthory, and perhaps the same whom i fir tule I is 1/4 to the Pontineate of Comman, for he ice need in one is 1/6 Part of Cappadoes. The I pithet of B 1/1 in which is 1/6 Histains makes use of, fivours more the Reading of 1/1 if 1/6 (f) Nicomedis than that of I peomedis

(1) Histated his Residence in the I to a display in 1/6 (f) Histated his Residence in the I to prove the Companies of the Control of the Control

there (i), that the I may be the recording to the page 227 carry the I etter which I may had Orders to page 227 carry the I etter which I may be therefore. The II fame Hifferian object that k) I leaf i was called as car, Sebaffa Might not make that the court to make the Court to Maguffus, make this Alice date in the Name?

(I) H had the so win firstion of their King som (1)

He fignalized himself after an extraordinary manner in making his Court to Casus Cafar, when sent into the East by his Grand-father * Augustus. This was (G) very Fatal
to him in the End, for Tibersus calling to Mind that he had received no manner of Civility from him during his Abode in Rhodes, and that on the other fide, Casus Casar had received a Thousand Honours from him, resolved to take his Revenge, as soon as he found himself Master of the Empire, accordingly he summon'd him to appear at Rome (H), and assign'd him the Senate for Judge of the Accusations which should be brought against him But Age, the (I) Gout, and above all, the Indignity of the Treatment soon broke his Heart, tho' the Senate had not pronounced Sentence against him. It's believ'd he avoided the (K) Sentence of the Senate, by feigning himself mad. He died in the Year of Rome 770, and in the 52d of his Reign, and Cappadocia (L) was then reduced into a Province His Family boasted of a most Ancient

P Norris affirms it politively, I have chose to make use of an Expression which imports not that this (m)' A'u the Fact is sound in the Ancient Books, but that it ought to be judged very agreeable to Reason What makes me ipeak with some Caution is, that Strabo says nothing more than that Pythodoris (m) dwelt with her Husband Archelaus, during his Life She knew how to command, it's not impossible then that she might have govern'd her Children's Estates alone Ipsi Archelau fin modern's Sumath meet that she prudens mulier & sumath meet that a segritual meet that a command of that those we slighted them Vermansit view are often destin'd by Providence to the highest Stations But let those beware who slighted them Vermansit view are so reasonable as Lewis the XII who said that a King of France ought not to revenge the Injuries done to a Duke of Orleance Our Archelaus acted like a Politician He was sure that Augustus of that Young Prince was to succeed his Grand-sather Tiberius was in some kind of Disgrace in the Isle of (a) See the Rhodes. which did not presage him the Empire Tiberius was in some kind of Disgrace in the Isle of Rhodes, which did not presage him the Empire Archelaus believ'd he hazarded nothing in neglecting Archelaus believ'd he hazarded nothing in hegically him, and befides had a hint that he might expose himself by cultivating his Friendship. He believ d that all the Honours he did Casus Casar were a Fund of Advantages, and Rewards for Life. But he was deceived, and little consider'd the Ingenuity of Livia deceived, and little consider'd the Ingenuity of Livia has been been apply to the Throng for her own Son to clear the way to the Throne for her own Son Casus and his Brother did not live long, and 'tis probable she knew the Reason of it After all, It s often the truest Policy to treat those after a handfome manner (s) whom we see in the Road of
high Preferment, tho' for the Present in Disgrace
Let's produce the Authorities which inform us of
Tiberius's Resentments (b) Rex Archelaus, Tacitus lays quinquagesimum annum Cappadocia potiebatur, in-1ays quinquagesimum annum Cappadocia potiebatur, invisus Iiberio quod eum Rhodi agentem nullo officio coluisset Nec id Archelaus per superbiam omiseiat, sed ab intimis Augusti monitus, quia sorne e Caso Casare, misoque ad rei Orientis intuta Tiberii amicita credebatur Dion tays (c) almost the fame thing Tiberius Cappadocia regem Archelaum infinsus et quia cum olim fibi is suppliregem Archelaum infensus et quia cum olim stoi is suppli-casset, suoque patrocimio susus, cum ab incolis apud Au-gustum accusaretur, suisset, Rhodi se neglexisset, ac Gaium in Asia venintem officiose coluisset, insimulatum quass novis rebus studeret, evocavit Romam We learn from this Passage, that Tiberius complains not only of Archelaus's Incivility, but also of his Ingratitude The Circumstance of the Place might also exaspe-rate the Imperor, for the Island of Eleusa, where Archelaus resided, was but (d) Fisteen thousand Paces

distant from Rhodes (H) He summon d him to appear, and assign'd him the Senate for Judge] Dion relates (e) this Insimulatum quasi novis rebus studeret, evocavit Romam, ac Senatus judicio tradidit. He was accused of a Crime against the State. Tacitus does not seem to be of this Mind, he intimates very plainly, that Tiberius only complain'd of Archelaus's Incivility, and encouraged him to hope, that by his Presence and Prayers he might obtain Pardon (f) Ut versacasa rum sobole imperium adeptus est, clicit Archelaum matris rum Jobole imperium adeptus est, elicit Archelaum matris literis, qua non dissimulatis offinsionibus elementiam offirebat, si ad precandum venires. This Openness with regard to the Personal Offences, cover'd over a most dangerous Snare Either the King of Cappadecia did not perceive it, or durst not act as if he did. He went immediately to Rome, was very coldly received by Tiberius. and found himself a ry coldly receiv'd by Tiberius, and found himself a little after cited to Justice Ille (g) ignarus doli, vel fintelligere crederetur vim metuens, in urbem properat, exceptusque immiti a principe, & mex accusatus in Sena-tu Suctonius (h) has spoken of this Action of Tiberius only in general Terms Reges infestos suspettos-

que comminationibus magis & querelis quam vi repressit lostr in quos dam per blanditias atque promissa extrattos ad se non vit Apols remissi, ut--- Archelaum Cappadocem I Question lib I c 7 whether Archelaus, notwithstanding his Age, was (L) Mr not tempted to raise some Insurrection, after the de Tile-Death of Augustus, for mention is made of one (1) montt 1 of his Plots, which could only concern that time p 107 (1) His Area the Gout, but above all let's view of the point of the point of the could be the point of the could be the point of the point of the could be the point of the po

of his Plots, which could only concern that time p 17

(1) His Age, the Gout, but above all let's Falfly as hear I saitus Mox accusatus in Senatu non ob criming cribesto qua fingebantur, sed angore, simul fissis sinio, o quia Dion, the regibus aqua nedum insima insolita sunt, sinem vita sponsaying that te an sato implevit shift this this trian does not know Archelaus whether a chelaus kill d himself, or only sink under whether Achelaus kill d himself, or only sunk under was acted Weight of his Missorium, but from his Relation it may be inserted, that that Prince wis not the Senate,

condemn d, and consequently not put to Death upon his
Dion will inform us of moie Circumstances

(K) That he avoid d the Sentence of the Senate by feiting
feigning himself mad Dion affirms that Archelaus beMadness
and almost superannuated, past for a Dotard, that (1) Tib
neggertheless he had all his Senses, but counterfeired of the ing almost superannuated, past for a Dotard, that (1) Tib nevertheless he had all his Senses, but counterfeited Casarate Madman, because he found no other way to ut has arfave his Life, that for all this, he would have suffer'd Death (k), if a False Witness had not accused authoritation of Thieatning Words, and of saying, that the Cappawhen he should return to his Kingdom, he, would dociain show Tiberius that he did not want Courage. This populo Respective to the land of the say thew Tiberius that he did not want Courage This populo R caus'd iomeLaughter, and turn dTiberius from the Defign of putting him to Death He was io weak and pendiafpent, that they carry d him in Little to the Senate House Dion adds, that for that Time Archelaus tere liberated by the box dead a little after. Dion has House Dion adds, that for that Time Archelaus tere libeicaped Death, but died a little after Dion has 2 cap 39 not contradicted the Text of my Remark, for if (m) Regthe Falle Witness fav d Archelaus's Life, it was only num in because twas judged, that the Threats of a fupeiprovinannuated decayed Man were a certain Proof of a ciam red Delirium, a Dotage, and second the State of dictum Childhood, Ge By this it may appear, that Xiphi-eff I acit linus had not the best Judgment when he suppress ubi supra sed the seago'd Dotage of Archelaus. This is a fact (n) Paulo fed the feign'd Dotage of Archelaus This is a Fact (n) Paulo which ought not to be pais'd over, tho aWrites were post objet never so concile David, Brutus, and tome others have (Archemade thir Advantage of such Dissimulation, I con- laus) ac fels it, and therefore they are singular Adventures, and inde Capfuch as an Abbreviator ought to remember Let us padocia not forget what Dion observes, that Archelau had quoque really been next to an Idiot sometime before by the Romano-same Token, that Augustus had given him a Tutor, rum juris who was Regent of his Kingdom I can't tell whe-effects, ther it was on that Occasion, that he had recourse equivique to the Protection of Tiberius IIe had recourse to regenda him when he found himself accused by his Subjects data Dio But might he not have been represented as a 1 ool, lib 57 P at a Time when he had Reason enough left to desire 614 that he might not be put under Lution, and to (a) Strabo maintain, that it was only out of Malice, that his lib 12 Subjects would have him be thought unfit to govern? It's hard to clear this Point The Ancient History. Sueton in ans had a way of Relating Things only in the Gross, so that they gave but a slight lidea of some of the more Minute Particulars Their Method is very good, however, there is an Art of specifying the Facts in sew Words, and By the By, which would be of great Use, if Writers had the Will, or the Skill to practice it One History in Folio, might by the Help of this Arr, remove a Thousand Disputes, and clear an hundred Particulars, without containing above Fifty Pages But might he not have been represented as a lool, lib 57 P ing above Fifty Pages

(L) And Cappadocia was then reduced into a pro- Mithridavince | Pilleius (l) Pa crulius, Taistus (m), (r) Diticis, pag
en, and (e) several others, affirm the same thing plainly Germanicus (p) was the Man who executed that Norris, Order Appion was very much mistaken in saying, cenot (q) that the Kingdom of Cappadocia was reduced in-Pisan p to a Province under Augustus P Norris, who corrected that Fault of Appian, has found Two very

* The year of Rome

> pag 382 (e) See the Article of Apollodo-(a) This was Pomponius Atticus Rule See the R cmark A of his Ar-(b) Tacit Annal 1 2 C 24 (c) D10 l1b 57

> > (d) Strab
> > 1 14 P
> > 448
> > (e) D10 nbi fupra

(f) Tacit Ann 1 2 c 42 (g) Id ib (h) Suet in Tiber C 37 See allo Eutropius

(M) and noble Extraction We shall say somewhat of his Posterity in the Article of Glaphyra There's fome Ground to think, that he composed (N) Books The Joseph Address he * made use of to appeale Herod's fierce Anger towards his Son Alexander, Antiq 1 shows that he was not incapable on Occasions of some masterly Strokes. Some have 16 c 12 confounded him (O) with Archelaus the Son of Hisol 1 can't find that Eutropius Jud 1 says what a Modern Author † imputes to him, that Archelaus at his Death bequeath'd cap 17 his Kingdom to the People of Rome, and that Cappadocia was reduced into a Province | Nolidus, him about the state of t by that Title Mr de Tillemont might have been very well affur d of a thing which he feems to 4 Doubt of, to wit, that the same Archelaus, who was king of Coppadotia, obtained, by Augustus's Favour, part of Cilicia, and the lesser Amn i Mr Morers has committed several Faults of Omission in this Article His Continuator has made only 4 Hist decome of Commission, but one that shall match any (P) four, its so very 1 normous

rpm >

(r) Noris ibid pag 216 (1)Chron reformat t 1 1 5 c 9 n 5 lıb 12 pig 273 nand de regnor & tempor fuccess pag 645 apud Noldium de vit Hero pag 194

2 c 42 (x) Id 1b

(y) Jo-feph de

bello Jud

(r) confiderable Faults in Riccioli, one in point of (r) considerable Faults in Riccioli, one in point of Genealogy, and the other in point of Chronology. The Words which he sets down from that Author are these Summoto (1) Mithridate creatus est, Cappadocum consensu a Romanis Ariobarcanes, tandem Archelao pronepote mortuo Roma Consulibus C Calio Ruso & L Pomponio, ut ait Tacitus, id est anno 84 anti Christum, desistregnare in Cappadocia. These Words have all the Air of a maim'd Passage. It is no rare thing for Printers to skip over whole Lines. Be that how it will, Archelius did not descend from Ariobarcanes, (this is the Genealogical Liron of Ricciolis), and the the will, Archelous did not descend from Anobarzanes, (this is the Genealogical Liror of Riccioli,) and the Consulate of C. Calins Russ, and of L. Pomponius, in which he died at Rome, hapned in the Seventeenth Year of J. L. S. U. S. C. H. R. I. S. T., this is his Chronological Liror Strabo (1) testifies in plain Terms, that Archelous was not related to Ariobarzanes. It a serve of the conference of the serve of the ser rex ab its factus est Ariobarzanes, cujus in tertia stirpe genus defect Exinde Archelaus ab Antonio rex est constitutus NULLA AFFINITATI 19/15 conjunctis The Error that Noldius imputes to Jornandes, a much different from that of Appian He says (t) that Cappadocia became a Province in the time of the Emperor Claudius, by Vertue of the Iast Will and Testament of Archelaus By the way, the Revenues of Cappadocia were to confiderable when Archelaus died, that Tiberius thought himself by this new Acquisition in a condition to remit one Moiety of a I ax which he had order'd to be levy d (v) Regnum (Archelai) in provinciam redailum est, frustibulque ejus lewari posse centesima vestigal professus Casar, cucentesimam in posserum statuit. He eas'd (x) that Province too, and would not draw from it is much as it had paid to the last King

(N) Of a most Ancient, and noble Extraction | Gla-phyra (y) the Daughter of the last A chilaus, and Wife of Alexander the Son of Herod, spoke often of the Nobility of her I amily, and boasted that she was descended from Temenus on the I ather's Side, and from Darius, the Son of Hystaspes, on the Mo-

(N)There's some ground-that he composed Books] Plany teems to suggest this lie quotes Archelaus teveral Times, and it's judged that in Two Places he means our Archelaus King of Cappadocia He gives him that I itle in one of these Two Quotations Archelaus Singh he was a restricted to the second and the second archelaus Singh he was a restricted to the second archelaus Singh he was a restricted to the second archelaus Singh he was a restricted to the second archelaus Singh he was a restricted to the second archelaus Singh he was a restricted to the second archelaus Singh he was a restricted to the second archelaus Singh he was a restricted to the second archelaus Singh he was a restricted to the second archelaus Singh he was a restricted to the second archelaus s ons, Archelaus, lays he, qui regnavit in Cappadocia, (a) and the Discourse there being about some Particulars concerning Amber, I ather Hardouin (b) makes no question but that the same Archelaus is meant in the 7th Chaper of the 37th Book of Pliny, where one Archelaus is quoted concerning the Properties of a fort of precious Stone Neither does he doubt that this is taken out of the Book de lapidibus, quoted by (c) Plutarch To fay iomewhat mfore certain, I shall point out a Place of Pluty (d) where decided is reckened among the Kings (d), where Archelaus is reckon d among the Kings who had written of Agriculture I have already (e) mention d another Archelaus often quoted by

(O) Have confounded him with Archelaus the Son of Herod] P Norris (f) has convicted R icioli of this Error Riccioli had faid, that in the Trial between Archelaus and his Brother concerning Herod's Succession, Tiberius pleaded for him before Augustus, and pretends to prove it from this Passage of Suetoneus, (g) Cevelium officiorum rudimente Arch laum, Tralianos, & Theffalos varia quojque de confa, Augusto cognoscente desendit And as Vellerus Pateriul's informs him, that Tiberius left Rhodes to return to kome in the Year 755 he concludes, that Andelaus vas made Ethnarch in that Year, and not in 751, or before P Norrus shews him in the Passage of Don quoted above, that the Words of Sustemms ought

to be understood of Archelaus King of Cappingua He might have added an Instance which destoys the Supposition of Receiole, to wit that Tiberius detended (1) Total Archelaur's Caule before he went to Rhace is plain from Dion's Words, and may clearly be in Suct 11 feer d from those of Suctionius, who makes Tiberius s bet a g Pleadings for Archelaus the first, in the Lists of the mirt. Causes undertaken by him, when(if I may so speak) ne roll u he made his first Campaigns at the Bar civilium of sich in ficionum rudimenta Torrentius (h) is of the same Opinion Chion & with Riccioli, to wit that Succonius meant the great I celei Trial of Archelaus the Son of Herod, and refers us hift I i to Josephus But how could they not perceive that and so Jo in this Cale Tolephus could not possibly be ignorant teph Anofthis good Office of Tiberius, and it he knew it, that tiq I i / he could not but have mention due I be greatered to be a he could not but have mention dit? I m surprized that c P. Norm, who makes such frequent and vigorous () Silian Attacks upon the Jesuit Salian, has spard him on Annal in this Occasion. That Jesuit is fall into the same Schol id Fault as Riccioli, he his centur d (i) Casauson for ann Chiphaving apply d (k) the Passing of Suetomus to still 3 n. 7 Archelaus King of Cappadoir he has represented to (l) Comhim, that the Cause of this Prince was debated in Suetomus the Reign of Tiberius, he has maintain'd that Ar. (l) Sechelaus the Son of Herod, must consequently be un. Noldius derstood in this Place, and he has provid from this de visible. chelaus the Son of Herod, must consequently be understood in this Place, and he has proved from this deviting. Supposition, that JESUS CHRIST must have gestis the stand Two Years in Egypt. For, says he, Fiberial rodum, produced to Rome in the Second Year of 194 & JLSUS CARIST, yet he was at Rome when Air sequence the disputed Herod's Succession with his Brothers, (m) see seeing he honoured him with his Protestion. See Apping in here how I aults are heaped upon I aults when the Mithinga soundation is ill laid. It is as clear as Day, that the tests King of Cappadocial stood his I rial in the Presence (n) In of Augustus, before Tiberius retir'd to the Island of Epiton) of Rhodes (1)

(P) But one that shall match any Four, it's so very the Al-Enormous The Continuator tays, that sylla (it's chelaus his own Orthography) after having taken the City d live of of Athens kill d Archelaus General of Mithidates s up th Here Army with his own Hind at the Foot of the Altai, of Mithia where he had taken Refere He quotes Mulus Gel dates to lius lib 14. It's certain Mulus Gellius does i peak in the Rothe Lift (hapter of his liteenth Book of 7 thing mans the Continuator has mention d, I mean of a De-Aurelius vice which Archelaus made use of to hinder the Ro-Victor mins from firing a Tower of Wood, which defended (5) rhat the Pyreum We shall see herenster what it was but Sylle his faying, that Archelous took Retuge in a Temple Chilem and that Sylla kill d him himself at the Loot of the Mithrida Altar, is most false. I do not think that any Autis production thor worthy of Credit has fud this, for it is noto- tione Arious, that Archelaus (m) having constraind Sylla chelia in to give over Attacking the Pyreum, and bend ill his tercepit I orce against the City, had time to retire when it see Strab was taken by Assault Sylla pursued him, gund 1 12 p great Victories over him, and obliged him to make 314 Strab Discover against the land of the see the land him, gund 1 12 p a Disadvantageous Peace Achelaus finding him also 117 self suspected of some Misdemeanors (n) durit not p 547 trust Mithridates, and so went over to Murina, who

trust Mithridates, and so went over to Murina, who commanded the Romans. He was received with Honour, as Strabo has observed in more Places than one (a) 11 v de ut Agyera of the mass of the Agyera of the Secret of Preserving his sower of Wood consisted in causing it to be well rubb'd with Allum I think that carretries is the only Historian who has mentioned this of there say that syllas sometiments of the were ruin'd by the Besieged It is certain that Allum has not the Virtue Duachigates of These are his Words (p) such as the Sulls conati, of the tempore manner educing cools ut Age these

This tent in

(a) Plin hb 37 c 3 p m (b) Harddúin in Indice Autor Plin See also Mal Par (i) Plu de fluviis p 1153 (d) Plin 1 18 c 3 P 440 (e) See she Remark C of that Atchelaus the Philo-Sopber (f) Cenot Pulan p

148 (g) Suet c 8

* Hero-12 Lucianus in Pfeudol

ARCHILOCHUS, a Greek Poet, a Native of the Island of * Pharos, and the Son of (A) Telesceles, flourish'd in the (B) 29th Olympiad A. Terrent of Slander altogether assonishing was the Character of his Poetry Terrible with the Power of it, since Lycambus hang'd himself upon a virulent Satyr that Architectus had made on him The Indignation of this Poet proceeded from a Breach of Primise, Lycambus, had promised him his Daughter, and afterwards resu'd her to him Architectus took the matter to to heart, either because he lov'd the Fair One, or that some particular of the matter io to heart, either because he lov'd the Fair One, or that some particular (d) Care Slight had been join d to the Resusal, that he set open all the Flood gates of his Gall, eiter win effectually to beipatter Lycambus It's likely he brought all the Family into his Pasqui- gesiman nades, Olympia-

chelas turrim unam, quam ille interposuit, ligneam in-cenderet venit accessit ligna subdidit submovit Græcos igum admovit satis sunt diu conati nunquam quiverunt incendere ita Archelaus omnem materiam obleverunt incendere ita Archelaus omnum materiam obleverat alumine quod sulla atque milites mirabantur, &, possiguam nonsuccendit, reduxit copias. It the Abbot de la Reque had been appriz d of this Passage of Aulus Gellius, he would not have faid (q), "That His story mentions that Sylla formerly undertook to burn a Tower of Wood, that was defended by one of Mishridates & Lieutenans, but never could "execute his Design, because it was done over with a certain Drug, THE NAME WHEREOI IS "NOT YLT COME TO OUR KNOWLEDGE, which had the Virtue to quell the Activity of Fire' Two Things make me wonder, One, ' Fire ' that feeing Quadrigarius has mention d fo extraordi nary an Accident, all the other Historians should have faid nothing of it The Other, that seeing fo many Historians have not faid a Word of it, Quadrigarius shou'd speak of it in so express a manner I acts of this kind strike the Mind in such a manner, that an Incombustible Tower of Wood had been the last I hing any Relation would have omitted 574s would infallibly have inferted it in his Memoirs, Plutarch (r) who quotes'em so often, would have found it in em, and not torgot to have mention'd it Let us conclude from his Silence, and from that of fo many other Historians, that the Fact is false But from whence should Quadrigarius have taken it? I believe it's impossible to find out the Original of his Error It's true indeed, that Plum-Allum will refist I ire, and won t consume, but to rub over a Tower of Wood with it, and render it incombustible 1s a Thing which I conceive, is impracticable
(A) The son of Teleficles | This we find not on-

ly in Suidas, but also in Ocemanus, quoted by Eusebi-

us (s) (B) Flourish'd in the 29th Olympiad] Authors vary all tile upon this Tatian and St Cyril have placed Archilocus in the 23d (t) Olympiad Alexandrinus places him in the 20th Others (v) in the 15th, in the 18th, and in the 19th Giver (a) makes him to have lived in the Reign of Romulus Cornelius Nipos (y) places him in the time of Tullius Hostil us Horodotus (z) will not only have it that he made Verses on the Adventures of Giges and Candaules, but also that he lived at the same time Lulebius makes him flourish in the 29 Olympiad It is easy to reconcile some of those Authors, but not all, for the Revolution that hapned in Lydia by the Death of Candaules and the Installation of Gyges, fell out in the 17th (a) Olympiad The Death of Romulus hapned in the preceding Olympiad The Reign of Tullus Hostilius takes in the space of time between the first Year of the 27th Olympiad, and the first Year of the 35th Salmasius, who was very happy in removing a Mistake in Solinus, could not perceive one of his own Solinus has been thought-less enough to place the Three Orators of the Fami-Iets enough to place the Three Orators of the Family of the Curios, Architochus, and Sophocles, in the fame Age Plurimi, tays he, (b) inter Romanos eloquencia floruerunt, sid hoc bonum hereditarium nunquam fuit nist in familia Curionum, in qua tres serie continua oratores suere, magnum hoc habitum est sance o saculo quo facundiam pracipue & humana & divina mirata lunt quippe sunc percusores Archilochi poeta Apollo pro-didit, & latronum facinus Deo coarguente detettum, cum-que Lysander Lacedamonius Athenas obsideret, ubi Soprocles tragice inhumatum corpus jacebat , identidem Li-Plin exeror Pater ducem monust per quietem sepeliri delicias suas
cit p 52
interes, nec prius destitis, &c Salmassus observes (c),
that one of these Curios lived in the time of Julius
Casar, that Architochus lived in the time of Tarquin the Proud, and that Sophocles did not appear till above two Ages after Archilochus He has reason then to laugh at Solinus, but is in the wrong to place Archi-lochus in the time of Tarquin the Proud, who reign'd from the 3d Year of the 61st Olympiad, to the last

Year of the 67th I say, he is in the wrong to place him to this time, seeing he elsewhere fixes him to the (d) 29th Olympiad Having committed this Fault, of chus Id (d) 29th Olympiad Having committed this rault, or thus Id making Archilochus and the last King of Rome Contemporaries, he ought not to have reckon'd Two (e) Scal Hundred Years between Architectus and Sophocles, in Euseb for the Death of the latter hapited in the 92d Olympiad more or less. Another Great Man (e) has suffer'd himself to be too much led away by the Spirit (f) 78 % for the latter hapited in the 92d Olympiad for the latter hapited in the 92d Olympiad for the latter hapited in the 92d Olympiad for the 1658 f of finding Fault, when he charges Hirodotus as having As xiamade use of a pitiful Argument, to prove that Archilocous lived in the time of Gyges, to wit, his saying that Archilochus mention'd that King I confeis this Argument would be abfurd, but it is not true vor promethat Herodotus made use of it, he has only supposed vo ev in it (f), but drawn no Consequence from it auto 751-

(1), but drawn no consequence from it

(C) A Torrent of Slander — was the Character of
his Poetry] Hence it is, that Horace consider'd Archilochus as a Madman, (g) Arcilochum proprio rabies
armavit iambo, and when an Idea was to be given of
a Satyr extremely sharp, it was faid to be like those

& Archiof Archilochus

of Archilechus

(b) In malos asperrimus Parata tollo cornua Qualis Lycambe Spretus infido gener Ovid, when in the lame Spirit, uses this Threat, Postmodo si pergas, in to mihi liber iambus Tinëla Lycambio sanguine tela dabit These two Lines are in his Poem in Ibin fo full of Scandal, that they (1) who believ'd he made it in Imitation of Archilectus, would be excu-fable, if it were not apparent by these two Verses,

Nunc que Battiades inimicum devevet Ibin, that Ovid proposed to imitate the Poet Callimathul There are I know not how many Proverbs that eter nize the Slanders of our Poet, Archilochia editta, ap μλοχου παίεις, Athibito.hum ters, &c The first is us Aretz-found in Cicero, who made use of it to represent nus in the Edicts which the Consul Bibulus order'd to be commenthe Ldiets which the Conful Bibulus order'd to be commen-fix'd up That poor (onful (k) not daring to tariis de flir out of his House, retain'd only some Sha- orthogra-dow of Authority, to revenge himself by Pasqui- phia, & nades, whereby he set forth (1) Casar's most infa- Jacobus mous Debauches, and told all his Enemies their Lanius I. own This Cicero calls Architectua editta, which 2 subsec-pleas'd Folks so extremely, that a Person could less c 4 hardly get through the Press in the Streets where apud Dia-they were fix'd up. for the Become vin in Growde apud Salthey were fix'd up, for the People run in Crowds to read them, which put Pompey horridly in the Spleen (m) Archilochia in illum Bibuli edicta ita populo sunt jucunda, ut eum locum ubi proponuntur, pra multitudine corum qui legunt praterire nequeamus, ita ipsi acerba ut tabescat dolore, mihi mehercule melesta quod or eum quem semper dilexi nimis excruciaut. As trache Proverb, Archilochum teris, I don t believe et di-fies what Erasmus imagines, a Slanderer who assads in the steps of Archilochus, or studies his Books, but a Man who having offended Archilochus, ought to fear the Destiny of him who having trod on a Serpent, immediately receives a mortal Sting. what Lucian (n) puts into Archilochus's Mouth against fomebody who had flander'd him, Alis cicada comprehendisti, and you'll not doubt that the Explication minilalind of Erasmus, how conformable soever to Suidas s quam per Thought, is false At the same time I do not de-edicta ny that πα[εν is (0) fometimes taken as terere for nuncial leftitare Aristophanes says in his Birds, ωδ' αισωπου τες πεπάτηκας There are some Epigrams in the An-

lochusParius qui per idem tempus Santapo rimetro Herod 1 (g) Hor de art poct (b) Id epod 6 (1) Johannes to be commennyf Salvagnium Bocffium Comment in Ibid p m 25 (k)In eam Coegit de [perationem, fit drong notestate abtom- abditus.

dem in-

claruit Archilo-

(1) Id ib cap 49 (m) Cicer ad Attic Fpist 21 lib 2

Βιδλ Θ μεν είς την οικιαν καθακλεισαμαν Θ οκίω μενώ, ε περοϋλδεν υπαθεύων αλλ' εξεπεμ ε διαγεμματα ελασφημιαι αμφούν εχοντα κ) κα τηρορίας Bibulus domi abditus non produit octo confulatus sui menses in publicum, edicta tantum propositit maledictorum & probrorum in ambos (Pompeium & Cariarem) plena Plutarch in Pomp p 644 (n) Lucian in Pseudolog to
2 p 548 See the Aarticle of Tettix (o) This has been communicated
tome by Mr de la Monnoie thologia,

(q) Journ des Sav of the 15 of Fib 1677 P 123 54

(r) Plut

in vita Svlle (s) Lufeb 1607 præp Lvang p aso item 1 5 C 33 r 227 (1) See Vossius de Post Gr (v) Anonymus in defeript Olymp apud Voifium ib culan 1 init (y) Apud Gellium (x) Lib r C 13 (2) See rethus Calvatius

id ann

Mundi

m 65

(c) Sal

39 P

(v) Sohn 2 lub fin

nades; for it is fand (D) that the Daughter follow'd the Father's Example, and time fay that Three more of Lycambus s Daughters died at the same time of Grief and Despair. It's probable he reveal'd some Adventures that were extremely scandalous, and yet conceal'd from the Publick It seems at least that there were some very obscene Passages in his Poem, for that Satyr was the occision why (E) the Lacedemonian, tak 'Plutarch ing into their ferious Consideration, that the reading such Filth was offensive to chaste Instit Lie-Ears, prohibited Archilochus's Verses Some I ave said * that he himself was banish'd con pag from Lacedemon; but the Reasons they give for it are drawn from a Maxim he had inferted in one of his Poems, That a Person had better throw awing his Arras than lose his quiseLife He had writ that Poem in (I) his justification His Slanders which sometimes roanugave him trouble enough in (G) his Business, and spared not even (H) his own retion, did not put him out of Apollo's Favour, for when he had been kill d in Battel, the Oi acle of Delphos | drove (I) his Murtherer out of the Temple, nor was it to be appeared to but by dint of Excuse and Prayer, and after all, order'd him to go to a certain * House, Suidas and there appeare the Ghost of Archibochus And yet this Person had kill d him for the sector of the Sector of Sector of Sector of Sector of Sector of the Sector of Secto gave him trouble enough in (G) his Business, and spared not even (H) his own Person, mine pu-

(p) Anthol 1 3 Cap 25 Vide etiam Salmalium exercit Plinian P 394, 395 (q) Non res & agentia verba Lycamben -- Nec focerum quærit quem ver-fibus oblinat atris, Nec fponfæ laqueum famofo carmine nectit . Horat epist 19 (r) Ub1 1upra (1) In 6 Epod
(t) Lib 6 cap 3 (a) Pind Pythior Od 2 (b) Sec Benediétus in Pındar

thologia, which give us a very strong Idea of the Slanders of this Man Cerberus is exhorted to keep a Slanders of this Man Cerberus is exhorted to keep a ftricter Watch than ever, and to take heed of being hit, since Archilochus was gone to Hell (p) We shall see in the Remark (H) that he slander'd himself (D) That the Daughter follow d the Father's Example 1 I have said that Archilochus took the matter much to heart, but his Grief was nothing in compaction of what his hather in law and Mittee (1)

parison of what his Father-in law and Mistres, suf-fer'd He was eased by a cruel Satyr, but Lycambus and his Daughter found their Comfort only in an Halter Horace speaks only of the Father's (7) Halter Horace speaks only of the Father's (q) Hanging, and that of the Daughter who was piomis d Archilochus But in the Anthologia (r) tis said, that Two, or Three Daughters of Lycambus hang d themselves See in the Article Hipponax some Ixamples of the Unlucky and Mortal Effects of Satyr Let's not forget what one of Horace's (s) Scholiusts has observ'd, That Neobula (so he calls the Daughter who had been contracted to Archilochus) did now hang her self for the Satyr of her Gallant, but for Sorrow at her Fathers Deplorable End Most Readers will be for the Anthologia, in which Archilochus is represented as the immediate Cause Archilochus is represented as the immediate Cause

(E) That Satyr was the Reason why the Lacedemonians | Valerius Maximus affirms it in express Terms (1) Lacedamonii libros Archilochi e civitate sua exportari jusserunt, quod eorum parum vericundam ac pudicam lectionem arbitrabantur Noluciunt enim ea liberorum fuorum animos imbui, ne plus moribus noceret quam inge-nius prodess t Itaque maximum poetam, aut certe summo proximum, quia domum sibi invisam obscenis malidi-Hislaceravera, carminum exilio multas unt
(I) In his justification] See the Remark H

(G) Trouble enough in his Business | Pindar informs me of this particular, for he affirms that though Archilichus fed upon Slander, yet he was often enough put to his Shifts

(a) Fidor γρεκας εων τα τολ-Ψογεον Ας γιλοχον, Εαρυνο-γοις έχ Βεζιν παιι διέλεσι

Vidi enim procul existens sepe in angustiu conviciato-rem Archilochum dum maledicis odiis pinguesteret

Arcus did not understand (b) this Passage, since he took it in this Sense, that Archilochus got well by his Slanders, and rais'd himself by 'em from the Mifery he had been in to Honour and Riches The word maren which signifies to fatten, was the ground of his miltake, and he ought to have remember'd that to this day to feed and grow fat upon any thing fignifies figuratively to take an extraordinary pleasure in it. No doubt Ovid had an eye to this Passage of Pindar, when in his Poem against 1bu, he says,

Utque repertori nocuit pugnacus i ambi,

Sie fit in evitium lingua proterva tuum

We shall see in the Remark I, that they who (c) say
that Slandering cost Archilochus his Life are mista-

(H) And did rot spare even his own Person] This Poet took in strange a delight in Slander, that not content to pull his Neighbour in pieces, he could not forbear (d) defaming himself. For which Critics (e) blames him, faying, that if our had not been for him we should not have known that his Mother Fripone was a Slave, that meet Poverty force d him to quit the life of Paros, and remove to that of Thaf u that he made himself odious there by flandering his I riends and I oes, that he was extreamly addicted to Women, and very infolious and wheel up of (1) of all that he had thrown folent, and what's worst (f) of all, that he had thrown

away his Buckler in a Fight The Scholiast on Aristophia Leti, x nes(g) informs us that in the War against the Sa e i a People of Thrace, Architochus threw down his Ain's and fled to fave his Life Arflophanes (1) borrow d a couple of that Poet's Verles concerning this Adventure, upon which his Scholialt gives us this Gloss Pluarch repeats the same Verses and something more

As mis (1) ולני ב מושו חוג מו מוא) וו שיבו שמן וני ואת לם אם עם דו מבע עם ו משמעם פסועם 'דעו

1 рреты байды к нограм на Nunc aliquis nostra se ex hostibus aspide jattet Sub vepre quam reliqui invitus integram Illa quidem valeat, nunc ipse a cladi superstes

In the mean time our Run-away had a greater Ambition to be call d a Soldier than a Poet (L) Fiw Pace See of easy Security 1969 'Liveation aiax of hai ello Stratusow ecotor discov etizulatio Martin iego culbo his tor sum Amabile musarum donum ego quoque didici partin rank'd the Posts of Honour after the same (1) In (10) manner, he gave the first place to Arms, and in mad deferibing his House (1) he makes no mention of Pace cir Books, but of Helmets and Bucklers, all smells of cassinem the Arsenal about him, and not of the Library (1) Plut Nevertheless it's well known that he saved himself in institution Battel by dint of Heels, and not by his Arms 1 acon passes the Remark (D) of his Article See the Remark (D) of his Article

(1) Drove his Murtherer ou of the Temple] The (k) Athen Name of him who kill'd Archilochus was Callondus lib 14 c Corax (m), a Native of the Isle of Naxis. The 6 p 6 7 Priestess of Delphos drove him out of the Temple, (n) because he had kill'd a Man confectated to the (1) Apud Muses. And yet he had kill'd him in a just War, Athen 1 as we find much clearer in Suidas than Plutarch 14 C 5 as we find much clearer in Suides than Plutarch 14 C 5. For this Reason it can't be supposed that Pliny had (m) 1 lu-For this Reason it can t be supposed that Pliny had (m) 1 lining this place all the requisite exactness, when he tarch desiad (o) in the Plural Number, Archilo his poeta internis qui sefestores Apollo arguit Delpha. His Copier Solinus affersolving to play the Paraphrast, has left himself without excuse, since he had the boldness to say that 560 Sui that Poet was kill d by Robbers, Percusores (p) Ar das in chilochi poeta Apollo prodidit, & larronum facinus Deo coarquente detestum. Euseous quotes (q) a Greek Augeot chias to the Murderer of Archilochus, he says, Quanto chilochi he Murderer of Archilochus, he says, Quanto chilochi he Murderer of Archilochus, he says, Quanto chilochum occidit Archilosa a templo quassi com no number occiderat. Galen (s) has repeated the Words of the (n) 1, Oracle. Oracle

און ול ול בין אינושון אינושון אינושון און אינושון אינו nem effundit homin's cju/modi qu opera (ua omni adver- 29) fus multeres obscenitate verborum impleverit, quam ne (v) solin audire quidem homo verecundus possit I don't set cip i p

(q) Citante Harduino in Plin t 2 pag 124 These are or very Words of Oenomaus, it souly his Ihought (1) Deprepar Evang 1 5 c 33 (1) In Suaforia t 2 c 9 1 (1) Do præpar Evang 1 5 c 33
10 apud Harduin 1b
(v) Ibid cap 32 pag 227 (t) Apud Eusebium ibid Tt, Jona

-'As Ts callen (t) 'chot Aruftor h Emam suo non deteriorem tempore In the mean time our Run-away had a greater Am- moed de

in Co-

m (I

lopier in 1 3 de nat Deor pag 703 Botcius in Indice comment ın Ibin (d) See the Passage of Plutarch which shall be cited in the Remark N 3 (e) Apud Ælian var Hist 1 to c 13

(f) It's

Cretias

Speaks

Pythior

(c)Lesca-

· see the raimus Archilo-

los Diog I reit in Heracl Oenom 1.35 apud I uteb prapar Eving 1 6

c ilcem Tractatus de re pub 1 ca Lacedamoniorum, p 19 (1) 115 Monfreur HI NRI-CIUS, n hofe Llo gy may lo icen in the Fpifile Dian story to the Ircat / which novius o iblijh d a Luyden in 169, ing to the Laws of Wu stituled. Difquititio de 1cuncula Smetrina quam Harpo-

. i le Marius Victorinus] 3 irt Gran . 1 12E

til lib 1

CIP I

lambick Verse was what this Poet excelling; he was the him (K) in fair Tight Remark L Inventor of it (I), and one of the 2 Poets whom Arifarchus had a w'd in this kind of Poetry * Quintilian places him in some respects above the other of Arifophanes Ode 9 & the Gi immarian sound that Archilochus's Lambick Poems the longer were (M) the ibi so Be- finer The Hymn he made on Hercules and Iolaus had the honour to be constantly nedictus fung Three times in honour of those who gain'd the Victory in the Olympick Games.

See also in There's hardly any thing of his preserved, which with relation to good Manners,

the Chili is rather a Gain (N) than a I of They who speak of several Archibochus's (O), multip'y Peings with Necessity If we had the Dialogue composed by Heraclides on the I ite of our Poet, we might in all probability find feveral Particulars in it about him and doubtless we right there find how he conducted * a Colony of Parians into the Island of This 'I was some Honour to be chosen for such a Trust.

ARCHI-

down the Pissige of Or ren, it may be found in the 3d Book against Colfus, in the 125th Page, of the Cambridge Lidition 1677

(K) This Pissign had kill d him in fair Fight]

Thave already laid that Suidan informs us more clearlimits the Mattershap Platench. but I have a form ly of this Matter than Plutarch, but I have fome thing to add that's worth our notice. There's a small I reatise of Republicks attributed to Heraeli There s a des, in which the Priestess's Order is found, commanding the Murtherer of Architectus to depart the Temple, together with the Murtherers Aniwer That Answers in inexplicable Ric'dle in the Lat n'I ranslati-Answers in inexplicable Ric'dle in the Lat n'I inflation I he Frinflitor supposes that the Murtherer answer d, I am Innocent, for I kill d him at a difference, as the Law commands See the Greek and the I ranslation (m) Applop or training koesse the I will start and in the I ranslation (m) Applop or training koesse the Greek and colored treeless of pactive item to I is supposed to the post of the post of the I taque Pythia ad climate active treeless of the post of the post of the I taque Pythia ad climate active treeless of the I taque Pythia ad climate active treeless. templo Cui is responait, as pures sem Rex, eminus e-nim ut lev jubet interfect (Archilochum) A Friend of ruine (1) who is well vers'd in human Leain-ing his own'd to me that he had never he ut of an ing his own'd to me that he had never he iid of an Ldick accounting. Murtherers who kill dat a differen, ind that he did not believe ων χειριν in infied commis. As he was an intimate Friend of Mi Gronov is s, he confulted him on that Difficulty, and this is the learned Answer of that learned Professor. Ly χειςωννόμω, locutio est proposa in practise occison un o occidentium. Quem in ido servore v Igladius, vel alia machina, v l bellua depresendent ad Orei m mittet, is trucida ure er, es ων νομοι lia omnes Gra i or presentim Polybius, ut libro t cap 3 + ka παπαίμεμο οι σωριοδεί ev χειςῶν νόμω διοφορί οι που (ν) idic pugnantes quod quidem non sufficient, nam or in presio multi possum non pugnan es occidi, or tamen ev χειςῶν ιόμω Ruisus codem libro cap 57 i της το αυτά, αεί σιωνθαιε διαφθείρως χίι της σιμπου ες της εν χειςῶν ιόμω βειτεθονίες. There rem uns no tarther disticulty after this Learned Answei, whereby it appears that Go as meant no more than that he had kill d Archilochus in Battel according to the Laws of Wu.

(1) H was he In senter of it] This appears from these Verses of Horace in the 19th Epistle of the 1st

Parces coo primus cambes Official I a 10, numeros animojque secutus Archilochi

thatpocraten indigetirunt

(7) That s lo lumripoien us list certain that lambicks

the Pour Malinpoient

Action

That s lo lumripoien us list certain that lambicks

the Pour Malinpoient

The second of t ofa), Ca- this Poets Miffer-piece (1) Fr tribus receptis Aristaniubon chi judicio scriptoribus iamboium ad essi maxime perti-(2)Paterc nelit unus Achilochus Surma in hoc vis elocutionis, cum valida tum brevis vibrante/que fententia, plurimum Quin- |anguinis a que nei vorum a no ut videatur quibufdam prod quoquam or nor est, materia esse non ingenit vittum tate culus then made him the Inventor of it. He would also have been the Inventor of Lpick Poetry, it what is imputed to Inentianus were true, Do-" a laudem et Terentianustribuit, ut & Epicorum visin nventionem libr de metrie, p 86 Thus they
the ik in the Thefaurus Fabri, in the Article of Archib, but when the Pallage of Terentianus Main is is co-dulted, it is easily perceived that the Matter in hand the e is the I pode and not the I pic Poem, not yet would it be certain that the Place which erns 4 chilochus declares him the Inventor of the I pode, if that I tuth were not learnt (a) elsewhere. I hat l'ailige might well enough pais for a Citation alledg'd as an I simple of the Epode ipoken of in this place which is an Hixameter Verse followed by the hilt a of Pentamiti

Hoc do Tum Archilocoum ti adunt genu fe Mag fire Tu mihi Flacce fat es

Lorenze Fabri observes, (b) that ie Greeks the been his hundred Tim i mithout any other but Hexamic trier, reter Verses till Architechus raughe och in the same ter Fosfes till Archilochus taught other kinds with fo pre'ent. much Success, that all began to try their hands on Veises en Muof aisserent Measures, which made the Greek Poetry besique, p

of afferent Measures, while made the Licek Poetry be
come so fine by this variety of Veriffying

(M) The longer they were, the finer | Cicero informs (c) Ciceus of this Particular, where he applies it to (c) his roepist

I riend Atticus's Letters, Ut Aristophani Archiloch II lib 16

iambus, sie episola longissima quaque optima videtur

The Constitutionary has been made of Demosition (d) ONTE The fame Judgment has been made of Demofitures (d) Oute Orations

Orations
(N) Rather Gain than Loss | Archiloshus & Verses afforded no I xamples but what were bad He had expressed (a) deep Sorrow at the loss of his Safter was On-Husband who died at Sci This Tenderness might have been improved to Edificat on but in him it has it has a fact of Safter would teek his Comfort in Wine, and other sensus of the Pleasures, since his Tears could do his Brother in-Plut de Law no good, nor his Divertions have. The word judiend of this lift taying in his Notes on the fift Chapter Pig 420

(O) Multiply Beings without Necessary A Passige Chron ad of Eusenius missinderstood is the ground of mentioning an Architectus, a Historius and Chronologer, on whom the Impositor of Interbo had the boldness to father a small Book. Here's what Englished Anticep according to the Latin Translation, (f) Licet Architectus vicel main terrain Compander. loch us vicef mam tertiam Oigmpiadem ter It's pretended that the meaning of this is, that upon is according to Architochus's Computation Homes lived found in in the z, d Olympiad But Scaliger has flewed that the Bibliothese desired the state of the Hills the Greek of Fusions fignifies no more than that some oth HilAuthors made Homer and Ar Inlochus flourish at the Panics, of fame time Goropius Becanus (g) had clearly this Schottus,
Matter before in the great and curious Colk Stion P 375
relating to Architectus, which he made a made in and the Matter before in the great and curious Collection P 375 relating to Archilochus, which he made on purpose and the to confute the Impostures of Annua of Section following. Thus the pretended Chronologer Archilochus atome to nothing soffius would have done better to have follow d this Correction, than place Archio-Circuis p chus among the Greek Historians. He adds, that Scaliger places him in the Reign of Darius (1) scaliger places him in the Reign of Darius (a the Son of Hystaspes without bringing any Proof of Thome the It I could not find in Scaliger's Notes, white Possus 3d Year of impures to him, neither do I believe he has faid 3d Year of the Sarb shore. impures to him, neither do I believe he has any the 64 my fuch thing Vossius having made mention of our the 64 Poet Architectus in another (1) Book in the 29th O-Vost lympiad, promises to speak of another in the 94th But when we look for him there we only sind one Antilochus Charles Steplens, Lloyd, and Hofman have given us a Lacedomonian Poet Archilochus, who flou given us a Lacedemonian Poet Archilochus, who flou rish'd at Rome in the reign of Tullus Hossilius, and another Archilochus the Son of Nisser, who was kill d by Armon at the Siege of Iroy These are all Chimera's, this last was called Antiloclus, and there needed but little Attention to discover that the Court of the first kings of Rome was no fit Theatre for Greek Poets Most of these last Faults are to be found in Calepin

- Juppu- Tys berc-P G

ARCHIME a Greek Poet, flourish'd in the Reign of (Z) Hiero, King of Syra
Sie its

Lege, this appear by the Present which he received from that Monarch. He had made

Description

The Epigram in the fe of a & produgious large Ship which Hiero had order'd to be naus 1 s

built. That Epigram was worth him above Five thousand Quarterrs of Corn which p 2 6

this Prince sent him to the Pyreum of Here then is a Poet who may be placed among of Athen

The Could Number and a hare had above five the standard of the sent that the sent had a hare had above five the sent the s that small Number who have had their & Admirals de Joycuse

That Imili Number who have had their & Admirals de Joycuse

ARLTIN (Charles) was of Arezza in Tusan, as his Signame testines, (which mira of may be equally said for all others who are called Arctin) He held a considerable Rank the Signamore the Laurence of the considerable Rank the Signamore the Constant the Constan among the I earned of the 15 Century *Poggias gives him great I logies, but they ought gave as to be suspected, because Charles Aretin was a great Finemy of Phil I phus, whom Poggias hated Ably for a song mortally This Thilesplus 1 complains bitterly of our Arctin, and represents him is a wicked Man, fullof I raid and malicious Subtilities. This ought also to be suspected as coming from such an Enemy as Philesplus, who being tiaturally a Standerer, became much more so by means of the quarrel he had with some other Learned Men. But that how it wishers are disinterested 4 Persons, who say that Charles Arctin understood the Latinard Greek Tongues persectly well, and that he shew d it by some Translations from the Greek. He was besides (A2) a good Poet enough, and wrote some to philesplant includes in Prose. Some pieces of which has its inferted by Albert type in his Margier to Cuel A.

But what discovers his Abilities most of all, is, his having been chosen to term any Peet que But what discovers his Abilities most of ill, is, his having been chosen to retin ann fucceed (A) in the Place of Secretary to the Republick of Place, ifter the Death of 1413 & Leonard Aretin 111 1 143 We do not know the Year of his Death, but it's certain Mr I pull leq Morers is missaken, when he places it in the Year (B) 1442. The Authors he quotes do not say, that our Arctin less a Volume of I etters. * Some behave he was the Brother of John Aratin of whom we shall speak in his Place. But they are missaken. He stall p.96 was very Envious. † of the Honour of his Predecessor I contail Arctin. "Getner was very Envious | of the Honour of his Predecessor I control theten

ARETIN (Iraneis) liv'd in the NVth Century He was a Man of great Read-Bibliothing, and understood the Greek Tongue He translated the Commentaries of St Chry-de Hist Jostom on St John, and Twenty of the same Father's Homilies into Latin He translated lat p son also the Lpistles of Phalaris (A) into Latin There is still extant a Treatise of his de I ilness Puteolanis Thon Anthony C mpanus, who was a Favourate to Pius the Ild, and hen irk Sixtus the IVth, was one of his intimate Friends \(\psi\) Lrasmus (B) did not idmire out Ait le A-

. Argtin's Translations of St Chry/c/lom

(1) Athen

(2) In the Time of Hiero | That is to say, about the Year of Rome 520, and the 136th Olympiad It's likely he lived at Athens, seeing the Present of Corn was carried to the Pyreum I wonder Vossius could forget this Poet The Reward of his Lipitam made him remarkable Athenses has (1) preserved the Lighteen Verses that were so largely paid for Mr Catherinot has not faithfully reported the Circumstance (m) Cather ces of that Reward, he says (m), Archimelus was rewarded by King Hieron with Thorse thousand Quarinot trai- rewarded by King Hieron with Thirty thousand Quarte de la ters of Coin, for an Epigram of Twenty Verses written on

a Ship of his
(42) Hi was a good Poet enough] This must be understood in regard of those Times, and I don't question with this Restriction to make my Text pals current, for fee what Mr de la Monnore has writ to me Lilius Gyraldus, who had feen Charles Aretin s Po ms, did not find em cood, and in Truth, from le Quotations to be seen of them in the Diffionary of Tertullius, there is Resson to juage they a e worth of Tertullius, there is Keajon to juage the,
nouvelle
biblioth
de MSS

of Tertullius, there is Keajon to juage the,
little Tertullius quotes nothing of his but I legiach
Verses, but Father Labbe (1) in Iwo or Three Places
quotes a Transation of the Battachomyomachia in

H xam ter I erse by Charles Aretin
(A) To succeed Leonard Arctin This we have from in ichus Morentinorum piudentia, tum maxime qued in legendis (ancellariis non juris firentiam ut pler eque civitates, s d oratoriam spectant, & que vocant human -tatis studia Norunt enim recti scribendi d cendique aitem non Bartolum aut Innocentium, sed Iulium Quin tilianumque ti adere. Nos res ea en urbe cornovimus, Gracis O Latinis G conditorum opeium sama illustres, squi Cancilariam alius post alium tinuere, Leonar dum O 'Car olum Arctinos, & Porgium ejuluem reinublica erzem, qui Secre, arius Apostolicus tribus quondam Pont sicibu distarat Epistolas By this Passage the Obscurity or I reor of mother Passage of Ancas Silvius which troubled. troubled toffier, must be corrected, and it is this (i) Leonardum Aretinum ex te primum sensi obissi, qui La ium ornavoit literis, quo nemo post Latiausium. Ciceroni proximiar suit. Gaudeo Poggium ejus lo um apud Florentinos tenere. Sed maluissem potius locum non vacas, ne tanto splendore carusset Hetruria. See the Remark (A) of the Article Aretin (Leonard)

(B) When he places in the Year 144, Its cer + Tek n tain that forgus succeeded our Aretin in the Secre from Actary's Place of Floring Now it appears by the best le Speech in which he congratulites Nicholas the Litth Mile, Au on his Promotion to the Papacy, that he had no I me that de ploy at Florence in (d) 1447. It must be supposed scripts then, that Charles Arctin was Secretary of I office clesses p in 1447 for his Piedcesson I court Aret r died in 1443. But here is a more Demonstrative Proof of Mr. Morers I trop. I for us lays in a I etter written in the Pontificate of Nichola the Little, that Carles for his Piedceffor I court Aret r died in 20d Aretin was come to fee him Quo primum anno lays he, (e) Nicolaus Pont fex quintus pellis caufa, I ibi a-num, Piceni oppidum seessii, cum me ad I rram novim (d) Fi natalem patisam curi samelia confulissem, went copost il 7 i modum rogatus a me qui Florentiam ob negot a puelles the lle-adibat, Carolus Aretinus What deceived Mr Morri, chin of Ne was his finding that Vossus (f) does not refute the cola German Author whom he quotes and who find in (1) Pouglis Collection, of the Days of Dorth and those of init di-Nativity, that Charles Are n the Oritor and Historice coptain rian died in 1445, at Seventy Lour Years of Age (f) Voil All this agrees to well with Lound Area nother in de Hist all Probability the German Author his confounded her p. 575 Charles with Leonad However Loss aught to have (t) Deciding with List ault, concerning the Year of our Deciding Control of the North Lands of the North Land

(A) He translated also the Eo files of Phalais in a Labian & Larin | I have been feveral curious Reflections in those Letters in a Book (g) printed in German in 1659, but I can't forbent faying, that this which is only due to Franc s, is attributed to I of art Antin Latine emilit I conharded Act nut Ilorn a M(CCCIXXX) We shall see in its Place that A distinction. Lionard was not living at the Time of that I di- I talk se I

on
(B) Erasmus did not admire our Aretin (7) 12/64t 5, also Ions] He observes in Two Places the I rule which pift 4128 this Translator had committed on the Word 15 p 1591 in translating the Commentery on the First I pille to the Corinthians wood attribute to the Corinthians wood attribute from 1 alo di Greca, magis pecasum of ab Amino, Alerino of corres quamab Occol unpadio uniman a control of the corresponding to the control of the corresponding to the Iwentieth Homily (I shall

icin, Some Leonard

(1)P 1591

Europa cap 54

marine, p

(a)I eand

. (c) Id Ipist 51

* Panzir ubi infra

Some believe that our Francis Aretin is the same with the Famous Lawyer Franciscus Aretinus of the Family of the Accolts But others can hardly imagine, that the Transtator of some of St Chrysostom's Works, &c is the same Francis Aretin, whose Works of the Knowledge of the Law savours of the grossest Barbarity, without the least Shadow of Knowledge in the Greek Tongue I have some Observations to (C) offer on this, which may serve to convince People that there's only one Francis Aretin in the Case Be that how it will, let's here speak of Aretin the Lawyer. He * studied at Szenna about the Year 1443, and afterwards taught the Civil Law there with fuch a Vivacity of Genius, that he was nick nam'd the Prince of Subtilities, and that the Subtilty of Aretin pass'd for a Proverb He signaliz'd this sine Talent chiefly in his Disputes, for no one could resist him He gave his Advice with such Considence, that he made his Clients sure of their Cause His Experience did not deceive him, for it was commonly faid in Court, such a Cause is condemn'd by Aretin, therefore it will be lost He taught also in the Academy of Pisa, and in that of Ferrara He went to Rome in the Pontificate of Sixtus the Fourth, but tarried not long there, for he quickly perceiv'd that the great Hopes he had built on his Reputation would be much disappointed That Pope declar'd he could willingly give him the Dignity of a Caidinal, if he were not loth to injure the Publick by taking fo Excellent a Professor from his School When Age would not permit him to exercise all the Functions of his Place, he was dispensed with as to the Reading of Lectures, but his Salary was continued Nevertheless he went up sometimes into the Pulpit, and tho his Lectures had lost their wonted Spirit, yet he had a great many Hearers, which was attributed to his Reputa-One Day that his Scholars were run to a Publick Shew, he perceiv'd that there were but Forty Persons in his Auditory, and was in such a Passion that he threw away his Book, and cried out aloud, Aretin will never explain the Mystery of the Law He went away abruptly, and would teach no more He was naturally severe, and never kept a Servant above a Month or Two, for he said, that those who were newly hir d, serv d with most Diligence. He was honour'd with the Quality of a Knight, liv'd always a single I ise, and very sparingly, so that he had the Opportunity of getting a great Fortune. He was no less honour'd for his Chastity than for his Learning. The Reader will be glad to know the Wile he used to make his Disciples"

p1g 249

manuscr

(1) L1 Monnoie,

(C) I shall have some Obj sutteens to offe on thus, (c) 1 jour have join (ii) turious to oge on this, which may ferve to convince Peop e that there's but one (f)Panzir Francis Aietin in the case I let s first proprote de claris Panzirolus Doubt (l) Liberatibus antibus imbut is legum in no solum Latinis led chain Giec's literis ope and deterpt 1 2 d s ciditur, & Joannis Chysosomic D Joannem & Cap. 102 in the land printing. Paul add constitute communication. Cap 103 ep folum primam Pauli ad Corinthios commentaria Latina feisse, verior timen ne is sis Accoltus, cum que in jui se serior timen no is sis Accoltus, cum que in jui se serior silum siylum non oleant, neque ullum ser un singue Græce vestieum. Next set us set what Mr de la Monnois Writes to me on this Doubt I an is A colti d Arczeo having writhis Counfels, "ind other Works of the Knowledge of the Law, " in a Stile which not only shews an entire Igno-"rance of the Greek, but also of the Latin I have "been doubtful as well is Panzirolus, whether this "was the fame Francis d Acezzo who has given us "Greek Irinflations, whose Llocution does not give "place to that of most of the Humanists of histime
"I perceived that the Lawyer took the Name of Accolti, and the Titles of Doctor and of Knight, whereas the Humanisi wa simply call'd Franciscus "Aretinus In the mean time, having lately had the "Sight of a Copy of Francis Philelphus & Fpiffles, "printed at Lance in Folio in the Year 1502, a ve-"13 fence, and much larger I dition than the others of 21 Books. I found a means of refolving my Doubt upon Reading feveral of those I pittles, in which the Author speaks of one Francis d Arexzo 'his Disciple, equally learned in the Law, and in "good Letters The Time and Circumstances "make it evidently appear, that he is the same of "whom Volaterran, an almost Contemporary Writer, makes mention at the End of his 21st Book "Besides his Law Compositions, his Translations of "St Ghrysostom, of the I pistles of Phalaris, and of those of Diogenes the Cynick, they attribute a "Treatise of the Baths of Pouzzolo to him, tho he is not the Author of it, nor was any farther con-" cern'd than as he dedicates it to Pope Pius the Se-"cond, by a Letter conceiv'd in mean Expressions
"enough He had also composed a Book of the
"Life and Manners of St Antonine, Archbishop of
"Thrence Philelphus speaks elegantly of this Work "Life and Manners of St. Answere, Alcoholicop of "Flerence Philelphus speaks elegantly of this Work" in the Twelfth Letter of his Seventeenth Book "In the Twenty Eighth Book of Letters of the fame Philelphus, there are Six address'd to Francisco Aretino Equiti an ato ac jurisconsulto, then Professor in Law in the University of Siemns In most of these Letters he gives him high Praises, a great part of which might have been spar'd Quast du-

" bit andum sit, says he to him in the First Letter, mi-" nus tibi esse apud storentissimam istam Kempub Secunda " omnia, qui vir in omni eruditionis ac sapientia genere "prestantissimus sis, atque ea virtute preditus qua non modo ex hominibus hujusce tempessatis nemmi cedis, "sed potes jure cum universa antiquitate de laude contendere li appears by the linit, dated the 8th of March 1468, that Francis of Areaso was then "tomewhat above Fifty Years of Age, a Reason he made use of to excuse himself from marrying "Merchand Philipping to the proposition of the proposition of the secusion of the se Whereupon Philelphus tells him merrily quod ais sentire te debilitatas tibi est coiporis vires, cum sis quinquagenarius, aut paulo amplius, id nulla "cum sis quinquagenarius, aut paulo amplius, id nuua
"tibi causa accidit alia, quam quod atatis robur remise"is, ut quo tempore tendendus erat arcus, tum eum tu
"maxime relaxaveris Quod si cam servasses medioeri"tatem, quam & Philosophi probant, & ego secutus
"sum, consuluisses tu sane & posteritati & tibi In
"the Fourth of the 28th, he asks him News about
"his Condina Contaum cutio ext to moste quid presum an "his Studies Caterum cupio ex te noffe quid rerum a-"his Studies Caterum cupio ex te nosse quid rerum agas? Non enim satis tuo præstanti ingenio, singulariq,
"dottrina esse duco, quod doceas leges, & jus civile, nam
hac jam tibi nullius sunt industria, cujus memoria di"vina esse potius quam humana Majora quadam te
"arbitror meditari, nec enim in eodem semper versaris
"ludo, itaque sieri non potes, quin aliquid novi semper
"cudas excudasque In the Fisth he desires him to
"get the History of Ammianus Marcellinus copyed
for him in Parchment In a Letter of the 29th
Book he proposes the getting Demetrius Castrenus Book, he proposes the getting Demetrius Castrenus of Constantinople, entertain'd in Sienna at the Charge of the Republick, to instruct the Youth in the "Greek Tongue In another Letter of the 31st Book, he gives him Advice of a Design the Se-"nate of Venice had to get him from Sienna, and "give him a Chair in Padua, and adds, Ad hee ego contra locutus sum, & qua vera esse novi, & quibus "te delectari existimavi, quippe qui non essem oblitui qua "mecum nuper cum ad Octobrem Sena fuissem, & de "mecum nuper cum ad Octobrem Senæ fuissem, & de "temperamento corporis tui, & de istus cali, quantum "ad te attinet, intemperie locutui fueras What's surprizing in this, is his saying in the same Letter, that Francis of Arezzo is an Enemy to a barbarous "Stile Nec illud sane prætereundum censu, Appianum "Alexandrinum esse jam a me magna exparte Latinum factum, quoniam tu nulla barbariæ lingua delectaris "Is it then to the Custom of the Age that the Barbarous Expressions of Francis of Arezzo in his "Writings on the Law, are to be imputed? To me it seems, that there's ground to believe, he undustriously affected em, lest endeavouring to "industriously affected em, lest endeavouring to

ples sensible (p) how much it concerns one to keep a fair Reputation. Tho' he had design'd his Estate for the founding of a College, yet he less it to his Relations * Takin He had a Brother ho made himself very Famous by the Name of (E) Benedictus Action Panalistics of the first panalist of the had a Brother house of colous Aretinus. I all speak of him in one of the Remarks

zirolus I 1 de claris A R L- legum interpret

"pass for a more Polite Writer, he should not be "rhought so prosound a Lawyer I have run over thought so profound a Lawyer I have ru some of his Pleas, which are Barbarity it self 142d has been much ridicul'd, where in Consequence of the Agreement made between Francis "Sforza Duke of Milan, and Lewis deGonzaque Mar-"quis of Mantoua, that if in case Dorothy the Daugh-"ter of the Marquis should be found without De"formity of Bunch, or other Defect at the Age of
"Fourteen Years, the should be married to Galeazzo
"the Duke's Son, the maintains that it was the
"Duke's Right rootiquire a Search by Physicians,
"who should see and feel the Princes stark naked, "whereever the Exigency of the Case might re"quire In the mean time it appears, that this Search how grievous foever in the Execution, was demandable by Law, and it was accordingly demanded by the Duke, but refused by the Mar-

Having examind these Observations of Mr dela Monnoie, I propos d some other Doubts to him, and he confirm d his Opinion a-new in this manner Tou ought not to doubt in any wife but that I rancis Arezzo, Translator of some Greek Works, and Francus of Arezzo the Lawyer, whole Comments we have on the Law, and Councils, is one and the same Au-Volaterran, who might have feen the Lawyer, allows him (a), besides his Learning in the Law, a con-siderable Astainment in the Belles Lettres Philelphus, Alexan- who writ some Years before, says the same Thing It der Imo- appears by the Testimony of the Epistes I have quoted to Iensis & you, that in his lime there was one Franciscus Aretificancii- nus or Arretinus (as he h mself and others have writ) cus Are- bie Disciple, Knight, Lawyer, Professor in Law in the tinus am- Umwerfity of Sienna, an Ex ellent Man in all manner boscriptis of Literature 1 add this following Passage to those I excellen-have already sent you. It is in the First Epistle of the tibus nu
26th Book, which is an Investive against Leodrino per reli- Crivello. At laudas I ranciscum Arretinum, & ju re quidem, fed, ut arbitror, dormitans Egisti enim præter ingenium, & consuctudinem tuam memoria præter ingenium, & consuetudinem tuam At me-posterita- retur Franciscus Arretinus, cum sit tum Jurecon-tis vivent sultorum omnium præstantissimus, tum ullius pra-I rancis- claræ disciplinæ ignarus Tamen laudari a te slagicuspræter tiorum omnium, scelerumque sentana, dedecorosum juracate- est Jubes ab illo ut discam reste mones, num non ras etiam ab isto iolum, sed etiam abs te ipso, si quid boni liberales afferre posses, non invitus disceiem. Sed cui quem artes esta- tantopere laudas, non item imitaris? Ille prædicat apud omnes discipulum se meum extitisse, mihique tribuit tantas leudas, quantis vellem me non carere At est te, inques, omni doctrina prestantior Non co inficias, neq, tero graviter me a multis etiam discipulis meis superari, id quod sine aliqua mea laude sieri non potuerit, siquidem hi grati esse volucre This Letter is dated the First of August 1465. At the same time Janus Pannonius, who studied then in Italy, addiess'd an Lpigram to our I rancis d'Arezzo, the I wo first Veiset of which were these

Francisce interpres legum o Aretine Sacrarum Nec minus Aonia nobilis in cithara It's compoun then, that this Professor in Civil Law at Sienna, sell'd Fiancis d'Arezzo or Aretin, was skill d in good Literature, it is no less certain that the Name of the same Professor's Family was Accolti You may believe himself For he says at the Bottom of his 118
Georges, Decretorum Doctor, Senis ordinaric legens
de illustris D Marchionis Estensis consiliarius, & id fidem me subscripsi, & meo solito signo signari justi The Times agree Volaterran says, that I rancis Aretin, Humanist and Civillian, was at Rome in the Pontificate of Sixtus the IVth Francis Accolting this 169th Plea against the Jame Sixtus, in Favour of Lorenzo de Medicis, and the Florentines whom that Pope had excommunicated for the Murther of the Bishop of Pisa, and the Imprisoning of the Cardinal his Grand-Nephew Volaterian says, That Francis Aretin having gone to Rome upon great Prospetts, tarried there but a little while feeing she Success did not answer his Expectation From whence I infer, that Francis Accolti, who is the fame with the Francis Aretin of Volaterian, undertook So much the more freely to write against Sixtus for the Florentines, because we bore in mind that this Pope had let him depart Rome without acknowledging his Mirit Perhaps also the Reason of his not mairying, was the

Hopeshe had of some Ecclesiastical Dignity, (as has been C 103 Pm Said of the Civilian alon) Il & Scruple fill remains, arifing 249 belog from the Difference between the Expression of Aietin the Professor in Law, and that of Aletin the Translator It's true that Difference is Enormous, the the Translations he has left us are not inaced the most equisive Lating yet in comparison of his Givil Law Hoks, they may be reputed more than Cicetonian Had I encounted (as some Authors to divert them) yes land to writ in a Macaronick S ile, be could not lave fucceded better Sunt etiam multi telles fant f , Counci's, qui viderunt aquam bene ire ad molendinur 1 & ip-1am bene molere & stechariam lignaminis bene puncto Aud Council 13 Probitui per duos teffes no firos quod ista mulier gessit portatui un capitis (c cundum habitum nuptaium i fex annis citia whole Book abounds with the first rancies. The Critico graphy of the Words taken from the Greek is strang if perverted in it We there find Leonomus, emologatio, cyrotheca, Gritogonus, emphitheota I have infinuated the Reason this Lawyer migh have had to make ule of these Barbarities, Vit that his Brethren d d not write nor express themselves otherwise, if his I anguare had been more correct, it would not have been under flood by those of the Trade I rancis Arctin, or Accosts which you please, could have spoken better, but h lov-ed Money, and if he hal affested to use a Pipinian Stile, he might have was ed in his Study in vain, as decenge-nerally left alone—The sime Barbarity respired at that Time among Divines and Phylicians—Those among en who first attempted to introduce Politeness, were reckond neither D vines, nor Physicians, but only Gran in trial of They were scarce cured of this Prijudic in the Days of Ludovicus Vives His Words are worth the settin down here Qua Lyranus & Hugo scribunt (fa-he, lib i de causs corruptar art) I heologia est qua Erasmus, grammatici Idem de Hieronymo, Ambroho, Augustino, Hilario dicturi, nili nomen obstaret, tametsi hic etiam nelcio quid mussint Quod si Joannes Picus apologiam suam corrupto illo non icuplisset sermone, hiud quaquam haber tui Theologus, sed Grammaticus Alciatus, Zasiu Cantiuncul Grimmatici funt cum de juie disputant, Accursius est Jurisconsultus vel cum interpretitui que, id est, & ait, id est, d ait, fen, id est, aut so that, Sir, there was a lind of Nicessity on lines Aretin the Lawyer to conform to the Custom of nistime, and I think thefe Reflections, together with the Pr ccea-

how much it concerns one to keep a far Reputit on | When he found that the frequent Extortations he had made em to preferve a good Reputation, (a) Ubi avail d nothing, he used the following Strittgem (Ferrari) (a) The Butchers of Ferrara left their Meat all fludiofus Night in the Shambles He went thither with his book now here the state of the string of the state of the string of the state of the s Man before Day, and having broke open the i Boxes carry d off all the Meat Two of his Scholus of the Scholus who had been reputed the most unlucky in the Schools, were accused of that Action, and imprinciples of the schools of the school o ion'd Anet n went to Duke Hercules to defire then Liberty, taking the I act upon himself. But the cum nihi more obstinately he maintain d that he had done it, proficere the more it was believed the Priloners were guilty. I or no body durit suspect such a I hing of a Probafor, whose Gravity as d Wisdom was so well known The Matter being at last agreed on, he openly declar dwhat End he had had in this These, namely to shew the Weight and Authority of a good Reputition (b) Quo constantius sessants of a good reasiman in the wing reasiman in the case of the wing requirement of the wing req ignorant that they who are reputed great Liais, are ubi sup a not believed the they fometimes speak line he list spage 25 quite contrary with these who pass for sincere Men, (b) Id il they are believed although they be see in Valerius Maxipage 251 mus (c) where a good Opinion ence conceived (b) Viler of a Managerial. of a Man can do

(E) Made himself very samous by the Name of Bene dictus Accoltu Acctinus | He was born in the Year I 415, and having gove through the Study of Humas I carning he apply d himself to that of the Law with fo much Aidor, that in a floit time he irriv d

ing, may suffice to persuade you, that he only differs from the Humanists in Point of Llocution (D) The Wile he used to mike his Ds ipie sinstible

ad famam cum nihil idiculum fulles ofit ivit ut

Mi im 1 , c ~ n o

(a) Here ere the Words of Volatertan at he end of the 21 A Book, p m 782 per relıetis in deptus, princeps feculi hujus habebatur Xistitempore magna expe-Chatione an hanc urbem venit, pauloque post fre trustratus remigra-vir impari doctring Sapientia Vitæque instituto, cum in cœlibatu vinerit, ac opibus in-hisverit, quas dis-mulativa-

mas cogmatis de-

mum ie-

liquit

ARETIN (Guy) a Monk of St. Benedict's Order, liv'd in the XIth Century He made himself Famous by finding out a new Method of teaching Musick. He publish'd a Book on that Subject, entitl'd, Micrologus, and a Letter which Cardinal Baronius has inserted in his Annals under the Year 1022 He publish'd, his Micrologus at the Age of Thirty Four Years, in the Pontificate of John the XXth And had been Thirte times call'd to Rome by Pope Benedict the VIIIth That Pope had before-hand And nad been examined the Antiphonary of Aretin, and admir'd several Things he had learnt of that Author This Possevin tells us of him, in his † Apparatus To say something concerning this Invention of Guy Aretin, I ought to observe, that it was he invented the to Vost Six Notes, ut, re, mi fa, sol, la The Names of these Six Notes are said † to be bor row'd from a Hymn which contains these Saphick Verses

pig 4 Furetie-Te at ti mi duam-

UT queant laxis R Esonare fibris M Ira gestorum
SO I we pollutes

To do this it's only taking the first and fixth Syllable of each Verse Some * say that

the Word Gammut, so common in Musick, comes from hence, that Guy Aretin having made use of the Fust I ettters of the Alphabet to design or specify his Notes, employ d the Letter (1, which the Greeks call Gamma, and that he did this to denote that Mufick came from Greece They who attribute a Book to him against Berengarius, are

C Jovius I log c y Magius le Hift L p 579

1) 34 %

I ste of

Benedic

Accoltus

before the

Dislorue de pra

Mantia Vi-

rorum lui

avi (//Voff de Matic

r) Vide

mistaken (A)

A R E I I N (John) Sirnamed Tortellius, passes for one of the Learnedest Men of the XVth Century He compos'd the Lise (T) of St Athanassus, at the Request of Pope Eugenius the IVth He was admitted to the Intimacy of Nicholas the Vth, Milicel 1 whose Chamberlain he was 6 He was a Man of an agreeable Conversation, and distinguish d himself honourably from other learned Men his Contemporaries, by never dishonouring the Profession of Learning by sierce and injurious Disputes He was chiefly skill d in the Knowledge of Grammar, as he has shewn by his Book (TA) De potestate literarum Gesner's Bibliotheque gives the Titles of several other Works of Tortellius, but a I exicon which he had made, and which is quoted by Magius γ , is forgot in it Laurentius Valla was much his Friend, and dedicated his (Z) Books De Latina Llegantia to him Vossius who affirms *, that he was the Brother of Charles Aretin, would be much miltaken, had he no other Proof for it than the Words of Volaterran, to $(Z\Delta)$ whom

to the Quality of Doctor And foon after by his to the Quality of Doctor And ioon after by his sublick Lectures, and by his Opinions and Advice in difficult Cases, equall d the most famous Civiliants of his Fime He did not bid adieu to Polite I carning, but who are tricked to the Proposition of the Proposit this Branch was not indifferent to him His Dialogue de præstantia virorum sur ævi, was printed at Pirms in the Year 1692, from the Manuscript which Mr Magliabecchi produc'd The last Seven Years of his Lite he was Secretary to the Republick of Florence, Where he died in the Year 1466 in the 51st Year of his Age His Son Peter a great Civilian, having been Auditor of the Rota Twenty Pive Years, was honour d with a Cardinal's Cap by Pope I dies the Second He had another Son whose Name was M chael, and who was the I ather of Bencat # 4 coleus This Son was Secretary to Clement the VIIth and afterwards Cardinal (c) See Mr. Mo reri's Dictionary at the Word Accolti

(A) Abook to h m against Berengarius, aremistaken \[
\lambda \eta \int \text{illen into this Lrror, and thence inters that he stounst d in the Reign of the Emperor Conribet Younger, and that therefore they who place him 31 Hundred Years after are wrong (f) I rror of which I ipeak, arole from hence, that they have contounded Guy Aretin with another Monk, whose Name was Guitmond, a Brother of the Convent of St Leufred, of the Order of St Benediff, in the Diocese of Fureux, who became Cardinal and Bission of Sversa in Italy They were very near Contemporaries, for Guitmond died about the Year 18. He is the Author of Three Books (g), Duversa conducted source of sour de la discumi de icript lei t lei t the Pontificate of Grigory the VIIth, flourish'd Guithe Pontincate of Grigory the VIIth, flourish'd Guile 1 c 1 do or Guidmont, born at Arexeo, patria Aretinus,
fit is 1 Monk in the Monistery of St Loufred, in the
Dioccie of Fureux in Normandy, and afterwards Cardinal, and Bishop of Aversa, that while he was a
Monk, he compos'd Two Treatises of Mulior cap
field one in Verse, and the other in Prose, and is
the same who wrote Three Books avainst Recomment 1 8 p 2, 1 the iam- who wrote Three Books against Beringari-

(Y Hecorps of the Life of Sr Athanasius | Paulus Journal intimates plunly enough (a), that To rellius only translated it into I stin, Divi Athanasii vicam Enginio expeten i I tonum fecit. Gesner says it much

more expressly, (b) Athanasis Alexandrins vitam ad (b) Gesn Eugenium Pontificem in Latinum transsults But Vossius ubi infra allows him much more than the Function of a Translation of the color of the flator, (c) Arhanasis vitam ex varius, Eugenis postu-lato, consarcinavit, and quotes Pauliu Jovius and Vo-laterran The Quotation of Pauliu Jovius cannot P 579 be altogether exact, as any body may fee by com-paring the Words That of Volaterran is not more exact than the former, here s what he has faid (d) Volat Joannes (Aretinus) cognomenso Tortellius, Romana Ec- 121 p 773 clessa subdiaconus apud Eugenium quartum fuit Orthopraphiam, vitamque Athanafii, ac nonnulla alia con-feripfit Vossius assirms, that Wincelius has inserted that Life of St Athanasius in his Hagiologia. He con-jectures that Tortellius is the Author of the Life of St Zenobius Bishop of Florence, inserted in the Col-lection of Surius under the 25th of May. The Rea fon of the Conjecture is taken from the Circumstan-ces of Time, and from the Name and Title of that ces of Time, and from the Name and Title of that Lite, Joannes Archipiesbyter Aretinus

(TA) His Book de potestate literarum] "(e) That which Volaterran calls Orthographia, Paulus Jouius "a Book de potessate literarum, Gesner, Commentarii la Mon"lingua Latina, and Magius, Lexicon, is but one and
"the same Volume of Tortellius in Two Parts
"the same Volume of Tortellius in Two Parts
"and Magius, Lexicon, is but one and in noie, Re
marq ma "Whereof the first, which is very short, contains marq ma"fome Chapters on the Invention, Number, Figure,
"Pronunciation, and joyning of the Letters of the Alphabet The second, which is very long, contains an Alphabetical Catalogue of Latin Words, most part taken out of the Greek, of which he "teaches, or endeavours to teach, the Orthogra-

"phy '
(Z) And dedicated his Books de Latina Elegantia io (Z) And dedicated his Books de Latina Elegantia to him] After the manner that Gesner has express'd himielf, there is no Person but would judge that Torsellius dedicated that Work to Laurenius Valla Theie are Gesner's Words, (f) Jounnes Torsellius (f) Gesnatione Aretinus, Laurentii Valla amicissimus, ad quem Biblioth elegantiarum lingua Latina sex libros personissii. Nico-soft 258 lai postmodum pontificis contubernalis, & studiorum ejus exTritheintimus comes. Those Compilers, who from an Ambition of making a large Book in a short time, or for any other Reason, never seek for the necessary for any other Reason, never seek for the necessary instructions beyond the Page in Sight, would easily commit Three gross Faults, if they apply'd their own Conjectures to this Text of Gesner I They would say, that Tortellius made Six Books of the I-legancies of the Latin Tongue, and that he dedicated 'em to Laurentius Valla II That afterwards he be-

(a) Air de

(ZA) whom he feems to refer us Volaterran says nothing of this pretended Brother- Seein one

flip

There are Men of good Knowledge who believe, that Tortellius's Literature was not extrathe Arricle ordinary even for the Age he lived in; but as he was naturally officious, and held a confiderable Post about the Pope's Person, the sine Wits of that time gave him great Praises, which V The fome of 'em recanted afterwards Philelphus was of (ZAA) that Number I shall be passed in the Letter of the Let

observe in another Place*, that Tortellius was Library Keeper to Nicholas the Vth

ARETIN (Leonard) is better known by that Name which was given him as he Book of was a Native of Arezzo, than by that of Brunus, or Brune, which was the Name of his Philel-Family He was one of the most considerable Men (A) of the XVth Century

(b) Leo (t) Leo learnt Greek 4 under Emanuel Chrysolorus, as he himself tells us, and his Merit having Aretin, been made known to Pope Innocent the VII, he obtain'd c of him, tho' Young, the Histor Place of Secretary of the Briefs, of which he acquitted himself worthly under that rerum Ita-Pontificate, and the Four following. He was afterwards y Secretary to the Republick lical Viol of Florence, and heap'd up much Wealth s, as well because he always liv'd n unmarri-Jovium Jovium Jovium Jovium He translated some (B) of blants. ed, as because he was an extraordinary good Husband He translated some (B) of Elog c Plutarch's Lives, and Aristotle's Morals from the Greek into Latin He composed Three 23 Books of the Punick Wars, which may (C) ferve as a Supplement to fome of those 6 Jovius that are wanting in Livy He compos'd also the History of the Trinsactions (D) du-*ring his own time in Italy, that of the Republick of Florence, that of Ancient Greece, Albert
(E) and that of the Goths But this latter which did him a deal of Honour, as long as described. But this latter which did him a deal of Honour, as long as descript it was not known that he had only translated it from the Greek of Procopius, drew * a Ital fort of Infamy on his Memory, as soon as it was discover'd after his Death by the ibid care of Christopher (F) Parsons, that Procepius whose Name he had supprest by appropring Volating his Work to himself, was the true Author of that History of the Goths He comter lib posed several other Books, a Catalogue of which is to be seen in Gesners Bibliotheque, 21 p m

came a Domestick of Pope Nicholas the Vth and his Learned Oracle, and that the great Success in artegrammatica profiteri, in maximos errores devene-of his Book procur'd him that honour 3 That Nicholas the 5th held the Chair in the Year 1420 of Joannes Tortellius Arctinus, qui cum & Gracam & for fince Gefner places the flourishing Condition of Tertifius to that time, and common Sence tells us that his flourishing Condition must belong to the time when Tertellius was in Favour with Nicholas the it follows that according to Gesner that Pope held in Chair at the time I have said. The Truth is the Chair at the time I have faid that he was Elected in 1447 and that Tortellius had been his Man of Learning and his Chamberlain before, when Learning Valla dedicated his Elegancies to him I can't guess what Mr Morers would be at upon this Article with his modernment. upon this Article with his undetermind Quotation of Valerius Andre Why did he not confult Vossius and Paulus Jovius, who would have supply d him

with some Remedy against his Barrenes?

(ZA) Volaterran says nothing of this pretended Brothership. I have very good Reason to call it so, seeing Tortellins speaking of Charles and Leonard d'Arezze qualifies them only as his Countrymen, he fays A dost firmu virus nostra atatis, (1) & conterrancis meis Leonardo & Carolo Arretinis And when he mentions Charles, always fays he, (2) either Carolus (1) In the says Arretinus conterrancus meus, Ot Carolus noster Arretinus Chapter of This was communicated to me by Mr de la Monnoie the Greek Let us fet down the Words of Volaterran and those of Vossius and we shall see whether the latter could build upon the former (g) Carolus & Joannes Aretini nobilia temporis illius ingenia, quorum alter scriba Flo-rentinorum Leonardo successit Alter Joannes cognomento Torsellius Romana Ecilesia subdiaconus apud Eugenium quarpum suit See What Vossius says of it, (b) Joan-mes Arcsinus cognomento Tortellius Caroli Aretini, qui post Leonardum Arctinum scriba Florentinorum suit, fra-ter, Romana Ecclesia subdiacorus apud Eugenium IV Athanasis vitam _____ confarcinavit Athanasii vitam consarcinavit, ut prater Jovium austor est Volaterranus lib XXI Anthropol ubi & bosce Aretinos fratres nobilia illius temporis ingenia appellat If they had contented themselves with saying they were Relations, they might have some ground for it in these Words of Phile'phus, (1) Putabam Carelum Arresinum rediffe mecum in gratiam Ita enim Joannes Arresinus ejus NECLSSARIUS tuis werbis mihi renunciarat, for though necessarius is sometimes taken for an intimateFriend, nevertheleisPhilelphus and most of the Writers of those times never us'd it but in the Senie of a Relation by Blood, or ally d by Marriage This Observation is owing to Mr de by Marriage

(ZOD) Philelphus was of that Number In the Article of Nicholas the 5th I shall quote a Letter of Philelphus, dated the 1st of August 1465 in which the Latin and Greek Literature of Tortell us is much But fee what the same Philelphus Writ the 29th of May, 1473 Video quosdam noftra tempefta-

runt E quorum numero principatum mihi tenere visus est Joannes Torsellius Arctinus, qui cum & Græcam & Latinam litteraturam novisse videri vult, utramque ig. (1) Mr de la Monnoravisse apertissime declarat (k)

(A) One of the most considerable Men of the 15th Cennote have
tury] Paulus Jovius tays (1) that Leonard Aretin supply d
was the sirst who restor'd the Purity of the Greek me with was the first who restor'd the Purity of the Greek me with Tongue in Italy Philesphus (m) allows him a deal this of Eloquence, and a great depth of Genius, and (l)Jovius, Learning Poggius (m) and Laurentius Valla (o) have elog cap plac d him above all his Contemporaries in point of 9 pag 27 Eloquence and sound Knowledge, but Floridus Sa- (m) Phibinus (p) praises him a little more soberly, and gives leiph no advantageous Idea of his Latin, to which Erasis Convivient does (q) not much diagree Enast Sylvius or lib to praises our Arctin highly in his 5 off Letter, and in the praises out Arctin highly in his 5 off Letter, and in the praises out Arctin highly in his 5 off Letter, and in the office on Poggius Vostius observes that Enest Sylvius and scripta on Poggius Vossius observes that Eneas Sylvius and Scripta Albertus differ upon this, the latter faying (n) Pogg in his Description of Italy, that Charles Aretin succeeded Leonard in the Secretary's Place of the Republick of Florence See above (a) the Article Charles vect 2

lick of Florence See above (a) the Article Charles (c) Apud Aretin, where we prove by Eneas Sylvius himself (b) Apud Phileph (B) Some of Plutarch's L. ves] To wit, that invest in (b) of Paulus Emilius, that of the Two Gracchi, invalian of Pyrrhus, of Sertorius, of Demossibhenes, of Mark (p) Flor Anthony, and that of Caso Uticensis The Printers have made a strange Mistake in Morer's Dictionary by putting Plutarch's Verses instead of Plutarch's Calumn ling Lat

(C) Which may serve for a Supplement frst of these (c) three Books treat of the first Punick in Ciceto-War, which is wanting in Livy The Third treats niano of the Disorders into which the Carthaginians fell (a) In the by the Mutiny of the Soldiers, and Revolts of the Kemark A People, as also of the War against the Gau's, and (b) (ielasses these are all views Der in against those of Illyria, things which are all wairing in the Roman History Aretin has hardly (d)
done any thing more than translate the Greek of Polybius, though he denies it in his Preface, and that s
the Reason why Badius Ascentius has placed the (d) VostiName of Polybius at the head of the Work in his
Edition of Paris

(D) Of the Translation of Market in the page 557

(D) Of the Transactions during his own time in Ita-P'S 557

Iy] That Work begins at the Schism which was rais'd against Pope Urban the VI in 1378 and extends to the Victory obtain'd by the Florentines in the Year 1440, near Anglars

(E) That of Aucient Greece] That Work reaches from the Generality of The amenas and of Thra-

(E) That of Aucient Greece | I hat Work reaches from the Generalfup of Their amenes and of Thrafybulus over the Aibenians, to the death of Ipaminondes, which comprehends 45 or 50 Years

(F) By the Case of Christoper Parfons](e) He had (e) Vossidetermined, according to Vessius, to translate Agarhias us ub, iii
when he detected the Knavery of our Aresin Vossius al

U u ledges

Uu

of the 261h He phus and 772 Jov 1b 80 116

The two (q) Erafm

4th Part of his Work (2) In the 2d Part which con-Words in an Alpha-betical Or-(g) Vo- e laterr lib 21 P 773 (b) Vossi-

us de hist Lat pag 579 (1) Phileiph epifte lib

* Varillas necd ites de Flostaken in making him live above 80 tidem lo-Vius cap Spireli-us Scru-

and died at Florence* in the Year (G) 1443. aged 74 Years, His Besselies in a † Marble Tomb in the Church of the Holy Cross Poggius was one of (Ga) affe who criticish him In the Year 1653 Mr. de la Mare, Counsellor in the Parlia at of Dison, published a Catalogue of Leonard Aretin's Books, which he design'd the two printed But I believe it was never done. I have heard say, that among the Manuscripts of the Library at Oxford, there was lately found a Copy of Leonard Aretin's Letters, in which there were 40 that had never been printed, which perhaps may be the occasion of a new Edition of 'cm. new Edition of 'cm

ARETIN (Perer) A Native of Arezzo, renown'd for his smutty and satyrical Writings, liv'd in the 16th Century They who desire to know what the Medal was, which its said he had struck to inform the World of the Fear the greatest Princes which its taid he had firther to inform the world of the Teal the greatest Plates are lived in of his Satyrs, may be fatisfied in Mr Moreri's Dictionary, in which Medal the Aret n values himself on having laid those to whom other Men pay Tributes and Imposts, under Contribution This Tradition is so general, that he's no less known under the Title of (AD) The Scauge of Princes, than under the Name of Aretin He had another very glorious Title given him, the same wherewith all Antiquity has honour'd the great Merit of Plate, to wit, that (A) of Divine, il Divino Arctino He has been filled Divus Petrus Arctinus on some Medals Some have thought that he gave himself this Title to signify (B) that he performed the Office of a God upon Earth, by the Thunderbolts with which he struck the most eminent head. He boulted that his Libels did (C) more good in the World than Sermons Some writto him that his Pen (D) had subjected more Princes than the greatest Kings had

(f) It's in 116 Chapter of the I lor co (g) 1 s 111 1/1 Le Galloi, des plus bellesBibhotheques, pag 165 Pdit de Pairs

(1) ln

Chroni-

co ad ann

Vollius de Hift Lat pag 557 Ont

mis par

CIPCCCC-

(k) Voltt lib 21

ti le Aic

tin (I i in cis) (m) Phi-lelphus

epistol lib 37 (n) Aic-

tin au 6

livre de ses lettres

errem

1370 Les Imprimeurs de

ledges Paulus Jovius upon this, but it's certain that Paulus Jovius makes no mention of Against either in the place where (f) he is quoted, or any other (g) where he might be cited, but speaks there expressly of Procopus I contest Persona had Franslated Arathurs, but the Translation of Procopus is what Vossus ought to have spoken of in the place where he mentions the Plagianssm of Aretis. Thus Thus chapter of I think it ought to be call d, and not Plagianism afthe logist ter a Modern Author from whom I shall quote the entire Pattige, lecause it is full of Frrors (1) He are in letted to David Hefchelius for the Greek H five) of Procopius I count de Arctin had already gracine in Cothick Lenguage, but suppress the Authors Nam, I ut after Arctin's Death Childopher Pations accifed him of Photos, having himself found and I copy of that H ftory n the same Language, which Is publish a it under the Name of its Author, and therety sonuted Arctin of Plagranism What Monster
does he here ipeak of Procopius in Gothick publish a first by Actin, and afterwards by Parfe fuch a Chimera as never was, or ever will be feen. Befides it's speaking very unexactly, to say that Leonard Actin and Parfons have given the History of Pro opius, for they have only translated part of that History The Irinters of Morer's Dictionary made a stringe Blunder in laying that he II flory of the Goths was properly a Iranslation of Planarch of Plutarch

(G) And dyed in 1443, seed 74 Years] Leander Alverius tiys indeed that he died at 74 Years of Age, but places his Death in the Year 1440 His Calculation does not agree with Matthew (1) Palmerius, who places the Year of the Birth of Leonard Atet n in 1370 And besides, as I find in Volaterran (k) that our Aretin died in 1443 ('twas the 9th of Mirch according to bu holes) I would not follow Leander Albertus I have above observed (1) the interfake of a Modern, who believed that Leonard Abertus living in the Year 1480 (GA) Poggius was one of those who criticis'd him] These Words of Phillelphus inform you of it, They

ne found in al etter he witt to Lorenzo de Medicis, the 9th of M11, 147, Quod eo feci accuratius quoniam & Le-onar aus Airetinus familiaris noster, vir sane facundissi-mus, adversus I londum I lavium multa desseruit, & post I conarde obstum Porgius Carolo gratificatus Arr tep m 7-2

(1) In h ct am contra illus feripta contexus, cum neuter suo sit Remark su suns office (m) This Passage was communicated of th si-

to me by Mi de la Monnoie

(AD) Under the Title of the Scourge of Princes]

I'e boasted of having that Reputation all
the World over Read the I etter he writ to Hersili Dil Monte a Kinswoman of Pope Julius the III
and you I find these Words in it (n) In tanto emanifesto it to some note al Sophi, a gli Indiani, & il
Monte al para de qualingula hogge, an hossa de la tama Monao al pare di qualunche hoggi in bocca de la fama risuon, che più i Principi da i popili tributati di continuo, tuttavia me loro siliavo, or stagello tributano In another Letter, he says, one would swear that Princes paid him libite, not because he prais de la propositione de la propositione de la prais de la propositione de la prais de la propositione de la fama de la propositione de la fama de la propositione de la fama de them, but for fen of being chid by him,, adding

that they were Fools for their pains, for fince most (o) Great Men were not afraid of the Writh of fol God, why should they fear my Pen, continues he (o) Impero che la maggior parte de i gran, (p) Se nues he '(0) Impero che la maggior parte de 1 gran' (p) See the maesserin non temono l'ira di Dio, e temeranno il surore de la Discourse on Men makes us abstain from a thousand things which we should scarce abstain from (p) if we had no other dread upon us but that of the Divine Vangearre

geance
(A) Which is that of Divine] It won't the THI
to see Montagnes Judgment on this Elogy Plate, Judgment
says he, (a) bere the Sirname of Divine by a general consent, of Monand no vody envy'd him, and the Italians who beast with tagne upReason of having generally a more resn'd Wit and beton Arctin
ter Expression than other Nations, bestow it on Arctin, in whom I see nothing beyond the common Authors of his Century, except a way of uttering Lofty, frothy Bombast, or Jests that artifugeneous indeed but far-fetch'd and whimsical, so farming from approaching that ancient

Divinity
(B) That he purform'd the Office of a God upon Earth | tagne's I have feen this Thought in an Italian Author quoted by a German (b) Cur vero fibi arrogaverat also chap 51 rum confensu divinitatem, nescio, nist forte DEI munus exercusse dicendus sit, cum summa capita velus celissmos the end montes summaverit, lingua corrigens & mulitans qua (b) Jaco ab alus castingar, nequeums

ab aliss caftigars nequeunt

(C) Did more good in the World than Sermons | He dius de fays in his Epistle Dedicatory to the second Part of Scriptor his Ragionaments, that if he does not merit Esteem bus non on the score of his Inventions, yet ought he to have Ecclesisome Honour for the Service he had done to Truth assistances, in conveying it into the Chambers and Ears of great tom I Perfons to the Confusion of Flattery and Falshood
He takes notice of what one of Duke Urbins Ambustadors faid. That if Princes Ministers and Courtium, in tiers were rewarded for their Services, they were felice lite-obliged for it to the Pen of Peter Areisa and the same and the same what another faid, Areisa is more useful to the pen of peter Areisa and the same than Sermons, because Sermons instact only the same than between the because reform great Mon the ignorant, but his Writings reform great Men Thele are his Words in Italian Quando to non fage do l'anima a lo stile, merito pur qualche poco di gloria per l'aventioni de l'anima a lo stile, merito pur qualche poco di gloria per l'aventi par la verita ne le camere, e ne le orecebie de Potenti ad onta del'adulatione, e de la monocatione non difraudere il mio grado, ujero le parole ftesso del Singulare M. Guianiacopo, ambasciadore d'Urbino, noi che spendiamo il tempo ne servigi de Prencipi insteme con ogni huomo di Corte, e non ciascun virtuoso, siamo riguardati, e riconosciuti da nostri padroni, bonta de gastighi che gli ha dati la penna di Pietro. E lo sa Milano, co-actiletti, me cadde de la sacra bocca di colui, che in pochi mesi mi publish'd ha arricchito di due Coppe doro. l'Aretino e piu necesso- in 1558 rio ala vita humana, che le predicationi, e che sia il ve- at Venice ro est, pingono in su li dritte strade le persone semplii, o appresso i suoi scristi le signorili, o il mio non e vanto, ma un Dominico modo di procedere per sostener se medissimo ossirvato da Giglio in Enca, dove non era conofciato

(D) That his Pen had subjected _____] This I 128th have read in a Letter (c) will to him by Battiffa Tor- of the melli. He tells him he deserv'd the Titles of Ger- Book -] This I 128th pag

bus Gad-Ecclefi-



manicus.

ever subdued by Arms; and exhorted him (E) to continue that strain to the end, that Monagonight learn to amend Our Age has as bold and venemous Satvrifts as Aretin con the, and yet I don't believe any of 'em have settled their Contributions in an Enemy's Country Some misinform'd Writers make Aretin pass for the Au-Our Age has as bold and venemous Satythor (F) of the Book de tribus impostoribus I can't believe that the Epitaph (G) mention'd by Morers, was engrav'd on his Tomb in St Luke's Church at Venice The Author of that Epitaph went without doubt beyond his Commission If there was ground

(d) It's at the 44th p of the 2d Book of the (h) Hist des Ouvrages des Savans, meis de I evrier 1694 P 278, 279 He |cts agon the Llogy gruen la Mon-1701¢ (1) See Grot Append ad de Antichristo p 1 55 mbere be ch'io no lso esprimere lays the I nemies of t rederick sa accused one another of having wrst this Pook He Shou'd have (aid that that I rederick i i TORT ACCUled of heving faid IVorld had been decerv'd by three Im-posters Vide Deckherum de ícriptis adelpotis P 374 edit 1686 (k) In Genesim,

P 1833 (') Voet

Disput

vol 1 p. Spizelius, Athers scrutino, P 18 (m) He shou'd have

faid mal tuor che

manicus, Pannonicus, &c as formerly the Emperors took the Names of the Provinces over which they Book of the took the Nathes of the Provinces over which they same Colle- had triumph'd Non sapes wei, che con la penna voction fira in mano haucte soggiogate piu Principi, ch' ogni alce). See the tro potentissimo Principe con l'arme? La penna vostra a Llogy gi- qual non mette terrore, à quale uon e formidabile, a chi que him in anche non grata, a chi uon cara, ove si monstra amica? the Mena- La penna vostra si puo dir, che w'ha fatto trionfrtor quagiana sidi tutti i Principi del mondo, che quasi tutti vi sono
(f) That'; tributarii, & come inseudati Meritareste esserchiamato
to say the Germanico, Pannonico, Gallico, Hispanico, & sinamenyear 1693 te insignito di quei titoli, quali si davano a gli antichi (g) They • Imperadori Romani, secondo le provincie per loro soggio-are of Di-gate che se quelli soggiogavano le province per forza d' some, G per esser più di loro potenti, non era gran meraviglia, maggior meravigliaassui é, che un private, inerme, haggio soggiogato infiniti potenti che l'un potente l'aliro, non e meraviglia
(E) And exhorted him to continue] The Marquis

del Guaffo made him that Exhortation in a Letter (a) he writ to him with his own Hand He defired that he himself might not be priviledged, but that his Faults might be censured by Arein, and exhorted him to it. It's very likely he was pretty sure he should not be taken at his Word. Arein did not confound his Friends with his Enemies, he only executed those who neglected to ransom themselves nagiana The Marquis del Guafio witt to him, Seguire dico col so Mr de folito, e fe in me vofiro amico alcuna cofa men che laudabile conoscete, ricordatevi di non lasciar di riprenderassist consistent in the control of the maintainer as in prender-ls accorde fatto accorts dell error, come desidero, lo fugga, e divenga migliore. Seguite lo siti vostro, che di nuovo ve ne prego accioche, sei desetti con verita saran-no in altri trovati, si vergognino, & vergognan doss, & mendandossi fuggano dal vitto alla virta. Onde inci divenuti buoni, abbraciati con essa virta, si confer-nino nel bene del che quantio in cio l'humana Repub fo avanzi, lo giudichino quelli, che lo sanno meglio intender,

(F) For the Author of the Book De tribus impostoribus | We shall perhaps have occasion to examine this Matter more amply in another Place, and make it appear, that it's very unlikely there ever was such a Book. The Abbot Nicassium (e) one of the worthiest Persons of this Age, who is acquainted with a 1 the most learned. Men in Europe, quainted with a 1 the most learned Men in Europe, among whom he holds a very considerable Rank, had the kindness to send me last (f) Year a very curious Dissertation of Mr de la Monnoie his (f) Countryman, on the Book De tribus impossoribus It is full of very Choice Observations, and deserves exceedingly to be printed Mr de Beauval (h) has lately given a small Lxtract of it. The Author thews by very strong Reasons, that that Book is a meer Chimera Grotius believed, and perhaps on a bad Foundation, that the same Book had been spoken of before (1) Aretin was born The good Father Mersenne (k) has let forth, that one of his Friends who had read the Book in question, had discover d in it the Stile of Peter Aretin Meer Cant Yet one wou'd hardly imagine how much this Notion

one wou'd hardly imagine how much this Notion of Father Mersenne (1) is handed about

(G) The Epitaph mention d by Mr Moreri] He does not say positively and precisely, that this Lpitaph was engraved on the Tomb of Peter Arein in St Lukes Church, but there is no Person who wont suppose that this is what he meant, for he expresses himself after this manner. "He died at "Venice, where he is buried in St Lukes Church Venice, where he is buried in St Lukes (hurch This is his Epitaph,
"Condis Arosini cineres lapis ifte sipultor

" Mortales atro que fale perfrient "Intactus Deus est ille, causam que rogat ic "Intactus Desus eff illi, caujam suce rogat is
"Hanc dedit, ille, inquit, non mihi noticerat
"It's more ingenious in the Italian
"Qui giace l'Actin Poeta Tosco,
"Ghe d'ognun disse malo (m) che di Dio
"Seusandos col dir' io no l conos o"
There's nothing in the Thread of Mr Mor ris Nat

rative, that may cause the least Suspicion in the World that these Four Verses are not the very In scription on Aretin's Tomb It's imposing on every Reader who has not the Capacity to rectify a

Fault by his own Reflections It's particularly lijing a Snare for Protestants, who unless they look about 'em a little, will be apt to believe that there is hardly any Object fo scandalous that the Italians do not suffer in their Churches Several then amongst them might easily believe on Mr. Moren's Word, that the Patriarch of Venice did not only suffer an Atherst to be buried in Conservated Ground, but all Atherst the Parriarch of Venice did not only suffer an Atherst to be buried in Consecrated Ground but also that the Epiraph of that Atherst was exposed in the Church to the View of all the World in You Verses, which turn his Sin into a Jest I or my part, I cannot believe, that the Corruption and Negligence of the Clergy was ever at such an Excess as to suffer Sepulchral Inscriptions of this kind in a Church I believe then, that the Four Verses set down by Mr Morei, are one of those Satyrical Bandown by Mr Moren, are one of those Satyrical Banters made on the Death of Persons, and to which the Title and Form of an Lpitish is given. How many such were made on the Cardinals of Rubheu, and Mazarine! They who write the Elogies of Illustrious Men, and who by the Example of Panlur Taning please themselves with relating their Fullables. lustrious Men, and who by the Example of Paulus
Jovius please themselves with relating their Epitaphs,
ought always to explain whether they are Verses
actually engraved on the Tomb or only Random
Trials of Wit Is that Precaution had been used
with Regard to Aretin, we should not now see in
the Theater of Paulus Freberus, and in the (a) Felix (a) Ar the
literatus of Spizelius, that the Four Verses in Question are read (b) on the Tomb of this terson at Vi
nice A Divine (c) of Utreibt affirms, that the Ltins sepul
pitaph of Peter Aretininserted in the Elogies of Pau
tus jacet
lus Joviu, and in that which Pazzi has reported, cum hoc lus Joviu, and in that which Pazzi has reported, testify that he was a great Preacher of Atherim
"Aretini epitaphium apud Jovium in Elogiis virorum phium apud Jovium in Elogiis virorum phio & alteram apud Guizeppe Pazzi indi-Condit doctorum, cat qualu & quantus athismi prace fuerit, sie enim Aretini Pazzi in lib cui tit Continuatione della monstru- &c Pau-"Pazzi in lib cui sir Continuatione della monstru"ola farina, Venetiis 1609 Qui giac l'Aretini poelus I reh
"ta (d) Tosca, Che disse mal dogn'un suoi che in Theat
"di Dio, ma si scuso dicendo, (e) no'l conosco p 1461
"Anter sic Qui giace estinto quell' amaro. Iosco (c) Voct
"Ch'ogn' huom vivendo col mal dirtrassis. Vero, Disput t
"e che mal di Dio giamai non disse, Che si scuso i p 26
"dicendo io no l'conosco Upon this I must say, (d) 1
first, that Paulus Jevius does not mention the Fpi- shou d'be
taph of Peter Aretin How should he, since he died Tosco
before him? He mentions that of Leonard destine (c) le before him? He mentions that of Leonard Actin, (c) It but it contains nothing that leaves the least Blemish show'd le on the I aith of the Deceas'd, it does not con- 10 no cern Religion one way or the other. In the second (f) Spit I'lace, there is no depending on the Two Italian Lpi- Scrutin ranks. Cor they were made without any Appropriate. Active for taphs, for they were made without any Approbati- Atheism on, and were never engraved on the Tomb It was p 18 on, and were never engraved on the Tomb It was p 18 a I urn of Wit of iome Satylical Poet Spizelius (g) Attic (f) has copied all the Passage of Voetius, almost 38 p of Word for Word, without quoting it Note, that the 1st to I orenzo Crasso (g) infinuates yet more clearly than des clog Morers, that the I our Latin Verses are on the Tomb (deli Montel States) there for down a good Supplement (h) It's pour it

I et's here fer down a good Supplement (b) It s noie, ic the Custom among the Catholicks to affix to some marq ma Pillar, or other Place near the Tomb of the De nuses ceased, specially if a Person of Reputation 1 u neral Interpresson written on Paper. The Finth is, these Inferiptions are, and always ought to b to the Honour of the Deceas'd But menn having been a noted Libertine, it is very possible that some Jester convey d the Epitaph, mention d by Mr Morers, and so many others, into St Luke's Church at the Time of, or after, the I uneral Thus the Words of Cabilini must be understood. who has also explain'd em clearly enough himself "to the same Escat, when sites having said, e so"to the same Escat, when sites having said, e so"prais sus sepulcino su posto questo epicistio (on lit Aretime enerci, & c. It alds immediately, su pari"mente appelo alla sua to no quest aliso quasi traavito
"d'al suddetto, clicia i uno noda los a sino delle per"sone idiote, Si piace l'Areim &c. The Italian
"Epitaphia SG: Ini d'livers it, is much corrector "than that in he Pizzi, Voetius, or Morer, and I "can t comprehend this latter, when he figs, that "It is more ingenious than the Latin. To me it

cum hec Irwis pis

to think that Aretin did not love God, there was none to fay he did not know him, his Works of Piety (H) plainly tostify the contrary I do not believe that one Tenet of

"feems, that he and Ghilm are both wrong intaking "the Italian for a Transcript of the Latin My O pinion is quite contrary, and what inclines me to it is, that the Italian is to be found in the New Re-"creations printed at Paris 1572 (1) in 160, under the Name of Bonaventure de Persers and that the Latin cannot be shew'd me in any Book so Anci-- There are Faults in the Italian I pitaph of Aretin, ptoduc'd by Morers and Veetius—
The most correct is that which is read in these Terms in le Ghilini

"Qui giace l'Aretin amaro tosco
"Del sem' human, la cui lingua trafisse
"Et vivi, & morti d'Iddio mal non disse,
"Et si suso, co'l dir, vo no'l conosco'
This is so far from enervating my Criticism on Mo-

reri, that it rather confirms it In the Conversations I had in the Year 1696, with Father Coronelli, who accompanied the Ambaffador of the Republick of Venice into England, I askt him what he thought of Aretin's Epitaph He answer'd, that he did not believe it such as Moreri gives, and promis d me to enquire. He writ to me from Venice the 2d of November of the same Year, that 'twas very true that Aretin was buried in St Luke's Church, but that he could not yet discover any thing concerning the Epitaph. He sent me a Passage taken out of the (1) Venetia descripta dal Sanfouno coll' additioni del Martinioni, in these Words, Vi dorme parimente in un deposito posso in aria quel Pietro Aretino, il quale su cognominato stagello de' Prencipi per la licentiosa presuntione della sua mordacissima penna. Or with Father Coronelli, who accompanied the Ambai-Aretino, il quale su cognominato siagesso de Frencipi per la licentiosa presuntione della sua mordacissima penna Er il qual, morendo perde del tutto il nome pioche essendo ignaro di lettere, e operando per forza di natura ne suoi caprici, hebbe dopo morte il meritato premio della sua perentita della sua p tulantia conciosia che effendo le cosse sue reputate dalla Chiesa poco Cristiane, surono vietate del tutto a I ettori, e si sa-rebbe assatto cancellata la memoria, se l'Ariosto burlan-dosi del titolo ch' egli si haveva preso indebitamente, non havesse detto nel l'urioso

Ecco il flagello

De Prencipi, il divin Pietro Aretino

Pray observe these Words of Mr Misson, "(k) I
" can hardly believe what some have affirm'd to me, "can hardly believe what some have amrifu to me, "that the biting Epigram made upon Aretin, is "turn'd into an Epitaph However, I will here "fet down the Copy that was given me of it" It's pity he could never find St Lukes Church open, he went several times thither to see Aretin's Tomb If he had seen it, he might easily have decided the Distance. The Journal is of Virgin seeking of his Dispute I he Journalists of Utrecht speaking of his I ravels, mention the Lour Verses, Condit Aretini cineres, &c and declare they are engraved on the Tomb of that Satyrist, (1) Cujus sepulchro sequentes versus inscripti esse dicuntur Once more, I believenothing of it

(II) His Works of Piety plainly testify the contrary]
Paul Fieher relates, that iome Italian Princes, bad Imitators of the Emperor and King of France, who gave Piesents to Aretin that he might not pull 'em to pieces, caus d an hundred Strokes of a Cudgel to be given him, and that that Punishment had such an Lisect, that the Author renounced all Defamato ry Satyrs and Libels, and wrote none afterwards but pious Books Quidam principes Italia minus fibi conpious Books Quidam principes Italia minus fibi con-venire existimantes donis eum efficere, sustibus ad mor-tem usque cadre per alios curarunt, & hoc modo linguam esus maledicam refrenarunt, qui deinceps a scriptis saty-ricis abstinens sacra scriptit, non sicut priora per luquis-tionem prohibita (m) So that very near the same thing hapn d to him, as to those whom Horace mentions in the Lirst Lpistle of the Second Book

Ind of a Life to furnish out Books of Piety This I fig according to the Supposition of the Sieur Fre-ber, which I shall examine hereafter But the best is, that according to the Opinion of some Persons, the Books he made of that kind shewed him to be a Convert indeed It is not (n) unknown what a therough Convertion that of the famous Arctin had been Nothing was found unchang'd in him even to his Name, and some say he succeeded so happily, that it is almost impossible to discover in the Books of (a) Partenio Itiro,

We find intercapt reasure of the old Man, which are je firongly imprinted in the Works of Pietro Aretino. We find in the Conversations of Mr Menage a Thing that ought to have a Place here "(p) Aretin wrote Books of Devotion, which have given occasion to a saying of him, Uhi bene, nemo melius, ubi male, nemo "the man and the Paragharation of the Paragh -Here's an Epigram on the Paraphrase

Si ce livre unit le deftin " De David & de l' Aretin " Dans leur merveilleuft science, "Letteur, n'en sois par "
"Qui paraphrase le para "
Paraphrase la pentième "
"Paraphrase la pentième " Sche,

It appears by the Passage of the Sieur Freher which I have quoted, that the Books of Libertinism, and those of Devotion, were compos'd by Aresin at difthose of Devotion, were composed by Aretin at dif-ferent Seasons of his Life, the First before his (onversion, and the Last after him the making his Pious Works towards the latter line, and End of his Days I question this much, for he says faid, that himself in his Epittle Dedicatory of the Second in matters Part of his Ragionament; that he endeavour d chief.

In masters
of Devotiand to prove the Lettility and Quickness of his len
on, Areand to prove the lettility and Quickness of his Pen, tin s Style he fets forth the Titles of ideveral Works, fome on Subjects of Devotion, and others on Matters of letable and Gaiety, that he had made in a very thort time Tutto e ciancia, eccetto il far tosso, e del suo Lecovi la i that nosalmi, eccovi la historia di Christo, eccovi le Comedie, in the World
eccovi il Dialogo, eccovi i volumi divoti & allegri, secondo i soggetti, & ho paitorito ogni opera quasi in un itam his
di, e per che si fornisca di vedere cio che sa fai la note, itam his
che sane le sasce, tosso udiransi i surori de l'aimi e tam his
che sane le sasce, tosso udiransi i surori de l'aimi e tam his
deservere i gesti di quel Carlo Augusto His Paraphiase on
the Penitential Psalmi was tianslated into French, i homas
and printed at Lyons in 1840. His Paraphiase on Aquinas,
his cenes
the Mysteries of the Old and New Testament, was
printed at Lyons in the Year 1840, translated from
the Italian (a) Who dares say, that that Author
had then renounc'd his Sins, and his Libels? Howcere it be, here are the Titles of some of his Works
weighter Gaiety, that he had made in a very short time Tutever it be, here are the Titles of some of his Works of Devotion Specific (b) delle opere di Dio Para-frasi sopra i setta dalla. Vita della beata Virgine Hu-manita delsiglicus di Dio Vita di Santo Ioniaso d Aquiro Vita di Santa Givarina Vergine & Martire Here's a full Consismation of what I advanc'd Thoughts

(c) Aretin compos'd his Works of Piety only to exercise his Imagination, to shew he was capable of any Thing, to appeale the Devotees who were exasperated against him, and to reap the Liberality of some great Ladies to whom he sent Copies of this Sort of Books He was never the soberer Man for this, since after having publish'd his Paraphrase on the Seven Plalms, and his bumanita di Christo in 1535, He bethought him at the Lnd of 1537, of Dedicating those Infamous Postures, which have been so much spoken of, to Baptifta Zatti of Breffe a Roman Citizen, with a Sonnet at the Bottom of each, no leis obline, asM Felibien observes, than the l'ofture representation. The Lpiftle Dedicatory to that Battifta Zan in the First Volume or Arction which that Author makes also by the Description which that Author makes of his own Manners in the 29th Letter of the Fourth Volume, dated in December 1547, that will be was then in the 57th (1) Year of his Again Jovius in May 1545. The Passage in which he mentions the Interruption he was forc'd to suffer in Writing that Letter, the 3d Volume Edge. the First Volume of Aretin's Letters It appears has fomething in it very fingular (d) — One may also see the 439th Letter of the same Volume, where it appears that he made open Profession of

"a Morality far from scrupulous

Those are in the Wrong then who would pretend, that he compos'd his Prous Books after he had by a Serious Repentance renounced his Licentious He compos'd his Works of Piety, and Courfes those of Libertinism by Turns, being always a vedon's menry ill Liver and iunk in Corruption, and if with
tion it, is Regard to Men he was less pernicious while he being exercised himself on Pious Subjects than when he loofe shew'd his Wit upon Lewd, yet he was more criminal in the Sight of God on Account of the former Composures than the latter It did not belong to so Prophane a Wretch to handle I hings Sacred

the least Feature of the old Man, which are fo " pejus Here's an Epigram on the raraph
" of the Seven Penitential Plaims by Peter Aratin

Books of Devotion (p) Me nagiana P m 20 Note tha 12 the 21 Edition (the Men Mr Morers alcribes to

the Plalms, whether we consider the

> ubi lupra tro Ghili-(c) Mr Monnoie ubi fupra drawn

pression

dier

(a) Bibl

deduVer-

(1) Freh

of Parish

54 years of ARC being too

on because that in the If which is of Lyons ın 8vo by Robert Granjon 1558 leffe by 35 Sables than thu, Aretin's Epitaph w not to be

(1) Late

this Editi-

(k) Miffon, nou-VCAU VOIAage d'Ital to 1 p 181 Edit of the Hague 1698

(1) Bibl librorum novorum to 3 p

(m) Freher ubi tupra Le Ghilini lame p 192 of the

(n) Bail Jugem fur les Poètes t 1 P 133 Atheism can be the d in his Writings; but since several of his I ibels lash d the Disorders of the Cleration colently, and described in an impious Libertine Stille a World of the Impurities which cattributed to a Monastick Lise, no wonder he is made to pass for an Atheist. Add this, that a Man who had any Respect for Religion and Good Manners, would never have publish'd Dialogues on such Subjects as Aretin made choice of, nor express 'em in Language so obscene It's easily understood that I (1) speak of his Ragionamenti. They were printed (K) in his Life-Time, but it is hard to discover

He did 'em a more sensible Injury by explaining em with a Depraved Heart, and from Ill Motives, than if he had insulted 'em openly We may apply to him that thundering Censure contain'd in the Words

of the Pfalmift

(e) The 50 PsalmBra-dy's Ver-

(f) Quan-

to con 🦏 **Stantior**

idem In vitiis,tan-

miser ac

Qui jam contento ıam laxo

fune la-

borat

Horat Sat 7 1 2 V 18 he Pfalmist

But (e) to the Wanned thus faith God,

How dar'st those the my Laws abroad,

Or in thy these my Cou'nant take?

For stubborn these; consirm'd in Sin,

Hast Proof against Instruction been,

And of my Word didst lightly speak

When thou a subtle Third didst see,

Thou gladly didst with him agree,

And with Adult rers didst partake

Uls landow it he we heef Dolight Vile Slander is thy chief Delight, Thy Tongue, by Envy mov'd and Spight, Deceitful Tales does hourly [pread Thou dost with hateful Scandals wound Thy Brother, and with Lyes confound The Offspring of thy Mother's Bed,
The fethings didft thou, whom fill I strove
To gain with Science and with Love,
Till thou didft wickedly surmist,
That I was such a one as thou,
But I'll reprove and shame thee now,

But Ill reprove and shame thee now,
And set thy Sins before thine Eyes

I confess the Generality of Men are not offended at
the Devout Writings compos'd by an Indevout and
Proplane Person But People of a nice and difficult Realth are more secundalized at it, than at a Piece
in which such an Author shou'd speak out his own
Thoughts Chose one side, would such Persons say, be one thing or other, don't give the
Printer a Work of Piety to Day, and to Morrow
a Bawdy Book, we can't away with such sarce,
since you persist in Lvil Courses, we had rather you
should shew your self in your proper (f) Colours
'Twere to be wish d, that no one would presume
to write Books of Devotion, without being perswaded of what he says, and without practising it,
for as to People of Thought and Ressection, it's
Matter of Scandal to them to see such a Contradiction between the Thoughts and Words of those who on between the Thoughts and Words of those who

on between the Thoughts and Words of those who make such Books, and much more between their Astions and Writings

(I) That I speak of his Ragionamenti] They are divided into Three Parts, the last whereof, which treats of the Court and Card playing, is much more tolerable than the others. The first reats of the Disorders of Nuns, married Women, and Misses It's sufficient to say in General, that the Second is the Spirit and History of Whoredom How abominable soever these Dialogues are, yet are they much less so than the Book generally alcribed to him, de less so than the Book generally alcrib d to him, de

less so than the Book generally alcrib d to him, de omnibus Venerus Schematibus

Here's Remark which has been sent me "I his Remark which has been sent them any perdymer schematibus"

(a) Here's Remark which has been sent me "I his Remark which has been sent thus) which many perdymer schematibus of the lieve to have been composed by him in the unt puel
Lam Tongue, is only a Collection containing Sixteen Lewd Figures, engraved by the lamous Mark Anthony of Bologna, after the Designs of summanus, with a Sonnet of Arct n's at the botphantido "the 29th of November \$27, in which he writes to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to Signior Casar Fregosa, that he sends him is libio to signior casar sends him is libio to him is libio to signior casar sends him is libio to signior casar sends him is libio to him is libio to signior casar sends him is libio to him is libio to signior casar sends him is libio to him is libio to signior casar sends him is libio to him is libio to signior casar sends him is libio to signican sends him is libio to signior casar sends him is libio to sig "Sonnets were Twenty in number But Aretin himself in his Dedication of em in 15,7, to Bat"tista Zatti before-mention'd, makes 'em hut Six brace:

""
tifta Zatti before-mention'd, makes 'em hut Six

"teen There's a Dialouge between Madialena, and
"teen There's a Dialouge between Madialena, and
"Gulla, the Title of which is, la putana errante
"wherein he treats at length de i diversicor giungimentt, to the Number of (b) Thirty Five I hough
the Work has always been printed in Aretins
"Name, yet he disowns it, and says it's the Work
of one of his Scholars, call'd le Venico See how
the expresses himself upon this in his Capital's to "he expresses himself upon this in his Capitale to

"he exprenes minutes
"the Duke of Mantua

"Ma perch" to fento il prefente all' odore,
"Un' operetta in quel cambio galante
"Vi mando bora in fill ladro traditore
"" " " " " la questa erranto

" Intitolata la putana errante

Dal Veniero composta mio er ato, "Che me in dir mal quarro giornate inante"

I add to this a fine Passage of Mr Chevillier (was about the Year 1525, that Julius Romanus the most cillier,

Famous Painter of Italy instigated is the Enemy of our Salvation, invented Designs, &c eneraved on Copperation of the Subjects of them are so level, that they are not so much as to be named. Peter Aletin, a notorically Instamous Man, and known in the World for a Pio- Page and an Atheist, composed Sonnets for each Distance George Vasant. riously Infamous Man, and known in the World for a Piofligate and an Atheist, composed Sonnets for each Disson
George Vasari, who relates this in his Book of the
Lives of Painters, sais, that he does not know which would
be most immodest, either to cast ones Eyes on the Desiens
of Julius, or read the Sonnets of Aretin Io non so
qual fusse piu o brutto le spettacolo de a Designi di
Giulio all ochio, o se parole dell' Aretino a glo
recchi, Part pa , 22 An Engraver whose Name
was Mark Anthony, had the holdness to employ he
Time in the engraving so much Abomination on Twenty Time in the engraving for much Abomination on Twenty
Two Copper-Plates Pope Clement the VIIth, caft him
into Prison, but the Cardinal de Medicis sand his Life And as great as Julius : Fame was in painting he would have been very severely punish d if he had not cleap d to Mantua It hapn'd in the Dear 1527 that Rome was plunder'd by the Army of Charles the Vth Twas thus Engraver's Fortune to lose all his Estate, and be obliged to leave the Town, he died some time after Mi Che-villier adds, that Mr Jollain a Michant in St James of freet in l'aris, being inform a where some of the Insa-mous Plates lay which contain a those abominab e Desgus of Julius, and the lewd Sonnets of Aretin, went thicker, and bought'em for an hundred, Crowns with a Defen to destroy em, which he accordingly did --- He always bel ev d that they were the Original Plateseng, aved by M Anthony (a) Hog

(K) They were printed in his Life I'me, but it is hard give printed in his Life I'me, but it is hard give printed discover. The Preface to the Edition in 1884, lento didoes not leave a doubt of the first Fast. The Book loro una feller (a) declares under the supposed Name of Barbuona feller (a) declares under the supposed the publish his parte --- bagging, that the Author had resolved to publish his parte ---Dialogues divided into Days after the minner of da me in Boccace, and as they now stand in the I dition I have dotte no Boccace, and as they now stand in the I dition I have dotte ne quoted, but that others had prevented him, publa manielish d that Work against his Will, and in great Disorder I join something more precise to this, and le comfort do it with so much the more Satisfaction, because poice near the same time, I acquit my self of an indiplementable Duty towards Mr Almutoli, by the Publick ma margestimony I give him of my singular I steem, and niera the great Value I set on the Friendship with which chegli he honours me I consulted that ingenious Prosci-havevadifor of Geneva, and see here the I stract of a Letter terminato for of Geneva, and fee here the I stract of a Letter terminato which he communicated to me, that was fent to him diffule la from Dien 'Sir, I must now speak to you of a prima 'Book very opposite (b) to this, to wit, the Ragin-volta 'mamenti di Pietro Aretino You desire me to clear stampare from Points concerning em It is not to be que in from Points concerning em It is not to be que in from d'intertainments of Aretin appear'd before his fuevog-Death Seeing that in 1551, there was in Invelia) non l'étive of foachim Perion, a Benediëtin Monk, against the Author of the Ragionaminti who did not die prima in (c) till the Year 1556 Antonio Iranifco Doni, in the first Pait of his Bioliotheque, publish'd in 1551 per merwhich contains only the printed Books, speal's oi I wo Dialogues (d) Delle Donne, which differ from fampa in the Ragionamenti, of which he mentions not a luce assa "I wo Dialogues (d) Delle Donne, which differ from stampa in the Ragionament, of which he mentions not a luce affai "Word, because they were most certainly not prin- male acted at that time. As for the Letters, there s only concie the first Volume that deserves to be read, tho it conciosia "contains hardly any thing Satyrical. The other cost che "Crive are very slat, you may take Mr Minaga's Giornate "Vord for it in the Menag and who honours em but questo too much, when he esseems em for the Stile." nomasse

(b) He had be r l'aste pedate del gran Giovanni Boccacio I'aste pedate del gran Giovanni Boccacio (b) Ho had be r suff speaking of Mr Bullet's Book concerning the Worstip due to the Blessed Virgin (c) See the Remark (LD) (d) I reher rections the set Two Dialogues among the Works of Atetin, and say nothing of the Regionaments Perhaps these Two Dialogues were the set of the Regionaments Perhaps these Two Dialogues were the set of the Regionaments and suffort the Knowle, and against the set of the Author and in a different condition has

(i) It (i) Clien

(g) Mr de la Monnoie ubi fupra (b) 1bis exceeds the ancient guræ Thu Lin-

nova

In per legur

tare

the Year when We have Six Volumes of his (L) Letters which are not worthmuch. His * Books of Devotion did not go off very well; yet they met with Approvers † who gave 'em great Praise The Comedies he made in Prose are much better in their kind He dy'd about the Year 1556, (La) at the Age of 65 Years, more or less. It's faid, that he fell into so violent a fit of Laughter upon * hearing some filthy Discourse, that over-turning the Chair on which he sat, he bruised his Skull in the Fall, and immediately died of it He was very wrong in writing Lampoons upon Peter Strozzs, Remark II for that brave Man threatn'd to have his Throat cut in his very Bed, which so frighted the Poet, that he durst not let a Soul come into his House, nor ever stir himself out o' foanita- Doors, during Strozzi's Stay in the State of Venice For this I shall quote my (M)

Know too, that this so Satyrical a Poet was lavish of his Praises to Excess retricibus We find the most Pompous Hyperboles, and Extravagant Flatteries in his Letters to ut aunt, Kings, Princes, Generals of Armies, Cardinals, and other Eminent Men Which foroithus are so far from shewing the Spirit of an Author who makes himself dreaded, or exacts Contributions, that on the contrary, there appears in 'em the Meannels of an Author, who most humbly begs a Piece of Bread He makes use of the most moving Expresficilism in qua fede-bat everbat everscripture-Cant, as likelieft to für Compassion, and excite those to Charity who expect tiffe, oc. a Reward of their good Works from God It must not be forgot that the Subject of ciputque hs Importunities for one while was the Dowry of his Dear Daughter (N) Adria.

audirct, ex rifu hat evervehementur graviterram at fixific ato. neguiffime interiet Ant Polit in dial derifu p m 78

In another Letter, Mr Minuteli had the Goodness to communicate Two Observations to me, which he had made in reading the I etters of Illustrious Men, publish'd by john Michel Brutiu He found these Words in a Letter of John Maindanus to Dennis Lambin, pag 369 Pæne me fugerat qued scribendum in primis faisse arbitror A Perionio editam esse audio ora-tionem adversius Petrum Arctinum Periculum est ne ut 1 sampridem principum, ita posthac & μοναχών stagel-lum esse & mominari welit lacessitus Arctinus I here is only the Date of the Day in this Letter, Nonis Maiis, but as Lambin's Answer is dated Nonis Junius, anno CIO to la it's easily conjectured in what Year Maludaniu writto him My Reader will be well-pleased to find here what Lambinus, who was then at Rome, thought of Perion's Harangue Perioni orationem in Petrum Are inum jampridem legeramus, Sed multo non sine risu Quid enim magis ridiculum encogi-tar potost quam hominem Benedistinum, Philosophum, Ciccionianum, Theologum, cum P Aretino verbis decer-tais? Omnino sua existimationi parum consuluisse judicatur, nam quod arguit illum elfe impurum, feelerasum, impium, quid tum posten? Tales homines non verbis aut scriptis castigandi, sed legibue & panis sunt coeicendi sed hac de re alias plura

As to the Second Part of the Text of this Remark, read what follows, and you'll admire the Accuracy and Extent of the Enquiries of that ingenious Man whom I quote "(e) It's hard to determine the exact Time of the first Edition of the

"Ragionamenti, as well because it s become to scarce, "that it s hardly possible to find a Copy of it, as alfo because the Dialogues which compose the Two Parts of that Work did not appear at the same time The first Part preceded the other some Years, but that which is certain, is, that they were both in Print in 15,7 The Epistles Dedi-

"catory to both Parts being inferted in the Editit on of the 1st Volume of Aretin's Letters at Femice in Folio, by Francis Marcolini in the fame Year The I itle of their Ragionaments has varied In " the I piftle Dedicatory to the Second Part of these Dialogues, the Author calls the first i tre Giorni de caprici and even simply dialogo, for this is what he understands by these Words, ecovi el dialogo, which nevertheless are not found in this same Epi-

"file inferted among the Letters of the 1st Volume quemdam "Sometimes instead of Dialogo, he says all along quem ca-quem ca-pricium a "de la anionia Sometimes, as in his Dialogue della corte, by his Nanna he means the first part of the caprarum la corte, by his Nama ne means the hist part of the latering & Ragionament, and by La Pippa the Second In a libidine inferiplit did lower (1 orme, he designs both Parts by i due Dialoghi, as Anthony Francesco (2) Doni designs them also by Dialoghi due delle donne It's certain these Dialogues

a'oghi due delle donne It's certain these Dialogues were never entituled Ragionamenti by this Author They bear this Title only since the Edition of the Lear 1584. The true Title was Capricial Person (3) contesses in his Investive against Aresin Le Bandel is missaken, when in the 34th of his Novels, pag 2,5 of the first Part, he says, that la Zanina did read la Nanna These are his words, of sa Rassalla are I wo distinct Pieces, and of

"2 different Authors By La Nanna ought to be understood the first Part of Aretin's Ragionaments,
and by the Raffaella, the Dialogue of Madonna
Raffaella, and Margareta, entitul'd della bella creanza delle donne, which teaches Women to play the Art of Gallantry It's written by Aleffandro Piccolhuomini under his Academical Name of Stordito Intronato This Quotation of la Nanna by le Bandel ferves however to make it appear, that the first Part of the Ragionament; had been out at least from the Year 1535 Since at the End of the same Novel, in which La Nanna is quoted, mention is made of du Bernia as being then living, who assuredly died in the Month of Vay of the Year 1535, the M Baillet places him after the Poets who died in 1606 Bailles places him after the Poets who died in 1606 il Bernia Vicario Poeta d'Aretino mori appletico, iays Pauliu Jovica in a Letter of the last of May 1535, to Ridolfo Pio, Bishop of Faience, afterwards Cardinal of Carpi, then Nuncio in France Mr. Menage, who has made a Chapter expressly of Bernia in the first Part of his Antibailles, has not corrected this Error " rected this Error

"rected this Error"

(L) Six Volumes of his Letters, which are not worth much | We have already seen the Judgment of a Learned Man of Dijon on this Subject That (g) Meof Mi Menage must be joined to it (g) I have read, nag p 39 says he, all the Letters of Peter Aretin, without ever of the ist having found any thing in them that I could enter into Edit of any of my Books There's nothing taking in'em but the Holland Stile One can't convey a more expressive Idea of a Work that sharren and dry like an empty House, a Heathy, Sandy, Untill'd Ground, for Mr Menage was the Man of the World who best knew how to make the most of his Reading, and who had the make the most of his Reading, and who had the

best Talent at varying his Applications from it
(L\D) He dy d about the Year 1556, at the Age of 65 (1) Mr di
Years, more or less | "(1) The Reason for thinking la Monthat Arctin died either towards the end of 1555, or in 1556, is, that from the Month of Offeber 1555, supra the Date of the Lpistle Dedicatory to the last Volume of his Letters, it does not appear that he had writany thing, and that le Ruscelli who writ his "Rimario in 1577, mentions Aretin there as a Main "lately dead At the Word Ross in the Vocabula"ry at the end of the Rimario, Onde, says he, if o "mio Aretino di buona memoria That this Rimario "was compos'd in the Year 1557, appears by a "Passage I had observ'd from it above, on occasion of Silvio Antoniano" Paul Freher (a) is missaken, in saying that Arctin died towards the Year 1566

(M) I shall quote my Author] It's Remt of Florence He lays, (b) Pietro aretino builare & motteggiare il her in Sig Piero Strozzi, quando egli diede Marano a Venesiani, Theatro e gli fece un Sonetto, che cominciava Mentre il gran Strozzi Arma virumque cano, & c

Mentre il gran Strozzi Arma virunque cano, & c (b) Remig Ma il Signor Pietro come huomo valoroso, & che un vo-leva sue burle ne suoi motti gli fece intendere, che at consid tendesse ad altro, perche lo farebbe ammazzare ensin civ sopra nel leteo Onde il povero Aretino, che conosceva il Si-gnor Pietro huomo piu da farlo che da dirlo, imsetan- c 6 fol 8. to spavento, che servato in casa, ne dando ingresso a per-coma alcuna, quandazia nuno se i nuentali provenzana en some alcuna, guardava pure se i pugnali piovevano, & meno gioino e notte una vita infelicissima, e per sin the lo Sirozzi stette in paese de Veneziani non ardi mai uscir di casa I tancy when he found himselfout of Danger, he did like the walhed Swine

noie ubi

(a)P Frep 1461 (b)Remig

(2) Libr del Dion par 2 p 39 tourn 3)Scripfit enim, lays be. atq, edidit nefarium librum Caprarura rique jam Italice Lount quo quidem lermone ifti-WS CAPTICIm aliique libriferip.

la Mon-

fupra

k a deal of pains to marry her, and saw her so (0) unhappy in artily repented his being so much in haste. A Fatality too common how many things are there which make 'em extremely uneasy till (N) Adria. It this State that among Men, they are brough out, and make em much more to when they are

ARGYROPYIUS (John) A Native of Constantinople, retir'd into Italy while the Turks (A) were turning all Greece Topfy-turvy He was very kindly received by Colono de Medicis, who made him Preceptor to his Son Peter, and to his Crindlen Lorenzo, and Professor in Greek at Florence He testified his Grantude by the Translations of Aristotle's Physicks and Morals He had fingular good Fortune in that Work, fince Theodore Gaza who had finished a like Franssition, threw it into the lire, that he might not prejudice the Fortune of his good Friend Argyropylus Gaza out-did him in Floquence, and his Translation would infallibly have Eclipsed the other, and is he was quence, and his Translation would intallibly have Eclipsed the other, and is he was not ignorant of Argyropylus's Ambition, and was a good humour d Min besides, he † Falcen made him a Sacrate that cost himself but little, for he was one that never valued either from Paulic or Money. Argyropylus's Conversation disgusted and tired Learned Men, cipc lius Jovicially when he would maintain that Cicero did not understand Greek. He left Iussian is elog in the time of a Plague, and went to Rome, where he read Lectures on the Greek. Text of Aristotle. His Salary was considerable, but as he loved good Litting and Alcyonisms, and that his Constitution was able to bear a great deal, he spent all his Income. So that what has been said (B) of his Gut is not incledible. He shewed, gito principles which he got by cating too many Melons at too. Years of Age 1. He shewed, vei, which he got by cating too many Melons at 70 Years of Age | He shew d i ore p in great Constancy of Mind. when one of his Sons was killed at Rome It's observed 25

(N) The Dowry of his dear Daughter | He loved het very affectionately, and had engaged himself to give a thousand Ducats to him that should marry her. This future Son-in-law was not a Man to be He lov d put off to the next Dedication Such an Affignment as certain Authors have made use of with their Creditors, would not do with him, he atti-cled that a Choufand Ducats should be paid him cled that a Phousand Ducars mound be paid mine to the Bride (c) Mille the tire to the Bride (d) Mille the tire to the Bride to Mille the tire to the Bride to the which Aretin had receiv'd from the Prince of Spain was forced to go to the Payment of that Sum He address'd himself to the Cardinal of Longin for his Assistance in this his Necessity, I cannot tell whether Affistance in this his Necessity, I cannot tell whether he received any thing of him, but I know he wis affisted by the Duke of Florence The Bill (e) of Exchange which that Prince sent him, contain d (f) that the Money should not be paid but on good Artestations that the Marriage was confummated That Condition hastend the Wedding, The Father would have desent dit, for he fancy d his Diughter Adria was somewhat too Young, but that (onfideration must now be past over When she was fideration must now be past over When she was laid in the Nuprial Bed, he faid that she look d like a pure Victim laid on the facred Altar (g) Per importarmi più i honore della parola obligata, che il rif-Book Its importanti piut innove della parola obligata, che il rijpreto della etade tenera, confentii, che la innocentia, fi copulaffe col·facramento Ella nello entrare nel letto, parae una oftia pura, posta sopra l'altare facro It appears that the Son un-Law did not rigorously exact the Payment of the whole Sum before Mirriage, he was fatished with the Gold Chain that the Imperiod ror had given Areim for Security of what was wanting of the 1000 Ducats, but this did not make the Father-in-Law a jot the ealier, who had a must be keep his Gold Chain, and yet could not Partie of his Daughter till all the Money was paid The Duke (L) 5 e /e own House without the full Portion of Florence was again importand, and disburst (b) thing more of Appeting

a warp withappy Marriage, poor Adria was to ill treated at her Husbands House, but her Husband forc'd to return to her Firher , bir hei Husband having promis d her better Uiage, the was perswaded to a re-union, but was fill as unhappy as ever livey full denied her the Power of the Keys, a power which never falls to the Petty cost in the Church, but is an inalienable right of the Women in the Family She could neither Lat nor Dink but in the family she could neither Lat nor Dink but in the in pleased others to dispose of the Key in her I Avour She was perpetually lectur'd about her D t less of dress, they would not infler her to wear jew is, and Urbano se forc'd her to sell a Diamond that her Father had grand that Venuce in be Part, this was rearing her very Heart out of her November 3554 of Union for health of home and homest in despise the to have and homest in despise by his hon-in-law. while his Fame was (1) firead as far as the Court of Parfin! What a Domestick bitter Pill was this in

the midst of the imaginary Sweets of a great Reputation! Could it be any Confolation to confider Baili II that this Brute at the same time despised the Duke of Florence who had earnefily recommended it to him to treat his Wife well? On the continy this was a new Subject of Contuinon to the Person who acallo conhad made foill a (hoice of a Son in-lax (m) Ben che in quit) al non far nissure still the on a supercited stip on a specto che most a dia deciral al none in a manistra, usen on oid supercited stip of on specto che most a manistra, usen ono di seran Duca, it cal son oid Roma, cij qual era a cavallo chiomollo, or diselle se tu vuoi ci non ti si manchi di gra ie, tratta la moglicitus, si come di me nata susse Note, That Peter est Aretin had another (n) Daughter whom he mightily desired to Matty had made foill a Choice of a Son in-1 23 (m) Ben defired to Marry

(A) White the I tirks were turning all Greece Toph-

turvy] I durft not in with Moren that he actual into Italy after they had conquer d Constantinople for Two Reasons make me doubtit One is Psulus Journes staying (o) that Argyropylus wis driven in to Italy by the fime Tempett that fored Theodor Gaza thither Now he obtaines that this Theodoratook refuge there while Amurath (p) shook Greece with his Victorious Arms This inclines us to be (m) Are with his Victorious Arms This inclines us to be (m) Are lieve that Argropplus left his Country before the timpage Ottomans had taken Conflantinople. My iccound head 212 of the fon is that he address da Confolatory I restife to 6th Book of the Emperor of Conflantinople. It omike this a bireletter good Argument, it must, I confess, be proved that (n) she he composed this Piece in I aly and I own I can't was ealed prove this, fo that I only offer this Observation as Austria i means to keep my Reader in suspense Paulus See the Journs is to blame in having neglected the Chrono 210th letter of the logy to much as he has done in his I logies, toi he ter of tree might eatily have discover d the date of the Offices, 5th Book Travels, and Death of his Illustrious Persons 1 his (a) Paulus by the way I off us (4) observes that this I icatic Jovius of Argyropylus, his Monod c, his Book de regno, elog c 2, and his Parallels between the Ancient and Modern p m 64. Princes, are in the Most (hristian kings Libiary (p) Amu Princes, are in the Most Christian King's Libiary
Mr Movers who never six these Works affirms nevertheless that the Author dedicated them to the House of the Medicis. Why was he not attached with affirming this concerning Aristotles. I san shadow only? his Guide (a) goes no fatched the bus arms of the Medicis of the Garden Strate of the Medicis of t

sutumnalem accerssivit fiebrem, atque ita septuaressimo ib c 20 atatis anno cieptus est. To dye of esting too much, p 61 is shanieful to any one, much more to a Learned (q) Vossi Man It had been more for the Honour of Argyro- us de Hiplus that he had died of Hunger However let's ftor Gre not depend on the vallness of his Paunch as a good cis lib 4 Reason against those who represent him as having cap 19; been very ingenious. The Success of such a Con m 40, test would be very uncertain. See the Collections (a Paul that shall be fet down in the Remarks of the Airs. Josus under Charles Company of the Control cle Gorgias

() Jevius it dem, p 66

that See conce ning the 4 211110 1 3/ In 1 (2) (ndina de Bavi eie, p m

(k) who

. 0/ 1 1

areunth

Look of his

I errers fol

5th fol

72 edit

de Paris

(d) Id 1b

(c) See the

24th I et-

to of the

Same Book Is's dated at Venice

211 1548

(f) See the -2 >th

Itte of

be 5th

1600

40

ARIMINI. ARION. ARIARATHES. ARIGONI. ARIMANIUS.

that he was (C) the first Greek who taught Philosophy in that City. He disputed with much Vivacity and had a very extensive Knowledge. He lest *a Son who was an excellent Musician. The Judgments (D) that have been past upon his Translation differ Obut relicto fi extremely

ARIARATHES, A Name of several Kings of Cappadocia. See the Article Cappa-

21 p 776 docia f In libel-

344

ho Ifacio

Mulico

Volaterran lib

lo pro ca-

Francii-

ARIGONI (Pompey) Cardinal and Archbishop of Benevento, was born at Rome in the All the time that he was of the number of the Confiftorial Advocates, nonizati- he was retain'd in all Causes relating to Philip II of Spain In the Pontificate of Sixone B Ditus the V he made a Speech to shew the reasonableness of canonizing the blessed
daciComplutens Diego d' Alcala He was made Auditor of the Rota in the Year 1591 and Cardinal in 1596 and exercised the Chancellor's Office under Lee the XI and Paul the V. The Archbishoprick of Benevento was conferr'd upon him by this last Pope He dyed the cus Pegna in vita
ejusdem
Didaci
Didaci
La Pell

4th of Aprel, 1616 in the Greeks Tower near Naples, whither he had retired for the
Body was carried to Benevento, where his Nephew built a Marble Tomb for
him in the chief Church There are some Latin Letters of our Pompey among those Ex Bib- of John Battista Laure, besides the Speech before mention'd, that was printed by Peter lioth Ro- Galesini + As to his Decisions of the Rota, they are only Manuscripts in the Cabinets of some Learned Men Charles Carthars gave him many Elogies in his Luft of the

mana Prosperi Mandoin Confistorial Advocates

ARIMANIUS, One of the chief Deities of Persia That Nation was indebted to y or oaster for its Philosophy, one chief Tenet of which was revived by the Manicheans, to wit, That there are two first Principles, one of Good, and the other of Evil The Persians call d the Deity which they acknowledged for the Principle of all Good, and Author of the State in which things were first produced, Oromasses, and the Divinity which they acknowledged as the Principle of Evil, and Author of the Corruption into which the first Nature is fallen, they call'd Arimanius. They said that Oromasses having produced the good Spirits, and the Stars, enclos'd 'em (A) in an Egg, and that Arimanius produced the bad Genis who broke that Egg, from whence proceeded Confusion, and the mixture of Good and Evil. They add, that at last after divers Conflicts, in which the Victory would be various, Oromasdes should totally vanquish Arimanus, and destroy him beyond retrieve, which would be followed by a State of great Happiness to Mankind, and by a very commodious Transformation, which would make the Bodies of Men Transparent, and durable without any Nourishment *

ARIMINI (Gregory of) See Rimini

ARION, an admirable Horse, and far more Famous in Poetical Story than Bucephaall allow it Divine Some faid that Neptune being desirous to favour Men with all the Conveniences that Horses were able to afford them, struck the Earth in Thessaly with † Lutari- his I rident, and immediately out started a couple of Horses, one of which

from the Telluris Theoria facra of Doffor T Burnet, 1 2 ch to pag 289, 190 Plutarch de Ind us in Statu Theb

* Taken

(C) It has been observe a that he was the first Greek who taught ————— He disputed, &c] His Disciple Politian is now to be quoted, read these Words of Hornius (c) Primus ex Gracis Roma philosophiam of Hornian is now to be quoted, read these Words of Hornian (c) Primus ex Gracus Roma philosophiam professivitus ta Argyropylus, cujus sestatorem se suisse memorat Angelus Politicianus Miscel cap I eumque cum se la terarum Latinarum minime in uriosum, tum sapientia

1 4 V 43

(c) Hor
l terarum Latinarum m inime in uriojum, tum japientiæ
nius, Hidecretorum, disciplinarumque adeo cuntiarum que Cyclyftor i hi
lotoph
lib 6 c 6

Pag 304,

Jitioni differ extremely] Mr de Thou observes that
Perion proposing to keep clear of the Method of
Argyropylus, fell into another extreme lie found

that degrees like had searlined a carrier life found

that degrees like had searlined a carrier life found

that degrees like had searlined a carrier life found that Argyropylus had translated Areflotle more faithfully than elegantly, and therefore undertook a Tran-flation which should please those who love good La-(d) Thutin, but labouring too much for the Elegancy of Stile, he was tax d with overlooking the Sense of the an Hiftor lib Author (d) Is (Joachimus Perionius) cum Arifiste472 ad lem halitenus a Johanne Argyropylo fidelister potius, quam
ann 1559
(e) Volaterr lib
21 pag pylo reprehensionem incidit Which Judgment amounts
22 pag pylo reprehensionem incidit Which Judgment amounts
23 to this, Argyropylus's Translations are faithful, but
(f) Petrus Nannius, Al.
marianus
marianus apud Lo- pho haud aliter quam in facris literis verbum verbo red-vanientes dere opireat If we confult a Profestor of Leavain, vaniences dere operent. If we confult a Professor of Leaven, we shall find this Judgment of Velecerran but ill hound himself more Professor, grounded, and that Argyropylus bound himself more output law ierviely to Aristole's Words than Thoughts, and that his Translation can pass neither for faithful nor elegent of the Words of that Professor (f) Super

riori seculo, quidam verba verbis ita admensi sunt, ut sententiam depravarint, non aliser quam indotti pictores, qui operosi in cultu essingendo, membra secundum vestem d siorquent quum Apelles, Parrhasique prius nudum corpus essormare, quam amictam superinducere soleant corpus eyormare, quam amictam juperinaucere joieant In quorum numero Argyropylum reponas, & Ruffinum, alterum interpretem Arifiotelis, alterum Gregoris Nazianzeni, de quibus vere id hemistichis dici potest Dant sine mente sonum Ett autem sluud vel ex inscissa, vel ex xaxo nala, quum enim sententiam apprehendere no queunt, verba reddunt, quasi quod ipsi non intellexerint, alius ex illorum verbis iutelligere queat, cum verba non queunt, verba reddunt, quast qued 19st non intellexerint, alius ex illerum verbis sutelligere queat, cum verba non minus ex seitentia vim suam, & significatum accipiant, quam sententiam confituant Aliqui rursus sidem existinant a numero verborum non discedere. Some Learned Men imagine (g, that Argyropylus is here accused of tying himself word for word to the Original, and where he cannot take his Author's Mind and Sense, of having recourse to a jingling of Words without any meaning I question whether this is exactly what Nannius would be at Mr Haret (b) agrees in his Judgment with Mr de Thou, and consequently condemns that of Volaterian He condemns Paulus Jovius also, who preferr'd the Translations of Gaza before those of Argyropylus, and declares that if the first is more Eloquent, the latter is more faithful (i) Non efficies quin major quidem eloquentia lans Gaza, accurate autem interpretantia Argyropylo debeatur. See above the Remark B of the Article Acciaiols (Donat), and wonder at the Diversity of these Judgments

(A) Enclosed them in an Egg I promised in another place (a) that I would say something here concerning the Egg, which according to the Ancient Theology of the Pagans had been made use of for the Production of Beings when the Chaos was separated I say then, that it was the Opinion of the Phanisians, that the dark Air and the Chaos were the Principle of all things. That dark Air is without alius ex illorum verbis intelligere queat, cum verba non

Phanitians, that the dark Air and the Chaos were the Principle of all things That dark Air is without doubt the same thing that others call the Night,

Stat uba

homeur,

6 V 528

Was our Arion, Others faid that (A) Neptune disputing with Minerva which of 'em should Paufani give a Name to the City of Athens, it was order'd by the other Gods, that who ever of the 151 g. Two thould make the best Present to Men should give a Name to that City Whereupon Neptune fleuck the Beach with his Trident and made a Horse come forth out of it, in the Peace, of which the Olive is an Emblem, was better than Wir in which the Horse was in the most useful Now there are some who pretend that the Horse which Neptune, produced on this Occasion was named down. Others for the the Horse which Neptune, produced on this Occasion was named down. on this Occasion was named Arion Others say that this Horse had Ceres for its Dam control and Neptune for Sire * This Goddess as she was wandring through the World to seek Founds and Neptune for Sire * This Goddess as she was wandring through the world to the her Daughter, met with Neptune who made sierce Love to her, but as she was not distance who her Daughter, met with Neptune who made sierce Love to her, but as she was not distance who her the Form of a Mare This Neptuno past near the City of Oncium in Arcadia Ceres in vain endeavour d to disguise her genuit Casself among the Studd, Neptune soon discover d her, and enjoy d her in the Shape of an restimility of the She was somewhat vext at it at first, but was afterwards appeared, and wish d her self in a neighbouring River. She had a Daughter by this Adventure with Neptune, tu Apolwhose Name it was not lawful to tell prophane Persons, and she had our Horse zirion lod 1 3 besides There are those who say † that she was (B) in the Form of a Fury when † Action of the Form of a Fury when † Action of the Form of the orse by her, or that in effect a Fury procreated him hoseiste.

The Poet Antimachus quoted by Pausanias, gives him no other vo us. Neptune got that Horse by her, or that in from Neptune's Fact Origin than the Soil of Arcadia But Quintus Calaber makes him a Son of the (C)Wind part of the Zephyr and a Harpy However it be, 'twas believed that he had (D) been reard by the Icaivas Noriedes, and that being sometimes with other of Neptune's Hories clapt to the Charcagus Calaber and that being sometimes with other of Neptune's through the Seas Name of the Cold has been decreased by with an incredible Swiftness through the Seas Name of the Cold has been decreased by the Seas Name of the Seas Name o riot of that God*, he had drawn him with an incredible Swiftness through the Seas Neprini He had this peculiar to him, that his Feet of the off fide were like those of a Man Hercules filius & mounted him when he took the City of Elis, and afterwards prefented him to Adra- unius ex-This Paulanias informs us of, who adds, that Animachus made Adiaffus the third bus II Owner (E) of him Hessod represents him as Hercules's in the Combat with Cygnus sychius Statius * says in general, that he serv'd Hercules in his Travels, and that afterwards the 'Stat Gods gave him to Adrastus Probus + attributes all the Honour of that Piesent to Nip- 1 heb 1 tune. Under this last Master it was that Arion signalized himself most, he won the formation of Prize of the Race in the Nemean Games, which the Princes who went to besiege in State Thebes instituted in Honour of Archemorus, and was the means of preserving Adrastus Theb 16 from perishing in that famous Expedition, as all the other Chiefs did. This Apoll niles \ 3 2 teftifies in his 3d Book

ARIOSTA (Lippa) Concubine of Opizzo Marquis of If and of Iteratas, prov d the Impressions so well which her Beauty had made on the Heart of the Mu Su quis, by her Fidelity and fine Management, that at last he own d her for his lawful super. Wife in the Year 1352 He died the same Year, and lest her the Administration of Probus his Estates, of which she acquitted her self very well during the Minority of her Eleven George Children From her is descended all the House of Fst which substitute in the Less Branches of the Dukes of Modena and Rhegio The Author of whom I borrow this, house Relative

observes Relation of Fury at the time du vonge of Copulation Mr Lloyd has present of Copulation Mr Lloyd has pirated bartlins in logne, this place, without correcting him

(C) Makes him a Son of the Wind Tephyr | Here Pait 3 is a second Fault of Bartl us, which Mr Lloyd has Pag 172 transplanted into his Lexicon just as he found it Intercedit Quintus Smyrnæus says Barthius, (1) Hai-pyiæ patronus, cujus fuerit po ius Jeminio oriundus patre Zephyro, ingra iis etiam Nep un There is nothing in that Poet (m) which notes that it was with of against the good liking of Nep une, that replyr and (1) Id ib

the Harpy produc'd Arion (m) (c)
(D) Trathe had been new dly the Norcides I hom in shall quote only Claudian

Si (n) dominus ligeretur equis, tua posierit ultro

Verbera, Nereidum stalul's nutritus Arion

(n) Cliu

(r) Adrastus the third Owner] This is true acdiam
cording to the History which the Scholi st of the Const 4

mei makes of it on the 346th Verse of the 7, dBook Honoris
of the sliads. He says that N prum being fillen in the stall of the surface of the stall into the that he gave him to Copreus King of Alia to the transfer of the presented him to Hercules, who won the President of the Course with that Horse against Cien tie 11 Son of Mars near Trazener, and that at lift Hr wis presented him to Adrastus

(1) He won the Prime of the Race 1 At 1 rus in this 3d Book fays, that Abaffir was a Victor in the Horic Race but Status pretends that that crinice gave his Arion to his Son in Law Polynices and that Anon threw the new Direct, and continuing his Course out stript all the rest, which did not hinder Amphianaus from carrying away the Crown For though he did not out run rion, yet twas sufficient that he carry dit from his Competitors, and that polymeer being thrown, could prete id to me thing in right of the Superior Flectness of his this is Horse

Forfian (a) & misto pr or offit A ore Cignus Setwe at aguar is iter proprious to the Glor a manifel equal, e fi differia was Ap üt-

and to which they attribute the Production of an Egg, out of which proceeded Love and Human-kind (b) Τιλλει πεώπεον νυξι μελανόζες Θωον kind (b) Τιλ]ει πεώπεον νυξ μελανόζες ωον This might be ingeniously explain'd of the Earth, and compar'd with the Words of Moles, by supposing (c) that the groffer Parts of that obicure and thick Air recipitated themselves on the Circumference of the Abys, where they found a sat and glewy Scum with which they mixed themselves to form fort of Slime, which being harden d became the habitable Larth Some Ancients (d) have faid that a Dove brooding on an I gg had produced Venus, or Love Lucius simpelius (e) pretends it was the Lgg of a Tish , Ovum pifcis columbam adjediffe dies plurimos, & exclusiffe Deam Benignam (f) By the Lgg Dr Burnes understands the Chaos, the Holy Chost by the Dove, and Venus by the Larth But it seems that that Venus which came out of the I gg ought not to be lamited to the Production of Lath only, but of the Machine of the World That Doctor the whole Machine of the World That Doctor observes that the Egg was a very facred thing in the Mysteries of Bacchus, because of its resemblance to desse, & that Being which ingenders and incloses all in its post alie felf (g) Ως μιμημα τε τ' ται τα ρενωντ το κο τεειέχον Θ εν εαυτώ He does not forget to observe
(b) that Moses's Expression has a Relation to the manner of Hens in the Act of Brooding Huic dolli na de Ovo mundano dataque in erpretationi tacite fawere mihi widetur incubatio Spiritus Sancti in abyl-Sum, de qua Moles in prima telluris productione, ubi ad ovum manififto alluditur

(A) That Neptune disputing with Minerva] visus informs us of this, on these Words of Virgil

Fudit equum magno tellus percussa tridenti, Neptune See Brobus alio on the same Passage of Ing !

(B) In the Form of a Fury | Barthins (k) has con-founded this Opinion of Apelloderus with that of Hesseus He says, Unius ex kinnibus sobolem of femistur Apulledoro Hesseus Lexicograph s hat is, Applledorus says that Arion was total d by one of the kurses, die has not faid it but expectly observed shet Cores was the Dam of the Horie, and this

(b) Arastophanes apud T Burnetium, Tell iacr l 2 c 7 pag 24} (c) Thu is what Dr Burnet does Say,

(d) Verba citat Grogidio in Scholiaften Ger-

ovum miræ magnitudinis quod volventes ejecerunt atque ita columbam inse-

quot dies exclusifie Deam Svriæ quæ vocatur Venus Id p 259

(f) Ibid (g) Lx Plutarcho iympof I 2 qu 3 (b) Pag (i) Virgil Georg I 1

V. 12 (k) Barth an Stat t 2 .Peg.

observes that Lippa Ariosta brought more Honour (Z) to her Family, which was one of the Telme See sts Article Plutarch, Arrian. Lucian, Clemens Alexandrinus. and several others Say that Aristander was of this City

(b) Barth in Stat t

3 P 537 (c) Pro-

pert lib

2 eleg

Apollodorus owns that Amphiaraus carry'd it in the Chariot Race a guan, which his Latin Translator ought to have rendred by curru, and not curfu, as Barthius has (b) observ'd As for the Distich of Propertius which makes Arion a speaking Animal,

Qualis (c) & Adrasti surera vocalis Arion
Tristis ad Archemori sunera vocator equus,
I do not believe he attributes that Grief to him
which Passerat imagines, I believe the Word tristis
concerns the fatal Accident of Archemorus, for which those Games were celebrated, and not the Indignation that Arion conceiv'd on finding another Master besides Adraslus

(e) Buffi Ra butin Jettre 136 de la 4 part pig 192 edit de Holl

fter besides Adrassus

(Z) Brought more Honour to her Family
than she had taken from it | I have discoursed in another place of the singular I slicacy of Marringe It
cannot be sufficiently admir'd, for in short it changes the Nature of the I hree Distinctions of Time,
the past is no less assected by its influences than the
present and the future (e) Do you not admire
"the force of Custom, and what Authority it has
"in the World Wish three Words that a Man
"pronounces, Ego conjunco vos, he males a Young
"Man and a Mind go to hed together, in sight, and
"with the consent of all the Weild, and this is
"call'd a Sacrament all nin fir'd by a Consecrated
"Person The same Astron without these Worlds "eall'd a Sacrament almin f' i'd by a Confectated Person. The same Astron without these Words is an enormous. Crime, which dish mours a poor Woman, and he who mining a the mitter, is call'd, forgive the Expression, a Pint In the first Case, the lather and the Mother rejoyce, dance, and lead their Daughter themselves to the Bed. In the ad they are all in Distraction, get her shavid, and thrust her into a Convent. It in the flowid, and thrust her laws are very pretty things. This is not the greatest wonder of the matter. The chief singularity consists in the retroactive ef-The chief fingularity confifts in the retroactive ef-The chief fingularity confifts in the retroactive effect. Our Ariofis had been a Concubine, her Children were buffaids, it was a fruin to her Honour, and her Lamily, but all this was efficed, washed out and annihilated by the Three Words of the Priest 170 conjungo vos. The Marquis of Fenara by marrying this Miltels a little before he left the World, changed her from a Concubine to a Wife of Marquis and gave the Tarle of Lamitmant and half Honour and gave the Title of Legitimate to Children who had been rightly charged with the contrary Condition Such Met morpholes happen daily, and there have been those who have pretended that Children boin at a time when their Lather and Mother could not be married for want of a Dipensition, ought to be Legitimated by a subsequent Marriage, (f) but the Parliament of Paris gave a contrary Judgment on this State in the Year 1664. It may perhaps be enquired why the Marquis did not buckle to before the Year of his Death I may answer that a Ionnicator who finds himself (f) See the near his end is much better dil, or d to fuch a piece of Management than if he were in hopes of living longer The checks of Conference, quicken d of themselves, or by the Discourse of a Cissust, are more lively at the fight of Death, lefs difficulty is then made to pais through a vexatious Ceiemony which may asswage them Add to this, that a great Loid solicited to merry by a I listress whom he enjoys, may magine, that she'll be a thousand times more obliging and faithful while she flatters her selfwith the Hopes of obtaining to the Quality of Wife, and that after having attain'd to it, she might discover her Pride and ill Humour, & It is therefore thought sit to keep her in Expectation, but when there appears no hopes of recovery, it sfull time to give ever this fort of Management However it be, fome are so severe, that neither the Conduct of this Marquis of Ferrara nor that of his Imitators will please them They would have a Maid or a Woman who has dishonour'd her self, and been a ling time a featidal to a whole Country, remain all her Life time in Difgrace, and that the

on (g)
(A) A wonderful Ascendant over the Mind of that
Monarch | It is certain on one hand that in all the

example of her Rehabilitation might not serve as an Allurement to other Maids, and under the like Prospects hide from 'em the Infamy of Fornicati-

Macedonian Army there was no Soothfayer of io 72 78 much Reputation and Authority as Ariftander ritissimus (h) vatum, Cui (1) maxima sides habebatur Aeisai Cui tum (k) plurimum credebatur ex vatibus It is on sie sien the other hand most certain, that Alexander was very Cer 12948 iuperstitious Eras non (1) intastarias superstitione mentis Superstitionis (m) potens non the It is easy then
to corclude that Arisander to great Power over
him Quintus Cursius observes, that that Prince had pinn'd his Faith upon his Sleeve (n) Qui post Tol poice a Darium victum ariolos & vates consulere desiderat, rursus ad supersistionem humanarum gentium ludibria revolutus, aristandrum CIII Constitution in the supersistionem humanarum gentium ludibria revo-Jarium victum arioles & vates consulere desiderat, rurfus ad supersissionem humanarum gentium ludibria revolutus, aristandrum CUI CREDULITATEM SUAM
ADDIAER AT, explorare eventum rerum sacrificius yur Alex p
bet If in any critical Juncture he was to beg a fingular Favour of the Gods, he shut himself up (p) Q
with him With him he shut himself up to perform the most mysterious and inestable Ceremonies
of Religion Plutarch informs us of this where of Religion Plutarch informs us of this, where (a) Id 1 he mentions the Preparations for the Battel of Ar- 4 C 15 entions the Preparations for the Battel of Ar- 4 C 15
(a) Alexander quiescentibus Macedonibis cum va- (b) Sinn te Pristandro egit pro tabernaculo suo sacris quibusdam innocovarianis operanis, atque Apollini immolanis Quintus autovid. Curtius lays, that Alexander being much toubled o Casia i on that Occasion, sent for Ariffander, to implose the x, oupper Affistance of the Gods, and that Aristander in his composed ceremonial Habit dictated a Form of Prayer to him (r) Alexander non alias magisterritus ad vota of present at frandrum vocari jubet Ille in candida vota of present and in manu preferens, capite velato praibat print, non vonder that that Prince had fuch a value for his Soothfayer, for he did him more fervice than any of his Generals By his means he fill'd his Army with Hones and Courage, which were great helps of his Generals. By his means he fill'd his Army with Hopes and Courage, which were great helps towards forwarding his Enterprizes. Do but confider this included, in the heat of the Battel of Arbella, cloathed in white, and a Branch of Laurel in his hand, crying out to the Soldiers, that he faw an Lagle perch don Alexander's Head, a certain pledge of Victory and that they might fee it as well as he Ard think how much this must forward the Victory, without the Soldiers ever needing to fee it. They Exercise without the Soldiers ever needing to fee it. I key favenfor trusted to the Lyes of the Soothsayer, if they them femper telves saw nothing they imputed it to their bad Eye-viticinis sight, or the small time they had to look out to vetuit such an Object in the Air (a) Vates Aristander alba Plut in the sindutus, & dextra praserens lauream militibus in Al a pa pugnam intentis avem monstravit, haud dubium victoria 679 auspiciam Ingeni ERG() alacritas ac siducia paulo and (1) Acceptive acceptiv and for fear the Lvent should justify those who hiss d at sissander's Promise that the City of Tyre should or to it for taken before the end of the Month, he ordered a to it that that Day which was the last of the Month, of that that Day which was the last of the Month, of the should for the future be counted the 28th. He would give his Prophet time, who had nevertheless have a taken upon that Day if we believe Plutarih and Autoria then upon that Day if we believe Plutarih and Autoria much to be suipested in those Matters. Let us have so In me thor much to be suipested in those Matters. Let us have so In mot forget that no Person knew the Art of compositions his Master so well as our Arisander to compositions his Master so well as our Arisander to the same and the same and the same and the same and the same as the same and the same as the same and the same as the same a fraction at having kill d Clieus, had almost broke vates A his Heart with grief and moaning It was fear'd he stander would dye of Sorrow, the Door of his Chamber vissanthy have no hody, but as was forced open, he would hear no body, but as food (c) as Arifander put him in mind of a Dream which related to the Death of Clitus, and represented to him that that unhappy Man was all along predefined to fuch an end, the Prince was perfectly tum & comforted

omtosted prodigi (B) By th good success of his Art] They who set um sub up for toretelling things to come, are happy when ceret, ja they ferve a Prince whom the Providence of God dudum deligns for great Purpoles A thousand human Rea- hae in sons make them forestell all manner of Prosperities 119 cost what it will, and they rejoyce to see the Event visus justify their Temerity. This was Aristander's Case animal He ventur'd to tell things to come at all adventure relaxant And Alexander's good Fortune still say dhis Credit. Id this

observes that Lippa Ariosta brought more Flonour (Z) to her Family, which was one of the noblest of Ferrara, than she had taken from him it

ARISTANDER, a famous Soothsayer in the days of Alexander as Great, was Native of a certain City in Asia, where almost all were born with positions to Pro- (n) Lib phesy He follow'd Alexander to the Conquest of Persia, and acquire a (A) wonderful sap. 7

Ascendant over the Mind of this Monarch, by the good Success of the Art (B). He had been formerly in the same Employment at King Philip's Court, and it was he explain'd that Prince's Dream after he had married Olympia, more to the King's Satisfaction than any of his Brethren He dreamt that he had seal d his Queen's Belly with a Seal on which a Lion was engraved Upon which the other Soothswers advised him. with a Seal on which a Lion was engraved Upon which the other Soothsayers advis'd him to ซหทบทีร p Pe- márzens

Al a pa

The

(g) Confer quæ fupra pag 167, 168 (b) Curtius 1 4 cap 2 (i) Ibid cap 6 (k) 1d 1

Tournal des Sca-

vans for

Jan 12 1665 p m 46

to have (C) his Wife's Conduct more carefully observ'd, but Arestander maintain'd, that Plut in the Dream fignify'd the Queen's having a Son who should have the Heart of Alexand.

a Lyon, * and she was then with Child of Alexander King Philip (D) set up for explaining the Dream himself, but could make nothing of it. Tho' Aristander apply'd himself chiefly to the Expounding of Dreams, and tho he is one of the Authors who himself chiefly to the Expounding of Dreams, and tho he is one of the Authors who himself chiefly to the Expounding of Dreams, and tho he is one of the Authors who himself chiefly to the Expounding of Dreams, and tho he is one of the Authors who himself chiefly to the Expounding of Dreams and tho he is one of the Authors who have a specific himself that a Statue of O-philms she shall be part of that y it foreboded that the Poets should sweat one day with singing of Alexander's Vi- of Arisin thories. If a Swallow shutter'd about that Prince, or perched upon his Head A. Ari-11 to 8 ctories If a Swallow flutter'd about that Prince, or perched upon his Head A, Ari- 1 i c 8 flander said, 'twas a Sign of a Conspiracy against the King, which however would be "Q Curdiscover'd If during the Preparations for the Siege of Tire, Blood gusting out of a tius 4 c 2 ib c 6 Soldier's Loaf, diffusys the King 3, Aristander composes him again, and tells him, † Id 1 7 since the Blood came from the inward Parts of the I oas, twas a Fatal Omen for the c 7 Plut City that was to be besieg d On another Occasion he interpreted the Piesige * of 1 m Alex Raven, that had let something fall on Alexander's Head, and afterwards pitched upon a p 679

Tower, where it was taken The Entrails of † the Victims were new Matter of Fore-querd m

(d) See what has been cited from Q Curtius in the foregoing Re-

The Prophet had Reason to love such a Conqueror, who was also excusable in trusting to a Man who prophesy'd so right I have formerly wonder d, that Alexander should be so superstitious, and now I should wonder if he had been otherwise, and 'tis strange to me, that his Respect for the Soothlayers should be in the soothlayers of the latest the sacretage of the highest for the soothlayers. should be interrupted (d) in the time of his highest Prosperity He could not be ignorant that his good Fortune exceeded the Foresight of his own Prudence, and the Greatness of his Courage He must then necessarily have believ'd, that an Invisible and most Powerful Virtue took a particular Care of his Affairs He must therefore, morally speaking, have been always disposed to cultivate the Favour of that Power by all the Means which the Snothfayers luggested to him, I say, the Soothiayers, whom he consider d as the proper Judges of the Time in which Fortune was in a good or bad Humour, and as the Arbitrators of the Means to appeale that Goddels, and render her propitious It would be found less strange, that certain Princes should slight the Counsels of those who are Directors of their Devotions Ifay, certain Princes, who fucceed in their Undertakings only in proportion to the human Means which they make uic of to render these Enterprizes infallible, and who are worsted whenever their Prudence has not taken all necessary Measures They are the Antipoder of great Conquerors But I must own there still remains always a matter of Wonder in the Case Could such a Great Soul as that of Alexander represent God to it felf under that Idea which Supersistion gives of him? He had his lucid Intervals, as when he sent one of his Prophets a packing, who came to distuade him from an Attack, for which all things were ready, telling him, Nothing can be more impertinent in the midst of these Preparations, than a Superstitious Soothiayer these Preparations, than a Supersitious Soothlayer
(e) Si quis, inquit, arts that intentum & exta spectantem sir interpellet, non dubitem quin incommodus ac molestus videri tibi possit Et cum ille ita prorsus suturum
respondissit, censessi, inquit, tantas res non pecudum sibras ante oculos baventi, ullum esse majus impedimentum
quam viatem supersitione captum? The Considence
which he had in his good Fortune, hinder dhim (e) Quint fometimes from submitting to the Advice of Ari-flander He found himself delign'd for great Things, an Opinion which is one of the most powerful Springs of Providence, and by this he kept up the Courage of that Soothiayer (f) Rex jussum considere felicitates sur remisse Sibi enim ad alia gloriam concedere

If any one thinks these Remarks too prolix, let him know that I have my Realons for it I had a mind to ease another (g) Article, in which there was too much Matter Four Articles are read with more Pleasure than one, though that one is shorter than the other four. This obliges me to scatter many. Things here and there, which naturally belong to one and the same Subject. What must not we do, to

humour a ditgustful Age?
(C) Tobave his Wife's Conduct more carefully observed (C) To have his Wife's Conduct more carefully observed Their Reasons were at least as good as those of Arifander, for this was one of 'em (h) Men do not seal up an empty Box, the Queen must therefore be with Child, seeing the King has dreamt that he scald up her Belly But hear the Reasons of the other Prophets Men do not seal up a Box, when there is no deposed the same Person thought come the same Person thought come the same Person thought come it is said. danger that any Person should open it, it's seal'd only when those who may come near it are mistrusted. The Queen's Box then is in some danger, seeing

the King has dieamt that he feeld it. The Iyon dub tins engraved on the Seal, fignifies the need there is of effect in Caution. This imports that the Place is befiegd a rangiums, and thinks of turrending, and that unless a strong and faithful Garifon be kept in it, the Beliegers will quieteous enter Cicero, to ridicule the Interpretation of fignatam Dreams, alledges the different (1) Explications haberena-which were given in much fuch another Case But turam and it may be said, that Aristander hit the Point better, conjectoand therefore argued better I deny the Conference rem retuquence, a Person may be happier in his Conjectures, lit, negawithout being therefore a Man of more Slill And vit cam without being therefore a Man of more \$1 ill And could not both Parties have had Reason of their side? Does Pregnancy and Chastity always go togather? O'ympia might resemble Julia a little, who faid, Nunquan nist (k) navi plens tollo vi torem We concipe shall see another I aplication of this same Dream (D) KingPhilip set up for expounding the Dream himself I Neither Plutarch nor any other Pagin Autor informs us of this, but a I ather of the Church nation.

thor informs us of this, but a I ather of the Church nintem I shall tet down all he says concerning it, for seve elle dixit, ral things may be learn d from it (1) Philippus Mace naminane ral things may be learn d from it (1) Philippus Mace do nondum Pater Olympiadis Unoris naturam oblignation oblignation widerat annulo I co et at figuum crediderat praclusum oblignation will Aristophen conjectans immo nihil vacuum oblignation eeft ars filium & quidem maxim impetus portendi. Alexandrum qui scient l'onem annuli cognoscunt. Hence it appears, I hat the Seal apply'd in the Dream to Olympias Womb made her Husband believe that she would have no (hildren There was some ground for this Thought, and it might almost be supposed that Philip was one of those Pagans of Europe, who, as it is it is deal and the Holy Scriptures. I say, it might be supposed, if the Ideas of Common Sense did not naturally enough lead to that Prince's Conjectures. But it is certain that the Word of God represents (1) I ert it the Barrenness of Women under that Idea. If the (m) closing of the Womb represents in Scripture the Punishment of Sterility institled by God, the opening of it represents the (n) Blessing by which neixx 18 he caused that I vil to cease. In the 2d place, it appears that Tertullian made no Reslection on that Idea. 30 v 22 which the Scripture gives, and which may naturally and the cause the considers only the I you energy. which the Scripture gives, and which may nationally Signal which the Scripture gives, and which may nationally Signal which the Seal, and believes that Philip built all his Concord Seather place, and concludes ill It is false (o) that the Lyon Rigart is but once a Father, and hesself would not a him on this place, and concludes ill It is false (0) that the Lyon is but once a Father, and besides, would not a Man who thought this, be indiculous in arguing from it, that he should never have a Child, he ought at least to conclude that he should have one. It appears in the 3d place, that Tertullian had forgot the Name of the Soothsayer who hit upon the best Explication, who whether he ought to cill him any respectively should refer the Name of Milliables of the Name and could not justify supply the rest, in a word, he did not remember the Name of Aristander. In the 4th place we see that he was very well satisfied with the Explication of the Dream. It is one of those which he alledges to prove the Excellency of our Souls. Let's close this Comment, by saying, that perhaps King Philip contended a long time with the Prophets, for the Explication which he gave of his own Dream, and it may be Aristander said to him what a Musician said envia me forbid (a) that your Majesty sould ever be so unbappy, as sharp and evel and shall have there who may be that your Majesty sould ever be so unbappy, as sharp and evel and shall have there who may be that your Majesty sould ever be so unbappy, as sharp and evel and shall have there who may be that your Majesty sould ever be so unbappy, as sharp and ever have and the sharp forbid (a) that your Majesty stould ever be so unbappy, as stas prior to unbappy, as stas prior to understand these things better than my self

(b) Plut

Curtius 19C4

(f) Id Curt 1 7 C 7

(g) That of Alexan-

der the Great

(E) Pro a ulat &

Amicr, p 67

X x 2

fight milio ia ille at aldiferim by Colu-mella, and on d by

Pliny Vitru ted into commented by I rederick Comand pub-lish'd with

by the care of Dr Wallis in the years 1688, and 1699 t Sie Menage in Ding Lacit 18 n 85 p Sisus 144 2 61 " C-

(/ AppiınınSyrı-1015 (c) Plin 1 17 C 25 Mathem P 4 C Mr Mcnige in Diog La cit 18 n 85 cites this Passage Twice in the Same Page, the If as Sextus Lmpuicus, and the 2d as Py1rho i (e)Plut in quast Platonis Dioce C (f) Aifupra p.

1 P Har- fight to this great Soothfayer, he also explain'd the Presages of the (4) Actions of down in Men. It's very likely then, that the Book mention'd (F) by Pliny full of production grous Events, ought to be ascrib'd to him But as for the Books of the strong in good earnest to bury him I do not know whether this particular of the strong of the strong in good earnest to bury him I do not know whether this particular of the strong on'd by lar has been touched by any Varro and the 12th Book of his Miscellaneous History

ARISTARCHUS, a Greek Philosopher, and Native of Samos, was one of the first menia, ana him menti- (A) who maintain'd, that the Earth turn'd upon its Center, and described annually a Circle round the Sun He invented one kind of Sun Dials It is not confiantly agreed in what (B) Time he lived It's only known, that he was not born fince the Death of Archimedes There remains no more of his Works than the Treatife * of 1 9 c 9 the Magnitude and Distance of the Sun and Moon The System of the World, which appear'd under his Name, is † a Work of Roberval We shall note a 4 Fault that

Latin, and has flipp d into the Text of Plutarch

ARISTARCHUS, a Famous Grammarian, was born in Samothracia, and chose the City of Alexandria *for his Adopted Country He was much esteemed by Ptolomy Phimandinus, lometor (A), who entruited him with the Education of his Son He apply'd himfelf diligently

Explications of
Pappus in
1572 and
without much Frouble His Reason was, that Alexanple, he foretold that Lylunachus (b) one of Alexanders Lifeguard should attain to the Royalty, but not
without much Frouble His Reason was, that Alexanwithout much I rouble. His Reajon was, that Mexander being mounted on a good Horfe, and Lysimachus not being any longer ible to follow him on foot, took hold of the Horfe's Fail, that he might not leave his Master Alexander had by chance wounded him on the I osehead with his Lance, and for want of Linnen made use of hi Diddem to bind up that Wound, it hippend that this Diddem was stain d with Blood And upon this Ariflanter grounded his Prediction

(1) Mention d by Pliny] These are his Words Prodigio autem fiunt ex du'e bis acciva poma, aut dulcia ex accibis capi f o fin, aution ia graviofien-to cum in deteriora muiantui exolia ii oliafirum, ex can-4 In the plat mo in o cam murata qualibus oftentis Arifandi apud Greco: volumen seatet, ne in infinitum habeamus
apud inos vero (Epidi Commentarii, in quibus arbores
in i qui quoque reper un'ur Compare with this the Pal-Tige of Charo con cining the Inhabit ints of Telepuffus, mention d in the Article of that City, and admire the incredible I reality of the Ancient Pigans, in

multiplying of Prodigies (1) Of the first nhomain an'd that the Earth tun'd I satus Empiricus, speaking of the Supposition of the Motion of the Larth, intimates plainly, that Aristarcous was the chief Inventor of it, for he names 117 (25 none but him (d) (1), μμ τ το μσρ α ε(n) Sextus λο τος, τ) γιν η νείως δοξασαιτες ως οι εκί ΑριI mpine συρχον τ μαθηματικοί, ε αφλυοί) νουν κοιον μι
idversus quidem πιαμά motum suful erint, to ran autem motors | intopinati, ut Aristarchus Mathematicus, nihil cis obfist quo minus sempus menta concipiani. Plutarch de-figning to clear a l'hought of Plato, and considering whether that Philosopher did not believe the Motion of the World, adds, I hat this Opinion had in Afterof the World, adds, I hat this Opinion had in Atter-I mes been that of Arifaichus and Seleucus, and that Arifaichus taught it as an Hypothesis, and Seleucus is a positive Doctrine (e) Ususe i leucup 205 K, Seleucus of antisticiog o pli woom techo positio o de esteuco, Randrauvullo U possimodo Aristaichus & Seleucus oftenderunt Sane hoc ille ita ut Jupponerict tantum, hicetiam pranuntiaus. This is interiore that desident his was look d'unou as the Lineau and the seleculus was look d'unou as the Lineau and the seleculus was look d'unou as the Lineau and the seleculus was look d'unou as the Lineau and the seleculus was look d'unou as the Lineau and the seleculus was look d'unou as the Lineau and the seleculus was look d'unou as the Lineau and the seleculus was look d'unou as the Lineau and the seleculus and the se Jupponent tantum, bic estam pronunciaus. This is intimating, that Arifarchus was look d upon as the Inventor of that Opinion Archimedes intimates it more plainly. These are his Words (f) Laum 20 cm mis reapplyans soga in Association διακεσαμένα καίς ρεαφομόμαις σορά είν Ασερά μου διακεσαμέναν που διξεδαμέν γεαμένες, εναίς, εναίς και που πουλεπλασιοί που πέν νου κεφικών συμβαίνει το κοπασιακό πολλαπλασιοί πουν πέν νου κεφικών ακώντων που βαπο που βαπο που που βαπο καίς και το καίς και το και και που που βαπο Commandino interprete Hacigitur in ils que ab Achim in stologis scripta sunt, redarguens Aristarchus Samius, po-Psam pa- si iones quassam edidit ex quibus sequitur mundum pro-gina 449 mi disti mundi multiplicem esse, ponit enim sellas id-apud Me- errantes atque Solom immobiles permanere tenim sellas id-apud mi circumseri circa Solom, secundum circumserium circum Diog. La- li, qui est in medio cursu constitutus. It is likely that the et uba Transcribershave salsis delle Passage of Plusarch, where we read, that Anflanchus pretended that Greece ought

to have try d Cleanthes for Irreligion, who believ & the Motion of the Earth (g) Movey (come) is the Motion of the Earth (g) Movey (come) is the Motion with a self-ear empy-thing wigner? Reserves of the feeth has about the Estat, on (g) Plut quily one one of which the energy the Erden and the feeth of the profession of the feeth roei r aums azova divusson Heus tu, inquit, voli p 922 p nos impietatis reos facere, eo pacto quo Aristaril us put i (h) Gasi vit Cleanthem Samium violai a religionis a Gracis debu- Phys sect ise postulari, tanquam Universi lares Vestamque si loco 2 13 C5 isse possulars, tanguam Universistares Vestamque si soco 2 13 c 5
movisse qued is homo conatus ea que in caso apparent pag 617
tutari certis ratiocinationibus, possisse casum quiescere, to 1 oper
teriam per obliquum evolui circulum, O circa suum ver- (Manag
sari interim axem It seems to me, that the Transcribem abs supra
have misplaced the Names, it must be read. Comparting
thes judged that Greece ought to have try definersocial the Samian for Irreligion, Oe It is a Conjecture Remark

Confession, and a Correction which Mr. Monage. (1) Conse of (b) Gaffends, and a Correction which Mr Menage adopts as certain (1) In werbis Plutarchi says He, ledefinib I gendum own no ωστερ Λειταρχον τ Εάμιον ωετο Κλίσος fol 244 αν 3ης δείν αστεδείας σε γαλείως που Ελληνας Amies D& Fusc did not perceive this I ault

(B) In what Tine he liv'd, it is only known] The Words I have (k) quoted, prove that at the latest our (m) Blanc Aristanchus could be but Contemporary with Archimates Now we know that Archimedes lost his Life maticor when syracuse was taken by the Ramans, the 1st Year Chronol Observe, that according to Plutarch quoted above, libri de limeus of Locris lived before Aristarchus, for the Arist lo-Thought of Plato which he would have clear d, is cis Mafound in his limeus, as if Timeus had spoke it in Conthem p versation. Now since Plato (!) was a Disciple of this limeus, and that, after having seen Laype, it must n) Simil be concluded, it Plutaich has well observed the lines, that Aissarchus shourish'd after Plato. We Bibl Gesare sure then that he did not flourish after Archimental on the boxe Blate, and I don't believe it's ease to (.) I is des, nor before Plate, and I don t believe it's eafy to (a) Lib fix on any thing more exact (m) Blancanus has pla- I comond ix on any thing more exact (m) Blamanus has pia1 iomond ced Arifarchus Iwo (enturies before Hyparchus, de orbe
and he has also plac'd the latter too Years after
the Death of Alexander, that is to say, too Years after
the 1st hear of the 114th Olympiad Habalite'd 1 he has
the 1 that Arifarchus flourish'd towards the \$9th Olympiad, a little after the Birth of Plato Thus does
this Book lympiad, a little after the Birth of Plato 1 maines this Book not agree with the Passage of Plutaich which Linux. Annual alledged Simler's Opinion agrees with it against that Author (n) made Anstarchus flourish in Reign of Artaxerxis Longimanus, which reaches the first Year of the 79th Olympiad to the last Year Math p of the 88th Libertus Fromondus is yet more opposite 157
to Plutarch's Opinion, feeing (a) he is ignorant (c) Joh
whether Anstarchus preceded or sessiow'd Pythagoras Stadius is
I believe Vossus (b) would have consuted that Uncor. Pref. To tainty by the Authority of Plutarch, if he had re- built member'd the Words I have quoted John Stading (c) Bearing believes that Arifimechus outliv'd Anchimedes, for he siumapud makes him flourish in the 144th Qivmpiad Note, Vos ib that Virius naming some Mathematicians who (d) Vitruwere Inventors, places (d) Aristarchus in the first vius de Rank If this were made the Rule he must be sup- Archie posed later than Philolaus, and Archytas of Tarentum 1 1 C 1

(A) Of Ptolomy Philometor, who ensufted him with the Education of his son] This is clearly figur-

lib 1 fol 248 A

gently to Cruso's and sewifed all Homer's Poems with incredible Exactness, but steethe too Mag ally; for as soon as a Verse (B) displeas'd him, he mark'd it as Remark positions Edition of Homer was much effected, and * also much critical'd to Bulet n'Acisage He work'd upo Pindar, and Aratus, and other Poets, not is it true, to passed because would recize all the World without the Fear of being criticized in his state.

fied in words of Suidas, Terrore, faith he, (c)

Me it gus deviated to the Reign of that Prolony, but this however may be iaid, that we do not find this Prince had any Sons Hastorians give him but one Daugh-Tomerı) 103 b) Vof le Poetis had any Sons Hustorians give him but one Daughter, and make his Brother succeed him This Ob-Francis D ter, and make his Brother succeed him. This Obhat in th
it chap
of the if
Book De
Historicis
Græcis, he
five that

This Obmight have thought the remaining Historians
might have thought the remaining Historians
foræcis, he
five that
file and lient in the Matter fuffin (f) gives Prolomy
Philometer a Son, and fays also, that Prolomy his Unale caused him to be put to death
the Allatius has not taken notice of this, he vill
have it, that the Disciple which Suidar gives Aristive
chus is the Second Prolomy Evergetes Cujus (Ptolemai Philometoris) filium scundum Evergete merudint
Olympiade CLVI ut Suidas tradit. This is wrong,
the Second Prolomy Philometer Possius was no 7 Nate not the Son of Peolomy Philometer Vossius was no less mustaken, when he believ'd (h) that Peolomy Philometer made choice of Anstarchus for Praceptor to lof p 166, 167 (k) Allat his Son Ptolomy Lathyrus, he should have known that Ptolomy Lathyrus, or Latharus was the Son of the ubi fupia Second Prolomy Lorengeres. What Suidas observes, that Aristarchus was a Disciple of Aristophanes the Byzanime, does not furnish a reasonable Objection, for it's well enough known that a great I dult is P 103 TIS haw 1νάχε**υ** Ζυιο**βίος** άλ το Appt into that Place of Suidas, where we read that milluphanes of Bizantium floursh'd in the 45th O-binguad It must be read the 145th Olympiad, as Allanius, and (1) janjius have observed (k) Aristo-NorG 28) 7215 phanis meminit Suidas, in quo obiter Librariorum error in Olympiade not and us est life namque habet, I e2002 ?

The Oλυμπιοία, quæ Hieronymus Wolphius vertit,

Vixit Olympiade XLV cum omnino scribendum sit

que idest, C λ L V The Anonimous Author of Discipulus Callimachi & Zenodoti. the Description of the Olympiads, places Aristophafed illum nes the Bycantine under this Olympiad, Suidas laying, that the tame Arssiophanes was in his (1) Youth a Disciple of (all machus, does not contradict this A Mais who flourish d in the layer Olympiad might have been a Disciple of Caling Due, for that Poet lived till the Reign of Prolomy Evergetes, the Son of Prolomy Philadelpue, and we know that Prolomy Evergetes, the and of the Loth Olympiad quidem a doletcens puer audivit Suidas in Agiston geter reign'd to the end of the 139th Olympiad tus has Now it Arifton chus was a Disciple of Ariftophanes the Byzantine, it's marking the time justly in which ti anslated he flourish d to place him as Suidas has done in 156th Olympiad They who will weigh all these the feWords 156th Olympiad They who will weigh all these things, will find some trouble to agree to this Proposition (m) Austrichus lix d in the time Hunc position (n) Aufinchus ____ lir d in the time of Prolomy Philadelphus at the same time with Calliquidem. of Ptolomy Philadelphus at the fame time with Callimachus. The I earned Hinfigs (n) observes that the same Persons say so, and seeing he does not centure them, he may be taken for an Approver of their Opinion. He would have done better to have condens in Mr. le Fewre is more to be believed in this of Ptolomy Philameter. See the Remark (G), where we shall prove the truth of that Opinion from the Consideration that (rates and Aristarchus). doleicens, ıllum ve ro puer audivit (m) Dacier's Remarks on perce's from the Confideration that (rates and Aristarchus con the Confideration that trates and Asstarchus contemporaries. A Passage of Athenaus might us'd a belief that our Critick liv'd under Producy Philadelphus, it's where (p) Athenaus says that Piology En zgetes was one of Aistarchus s Disciples. For want of having examin'd all together, one might have been persuaded that this Ptolomy Fuergetes was the Son of Ptolomy Philadelphus, but it is Edit Hol (n) Heinfius in gomenis certain that he must be taken for Ptolomy (q) Phys-Artificands: can, Brother of Philometer In effect Athenaus speal's of one projemy who wrote Books, and is necessarily the same with him whom he quotes in the fe) Le Fe-

ο£ Egypt Here are new Proofs against Mr Dacier's Opini-n It is known that Demetrius (1) Sceptius lived at the same time with Aristarchus Which Strabo testithe same time with Aristarchus

e lub finers, p m 7,1 B (q) This is the same as the 2d Evergetes.

g 549 He cises him inserver it o h + places () It is reasy

assure of Sceptis a City of Mylia

vre's Lives Book (r), and whom he reckons the Seventh King

of 1/se

Greek Poets, p 7 (p)Athen fays that Strabo affirms that Dem trius Sceptius Was 4 (1) Strabo Disciple of Crates and of Artisochus Naw this Det 1, p metrius was (x) a Contemporary of one Metrodorus, whom Mithridates (1) caused to be put to death in (v) Vos the Year of Rome 661 Judge then whether a Man de Hilt who stourish d under Reolony Prolad Ipous could have Gree p been contemporary with this Metrodorus The death, 135 of that Peolony talls in with the Year of Rome, 506 (x) Diog Note that it may be gathered from Diogenes Lapitses, Laert 1 of that Peolony talls in with the Year of Rome, Sof (x) Diog Note that it may be gathered from Diogenes Laptyus, Early that Demetrius was elder than Metrodorus, and if for there is no retorting the Reason, for it cannot be faid that I prove too much. Note, also that a (x) Disciples Son of A 1st redux was full living, when (4a) Scepfing preferred trucks. Now time 8 rabo live to Itherius's Time, his country he could not hear the Lectures of the Son of one of man Mean of trehus's Disciples. It As istarchus flourished untrodorus. At starchus's Disciples, it Austarchus flourified un- trodorus der Ptolomy Philadelphus

(B) As som as a Verse displeas'd him, he mank'd it in I ucul-suppositious] Cicero certifies this in these bods lo, p 506 (bh) Si, ut scribis, en littere non fuerunt diserte, scito me- Sec also at non fuisse. Ut enim Aristarchus Homers versum ne- Strabo gat quem non probat, sie tu (libet enim mihi 10cari) 13 n'io quod disertum non erit, ne putaris meum. To this may 1 z est be added that other Passage of the same Author (c.) un lice a Nist forte scire vis, me inter Niciam nostrum & Vidium wiet'er judicem est. Protest alter sut opinor) duobus versicules Mitheidaexpension Nicie alter Aritiarchus les obenice Les, tes put tamquam criticus antiquus, juantaturus sum, utium sint len to 18 moints, an tarcubiconion It is said that Ai- Dath flarchus marked the sides of the Verses that he con- (2) His demn d for suppositious with the Figure of a Spit, Name wa and that from thence it came that of the figure of a Spit, Name wa to condemn (dd) Translatum ab Aristarche qui Ho- mus, his meri carmina in corpus redegit, atque in libros digessit, Tather, versus nothos, hoc est adulterinos & subdititios qui non mhose videntur Sapere venam illam Homericam of ALTHOIS, id est minutis verubus pianotatis damnans contra, qui viderentur insignes ac genuini ase ioxoic, id est stellis il- tes, had lustrans see Ausonius's Poem, entituled Ludus sep- been she tem supertum Where he desires a rigorous Centure Disciple of of his Poems from Drepanius Pacatus He would be treated as Aristarchus had treated Homer, and makes uic of this Expression

Mæonio (cc) qualem cultum quafivit Homero Cenfor Aristarchus, normaque Zenodo-i Pone obelos igitur spuriorum & gmata vatum,

Palmas non culpus esse putabo meas

It's thought that he speaks of Aristarchus in the last 10 epist of these two Verses,

Quique (ff) Sacribacerum collegat corpus Homers, mil lib 3
Qui que notas spuriis versibus apposuit pm 160
par'es Stephens, Lloyd, and Hosman affirm (gg) in (cc) Id ib their Dictionaries, that Elian observes that Anflar- 19 epist chus s Criticism was so exact that whenever it con 1 pag demn'd a Verse as not being Homer's, at was look d 2, 24 upon of course, as suppositions Quenssed (bh) as (dd) I rat firms the same thing I do not think khan says it, mus A-and if he did, he d be mistaken, for we learn from dag Chil Athenaus (a) that the Taste of that great Critick i Cent s was often condemn'd, some Verles of Homer which n 57 p he rejected, were still receiv'd, as he and his mines Reasons laugh'd at Hos Confidence alone was (e) Autoenough to discredit his Judgment. He decided in musin some Cases, that such and such Verses of the Ilian such sep-(b) ought to be transfert'd into the Odyffes Allari, ten ipi-wis not ignorant that the Criticisms of Ariffarchi contum were often censur'd, and on that Subject the quores englinit Ath neus, Plutarch, and the Scholiast of Hono P m 265. He informs us that the Grammarian Prolony of Al- (#) Id &calon publish'd a Book (d) de Aristarabi cartificais in pist 18 Odystes, and that Zenedotes of Atomandria was kent p 649 for to make a Revision of Arifarchue's Criticulins (gg) Ali(e) Lenodotus alter Alexandrinus ideo advocatus est, ut anus trade reprobatis ab Aristirobo Homericis carmin aut judici- dit hime um ferres Idem (Suidas) Liv sorte 'An Eausp us sim citis

greo tuitgato fulfe judicio, ut Homeri versus non putareaur, que un ipic non probasser (bb) Quent de Patriis viror illustre 43, (a) See
Athenaus 1 4 passim, & ibi Casaubonus Item 1 5 p 188 189
See also Plurarch De audiendis Poetis p 26 (b) Athen 1 4 C
28 p 180 (d) 1221, when r ex Odurous Active, & 13 200
onus Suidas apud Allatium ubi inf se) Allatius de pat Homp 10,

349 Sterbe Turn, de Scien Math p

> (y) Plut Strabo I Name was Menecrates, had Austrai-Strabo 1 14 P 447 (44) Sugbo, ibid 116) (400 mil lib 3

Turn, (C) that he forbore publishing any Thing of his own. They who make him Contemporary with Pissbratus (D) are grossy mistaken. His Reputation lasted a long, time. Cicero and Horace employ his Name, to represent (E) a very rigid Critick It apply'd

(f) Id 1b (g) Elias Vinetus ın Aufoseptem sapientum init p m 265

nus de libris p 388

(/) Daci-

fur l'Art Poerique d Horace

p m 371

(m)Corra-

dus in epist 14 Cicer ad

Atticum

(n) Joan-nes à Wo-

wer de

Polyma-

thia cap

18 p. m

153 154

γεσιματικός ο εν α ς ει κληθείς στο ες τα δω 'Αρισαρχε α θετερόμα τε 11 οιπτε Neverthelese he affirms that Antiquity had so much respect for Arifferchus's Judg-ment, that it was not believ'd that those Verses which displeas'd him were really Homer's (f) Ari-flarchi porro judicium adeo probavit antiquitas, ut Ho-meri versus non putarentur, quos ipse non probaret. Is not this a great want of Judgment - Elias Vin t de-ferves Censure here (g) Gujus (Aristarchi), says he, veteres tanti fecerant judicium ut quem non probaret, Ho-mers versum non crederent Ita Cicero, Suidas, Erasmus It is false that Cicero says so, he only says that Ariffarchurtook those only for Homer's Verses which he himself liked Neither does Suides say what Vines imputes to him I can affirm the same thing of Erasmus, in regard of the Place from whence I have taken what has been faid above Saldenus having a mind to change fomething in the Words of Charles Stephens which I have quoted, has committed a great Fault against the reasoning part He has not quoted Flian, neither has he assired that restarcher's Criticism was exact, he has only said that the Cenfor believ dit fo Thus far all goes well, all forsake Charles Stephens upon a false Quotation, and will aniwer but for one Thing which is very probable, to wit, that the Coirector of Homes thought himselt a very able Man, but here is the mischief of it From this advantagious Opinion which he had of his own Wit, he concluded that Antiquity received none for Homes & Verses but such as pleas'd Aristarchus This is a bad Conclusion (k)
(k) Salde- Grammaticus ille qui hoc nomen (Aristarchi) gessit tam castigato se putavit esse judicio, ut Hom ri virsus nullus haberetur quem ipse non probaits I hus Saldinus argues, and to ptove his Argument, he quotes us the Words where Cicero lays that A istarchus rejected all Homer's Veries that were not to his relish as sup-posititious. That Proof is no better than the Position it less which was to be proved. I have read in the Commentary of a Modern Author that Ariflarchus (1) had to pure and penetrating a Genius for Criticism, that he was generally call a the Prophet, or Diviner from his mighty Sagacity I have been or Diviner from his mighty Segucity. I have been furprized not to find any Lootiteps of this Llogy in a vast number of Writers whom I have run over in the Places where this Grammarian is mention d. At last I found this in a Note of Corradus on Cicero's Ipiftles (m) Hine idum (Ariffaichum) Marmenates Havain o Polio φιλο τοθ dia το padios ka τωμαντάνως τ τω ποιηματών diavota; sthen I 14

Have fought it in vain in the 14th Book of sthen-However it he, there is a great difference be-tween this Quotation of Corradus and that of Mr Da-cier The Greek Words figurify only that Panetius gave the Name of Diviner to our Antherebus, and not that it was the common Stile of Antiquity

Note, that it s the Opinion of feveral, that Ar-

flarchus was he who divided each of Homer's great Poems into as many Books as there are Letters in the Alphabet, and gave to each Book the Name of a Letter (n) Plutarchus lib de Homero Iliadem & Odysseam Homero ab Aristarcho Grainmatico in numerum librorum divilam ad ordinem & numeium Græcarum literarum Euftathius in Iliad a radit, Aristarchum & Zenodotum confutum antea Homeri opus digessisse in certos libros, eosque literis di stinxisse. Unde non solum primus tam Odyssex, quam Iliadis liber a vocatur, fecundus & & fic dein-

quam inadis liber & Vocatur, lectundus, so the deinceps Verum etiam ipium opus yeojama ru nominatur Et sane werum est, hanc per literas diw sonem recentiorem Nam antiqui nunquam ea usi, us patet ex Aristotele de Poetica, Cap X X IV

(C) Without the fear of being critic i d in his turn, forbore publishing any thing | Saldenus under the false Name of Christianus Liberius tells an untruth whom he says, (o) Sie Aristarchus Grammaticus nullum non reprehendichat, nihil inse scriptus, ne an untruth when he lays, (o) Sie Aristarchus Grammaticus nullum non reprehendebat, nibil ipse scribens, ne ab aliss reprehends posses. I don't know whether he has reported it with all the same Corrections as in the Work which he publish d in his own true Name in 1688. If he has, Mr. Monage has not quoted him right, for he has cut off an essential part of the Passage which he reports. These are Saldonis's Words in the Work which he publish has 1688 (p) Sicusi Aristarchus Grammaticus neminam non represionalebat. Aristarchus Grammaticus nemimem non represendebat, nibil in erim ipse fribens, ne reprobendi ab aliis posset, ut non nulli vo unt l'ect alis fint, ac plers que quidem

Qui noduzeacois ipsum accensint a set (q) supra diximus
What he says concerning the Cunning of those who (q) Rehad
to centure all Authors without fearing the Punish-sa'd p 13ment of retaliation, do not publish any thing, may Aristarserve for a Supplement to one of the Pages of chus a
my Project These Words which Mr le Feure addicts'd to a Journalist, may be added in, (f) if you
had wrote any thing of your own head, we should be on
pra mille
the square, but as the Case stands, I find you play with
the square, but as the Case stands, I find you play with
ger a Farthing to a Guinea, I don't know who'll play with
teris consignavit.

(D) Contemporary with Pilistratus, are grossly m fignavit,

(D) Contemporary with Pilistratus, are grossly m fignavit,

(II) This is a very ancient Error Alazzi (1) have faid

quotes a long lastage, in which one of the as Suidas

Commentators of Dionys us of Thrace affirms that Pi-does si pra

(Istratus caused it to be published over all Greece, that offingenthey who brought him any of Homer's Veries, should receive a Reward at so much per Verse When he (1) I e

had gathered up as many as he could, he sent for 70 Fevre,

Grammalians, to whom he gave a Copy of that Collection I was desired that each of them working Journali
separately should put those Verses in the best Older nep 48

they could After each had perform d the best edit de

he could, they met again by Pissiratus's Order, and Ho I

shewed their Works to each other They a (1) Alla
greed unanimously that the Works of Aristarchus tius ubs

and Zinodorus deserved the preference, and af
supproprietarity should be should be fare

they among other I see that Analysis of the state of yield to that of Aristarchus This Story contains be says this among other Lies, that Aristarchus and Pissifiratus these Comlived at the same time. It was easy to discover that mentarys In d at the same time It was easy to discover the mintarys Falsity, yet the Commentators of Disnysius of Florace are not heve persuaded a great many of it Fusians has Printed vented it, and after him Geneliard and Jason de Nortes Read this Passinge of Allatina (v) Multis alius are recentioribus fucum second Nam Ensiathini in A Ilian (v) Id ib dos idim ass ret O1 3 subservices in and Namialism in P 96,97 yiv, we cast, Ilians goth the Anialism inglives I community, if discovered the received Appearance in Substitution of the composition of the composition of the composition of the printed and tradition. Pissistent Athenienshum Tyranni, & ut sibi melius visum est correxerunt, quorum Princeps Aristarchus, & post eum Zenodotus Estimatrius substitution of Compensation of Composition of Compensation of Compen

τητικέρς Αιπατικός, ο poit eum Zenodotus Εξε
ιηξειμί Γε ζαπαχικίλειν το Ομης κπιμούν σκεραθώς
ζαν αξιχών εποσιάζατο Κιναιθο ό χο Επομμού το
3, φωσι, αυτικ παμπολλά οι απεί το Κιιαιθού κό πόλα
τώ ετων αυτί πιάζαντις παρεγεθαίοι Διο κό διωρβωθης ωι Ομητικοί δίδλοι, ως α ωτικοίρηθ Ideft Crivero poclim dispersam recitandi principium Cinathus Chius Verum illam multis modis fecit Cinathus Chius Verum illam multis modis Cinatni iestatores depravarunt, multaque a se conicripta carmina indiderunt Quare libri Homerica coriecti funt ut fuperius diximus Gilbertus Genebrardus Chron lib 2 Pisstrati justu Aristarchus Homen rapiodiam recensuit, & in 24 partes pro nume-10 elementorum distribuit Jasin de Noves in artem Presicam Horarit, Aristarchus miro quodam acumine Pristram Horatis, Arittarchus miro quodam acumine castigabat veteium scripta, atque ideo colligendis (a) No-Homeri versibus præpositus suit In quibus vides strum omiros Anachronismos Primus qui Aristarchum sub Pistip pus tibi strato collocat Secundus, qui Cinathum Chiam assert probari primum Homeri poismo dispersam recitasse. Cum uter-lætor, ex que post Pissirati tempora storucrit Cinathus asserti squo o'in Pindari Schoitasse credimus in Nemeon, od 2 sub Osym- upsa posu-hiadi stranssima unua abud Stracusas Homeri committa isti que peade sexagesima nona apud Syracusas Homere carmina isti que

piede seragesima nona apud Syracusas Homere curmina isti que muhi sera de anore muhi sera de anore (E) Ciceto and Horace employ d his Name so reprisentation font a very rigid Critick] Consult the Oration a- sunt visa gainst Piso, and there you will find the following tuo judi-Words V rum tamen, quoniam te non Aristaribum, sed cio (æru-Phalarim Grammaticum habemus, qui non notam appelas enim nas ad malum versum, sed Poiram armis perseguare, sei tuas minas ad malum versum, sed Poiram armis perseguare, sei tuas minas cupio quid tandem isto in versu reprehendas, Cedant niatulas armatoga. The same Orator (a) declares, that he illas extimas assassing of his Friend Ariscus's Nails. This a mescama would express himself at this time to signify bang Gie the Censures which a Reader might note in the ad Astre Man would express himself at this time to fignify than Giethe Censures which a Reader might note in the ad Attic Margine of any Book, and the carular miniatular lite op to of the Passage which I quote, Atticus was one of pag m those innest, Persons who examine the Composure 741, 742 of their Friends strictly, and therefore Cierro calls (b) Ciero him his Arisarchus (b) Quid multa? totum bunc le- ib lib i cum, quem ego varie meis orationibus, quarum eu Ari- spist to starchus et soleo pingere, de stamma, de serro, (nosti illas pag 82 daundes) valde graniter persexuit. The Verses

fignavit,

(a) Chri**stianus** Liberius, in Biblio-Philia p ar apud Menage, Anti-Baallet to 1 p. 81 (p) Guill Saldenus de libris Pag 43

apply'd so to this Day. Some ascribe a Thought to him, which others ascribe either Poet v Theocritus, (I forates. He had * several Contests in Pergamus, with (G) Crates * Suidas the Grammaria and died in the Island of Cyprus, at Seventy Two Years of Age ubi supressions. He was seiz'd as a Dropsy, and found no better Remedy against that Distempor than starving the elf to Death There (H) proceeded out of his School to the number of suppressions. He less Two Sons, whose only Merit was their great Simplicity with the best the state his suther's Name had been sold a Slave, but the Athenians ransom'd than the state his suther's Name had been sold a Slave, but the Athenians ransom'd the first than the state his suther's Name had been sold a Slave, but the Athenians ransom'd the suppression of the state his suther's Name had been sold a Slave, but the Athenians ransom'd the suppression of the suppress A R I- from Suid

of Horace, which I am going to quote, give a live-ly Idea, which is a strong proof of my Text

Vir (c) bonus & prudens versus reprehendet inertes, Culpabit duros incomptis allinet atrum Transverso calamo signum ambitiosa recidet Ornamenta parum claris lucem darccoget Arguet ambigui dictum mutanda notabi Fiet Ariflarchus ne dicet, Cur ego amicum Offendam in nugis

(L) A Thought to him, which others afiribe either to Theocritus, or to Itocrates] (d) They mention this Saying of Aristarchus, I cannot write what I would, af his plea-fure, and I will not write what I can This is what Mr Da-cier fays on those Words of Horace (c) Si quantum of the Cause tuperem, possion quoque Hitherto the Authors which never I have consulted have not led me to the Source, and my Luquiries have been more useless in this Point than in that of Arifarchus s Prophecies This makes me passionately desire that Mr Dacier, and some others like him, would have the goodness to break that Custom of not quoting their Authors. Are they afraid that the great and the nice part of Mankind for whom they work, should judge the Quota-tions, smell too much of the Author, the Pedant, or the University But I can hardly believe that a Count de (f) Guiche, foi Example, would be displessed to know where we may find that Ariftarchus had been the Author of this good Saying, and was really call'd a Prophet Any Lady that loves Learn-ing would be better pleased at knowing that Plucos, cis of arifferle vouch d fuch a lact, than that it is reported in general. Thus much by the by Let's return to our rext. We read in Stobeus & Collections, that Toeocritus being ask d why he did and an answer of the control of answer d, beccause I cannot do it as I would, and I will not do it as I can (g) 'I possible; δια τι π συγγρεφ ρει, οπ είπον, ως γλω ενγοια, α δυνσμαι, ως) δυναμαι α εκλομαι Isocrates being at Table with Necocreon King of cypius, was defired to fay iomething, but would not, and give this Realon, (b) Wast I do know is per-bapsnot feasonable, and what is feasonable I do not know This puts me in mind of that Thought of Seneca, I never would endeavour to pleafe the People for they don tapprove what I know, and I don't know what they approve (1) Nunquam volus populo placere, nam que ego scio, non probat populue, que probat populus ego nefeio

(G) He had Cortests in Pergamus with Crates the G ammarian | The Words of Suidas are plain on this Subject (L) heg win τω χουμαπι ω πείχαια this Subject I O Theist Singuishiou to CV TEFTALI Cum (ratite Grammatico Pergameno, Pergami sap sime contend t By virtue of this Passage (1) Cisauson maintains that Crates Mallotes was no. Ariftarinu s Antagonist, but another (races, but at Pergamus As this (races Malleter was Contemporary with A iffaichus, and very well known to the king of Pogamus, it might carry pe supposed that he was the same who disputed on several Occasions with Archive har. It is fit therefore observe that Survey gives the Strame of vergamment to Aristarchur's Adversacy. It may be he is mistaken, for they who quote Crat s of Progamus transfer thim more an Historian than Grammarian it is certain that Grammar was the chief snamed it is certain that Grammar was the chief study of Grates Mallotes Read this Pollige (n) Primus quantum opinamur Soudium Grammarica in Urbem intul Grates Mullores Ariftar 'n aqualis, que miffas ad finatum ab Attalo rege inter f cundum ac tertium bellum Punicum, Jub ipfam Ennii mortem, quum in regione Palatu prolapjus in cloace for amen crus fregiffet, per omne I gationis simul & valitudinis tempus plurimas arecuteis Jubinde feet affidueque desferuit, ac rostres enemp'o just ac imitandum This Place of I arro is generally un-derstood of Crates Mallotes (o) Crates nobilis Grammaticus qui fretus Chrysippo hon inc acutissimo, qui reli-quet sex libros veci T avouadla, bes libreis contra analogiam aique Aristarchum est nixus Is tarro has

cap 2
(0) Varro de lingua Latina 1 8 init See alfo 1 7 p 97 See in Yost upia several Au, ho itie which shew that Crates Malwas a Grammarian

spoken here of Grates Mallotes, it is likely that Suidas took the one for the other, I mean that Grates Mallotes, and not Cratis of Pergamus was the Rival of our Anftarchus I don't know whether the Com-mentators of Suctionius have ever thought of Criticifing him on a Point of Chionology which I shall mention He lays that Crates Mallores came to Rome in the Name of King Actalus, about the time that Ennius dy'd The Death of that Poet happend in the Year of Rome 585 Now he who reign'd at that time at Perganus was call'd Eumenes He began his Reign in the reach hear of Pares, and the death of the Name and the Name an Reign in the 556th Year of Rome, and dy d in the Year 596 leaving the Tuttion of his Son, and the Regency, to his Brother Attalus If Crates Mallores then was deputed to the Romans by that Attalus, then was deputed to the Romans by that Attalus, Chronology won tallow us to lay he made that Joui- (p) It an ney about the time that Ennius dy d. However, Su- swers to etonius supplies us wherewith to confirm the Opini- the end of on of those who make Aristochus shourish under Pto- time VIth lomy Philometor in the 156th (p) Olympiad Eusebi- Aze of us and Suidas are of that Number Rome Vossus has not follow'd Suctionius, for instead of (q) Vossus shall have the supplies and Crates Mallotes were Con- de Arte tempolaries. he (a) makes Crates Mallotes, and Apole (tram I

temporaries, he (q) makes Crates Mallotes, and Apol- (sram 1 temporaries, he (9) makes Crates Mollotes, and Apolatical Indores the Disciple of Aristarchus, Contemporaries 1 C 6 p. I don't say that this is falle, for a Person may be m. 24. Contemporary both with the Master and the Disciple, but this I observe by the way, thit he is man in Prolog staken in another Point. He believed that a Piece Panul for the Stage, which had been translated by Ennius, v. 1. and call'd the Achilles of Ariftarchus, boie that Name (1) Scil only because this great Critick had corrected it Ab animady how & verus quadam Comædia, quam Linius postea tranistructure, dischatur Achillis Aristarchi Mem nit ijus (r) n 1563
Plautus At sie non alia de caussa vocabatus, quam p m 1, quod ab co esset emendata It sa Mistake That Piece (t) Vario, was a Tragedy of Aristarchus of Thigeus, Euripides s we lingua Contemporary See Siassarchi (1)

was a Tragedy of Aristarchus of Thigeus, Euripides s we lingua Contemporary See Scaliger (1)

(H) I orty Gicmmariani proceeded out of his School 7 p. 96

He may be reckon d the Head of a Sect, with the term (v) Id. its words of Varro (t) Relinquitur de casibus, in quo Aristar-1 9 p. 1, 4 chei suos intendunt nervos (v) Hocin oratione diligen-(x) Apud tius quam alii ab Aristarcho Grammatici. See also the Athena-Raileries of Hero lichus (x) It appears by Suidas (y) um 1 5 in that Aristarchus s School inblisted for some Ages in fine.

Alexandr a

Alexandr a (1) Something to say against Morers] I He in Auguar suffered himself to be imposed on by tossiand that A istarchus was of Samos II There is no- (2) Vos thing more impertinent than observing that Ariflar- de Poet thing more impertinent than observing that Ariflurate Poet chus was contemporary with (aa) Crates It's explainate Gracis P ing an obscure point by one that is more obscure, 67 obscurum per obscurum. There have been several (ra- (aa) It's tess, (bb) Diogenes Laertius reckons up ten, some Cictes in Philosophers, others Poets, or Grammarians, or the Edicion Orators, or Geometricians, &c they did not live of 1680 all at the Commence parthers were they all of the (bb) Diogeness and the content of the all at the same time, neither were they all of the (bb) Diog same Country, what could be more insignificant Laert in therefore than noting that Aristarchus shoursh'd in the vitis Phi Time of Cratis. The most samous of all these (ra- loloph 1) proper Sense of Mr Asserts Words is, that Asserts (a) Diog chus was Contemporary with that Cynick Now I sent I sthis is false, there's (a) a great Interval of I ime be not fast tween 'em. This Centure does not touch Sactonius, that Crates who faid that Crates Mallotes was Contemporary with the Crates Aristorchus, for there were few Learned Persons in shoutsh a Succensus's Century who were ignorant in what time cowards the Aristorchus liv'd III I don't believe any body says 11301.mp that that Grammarian composed nine Books of Cor- (b) Suidas rections of the Idjad, and of the Ojff vs. (b) Suidas rections of the Idjad, and of the Ojff vs. (b) Suidas ink atus affirms it of Craes Malloccs, as (c) I off is observes. (c) Vof Moreri did not understand I off us s Words. IV It is de Poet salle that Prolomy Latourus was the Son of Prolomy Græcis p. Philometer. V I believe that in the main it is true, 67 that our Aristarchus was living in the 158th Olym. (d) Id depiad, but since Eusebius and suidas make him flou-Histor with the charactery of the sales with the property of the sales with t rish in the 156th, this ought to have been remark'd Greeks ! (d) Possius failly imputes to Eusbius the, placing 1 c 10 him in the 158th

(bb) Ding

(a) HOFAT ep 1 | 2 v 256 (f) We find in the COMIINMALIon of the Menagiana p 6 of edit Holl that this Count, in the midst of his plea-

never mis'd studying regulurly at least three bours a day (g) Stob

Seim 21 decog ierpio (b)puis des or

De gnibus ego van habeo dicendi rebus, cas

occafis non ad mittit de quibus autem dicerejim ellet tempestivum, de 115 mimhilvaleo

Plut 11 vit Hoci P 8,8 I Voiez le auffi i i Sympo-1 p 513 A epif -9

eloqui

p m 219 (*) Suidas 111 Aciens (<u>)</u>, C¹L 1 i Sact de illufte Cram C 2

(m) See Voff, de Motion p (n) Suet de illust

Grammat

рm Ode 9

Pyth p

in 4,3 () Pind

MICHOLTA. 6 2 701 70

iutem lomnum concubi rotem funvem in Dalpebus impendens,

quum ad Ventaget more ld ib

(1) Idib f) 4)-(ld 1b

ARISTEUS, the Son of Apollo (A) and of Cyrene. His Article is very imperfect in Morers, who confines himself to the informing us, I. That by his pursuing Epris will superfect in Morers, who confines himself to the informing us, I. That by his pursuing Epris will superfect in Morers, who confines himself to the informing us, I. That by his pursuing Epris will superfect in Morers, who confines himself to the informing us, I. That by his pursuing Epris will superfect in Morers, who confines himself to the information of Orpheus from place to place, he was the Cause of her Death by the stinging of Path as Server of Aristans kill'd all his Bees. III.

All thuse information offer'd a Sacrifice of Jome Bulls, he recover'd what he had loft in IV. That Saminful is found in the invented (B) the Secret of drawing off Honey, making of Oyl, and Cheefe. There were precised everal other Things to be faid concerning that Son of Apollo, for it ought to have for million that he was brought up by the Nymphs, that happing to come to Thebes, he there markets in that he was brought up by the Nymphs, that happing to come to Thebes, he there markets in the Autonomy the Daughter of Cadmus, that he had Act and by her, who was torn in 6 v 690 Picces by his own Dogs, that after the Death of that Son he went to consult the O-(9) Virginal action of Apollo, that upon the Strength of the Answer that was made him concerning Georgic the See also

(A) The Son of Apollo, and of Cyrene | This is the general Tradition, and there are very few Fraditions in Mythological Matters more constant In the mean time Cicere mentions anothan this In the mean time Cicero mentions another Fradition, he fays, that the Greeks make Arifaus the Son of Bacchur, and adds, that in Sicily he was honour d in the Temple of that Deity He addresses himself to Verres (c) Quid ? ex ade Libera Voi Simulacrum Aristei non tuo imperio palam ablatum est?

Orat 6

101 78 B

(f) Id de Libero paire apud illos codem crast in templo consecratus
In another Book he takes up with the most common Opinion, and fays, that Apollo was the Esther of A Opinion, and fays, that Apollo was the Father of A-rifleus (f) Quid Arifleus qui olive dicitur inventor Apollinis filius, Let's I now speak of Grene She (g) rillans was the Daughter of Hypfeus, King of the Lapitha, who was the Son of Penens and Creusa Creusa was the Daughter of the Earth, and Peneus was Son of the Ocean Cyrene (b) despised the Employments of other Maids, and their Table Diversions, and or other Maids, and their Table Diversions, and is p 43; caring (1) but for little Sleep, she lov'd nothing more thin Hunting, and made a great destruction among the Wild Beasts Apollo having met with the when she was sighting alone with a Lyon, ask d chiron who she was, and whether he might not do the stagest well to use some force and lye with her

(k) On a

Krula: Xiiga oi meegivayrilr,

H pa kai ek de zew

hair perindea moiav

hence we indea now.

Fas ne est idustreen manum es admovere? Usrum & es stratis sondere mekitam herbam? Chiron beginning with his Aniwei to the last Question, represented that I overs ought to make use of the Key of the Heart that is to say, of soft and tender Words, to perfuide the last ones to g ant what they requested, adding that among Gods and Men, Modesty opposes it lest against the precipitation wherewith some pretend to come to downight Enjoyment, and explain d himself very neatly upon it k x iguum

pland himfelf very nearly upon it

(1) Και ττ πεοίς

Ικπ και θιωτοίς ομως
Αιδοί αμοσθύ α-

At Stor άμρασθεν αAt a, τυ χείν το περά τον ευ νάς

It inter Dies & homines pariter verecundanter aperte
postulato duli frus primim cubil. By the way, continued he, It is a visible effect of your great (ivilility, thit you who know all things, should do me
the honout to isk me about that Maid's Extinction
I his is Pindar's Sense, I don't pretend to give a
Translation Word for Word, it suffices to represent
the Thought Now if this be what he would fay. the Thought Now if this be what he would fay, who can without Indignation fee the Liberty of a min Notes in permitted to fee her? May I approach near her? I Arif- (Shin t I be thought rish if I take her fair Hand, and code in a subset one of those Vermileon Roses which I defer which I defer which I defer which I defer the Company of t is the color of those vermilion Roses which I see the containing of the containing o "makes you speak with so much Reserve A Lo"makes you speak with so much Reserve A Lo"ver less chaste than you, would not have had so
"much Respect, and it is to your own good Manners, rather than to my Instruction, that you owe
this Modesty." This Translation is repugnant to the Original, and does not support it self in its I also hood to should it be supposed that Apollo did not hood for should it be supposed that appears and express himself grossy, but civilly and chastly, Chrfon s Answer is ridiculous and contradictory. The liftue was, that Apollo enjoyed Cyrene without delay, and transported her into Africa.

อนเลื (n) d รานาวอนน์ของ ทอก อเอ๊ง महबेदार, ०००। मः दिश्व मुश्चित्र सहारण प्रहार के एका ठीवां म्बσεν θαλαμω δε μίχει εν πελυχεύσω Διδύ ας

Apol in Geler autem of properantium jam Deorum aftio, quaqua 2 Argon brevis Illudilla dies peragit. In thalamo autem Libya v 502 divite auri congressi funt Chiron would have had him (*) Conjay tender things to her, and proceed in a way of hose start non nourable Love, but as Pindar observes, the Gods of the Poets could not away with Delays, they discrete fortch'd Matters in a trice, they went the shortest Bocatiun way to work, they boarded briskly, and enjoy'd eistory foul Means They took (a) the neal c21 Romance by the tail, and said with Boreas, (p) apis dum assembly vis est Cyrene conceiv'd, and brought our set Cyrene (r) Hyginus, who make her the Daughter of Peneus, suisse follow (f) an Ancient Tradition in this Where-silam fore we may say that Frischlinus (s) was much in the Frischlinus to blame Boceace, and to be ignorant of what in Calli-

fore we may fay that Frischinus (e) was much in the Frischlin wrong to blame Boseace, and to be ignorant of what in Callithey had affirmed Apollonius (v) supposes that she mach was a Shepherdes, and resolved to lead a Single Life, hymn 2 but that Apollo, who carry'd heraway by force, would not suffer her to keep her Virginity

(B) That he invensed the Secret of drawing off Honey, traj 1697 making of Oyl, and Cheese | Diodorus Siculus (x) Apol relates, that Ariseus having learnt of the Nymphs Argon 1 who nurs d him, the Art to Curdle Milk, and make 2 V 502 Bee-hives, and cultivate Olive-trees, was the first & seq who communicated these three Inventions to Men (x) Diod who communicated these three Inventions to Men (x) Diod who communicated these three Inventions to Men (x) Diod The Conveniences which they received from em Sicul 1 4 fill d them with so much Acknowledgment, that c 83 p they gave the same Divine Honour to him as they m 167 did to Bacchar That Historian says also, that the (y) Pindar Nymphs imposed three Names on him, that of No- ubi supra miss, of Aristeus, and of Agreus This agrees well p 441 enough with Pindar (y) But observe that he said (z) Schol that the Hours and the Earth, to whom Mercury carappel ry'd this litle Intant, sed him with Nectar and Am. Argon 1 brossa Others say, (z) that Aristeus having invenry'd this litle Infant, fed him with Nectar and Am. Argon I brofia Others fay, (a) that Arifteus having invented the making of Honey and Oyl in the Island of (as) Apol Ces, and having caused the Winds that are called E. Ibid lib sesian, to blow, was sirnam'd Jupiter Arifteus, and A. 4 V 1218 pollo Agreus, and (as) Nomius The Sirname of No. mentions a mius became him (bb) because of the care he had Temple of of Cattle, and that of Agreus, because he apply d Apollo himself to Hunting See here a curious Authority Nomius concerning that Application They who take Wolves (bb) Beneard Bears in Traps and Snares make Prayers to Aristeus, dictus in concerning that Application They who take Wolves (00) Beneand Bears in Traps and Snares make Prayers to Aristeus, dictus in
because he was the si st who invented the way of taking Pindarum
'em with Snares and running Nooses It is a Passage ib p 442
in Pletarch, see the Original in the (cc) Margent (cc) Liv-In Platarch, fee the Original in the (cc) Margent (cc) Lu-The Scholiast of Apollomus does not explain the Eti- 20/7011 of mology of the two Names in this manner. He Apigula groundsthat of Nomius on Cyrene's having to do with dolowites Apollo while she was a Shepherdels, and that of Agre- oggypuage us on the Act being perform'd in the Fields. He is Coppose adds, that according to others, the Etimology came have to form the Shepherds the Art of acres of from Arificus teaching the Shepherds the Art of de ples of We there (ee) find that Ariftans was brought actis aut up in chiron's Cave, and when he was come to a fit-laqueis ting Age, the Muses marry'd him, and taught him politisqui Physick, and the Science of Divination, and set lupis aut

diantur, ille feris primus pedicas quia tendere cepit Plut in A. mator p 757 (da) Scholiast Apol in 1 2 v 509 (ee) Apol ubi iupra v 512 & scq

the See alfo

c 161 (s) Scho Apol in

Serviusit

V 317 (+)Hygir

P 28, 9

the Honours which he should receive in the Island of Cra (C), he made a Voyage thither; That the Plauge having ravag'd all Greece, he offer'd Sacrifices which stopp'd the Evil; that having left his Family in the Island of Cea, he return'd again into Lybia, from whence he sail'd (D) with the Fleet, which his Mother had given him, towards Sardinia; that he chose an Habitation there, that he cultivated that Countrey with great Cire, that he banish'd Barbarity from thence, and civiliz'd the Place, that he visited seme other Islands, that the p'entiful Harvests, and vast Stocks of Cattle induced him to stay for some time in Sicily, where he taught his rare Secrets to the Inhabitants, that he way of Acknowledgment they all honourd him as a God, especially 4 V 1132 (b) Virgil. Georg 1 tants, that by way of Acknowledgment they all honourd him as a God, especially those who cultivated Olive Trees, that at last he went into Thrace, that he was admitted there by Bacchus into the Mysteries of the Orgies, and that by the Familiarity which he had with him, he learnt many things that were useful to Human Life, that 4 y 326 (c) Id 1b l 1 V 14 (d) Op-pian Cyneg 1 4 (e) Nouhaving liv'd there some time near Mount Hemus, he disappear'd, and that not only the barbarous People of the Country, but the very Greeks ordain'd him Divine Honours * nus, Dio-nyf I 5 (f) Plin Mr Moreri falfly observes, that Diodorus Siculus mentions another Arist eus in the 84th from Dio-Chapter of the Fourth Book, for that Chapter, and the Preceeding, contain what I dorus Si-1 7 c 56 have now deliver'd I am surprized, that nothing is found there concerning (E) Area-culus 1 p m 99 der, which was one of Aristans's chief Stations In the Remarks you'll find the Variati4 c 87, p m 99 (g) Varro de ling ons of Authors, the Impertmence of some Censures, and other such like Particulars, Lat 1 4 p 34 (b) 'As'him over all their Hocks. We find in another having afflicted that Island, Anglans went thither by Place of the same Poet, (a) that he invented Honey, and Oyl He says in Virgil, that the pains he had Apollo's Direction, and deliver'd it from that Calamitaken to perfect Agriculture and feeding of Cattle 711 e 27a-

had acquir'd him all the Glory he was possess d of

Lu (b) essum hunc splum vs a morealis honorem
Quem mihi vix frugum & picuaum custodia sollars
Omnia tentants extuderat, te matre relinquo
He is one of the Desties that Virgil invokes, when he undertakes to write on Agriculture

(1) Justin
1 13 c 7
(k) It meet (d) Oppian, (i) Nonnus, the Scholiast of Pindar, of Apollonius, & all agree to make him the Inventor Of those of those Things that I have noted Some Passages (1) See
will be seen between the same Subject (f) will be seen hereaster on the same Subject (f)
Here's one of them, in which they make the City
of Athens the Place of his Birth Oleum & trapitas
At saus Atheniens Liem milla The Word to spetes lignifies (g) the Mills to squeeze the Olives us not forget that he invented Benjamin I his is inferted by an Ancient Author (h) quoted by the Scholiast of Aristophanes, as you may see in the 356th Page of Salmasius's Commentary on Solinus

Note that fust n (i) sets forth how Greni being got with Child by Apollo, a deoripleta, had four Sons, Nomius, Arist us, Autho us, and (k) Argaus I his is Changing the two (l) Strames of Aristius into two Men

two Men

(a) Id Apol h

saice

TOW TOV

or Ly TE σιλφί ε⁵-ευζενώς-

The Ky Thu L Alles (1) Justin

(!) See Voi de

I heolog Gentili 17010

p m ,50 (m) I/15

isthe Opi-Vof ubi

fupra

(n) This

is the Opinion of Salmaius

in Soli-

not apud

(nos, as Rhodo man has

transt sted

(r) Agi-SELLO D

A TH ALL EJ 001 778 412/17545

, AS TEC -

1519 210 28 67 16

×17 f-

Schol

Apol in) 2 ev

500 (s) Sc. Vof de

Theolog

Gent 1 7

t 10 p m ,50

num p 141 145 (0) And

(C) In the Island of Cea, he made a Voyage thither]
The Greek of Diodoius Siculus is ets ko inou, and a little after, cy 7n ko Phodoman translates in Go infulam and in Co That I inflation puzz'es the Reiders, for it inclines them to believe that that Greek Historian ipeaks there of the Island of Cos, the Country of the great II ppeciates, and not of the Island of Cea as other Authors do when they ipeak of Ariff us Nevertheless let us be affur d that he speak of the Hand of Ca, whether it be that (m) the transitied field of the Hand of Ca, whether it be that (m) the Text must be corrected by putting k with indeed of kw, (p) Servius in I are must the Rules of Contraction might allow the Saying in I georg mentiond. Let us take notice of their Hand is mentiond. Let us take notice of the Words of V 14.

(q) Apol. Ceos. They shew Twis, de bonoribus apul (o)
Argon. I hey shew plainly that he does not design to speak of the Island of Cos. However it be, let us.

2 V 521 produce some Authors who have attirmed that Arical Cos. Show terriled in the Island of Cos. fleus tettled in the Island of Gea, and let's begin with the Commentator of Servius on these Words of Vir-the Inhabitants of the coclader, to cause the Plague to cease, went from thessaly into the Island of Cea

ומן אודיבע ל כן אבדף בר פסידעו Adiny ev de Lew ya rei awato hadu azeigas Hattaoiron

Is relitta ex parentu juffu

Phthia in Ceum ivit nabitatum, contracto exercitu E Parrhasius

The Scholiast of that Poet affirms, as I have already observed, that (r) A issess taught to make Honey and Oyl in the same Island, We shall see in the Remark F that he established there the Worship of the Dog-Star Varro Assessme relates in his Poem of tie Argonauss, (1) that a great Mortality of Cattle

Apollo's Direction, and deliver'd it from that Calamity, after he had facified to fupiter I mais. The Winds and Heats, which occation'd the Mortality, ceas'd. Atter Ariffais s Death, the Inhabitants of the Island of Can obey'd an Oracle which order d them to place him in the number of the Gods, and they call d him Nomius and Agraus, because of the good he had done them by his Industry in the feeding of their Flocks, and the manuring of their Lands. Be not surprized to find in this place, that he caus'd the Mortality to cease, by calming the Winds, and to find hereafter that he caus'd it to cease by raising the Winds, for so the Ancient Traditions are contrived, one confures what the other ditions are continued, one confures what the other affirms, one forgets the only Particular which the other remembers. A compleat Narrative might have inform d us, that by changing the Wind, he restor d Health, but they that know not how to express all, observe no more than that the Wind ceas d, you must not expect the rest or perhaps that the Wind arose, you shall know no more of it, they I never inform you that the malignant Wind was stopp d, and thatthe kindly Wind succeeded The Correction which I have read in Salmasius, of a Pai- (t) Herafige in Heraclides, feems a happy one to me, in the clides de mean while I would not i wear that it was not faid Politis p mean while I would not swear that it was not take I only in the Original that the Pestilence in the Island of m 20 m the Wind 4000000 out out (v) Salm in the Original that the Pestilence in the maine of in το. Cea proceeded from the Wind Φθορός ούσις φυ των (τ) Salm x) εωων διο το πνειν επεπας (t) Quum contigisse in Solin hie auqua ido magna lues sturpibus & animantibus prop- p 144.

Επετιαιμα Hatus Διε η ποα το πνειι (x) Diod ter continuos Eteliarum flatus Din n 14000 to to thett (x) Dio sinotas (v) Salmalius Corrects thus fovem rogavit eteli-Siculus Which agrees with what I shall say in the 1 4 c 84 Remark I

(D) He fail d-(D) He fail d—towards Sardinia | Dodo-1 in 1 1
rus Siculus (ays (x) that he fettld in the Island of p 332
Cea after the Death of Aslam, and afterwards went See also
into Iybia, and from thence into Sardinia, but o-Silius Itathers (y) pietend, that his Grief upon the loss of licus 1
Afteon, gave him such, a distast for Beotia and all 12 p m - towards Sardinia] the rest of crease, that he went to seek a Dwelling 498 in Loreign Countries They say it was then that he (c) Id led a Colony into Sardinia It is faid (z) that De-Pausan dalus having made his escape from the Island of Crete, ib Join d with him in leading forth his Colony, but (aa) Paul-Chionology confutes this invincibly Dedalus was san ib (na) Contemporary with Oedipus King of Thebes, he (bb) Arr-could not therefore have been concerned with stotel de Aristans the Son in law of Cadmus However it be, mitab Arifiaus the Son in law of Cadmus However it be, mitab the Variations are very gross here Paulanias says that auscult a Compary of I bians had fettled themselves in Sar- p m 881 dima, and incorporated with the Natives of the Coun- oper t 1 trey before Arificus went thereatives of the Coinsoper trey before Arificus went thither, but Arificile (bb) (ic) Borelates, that Arificus was the first who till dit, and chart Gethat before his Time it serv'd for a Dwelling only ograph to Hocks of huge Birds Consult Mr Bochart, (cc) facr part who maintains that this Voyage of Arificus is a La-2 1 c

(E) Of Arcadia which was one of Aristaus's chief 532 633
Stations | Therefore Virgil straames him Arcadius (dd) Vita when he mentions the Invention of Hiving the new gil Bees

Tempus (dd) & Arcadi memor anda inventa Mag firi Pandere, quoque modo casis jam sape juvencis Infincerus apes sulerit cruer

This Art was an Invention of Aristaus, and made supra him be honour d as a God in Arcadia (a) Post ea (Cea) relieta, cum Dadalo ad Sardiniam transicum fe

Dodo- In 1 1

gil Georg J 4 V 28;
(a) Servius ubi

354

See the tary of riop m. 118 1 Huet Dem

Evang propol 4 c 8 n 17 p m 1 In 1 4 Georgic Virgilii

(b) Salm in Solin P 99 (c) Justin 1 13 C 7 Mr Grzvius in hunc lo-

(e) Apol 1 2 Argon v \$24 (f) Diodor Sicul 1 4 c 84 (g) Id 1b p m 268 (b) Hygin Poet Aftron 1264

p m 365

(i) 7h 10 st muft la read, and 710f corum S. Salmafius in So-

(m) Apol ubi fupra V 528

nor shall I forget the (F) Astronomical Discovery which is ascrib'd to Commenus, nor his Worshipping the Dog-star, nor his Daughter (G) Macris that to reward the Services he had done Mankind by his Knowledge of all the cus in A- Arts, the Gods had placed him among the Stars, and that he was the Aquartus ratea

Phenomena, c
de Aquario p m.

Cerda, yet without quoting him

Cerda to Research and that he was the Aquario p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of his History with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of history with that of Moses, has been curio py and
that he was the Aquatio p m.

Zodsac * The Conformity of history with that of Moses, has been curio py and
the Aquatio p m.

Zodsac * The Conformity of history with that the Aquatio p m.

Zodsac * The Conformity of history with the Aquatio p m.

Zodsac * The Conformity Cerda, yet without quoting him

cit Huic opinioni Pindarus refragatur qui eum ait de Cea insula in Arcadiam migrasse, ibique vitam coluisse Nam apud arcadas pro jove colitur, quod primus oftenderist qualiter apes debeant reparari: Justin gives Aristaus a great Kingdom in Arcadia I'll quote his Words in the following Remark It is not true as Mr Lloyd affirms, that Apollonius makes Aristaus go from Arcadia into the Island of Gea He has copied that I also the Island of Gea He has copied that I also the form (h) Salmashus. fity from (b) Salmafius

(F) The Astronomical Discovery that was ascribed to Aristagus I if one considers justines Words only fuperficially, it might feem that he attributed the first Discovery of the Solstices to Aristaus, but they who read with attention, may easily perceive that he speaks of the riling of the Dog Star (c) Aristaum in Arcadia late regnally, eunque primum & appium & mellu usum & la tis ad coagula hominibus tradulation. p m 313, didiffe, Solftitialefque ortus fideris primum invenifie.

The most Learned (riticks have observed (1) that it ought either to be read solftitial fque ortus Siderus, or Solftitial face ortus Siderus, or Solffitialifque ortus fitt. In their of thele two Readings mean the Dog-Star, as they presend. It's certain that that Stat had a particular concern with our Aristons. The ground of it was this I he Heats of the Dog days had defolited the Cy laws, and produe da Plague there, which the Natives intrested Aissaur to put a stop to Up in which he went into
the Island of Coa und caus dan Alta to be built to Jupiter, and offer d Sacrifices to that God He offer'd un Anniversary Worship for it. This produc'd a very good I feet, for from thence the Eresian Winds took their Original, Winds which co rinue for for-

ty Days, and which temper the Hear of the Summer Lays, and which temper the First of the Shar (c) Comportations heper due in material legger to eops of the strategier in Alizebal of the lift noise for or dured,

I um augusta extructa ara sove Hum for,

Savia litato for in mon of the stellar illi

Sirio, Oright four atuministic Cumster gravia

I inti Diales annivo sami perfugerant telumem

Quadragina diebus, Or bod eque sa or to consider the Cancula extra proposar in sacrie

Diodorus Siculus (f) doth not make it ppear plan

enough that the Liestin Winds were the cite is of A
thems Sacrifice. He seems to say the this Sicri-

1 /1 eurs Sacrifice He feems to fay thin this Sierifice having been mide about the beginning of the Dog Star which falls in with the Sealon of those Liefan Winds, the Plague ceased But it is certain he pretends that the riging Heat of that Star was abated by the Religious Acts performed by 41 feets.

He finds Matter of wonder in it, that the fame Perfius in Solinum p

144
(k) O'n

144
(k) O'n

145
(k) O'n

147
(k) O'n

146
(k) O'n

147
(k) O'n

147
(k) O'n

148
(k) O'n

149
(k) O'n

140
(k) O'n

140
(k) O'n

140
(k) O'n

141
(k) O'n

141
(k) O'n

141
(k) O'n

142
(k) O'n

143
(k) O'n

144
(k) O'n fon whose Son was torn in pieces by Dogs, should (um Aisseus confect, & ab Jove impetravit ut ticha that in (k) The Scholiast of Apollonius says expressly, that the Etessan Winds did blow at Arissaus's Prayers Consult also Germanicas's Commentary (1) on the Phanomena of Aratus Let us speak of the An-niversary which he establish'd He order'd (m) that every Year the Priests of Ceas should offer Sacrifices before the rifing of the Dog-Star, and that the In-

habitants should stand to their Arms to observe the rising of that Constellation, and offer Sacrifice to it (n) I vous hims to the read knows) hat evidence of the source of the stands row d that Act of Religion mediately or immediate-

ly from Aristaus
Sic (q) cum stabulis & messibus ingens
Is a deum & Calabri populator Sissus arvi

Ina deum & Catabri populator Strius arvi

Incubuit, cost aerestum manus inseia priscum

In nemus, & miseris distat p a voca Sacerdos

What Superstitions and yet these were not the most extravigant in Piganism By the way, the l'assage of fustin which I cited in the beginning of this Remark, will form an Incident here Mr le Fevre of arte coassaumus thought himself the first who understood it mark, will form an Incident here Mr le Fevie of arte coaSaumus thought himself the first who understood it
Justin says he, does not pretend to say that Ariskaus
lacke contrught the use of Milk, that would have been contrary to truth, and all Antiquity, (r) he speals only
of the Art of Curdling Milk Neither does he pretend that Ariskaus invented the use of Honey, Milk
and Honey serv'd to nounsh the (1) greatest of the
Gods He speaks then of the Art of Curdling Milk ber mot
with Honey (1) Free aliud docuit Ariskaus, seilect
coagulum serve ex mixtura seu us Graei vocant, cramate
coagulum serve ex mixtura seu no hastenus involve
serve flatis Hune locum a nemine hastenus involve
serve f flum arbitror. To me this Explanation feems the Jupiter enough, but the Reasons on which it is grounded pater ille prove too much, for if the Ancient Tradition con-homicering the bood that was given Jupiter during his numque Infancy, had hinder'd justin from Trying that Ari-Deumque shewed Men the use of Honey, he would not melle nuhive affirm d that Gangoris King of the Conictes, (v) trituses or of the Conictes, was the first Inventor of Honey, ac liette neverthelets he has third at plainly, and without leaving room to give two different Senses to his Words (t) Id ib Quorum (n) (Conetum) Rese vetulishmus Gargoris, mellis (v) A Quorum (w) (Qunetum) Rex vetusisssimus Gargoris, mellis (v) A colligendi usum primus invenit I don't think it can People of be pretended that Justin has respected the Poetical Spain Traditions to much, that he was cautious of advan (w) Justin cing things which constite their A great number 1 44 c 4 of Authors have find that Aristeus invented Honey, (x) Plin their Words signify so much expresly, and cannot 1 14 c 4 their Words lignify to much exprelly, and cannot 1 14 c 4 be ching d from this Signification, he invented a cerp m 127 tun Mixture of Honey and Milk which made a Curd (7) Apol It may reasonably then be believed that Jufin spoke Argon 1. like them and that he made no account of what the 4 v 113 Poets had faid concerning Jupiter's Milk and Honey & seq. Observe by the way, that Arishaur's Inventions (2) Kal consisted sometimes in Mixtures, for he was the most definish who taught the Thracians to mix Honey with Gold 36 (2) the Wine of Mixture.

first who taught the Thracians to mix Honey with the Wine of Masone Aislaum primum omnium in each dem centermel m scuisse vine, suavitate pracipua usrasses verificial mention her, but here's what Apollonius savs of her (1) It was she that took little Bacchus in her Lap, itter Mercury had pluck d him out of the Flames, and it was she that made him eat Honey She liv'd them in the Center of the Island of Fulwa, she exposed her self to the Indignation of Juno by the good Offices she performed to that Child, and was fore d to leave the Country, and hide her self in a Cave in the Island of the Pheaces, where (2) she did abundance of good to the Inhabitants Let's conclude from hence that Aristaus, Uncle-in-Law (aa) to Bacchus, was much older than him This does not constitute what Diodorus Siculus says concerning the admission of Aristaus into the Orgies, & c. nor what one there (bb) suppose, that he commanded some Troops in Bacchus's Army, for Order requires that the Superiority should ever belong to a Son of Jupiter, tho' he is the Younger Person

(9) Valer. blaccia. Argon L oftendiffe

ARIST EUS the Proconnessant Mr Morers having contented himself with say. The 1/se that he live in the Time (A) of Cyrus, and that he composed the History of the friendless, and a Work of the Origine of the Gods, the whole (B) fill d with Fables, has for sot what was most singular inthis Article Let's therefore give the following Supplement, points and say. That this Aristans dying in his own * Country, was seen the same Day, and it the ame Hour, Reading Lectures in Sicily This Sight having been renewed at several Times, and during several Years, obliged the Sicilians to build him a Temple, and Dyscoluter Sacrifices to him to Herodotus has snoken (C) at large of this Miracle History offer Sacrifices to him t. Herodotus has spoken (C) at large of this Miracle Histor Pliny + relates, that in the Island of Proconnesus the Soul of Aristans was seen to come comment out of his Body by the Mouth, in the Shape of a Raven Others fay, that his Soul c 2 went 7 c 52

(a) Vof de Hift Græc 1 4 C 2 P 433 (b) Strab P 4,9 (c) Tati-an Orat nd Grac apud Vof ıblı c p 7
(d) Voi 1b p 6
(e) Herod 14014

(f) Aulus Gellius I

9 C 4 P m 229 Note that Mr Huet Demonst Evangel

prop 9 c 142 P

m 1037

cites thu place of Aulus

Gellius,

as containing that the things which had been faid of Aristans

were false

Thu u not *beThought of Aulus Gellius

(g) Hero-dot 1 4 c 13, &

Strabo 1 1 p 15

p 409 (h) Max Tyrius, dissert 22

pag 223.

Pag 224

(A) That he liv'd in the Time of Cyrus] This is prov'd by the Testimony of Suides Note that Cyrus began to reign in Persia in the 55th Olympiad Vossius (a) infers from thence, that Suidas saying on one side that Aristans flourish'd in the 50th Olympiad, and on the other, that this was in the I ime of Eyrus, has not observed exactness. The Anonymous Author who has fettled the Olympiads, places Ariflaus in the 50th This does not agree with what others have faid, (b) that Homer was his Disciple Tation (c) made him later than Homer, and was blam'd for it by Vossies, (d) as if thereby he would too much have favour d the Cause of Truth in this Point, to wit, that Homer's Age was confiderably later than that of Moses To me it seems that this Censure is but weakly grounded, for Tatian might justly make use of a Tradition that was fix d among the Pagans We have feen that it was faid that our Arifteus had taught Homer, and we read in (e) Herodorus, that Arishaus appear d in the World three Ages after he had compos'd a Poem, So that it was not agreed that he flourish d in the Time of Cyrus Ovicrve that Herodotus was born in the 1st Year of the 74th Olympiad, and that he does not mention this last Apparition of Ariftew as a thing that newly hapn'd But intimates on the contrary that the Tradition of the Meraponines concerning this Adventure, was of a long standing, for he does not say that they noted

(B) The whole fill d with Fables] Aulus Gellius relates. that being at Brundussum he saw several Bales of Books exposed to sale, and that he might have bought as many of 'em as he pleasd at a low price They were all the Works of Greek Authors, who had collected several surprizing and incredible l'ables Aristaus is the first of those Writers Fasces librorum venalium expositos vidimus Asque ego avide statim per-go ad libros Erant autem isti omnes libri Graci mirago ad livros Erant autem ist comnes tivos Graci mira-culorum fabularumque pleni ros inaudita, incredula, seriptores veteres non parva auteritatis Aristeas Procon-nessius & Isigonus Nicaensis & Ctessas & Onesieritus & Polystephanus & Hegesias Ipsa autem volumina ex diu-tino situ squallebant, & habitu adspectique tetro erant Accessi tamen, percunctatusque precium sum 🗸 o, addu-Etus mira atque insperata vilitate, libros plurimos ere pauco emo, eosque omnes duabus proximis noctibus cursim atque in legendo carpsi exinde quadam & notavi mirabilia & scriptoribus fere nostris intentata, eaque his commentariis adspersi (f) The rest of this Chapter of Aulus Gellius is full of Chymerical Narrations, which he had read in those Writings, or in Pliny which he had read in those Writings, or in Pliny You must know that the History of the Arimaspes, composed by Aristaus, was a (g) Poem And you il perhaps say, how can it be known that the Author writ it without the thought of having any Credit given to his Stories? Ariosto never had such a Thought Why should we not judge of the Ancient Poets as we do of him in this Point? I aniwer, when the first are reversibled to due to his Reader that Aristaus never intended to divert his Reader with Reports that should be looked on as I ables, because his Design by these Stories was to cure the Incredulity he had observed in the People No boincredulity he had observed in the People No body (b) would believe he was a Philosopher, and the Reason was grounded on his not saying that any body had instructed him He took off this Objection by saying, that his Soul went out of his Body, and that taking its flight towards Heaven, it had seen all the Greek and Barbarian Countries, and sinished its Course by that means discovered the Situation of Places, the Customs of the Inhabitants, the natural Qualities of by that means discover'd the Situation of Places, the Customs of the Inhabitants, the natural Qualities of the Elements, &c and also of having observed Heaven more exactly than the Earth Was not this alledging his Tales as so many Credential Letters? Would he not by this establish an Authority that should make all things else that he had to say be received? He must then propose those Facts as true And they were taken as such, for more Credit was given (1) to that Man, than to those Philosophers who dogmatized without any Disguise Note that who dogmatiz'd without any Disguise Note that

Dyonisius Halicarnassins observes (k) that all did not P m 85 helieve that our Aristaus was Author of the Books

that bore his Name (C) Herodotus has spoken at large of this Mi- Halicarn, racle | This is the Summary of his Relation (1) in judicio racle | This is the Summary of his Relation (1) in judicio Aristaus, one of the chief Men of the Island of Pro de Thuconnesses, came one day into a Fuller's House, and cyd c 26
died there. The Fuller shut up his Doors, and went p m 384
and told Aristaus's Relations of his Death This (!) Herod
News was soon spread all over the City; but while 1 4 c 14.
this was the common Discourse, there came a Man (m) Accord
who assert the ment Aristaus going (m) to (redirection). who assume common Discourse, the came and the who assume that he met Aristan going (m) to (y-ding to zicum, and that he had spoken with him His Re-Plutarck lations went to the fuller's House with necessaries for in Romuhis Tuneral, but found him not either dead or alive lo P 35 At Seven Years end he appeared, and composed the there were Poem of the Arimaspes, after which he disappear'd those who Two or three Ages after he shewed himself to the affirm d Inhabitants of (n) Metapontum, and commanded them they faw to build an Altar to Apollo, and to erect a Statue near limon the it, in honour of Aristaus the Proconnessan He told Road to them that they were the only Italians whom Apollo Ciotone had honour d with a Visit, and that he had kept him (n) A had honour d with a Visit, and that he had kept him (n) A company in that Journey, not in the shape of Aris Iown of stars, but in that of a Raven, and having said this, staly he disappear d. The Metapontines enquired of the (o) Athen Oracle at Delphos what this meant. They were as 1 13 p. sweet, that they would do well to obey, and they 6 sperform d the Order. The Historian testities, that (p) stars his Time there was a Statue of Aris saus in the 1.1 mg. in his Time there was a Stitue of Ar. laws in the fr line
great Place of M tapontum, near Apollo's Altar, fur-lad hien
rounded with Lawiels Le. s join to this a Last reported by Athaneus (o) After the return of (p) Athe Country ported by Atheneus (o) After the return of (p) A-th. County restaus, the Metapontines dedicated a Lawrel of Brais of the to Apollo This Lawrel having spoken at a time Hypperwhen a Dancing Woman of Thessaus Canada and the boreins great Place of Metapontum, the Soothsayers who Athen ib were present were immediately served with such a (q) Renease Figure that they tore the Woman in pieces. Note (carnetic Fury, that they tore the Woman in pieces Note Gazrusine that the had receiv'd a Sacred Present from Philomel Theolas, which was a Crown of Gold Lawrel, which phiasto athose of I ampsacus had consecrated in the Temple of Delphos Note also that Aneas of Gaza (q) quomenting the Narrative of Herodotus, adds this Circumnot in Apollon stance to it, that the Sicrifices of the Metapontines Apollon were lookt upon to belong in common to Apollo and Dyicol to Aristaus, as to two Deities Origen (1) observes p 87 that Apollo would have this Aristaus honour'd as (7) Origa a God by the Inhabitants of Micapontum (5) Micapins contra pretends that Athenagoras (5) reproach d the Pagans Celsum with having honour'd Aristeus in the Island of Chies 13 and with the having taken him for the same God (s) Meurle as Apollo and fupiter Xi & a issue a duth x, dia ibid x, attake voluloutes Chie Aristeum quem & fovem (t) Athen arbitrantur & Apollonem Mr Hues (v) imagines, legat pio with much likelihood, that instead of Moi, it Christie ought to be read xiso, and that the Business there connis p moserus Aristeus the Son of Apollo and Crows for 2h with having honour'd Aristeus in the Island of Chies 1 ought to be read reso, and that the Buline's there connis p in cerns Aristaus, the Son of Apollo and Cyrone, for 25 this latter Aristaus was worthip'd (x) in the Island of (v) Huet Cea Suffridus (y) understands the Passage of Arise unbitupia nagoras of him Mr Huet shews (z) that those two p in 37 Aristaus's have been often mistaken one for tother. You de They who will have all Romances grounded on I heol some true story, may suppose that Aristaus having story in the story.

fome true Story, may suppose that Aristans having Gent 1 7 counterfested the dead Man in the Fuller's House c 10 p found means to get out of it in the Master valuence, in 349 and to convey himself privately out of the I own, has the and that having hid himself for some Years, he re- same turn'd thither again, and produc'd a Poem in which he sets forth (aa) his Extasses, which he was well (x) See pleas'd should be taken in the literal, and not in the Rethat Poetical Sense in which we take these Verses mark G, of of Horace

Que (bb) me Bacche rabu tui Plenum, qua in nemora aut quos agor in specus Velox merte nova,

(4) in judicio Note Gazrusin she foregoing A icle
(y) suffirm

dus, not

in Athen Iegat pm 242 (z) Huet ib & p 212 (aa) Γρη , Αγ σέης - απικώς ει Ιωνδυνας φοιδολαμπω γωθμής Ατιθτευς memotavit fe Phabo infimitum venisse ad Isledonas Herod ubi tupi 2 C 1 γ (bb) Horat 1 3 Od 25 Y y 2 and 6 Hefychius Illuftrius, and after bim Suidas, whose Words are these Tours out of The fu-ZHU OTO EEIEVALE-TUVIEVAL Hums anımam voluisset exusse & dicunt Y Strab 405 See the

Remark B

и Longin megi Utus

seét 9 p

m 26 √ Tzet Chil 7 Hiftor P 144 See Cilaubon on Athenrus 1 1 p m 1 aufan 1 1 p 22. † Maxim I yrius orat 28 p m 282 4 Plutirch in Romulo P 35

p 1039 (c) Lilius Greg Giraid. diai 3 de hiftor poetar p (6) Strab 1 13 P (c) In the R.mark C of the Arpollonius

(cc) Huet ubi lupra

(d1) Id ib

(i) Pap in proæm 1

flidis (g) Cedensque animadverteret quemdam scribentem ut patria pellere-tur quasisse ab eo dicitur, quare id faceret, aut quid Aristides com-misset, cur tanta poena dignus duceretur? Cui ille responder, se ignorare Aristidem, sed sibi non placere quod cupide elaborasset ut præter cæteros justus appellaretur. 14 ib

went c in and out of the Body at it's Pleasure Strabo y makes this discussion the greatest Sorcerers that ever was Some say, that to conquer the Increasity of the ple, with Regard to his Doctrine, he made believe s, that his Sould travelly into divers Parts separate from his Body Six of his Verses are found in the Chilads of Travels s. He is twice quoted a * Paul sans By the way, they who pretend that † he was not quite dead when his continue a travellance divining the little from the Wondersungs of the Product It is the Product. a travelling, diminish but little from the Wonderfulness of the Prodigy It is ricollers to note, that Plut arch + made a Mock of this fine Story Gyraldi (D) has committed some Faults ARIST EUS, the Geometrician, liv d before Enclid, and compos'd Works tha

were esteem'd See below a good Passage (E) of Pappus

ARIS FIDES, sirnam'd the Just, flourish d in Athens at the same time with The missocles They happed to have several Differences, and it appear'd, in their Case, that the being superior to another in Virtue, is not (A) always a Means of being so in Repu trion The Impetuolity of Themsfooles's Elequence made him triumph over the Justice of his Rival. It's remarkable that one of those who consented to the Pathment of A ristides, grounded his Opinion on the great (B) Reputation of Integral which he saw him enjoy But here's a Particular which is still more remarkable. This great Man, who so exactly observed the Rules of Equity in private Affairs, and between Man and Man did not scruple to prefer the Useful before the Honest, in(C) Affairs relating to the State He liv'd in great Poverty, and (D) gloried in it He neither left Portions to marry of

and feveral others which Mr Hnet (ec) mentions I cannot catily agree with him, that Maximus Tyrius confirms the Conjecture, to wit, that Ar /tens (dd) did not pretend that his I xpressions ought to be taken literally Maximus Tyrius supposes quite the contiary, as we have seen before. As for the Apparition to the Mitapontines be it supposed that an Impostor might casilly persuade them of what Hirodotus relates for them. tus relates, for they vere Pytlogor ans, and contequently believed the Transmigration of Souls

(D) Giraldi has committed from Faults] I He makes Strabolity that the Lloquence and Address of Aristans were of great force (a) trabo Aristam fi-Ariffais were of great force (a) 'tribo Ariffain's found a & blanditis welcomentem fuel, product. This is to understand nothing in this Greek, (b) & 19 your of the dince, fuel prafficies nemitifications. II He makes Herodotus sty, that Ariffeis having order of the Mesapontines to creck at the same time an Altar to Apollo, and a Statue to himself, and having at last declar'd to them that he was a Raven, was translated before their I yes I his is understanding Herodotus's Relation wrong, confult (e) it IN He figs that Plusarch approves Herodorus Narrative I his is falle, Plutarch touches it but flightly, and alters notably the Circ imstances of the Place, and then rejects it as a I able

(1) A good Paffage of Pappus] I term it so, because it informs us of a very curious (incumstance conceining [uelid, which is, that this great Geometrician out of respect to sinfan, would not feem more expert in the Conicks than he I have spoken of trician out of respect to Aristair, would not seem more expert in the Conicks than he. I have spoken of (d) this before. Let us see the Words of Pappus (e) Aristair autem qui scribit care e ra ho usque sempui tradita sunt solidorum libros qui nj. conicis colarentes vocavit—— Euchdes au miscutus Aristerum scriptorem luculentum in 113 que ed. con c strad e rat, neque anteresteus neque volens cosum safiteienem de-strucre cum mitissimus iset Contenis es y ronnes, po e lettin cos qui mathematicas di iplinas al qua e pre augere Cramplificare possent, u par est Crnullo mido infensus i da accuratus, non arrogans velus lec (Apollonius l'erg.xus) quantum offende potu t de loco per ejus conica memoria prodidit

(A) Is not always a means of being fo in Reputation] This I hought is taken from Cornelius Nepos , (f) In his cognitum est quanto antistaret eloquentia innocentia, quamquam enim adeo excellebat Aristides al stinentia ut unus post tominum memoriam, quod quidem nos audierimus, cognomine Justus fit appellatus, tamen a Themisto-(d) In the cle collabefactus testula illa exilio decem annorum multaturest Let a Man be the honestest Person in the World, if he has not the Art of Clamouring, and blustering in Speeches, he may depend upon it that he shall be foil'd tho' he has to do with the basest Man of the Town

(B) On the great Reputation of Integrity which he [aw him enjoy] A Citizen of Athens, who balloted that Arifides ought to be banish d, being ask'd his collect Reason for such a Vote, answer'd plainly, (g) I do (f) Corn not know the Man, but I cannot abide him, because Nepos in he earnestly aspires to be Sirnam'd the Just Numvita Ari- bers of People think like this Man, though they have

not his Candor All that excels, displeases them They look more equitably on a common, than on a diffinguish d Virtue That Reputation of Arifides, whereof the Athenians gave one day such an Authentick Testimony in his Presence, has not experienced the Injury of Time, but has preserved it self (1) Auson in all Ages. Read this Passage of Ausonius, in Mosel

Nec (1) fola antiquos oftentat Roma Catones

Aut unus tantum justi specifator & equ m 415

Pollet Anistides veteresque illustrat Albenas

(C.) In Affairs relating to the State] Here's 1 new

Fximple of what we have said before (k) concerning the RELIGION OF SOVERLIGNS 97 col 2 Arifides had made the Arlemans swear to do such a certuin thing, and had taken the Oath himself in their Name Afterwards he advis'd them to do their Name what they should think fit for the Publick Good and lay the Burthen of the Perjury upon him alone, while me justum. In repub samen multa and timpora patria quasi multa iniqua illa stagitaret perpetrassi. Unhappy (ondition to be placed at the Helm! The good of the State requires more than one or two unjust. Actions in a Man's Life time, perhaps Aristics could not get off for an hundred. Observe that Ciccio (m) gives us quite another Idea of him

(D) And gloried in it.] He had a very rich. Relation, whose Name was Callias, who finding himself publickly accused for 1 of supplying him (n) wherewith to support Life, desired him to declare before (n) Pthe Judges whether it was not true that he would conclusion.

the Judges whether it was not true that he would concluded, the Judges whether it was not true than at feve- from seeing never receive the Sums he had offer d him at seve- from seeing never and whether he had not answer'd, that he Aristides gloried more in his Poverty than Calliar in his Richfo ill clad,
es, he declar d it was true. His Reason was, that that he
there were numbers who made either a good or bad wanted nie of their Riches, but that it was rare to find a Perfon who bore his Poverty with a noble Mind. (6) Plut p
It may be faid then that it was a Principle of Pride,
or Singularity, that made him despise Riches It's
a pleasure to Covetous and Ambitious Persons to be
able to object this to those who are not like these felves But what do they gain by it? If it should be granted that all men act from a Principle of self sove, is it nothing to draw ones Glory rather from this Action or Conduct, than from that? Is it not a sufficient Motive to admire the one, and despise the other? other? Elian (p) relates a thing which at first fight seems but little compatible with the notorious Poverty of Arifides. He says that those that were betrothed to his Daughters, disown'd them after his Death, because his extreme Poverty was then known It seems to me that he is mistaken in his Argument, that Poverty was known in Arifiidei's Life time, but that Poverty was known in Arifical's Life time, but it was as well known that he was in great Credit of Rovo-Now the most mercenary and interested Souls do not believe they engage themselves in a disadvantageous Match by marrying, as one may say, the Daughter of a Favourite in her Shift, who has an hundred profitable Offices at his disposal This might make Arificals's Daughters find Matches in

ın Mofel v 386 p

р 334 А.

(m) Cicer de Officiısl 3 c 318
(n) People

A RE-FLECTY ON on Just Laws, and on Peoples covering to marry the Daughters

ARISTIDES ARISTON

357

Daughte for wherewith to defray his Funeral The Republick * discharged all * Plut in Expense He was generous enough not to join with Themsstocks's Enough, Aristide at the where was Reason to believe they might crush him For Themssock, Posses we demand the Reason of the second of the se which there was Reason to believe they might crush him For Themsstood's 1 lb p was demn be Banishment, without Aristides ever appearing against him Authors 3,4 vary that Aristides's Latter End 4, but there is no doubt that (1') Sence has committed 4 He dyel a grant Fault. We shall say in the Article of Internationals, that a Grandson of Aristides 1 for the got his Living by telling of Fortunes by Dreams

AR ISTON, a Native of the Isle of Chios, varied a little from his Master Zeno's which was Opinion, who was Head of the Stoicks, as may be seen in Morer's Dictionary, together with some of his Doctrines. Not to repeat what is found there, I shall content that the Reason why he rejected Logick and Natural Philosophy.

my self to observe, that the Reason why he rejected Logich and Natural Philosophy was because he judged that Logick was useless, and that Natural Philosophy exceeded Cornel the Strength of our Mind I add to this, That having espoused Moral Philosophy in Nepos in the beginning, he afterwards (A) retrench'd much of it. For he would not have Peoply vita ple teach any thing concerning the particular Duties of a Husband to his Wife, or a Toy we're the Madan to his Servants but confine themselves to Lecture. Father to his Children, or a Master to his Servants, but confine themselves to Lectures available upon Wisdom in general Seneca justly blames him for this, and shews, that particular nua, no Precepts and (B) Sentences may be of marvellous Use Aufton faid, that the Nature of God (C) was not conceivable. This induces us to believe, that he absolutely neglected the Contemplation of Divine Matters. He was the Antagonist of Arcesilaus on the alrerum Point of Uncertainty But if any Credit might be given to Diogenes Laertius, it should quidem seem effe supri

his Life-time without a Penny of Portion, but after his Death there was no more to hope for, so that they were cast off for want of Money A Person of great Wit (a) puts this Judicious Reslection in the Mouth of a Favourite, Such a Person would think himself honour'd with my Alliance upon equal Terms, and yet thinks he makes a Sacrifice to my Favour in destrine my Niece of me So true is it that when one feeks the my Niece of me Affinity of a Person in great (redit, he thinks more on the Places he may get, than on the Portion

(E) That Seneca has committed a grofs Fault] Anconfol ad m 785

Melvian down them going to the Place of Lxecution, figh'd and turn d down their Fyes to the Ground, except one Rogue who fpit in his Face, Arifides fmild and faid to the Officers who guarded him, Advise that Person never to open his Mouth so villanously and several relates the thing thus (b) Ducebatin gain Sineca relates the thing thus (b) Ducebatur Athenis ad supplicium Aristides, cui quisquis occurrerat, desicievat oculos, & inegmiscebat non tanquam in homigain Scheca relates the thing thus nem justum, sed tanquam in ipsam justitiam animadnem justum, jea tanquam in ippam justitiam animaawerteretui. Invintus ist tamen qui faciem egus inspueret
poterat of hot molisti ferre quod fetamas meminem id ausurum puri oris. At ille abstrict jaciem, & subvidens air
comitantis maeistratui, admon istum ne postea tam improbeosciett. I ipsus ha, very judiously observed on
this Passage that Senera has taken one Person for another, he has attributed to Aristide what he ought to have given to Photon It was Photoan (c) that was condemn d to die, it was in his Face they fipit when he was going to the Prifon where he was to drink Hemlock, and it was he who turning himself to the Officers who attended him, as I d Would none of them chastize the Insolence of that spawling Fellow Senecas has given those Words a Turn after his own way Verba (d) noster etiam per argiti lam invertif It's likely that this is not the failt time he has alter'd both the Subject and the Words at were to be wish d he were the only Person who took that liberty People are very apt to tell a good Saying not as it was spoken at first, but according to the Form which is believ d to be the best That he is deceived in the main, is plum from Plutarch s Relation Phograd Historian confesses that somebody (e) had faid that del Padre Arisides dy'd in Exile, but he contutes it, what Secondo were says, may be rejected then with much greater Lances as a Fable Note that Lancelor of Perousa has not mark'd that Fault, it may be he knew it, but he would rather suppose it as a certain Fact, that he might have ground to maintain that that Age was extraordinary unjust, feeing the Senate of Athens caus'd a Man of such eminent Virtue to be put to death (f) p in 166 See Min also with 94 & Sex-tus Emp

(A) He retrench'd a great part of Moral Philosophy, Seneca blam'd him for it] Read these Words (g) Aristo Chius non tantum Supervacuae esse dixit naturalem & rationalem, sed etiam contrarias moralem queque quam folam reliquerat, circumcinerse moratem queque quam folam reliquerat, circumtidir Nam cum locum qui monitiones continet, suffulit,
by pedagogi esse dixit non Philosophi tanquam quidquam aliud sit sapiens quam humani generis pedagogas
He constues may be of wonderful use He says they
touch the Mind to the quick when they are contracted
in Verse or in Prose, and kindle the Seeds of honour which are naturally in our Souls (1) Ipsa qua
pracipiumtur, per se multum habent ponderis utique se

aut carmine intexta suat, aut pi osa oratione in sintentiam coarstata Sicut illa Catoniana Errat, non quod
opus est, sed quod necesse est. Quod non opus est, ass. carum est. Qualia sunt illa, aut redaita oratulo, aut siTannone. Caree Il nole. Numanid intionem milia Tempori parce, Ti nosci Numquid rationem n 161 caiges, cum tibi aliquis hos dixerit versus? Injuriarum remedium est, oblivio,

Andentes fortuna juvat Piger fibi ipje obstat Advocatum ista non quærunt – a

Advocatum ista non querunt affictus ipsos tangunt, G-natura vim suam exercente proficiunt. Oinnium honesta-rum resum semina animi pesunt, qua admonitione exci-tantur non aliter quam scintilla statu levi adjuta, 19nem fuum explicat He adds, that iometimes they make their force appear in the most Ignorant, and that Agrippa, the Favourite of Augustus, acknowledged himself very much indebted to an Apoph-(k) Id is the them on Concord (k) Russ negaveris series quibus p 388 dam praceptis efficacios etiam imperiisssimos? velus his brevissimis vocibus, sed multum habentibus ponderis Nibilmemis

Nibilnimis

Avarus animus nullo fatiatur lucro

I observ'd (1) that a Sentence taken out of de nat Livy, or out of Taxitus, and deliver'd, as having for- Deorum merly been ferviceable to unite the Senate of Rome, 1 1 p 60

merly been ierviceable to unite the Senate of Rome, is capable of faving a State, or (n) Ciccr (commits a Fault when he wonders that Velleius, one commits a Fault when he wonders that Velleius, one natura of the Interlocutors, plac'd Arifon among the Theologists, for that Philosopher deserved this Rank as much as those others whose Opinions Velleius has much as those others whose Opinions Velleius has much as those others whose Opinions Velleius has mention'd See Aristons Doctrine (n) Cujus (Ienonis) discipuli Aristons non minus magno in errore sentimental est qui neque formam Dei intelligi posse censent, horst in neque in diss sentimente dicat, dubiteque omnimo deus Minuc minani nec ne sit Minucius Pelix has mention'd the Felicem forme Terrer and seid that Terrer and Ariston Der- ib fame Tenet, and faid that Zenophon and Ariston per- ib ceiv'd the Greatness of God by this very Circum- (4) El-strange, that they despair'd of ever comprehending it stance, that they despair'd of ever comprehending it menherst (0) Socraticus Zenophon formam des veri negat viders for want posse, & ideo quari non oportere, Aristo Chius compresso of Attenti-hends omnino non posse uterque majestatem dei intellissonbeliev'd, gendi desperatione senserant. A certain Commontas that the tor is guilty of a childrish Error in this place. He Aristo of believes (p) there is a difference between the Person Minucius mention'd by Cicero, and him mention'd in the Passage of Minucius, I say, he believes it, because he suve or an suppose that Minucius spoke of a Man whose Name Ablasiue, was Aristus. See the Margin (q). By the way it whereas its may not be impossible that Pather Lescalopier should a Nomina-impute sive impute tive

1 1 p 60 (n) Cicer (p) Quod Minucius Chio id

natura

menherst

P 387

(a) La Demoif

des Jard dans fes

I xilez de

Auguste

(b) Senec

() Plut

une

abid () Plut

in Phoci-

(1) Lipf

in Arist P 335 (f) S & Phogeide

the following (g)Senec

' Id 1b 1 Athenæus l 7 сбр 18r 1 Id 1 6 p 251

habuit

auod fu-

nihil ad

nos Lactant

fupra

(b) See Xenoph

feem that Scepticism was but poorly (D) attack'd, and as poorly desended, in Times It's said that Ariston was very bald, and that this Baldness was the Cauchis Death, the Sun having scorch'd his Head * He became voluptuous in his Old Age Eratosthenes and Apollophanes his Disciples inform us of this Particular in † Atheneus I cannot tell whether it was in that Time that 4 he became the Flattere Philosopher who was considerable in Antigonus's Court His Sect continued but a (E) short Time He's the Author of a Saying, which might make Aristippus's Doctrine less (F) odious than commonly it is Some Works were ascribed to him, which belong'd to (G) Ariston

impute that to our Aristo which belongs to (r) So-crate: (i) Ejus viri (Socratis) quoties de calestibus rogabatur nota responsio est, quod supra nos nibil ad nos Note, that generally speaking, they who acknow-ledge that the Nature of God is inexplicable, ought (r) Cele- crates
bre hoc rogaba proverbium Socr not to be suspected of Negligence in Divine Service, for its a Reason with many for adoring God with greater Humility and Reverence So that the Oblervation made against Ariston has something personal in it, and it's founded on its being well known that Incomprehensibility was with him a Motive of neglect Nay, I would not positively affirm that he neglected Religion Istop at the Probability, for, with l 3 c 19 Lactanti-Lastantius s leave, (a) Socrater's Maxim which I have just mention d, did not induce that Philosopher to fromthence neglect I heology His Doctrine upon it was as fair (b) as could be expected from a Pagan, and it looks as if he would only fet Bounds to Human Curiofity fised Re-(s) Minuby fuch Reasons as our most Pious Doctors make use cius Felix of Which is to be willing to be ignorant of that p m 112 (a) Lacwhich God would not have us to know, for there is danger in those profound Scrutinies "(c) In a "word, he would not advise a too curious Lnquiry tant ubi "into the admirable Art with which the Gods have ordered the Universe, &c" You'll find the rest of this Passage in the Remark S of the Article Ain the 1st nazagoras, and you'll likewise easily find there that Book of the by the Coelestral things, the study of which Socrates memorable does not approve, he does not mean Matters of Rethings religion, but of Astronomy

lating to

(D) That Scepticism was then but poorly attacks, and as poorly definded | Ariston maintain'd the Maxims of I vidence against Arcessias, and seeing a Monster, I mean a Bull with a Womb, he believed his Adversary would be a support of the su Socrates Socrates
(c) Xen

of I vidence against Arcessias, and according to the law of I vidence against Arcessias, a are plainly diftinguish'd, there being certain Parts so proper to the one, that they are never seen in the other. If they argued after that manner, it is certain that the Bull which I have mentioned serv'd to confute them, but besides, it must be agreed that they us'd a very weak Argument, for the Scepticks did not deny that according to Appearances there was a distinction between the Males and the Females, they maintain d only that it was not known whether their Nature was such as it appear'd to be Now it signifies nothing to instance the Example of the Bull in this case Might they not have answer d, We cannot tell whether it is effectually a Womb we cannot tell whether it is effectually a Womb or not, it may be but one in appearance Ariston ask'd an Acataleptick one day, Don't you see that Rich Man that sits near you't he other answer'd, No Who put out your Eyes, said Ariston again (e)? This was a childish Defence, seeing the Doctrine of Incomprehensibility does not suppose a Person deprived of the use of Sight He ought to have answer'd Aressissar, the resemblance of a Rich Man sitting near me strikes my Eye-sight, nevertheles. ting near me strikes my Eye-sight, nevertheless I cannot comprehend how that Man exists, or what his Nature is It is observed, that among all the Tenets of the Stoicks, Ariston adher dehiesly to this, The Wise Man never opine: There was a Philosopher in his days whose Name was Residue, who to according The Wife Man never spine: There was a Philosopher in his days whose Name was Perseus, who to attack him upon this Point, suborn d'Twin Brothers, one of which trusted Arishon with a Depositum, and the other came some time after to demand it, and because driften stood in suspense, he was consuted by " I can scarce comprehend the meaning of Did these Twins resemble each other so perthis Did their Twins relemble each other so perfectly that it was impossible to know them sainder, or were they as unlike as commonly Twins are? Diegimei Laertius says nothing to this His Brevity is sometimes so intolerable, that it might be said, we have only ill digested Extracts of his History of the Philosophers. If these Twins were distinguishable, from whence could saids's puzzling himself proceed? If they were very hardly to be diffinguished, his Suspense was not to be blam'd, and could not serve to constitute him. Son that some thing could not ferve to confute him, for that fame thing

that kept him in suspense, was a proof of his respect for the Maxim above, the Wise Man never opines

(E) Hu Seet continued but a short time] Cicero mentions it as a Seet whose Tenets (f) vanish'd Sive , fays he, Ariftotelem & Theophrastum . Virtue, and faid, other things are all alike, and not Herilli, one to be wish'd for before another (b) Hu centraorius Aristo Chius prafratius, ferreus, nihi bonum nisi
quad resimm atque honestum est. He went farther than
the contract of the characteristics of the characteristics. ns Master Zeno, for Zeno did not deny but there were things distinct from Virtue, which were to be wish'd for, though they were not useful towards the acquisition of the Sovereign Good There was little Justiness in that Tenet, though it was less to be rejected than that of Ariston, For who cannot apprehend, that Health is more to be desired than Sicking (g) It I delegate the state of the source of the sou neils, that Health is more to be defined than Sicknels? (1) Ut Arisonic esserves explosa sententia dicentis, nibus sol
hil differre alsud ab a'10, ncc esserves ullas præter virtu330 C
tes & vitia, inter quas quicquam omnino interesset, sic (b) Id
errare Zenonem, qui nulla in re nist in virtute aut vitio
in Horpropensionem, ne minimi autdem momenti ad summine creare Zenonem, qui nulla in re nisi in voistute aut vitto in Horpropensionem, ne minimi quiden momenti ad summum tensio abonum adipiscendum esse diceret. Et quum ad beatam pud Novitam nullum momentum ea res haberet, ad appetitionem quim voautem rerum, esse in his momenta diceret quasi vero ce prabac appetitio non ad summi boni adeptionem pertineret siactum. It s no wonder then that this Sect did not last long, (1) Id lib seeing Ariston himiest sell from it in the most sa de de sin vourable Age for his Maxims. He became a I riend fol 235 (k) to Pleatures in his Old Age, when it would have (k) to Pleatures in his Old Age, when it would have D become him much better to have been rigid, and a (k) Athen

become him much better to have been rigid, and a (k) Athen Man of Iron, prafrattus & firreus

(F) That might mak Arithppus's Dottime left edical? He faid that a Philosopher might prejudice 1 3 de Auditors who should turn his Words into a bad Sense, that for example, those of Aristippus might become dissolute. Is not this declaring that that p m 669 Philosopher's Doctrine did not produce that Effect (m) Diog but when ill understood (1) Aristo Chius dierer so. Liest 17 lebat, nocere audientibus Philosophos iis qui bene dista n 163 male interpretarentio, posse emim assue x Aristippi, a- (n) See cerbos e Zenonu Schola exire. He should have added that every Doctor is therefore obliged to avoid Ambiguous Maxims, and prevent Falle Glosses.

(G) Works were imputed to him which belong to Arible 10 pag.

(G) Works were imputed to him which belong to Ari- lof pag. fron of Cea] Diogenes Laertius (m) having given the 179, 18 3. Titles of divers Works of our Arifton, adds, that (o) (icer Panatius and Soficrates, after them all except one to de fen the Peripatitick Arifton He does not fay that that Perint the Peripatitick Ariston. He does not say that that Perinate the Peripatitick Ariston. He does not say that that Perinate that was a Native of the Island Cea, but I coninclude that we ought to make him of that Country, brand in because it cannot be understood of Ariston the AlexDiogram, another Peripatetick Philosopher, who liv'd Laert 1 under Augustus, and of whom consequently Penative 7 n 163 us could not say any thing, for (n) it can be provid (q) Cicerthat he was not living in the 650th Year of Rome de sin 1 So that Mr. Moreri is deceived when he says that dis 5 so wers have imputed some Treatises of Ariston of China 239 A to Ariston of Alexandria. The former wrote a Treating has not in Diog vers have imputed some Treatiles of Ariston of Chie 239 A to Ariston of Alexandria The former wrote a Trea-(r) Montise de Senestuse, which Diogenes Laertius has not in Diog mention'd, it may be it was but part of another Laert 17. Book (s) Hunc librum de Senestuse ad se missimus n 163 omnem autem sermonem tribuimus non Tithono us Aristo Thu Note Chius, parum enim esses austoritatus in fabula, sed M of Mr Mecatoni seni quo majorem austoritatus haberet oraisa. Al nage us dabrandiu (s) quotes this Passage of Cicero as 18 it approved debrandin (p) quotes this Passage of Givers as if it approved ought to be read Arise Ceui, but the best Editions in the Cembear Arise Chius. He is wrong then in pretending mentary that Arise of Cea, the Peripatetick Philosopher, is Australy on Cicera thor of the Book de Senetture. He has better grounds de seneture. thor of the Book de Senettute He has better grounds de seneto apply this Place of Cicero to ham (9) Hujur (Stra Aute,
tonis) Listas & oratione locuples, rebui issui sejunior edit Gran
Concinnus desude & elegani bujus Aristo Sed ea qua. viana
desteratur à magno Philosopho gravitan in co non suit
Scripta sand & multa & gelita, sed nesces quo patto autoritatem oratio non habet This can only be understroid of a Peripatetick, Philosophical Ariston, wherefore Mr. Menage is to blame (r) in believing, that
those Latin words congern our Ariston. (H) Same

(f) Sens tentiæ Aristonis, Pyrrhonis Tufcul ! 5 fol 276

* Id ıb

D 162

(e) Id ib n 163

Con, a Periparetick Philosopher. We shall have some (H) Mistakes of Vossius to re-

As IST (Titus) A Roman Lawyer in the Reign of Trajan, was so Excellent and in Learned a terson, that he ought not to have been forgotten by Morers He was perfect the sail (A) the Common and Civil Law, in History and Antiquity If he ded not willy answer to the Questions that were put to him, it was because he would consider the Master thoroughly before he gave his Opinion He was besides an Enemy to Luxury, and free from all Ostentation, who sought the Reward of a good Action in the Action it self, and not in the Applause of the Multitude. He did not (B) profess see the himself a Philosopher, but some of those who did, sell very short of him in the PraProof of all
exice of Vertue He shewed an unparallel'd firmness of (C) Mind in a tedious sit of the sin the Sickness, and † at last desired his Friends to ask the Physicians whether it was possible for Remark A him to recover, and declar'd that if they judg'd him incurable, he would kill himself, † Plin but if he might escape by suffering his Pains ever so long, he would resolve to live, this lib i page. he agreed to at the Intreaties of his Wife, the Tears of his Daughter, and the defire m 67 of those to whom he spake. Pluny the Younger who was one of them, made a good (D) Resection upon this, and expresses the Tenderness of his Friendship (E) admirably The Physicians gave pretty good Hopes of his Recovery Some affirm that Ariston attain'd to a (F) very great Age, but the Proof they bring for it is weak enough He was the Author (G) of some Books.

ARISTO-

(a)Vosiius de Histor Græcis lib 2 C4 p 179 (b)Strabo, lıb 17 Pag 544

> fius it w Sociates

epift 2 lib i pm

65,66

this incle

Words of

the 14th Letter of the 8th b

Cum fis

peritiflimus & privati ju-

lici

peto ut

medearis 1cientia

tua, cui

iuperfuit

cura lic

jum pub-

(H) Some Mistakes of Vossius] He (a) says, that Arifron of Alexandria, a Peripatetick Philosopher in the
time of Augustus, is the Author of a Treatise of the
River Nile His Reason is, that Strabo (b) observes
he had seen two Books in his time concerning that River, one of them composed by Eudores, and the other by Ariston the Peripatetick But, continues Vossius, there being Two Aristons of the Peripatetick Sect, one of Alexandria, and the other of the Island of Cea Why do I maintain that he of Alexandria composed the Treatise of the Nile because it is more probable that an Egyptian should write of that River than an Islander of the Egean Sea He de-Apollonii

Apollonii

Apollonii want of Lantiness in the Reasoning But besides, that Learned Man may be censured for not having known the true Reason, why the Treatise of the (c) Plinius Wile mentioned by Strabo, ought rather to be afcribed to Arifon the Alexandrian, than to Arifon of the Island of Coa which is that strate speaks of a Book that was published in his time. Now Ariston of Ceastourish'd a long time before Strate, as Vossila himself (f) Aal to acknowledges, for he affirms after Diogenes Laurtins, that P nerius and (1) Soficra es ascribed to that Ariwhich Pliny wrote to Aufton

that P netius and (1) Sosicra es ascribed to that Ariflon almost all the Books that past under this Name
of ar ston the Stoick L'ord and Hosman have copied
all this long Passage of Vossia word for word, not
forgetting even to putsocrates instead of Sosicrates
(1, He was professly shill d in _____ Law, in History, and in Antiquiry] What Pliny says upon this,
and on Aisson's Virtue is so fine, that I shall not
lose one Word of it (e) Nibil est ido (Tito Aristone) gravius, sanstius, dostius ut mich non unus homo,
sed litera ipsa omnissiue bona artes in uno homine sum-115 & pub- fed liter a ipfa omnis jue bona artes in uno homine sum-lici — mum periculum adire videaniur Qu'im peritus ille Gr privati (f) juris & publici? quantum rerum? quantum exemplorum ! quantum antiquitates tenet ? nihil eft, quod exemplorum s quantum antiquitatis tenet ? nihil est, quod dicere velat, quod ille docer non possit. Mihi certe quoticis aliqued abditum e uaro, ille thesawus est. sam quanta sermonicus esus sides avanta authoritas quim pressa & d corre cun lutio? quid est quod non statim se at? Cramen plevung it histat. Dubitat diversi a e ratioprivata, it ramen plevumque presente Dubitat avversa e ratiolica ut ramm quas aeri mugnoque judicio ab origine caussique
privata, it primis rep it discernit, expendit Aa hei quam parintiqua ut cossa victuo quam modicus in cultuo? Solco ipsum culticultura, cultura i spsum ine lettum ut imaginem quandam prisfic rita ut ca fruvilititis, aspicere Ornat hac magnitudo animi, ashidua qua nihil ad oscintationem, omnia ad conscientiam refert tractare refere fasti, non c populi sermone merced m, sid ex fa-

(B) H and not profess himself a Philosopher] His Philosophy was put in practice Two ways, for his Manners were like those of a true Philosopher, and he did not spend his Life in the Solitude of a Closer, ne did not ipend his Lite in the Solitude of a closet, or College, but in the Functions of the Bar Let us hear Pl ny (g) In summa, non facile qui quenquement is if is qui sapicitie studium habitu corporu praserunt, hu coiro comparant Non quidem gymnasia setatur, aut port cus, nee disputationibus longu aliorum ocium, summue delectat sed in toga, negocisque versatur multos advocatione, plures consilio juvat Nemini tamen iso-

rum castitate, pietate, justitia, fortitudine, etiam pri-

(C) An unparallel d firmness of Mind in a (b) tedious (h) See the Sickness | Ile lay quiet and orderly in the height of Remark E, his I ever, and torbore drinking though he had a (i) Id ib violent Thirst upon him (1) Mirareris, si interesses, pag 67 qua patientia hanc ipsam valitudinem toleret, ut dolori resistat ut sitim disterat, ut incredibilem sibrilem ardorem immotus opertusque transmittat

(D) Pluny ____ maker a good Reflection upon this]
He lays, it is a common thing to run upon Death from an imperiority of Spirit, but a great Mind having deliberated either to live or dye, confiders the Motives on both fides exactly, and by the weight of Reason resolves on one or rother (k) 1d ego ar

of Reason resolves on one or tother (k) Id ego ar duum in primis, & pracipua laude dignum puto Nam impetu quodam, & instinctu procurrere ad mortem, commune cum muleis deliberare vero, & caussa esus expendere, utque suaseris ratio, vita mortisque consilium susciperere, vel ponere, ingentis cst animi (E) Pliny expressis the Tenderness of his Friendship admirably. He had a possionate delire to go and enjoy some Lase at his Country House, and to study there, but deprived himself of that Pleasure to keep Ariston Company who had been sick a long time, and he suffered a thousand disquiets at the sight of and he fuffer'd a thousand disquiets at the fight of that Object, which deprived him of the Leisure and Power to lettle to his studies Let us hear himself speak (1) Diu jam in urbe hæree, & quiden attonitus Perturbat me longa & pertinax valetudo Titi Aristoni, quem singulariter & miror & diligo This is the begin ning of his Letter He goes on, The Physicians promise his Recovery May God confirm their Promises and deliver me at last from my Disquiets Lt medici quidem secunda nobis pollicentur Superest, ut promiss deus adnuat, tandemque me hac solicitudine exol-vat Qua liberatus Laurentinun meum, hoc est libel-lo: & pugillares, studio sumque otium repetam Nunc enim nih l legere, nihil firiberi, aut affidenti vacat, aut anxio libet Habes, quid timeam, quid optem, quid etiam in post. (m) Sie rum destinem I relate all this Passage as well to: the Bertrand Honour of Ariston as for that of Pliny the Younger, in vitis jufor there appears in it the Character of a good Distriperator polition, and a proof that Virtue has always found lib a pm netiring places in Cities which have been most coi rupted by long Prosperities, followed by a tedious (n) Pom-

rupted by long Prosperities, followed by a tedious (n) Pomand cruel Civil War, and by the Government of ponius afTyrants, which was the Case of Rome in that Age from it, so

(F) That Airston attain'd to a very great Age, but the William

Proof J That Proof is taken (m) from Ariston in vitis
ving assisted at the Pleadings of Cassius, that is to in vitis
say, of Casus Cassius Longinus who was Consul unjuriscons
der the Empire of Tiberius Now they reckon 60 1 2 c 3
Years between Tiberius and Trajan, and it is cerpag 123
tainly known that Trajan consulted Airson in a point (a) Guilitainly known that Trajan confulted Arifonin a point (0) Guili-of Law This is Bertrands Argument He is con- el Groti-futed by the Reason that Cassius lived (n) till the Emus ib pire of Vespasian, and that between the beginning of (p) Berhis Reign and that of Trajan there are at most but trand, & 28 Years (0)

(G) He was the Author of some Books] The Pan-Crotius dests make mention of this, and you may see the (a) Aulus Titles of them in both the Authors (p) whom I Cellius, quote See also Aulus Gellius who had read in a piece lib it c of Ariston that all manner of Thests were allowed in 18 p m ancient Eyypt, (a) Id stiam memini legere me in libio 302

(k) Id 1b

(g) Id 1b p. 66, 67

Aristotenes contrucidasfet Bacon. de augm fcient 13 Launoi's Book, de Varia Ari**ftotelis**

(b) Bertrand ubi fupra pag 299 (1) Rapin Comparation de Platon &

te, pag m

(i) Id 1b

1) Athen] 8 p 3 5 4 (g) Ælian ir hist] 5 C 9 (h) Apul Luleb Præp 1 15 c 2 pag 791 (1) Ariftofen ex ep Fpicur Ælian 1 5 c 9 Athen (k) Fr Patricius, peripat t i p 3 tarch in Alexanmedicam clausit Timeus apud Suidam in Agisori-

ARISTOTLE, Commonly call'd the Prince of Philosophers, or the Philosophers pher by way of Excellence, was the Founder of a Sect which topped and at last regnere fe turn, especially in this XVIIth Century in which it has been violently shaken, shough haud tuto the Catholick Divines on the one fide, and the Protestant on the other, have run (as posse put to the Quenching of a Fire) to its Relief, and strengthen'd themselves so much by the tabat, not secular Arm against the New Philosophers, that it is not like to lose its Dordinion of fratres sound for many good Materials in a Work of Father Rapin, such as a long time of Mr Morers sound so many good Materials in a Work of Father Rapin, that he has given a very large Article of Aristotle, enough to dispence with my setting a Hand to this Matter Accordingly I don't design to enlarge so far upon it as the Subject might allow, and will be content with noting in the Remarks some part of the Errors which I have collected concerning this Philosopher. I fancy I have discover d some in Father (A) Rapin's Account It is not a certain Fact that Aristotle exercis'd Pharmacy in Athens while he was a Disciple of Plato., nor is it yet more certain that he did not Very little Credit ought to be given to a current Tradition, that he learnt (B) fe-

The Parallel of Plato and indegrand fagues, furth omning the principles of the point of the principles of the point of the

fore divide it

I Io say that the Aristotle had for saken his Studies (c) out of meer Libertinism, and abus d his Tuter's Induspence for some time, he succeeded nevertheless in Poetry, witness the Poem which he compos'd on the Death of the Heroes who were kill d at the Siege of Troy, is no very just way of Reasoning, for it fustathus and Porphyry who make mention of that Poem, do not expressly fry that Aristotle composed it in phis Youth, we may think that he wrote it after he had iettled again to his Studies, and then this Poem can be no longer alledged for a Proof of the Progress which he made in 1 oetry, notwithstanding his Li-I Io say that the' Aristotle had forfaken hu Studies which he made in a oetry, notwithstanding his Libertine Inclinations

II To lay that, having by his Debaucheries (e) con-fumed part of the Estate which his Father had left him, he lifted himlest in the Troops of the Republick, is an improper, and a very indeterminate Expression If the question were concerning a Man who was born at Athens, or Lacedemon, that Expression might be well understood, but it's concerning a Man who was a Native of Macedonia A heneus (f) knew but one Author who had faid that Aristotle having confumed his Patrimony, Listed himself, and having found that the Profession of Arms was not his Talent, he went and fold Drugs I he only Author of that Story was Lpicurus It is very likely that Elian (g) had it from him Arificeles (h) who rejected it, quotes only Epicurus Be that as it will, none of the Authors whom I ather Rapin quotes, specify in what Iroops Arisotle served, and all of them range Matters in this Older I irst Arisotle spent his Listate, then he went to the Wars, afterwirds he iet up a Shop, and at last addicted himself to Platos Lectures Father Rapin will have him be at the same time a Druggist ind a Disciple of Plato The Authors whom he (1) quotes, tay nothing concerning this Union of Professions But I don't think he ought to be centur'd for this, for it's likethink he ought to be centur'd for this, for it's likely enough, that after Aristotle had spent his Estate, he was forced to drive a small Trade in Sweet Powder and Medicines in Athens, to subsist himself for sometime. This kather Rapin lays concerning the time in which Aristotle studied Philosophy Francis Patricius goes much further, he believes that Aristotle was Platos. Hearer till the Age of 40 Years, and that he had exercis'd Pharmacy all that time for a Livelihood the Serie constant intercorner ad anadragesimum usus en (k) Satis constat inter omnes ad quadragesimum usque e-Alexandro

tatis annum Platonis suesse and quadragesimum usque atatis annum Platonis suesse and iteram, quo universo tem(m) To pore pharmacepolis artenec non etiam medica victum qua
ritasse sais est or historia or rationi consonum. He adds,
suesciovathat formerly Physicians exercised the Apothecaries
Trade, and that Three Reasons persuade that Arixoru, qui stolle was a Physician. He was of a Family for such
preciosam a Profession. He composed a Book concerning Health
preciosam and socknosse and he exercised descendents to the stua Protession He composed abook concerning reason and Sickness, and he excited Alexander to the Study of (1) Physick, in which that Monarch acquir'd much Light, as well in the Theory as in the Practice Lassy, Patricias alledges the Testimony of Timeus That Historian has spoken very ill of Aristotle, and reproach dhim expressly with his shutting up (m) a Shop of most renown'd Remedies I do not know why I may not he permitted to imagine that know why I may not be permitted to imagine that

Timeus fooft in making use of the Epithet πελυτίμω.

TOV Without which I don't see that this Passage of

Suides can be reconcil'd with what Eusebius cites Suides can be reconcil'd with what Eusebins cites from the same Timeus. He gives us a Fragment in which a Peripatetick answers several Slanders published against Aristotle, and particularly that of the Historian Timeus, who had said that Aristotle in his cles apud old Age shut up his Shop of Medicines, which was Euseb grown into Contempt (n)" H TW'S AV TO SWOODS, a NOSE 115 C 2 Tugat autor iargeis κ) τως τυχκους, ο ι τ τηλικιας, pag 791 κλείζαι This Passage has been very ill Translated, pag 791 RASICAL This Passage has been very ill Translated, for the Latin Translation makes Timeus say, that Aristotle in his old Age was hired to shut up the Shop of an Apothecary of small Reputation Luis Timeum Tauromenisanum audiat dum suis in historiss silum ant affects sam attate, neglectics obscurie cusuldam Medici officina claudendissoribus praficise sold Age A sine (o) P 304 thing to be Porter to an Apothecary or a Physician, (p) Kaeagerare known to his next Neighbours

III I ather Rapin (o) says, that Clemens Alexandrinus affirms that Aistotle had Conferinces at Asteens with a Jew, with design of being instructed in the Religion of the Egyptians Lusebius has said the same, and Indiano, both believe is on the Testimony of Clearchus the Peripasa. Aestifam tiel Great Abatements are to be made from these own Words, for 1st, all that Clemens Alexandrinus affirms. Clearchus

Words, for ift, all that Clemens Alexandrinus affirms Clearchus amounts to this, that Clearchus the Peripatetick(p) find Peripatehe knew a jew who convers d with Ariffule As for ticus dithe Place and Subject of these Conversations, you cit se nose,
must enquire of any one else, rather than of Glemens se quemAlexandrinus 2 It is not true that Lusebius affirms dam Judge. any thing upon this Head, he only citrs the Words um qui any thing upon this Head, he only citrs the Words um qui of Clemens Alexandrinus 3 Clearchus, to whom cum Arione directs us as to the first Source, does not iay that stocele Aristote had any Conversation with a Jew at Athens, versatus but on the contrary, that it was (q) in Asia, neither est Cl does he say that they discours d concerning the Re ligion of the Egyptians, or any other particular Submat 1 1 jest, but spake in a general manner I believe if we p 304 had his Book we should find an exact Account of this (q) Tote Matter in it, but we have only a Passage of it which diagricovwas quoted by Islephus in the first Rook against Asia, Town now was quoted by Josephus in the first Book against Api- Town news on, to shew that the Jewish Nation was not unknown with Ato the Greeks If Father Rapin had consulted the man
Originals, would be have said, that to avoid the loss of Nobis time which must have been spent in travelling into Egypt, tum in which was then believed nee stary towards attaining to Asia force Learning, 'tis probablashat Aristotle was satisfied with degentibeing instructed in the Mysteries and Religion of the bus It supportants. Was he not actually travelling in Asia Aristotle when he had those Conversations, if we believe speaks in Clear chus? We shali see in the Remark B whether he shis Book of deserves to be believed. Cleardeserves to be believ d

IV It is not true, that Hermias gave (r) his Sifter chus, de Pitnias in Marriage to Aristotle See towards the end somno of the Remark F

of the Remark F

V Father Rapin's other Faults which I have obferv'd are distributed in the following Remarks

(B) That he learnt many things from a Jew] This Apion & Tradition has no other boundation than the before mention'd Passage of Clearchus That Passage would be of no small Authority, did it certainly belong to that Clearchus who was one of Aristotles most famous C 5 p 410 Disciples But according to all Appearances it belongs to another Clearchus For first of all, the Auplose of the Auplo

apud Jose

yeral Things from a few, much less to the Story of his Conversion to Judaism They who pre-tend that he was a Native few (C) are much more grossy deceived The wrong pointing of a costain Passage occasion'd this Mistake They are deceiv'd who say that he had been a Discrete of Socrates for (D) Three Years successively, for Socrates died 12 or 15 Years before systetle was born Aristotle's Behaviour (E) towards his Master Plate is variously related

(b) Cap 14 apud Jonfium 1b p 107 (c) Ammonius actording to some, Philoponus accord-1 mg to 0thers See the Notes of Nunne-L:fe n 44 (d)In proamio n 9

(e) That's to Say of him who

had been

(f) Note

12 offers

word for mord the

ons of Jonfins.without citing

(g) Jonsius ubi fupra, p 98 (b) De Præp 1 15

P 410

(1) Prouldea always

Witness 18

Buxtorfi-

um citan-te Konig Bibl pag

orinted at

Herborn

1 1694

that the

fincer e (k) Apud

б1 (1) This Book was

fineft

the Disci-ple of Ari-stotle

that Journey, and he might have done it fincerely, for it's well known that Solinus (b) afferts that Arifoile followed Alexander in the Wars against Darius The (c) Anonymous Author of Ariffoile's Life fays the fame thing 2 If it were true that Aristotle had had many Conversations with so able a Jew 2s he who is mention d in the Passage of Clearchus, would he have believ'd what he says concerning the Original of the Jews Would he have faid that the Jews were descended from the Calains, a People of the Indies, and that they took the Name of Jews in Syria, because they possest a Province that was call'd Judas? This is what Aristotle says in the Passage of Clearchus quoted by Josephus Would his Jew have left him in such a Childish Irro? And should we find so faw Footsbase of Judas and the Taw & No. find so few Footseps of Judes, and the Jewish Nation, in all Aristotle sWritings, after so many shining Lights as the Jew might have communicated to him? 3 We read in Diogenes Laertius (d) that the Gymnosophists descended from the Magi, and that there were some who gave the Jews the same Original These are two different Facts As to the first, the Disciple of Aristotle, But no body is quoted for the Second Is it not true that this was the most favourable Occasion in the World, and the most indispensable of quoting Clearchus concerning that indispensable of quoting Clearchus concerning that pretended Indian Original of the Jewish Nation which is mention'd in Josephus? If the Book de somme, in which Aristotle speaks of their Indian Original, had been the same Clearchus's (e) who is quoted by Diogenes Laertius, would be not have been quoted? I pass over Josephus's other Reasons, f) these three are sufficient to pass over Josephus are that the same full pass over find when heient to persuade me that Aristotle never said what the Clearchus of Josephus would make him say I must therefore come a little into the Opinion of those who take it ill that Cuneus has treated Aristotle fo ill for a piece of Folly which he never was guil-(f) Note, that Schoockius apid Clearchum flatuat Judaes ab India fapientibus effe bulæ Hamelensisc (Schore Language " & cum summa inscitia conjunctum quod Aristo" teles apud Clearchum autumavit, Judzos esse ab
" India sapientibus propagatos, sed nomen muta" visse Quippe philosophos illos qui apud Indos
" Callani appellantur, in cava Syria Judzos dici
" Pudet me anilitatis adeo hoc nihilest" It may
be objected that Clearchus knew the Jew who had
socker much desse of that he must have lived as be objected that Clearchus knew the Jew who had spoken with Aristotle, so that he must have lived at the same time with him, but I deny that Clearchus knew him Josephus does not say it, it is Clemens Alexandrinus adds that Clause, it is likely he quotes by Memory, which is the surest way in the World to pervert a Passage even as to the essential Circumstances See the Carelesness of Franslators, he whomansslated Eusebius (b) renders in Evan by visions: And the Translator of Clemens Alexandrinus is content with nosse. content with noffe One would not necessarily con-clude that an Author liv'd at the same time with another Man, for faying that he knew a Man who had done or faid this or that, because his meaning might be, that he knew the Books in which that Perfon fays fo or so; but when it is faid that an Author had seen such or such a one, the consequence then is (1) plain that they must have been Contemporaries This admits of no Difficulty, and consequently the Translator of Eulebius has taken a Liberty, which being added to that of Clemens Alexandrinus does frangely falify the Confequences which may be drawn from that Passage of Clearchus as Josephus quoted it There are Jews who not only assume that Aristotle had copied Solomons Works, but also that he had made himself a Proselyte of Righteous-

word godan'ms was not in use to signify a Scholar, a Disciple, or a Student However it be, as this travelling into Ajia cannot agree with Aristotle's History, it is not likely that one of his Disciples should have feign'd a Matter of that kind in a Dialogue, which he himielf and others knew to be false It's therefore a more Modern Clearchus who supposed

ness NOT being fatisfied with this, they have produced a Letter which they suppose he writ to Alexander to give him an Account of his Conversion Which Letter you will find in a Work of Rabbi Geis Ben Jachija, and in the (1) Moderns Theologia

related
born Read also this Passage of Mr Cousin (m) Father (m) Jour
Bartologics, pag 471 of the 1st Volume of his Bibliorheca magna Ravbinica "relates a Story void of all
"likelihood which the Rabbins tell us of Aristotle
"Some of them pretend that he was born of the July 1692
"Seed of Israel, and descended from the Children
of Coba, of the Tribe of Benjamin Others of
them say that he was not originally a Jew, but
that towards the end of his Life he embraced
their Religion They add, that he has borrowed
"all his Philosophy siom Solomon's Books which
were found in the City of Jerusalem when it was
"taken by Alexander, and that he afterwards burnt
"them to have all the Honoui of the Wisdom they
"containd They add moreover, that to justify the
"changing of his Religion, he writ a Letter to A"lexander, which is injerted entire in that place of lexander, which is inferted entire in that place of the great Bibliotneque, and in which the Rabbins make him fay that Logick is an Iniquity, that Philosophy is Falshood and Deceit, and that Mi-"fery attends those who study t, because that by denus de means of the Disputations which it leads 'em into they go down to Hell" Mr Silden quotes Jewish Authors who have affirm'd, 1st, I hat a little before Aristicle died, he communicated to his Disciples the Doctrine which he had learnt from the Hell is cap brews concerning the Immortality of the Soul, and the Punishments and Rewards of a future State 2d, That as to all the Points in which his Doctrine contradicted the Law, he was converted and became 1695 another Man by the Instructions of the High Priest, chus Peris Simon the Just (n)
(C) That he was

(C) That he was a Native Jew] See here the ground of this Militake The Ancient Translation of Josephus by Georgel rebizond runs thus, atq, ille, inquit, Aristoteles judgus erat, instead of atquirle, inquit Aristoteles, Judgus erat, Illean this is a ludgum quit Arilioteles, Juaeus erat, initead of atqui ill, in- Judxum quit Arilioteles, Judeus erat Upon this Marfilius II- Judxum Karili Via timony of Charchus Arifosle was a Jew Genebrard Christ reforms me. I that not importe S. heading (2) in- like C. 26 (p) is fallen into the same Mistake, as Jonjus (q) informsme, I shall not imitate Schookkus (r) who has adorn'd himself with these Spoils, without giving the Honour where they rightfully belong But if we understand a Jew by Religion, and not by Nation, the Source of that I alshood must be fearch'd for Peripatenge for the same fo

(D) That he had been a Disciple of Socrates for three Tears successively] The Life of Aristoile, ascribed to Ammonius, or to John Philoponus, contains this Fault The Learned Numnessus who made Observations on that Life, fays, that he found no one among the Genebr Ancients except (1) Olympiodorus, who says that A-Chrono rifiotle had been a Disciple of Socrates He adds, ad ann that Cardinal Bestarion (2) has been in the same Liror, 2670 and that Leonard Aresin in the 6th Book of his Letters, and Octavius Ierrarus in his Work de Sermonibus exosericis, have shewed the Anachronism

bus exotericis, have shewed the Anachronism

(E) Aristotle s Behaviour towards his Master Plato
(c) Schois variously reported } Diogenes Laertius (f) says, that ock ubs
Plato seeing Aristotle had broke with him, said, He
kicks against us as Colts do against their Dams Eli(1) Praxi

(1) Praxi

(2) Praxi

(3) Praxi

(4) Praxi

(5) Praxi

(6) Praxi

(6) Praxi

(7) Praxi

(8) Praxi

(9) Praxi

(10) Praxi

(11) Praxi

(12) Praxi

(13) Praxi

(14) Praxi

(15) Praxi

(16) Praxi

(17) Praxi

(18) Praxi

(kicks against us as Colts do against their Dams Elian explains this Thought of Plato amply He says,
the Colt kicks the Dam after being fill d with her
giam PlaMilk So Aristotle having learnt the first Philosoplucal Rules and Principles of Plato, and finding
(2) Lib i
himself well fed with the excellent Pasture wherewith his Master had furnished him, kick'd at him
lumniawith his Haster and serving a School to rival his (t) with his Heels, and fet up a School to rival his (t) tor Platonist Helladius who alters the Figures a little, for the makes use of the Comparison of a Horse that the bites his Site (v) 'Apisotenns o the relative of the Laert lib in 2 in 11/2 may of 11 νων πω δισσυμαλω η ο ο ιππ & πον εαυ το φιλου τωτε γιτα Arist εσ εξωνικό Αristoceles Peripatetica princeps schola n Plato (1) Ælian ne equius monatus est quod praceptori contradiceret, equo Var hist formething worse still Flian relates in another place (v) Hella(w) that Aristotle offended Place by his too great dus anud (w) that Arifotle offended Plato by his too great Spruceneis in his Drefs, by his Leering way, and by his talking too much, so that Plato settled his Friend-ship on another of his Disciples Aristotle having form da Party made use of an Opportunity which the Absence of Aenocrates, and the Sickness of Speulippus (who as one may say were Plato's Sword and Buckler) offer'd him, when it was no hard Matter to insulthim Accordingly he went with a great Number of Disciples into Plato's School The good Old Man of 80 Years of Age had almost Fish

(n) Sei Sela pag 14, & is edit Lipi ticus feriplit Arifuisse Ju-Chronol 2670 (9) Jons ubi supra tor Pladius apud

related Some will have it, that by a prodigious Vanity and Ingratitude he fet up Altar against Altar, that is, set up a School in Ashens during Plato's Lift, and in opposition to him, others say that he did not set up for a Professor till after he Master's Date. We are told things concerning (F) his Amours which are not altogether to his tage. 'Twas alledg'd that there was Idolatry in his Conjugal Passor and that he had not quitted Athens, a Process of Irreligion which the Priess (G) and moved significant

his Memory Aiffeile taking the Advantage of his Mafter's Infirmity, ask'd him feveral Captious Queflions, pushing him in every Post of Logick, and proudly ritumphing over him After that Affront, the good Man taught no more in publick, but kept at home with his Disciples Aristote took Possession of the place. But Venolum at his return to Athens knowing place Bur Lenophon at his return to Athens knowing how things had past, reprimanded Spensippus severely for having suffer'd Aristotle to take Possession of the School, and gave the Usurper so much Disturbance that he made have the property of the past of the that he made him leave the place, and settled the sirst Master in it again. If Arisotle acted thus he described to be detested, but I don't believe the Story is true. His Sectaries have maintain d that he wanted neither Respect nor Gratitude to was a sector. His having been the Author of another fort of I'hilosophy, was no Argument that he was wanting in either. The Platonifts would have been very wrong in requiring him to follow Plato in all things. Did Plato add nothing to the Lights which he had receiv'd from Socrater. However it be, it's affirm details to the Conference of the best of the had not been the social to the light of the had not been the social to the social to the had not been the social to the in the Life of Arifotle, that he did not fet up a School in the Lycaum in his Mafter's Life time, and proved by this Reason that Chabriss and Timotheus, who were both of them related to Plate, and at that time very powerful in Athens, would not have suffered it. They add also, that Aristotle confectated an Altar to Plate with an honourable Inscription, and that he did not teach in Athens till after the Death of Speusippus, who succeeded Plate And last-ly it is observed, that he did not take that Employ upon himself of his own Motion, but at the Sollicitations of the Athenians, who fent Deputies to him for that end The old Latin Translation of that Life of Aristotle, is so netimes more ample than the Original As for I sample, in the Place where the Author denies that Antificile fet up a School during Plates Life, the Translation notes that it is a Calumny of Actionus, and Aristocles The Greek has Plate S Life, the Translation notes that it is a Calumny of Airflownus, and Aristicles The Greek has nothing of this See what Eusebius (a) quotes from the 7th Book of that Arisficiles, you'll there find a Pascic) It would fage of Arisfoxenus which feems to contain that Accusation against Arisfotle in general and somewhat software the season of the se ing confuted divers other Accusations, drops the juffifed ing contitled divers other Acculations, drops the him, it must be Aristocles But in that Lusebius (c) vindicates him entirely from that Reproach I can t conceive why that Jesus that Justifier in Apologists, to subject is for the Life of Aristole which he quoted belongs but to one Author, some

fly to An monius, and others to Philoponus
(1) Concerning his Amours] Here's a strange complication of Impurities on this Article The Slanderers report that Ariffolle retired to Hermins, who commanded in Alterna a small Town of Mysia, quidem near the H. Helpont, that Hermias (d) was very cri-deliciasac minally complainant to him, that he made him lufus ipfi- marry his Daughter or Niece, that feeing him in I ove with his Concubine he yielded her to him, that Airflotle was so dotingly in Love with that Woman, that having married her, he offer'd a Sacrifice to her, like that which the Athenians offered to ceres, and that he testified his Acknowledgment to Hirmins, by allymn which he composed in his Honour

Without idvertising my Readers, they will easily perceive that all these Slanders did not proceed from one and the same Pen, fome made one Story, and fome another One of Aristotle's (f) Apologists fome another One of Aristolle's (f) Apologists has observed that they did not all agree in chaiging him with one and the same Accusation, but that each Censor came with his particular Satyr. This it may be said too, that it's a sign there was no good Proof of any thing, for when a grave Accusation has been proved, all they write against the Accused reproach him with it eternally. The same Apologist observes that there were so many Crimes to be found from all the particular Accusations that were form of the particular Acculations that were drawn up against Aristotle, that if but one of them had been true, he would have been punished infallibly by the Judges who were then living His Enemies published among other things, that he had betray'd his (ountrey, and that Letters were intercepted which he had written to the prejudice of the Augmentum (g) To return to Ambrele's Wife, some

(b) faid that it was after her Death the her Husband offered the Sacrifices to her which the Athenians of-fer'd to Geres Arifocle's's Answer 1s, 1 That Apellifer'd to Geres Arifocle's's Aniwer is, i That Apellows's Books concerning the Commerce of Hermias Step 'Apicon's Books concerning the Commerce of Hermias Step 'Apicon's Books concerning the Commerce of Hermias Step 'Apicon's That Arifotle had wholly justified himself as to ofar Tele-his Marriage with Pythia in the Letters which he writt to Antipater That Pythia was the Sister of Hermias, and his adopted Daughter Arifotle made Town The That he did not marry her till after the of Hermias, that the was a very honest Wo-Death of Hermiss, that she was a very honest Woman, but reduced to so deplotation, a Condition by
the Death of her Brother that the Bought himself obScribit

the Death of her Brother that me unought nimies oblig'd to marry her out of a regard to Hermias

(G) The Process of Religion which the Priess had thageraus)
moved against him | The Circumstances of this AristoteMatter are not known Diogenes I service (1) has only told us that Lurymedon the Priess accorded Aristotely told us that Lurymedon the Briess accorded to the Briess acc of Impiety on account of a Hymn he had composed to Hermias, and an Inscription engraved on the quod Cestatue of the same Hermias in the Temple of Delereri ab phos Phavorinus (k) imputed the Acculation to Athenien. Demophilar It cannot be imagin'd by what Querks of Law the Accusers could draw the lest Shadow of a Proof from the Inscription to Hermiss It con- mortus fifts of four Verses which have no Relation to things uxori fa-Sacred, but are only levell d against the Perfidiousness of the King of Persia to that unhappy Friend tum Ariof Aristotle Atheneus informs us (1) that the ground stocles ib of the other Accusation, to wit, the Hymn composed for Hermia, was unjust, seeing it was no Religious Poem, nor facred Piece, as Demophilus preligious Poem, nor facred Piece, as Demophilus pretended Athenaus adds, (m) that to add more weight
to the Accufation, Eurymedon had fuborn'd Demophilus
ion of Quality and of great Authority in Annual
tr may be he did not fee to the bottom of the Sacerdotal Craft, nor apprehend that Eurymedon the Prieft
defired his Countenance only to make poor Authorite C. 15 25 defired his Countenance only to make poor Ariforde c 16 pag
the more suspected. He expected that People would 696
Reason after this manner. If only the Priests had WHY accused Arifotle, the evil might be born withal, their Ariffotle great Piety makes 'em subject to be alarm'd at the ought to least thing that touches Religion but here s a Debeasiaid of mophilus who is so seandalized at Aristotle's Blasphethe Priests mies, that he opendy demands Justice against him, his Accu-the Evil must needs be very great. The Hymn sers in question is preserved. It is to be found in Athena. (m) See the and in Diogenes Laertius, and there is not the us, and in Diogenes Laertius, and there is not the Notes of least glance of Irreligion in it. But doubtless the Casaubon Accusers alledged that Aristotle prophan'd the Divine on Athense-Hymns, by using them in praise of a Mortal Man.

They maintain deal of that he sungether Hymne deals. They maintain d (n) that he fung that Hymn daily 98 They maintain d (n) that he lung that riymh daily 984 at his Meals Arifoile not willing to rely on (n) Athen the good Conftruction which might be given p 696 B his little Poem, retir'd quietly to Chalis in (o) Id p Fubes, and pleaded his Caule in writing at a di-697 A. stance Athenaus (o) relates from Words of that A-(p) Diog pology, but does not warrant them to be actually Laert ubs Ariftorle s Phavorinus affirms in Diogenes Laertius (p) jupra n 9. Aristorie's Phaverinus amrims in Diegenes Laerrius (p) lupra n of that Aristorie writ a Speech at that time in the Judi- (q) Nunciary Style, and that he was the first who made such ness not Speeches in his own Cause, or that this was the in vit Affirst time he made em for himself Nunness of risk page. affirms that Seneca de vita beata observes that Aristo- 147 affirms that Seneca de vita beata obierves that Aristo-147
the made but that one in all his Life time. However it be, his furest way was to plead at a difference, for the Accusers were Men who would never have given him any Quarter, but have set all Linguises at sum I i Work till they had found one that would have done of I but I was impossible so great a Wiresche. the Business It was impossible so great a Wit as he should not fometimes laugh at the meanness of the publick Worship of the Athenians, and speak his Mind of the Cheats of the Priests All that he ever had said in Conversation would have been summ'd up together, Witnesses would have been heard, in a word, he would have been overwhelmed beyond rethrieve Beiides, who knows whether at iome time or other a real Imprety might not have drop'd from or other a real Imprety might not have drop'd from him, when ipeaking only of the immutable Great-ness of the perfect Sovereign Being Origen (r. iays that the Astron of Imprety which his Accusers would have brought against Aristotle, was grounded on some of his Doctrines, he iays in (f) another place that it is a Tenet of the Peripateticks, that Prayers and Sacrifices are useless It is likely they grounded that Tenet on this false Principle, that an infinite Wet-

SHValo TH DHEM281

Athenien-fibus fiecere folitum Arı-(1) In vita Aristot

WHY

(m) See the aert ube

Sprains Quem alu quidem lufus ipfius fuille tridunt Diogenes I aert in vie Arift n 3 (c) Arıftippus in in primo de antiquis delicus libro apud Laeitium, 1bid (f) Aristo-

cles apud Lufeb

(e) Aristo-

Prap 1

(a) Prx-

guftified.

(d) () 61 1180 9201

recedi s

par Evangel 1 15

him, might have had the same Consequences as that of Socrates Though magnificent * P Pata Elegies might very justly have been given him, yet it is certain that most of the Fallities dies in a letter from and Errors which concern him, are to be found in the extravagant Praises that have been a Peripaheap'd upon him. As for Example, Is it not a Falshood to say, * That if Aristotle spike in testick to bis Natural Philosophy like a Man, be spake in his Meral Philosophy like a God. And † that it's a Cartesian question, whether in his Moral Philosophy he partakes more of the Lawyer than of the Priest, says that more of the Priest than of the Prophet, more of the Prophet than of the God? I shall in the Remarks glance at some Praises given him (H) which are still greater than these. Cardinal Palawieins scruples not in some measure to consess. That is it had not been for (I) Wit, and Arishale the Church would have wanted some of us Arishale the Church would have wanted some of us Arishale the Church would have wanted some of us Arishale the Church would have wanted some of us Arishale the Church would have wanted some of us Arishale the Church would have wanted some of us Arishale the Church would have wanted some of us Arishale the Church would have wanted some of us Arishale to the Church would have wanted some of us Arishale the Church wanted some of us Arishale the Church was a some of us Arishale Aristotle, the Church would have wanted some of its Articles of Faith The Christians Margin, are not the only People who have authorized his Philosophy, the Mahometans * are Cornel a

(a) Æli-an 1 3 c 36 See al fo Ammonium in Vita Aristot Origen 1 t. contra Celfum Diogen ın Arist ng

(b) Diog

Laert in vit Arist n 8 (c) Am-

mon in (d) Ma-

crob Sat

1 7 c 6 (c) Medi-

Aquin 1

lecundæ quæst 109 art

a apud Nanda.

um Apol

grands hommes

p m 327 (f) Part

i de universo spir

C 92 153 & 2 part

c 6 apud

Nande-

328 (g) Apud Sibillam

um ib p

1 decad

peregrin quæit a da t Justinncula 4 citante

Naudæo

P 319 (1) Alex-

Neccam

J de Nat tetum a-

ander

pud la M-

la vertu des Parens, oper

t 5 p

in 12

des

pa. in Thom dom knows at all times what it ought to do, and that it does not alter its purpose according to the Desires or Interests of Men, as if the Divinity needed our Prayers as Notices or Hints not to do that which in our Judgment he supon the Point to do Such a Principle, if not rectify'd by the Lights of Religion, is a most real Impiety Aristotle could never have escaped the Athenian Priests if they had held him to that Point What he Priests it they had held him to that Point What he answer'd those who would know the Reason of his retiring, shews that he fear'd they would find good or bad Proofs against him I would not willingly be an occasion of the Athenians being guilty of a Second Injustice against Philosophy The first Injustice had been the death of Secrates (a) 11eis Te had a TO TRAITE THE ASNUAL, attraption on the Center? A Survey, attraption on the Center? A Survey of Sequence. TEN EIS GIACCOCION TO REI ZANDETHU TENOG EIIIPOwhere is φιλοςοςιαν το κει Σακραπην τασος αιιτομους, κ' τ κατ' αυτον κιν θιων Interroganti cur reliquissit Athenas respondit, quoniam noluissic committere
ut Athenienses bis peccarent in Philosophiam obscure Socratis mortem innuens, & sum periculum He made
use of one of Homer's Verses, to signify that it was
not safe living in a City where the Race of Informers never decreased, but one regularly succeeded another It's reasonable to think that he own'd himtelf guilty of having personally offended Eurymedon the Priest (b) of Geres by some Witty Jest, which kindled the Zeal of this Person, who had let the pretended Impiety of the Hymn lie dormant for 20 Years Now it is more dangerous to offend those Gentlemen in their Persons, than in the Persons of their Gods See the Remark Q, where we shall say their Gods See the Remark Q, where we man their Gods what iome Authors have thought concerning the cause of Aristotle's Flight I have said at the end of the Helychius affirms that he was actually the said of th the Article, that Hesychius affirms that he was actually condemn dandexecuted in Athens Iuse no Hyperbole in the Expression of 20 Years, seeing Aristotlehad taught (c) 13 Years at Athens, when the process of Irreligion oblig d him to retire to Chalcu He did not returnto Athens till he had instructed Alexander, whose

dom knows at all times what it ought to do, and

Praceptor he was not till after the Death of Hermias
(H) Greater Praises of U than those] "Averrees" faid, that before A isole was born, Nature was not fully compleat, that in him it received its last Acformplishment, and the Perfection of its Being,
that it could go no farther, that here lay the Exformity of its Vigor, and the Limits of the Huform Woderstanding. Another Philosopher has man Understanding Another Philosopher has outdone Averroes, in saying that Ar flotte was a second Nature These are Balzae s Words in the 459th Page of the Discourses that were printed after his Christian Socrates This puts me in mind of the Scruples of an Author, (d who leeing that Nature her felf subscribed to Aristotle's Notions, durst never doubt of what he had said Reste & was Aristover doubt of what he had said Reste & now Aristoteles, at cetera, nec possum nonassentiri viro, cusus inventu nec ipsa natura dissinti A Spanish (e) Divine
says, that without the particular assistance of in Angel or Genius, the Wit of Man cannot pene trate so
far into the Secrets of Nature as Ar store has done
He must believe then that Aristole had a good or an
evil Angel which instructed him in a thousand
things to which Human Wisdom could not attain
William, Bishop of Paris, maintains in (f) several
"places of his Works, that that Philosopher had a
"Familiar Spirit for the Director of all his Astrons,
"which he caus d to descend from the Sphere of Vide Nat "nm, by facrificing a Strangled Lamb, and fome o ther Ceremonies" Others have faid that he had no need of fuch Assistances It was the "Opinion of the Famous Divine Henry de Allia (a) The of the Famous Divine Henry de Assa. (g) That Aristotle might have acquir'd as perfect a Knowledge in Theology by the Light of Nature, as that which was discover'd to our First Father when he fell asseep in the Terrestrial Paradile, or Vayer,de " to St Paul when he was fnatch'd up into the Third Heaven " A Council which was held in France

under Philip Augustus, caus'd Aristotle's Metaphyticks to be hurnt An (1) English Doctor of the Order of St Augustus, ha, lest in Writing, that two a common

Opinion in those Times, that none but Antichrist profat in Eccles should be able thoroughly to understand Aristotle's Books, which he would make use of for the convincing all those who should enter into dispute with the Opinion him Let us finish this small Collection, with a Pasfage of Agrippa, (k) who informs us that the Divines of Agrippa, (k) who informs us that the Divines of Cologne maintain'd that Arifocle was the Fore-runater of the Messias in the Mysteries of Nature, as St Jo'in Baptist was in the Mysteries of Crace De nissimus profess hodie Laiinorum gymnasiorum Doctor, Enquem Coloniess mei Theologi etiam divu adnumei archt, I brumque sub pralo evulgatum ederent cui titulum faccrent de (1) salute Aristotelis, sed Er alium versu Or meto de vita Er morte Ar stotelu quem Theologica insuper gloss illustrarunt, in cusus calce considuent, Aristotelim sii fuisse Christi pracursorem in Naturalinus, quemadmo sie fuisse Christi pracursorim in Naturalihus, quemadmo dum Joannes Baptista in Gratuitis - To Ipeak impartiand without any manner of Piejudice, it may (k) De be faid that those extravarant Panegyrists do Aristo-vanit scie's Memory more harm than good. I hese Words ential c of Tacitus may in some respect be apply'd to them. 54 p. m. (m), pessimum inimicorum gonus laudantes. So many 95 Baleus just (n) Praises may be given to Aristoile, that there is has copy d (m), pessimum inimicorum genue laudantes. So many 95 Baleus just (n) Praises may be given to Aristotle, that there is has copy do no room left to excuse those who not being suitify d this, Cent

with them, have added others that are hyperbolical

Why were they not contented to fay that he (a) (1) See the
dipt his Pen in good Senfe? This is what all Philo-RemarkR
fophers ought to do, if the chief of the Stoicks may (m) I seit
be believed. (a) (1) This is seen to be believed. be believ'd (p) 'O Zhi wi ελογεν οπ δεξ τ ειλοσορον in Vita Aels w αποθαπλοντο προστεσεκή τλεξιι Jeno ait men gric C 41
te t notum proferre Philosophum fermonem aebere They (n) 20u ll
who would fee a Collection of the Praises given to find a Anistoile, would do well to read George (q) Trebizon I, great ma-Pererise in the first Chapter of the 5th Book de Pr n- ny such in cipiu, Justus Lipsius in the Fourth Dissertation of the the speech-first Book Manuductionus ad Philosophiam Scottam The es of Con-

derus Angelutius in his Answer to Francis Patricins, & ringlus,

(1) That if it had not been for Aristotle, the Church entituled
would have wanted The Author of Cardinal Patta- Aristotewould nave manted | I ne Author of Cardinal Pala-Athlotevicinit's New Gospel does not fail to (r) make the lis laudamost of these Words of the 19th Chapter of the 8th tio

Book, n 13 Di cio si doveva in gran partes obligazione (o) Seethad Aristotele, il quale se non si sosse adoperato in d stinword of guer accuratament ei generi delle ragioni, noi mancavamo Suidis di molti articoli di fede This Encomium puts me in dim, Remind of a Passage of Nieus Eryshreus as great a Flat mark Z, terer of Anssorie as any of 'em. He says that 'twas a arthe bevain Attempt in the Subtle and Learned Patricius ginning to oppose the Dostrine of the Lyceum a Dostrine (p) Plut that can never be shaken, and which will always see its Rivals perish Altius (1) Aristotelis auttoritas rat Phociodiccs egit, quam ut cujusquam vim impetumque pertimos- nis p cat viget simperque vigebit, hominis disciplina, tan- 743 tumque quis ex stimabitur scirc, quantum ex doctrina e jujdem fontibus hauftum, intelligentia comprehenjum habuerit, ac nemo, eus cor sapiat, non satsus effe ducet in Platon & nostra hostes, definit ones, argumentorum copiam, & alia coth 1 praclare dicta multa, tanquam amentatas haftas el 119 c. P. 202 tur, quas illa theologicis lacertis at viribus, de calo / ip-Peditatis, torqueat at vibret Fo act according to the Rules of Sincerity, 1 think my felf oblig to fay that (ardinal Pallac cini doe not advance the Maxim alledged as from himself, nor as an Observation Scherno, of which he would inform the World, but only as ehe di es a malicious Jest of Lather Paul. Its true that he is doveva treats this Raillery as impertment, and ias s that the in gran Councils in which Sulfance, Pe sim and Hypeslass partellowers so substituting in the main treatment of the substitution of at it. Father Paul having let down the Decice of O See the Sixth Session, shews what it was that had been P Rapin's centurd in it and among other things tays, that K fl d one they who were vers'd in local inflical History, ob- on Philipatery'd that all the other Councils put together had pry, p are Z 2 1 Det

little Lapide † This is ther great Wt, accoraing to P See P Rapin, de Plar & d Aria ftore p

> Suid is be-Comparat (1) Maquale itoltizia & quello che di cor

4 In the tempted to m vintain Theses publickly against the and forbad all Persons to publish, fell or wend the propositions contain'd ın these Thefes on Pain of cerporal punishment, to teach any Max-12715 COM-

the ancient

approv'd Authors

on pain of Death

Mercure

I rancois,

504 See theRemark I at

t lop

the end

(v) Fra Paolo l 2 ad ann 1547 Pm is found in the 211th Page of A. melot s Ver from, (a)Rapin, compar de Plat P 413 (b) La Mothe le Vayer, de desPaiens t 5 p (c) Ir thou dhave o en Al-

not Albu-

malar

(d) Le

12 P 245

su shead

Work s

little less preposses'd with it, and we are told, that to this Day (K) they have S riario24
the Parlie
ament of
Paris ban
nift'd out
of itt Jurifdiction
there Perion
there Perio cusable than the Doctors For whether the Members of Parliament were really perfuaded, as it's very likely, that that Philosophy was the best of any, or whether they were not, the Publick Good might have induced them to prohibit the New Opinions, for fear the Academical Divisions should spread their malignant Insluences on the Tranquility of the State That then which ought most to amaze Wise Men, is, that the Pro-Aristotle, fessors should be so surrously preposses'd in favour of Aristotle's Philosophical Hypotheles. Had that Prevention been limited to his Poetry and Rhetorick, there had been less cause of Wonder, but they have been fond of the weakest (M) of his Works, I mean his Logick, and Natural Philosophy. This (N) Justice though must be done to the blindest of his Followers, that they have quitted him where he classes with Christia-

not decided so many Articles as that Session alone in which Aristotle had had a great share (v) In che ha veva una gran parte Aristoteli, coll haver distinto effattamente tutti i generi di caufe, a che, le egli non si fusse adoperato, noi mancavamo di molti articoli di fide The Remonstrances (a) of the Sorbanne, upon which the Remonstrances (a) of the Sorbame, upon which the Parliament of Paris made an Order against Chymists in the Year 1629 containd, that they could not clash with the Principles of Aristies Philosophy without classing with the Scholastick Theology which was received in the Church

(K) That to this day the Mahometans have.

Schools for that Sett | "The (b) Perspatetick Philo"fophy is so much settl'd every where, that no o"ther is read in all Christian Universities. Even
"these which are forced to receive the Impossure.

those which are forced to receive the Impostures " of Mahomet, teach the Sciences no other way than "according to the Principles of the Lycam, to which they are so bewitch'd, that Averroes, Alfa"rabius, (c) Almubassar, and divers other Arabian
"Philosophers have often swerved from the Opinions of their Prophet, that they might not contradicts those of Ariforle, whom the Turks have got trans-"thole of Arifforie, whom the sures have got conse"lated into the Turkish and Arabian Languages, as Belonium (1) relates "The Author from whom I borrow these Words, says in another (d) Volume, that
according to Oleanius's Relation, the Persians have all
Aristoric's Works explain d by several Arabian Commentators, who commonly call his Philosophy the Goblet or Drinking-Cup of the World Bergeron, fays he, observes in his Treatife of the Tattars, that they had Aristotle's Books translated into their Language, 234 e lit had Aristotle's Books translated into incir Lungungs, 1639 Thu teaching his Dollrine, with as much submission as ean be it found in done here, at Samarcand, an University of the Great Moshe 211th guls, and at present the chief City of the Kingdom of Usbec.

Page of A.

(L) Durst not say translate, I fany Person think sit to

contest this I act, I refer him to divers Philosophical Courses, printed in the 16th Century, where the Method set down here is found to have been in use, the Author proves his Thesis first by Authority, and afterwards by Reasons I he Authority Proofs are Passinges out of Aristotle The Aniwer to the Objections comprehends also two parts I irst, Satisfaction given as to the Passages of Aristotle which seem to oppose the I hesis, and which are Authority Proofs for the other Party Afterwards a satisfaction. taken never to fay, I own that Arifosle believed to and fo, nevertheless I deny that my Thesis wherein I muntain another Doctrine is false All Endeavours are made use of to give the objected Passages fuch a Senie as may agree with the Matter in que-fition. The fame Method is still in use among those of the Church of Rome in the Theological Schools,

with regard to St Augustin and I homas Aquinas
(M) The Weakest of his Works, I mean his Logick, and
Natural Philosophy | To be convined of the Weakneis of his Works, on- need only ice Gassendi in his (c) exercitationes paradoxica adversus Aristoteleos He lays enough in it against Aristote's Philosophy in ge-(e)They are neial, to perswade every unprejudic'd Reader that to be found it is very desective, but he ruins that Philosopher's I ogick particularly He was preparing also to criticide his Natural Philosophy, his Metaphysicks and Moral Philosophy the same way, when alarm d at the formidable Indignation of the Perpaterick Party against him, he choic rather to drop his Work, than expose himself to their vexatious Perfecutions. He was preparing also to cri-

Note that no one pretends to deny but that in Arifistle's Logick and Natural Philosophy there are found many things which discover the Elevation

and Profoundness of his Genius This one may agree to, and at the same time judge that there are Hyperboles in the Praises of (e) Casauban, and in this Passage of I ather Rapin, "Nothing appear d regular or fixed in Logick before Aristotle (1) That lar or fix'd in Logick before Ariffolie (1) That Genius fo fraught with Reason and Knowledge, searches so deep into the Abyss of Human Wit that he penetrates all the Secrets of it, by the exact distinction which he has made of its Operations This vast source of the Thoughts of Men had not yet been sounded to the bottom Ariffells was the first who discover'd that new Way to attain to Science, by the Evidence of Demonstration, and "by proceeding geometrically to that Demonstration genere in the way of Syllogism, the most accomplished acripta Work, and the greatest Effort of Human Wit υθλον κ This is in Miniature the whole Art and Method Φλινεφον of Arifotle's Logick, which is so very sure a one, pre Ari-"that there can be no perfect Certainty in reasoning morelis but by this Method, which is a certain Rule for Organo thinking right on what we ought to think of the Theorem That Philosopher's Treatise of Syllogisms may be omnia prais'dto its defert, without uling any such extravagant Expressions I here are several most sublime Que-Lxpressions I here are several most sublime Questions in his Natural Philosophy, which he discusses, and clears like a great Master, but in short, the sense main, the gross of that Work is good for nothing, aut de resistant, the gross of that Work is good for nothing, aut de resistant, the gross of that Way which the most like it is drifted a soft for saking the Way which the most like it is drifted as for saking the Way which the most like it is drifted to saking the which happen in Nature are only a new Disposition longe suppose the Particles of Matter, they admitted no General Perivit which happen in Nature are only a new Disposition of the Particles of Matter, they admitted no Generation, properly speaking. This was the (g) 100 Casaub in Strine which he rejected, and by so doing exposed himself. I or he was now oblig'd to teach that new Beings are produced, and that others are destroyed, he distinguished them from Matter, he stored that new Beings are produced, and that others are destroyed, he distinguished them from Matter, he stored that new Beings are produced that new Beings are produced, and that others are destroyed. gave them unhear dof Names, he affirm'd or tup. Horeles pos d things whereof he had no diffinct Idea Now utriutque it is as impossible to Philotophize well without the Partis di-Evidence of the Ideas, as to ful well without the alectice.

Polar Star, or the Compais To be void of princeps that Perspicuity is to be beside one's felf, it is to Cic I mutite a Travellerin a strange Countrey without Top a Guide, or grope in a strange House by Night with-out a Candle Every one knows the many sterms. Research out a Candle Every one knows the many Forms Reflex and I aculties diffined from Subflance, which with fur la Lite's Sectaries have introduced, he had open'd them Bique n that Maze And if in the 17th Century Natural Philosophy began to appear again with a new Luftre, 'twas by the restoring the Ancient Principles
which he had forsaken, and by insisting on further
ent Evidence In short, 'twas by excluding the
great number of Entities of which our Mind has sto manner of Idea out of the Doctrine of Generation, de generatione & and flicking to the Figure Motion, and the Situal rations & tion of the Particles of Matter Things, of all which correspond we have a clear and distinct Conception

(N) This Justice must be done to the blindest of his Se-Estates.) Not that I intend to enter into a Dispute with Luther in behalf of the Divines of Cologne. He reproaches them and those of Louvain also with de-fending or softning Aristotle's greatest and most in reproaches them and those of Louvain also with defending or softning Aristotle's greatest and most Impious Absurdaties by their forced Interpretations (h) Aristotlem ipsi in summo essential provides the interpretations of distume essential absurdance we alien a nostra religione guantumwis longe petita circumvestiant, quo sus illi essential fer honor atque nominus existimatio. What I a conflet hones etque nominu existimatio

(O) 4s

iffe (So-CiOs in Logica) no Araflotele & corum lium inper ivit (f) Rapin. fur la Lo-4 p m.

hity. And this he did in Points of the greatest Consequence; seeing he maintain'd the Eterhity of the World, and did not believe that Providence reach'd to sublunary Beings in the Break to the Immorphism of the Soul (O), it is not certainly known whether he acknowledg'd face to the face no. We take notice in another place of the long Disputes which have reign'd note of the continuity of the Year 1647, the Renown'd Capuchin Valerian Magni Wittisht on the maintain and publish da System of Philosophy, in which he discover'd several Insecons in the profice of the maintain'd the same in his Book de reductione ad Religions. Which was approved at Rome the Investigation of the Investigation of the Investigation in his Book de reductione ad Religions. maintain'd the same in his Book de reductione ad Religionem, which was approv'd at Rome the Invein the Year 1630 It was not long tince maintain'd in Holland in the * Prefaces to some fligatio epistolæ Books, that the Doctrine of that Philosopher did not much differ from Spinozism In the mean time, if some Peripateticks may be believ'd, He was not ignorant (P) of the dument, Mystery of the Trinity. He died the Death (2) of the Righteous, and enjoys (R) of the same Liternal Happiness. He composed abundance of Books, a considerable part of which duthor are come to us. It is true, that some Criticks raise a thousand Doubts about this matter We shall say something of the Fortune of those Books, in the Remarks † on the † Sic above Article Tyrannian. He was extremely honour'd in his (5) Country, and there have been the Re-

(a) It's in tion of his (6) Lib de Lnfal feet 2 c 3 n 19 apudNaud'rum ubi fupra p 3 18 (c) He cites Philopo-Life of Ariftotle. (d) He cites Plurarch & Diog. c 2 num npud Naudæum p 329 Lib 2 de compar Ariftot & Plat apud cundem

(O) As to the Immortality of the Soulit it not certainly the 4 to (O) As to the immortality of of the I di- known whether he believ d is] Pomponatius and Ni-lon this Subject The phus have had a great Quarrel on this Subject The first maintain'd that the Immortality of the Soul could not confift with Ariffotic's Principles, the lat-ter engaged to maintain the contrary See the Difter engaged to maintain the contrary See the Discourse of (a) la Mothe le Faier on the Immortality of the Soul, and Bodin in the 15th Page of the Pretace of the Demonomania

(P) Aristotle was not ignorant of the Mystery of the Trinity | Emanuel do Moura (b) disputing against those who accuse Aristotle of Athersim, says ist That a (c) Woman wheether Oracle of Apollo 2 That he order'd (d) by his last Will, that the Effigues of certain Animals which he had yound for Nicoran's tain Animals which he had vowed for Nicanor's Health, should be dedicated to jupiter and Minerva
3 That he confesses in the first (e) Book of Heaten, and the World, Se cum alis obtuliffe Distrina

facrificia in recognitionem trina perfectionis in eis inhe believ'd the Existence of Devils, and was super-ficiens, but that he also conceived a Trinity of Persons Naudaum

(f) Tom

2 tract

23 n

3 pud

Methods, out that he also conceived a Frinity of Persons

min the Unity of Substance, as 'almer's would have it, (f)

and George Trapezontrus before him (g), who wrove a

whole Book about the Conformity of Aristotle's Doctrine

whole Book about the Conformity of Aristotle's Doctrine

whole Book about the Conformity of Aristotle's Doctrine

all this, observes, That I manuel de Moura manifessly

fathers a Falshood on Philoponus, who fays no more, ac
cording to the Greek Text, and the Old Translation, which

are continued to the Greek Text, and the Old Translation, which agrees with that of Nunelius, than that Aristotle having attain'd to the Age of 16 Mort, was advis'd by the Pythian Oracle to addit himself chiefly to Philosophy——Naudaus says, that the Three Sacrifices phy— Naudwus fays, that the Three Sacrifices which he offerd to the Gods, and the knowledge of the Trinity, which many Catholick Doffers afteribe to him, "are meer Chimera's which have taken their Origi-" nal and Foundation from that which he tays in his "first Book of Heaven, speaking of the Ternary "Number; Διο Φρα τουσως είν προτες ώστες τουκες τουκ " ra numero sumpto perinde atque quadam illius lege, & "in Deorum sacrificus celibranais uti solemus From which Passage nothing more can be inferr'd, than "that Aristotle fays that in his Time they made use "of the Number Three in the Sicrifices, which is "also testify d by Theocritur" Afterwards Naudeus differes that Cardinal Bestarion (1) laughs at I 12-personalists for taking so much pains to prove from that I cut that Aristotle had a full knowledge of the Irinity

The Modern Schoolmen will bate nothing of their Pretensions See Piccinardi, Professor in Padua in Pretentions See Piccinardi, Professor in Padua in Degmata Philosophia Peripatetica. The Journal of Industrial Philosophia Peripatetica. The Journal of Industrial Philosophia Peripatetica. The Journal of Industrial Indust Nature of Man, to the end that they might enlighten Human Kind These were Glimpies of the su-ture Incarnation of the Son of God (k) Predictum & illud monumentiseft, quum philosophus hie extrima fi-bi ingruere prasensiffet, dulore ac fpe in lacrymas amplius profusum prima causamiscricordiam intentius amplius Quis & Homers sententiam ex Odisea velicementer ap-probose, qua non este immortalibus aus indecorum pronunciatur kominis inducre naturam, quo ab erroribus sevocen-sur mortales Qua in re CHRISTI prasinsisse adwentum augurantur nounulk efus viri glorie in primis addiffie This we read in Calius Rhedizinus His

Hereticks marks of the Authority in Matters of this nature is good for no thing. Others speak very differently of Arifotle's Andronial Last Hours (1) "They say that he dy at ot Vex-" atton that he could not comprehend the cause (1) P. Ra-" of the Flowing and Libbing of the Faringer Upon "ation that he could not comprehend the caule (1) P Raof the Flowing and Libbing of the Furipus Upon
which fome Moderns invented a Fable which has who cites
been much in vogue, that that Philosopher threw himself into the Euripus with their Words, List
"himself into the Euripus with their Words, List
"Euripus receive me, seeing I cannot conceive the Euripus adm ad
"Euripus receive me, seeing I cannot conceive the Euripus "Diogenes Lacritus (m) quotes an Author Gentes
"pus "Diogenes Lacritus (m) quotes an Author Greg
Chalcis poison'd humself there at 70 Years of Age
Aoallodorus (n) seems to me more worthy of cre-Apollodorus (n) feems to me more worthy of credit, who fays that this great Man dy d of Sickness Sec also Rhodigin at the Age of 63 Years

(R) And enjoys Eternal Happiness | Sepulveda (0), As to the one of the most Learned Man of the 16th Century, Citations 9

made no scruple to place him among the Blessed, and maintain'd his Opinion publickly in Writing The Jesuit Gresserus (p) rebukes him too his Presumption, but confesses that he's inclin'd to savour Aristotle as much as sepulvidas, whom he diapproves only as to his confident manner of Speaking Add to this what I have quoted from Calius Rhodiginus, and what confiderable Persons have observed corrections the Reason that obliged Aristotle to leave A. (6) Lib Albertus Magnus maintain'd that they expell de anim him thence for his Good Qualities; Propter morum p apud la restitudinem pulfus (q) - thenis Greefer (r) in his Diipute with Sepulveda al out Arifotle's Salvation, does Vaier, t 5. ipute with Sepulveda al out Arifiotle's Daivation, noes put question but he intended by that voluntary B nishment p 114. to avoid the Neeffity to which they would have reduced (p) Apud him, of giving that Worship to Idds which he believed to evind la be due to God alone. Thus we have in his Person an Mothe w Vaier, ib. has favourably (s) interpreted that I light of Aristote, (g) Lib for when he explains the Precept which our Saviour gives his Apostles, to fly when persecuted, from one City to another, he tells Celsus who it coff d at it with pin. 0.21 his usual Prophanencis, That Aristotle's withan awing himfulf as we have mention d, was conformable to the luvangelick Morality, and that being calumniously possess cell Luth tod, he did what JLSUS CHRIST advised his CIR

Disciples to do
I have quoted (w) a Passage of Agripps where mention is made of a Book de Salute Arifforelis foetus who had to vaft a knowledge of Books, had never feen it, but knew pretty near the Time of its Impression he tays in a Theirs maintain d by him the 15th of December, 1638 that it was printed it Oppenheim about 14 Years before, and that Francis
Junius had seen a Copy of it (w) He adds, that one
Lambertus de Monte, Author of a Commentary on A

10 V - 3 1b riffetle's Natural Philotophy, (where in the Year 14 6 (v) In the he is call d Doctor in Divinity) had writ of that Philosopher's Salvation Quaftionem Magistralem fatis acutam faripfiffe, oftendentem per autoritates ferip una di-Vina, quid juxta fanivem dottorum sententiam probabili-us dici possit de falvacione Anistotelis Stavine (A) You'll find in a Piece of Work de Piet its Anistotelis (x Id ib erga Deum & hominem, which foitun us Luctu dedi-ex Av 2. cated to Innocent the acti, and which was approved at the hy two Conneced Lagrangian by two General Inquistors, divers Reasons by which he enderwours to move that design is not demond. he endeavours to prove that Ariffelle is not damn d

(S) Extremely boson d in his Countre | It had been ruin'd by King Philip, but at Ariffolds Request was rebuilt by Ale ander In acknowledgment of the Great a Benefit (v) the Inhabitan s conficient of the Ariffolds of the Ariffol was rebuilt by ale ander to acknowledgmene of to great a Benefit (y) the Inhabitan's conficent to a leftival to that Philosopher; and when he as a second of the confidence of Colchie, in the Island of Euomea, they transported nis Bones thither, they built an Aleas over his I on hithey call'd the Place Ariffette, and kept their Anemohee

tra Jul Citations of P Rapin See theke mark 4 c 1 ap Ra-Mothe la Vaier ib (s) Lib. contra (w) Gilb. Voet difp

(4) Cal Rholig 1 27 C 34

(1) Cap

Lo silver-

lumnur.

* Rapin, compar de Plat & d'Arıstote p particular ruling and diretting Virtue to

Hereticks who honour'd (7) his Image in conjunction with that of Jesus Christ, I no where find that the Antinomians bare more Respect to that wise Pagan, than to the uncreased (b) Fines Wisdom, * nor that the Actians were excommunicated, for giving Aristotle's Categories for denique Catechism to their Disciples But I have read somewhere or other, that before the Reformation cuique curque of their Disciples But I have read ionnewhere or other, that before the Reformation curque there were Churches in Germany, where Aristotle's (V) Morals were read every Sinday to Quanam the People, instead of the Gospel. There are but sew Demonstrations of Zeal for Religion, that have not been given to the Peripatetick Philosophy Paul de Foix, samous to terminate for his Embassies and his Learning, would not the Francis Patrician at Ferrara, because he was informed that that Learned Man taught a different Philosophy from the Peripaterick and his Learned Man taught a different Philosophy from the Peripaterick and his Learned Man taught a different Philosophy from the Peripaterick and his Learned Man taught and the Learned Man taught for several Centurities of its no wonder that the Peripatetick Philosophy, as it has been taught for several Centurities, should find (X) so many Protectors, or that the Interests of it are believed to be the rich laurences, inseparable from those of Divinity, for it accustoms the Mind to acquiesce without Evireligences, inseparable from those of Divinity, for it accustoms the Mind to acquiesce without Evivaria Afor the Do- dence This Union of Interests ought to be a Pledge to the Perspateticks of the Immorristotelies tality of their Sect, and an Argument to the New Philosophers for abating their Hopes Considering withal, that there are some Doctrines of Aristotle which the Moderns have lift of their considering with al, that there are some Doctrines of Artistotic winderwhat rejected, and which must, soon or late, be adopted again. The Protestant Divines passages have very much alter'd their Conduct, if it be true, as we are told, that the first (r) (k) Comever, and Reformers clamourd so loudly against the Peripatetick Philosophy. The kind of Death Plat Porthaut a which

there Mandeville (a) in his Fabulous Relation of his Travels fays, that all this was in being in his Time, to wit in the 14th Century

(1)There have been Hereticks who honour'd his Image fatisfy the 1s a Passage of Father Rapin "(b) The Carpocratifatisfy the is a Passage of Father Rapin "(b) The Carpocrati"ans (1) were condemn'd for having placed that
"Philosopher's Image next to that of JESUS
"CHRIST, and for having ador'd him, from an
"extravagant Teal for his Doctrines The Actians
"(2) were excommunicated by the Church, and by
"the Arians themselves from whom they sprung,
"for giving Aristotle's Categories to their Disciples
(a) Itine"instead of a Catechism And the Antinomians (3)
rer c 2
"came to that Excess of Impiety, as to bear more
apud "Respect to that wise Passas, than to the uncreated apud "Respect to that wise Pagan, than to the uncreated Hornium "Wisdom." I never was so much convinced as by hist phistophist this Passage, that that agreeable Writer did not give himself the trouble of confulting Originals C 15 P Confess Baronius says under the Year which Father I confess Baronius says under the Year which Father Rapin quotes, that the Carpocrasians had Images, and among others, that of JESUS CHRIST, (which they said was procured by Pilate), that of Pythagoras, that of Plate, and that of Aristele, and that they gave them the same Veneration as the Pagans gave to their Idols But this ought not to have been alledged For besides that Baronius no where says that these Hereticks were condemn'd on that Score, it does not appear that they had more Zeal for Arifietle's Doctrine than for that of the other Philos Aripotes Spottine than for the other Philosophers whose Images they venerated My Edition (c) of Baronius does not contain one Word of what Father Rapin mentions under the Year 208 Nor is it possible that Persons who sprung from the Arians, should be excluded from the Communion of the Church in the beginning of the 3d Century It is under the Year 256 that Baronius speece of Arians who was a speece of Arians and the Communication of the Speece of Arians and the Spe It is under the Year 356, that Baronius speaks of Ac-fius he quotes a long Passage of Suidas, in which we find not that that Heretick gave his Sectaries Aristo-tle's Casegories for a Catechnim, but that he explain-ed things to them according to the Method of Aristotle's Categories Meaning that he was very well versed in the Dialectical Disputes and Subtilities Just as if at present a Spanish Schoolman who undertook to explain a Point of Faith, should follow the Method of the Schools, Might it therefore be faid that he substituted Aristotle's Works in the room of our Books of Religion. To quote Eusebius in the 27th Chapter of his History, is an unwarrantable way of

> any thing of the Antinomians (V) Aristotle's Moral Philosophy. the Gospel | I shall quote my Author, it's Mr Span-beim the Father in the (d) Secular Oration deliver'd by him at Geneva in the Year 1635 Quin & Philip pus Melantibon, says he, (e) vir candid ssimus testatur diebus Dominicis variis in locis pro thematibus Dominica-libus, inde a Karoli Matate opera P Guarenfridi seculo o Tavo in Cathedras Ecclefiasticas introductis, Ethica Aristotelis publice populo pralesta, & a se Tubinga in a-gro Wirtenburgico audita If another Witness be de-manded, and Magirus will serve, I shall produce him Tubing a quondam Monachus, iays he, (f) pro concione Arifotelis librum Ethicorum explicavit, ita vulgo dicebat, quemadmodum Johannes Baptista Christi pracurfor suit in Theologicalibus, ita Aristoteles suit pracurfor Christi in Physicalibus (g)
>
> (X) That Veripatetick Philosophy finds so many Proceedings.] If all those who have embraced the Philo-

quoting I do not think that this Author has faid

phy of Mr Descartes had been endued with that sage (1) He Moderation which makes a Man stop when he has speaks of attaind to such a certain Point, if they could have Aristotle. discern'd (b) what was to be utter'd, and what kept (m) How in petto, they would not have raised such a Clamour can be say against the Sect in general. The Method of the An-shat he cient Masters was grounded on good Reasons They had Doctrines for the Commonalty, and Doctrines gainft the for the Disciples initiated into the Mysteries Be Church of that how it will, the applying or endeavouring to Rome in accommodate Mr Defiarter's Principles to the Do- the XVI ctrines of Religion, has done a great Prejudice to Century his Sect, and stops the Progress of it This is an (n) Reflealmost unavoidable Case The Ancient Fathers (1) ctions sur complain'd heavily of Ariffotle's Sect, and it is almost a general Complaint, that Philosophy does informed pury to Religion But on the other side it is certain that Theology wounds Philosophy They are two (1) Tolle Faculties that would feldom agree about their just Thomam Bound, if the Secular or Ecclesiastical Powers which & Ecclearo always in the Interest of the former, did not take siam Ro-

the necessary Precautions (Y) If, as we are told, the first Reformers clamour d fo lubverloudly against the Peripatetick Philosophy | Here's at am Bunother I assage of Father Rapin, "Nothing (k) did cer Le P. "more honour to that (l) great Man's Doctrine in Rapineus the last Century, than the heinous Investives of Luther, Melantihon, Bucer, Calvin, Postel, Paul, (m) de citer le Sarp, and all those who writ against it, and against livre & la the Church of Rome For they complain against page de Aristotle only because the solidity of his Method Bucer gives the Catholicks a great advantage to discover (2) Ex the Subtilties and Artifices of the Falle Reason- Nicolao "the Subtilities and Artifices of the Falle Reason"ings which Herely makes use of to disguise Error, Blesdikio
"and destroy the Truth In another Piece that in histor.
Author does not speak so much at random, nor with so sew Proofs He says, St Thomas (n) made use Georgii of Aristotle's Method with so much success, for explaining the Dostrine of the Chuich of Rome, that Hist Philaming the Dostrine of the Chuich of Rome, that Hist Philaming the Gay, (1) Let St Thomas t Works be suppressed, and I will destroy the Church of Rome. "It was in Arist that Method taken from Aristotle, which made the Dostrine of our Religion so terrible to all the In"novators of these last Centuries, who being una"ble to resist it, endeavour'd to cry it down by exclaiming against the Schoolmen, and chiefly aexclaiming against the Schoolmen, and chiefly a-gainst Aristole, whose Method they had former-ly borrow'd, and which has been adopted in the stultifica-Schools ever fince St. Thomas's Days. The (2) (6) We expended in the file Schools ever fince St. Thomas's Days. The (2) (6) We expended to those of the state of Philosophy in general suspected to those of an iss prother Sect, in all the Northern Parts where they had per place, Authority, and to this end they made use of St. that Me-Paul sWords to the Colossians, to interdict it in their landthon Schools. Luther, 2) declar dum fellowish for much was a Fac-Schools Luther (3) declar d himself with so much heat against Aristo le's Philosophy, that in some vourite of Theses which he maintain'd at Heydelbergh, in Aristotle the Year 2518, he advanc'd that they could not (4) Null argue according to that Pagan's Principles, with lo spud out forfaking the Maxims of the Wildom of J L. Lutera-S U S C H R I S T, and flipt no Occasion in his Noisk of inveighing against that Philosopher In which he was followed by Zuingliui, Peter Martyr, Zanchiui, (6) Melantibon, and all those who have opposed the Doctrine Rollow of Rome Lib 9 Lo-SWhich (1) week Marty Corne Police of Rome Corne Theory of the Corne Theory Which (4) made Milebier Conus, Bishop of the Ca. cor "naries, the most eloquent of all the School-men, say, ol c 3
"I hat the Lutherang had a great Contempt for Philo"sophy,

(4) Nullio spud

each Planet can never

197 (b) Com-par p 392 (1)Baron Ann Eccl ad Ann 120 (2) Ibid ad ann 208 (3) Luseb Hist c (c) C'est celle d Anvers 3597

(d) K's intituled Creneva restituta (c) Pag (f) Mag in Epon (ritico, (g) He istesGreg Michael in not ad Jac Gaffarelli curiosit in-

audit p 100

which in some Respects may make most for the Honour of Aristotle's Memory, is saywhich in some Respects may make most for the rionour of Assignment Memory, is laying that his Version (Z) at not being able to discover the Cause of the Flux and Relive and the Distemper of which he died Some say *, that belies a some say *, that belies 15 ingressed in the Island of Eubaa, to avoid a Process against him on the score no factor of Institute and Inst his Father-in Law, but also that he swallow da Hemlock Draught in execution of that 1605 Sentence If this were true, it would have been mention d by more Authors See the and in that Remarks G and Z

The Number of Ancient and Modern Writers, who have labour'd on Aristotle, either procured by to Comment or Translate him, is endless A List of them is found in some of the William Editions of all his Works, but it is not compleat See also a Treatise of Father Libbe, du Valentitled, Aristotelis & Platonis Gracorum interpretum typis hactenus editorum brevis conspectus, and which printed at Paris in the Year 1657 in 4to. Mr Teissier a names four Authors who have wrote Aristotelas Lise, Ammonius, Guarini of Verona, John James Beurerus, and I conard a In Bibli Aretin. He forget Jerome Gemusaus, Physician and Philosophy Professor at Basil, Au-Biblioth thor of a Book, de vita Aristotelis, & ejus operum censura.

ARISTOTLE, a famous Architect in the 15th Century, was of Bologna, and Albeitus of the Family of the B Alberti. One of the most remarkable things related of him, is, indescrip

of the Family of the & Alberts One of the most remarkable things related of him, is, indescrip that he could transport an entire Stone Tower (A) from one place to another John Italia, p . Bushledes, Great Duke of Muscowy, sent for him y, and employ'd him for the building of m 516

" fophy, that was then taught in the Schools Calvin " never mentions Aristotle but with all the Tartness " and Bitterness of Stile, wherewith his Genius, which was naturally Violent and Slanderous, infpir'd him. As did also all those who writ in the " latter Centuries against the Church of Rome

(Z) His Vexasson at not been able to discover] That manner of Death would be a Proof of Aristotle's infatiable Passion to dive into the Secrets of Nature It would denote an extraordinary Ambition in him to teach Mankind the most hidden Mysteries Would not this be dying in the Bed of Hories Would not this be dying in the Bed of Horizon four? Would it not be applying himself to his ldv καλα Function with a firm Resolution to compass his μου ωτοΕρεχον εις on that they who have faid that Ariffeele's Genius way had no other bounds than those of Nature, that he had been admitted into the most intimate Considence, and the (a) very Secretaries place to Nature, ought to admit of no other Tradition concerning his Death, than that we are speaking of A trusty I riend or Servant who finds himself disgraed, and a Secret hid from him in his old Age, ought not to out live the Misfortune To freek teriously, I do not think that Aristotle was be of smough to dye of such a Vexation Is it probable (3) that so considerate not think that Aristotle was tool wirough to dye of such a Vexation Is it probable (b) that so considerate a Man as he, could have resolved to give himself over to Vexation and Despair, on his not being able to comprehend the Flux and Ressux, he who found his Understanding limited with regard to so many other things of which he was ignorant without being disquieted at it?

By the way, Writers often ascribe to Justin Martyr, and Gregory Nazianzen, what they never said concerning the Death of Aristotle They have not said that he threw himself into the Euripus Justin says only that Shame and Vexation at his not having

Tays only that Shame and Venation at his not having tays only that shame and vexation at his not having been able to discover the extraordinary effects of Nature broke his Heart (c) Ουδε τος Ένωπο φύσιν της οίθω εν Χαλκιδι γιωιαι δυμηθείς δια τολ ην αδιξείαν κε αιοχύνηι λυπηθείς μετεκή τος δια (um neque Eurip: Chalcidici naturam cognoscere possit, undu proper ingens probrum & pudorem in marorim conjectus morre duram commutavit St Gregory Nazianzen does not in sectity fay io much, he is fatisfied with not not in reality fay to much, he is fatisfied with not contradicting Julian, who had alledg'd Arifotle as an Example of to great a Passion for Knowledge that it the cause of his Death (d) H & T 'Ourse city the cause of his Death (d) H & T 'Ourse city the cause of his Death (d) H & T 'Ourse city the the cause of his Death (d) H & T 'Ourse city the the cause of his Death (d) H & T 'Ourse city the cause of his Death (d) H & T 'Ourse city city the cause of his Death (d) H & T 'Ourse city city the cause of his Death (d) H & T 'Ourse city city the cause of his distinguished his distinguished his following for his his less they ought to have for the I athers of the Church, are apt to tax them with a blind credulity. They are apt to tax them with a blind credulity. They accuse them particularly of having defamed Arisotle in the matter of the Euripus. But there is ground to think that Julian the Apostate confesses the Lact which Justin Mariji speaks of, for it appears by the answer of St Gregory Nazianzen, that that Limpe ror had joyn d Homer with Aristotle to produce two Examples of a Passion for Knowledge which had occasion'd Death Now according to the Fridition which relates to Homer, he died of Grief because he

could not understand the Answer which certain his Muscovy thermen made him It may therefore be supposed by Hercuthat Julian had taken up with a like Tradition cerning Aristotle and the Furipus And yet I might own in the that Arifforle studied the I lowing of the I uripus with fournal of so much intenseness of Thought, and meditated so Lipsick, deeply on that Subject, that it destroy'd his Health, 1691 pig and brought that Sickness upon him of which he died This I could believe rather than any thing else. It does not appear that helderly and the source of the source and prought that state of the naturalem reciproco estu agitatus Euboicus Euripus, circa hodicque quem dicunt Aristotelemo cupatuminterisse. See in the sit, orato Margin a long Passage of Mr le Teure where after res sacri having given the Preachers a nip by the way, he si tamen imputes to Justin Martyr, and still more to Gregory tanto no-

Imputes to Justin Martyr, and still more to Gregory tanto noNazianzen what they never said (c) mine illa
Giraldi had father'd it upon them before, and pulpitomade a pious Resistion upon the whole I He ium cresays that Justin Martyr affirms that Anisticle died bepitacula, cause he could not discover the Cause of the Lbbing and Flowing of the Euripus 2 That Procopius cula cymhas also said it in the 4th Book of his History bala, co3 That Gregory of Nazianzen having observed that honestari
Homer's notknowing how to resolve a question, prov do
porteat, fatal to him, immediately despises Anistocle's Philofatal to him, immediately despises Aristotle's Philo-tophy, with regard to the Variation of the Furipus thiribant which was the Cause of his Death 4 That the Aristote-Greek Communitator of that I ather relates how that lem, cum Philosopher cast himself into that Arm of the Sea, illius sepfaying, (f) Let the Euripus receive me, seeing I can't tena in conceive the Euripus 5 That from thence we may dies inconclude, that Fortune has been against the impious, gulos renot only in the true, but also in the false Rehgi- ciprocati-

ons (g) (A) Transport -- an entire Stone lower] Jon- 1 im non fius (b) quotes two Witnesses, Beroaldus, and Matthew potuislet Palmerius The first expresses himself thus, (1) Non cognoticut est quot Aristoteles civis noster mechanicus longe om- re, ibitum nium prestantissimus turrim en sche sue movit, motomque mitellum arte mechanica in alium haud longe dissitum locum trans-tele in Luportavit Non est mendacio locus cum adbuc supersint ripum de-qui videre And these are the Words or Palmerius disse pra-(k) Aristoteles Bononiensis Architectura insignis habetur cipitem. qui lapideas turres integras illa/as Jubjectis fundamento & in malapidibus ad alium traduxit locum

crucem abiisse Justinus cognomento Martyr,& Gregorius Nazianzenus, qui primi, aut intei primos, haic fibulam olim in icripta fua retulerunt, id vel studio Philosophiæ Christianæ (ita enim isti Graculi Christianismum vocare solert) fecere, dum videlicet infanientem vererum Gincorum fapientiam, obscuran dam & premendam existimarunt, vel fortasic etiam, (quidni edam & premendam existimarunt, vel sortasse etiam, (quidni enim veris locus sit.) prise inflorir ignoratione. Nam exEumolpi, Apollodori, I avoim que serift., qui illa etiam tempe state superius eticimus, ficile didicisse Boni Viri poterius, iem longe se secus hibuisse, quim prodideiunt. Tanay Falerepist part i p 49 5. (f) i reid. Acistions & x et in term. Eugen Expension and morphologism Postquim Aristoteles non prehendit Euripuin, I unipus labeat. Aristotelem. (f) I iliu Gregor Goralaus Di degismo 30 fug. 912 to 2 open edit. 1696 (h) sensita el ripio institutiona el 8. (i) Bevoald in Sucion Vespas c. 13. (k) sinci parison chien ad anni 1455. (B) There

feveral 2 See the

onis cau-

xımam

Il at the cud (b) Le P Rapin, compar pag 310 An Apology for Ju-ftin Martyr, and Gregoi y of Nazianzen

(a) Ac150-

TEANS of

CUTENS year man

1181

Aristote-

Scriba calamum

1mbuens mente Surdas

See above theRomark

les fuit

Natura

(c) Juftin cohort ad Græcos. Pag 34

several Churches There are some Names which 'tis a hard matter to sustain; of which number that of Aristotle is one In the mean time there are above (B) 30 Aristotles to be found. ARIUS, the Head and Founder of the ARIAN Herefy, which denied the

* Hieron ad Cteliphont

Eternal Divinity and the Consubstantiality of the Word, liv'd in the 4th Century. He was born in Lybia near Egypt. Eusebius Bishop of Nicomedia, much beloved by Constantia. Sister of the Emperor Constantine, and Wise of Licinius, contributed * exceedingly to the Growth of this Herefy He was a Man of a ready Wit, a true Court Bishop, in a word, the ablest Man alive to put a new Doctrine in a good way He took Arius into his Protection, and brought him into Constantia's Favour For it has always been believ'd, that if Women do not concern themselves in the Interests of a Sect, it can make no considerable Progress Arius's Party got Strength visibly There were Bishops who embraced it publickly There was nothing but Disputings in the Cities, and sometimes they pass'd from Words to Blows It was absolutely necessary that the Emperor should remedy the Disorder. This he did by convening the Council of Nice, in which the Doctrine of Arius was condemn'd That Heresy was proscrib'd by the Emperor, who likewise ordain'd that all his Books should be burnt, and that whosever should be so bold as to keep them (A), should be punish'd with Death Some say (B), that Arius having abjured his Heresy in the Presence of the Council, escaped the Sentence of Banishment, but others maintain †, that (C) he was exil'd, and that the Emperor (D) did not recal him till Ten Years after They pretend, that some had made that Prince believe, that Arius was Orthodox at the bottom. They add, that Constantine being confirm'd in this Opinion by the Profession of Faith which Arius presented him, writ in his Favour to . the Bishops who were assembled at Jerusalem for the Dedication of the Temple That the Bishops who were still remaining in that City when Arius came thither with the Emperor's Letter, were for the most part concealed Arians, so that they did not fail to declare his Doctrine Orthodox, and to receive him into the Communion of the Church That to compleat the Triumph, they were of Opinion, that Arius ought to be reestablish'd in Alexandria, where he had undergone the first Lashes of the Anathema And that because St. Athanasius, who was Patriarch of it, and Arius's great Enemy, had been exil'd, they believ'd that in his Absence it would be no hard matter to reinstate Arius in the Communion of the Church of Alexandria But that they were deceived, and that (e)Hieroix the People would never readmit him That Constantine being informed of the Continuation Dialotion of the Troubles, summon'd Arius to Constantinople, and got him to subscribe to the go contra Council of Nice without any difficulty That afterwards he fent him back to the Bishops Juciferiawho were then assembled at Constantinople, I say that he sent him back to them, to be (d) Valef received into the Communion of the Church in that Imperial City Thathe who was in Sozo-Bishop of it, would never give his Consent, though they represented to him that menum,

(a) See the caus'd the Ecclesiastick Communion to be administred to his Friend in the great (e) Out of the Trea- Church of Constantinople. That he brought him thither as in a kind of Triumph, mixed of the Trea-

¢wealein

xou tas, xi

30908187-KOV TUCK

zalavana-

Savar () isan gra-

zesiua '

ands off של אנשור אנאור במס-

-ח לותורי Illud eti-

amdenun-

tio, quod brum ab Ariocom-

occultaile depichen-

fustit, nec eum statim obla-

tum igne

combuffe-

rit,mortis pa.nam iubibit

Socrat Hi-

stor Eccles

1 See the

Arianism

bourgh, l

of Pet Maim-

ποράβρρείω, ως
εί πις σύχυμ , but he found that Knowledge increases with
γεμμια
Αge I or when he publish'd his Treatise de seriptori
σωνταχὰν
ρείω σωνταχὰν
ρτούμε θε had also fomething to add to what he
αμιταχὰν
καθείη
κα in the preceding Remark, is one of those Additions

(A) To keep them, should be punish'd with Death] So-crates gives the Letter wherein Constantine order'd that all those who should find a Book composed by Arius, and not burn it, should be punish'd with Death without Mercy, as soon as they should be convicted (b) I do not remember to have read any Author that has observ'd this strange and surprizing Extravagance of Conflatine He is contented with banishing the Arch Heretick, he does not condemn those to Death who should cleave to Arianism, and yet pronounces Sentence of Death against those that should conceal any of Arius's Works Wasthere ever a more enormous disproportion between the Suffering and the Delinquency? May not a Man be very Orthodox, and yet curious enough to see what Hereticks can fay for themselves, and to preserve scarce Books, as those generally are, the Authors of which are condemn d to the Flames' And yet it an Orthodox Person had happen'd to keep a Book of Arian through such a Principle, he would have been immediately hang'd, whilst he who made Profession of Arianism was suffer'd to live What more whimself it is Not to say, that its a Contradiction to let Hereticks live, and to forbid them on pain of Death to keep the Books of their Founder. To this may be added, that when and fome Bishops his Adherents being banish d their Conversation was still more dangerous than the reading of their Books. How came it then, that they who should be needed with those Exiles were not threatned with the Punishment of Death?

(B) Say that Arius ____ escaped the Sentence of Banishment] Baronius affirms on the Credit of St Jerom, that Arius made a shew of Repentance, and that having subscribed to the Council of Nice, he was received into the Peace of the Church by that Council,

of the TreaChurch of Constantinople. I nat no decorate the great first of Jonattended by a great Body of his own Party, but that as they drew near the great first of the great flat of the g Opinions had been examin'd and condemn'd, but as to postSy-Opinions had been examin'd and condemn'd, but as to post Syfor what had been done against his Person, and what
became of him, they forbear mentioning it, that they
might not be thought to insult him on his Disgrace
Could they speak thus of a Man in whose Recantatiexilio reon they had acquietced? The leirned Henry (d) Vavocatus
mends their Moderation, because they did not strike
at Arius & Person by Name with their Anathema's,
Mr Valois
but at those in general who taught such and such effectives but at those in general who taught such and such observer, Heresies, and because that instead of soliciting the that ac-Emperor to banish the Hereticks, they expressed a cording to

great Concern at their Banishment

(C) Others maintain that he was banish'd] Sozomen the force of the force great Concern at their Banishment they fent to the Bishops, wherein they (g) took notice, that he who was the Principal in these Disputes had been recall'd from his Banishment, and Vales in
that it were absurd to say, that after his Reconciliation, they could not make their Innocency appear
Thus we have 2 Facts clear'd, one that Arius was bapush'd, the other that he made his Peace with the nish'd, the other that he made his Peace with the c 14 P Bishops, and that he obtained his Recal before Eufe m so bins and Theogras obtain'd Theirs, which hapned according to Philostorgius in 328 And his Opinion amen, 1 2 grees very well with the History of those Times It's c 16 false then, that Arius was not recall'd before 335

(D) And that the Emperor Father Maimbourg has follow'd that false Chrorology The Proof of his Error is feen above (E) Very

Piece, Arim being feized with a natural Necessity, retired in haste to a publick House of Office, and died immediately, all his Bowels running from him together with his Liver and Spleen, in the Year 336 * Very Learned Mon reject (E) this Chronology Arm's sect did not die with him, it sublisted a long time with splendor enough in several Parts of the World It cannot be fufficiently admited, that a Minister (F) who paifes for a Learned Man, should be ignorant of so evident a Fact He has also been igno-

rant ubi fupra

(a) Arius hærefiarches diu ante Svnodum Hierotolymitanam c VIvis excefferat, ut certiffimis argumenti probavi in libio fecundo observationum I celefia**flicarum** capite 2 in Socrat 1 x c 33

(b)Socrat Hiftor F celf 1 1 C 33

() It's 1st-Icrted at / ngth in Sozomen, 1 2 C 27

(d) Teg-

Dorles Jein de-A Setov X TEGOUN wrü, icubentes iuscipiendos effe Arium & focios Athanas m libro de mode apud Valc-1 trm 122 Sourat 1 1 16 pm

(c)Jurieu, rai Systeme de l'I glite, P 149

(E) Very Learned Men reject that Chronology] Henry l alors proves, that Arrus (a) was not living in the time of the Synod of Jerujalem, which received Letters from Constantine concerning the Reconciliation of some chief Members of Arianism It was not therefore Arius the Arch-Heietick, who was recommended to that Council by Constantine, and who tound the Bishops affembled at Jerujalem so favourable to him. In the mean time sorates lays plainly that the Council, which was transfer d from Tyre to Jerusalem, for the Dedication of the Temple, received Arius and his Adherents into the Communion of the Church, by virtue of Letters from Confiantine, who testified that he was periuaded of Arius and Euzous's Oithodoxy "Ageior (b) mir it tas meet antor edicarro rois bankens yeaupan nedagχειν λεγουτες, διών δεσικώκει αυτοις, πεπεείδαι περιτίς πίστως Αροικ ή Ευζωίκ Arum quidem una cum socius in communionom ricipiunt, obtemperare se dicentes Imperatoris literis, quibus certiores ipfos fecerat fidem se Arii & Euzoii pinitus perspettam habere (onstanrine fent the (1) Confession of I with that Arius and Euzoius had presented him to the Bishops assembled at Firusalim, and St Athanasius plainly says (d), that the Synod of Jirusalim received Arius and his I avourers into its Communion Mr Valors folves the Difficulty, by faying their were two Arius, one the Arch-Heretick, and the other his Follower, they had both been Lacomunicated by Alexander Bishop of Alexandria He that presented a Contession of Faith with Euzous to Constantine, and was reconciled by the Synod of Jerusalem, was not the Arch-Heietick, but the other Arius Mi Valois proves this not only by Reasons, which shew that the Year 335, but also by the Petition of Eusobius and These two Rishops amplored Pardon These two Bishops implored Pardon protesting their Innocence in the Year 328, and alledging, that the Chief and Author of those Controverties had Leen reconcil d and re cstablish d This could not be faid of that Arius, who was reunited to the Church in the Syriod of Jerisfalem, for the Petition or the Contession of Luth which he and Euzous presented to Conflantine a lit-tle before that Synod, that is to say, about the Year, 35, testifies that they were then in Ixile and Ixcommunicated. That sudden Death of Arius, in which the Orthodox have found fo many Mysteries, happen d then after the Council of f. It follows then, that Arms who died in that manner, was not the Aich Herctick, or that they have transferr d to one time what had hapen d in another Conjuncture It's ftrange there should be to little Order and Exactnets in the I celefiafired History, one cannot ascertain Arius Laile, the time his I aile lasted, and such like things, but by arguing on divers I acts fome whereof are at-tested by this and others by the Analysis tested by this and others by that Author One good Historian might suffice to give the Chierd of the chief Lyents, tho all the rest were lost to

(1) That a Min ser, wwo profit for a larnel Man, should be gnorant of so what a late. See what he says, "I (c) am also pertunded, that Arimson ne"ver made a great Body in the World It's true,
"several Bishops made Profession of it, but that
"Hereise did not spread among the People What he says essewhere is much stronger, for he afferts, that Arian in pass d through only like a
violent Stream. It cannot be said in his I xcuse, that the is one of those I not such escape by that this is one of those I more which escape by Surprize, and tor want of Attention, for he has Surprize, and for want of Attention, for he has given this Fact as in Lisential and Fundamental Remaik in his System. On the one side his Opinion is, that the Herseles against the Mystery of the Trinity are Lundamental and Mortal, and on the other that God has not permitted the Se's which fell into this fort of Hersele, to continue long, or make a confiderable I igure in the World

"(f) God, fays he, cannot permit great Christian

"Societies to run into mortal I riors, and persist a

"long time in them, at least to judge of Matters

by Experience we ought not to believe it possible, fince fuch a thing has never yer happen d Nicolle was the first who read him a Lecture on the Words of the 149th Page This he did without sharpness or insulting in these (g) Terms, "What "Mr furicus says is very true, it understood of the great blaze of Arianism, which passed like a "shash of Lightning But its less exact when applied to the Times which tollowed. I hough "she I have had recovered its former Splendon." the Church had recover d its former Splendon in most Parts of the World, yet there were leveral considerable Bodies as the Vandals in Africa, the Goths in Asia, in Italy, in part of France and in Spain, who openly profest Arianism, and where the Controveine was instituted enough cleared for the People to take part in it. Michigan (b) came next to the Charge in this manner. Nevertheless those As ans give him some trouble as well as the Phanaticks and Socia ans of these Times, and those whom he calls Phot mans of Poland and Transstrans Some remains of Modesty hinder d him from associating himself with them in one and the same Church He found means to be rid of them without entring it to that Discussion or calling in Master Workmer to know whether the Loundation were destroy d in whole or in part. He fays he does not mean to comprehend in that one extensive Church any but those Societies which make a visible Bo-The Arians never made a Body, it least a great Body, (and this against the laith of all History, which every where mentions then Communion, their Assemblies, their Bathlicks or Churches wholly diffine trom those of the Osthodox) The Phanaticks, the Socinians, the Photomans of these times have not as yet any regular Assemblies, or Institution, or Union with each other. They are not to be reckoned as my thing. But by his own Principles, if so the thing But by his own Principles, if for the Punishment of our Sins and miletable Divitions God should permit these common I names to multiply and regulate themselves and form a Body, then they are upon the same foot with others, and there would be no distinctly in suppoing that i Man may be faved among 'em the Author replying to Mi Nicolle conteiles (i), I hat the Arian, made a GRI AT Body, but maintains that they listed but a very little while, and that God fuffer dib ir Commun on to perish, "because they did not preserve the I und mental "Truths" A third Centor has risen up, who maintains like the two tormer, that Arianism his not only been of a great Extent, but also of a detable Continuance, and that it was a Hereic which fipre id among the People See the Book (k) intitul d Janua Calorum reserta. It there appears (1), that Aranism subsisted above three Hundred Years in Splendor, that it was for almost two Ages the predominant Religion in Spain, that it was on the Throne in the I ist and West, and that it reigned in Italy, France, Pannonia and Africa Never was Author to toffed from one vexatious Consequence, to mother more vexations is the Author of the System by the feign'd (m) Crust 1r bonius It has there been made appear, that if God i ever suffered great Christian Societies to run nto mortil Errors, and remain in a long tim, and it God asserted Arianism because it did not preserve the Findamintal Truthe, it necessarily follows first, That the Errors of the Church of Rome are not Mortal 2 That Mahometaninsm has preserved the Fundamental Truths The Author of the Systeme pretends that Mahometism is not a Sect which has gone out of Christianity, and therefore that he can say nothing as to its I stent or Continuance. These are Objections which its impossible the most exalperated Subtilty can aniwer. The Synods cannot pretend any Cause of Ignorance, and yet they never censured this Doctrine of the System, tho' it fully justifies the Church of Rome, and consequently convinces the Reformed of being Schilmannic.

(g) Nicol-le, p 15 & 16 of his Priface nite de 1 Lglife

(1) Reflex fur lesd t la Religion Put 1 4 9,4

(1) Jun t de I Ur s te de I Iglife, p 364

(k) Twas Printed a Amster dam 1602

(/) P 87

(m) 1 PB 13 theranc I' AL I' e Author of Linua Calorum referata

(f, Ibid P 2,6

(6) I .at

rant of another which is no less evident, since he advances, that no Part (G) Law enacted against that Sect Another thing which he had advanc'd has a little perplexe him, for an extraordinary Advantage has been made of what he fig concerning (H) the faith of the fathers who preceded Arranism. That Sect has been (1) by turns Perfecuting and Perfecuted, and fell at last by the Way (K) of inchange Authority. I baidly find any Author who does not look on it as a Crime in Arise, the putting his Opinions in Verse to be sung by his Disciples Both the Matter (L) and the form of the

(n) I helien cthe firft Edition was of Roan in 1680 there have been others since in Hol

(o) Fdit of the Hague

(a) P 354
of the Su-

(c) Dioits de de 1x Souverams, p -80

(') Cc lum non mumum mut uit qui ti ins mure cuilunt Horat | pi/t

() In t^1 1201 J-In in

(1) Su the Sinh 1 role Ly 16 Bruveic mbin 1 n 10-10,1,6 r Trench Actions

Jinu i Ca lorum releitt, p 119 C J.q

(G) That no Penal Laws more enacted against that Sut i Let's cite a fine Passage of the Preservative against a Change of Religion The Minister of whom I speak publish d this (n) Book whilst he was in France, and opposed at to the Catholick Lypolition of the Bishop of Condon See what he tays (o) at the 11th Page "The Church has suffered Persecutions has never agarcifed and Sha has her She has had cutions, but never exercised any the upper Hand of Paganism, as Paganism has had of her, but never return'd her like tor like She did not make use of the Authority of the Conflantines and the Theodofius's to embrue the Temples of the false Gods with the Blood of their Worthippers, as the Pagans had made use of the Swords of their Nero's, Maximin's, the Decii and Dioclesians to drench the Earth with the Blood of the Christians One must be very ill read in the History of the Church, to be ignorant that in all the Contests she has had with the Arians, Entychians, and other Hereticks, she only "made use of Ixhortations, Reasons, Counsels and other such like Arms' The Author of the Philosophical Commentary had (a) reafon to wonder that a Professor in Divinity, who had pais d in Irane for a Man well vers'd in Leclefiaftical History, should betray so much ignorance in this Point But was still more asto-nish d, that after Father Tomassin had fer this Matter in the clearest Light, another Fr nch Writer addressing himself to the Bishop of Meaux, should fay, "One thing I must tell you, my Lord, "That " in all Auctors and Modern Lighters and Modern Lighters and Modern Lighters and Modern Lighters". in all Ancient and Modern History, all the Vio-ences exercised by Princes on the score of Reli-gion, have ever been look of on as Spectacles of Horror, and that the Names of those Princes are not mention d at this Day without Execution" The Divine who publish d the Pielervative, has studied Leclesiastical Antiquities better it seems since his transplantation in Holland He there has learn d to refute Toleration by the Authority of the confiantine, the Theodofians and the charlemagnes
Paganifm, trys he (c), would be full in being,
and three pirts of Europe would full have been
Ingan, it confiantine and his Successors had no "made use of their Authority to abolish it" In In ance he took it very ill, that the Secular Power should be made use of, and in Holland he takes it very ill, that it should not be imployed And now after this who dire pretend, that by changing of Climite (d), one does not change Opinions I here's i Local Paith, and a Path of I imes, which have not yet been mention d in the Times, which have not yet been mention d in the Division of the Genus into its Species See the Remark H of the Article of St Augustin

(II) The I a th of the Fathers who preceded Arianim | He maintain d, in his Pattoral Letters, that the fe I athers did not believe the Equality of Persons in the Trinity, and that they admitted a temporal Generation of the Word, which had conferr don the second Person his intire and persect Ixistence It's plain that this Opinion differs in nothing from Arianism, and that it overthrows the erernal Trimity of Persons Mr de Meaux (e) has prih d Nu 111 au io home upon this Point, that he has forc'd him to break the filence, to which he had reduced him on fome other Points. But the Reply has done him more harm than filence could have done hew is fored to contradict himself, and disown several I'h nos, and still get nothing by it Mi de Means seturn d to the Charge, thrust his Man into a Coiner, and oblig'd him to thew his Face no So that among the most distinguishing Emore So that among the most distinguishing E-looks that had been given this Prelate, it is not forget (1) that he had stopped the Mouth of the hardiest Caviller of the Age. Mr. Furi u had sence estempt Mr. de Menus Clutches when he fell into those of the Labers of the three first Centuries had had that Opinion of the Trimity, and the Generation of the Wand, which he imposees to be in the world. the Word, which he imputes to 'em, it would

necessarily follow, that neither the Heresie of the friens, nor that of the Socimians would be Damnable or Fundamental Great heed must be taken able or Fundamental Great heed must be taken that the Victories obtained against this Minister, concern only his particular Opinions, and in no manner the Doctrine of his Church, of which the History of the Works of the Learned (2) has given notice to the Publick The no foreign Matter, it belongs of right to Fritical Dictionally, for it's false in fact, that the Heresic of Arius was implicitely taught by the Tathers of the thie first Centuries It's pretty strange that Mr Japon ha centuries It's pretty strange that Mr Jurieu having mention'd Arianism by so many views shou'd always be in the wiong Taurum (1) toties non firite difficile est It must not be omitted, that on the Question of Iact, which regards the Penal Laws of Constantine, and the Continuation and Extent of Arianism, the Authors I have already Extent of Arianifm, the Authors I have already quoted have shewed him his Error very civilly, and without having recourse to the Insults and the like Cafe against an Adversary

(1) Has been by turns Perficuting and Perficuted] It cannot be denied that the Oithodox were the Aggressors, for we have seen that Constantine made Aggretiors, for we have feen that Constantine made use of Banishment against the chief Heads of Arianism, and threatned those with Death who si ould not burn all the Writings of that Aich Heietick, but it's certain that his Son Constantius and Valuns, who placed Arianism on the Throne, treated that Orthodox more rigorously than Constantial had treated the Arianis Bating this, it should seem in spirit than those, and it is a Thesis which the Philosophical Commentator has undertaken to prove in the Supplement (k) to his Work Among other Reasons he makes use of this, that in the time when Recaredus extirpated Arianifm in Spain, the Catholick Bishops were much more numerous than the Arian, though the Arian had been the Predominant Religion for near Two Hundred Years before A strong Presumption that the Catholicks were but little disturb d

were but little diffurd a

(K) And fell by the way of humane Authority] Mariana (1) flurs over the Rigours which Recaredus must needs have exercised, and excuses them on this, that the Case required Severity, and that the People were not displeased at it. The Author (m) People were not displeased at it. The Author (m) before mentioned observes, that if the Complaints which the Arians made, had been preserved to us, it is likely we should find in 'em a very long d-tail of Violences, and that after all, it was purely by accident that Arians m was run'd without Persecution. For as Marians fave some Branch Perfecution For as Mariana fays feeing Punishments were not made use of but when necessity required, it must be concluded, First, That if they were not often made use of two secause the Arans were not obstinate 2. That had the Difficulties been ever so great, yet they would have been reduced either by fair or foul Means to the Point defigned By the way, that Author is guilty (n) of a very gross Contridiction, into which Wisters who are accustom'd to speak of Convertions, are apt to fall they lay it down as a general Maxim, that Obstinicy is the Character of Herefie, and neverthelets to cover the Violences of the Converters, they fry, that the Convertions are easily mide, and from this ficility, draw a Proof of the Herefie of those Converted. The true of the Heissie of those Converted. The time Church, fry they, is not so easily forsiken, the Resistence the Arians made against King Recased was (a) so weak and short, that this above were enough to shew, that they struggled for I also hood and not for the Truth, which alone is able to governie a some beautiful.

(L) Po I the Matter and the Form of the Poem which to neither Thair] There has been great Region to condemn Herefies, to pitty those who profess l'United them in good earnest, and abominite those who l'Egitation for S. b. Do. teach them without Lcheving them, for fich Do-

Month of May 169 Article 9 301 ana the follow-ING

(1) Su Trebelhus Po!lio in the Lf of Ca licans

(h) The 20. and 2 1 Chapters

(/) Contigit autem Recaredo, quod haud icio an Regum ulli, ut religione pei mutanda, quod propemo-dum neceffe erat. motuscaifterent. ied neque dintuini admodum neque grives, & fever itas anımadvertionis non modo invidiota non ester, quia necessario iuscipieetiam popularis & cumbonis omnibus, tum infimo cuique gratiffima Mar Lans 15 6 14 Consult ti e Supplement of the w que, p 373

(m) Suplement du Comment philos p. 75,

(n) Ib d P 3/7

mrffin, de P 449

* Gardi

i er, & Bull

+ Mi le Morre

Prof ff rat Leyden

+ I/ 1110 1 1

in Fl n Jh Jign fi rold Water

and th ne

Il Nane ofArm 11-

 $\frac{t}{L^{1}}$ $\frac{d}{dt}$

1000

(1) Wha

leto of

hais to be found it

In a he toft I one

of he A-11 milme.

Holland

Edit and

ber what

helis of

mileyoth Prec of his Hiftony of

Calvi-

were the

they lung

at that

time to

wards the

ruft of the

Pfalter

were let to lunes

and effe

which Bira ad ded itter-

Pialms which

n fin T hele

neih

quin

Form which he intituted Thalia is condemned There might indeed be some Proposession in all this. A (M) Modern Author, who was of this Heretick's Opinion, his writ some Works to shew, that the Fathers of the three first Centuries were of the fame Opinion He was at no great trouble to compile Passages, for he found 'em ready Collected to his Hand in the Dogmata Theologica of Father Petav is Two * Fnglish, and one | French Divine have made an Apology for the ancient Fathers against him

ARMINIUS (JAMES) Protessor in Divinity at Leyden, was born at | Oudewater in Holland in the (A) Year 1560 He lost his Father whilst he was but a Child, and he was indebted for his first Instructions to a good Priest who had relished the Opinions of the Reform'd, and who, because he would not be obliged to say Mais, changed his Abode often He was following his Studies at Virecht, when Death bereft him of his Pation Such a Lofs would have put him hard to it, if he had not had the good fortune of being affifted by his Countryman, Rodolphus Snellius, who took him along with him to Marpurgh in 1575 He was scarcely arrived there, when News came that his Country was Ranfack'd by the Spaniards This Newsthrew him into a deep Melancholly, and he could not forbear returning into Holland, to fee himfelf what Condition things were reduc'd to, but finding that his Mother, Sister, Brothers, Relations, and almost all the linkabitants of Oudewater had been put to the Sword, he went back to Marpingh, travelling all the way on Foot Having heard that an Academy was founded at Leyden, he toon neturn'd to Holland, and studied in this new Academy with fo much Application and Success, that he acquir'd a very particular Esteem In 1582, he wis sent to Corera, at the Expence of the Magistrates of Amsterdam, to perfect his Studies in the Colleges there, and he addicted himfelt chiefly to the Lectures of Theodore Beza, who Expounded at that time the Epistle to the Komans He had the missortune to dily le ife some of the Members of the Academy, by publickly maintaining the Philosophy of Kamus, and that

(p) Her. mant Vie de Saint Athanase 1 1 C 13

Stors are Monsters of Ambition and Malice, but I cannot conceive why it ought to be imputed as a Crime peculiar to Heretical Doctors, that they make use of Methods fuited to the Cipacities of the Ignorant, for instructing em according to the falle Lights of their Confciences " After that "(p) Arus had forfaken the Church, it came into his Head to make divers Songs for Seamen, Travellers, and for those who work at the Mill, he had also set Tunes to some others, which he thought proper to move his Followers according to their different Dispositions, endcavouring by " the sweetness of those Songs, to inspire his Impiety into the most ignorant and stupid among the People—But his Ihalia was much more " famous than all his other Works He borrowed the Name and Model of it from an ancient Poet call d So. ades — I his Burlesk Poet had "affected to tota a Style in that Song of his, and the numbers of it were to wanton, that the Pagans themselves treated him with the utmost "Contempt, nor is this at all aggravated in the "words of St Athanasius, teeing the most unchast "Pagans and share who, wester most unchast "Pagans and share who, wester most licentified." " Poets, and they who write most licentiously, blush at the Impurity of the Songs of this infa-mous Poet 'Twas in imitation of this Author, that Arius gave his Work the Name of Ibalia, which properly fignifies a Banquet, and Assembly of young People, or a Song made to be fung in those forts of Leasts." Afterwards Mr iung in those sorts of leasts. Afterwards Mr Hermant cites a very long Passage of (a) St Athanasius, where Arius is called an I know not what Sotades, ridiculous even to the Pagans themselves—and a Heretick, who had no taste for any thing but the ridiculous Discourses of Sotades. In the same Place is also to be seen the beginning of the Thankas and apostbur Riv which constant the large society. lia, and another Bit which contains the Herefie of Arius concerning Jejus Caraft One cannot but con-demn the ridiculous and infufferable Pride which appears in the Exerdium of the Thalia, but once more, let's blame shous for being a Heretick, and nat, this first supposed, for having put a formulary of his Belief into Verse, otherwise we must allow Herericks and Insidels to condemn the Oithodox, not only for professing the true Gospel, but also for singing besides the Psalms of David, divers Hynns and Canticles, whose Verses and Air may happen to resemble the most prophane and wanton Songs of an Opera To speak in general, it s ton Songs of an Opera the Songs of an open be his Religion what it will, should fing Godly Verses, than their that are Laferyious and Satyrical The See faring Men and scivious and Satyrical the Miller, under the Misfortune of being Arians, would do better to fing their Carechize than their Amours I o say that the Pagans themselves mock at Arius s Songs, is alledging a very wrong Reason, for I do not believe that the Gintiles made any great difference between the Aciani and the Orthodox, but hated both alike, the Acian.

were no more favourable to the Worship of the I agan Idols than the Orthodox But I cannot tell whether Mr Hermant has Reason to by, that the Pagins themselves treated \rius with the utmell Con-tempt as a rediculous Man I of the words which he cites i little after, they munifolily, that it w 5 50 tade and not shins, that St stebanafins meant when he faid, that he was indiculous to the Fazin them-felves. I fay it and fiy it over again, one may make pious Verses in the same Metre, and of the tame Measures as the Songs of an Opera, consequently one may make Hymns of the Measure of the Socadick I of a The Evil does not he in this Con-Sociated Left. The Evil does not he in this Conformity, its ruther in the Handle that's given Scoffers to delpife Plalmlinging, I letthe matter of Poetry slide here. And to let the Proteffunts in particular fee what Judgment they ought to ake of the Investives ignish the Thila of Arius, they must be Adverted of what Lather
Mainburgh his publish dibout the Plains, put into Metic by Chimen Marot He tays little less of them than of Arises (b) Thalia It is not without Reason that I have alledged the Songs of an Opera for my Example I would make it known, that the imitation of the Airs of a Ballad must be more cuefully avoided in Spiritual Songs, otherwife Religion is too much expos d to Contempt and I aughter, as appears by the Book which the Author of the Court Bifloop Liughs for much at (c) It is a Collection of Spiritual Songs, compos'd by a Jefuit, and by Father Martial de Brive, Capuchin, to the most burlesk Ballad-tunes, as to the Fune of Crivy Chafe, or, At Winchester thre was a Wedang &c I tancy the Italia of Arius might vie with the Impertmency of that Collection, Printed with the Approbition of two Doctors in Divinity

Matter is entitul d Nucleus historie ecclefiastice in 1668, in 8 I he fame Book much inlarged in the Year 1676, in 4 App ndix addendorum confir-mandorum & incendandorum ad Nucleum histo e ccelfirfice cum responsionibus ad Gardinerum, 10 1678, 111

(A) The Tear 1560 Bertius amuses himsen with giving the Year of Arminius Birth two Chambership he undoubtedly thought worthy of Bertius amuses himself ricters, which he undoubtedly thought worthy of Reflection He observes, that Philip Minh on died in that Year, and that the Conference of Possifi was held in the same Year, where the Prote-fiant Deputies pleaded the Ciuse of two I housand one Hundred and Ninety Churches, who humbly

lick of the Catholick Church What Varillas Says in his History of Hr fie 1 21 ad ann 1559 p 49 cannot be altogether deny'd, that the Airs were taken from the best Songs of these Times Se de Pours in his second Book of Divine Melody, p 577 (L) Sec / 16,2 Entretien p 86 and the following Edit of Holl 1674 in 12

(M) A Monern Author has wist fome Works]
His Name was Sandius What he writes on that

minate which has nothing in it of the Devotion and Majesty of the Mufued

WHF T111 R we are to condemn Spiritual Hymns Hymns and Canticles which

(a) Ex

contra

Arianos

base the iame Airs as prophane Songs

* Infirme quidam fratres fafrom illud perpetuo in-fectiui, & in circularc Bertius ubi inwith much heat, and even teaching it in private, for this he was for to retired went to Basil, where he was received with Applause He read (Basil) holick Lectures there, and attain'd to such a Consideration that the Faculty of Divinity would have given him a Doctor's Degree without any Expence He excused himself hodestly, and return'd to Geneva, where having found the Adversaries of the Ramife Doctrine somewhat coold, he moderated his heat also He had a great delire to see Italy, and chiefly that he might hear the Philosophical Lectures of the simous James Zabarella at Padua He satisfied that Curiofity, and passed six or seven Months in his Travels, after which he return'd to Geneva, and from thence to Amsterdam, where he found he had been (C) sufficiently census'd about his Travelling into Italy, which had somewhat cool'd the Affection of the Magistrates, his Pations and Mecenas He justified himself easily with Perfons of Understanding, but there were some * weak and suspicious Spirits who could not get over this Stumbling-Block till he had made the whole Church sensible of his sine Talent at Preaching, by the means of which he regain'd the Love and Esteem of all the World His own Colleagues paid Homage to his Understanding, and own'd that his Sermons were useful and instructive even to them Martin Lydius Professor in Divinity at Francker, judg'd him a proper Person to answer a Writing, in which the Dectrine of Theodore Beza on Predestination had been opposed by some Ministers of Delse Arminius condescending to his Desires, undertook to refute that Work, but during the Examination, and whilst he was ballancing the Reasons on both sides, he went over to the Opinion which he should have destroy'd, and even some lengths farther than the Ministers of Deltro He condemned with them the Supralapfarian Beza, and afrewards acknowledged no other Election but that which was grounded on the Obedience of Sinners to the Vocation of God by Jesus Christ He was brought to Trouble for this at Ansterdam, he was iccused of swerving from the common Doctrine, but the Authority of the Magistrates suppress'd that Dissention He was call'd to a Professorship in Divinity at Leyden in the Year 1603, and no Stone was left unturn'd to obtain his Dismis from those of Amsterdam, which at last was granted. After he had dislipated the ill Impressions which had been given of his Doctrine, he was received Doctor 1 of Divinity at I eyden, and installed in the room of the Profesior Francis Junius. He had exercised his Ministry in the Church of Amsterdam fifteen Years. The Disputes about Grace soon after waxed hot in the Academy, and the States of the Province were obliged to appoint Conferences between him and his Adversaries He was summon'd several times to the House and went thither to give an account of his Doctrine This Debate, his gicat Ashdulty

t H was the first on whom this Little was conferr d in the Academy of Leyden Bertius ubi infra

(d) Bertius in Orat funebri Jacobi Arminii

(1) Id 1b

fessor James Grynaus came often to 'em, and praised him much Nor did he scruple in maintaining a I helis, to appeal to him for an Answer to those Objections which seem d frongest, let my Hollander answer for me was his usual saying (e) Solent Basilea feriis vindimialibus dostioris studiosi publice interdam in Academia exercisi gratia aliquid extra ordinem docere Eum laborem Arminius noster haud in-vitus susc pit, laudatus ob id a Reverindo viro D Jacotics cohonestavis of the Reverence wire D face-bo Grynao, qui etiam lectiones ipsus presesentia sua aliquo-tics cohonestavis idem quoque in disputationibus publi-cis, si quid gravius proponeretur, aut dignus vindice no-dus occurreret, non est veritus, honorus caussa Arminium nostrum media in stadiosorum turba sedintum intari, 6 (ut Grynæi candorem agnoscas) divre, Respondeat pro me Hollandus meus Note, that he observ da Spirit in him too much inclined to refine upon things, and that hereupon he gave him very good Advice
Bertius is not the Person who informs me of this, but Philip Pareus He tells how Theodore Beza advis d one of his Friends to check the Subtlety of his Genius, as a thing which Satan had made use of in several Instances to delude great Persons Do not ingige your felf continued Bixa, in vain Subtleties, and if ionetimes certain new Thoughts happen to arise in your Mind, approve 'em not, without having first founded em to the bottom, how pleasing soever they may seem at first tight caloin give methis Countel I have followed it, and tound the benefit of it (a) cut magnopue te horto, ut Dei dona in te collata, on ni findio ex olas ita ent al xivota non vulgari donatum effe videan, qua life ed maximos decipendos viros non irrito conatu Sa'a-nas est alusus, velim te ailigenter cavere, u nulis inin lus argutus te ipsum irretias. & quoties novi queof Aimhi et in nutio tibi illa air forunt, exeutere, prinsquam
nius, p
approles Informalis denique istis prompto & ala ri in26 edit er otbe of esto and rests Feo quidem certe per Dei
184 & atim nen prossu bere de loc isso a magno isto ciro

fued to the King for I iberty of Conscience (d) Let's pass his Calculation, which perhaps is not the most exact, and say he is deceived as to the

Year, the Conference of Possii began in the Month of September 1561 Begin the Year either at Easter, or on the first of January, you shall never justifie

(B) He read publick Lectures at Bill] The Pro

beata memoria JOHANNF CALVINO admonitue i a facer, statim ab initio studui, cum ad saci a studia me totum converterem. Neque me hujus consilis unquam pani ni nec, ut spero, panitebit. Phil p. Pareus had the Original of that I etter of theodore Biza, and he adds, that James Grynaus give the same Advice to Angunius (b) In quam fintenian clarifimum of fartisticum JACOBUM AR WINIUM, novi Petitgianism is statistican in Belgio, cum juvinis operam duret S Theologia in Academia Ballicus, granuter quante admention is see cum juvinis operam agree 8 Ibeologia in Academia Ba-lilicnsi, graviter quoque admonitum su sso a venerando Sene D J A C O B O G R Y N E O cujus memoria sit in beneditsione! Insente mili, quando ad pedis ejus in Rauria discintium Synagogia siderem narravit li any Person accuses me of having inserted their nny Person accuses me of having inserted these two Passages at length, only as helps to edge out a large Book, he'll betray his want of Judgment, for they are very sit to suggest useful Resections to several Persons, and very necessary for some Readers. Remember St Paul's Maxim, (c) Knowledge pisses to several Persons, and very necessary for some Readers. Remember St Paul's Maxim, (c) Knowledge pisses to suggest useful Resections to several Persons, and very necessary for some Readers. Remember St Paul's Maxim, (c) Knowledge pisses the supplement of the sanother of the supplementation of th planation or Doctrine of which we are the Inventers. It is for those Inventions that we feel the parenal Love and Tenderness. ledge we have drawn from Books, as of an Exthe force of a paternal Love and Tenderness here we find the most bewatching (haims, 18 this blinds us it's this makes us lofe Ground It's a Rock of which young Perfons, who have a very fubtle Wit, cannot le too much warn'd

(c) That he had been sufficiently consured about his travelling into Italy] Among the several Epidemical Distempers of the humane Mind, I do not know any more blameable, and fruitful in bad Fffects, than the Custom of giving a loofe to Suspicions. It is a very suppery Road. We are soon got a great Way from the Place we set out. We easily pass from one Suspicion to another, we seldom stop at the Probability, to the greatest Likelyhood, and from after, that which pass only for likely, is reported as certain and incontestable, and in a little

(/)Philip us ibid

III VILL Dividis Pues, p m s, alfo a letter of the Lame Beza among thoje

(1) Beza pud Phi-

lippum

Pircuin

of Slanders, and the Health in fich a manner, there is fell into a Difference of which he died the 19. October 169, with great Experious of Picty and Picture 1. Twere to be with that he had made a better infe or 1) had so ledge, for though it's likely his Intention, were good, yet i maybe field, that he individed without my or necessity, and under Circumstances in which the I move than was absorbed to Divoiders in which ended in a Schism. He left seven sons it lioned inches, and is a number of Disciples, who continued the Dispute io warrily, that twis thou the peece my to pare it recourse to a National Synod. They were condemned in it, but did not it built, and horis

(d) Bertius ubi fu-

(e)Bertius s mistakin Prıhere Nate Perafens are admitted . to this Ho-710111

(f) Quum indomiti mili pertinacia ipfi quoque arti (M dicinæ) facerer opprobuus cnim defixi quam ut evelli pof-

let, novi indies cx-1vmptomat i febres, tufpochondriorum extentionem, exfparandi. difficult 1tem, opprefilionem à cibo, laboriolos

arthritidem, nul-Irmque ægro paufam vel requiem concede bit icceffere postea dointestinis, 1110. & colo, cum

fomnos.1-

trophum.

obstru Etione nervi optia finiitri, & full-ition ne Bitus

ubi (ifia Sai ++

time, that pretended Certainty is spread all over a whole Town Great Cities are more subject to this Disorder than others It was reported in Am sterdam, that Arminia had kiss d the Pope's Icct, that he had contracted an intimacy with the Jesuits, that he had disover'd himself to Bellarm n, and that he had abjured the Reformed Religion I his was all falle, and yet these Insthoods made an Impression on the Mands of the Magistrates who maintain'd that young Man Let us hear the Author of his I uncril Of ition speak (d) Into damna (itineris Italici ponebat) quod in amplissim Sc natus Amsterdamensis officissimulam ob id sastum tunc temporis incurrisset, sustandentibus frigidam quivujdam, quos omnino prastitisset judi ia in apsus reditum suspendere, Hinc ergo sumpta occisione sparochatus in v l gus illum Pontificis sociam dos darum quem non un in conferta turba, ut r lique spectatores, vidis nec Soleat bellua honorem istum nifi k gibus (c) ac Pr neipibus deferre Jesuites adjueviss quos nunquam audivisset
Bellasmino innotusse, quem nunquam conspect kligionem orthodoxam abjus ass, pro qua paratus esset ad
Jangumis usque prosusionem decestare

(D) In execution to find his R pu ation tariffed]

There's reason to think that this Vexation contribed more to his untimely Death than my thing.

It was a bad I even that some of the procure It was a bad I ewen that foured the pe cant Huntours, and which complicated his Liftemper (f) and suland ways. Sometimes he was heard to high analogy out as formerly a Liophet did, Hoto me, m) Mother, why hast thou brought m forth a Man of Sisse, &c. Let's let down a long P slinge of Bertius (g) Quid mirum seconmotus sucret same sus, salutis, & lavorum dispendio, quum neque wire bono quiequam sima sue sit antiquius, neque Christiano salute, neque & Phologia doctors p tettis ex scriptura demonstrationals? Oddiesto posture secondo. monstracionibu? Oppiestio, inquit Suracides infinite facit supientem Ladem fin dolorem, ex dolore morhum conciliavit, ex morbo mortem O terium, O vi-Persum, exque imo cartas e excitatum malum! 'L' oties illum ex Prophe a privatim etiani cum gem u exela-mantem audio mus! Væ m hi mater mes quire penuisti me, virum diteordre in universa terri? Nec tanerivi, nec tanerivit mihi quilquim, & tunen omnes maledicunt mihi Revocavit timen Jiple ad rationis & tranquillitaris lepta. This is whit we cannot think on without deploining the Vinity of humane I hings We look upon Stupidity is a great Unhappinels, thole lathers who have I yes clear enough to fee the Blockithnels of their Sons, are very much afflicted. I hey would willingly discover in cm a great Genius, a fublime Understanding, and if they find cm thus gifted, their Joy is almost inexpressible. It is often being ignor int of what one does, and what one defires It had been a hundred times better for Armin ne to have been an errand Dunce, then to have had a great doll of Wit, for the Honour of giving Name a to Sect that makes a liquie in the Warld, and which has produced able Men is but a very Commercal Good, in companion of the real I vils, Vinations, Pains and Bitte ets which he felt in his Life-time, and which thorten d his Divs, and which he had not felt, if he had been but an ordinary Divine in indifferent Wit, i Blochheid, in sho t, one of that Form of Men of whom People are apt to fig Hell broach no Here/ : fri-nal would have brought fuch in I ximple into his tenth Satyr, if their had been Diputes of Religion in those I imes, that had caus d the Death of

one of the Supporter

(E) That he had made a bet er use of her knowledge I mean, that he had govern d humself by St Paul's Rule I hat event Apostle inspired of God, and immediate y directed by the Holy Chost in all his Writings it led to himfelf the Objection which natural Lightion is ignust the Doctrine of absolute Predestination, he apprehended all the corce of the Objection, he propose it without

westerings with leaft (i) rely an with million Million and million to the distinction which is S. Pints Doctrine, and the here the distinctive which he states upon it (a) I wait for then write me may doth be yet find for the million with the Twenty Pines of the Subtricts Million could add nothing to it. What could they meet the million to make the subtricts of the Subtricts Million with million to million to the subtricts of th from it more than that in Cit is Health is God will have Men to commit S Nov that a fit of Pint I nev could be objected in the Pint I nev could be objected in the Pint I never Loes he dlow it in part only Doc he ent i in to my Particulus Doch tem ve my listo vocation in the Word thin of II do a vocation in the Word thin other thin of II do a vocation in the Word thin ou vocation in the Word thin of Hele conly alledges the Soverign Herrer G. Herrer the Summer Richt which the Centon hear on 161 pole of his Cientures is it feems good to him (d) Ny, but O Mn, who are the the period for it all the form of a not that the period form of any that the holders in Incomprehensibility in the thing of he ought to put a stop to all Dilputes in 1 im idea ... 1, ,, find a definitive Sentence here, a Judoment find and without Appeal, in the Dispute doct to ice. or rather they ought to lean by this Conduct of 5 Peul, never to dispute about Prodesim tran, and at the first motion to oppose it in Barr against all the Subtilities of human Wir, whether they offer of their lelves while they are meditating on that great Subject, or whether mother inggest them The best and shortest Way 1 to oppose this strong Bink betimes, against the Inundation of Arguments, and confider the definitive Sections of Sr Piul, as those immovable Reel sy hote I condition is in the midit of the Sea, mainly buch the proudest Billows cannot prevail, but turn to I touth, daily and break themselves upon em in All the Arrows that against such a Shield will have the lame I ate as that (f) of Pierre Thus ought Men to Lehave themseres when the Dilpute happens between Christian and Christian And if ever it be tate to give the Mind some Excicite on Points of this kind, at leift we ought to found a Retient betimes and retire behind the Bank I have spoke of Had Arminius afted thus as often is his Reidon tuggested to him Disticulties against the Hypothens of the References, or at all times when he round himself call deconsiver any Disput ints, he

Eut, fly they, would not he hive been a Preva riction, and unworthy of the Ministry at he had neglected the Influence of he Auditors, whom I obelieved to be in and in a falle Dottrine? I notwer, I hat two cap til Redon excuted his ipciking our one was, that he did not believe the Hypothesis which he disapproved, prejudicial to Salvation, the other, that his new Method was utilets towards removing the chief Difficulties that he was a large with an the Mattack Production that ue to be met with in the Matter of Prede

would have tal on a portectly Wile and Apostolick

Course and made the of the Lights of his Under-

ftanding just as he ought to have done. If he con-

dinary Dottime, or it he found himfelf en d in i-

dopting a lefs used Method he should have gone

what lengths he thought fit for his own puticular

by then he flould have been content to have en-

135 dethat Conveniency in filence. Time in without diffurbing the Rights of Possession, fince he could

the Church His tilence vould have to d him for a point deal of Louble he would have done

well to have remember d (#) in old I ible Mill

()111 101/110

() I' w

0100

(1) who tus (cmor, telamane n ibelle fine ittu Conject ויטטרו quod protinu repullem, I t fun mochper ցսուստ 1, 1 pendi 11

() Sel p + 1COLVI butin Plu 1 DIS 113 min i ii vidi .q Hur M

Linitor

ß Joh Wolfgangus Jigei Hu Work es entitul d Hiftoria Eccluliaflica 1x culi XVII The first Decade in 169.

y Agidi-us Af hackerius He took the false Name of Salomo Theodotus See Lal Antie Bubl Bele

n We find n he Galanteries des Rois del rance, Printed in Hollande in 1694 p 189, of the 1 tom that the Family of Arnauld was stripoed of all for the Ston AF CTI

(b) I apedichat quili xgi c lau ciæ que Respubliquiescere quomodocunque ne vulnera curatione ipfa releindetentur Flores lit , . 23

soon form'd a separate Sect, which still Continues, and which by degrees has engaged it felt in several other much more confiderable Eriors The Movers of Aufterd un names fome of the Authors who give an account of this famous Quarrel 1 add to em the Histories of Triolendius and of Boxhornius, and a new Work of a B Profesior of Tubinge I hat great Dispute was very fruitful in Writings of both Sides A Professor y in Divinity at Cologne, disguised under a false Name, gave a List of 'em according to the order of Years, in a Work which he intitul'd Pacificatorium dissetti Belgii I question whether his Catalogue be very compleat It's difficult not to forget something in such a number of Pieces As to the (F) Writings of Arminus, see our last Remark

ARNAULD, a Noble and Ancient Family of Anvergne It's above two Hundied Years ago since a Daughter of this House was married to a Lord de la Fayere, the Grandson of him who was Marshal of France under Charles VI Towards the Year 1480, Hemy ARNAULD married Catherine Bariot, a Kiniwoman of him who was Countellor in the Parliament of Paris, and Master of Requests under Lewis XI Soon after this Mairiage he fettled at Riom, whither he was invited, with (A) several other Persons of Merit, by Peter de Bourbon Count of Beaujeu, who kept his ordinary Reindence there This Prince was married to the I ady Anne of France, Daughter of Lemu XI who had an absolute Power over the Mind of her Brother Charles VIII and was Regent during his Mi joilty Henry Arnauld work'd himter into the Entern of the Count, and Governor of the Town Beauten He was made Mafter of the Horfe to the Count, about eight Leagues distant from Henry Arnauld work'd himself into the Esteem of the Count and Countess of and Castle of Hermant This was the Place of his Birth, about eight Leagues distant from Kiom, on the Frontiers of the March of Limousin near Offel This Government was continued to him by the Constable of Bourbon, Son-in Law to the Count de Bearjea The Office of Maller of the Horse was also continued to him He did giert Service to the Constable, by causing his Horses to be shod backwards in, when Francis I who looked on h m as a Rebel, fent a Guard to take him. They supposing by the Horses tracks, that he had rod quite the contrary Way from the Place where he hid himself, lost their time in fearthing for him where he was not Hemy Arnauld had contracted a very fluct Friendship with Florimond de Robertet, Secretary to the Count de Beauger, and afterwards Secretary of State under Francis I and it was wholly his own fault that he did not procure a very advantageous Match for his Son by the Generolity of this Friend, but he would return one Act (B) of Generolity by another He left two Sons John and Anthony

stimation We must confess, absolutely speaking, that the least Truth is worthy to be proposed, and that there's no I altity to inconfiderable, but it's better we should be heal d, than tinctured with it, however, when the Circumstances of Time and Place will not permit any Novelties to be propos d, be they never to true, without cruling a thousand Ditorders in the Universities, in Families, and in the State at sarge, it sinfinitely better to leave Things as they are, than under ake to reform em. I he Remedy s woise than the Disease. Our Condust in this Case ought to resemble that towards (b) certain fick Perions, who can take no Physick without stirring several ill Humours, the agitation of which is more pernicious than the Coagulation I except one Case where the saving of Souls is the Point and the snatching emour of the Jaws of the Devil, for in this case Chairty won t suffer us to stand still, how great foever the Commotions may be which are accidentally occasion d, we must submit all Consequences to the Care of Providence. In this respect Arminus was no way preis d to oppose the common Dostrine, he did not believe that any one run the hazard of Salvation, by following the Hypothesis of Calvin Let us fee another Circumstance by which he render d himielt inexcuiable. In a System full of great Difficulties, helubstituted another System, which, to speak truly, draws after it no less Difficulties than the termer One may say of his Doctrine, what I have said of the Innovations of Saumur It's more vehement and less constrained than the Opinion of Mi Ampraut, but after all, it s no better than a pulliture Remedy, for the Arminians have scarce answer of some Objections, which, is they pretend, cannot be retuted on Calvin's but they find themselves expos'd to other Difficulties which they cannot get clear of but by a tincere acl now ledgement of the Infirmity of the humane Mind, and the confideration of the in-comprehentible Infinity of God And was it worth Ville to contridict Calvin for this ! Ought he to have been to very delicat in the beginning, feeing with end he must have recourse to such an Alysum. Why might not he as well begin with it,
in eache was doom d to come to it soon or late? Lie smill il en who imagines, that after having enter d the 1 iffs with a great Disputant, He ll be allow d to triumph only because he had some small ride in specioser him at beginning. A Wrestler

who should out run his Adversary three Parts or more of the Race, does not win the Crown, unless he preferves his Advantage to the end of the Courie It is the fame in Controversies, it is not sufficient to party the first 1 hrusts — The Reply's and Rejoynders must all be satisfy d, till every Doubr is perfectly clear d Now this is what neither the Hypothetis of Arminius, not that of the Mol nift, that of the secimans, is able to do (k) System of the Ammians is only sit to obtain some advantages in those Preludes of the Combite in which the forlorn Hope is detach d to skirmish, but when it comes to a general and decesive Battle, it's forcid to lettre as well as the rest behind the

In the total of lettre as well as the rest behind the Intrenchments of the incomprehensible Mystery

(1) As to the Writings of Arminius | These are the Titles of them Disputationes de diversis Christiana Religionis capitibus Orationes, itemque Iractatus insigniores aliquot Examen modestum libelli Guilbelmi Perkinsi, de Pradistinationis modo & ordine, itemque de amplitudine gratiæ divinæ Analylis capitis 12. ad Romanos Dissertatio de vero & genuino sinstitut cap VII I psiolæ ad Romanos Amica collatio cum D

Franc sco junio de Predestinatione, pr litteras habita Epistola ad Lippolytum a Collibus, Oc (A) With several other Persons of Merit In Riom are yet to be seen the Houses of Monthossifier, Montrorin, Chazeron, Florat, Chastiaugay, Moriliac, Bubourg Duorat, Torget, and Robertes, who were all chief Officers and Favourites of the Count and Counters of Beausen, and of their Son-in-I aw the Constable Bourbon, by whom they were all fuccessively. advanced to the chief Dignities of the Sword, and of the (a) Robe Thus you fee by what Accident it happened, that so many Auvergnates appeared Memoir is at the Court of France in the highest Posts, under freed in Charles VIII Lewis XII and Francis 1 tels of Beaujen had drawn them out of their Province, and put the making their I of tune into their own Hands But for her they might all have dy d in obscurity, their great Falents would never have shone beyond their own Country Conclude from hence, that the particular Glory of a Province at certain times, depends wholly on Parionages of this kind. You will find a Supplement of this in the Continuation of the Menagiana, p 304, and 305, of the Edition of Holland

(B) Return that att of Generality by another] This was that Florimond de Robertet who leaving Months Son, his Native Country, tettled himself in Riom, and became

(k) See Mr Jurieu in his Judgment on the rigid and Latitudinarian Meexplaining the Dollrine of Grace

(a) From a Memoir inthe Mercure Galant of Decembre 1693 P 42

The first dy'd thout Children In the Church Register of the City of Riom, in the Year 1542, Registes himself the Title of Commander of Hormant. His younger Brother Anthon Renauld kept up the Family His first Wife was Margaret Mojnier-Dubourg, at Relation of the Chancellor of that Name, Sister of the famous Annas Dubourg, Conficellor in Parliament, and of John Dubourg, Lieutenant Criminal of Riom Usehad but one Son by that Marriage, the John dela Marria Research Brown He had but one Son by that Marriage, viz John de la Moite-ARNAULD, whom Mr de Thon mentions with so much Praise in his History, and who at the Head of a Troop of Horse, of which he was Captain, shut himself up in the Town of Moire, which held for the King against the League, and maintain'd the Siege of it a long time with the Lords of Chabanes and of Chazeron, after which he made a vigorous Sally at the Head of thirty Troopers, and kill'd the Count of Randam with his own Hand, who was Chief of the League in Auvergne, the Death of this Person was the occasion of raising the Siege, and the cause of winning a Battle, which was fought some time after, and which secured all Auvergne to Henry IV the same Day and Year that he obtain'd the Victory in the Battle of Turi. The Father of this John Arnauld had follow'd the Profession of Arms at beginning. He rais'd a Company of Light Horse, and was in several Actions. But Catherine de Medicus knowing him to be an able faithful Person, made him her Attorney General, and the King's Attorney in a Presidual Court of Riom, which at that time extended above forty Leagues He distinguish'd himself very much in those two Ossices. In all the Acts that remain of him, he took the Title of Lord of la Motte, of Chantenegrelle, of Font ainebleau, of Pessac, and of Bonnesilles, all Fiess and Castles not above half a League from Riom His second Wise was Anne Forget, Daughter of the Steward of the Houshold to the Constable of Bourbon He liv'd to the Age of a Hundred and Onc Years, and died at Paris, whither Queen Catherine de Medicis had called him He was buried in the Church of St Sulpicia, and in the first Chappel that had been built in it, of which he himself was Founder. The Title of the Foundation imports, that he which he himself was Founder The Title of the Foundation imports, that he had the Oshle of Auditor of the Accompts (B_{Δ}) and Controller General, and that he was Lord of Corbeville near Paris From his second Marriage proceeded twelve Sons *, one of which was Anthony ARNAULD I shall mention him in a separate Aiticle, I/aac ARNAULD, who was Intendent of the Finances David ARNAULD, Captain, who was kill'd at the Siege of Jerzeau, Lewis ARNAULD Receiver General of the Finances at Riom, another Lewis ARNAULD, the King's Secretary at Paris, and Peter ARNAULD who was the youngest of the twelve Brothers, and who distinguish d himself most in the Profession of Arms He was Marshal of the Camps and Aimies of King Lemis XIII, Governor of Fort Lemis, and Colonel of the Regiment of Champa gree He it is of whom the Sieur de Pontis makes such honourable mention, and fears not to equal him with the most famous Captains that ever were among the Greeks and Romans He says, that he understood the ancient Military Discipline best of any Man, and made it to be best observ'd by the Soldiers, who lov'd him even to Adoration Isaac Arnauld above-mention'd, was the lather of another Isaac ARNAULD, who was Governor of from was Philipsburg, and Master de Camp to the Carabincers, one of the bravest Men, and the He is famed in the Writings of Mr de Voiture His Sister was mint due finest Wits of his Age married to Manasses de Feuquiers, who Commanded the King's Army before Thionville, in to Slanthe Year 1639

ARNAULD(ANTHONY) Advocate in the Parliament of Paris, the Son of another anthony whom I have spoke of in the preceding Article, acquir'd a wonderful Henry IV having a mind to shew the Duke of Savoy Reputation by his Eloquence the Parliament House, made choice of a Day that Arnauld was to plead a * fine Cause He gave that able Man a Brevet for Councellor of State Queen Mary de Medicis made him her Advocate General, and would have made him her Secretary of State, but he retused that Office, and told the Queen, that he could do Her Majesty better Service, gument on by being Advocate, than if he was Secretary of State This Fact is intimated (A) in his Epitaph One Day the Advocate General Marion was fo well fatisfied with hearing to him plead, that he took him home in his Couch to Dinner, and caused his Eldest Daughter Catherine Marion to be placed near him After Dinner he took him aside, and ask'd him what he thought or his Daughter, and being answered, that she seem'd to him a

lows "Anthony Arnauld, Sieur de la Mothe, and "Villeneuve, His Majesty's Attorney in the Senef"chal's Jurisdiction of Auvergneat Riom, Sollicitor General to the Parliament in 1568, and 1570, af-Attorney General of Catherine de Medicis, was ennobled in Dicember 1577, by the Title of Auditor of the Accounts He was the Son of Henry Arnauld Bailiff of the Town of Harmant in Auvergn, and of N Colonges He had married Anne Forget,
Daughter of John Forget, Sieur of Bido gre the "King's Attorney in Auvergne, and of Jane Godi"Ret, and he died at the Age of a Hundred and One
"Years, about the Year 1591 See the Memoirs
"of Sully, tom 4 f 71" Read also the Continuation of the Menagiana, Page 305 Holland Edition

(A) This Fact is intimated in his Epitaph] Mr le Mattre, Grand-Son and God-Son of nauld the Advocate, is Author of the Fpiraph

became the Count Beaugeus Secretary He govern d him absolutely, is he govern'd afterwards the Mind of Charles VIII to whom the Regent had then him, and that of Lewis XII after the Death of the Cardinal of Amio se, and finally, that of Francis I to whom he was Secretary of State. He had such an Astection for Hinry An auld, that when he left Room to secretal himself the Court of Charles VIII he rook all his Children along with him. VIII he took all his Children along with him, except his Eldest Daughter Jane de Robertet, whom he left at Riom with the Wife of Honey Arn ruld, defigning that they should marry her to their Fidest Son John Annaud, when she should come of Age But the Guardians did not think their Son a Match good enough for her, so they marry d her to the richest young Man of Riem, whose Name was Amable de Carrier the Son of one Marriag (h) ble de Cereirs, the Son of one Mariliac (b)

(BA) Of Auditor of the Accounts, and Controller General | Since the first Edition of this Work, I received a small Memoir written by one of the chief Genealogists of Europe, in which I find what to's

* The Hi-Discourse of the Life of Mr Arm nauld Dr tions only which la Motre Arnauld had ly swo Wiver, p 2 Edit of Liege

P Taken 771017 CO277municated thor of th Mercure Decemb 1693

> Konig Mark An thony

* The Que-COMCE 211210 the Punishdireis Su thieu's History of Hen IV tom I p

(b) Taken from the

Brom the
Memoir in
the Metcure Galant for
Decemb

(a) Prx-

Ainaldina, p xevi i Person of great desert, he gave her to him in Marriage * One of the most samous Causes that Arthony Arnauld had ever pleaded, was that of the University against the Jesuits, in the Year 1594. We shall see hereafter what (AA) Reward he had for it. Some say that he published a (B) Book to stop their Appeal, in the Year 1602. But having well foreseen that they would return again and be formidable, he indeavour'd to suppress it. He had been Councellor and Attorney General to Queen Catherine de Medicis. They who have reported that he was of the Reform'd Religion (C) have reported.

They who would read it need look no further for it than this Page, and they who have no mind to read it may pals on had faid in the first Edition of his History of Hen my IV speaking of the Trial which the Jesuits had with the University of Paris in 1564. That An

Passant, du grand Arnauld revere la memoire Sis vertus à sa race ont servi d'ornimint, 2a plume a sen pais, sa voix au Parlement, 3on siprit à son secle, & ses faits à l'histoire Contre un second Possippe Ulurpateur des lis e second Demosthène anima sis ecrits, Li contre Emmanuel arma son eloquence Il vit comme un neant les hautes dignitex, Et present l'homeur d'oraile de la Irance Atout le vain illat des sitres empruntez.

Atout le vain celat des titres empruntez

(AD) We shall see hereaster what Reward he had for

it I Ile seint back the Present which the Univer
ity had order d him, and would have so famous a

Caute pleaded Gratis. The University made an Act

in the most authentick I orm, by which it ingaged

it self to an eternal Acknowledgement as well to

himself as to his Posterity. See here the Ferms of

the Decree (a) Quapropeer cum Consultorum discress
sim is of discreption on Justissimus D ANTONIUS

ARNAI DUS, in Foro Parissens speciatus à multis

annis Patronus, pro Discussion DANTONIUS

annis Patronus, pro Discussion jure Academici

tantopice desudarit of longa comptaque Oratione, qua

Doctorum manibus tentiur, probarit—Cumque idem

pro Desensonis laboribus of Patrolini sure oblatum sibi

ab Academia honoi arium remiserit, gratuitamque suam

operam est voluerit, ne apud Nos ingrati animi culpa

resident, platuit Rectori, quatuor Ficultatibus of singulis

Nationibus, ut perpetua tanti benessii memoria publicis

1 abulis consignata of celata apud posteros exstaret, huse
que Saci amento se omies Academie Ordines obstringe
rent, se exossii que a bonis clientibus sido Patrono solent

deservi, omnia IN II LUM EJUSQUI LI
BIROS ai posteros studiose collaturos nec evium un
quan honori, commodi, finneque defuturos. You will

tind this ali laige in the Preseac of a Book Printed

at Ingen 1699, and intitus Causa Arnaldina seu

Annotus Arnaldus Doctor of Socius Sorbonicus a censura

Anno 1656 sub nomine Facultatis Theologica Paristensis

vul it vindicatis

(B) that he publish'd a Book to stop their Appeal It's but a small Book intitul d, Le Franc & veritable Discours: Father Richeome refutes him in his Apologetical Complaint, where he retutes the Jesuits (atechism also, which appeal'd at the same time from the Pen of Stephen Pasquier. I have read a thing in the Remarks (b) on the Cutholick Confession of San y, which I shall here transcribe. "The Advocate Armania did not unswer, not that (c) the Book, The Truth desended, had stop his." Mouth, but because he perceived that the Interest of the Jesuits with Henry IV would carry it at long run against all the Reasons that could be alledged for the establishing the Decree of their Banishment. In estect, the poor Main was so much attaid that he had gone too for in his little Book, that I have seen a Copy of it, wherein an able Main of those I imes had made the following Observation with his own Hand. This Book (the free and true Discours) composed by M Anthony Arnauld their good Friend." And a little lower, the Copy supposed by the Austrone

(c) That he was of the Reform'd keligion, have reported a great Fallehood, The Author of the Amphitheatrum honoris, diffusied under the Name of Clasus Bonanfeius, which is the Anagram of Carolus Annanias his true Name, speaks of the Advocate Authory Arnanid as a known Calvin st. The Imago with facult Soc Tesu, does the same. The Author of the Apology of John Char liays, p. 2-5, that the Name of Arnauld comes from as sual, which signifies to den or apostarize, and that it comes near to that of in tehrist, who has the Name of the Bessel. And p. 2062 A worthy Min ster of him, to when a von hieroria, speaking great Things and Blasporem. Lev. 13 (d) Du Pleis had related the same I aliel ood, but retricted it publickly. He

ry IV speaking of the Trial which the Jesuits had with the University of Paris in 1564 " That Anwith the University of Paris in 1564 "That Am"thony Arnauld making Profession of Calumin,
"the choice that the Agents of the University had
"made of him was reckon'd highly scandalous
"and very unseemly" But see how he retracts himself "Anthony Arnauld a most eloquent
"Man, was pitch'd upon to plead the (a) Plain"tiffe's Cause I had formerly believed on false
"Informations, that he was a Religionary, but
"in truth he never was He left most Virtuous
"Children and most Jealous for the Catholick Re"ligion behind him" It's strange, that an Histrain who was none of the meanest, could be deceiv'd, as to the Religion of samous a Lawyer, ceiv'd, as to the Religion of so famous a Lawyer, who had taken the whole Parliament to be witness of his Catholicism in the same Plea, which gave Dis Pleix occasion to speak of him. Here s what he says of it "If paradventure they, and those who sup"port em, are so impudent as to dire to say, that the Sorbanne wis Heistical in the Year 1554, when it made that Decree against them as they are shameless enough to publish among the Women of their Congregations, that all who prosecute that Cause are Hereticks, sprung either from Gineva or from England That it I my self, who speak, were not known to be infrusted from my Infancy in the Royal College of Navarre, and it my Protession so notorious, and my Reception into such Publick and Honourable Offices in the Year 80, and 85, did "not too manifestly secure me from their Impo"fures, they would certainly seign me, sens
from thence also to plead against them." Typerience convinced him, and convinces at this Day, that he was in the wrong to fancy himself shelter d from their Impostures, for besides the Writers I have quoted, there are lately inten up two ters I have quoted, there are lately lifen up two new Accusers, the first is Father Hazart, the se cond, tho the Name he gives himself (b) be a seigned one, produces a Letter from a Gentleman whose Name is Mr d. Heucourt, who affirms, that the lather of Mr Arnauld, Doctor of the Sorbonna, was Born and Dy'da Hugueno: I have resion to say, that lathor Hazart his renewed the Accusation, for these are his Words, "(d) The retraction of Mr du Plux does not move me, nor de"bar the liberty of taking his first Sentiment for bar the liberty of taking his first Sentiment for the Legitimate Issue of his best Intelligence, and the second for that of his Complassance for "the Relations of the Sieur Armauld, who had "Credit enough at that time to gain over, or oblige an Author to any thing of that nature" He was answerd (c), that one must have but a very untoward Understanding to prefer what an "Historian acknowledges he had faid on falle Suggestions, before that which he afferes as fure and indubitable, being better inform'd Should any one indeed be found of so wicked "Should any one indeed be found of 10 wicked a Chrracter, the Lvil that an Historian might do by publishing I aliehoods prejudical to the Homour of his Neighbour on bad Memoirs, would be irreparable, fince his Recantition would be all in vain, for any Man might retrench in Tather Hazaris s Answer "See, by the way, how well Mr du Plex is rewaided for having been fo partial to the Jesuits. They shew how much they love him, while they make him have so little "Conscience, as that having said nothing but the Conscience, as that having sud nothing but the truth, when he affirm'd, that the Advocate who "truth, when he affirm'd, that the Advocate who "pleaded against them was a Hugurnot, he should "notwithstanding retract this afterwards, and e-"stablish a Lye out of meer Complaitance' I do not (f) know of any Answer that has Leen made to the Challenge of him who publish'd Mid Hucourt's Letter Tho it was very pressing, for these were the Ixpressions in it addressed to Mr Armand "This I etter, Morseur, the O"riginal whereof is put into my Hands to be fent to

(a) That to fay the Unit

Gib cl of the 2 B P 535

(c) The Autor of the Remarks had indep 534, a Richcome uter the times of the chemics of the the chemical chemics of the chemical chemics of the chemical chemics of the chemical c

(b) On 11.

im of a lines and times and the lines and more and animored a lines are lines at lines are lines

1 w custrid In
verite
defendue

(7)

fi fien

takt out

o t quefiton cutreute fi

Mt Aimuld eft
heretique, p 13

(b) That
of Sunte Foi, in the important Advice to nauld on the project of a new qu of Janthore This is a Letter dated from Paris the 281h of Septemb 1691 (d) Seetle ath Factum grand N berry of Infenius.

(e) Had

1 20

(f) The is wrote in 16)4

t 11 11 fromt, fred n

cine Gi-

Decemb 169, · Per-Hommes

illufties

P 54 55 edit de Holl

(1) I ikin trong h

I THE ML-

mil Mes-

cure G1lant for

Decemb

HISTO-RICAL Littscon-

c nine the Nionatery of

PORT

KORAI

f : | Grana is = In of Juntenius

TEAD A P Hazart

169,

lair

ported a very great Falshood. He had twenty two Children by his Marriage (CA) with Catherine Marion *, and died about the Year 1618 Observe, that one of his Daughters reform'd the Abby of (D) Port Royal

He acquitted himself at the Bar, "* with so much Honour, and in so extraordinary

a manner, that is Person since him, except his Grand-Son Mi le Maire, has been known to appear there with so much Reputation and Dignity. His House was continually fill'd with Princes and great Lords, who came to confult him about their most important Affairs, and he was every where in such Veneration, that after his Death they were forc'd to expose his Body for some time on a Bed to ittisse the

to you, requires that you should without fail "produce the Certificate of your Baptism, for the Jesuits, your Enemies, are not it icems the only Persons who reproach you as being boin a Huguenot." But he who got this Letter Printed was utterly confounded, for the Publick (g) was informed that Mr. a Heucourt disowned it.

The Publick has seen this in the Journal of Mr.

Basinage, and in a Book which has appear'd fince the first Impression of this Article, I mean the A-bridg'd History of the Life and Works of Monfigur Arnauld See in what a strain he who Compos'd it treats of this Matter, in the 17th and 18th Pages "We do not here lose time in confuting the impertinent Author of important Advice to M

"Arnauld, & wherein an Lxtract is produced of a pretended Letter of the Marquis d Heu-"were, to prove, that Mr Arnauld and his I ather were born Calvinsts All this is pure Impofture For not only the Extract of the Baptismal Certificate is forth-coming, which that Adviler

desir'd to be produc'd, but also an Instrument in form under that Marquis's Hand dated from Brompton near London the '; of May 1692, where the declares that he knows nothing of it, that the I arrange from him and that the "the Letter never came from him, and that it is
"the Letter never came from him, and that it is
"a Piece maliciously and falsly Compos'd' I
find it very probable, that one of our Advocate

Arnayld's Brothers turn'd Huguener, for a Person
who must have known this very well, has not to

me, that Madam (1) de Feuquiers and Madam d'Heucourt her Sister, who were that Advocate's Nieces on the Father's side, were of the Retorm'd Religion to their Death The same Person writ to me also, that Isaac ARNAULD Minister of Rockel, and Author of a Book intitul'd Mepris du monde,

was of the same Family as Mr Arnauld Work was Printed more than once, for the Ldition of Rouan 1637, imports, that it had been Revisd, Corrected and Augmented with three other Treatises by the same Author, to wit, Vertuous Re-

solutions, Of the Obedience due to the King Meditations on old Age

on old Age

(GA) He had Twenty Two Children by his Marriage—] The Name of the Eldest was Robert,
The same who made himself so famous under the
Name of ARNAULD d'ANDILLI See
the following Article The second died Bishop of
Angers in the Month of June 1692 His Name
was Henry ARNAULD, who had made himself
much was head and a the Name of Abbot of St. No. much valued under the Name of Abbot of St Ni-cholas, before he attained to the Miter Being at Rome, he fav'd, by his Dexterity and Courage, the Honour and Estates of the Barberini, troin Attempts of the Creatures and Relations of Pope Innocent X In acknowledgement whereof the Prince of Palestrina, and the French Cardinals, Antheny and Charles Barberini, caused not only his Medal to be stampt, and his Picture drawn, wherewith they fill'd all their Houses, but erected also a Statue to him in their Pilace at Rome, with a (k) Verse which Fortunat IX had Compos'd for St Gregory of Tours He died with the Savor of House has been supposed for the savor of House the December 1988. Gregory of Tours He died with the Savor of Holineis in his Diocess at Angers, from whence he never departed for near Forty Four Years that he was Bishop of it Catherine ARNAULD, the Eldest Daughter of Anthon, was married to Mr le Maitre, one of his Majesty's Council, and Master of Accounts at Paris, by whom she had Inthony ie Maitre, the samous Advocate, and Isaa le Maitre of Sacy, known by his Translation of the Bible, by that of the Imitation of JESUS CHRIST, by the Life of Dom Bertholemy of the Martyis, and by the Life of Dom Berthelemy of the Martyis, and

by the facred Poesies Angelien ARNAULD.

another Daughter of Anthony, perpetual Abbess of Pert-Royal of the Fields, reform'd that Abby on the same Foot, as that of Clairwans was Reform'd, and made it Elective and Triennial Hive of her Sifters with the Market to the Polymers.

Sisters, with their Mother, took the Religious

Habit upon them in the Convent, and led a very austere I ite there until then Deith (1)

Observe, that in the Abridgment of the I ife of Mr donauld progenities affected, iff I hat he was the other and lift of the Children of during from nauld, and of Catherine Marion. This does not igree with the Memon (m) that I have quoted, and which gives them I wenty I wo . I have the Lather of fo many Children decented, when there were but I en of them alive, I our Sons, and Six Daughters

(D) Peform d the Abby of Poet-Royal | The Name of Port-Royal makes to much noise, and the Arnaulds are to concern d in it, and the Puticulars of all this fo little known, that I may very well suppose the Curious will read with pleasure whitever may be thought particular on this Sub-ject. For this Reason I believ'd I should not dis-pletic my Reader, if I here inscreed what I have read in (n) a Printed Case. Precess of this kind in

feldom known to many en ons

" Port-Royal is Origina's a Monastery of Birnardin Nuns, Six Leagues from Paris One of Mr d Andille's Sifters was made Abbefs of it in the beginning of this Century, when the wish but Lleven Years of Age. This was a common Abuse enough at that time from which God diew great Good. For at the Age of Seventeen Years, God inspired her with so ennest a Desire to resome her Abby, though there were none either of the Men or Women resormed in the whole Order of the Cost gur. That the rein the whole Order of the Cift aux, that she re-folv'd and perform'd it with ease enough, God giving an extraordinary Blessing to her good Designs She banish d all Propriety from it, all her Nuns, after her own Example, bringing all her Nuns, after her own Example, bringing into the common Stock what they had before in their private Possession. She established an exist recluse Life in it, perpetual Abstinence, the Night-Office, Lastings, Labour, Silence according to the Rules of St. Bimiet. And it was this Odoni of Holineis, like the Persume of the Spouse, which drew her Sisters, Nieces, and the new Mothers, which was their time to their allo her Mother, each in their turn to this House The design of so perfect a Reformation to courageously undertaken, and so happily executed, gave her so great an Lsteem with the whole Order, that when he was but I wenty Seven or Twenty Eight Years of Age, the was chosen to reform the famous Abbey of Maubiffon She past Foun on Five Years there, which oblig d her to leave her Sister, who was afterwards call'd Nother Agnes, the Care of her House of Port-Royal as Coadjutrix It was about this time, and while she was at Maubuisson, that she faw St Francis de Sales who was come to Paris, to found a House there of the Visitation She fent to defire him to come to see her, and pur her self under his Conduct, and by that Saint's Letters it appears what an Lsteem he had for his dear Daughter the Abbess of Port-Royal

The Author of the Fallum adds, that the Widdow of Anthony Arnauld, Mother of that Abbess had a strong impulse to become a Nun under the Conduct of her own Daughter, and that as God had given her that Desire about the same time that the Abbess was advis'd to transfer her Monistery of the Lields to Parm, "She bought a very fair and large House and Garden in the Suburbs of "Same which the hestow'd on the Albests. and laige House and Garden in the Suburbs of St James, which she bestow'd on the Abbess, Convent and Nuns of Port-Royal, to make their Settlement there, which they actually did, having put the House of Paris at a very great Charge into the Condition t is in at present, by the Blessing which it pleas'd God to give to their Charity and Disinterestedness. There it was Charity and Difinterestedness that this happy Mother of fo many Pious Children took her own Daughter for a Mother, confetrating her felf to God by a Religious Profei-B b b " " non

(g) In the des Ouvrages des Savans for the Month of Novemb 1692, p 134

(1) The Wife of was beaten before Thi-

(k) Here it u Alpibus Arvernis veniens mons altior ipfis The Barberini alludded to the Arms and Country of naulde This Fami-ly of Au-vergne, and has Arms a Mountain du Merc Galant.

ubi fupra

People who enquir'd instantly after him." Those have been much in the wrong who

+ He ared ın Feb 1600 Memoire du Mercure Galant 1 In the Answer of P Hazart to the Cafe of the Grand-Nephenes of lanfenius 4 Casep B See the Catalogue of 'on at the end of his Elogy 11 the Journal desSavans of Septem y Perrault.Hommes illustres, p 142 edit de Holl & Morrers

P 346

impute to him an (E) Apology for I halaru

ARNAULD D'ANDILLI (ROBERT) Eldest Son of the foregoing, was a Person of great Ment See his Elogy in Morers's Dictionary, and the Hommes illustres of Mi Perrault He married Mademoiscille de la Broderse, the Daughter of him who had been so long Ambassador in England, and Grand Daughter to a Sister of the Chancellor de Sillers This Marriage produced five Daughters, all Nuns at Post Royal, (the Eldest of which, Sister Angelica of St John, past for a Prodigy of Wit, Knowledge and Virtue) and three Sons. The Eldest is the Abbot ARNAULD, Commenand Virtue) and three Sons. The Eldest is the Abbot ARNAULD, Commendatory Abbot of Chomes, who after having carried Arms a long time in the King's Service, in the Regiment of his Coulin Isaac Arnauld, Master de Camp of the Carrabineers, retir'd to his Unkle the Bishop of Angers The second is Henry ARNAULD, Sieur of Luzancy, who pass'd his Life in Solitude The third is Simon ARNAULD, Marquess of Luzancy, who pass'd his Life in Solitude Pompone, formerly Minister and Secretary of State, and still a Minister of State, known by his Ambassies into Holland and Sweden | Mr Arnauld d'Andelle came early into the World He had several Imploys which fix'd him to the Court, and to the deceased King's Attendance, but he never suffer'd himself to be (4) corrupted by the bad Air that's breath'd in such Stations The Difference he had with the President de Gi momond, who had spoke of him in his Latin History, otherwise than he ought to have done, may be seen in the Collection of his Letters. They who forged the Romance of the Club of Bourg-Fontaine designed by the Letters A A one of the pretended Accomplices of the Delign, which 'tis supposed was taken there of introducing Dessm, and when they perceived that these Letters could not belong to Mr Arnauld the Doctor, they apply'd'em to another Person, to wit, Arnauld d'Andilli, as has been at last | very fairly But the Author of the Fattums of Jan/ensus's Grand-Nephews, made it apexplain'd pear by folid Reasons, that the (B) second Application of the two A A was absurd Mr d'Andilli retir'd to the (C) Monastery of Port Royal in 1644, where he past the remainder of his Lif. 1 a continual Application to Works of Piety He Composed ieveral Books there ρ_2 , which the Publick received favourably, and which are fo numerous, that they make eight Volumes in Folio y He died there & the 27th of September 1674, in the Eighty Sixth Year of his Age

" of Jesus Christ, and his Stanza's on the best and "most editying Truths of our Religion
(B) That the second Application of the two A. A was absurd I shall not repeat all the Reasons al-

ledg d to prove it, I shall only say, that it's observed (e) among other things, that he had been in all the Expeditions which king Lowis XIII made before and after the time (f) of the Chimerical Cabal of Bourg-Iontains, "to quell those of his Submi jects, whom their false Religion had engaged in Rebellion. These were Occasions, continue they, of enslaving more and more his Zeal sor the Catholical Religion, by the Aversion which those forts of Wars inspire against Hereise, but "twas no means of becoming a Divine, having never studied Theology as he must have done to sustain the Fart which they make all the Authors of the Fable of Bourg-Fontaine to act. He knew as much of Religion as a Man of great Parts could learn of it from his Captchism, from pious Books, from the Conversition of very Holy Persons, reading the Word of God, and hearing it preach'd, but the less he knew what was taught in the Schools, the more he was incapable of forming Doubts on the Truth of our Mysteries, by reason he had us'd himself early to captivate his Understanding to the Divine Authority, which is warranted to us by the Church, and sure never any Person was farther from cavilling with God, or endeators farther from cavilling with God, or endeators ing by weak and self-conceited Reasons a comprehend that which we ought to content our selves to believe by an humble Faith

(C) He restr'd to the Monastery of Port-Royal Let us continue to quote the Fourth hashum "He "was at Part-Royal in the Fields that he retur'd set the Year 1644, whither his Nephews, the Ad"vocate, Mr le Mustre, and one of his Brothers "who was a Soldier, had retur'd five or fix Years before, when there were yet no Religious Per"fons there, for it was not till the Year 1648, "that the House of Panis obtain'd leave of the "Archbishop to fend part of their Religious to "their Country House" It's my Reader's Business to choose between the Author of this Fasturn and Mr Richelet, who says, that Mr Arnauld d'Andilli made his own House of Panisme his retreat I am fatisfied with confronting these two Authoristies, and I pals on to cite with pleasure what is new going to be read, because it contains some of those very particular Marters relating to the Lives of great Men, which she many are curious to

"fion to live under her Discipline And ha"ving done so for the space of fourteen or sis"teen Years with a very edisying Fervour and
"Humility, she had the Consolation before her
"Death to give her Blessing to her six Daugh"ters, and her six Grand-Daughters, who were
all in the Monastery, and who were all Nuns
"there, except one, who died young, and hid
been only a Pensioner" Finally, it appears by
that Fastum, that the Abbess of Poor-Reyal was perpetual, and one of her Sisters Conduction, but that
both of em having only the greatest good of their
House in view, were willing to part with their
Title, and settle a triennial Election there Mr
d'Andilly obtain'd the necessary Permission from
the King, tho' it depriv'd him of the Means of
keeping this Abby always in his own Family Add
to this what we shall say in his Article

(E) Those have been much in the wrong who impute to him an Apology for Phalaiis] The Words of Father Abram, which I am going to cite, have a visible relation to our Arnauld (a) Do Phalaidis Agrigentorum Tyranni immani crudelisate supervasancum sucrit dicere, cum & pleni sunt aliorum libri, & iple se nefarium, immanem, & seleratissimum in episolis ape fateatur, unus inventus est Arnaldui qui non ita pridem, orationem dicam an nugas? de equi laude conscriptorit bidelicit ex codem calamo Phalaidis Apuleique laudatio & Societatis nostre criminatio manavit, ut quibus se similem esse mallet, liquidius ostenarut, ut quibus se similem esse mallet, liquidius ostenarut, ut quibus se similem esse mallet, liquidius ostenarut The Mistake is gioss, for he who made the Discourse to Phalais si an Arnauld of Provence See the Remark L of the Article Epicurus

the Discourse for Phalaris is an Arnauld of Provence See the Remark L of the Article Epicarus

(A) But he never juffered himself to be corrupted by the bad Air that's breathed in such Stations.] He was "one of the Men of Fiance, who all the time he "lived at the County, Parus and in the Country, had the best established Reputation, and was the most generally talked of for his Piery and Probity, there being no Man who would not willingly subscribe to what a famous Author writ of him above fifty Years ago, that he never blushed for the Gespel Truths, nor made an Offentation of the Prattice of its Precepts." This is found in the fourth Fastum (b) of Famsensia's Grand-Nephews Where we also find this (c) "That better he forsook the World, and while he was at "Court, he would consecrate all his Genius in Poetry to the Honour of his Saviour, and to the Design of giving a relish for the Christian Truths, for he had not as yet retir'd from the World when he made his (d) Poem on the Lase

Ciceron Oration P 803

(a) Ab-

rim in

(i) A tru 12 / pro

() Page 18

(d) See below the Remark C in sheMargin (c) Ibia

time was the Year 1621 He loft his Wife in the Year 1647 Balzac's Reflection (D) on that Lofs is worth

knowing.

ARNAULD (Anthony) Doctor of Serbonne, Son of Anthony (A) Arnauld the Advocate, was born at Para the fixth of February 1642, the 20th Child of his Father's Marriage with Cacherin Marion. He studied Humane Learning and Philosophy in the College of Calvs, and afterward began to study the Law, but he was soon taken from that Study, and applied to that of Divinity by the Care of his Mother, seconded by the Abbot of St. Cyran. After this determination he set lumself; to study in the College of Sorbonne, and went through a Treatise of Grace under Mr. l'Escot. And as as he did not find that Professor of Sorbonne's Lectures conformable to the Doctrine of St. Paul, he resolved to study this Matter in St. Augustin himself, and preferred this Father's System before that of Mr. Pescot. This he teitised publickly in a Probation Lecture which he maintain'd in the Year 1636, in order to the taking his Degree of Batchelor. He imploy'd an Interval of Two Years, which according to the Laws of the Faculty at Paris, ought to by between the Probation and the Licence, in hard Study, and then began the Acts of his Licence, about the Easter of the Tear 1638, and continued them till Lent 1640. He maintained the Act of Vesperies the 18th of December 1641, and the Day following received the Doctor's Cap. During his Licence, he composed and publickly taught a Course of Philosophy. At the end of this Course of Philosophy, which he taught at Paris, in the College of Mans, he caused Theses to be maintain'd, wherein he gave a remarkable linstance (AD) of his Integrity, Docility and Humility. He was ordain'd Priest in the Ember Weeks of September, of the Year 1641, and celebrated his sirst Mass on All Saints Day of the same Tear, asser a Resirement of Forty Daysen—He had begun his

† In the Year 1633

Thefis was dedicated to the Clere gy of I cance, affembled at that time at Paris

(b) This is contrary to what has been faid above in the Re-mark A

mark A (c) The Criticks find a great faults with 11 See the Op nion of Some Diwines of Holland beard Say, that Mr le Moyne mas defir'd by the Friends of Mr d'Andilli to mark the places which he thought

(c) Balzac lettre 19 of 2 B à Chape-lain, dated 14 Aug.

the Trans-

might miftake, and that be ex-

cused bin-

self for fear of

marking

lators

know "Armseld of Andilli-lerv'd the King "and the State Twenty Years As a Reward of his Services he had a Peninon of Eight Thou"fand Livers given him, which were afterwards "reduced to hix, with this he retir d to Pompone, a "Village Seven or Eight Leagues distant from Paris, where for sking the Vanities of the World, and leading a truly Christian Life, he composed divers Works Fis Letters, the Poem (b) on the Life of JESUS CHRIST—, Josephus of the History of the Jews The Works of St Therefe, "slafe of Davila translated, are the Fruits of his "Solitude—The best of his Translations is that of Josephus (c) Sometime after it had been published, Richeles went one Day to see him at Pompone, after some Discourse, the Conversation tell on the manner of some Authors Composing And knowing that Richeles was particularly unquainted with the famous Ablancours, he ask'd him how many times that excellence Man ictured each Piece of Work before he gave it to the Publick Richeles answer'd fix times, and I, reply'd Mr Armsuld, have revised the History of Tolophus ten times, I have carefully corrected the Stile of it, and polish'd it more than any of my other Works Armsuld d'Andille—in his Retirement after seven or eight Hours Study, every Day us'd to dwert himself with the pleasures of the Country, and above all others with that of pruning his Trees. He had generally so good Fruit, that every Year he sent Presents of it to Queen Arme of Aufria, and that Princess was so well pleas d with it, that every Season she defir'd to have some "This Application to Gardening, and Philosophising profoundly on the Nature of Frees, is attested by Mr Parault in his Hommershluster, p. 143, Edition of the Carlend in his Hommershluster, p. 143, Edition

(D) Balzac's Refettion on that Lofe] What he writ upon it makes much for the Honour of our Robert Arnould and his Family (e) "The News of Madam d'Andilli's Death touch d me fenfibly I concern my felf in all the good and bad Successes of a Family which ought to be dear to Brance, and which is born for the Honour of the French Name But I pitty our Friend particularly, who having never had any unlawful Passion, looies all his Mistresses and Pleasures at once in his Wife. He is nevertheless to well skill'd in the Christian Doctrine, and has so main y Learned Men of his Family about him, that he needs no Stoick Philosophy, noi any foreign Assistance to desend himself against the Attacks of Fortune. All Argue, all Preach, all Persuade in that Fumily, and one Arnauld is worth a Dozen Episterus's

(A) Son of Anthony Arnauld the Advocate That Descent is undoubtedly the Original of the great Hatred of the Jesuits for Mr Arnauld, and of him for the Jesuits The Author of the Question Currense will not absolutely disown this seeing he speaks in this manner (g) Mr Arnauld was Born the

"fixth of February in the Year 1612 His Father was Mi Anthony Arnauld so famous at the Bar, and known in the History of the Jesuits by the famous Plea which he made against them for the University of Paris, in 1594—For the Reason which I have mention'd, Mr Arnauld was born which I have mention'd, Mr Arnauld was born which I have mention'd in the Crime of the Plea having made the Father a Calvinist, and Minister of Antichrist in the Mind of the Jesuits, tho' always a good Catholick and a good Chistian every where else, the Son in their regard could not fail to be born a Child of Wiath, and to be yet worse than a Heretick, before he could be a Christian. One of the Protestant Authors who writ against the Casvinism of Maimbourgh, believed, that Mr Arnauld's Hatted for the Jesuits proceeded tom Education. These are his (1) Words. "I have (k) formerly compared him to Hamibal, too obtinately persecuted by the Romans. I cannot tell whether I may not compare him to the same Hamibal, promising his Lather in his tender. Years, that as soon as he should be of Age to bear Arms, he would make War against those mortal Enemies of his Country. It is well known that Mr Arnauld, Advocate in the Pail amous Anihony Arnauld, Advocate in the Pail ament of Paris, who pleaded so eloquently for the University against the Jesuits, in the Year 1594, and who forgot nothing to persuade the Judges, that they ought not to be tolerated in the Kingdom. That Astion made him as odious to all the Society, as all the Society was to the Jesuits, into his Sons, it is very certain at least, that in this they have not degenerated from the Vertue of their Fathers

(AD) He gave a rmarkable Instance of his Interrey, Docility and Flumility] (1). At the end of
the Course of Philosophy which he taught in
the College of Mans in the University of Paris,
he mide several of his Schollars maintain Theses
Among whom was the Sieur Baibey, since a famous Professor of Philosophy in the same University, and M Wallon de Beaupuis, an Ecclesiastick of Beauvais, a Person of great Piety, who
is fill alive, and has given this late in Writing
This latter maintaining his Thesis the acth of
july 1641 M de la Barde a learned Priest of
the Olatory, and at that time Canon of the Cathedral Church in Paris disputed there, and uig d
his Arguments so home, that the Professor was
oblig d to come in to the assistance of his Schollars But, he was even so hard press'd by the
famous Disputant, that he found there was no
good Answer to be given him. It had been no
hard matter for him to have got off by an indisferent distinction as the Professor often do
But that did not suit with his Sincerity and Love
of Truth. He told him then publickly and
without Ceremony, that he believ'd him to be
Bbb 2 "in

(1) Nouvelles lettres, p

(k) In the 5th Le ter of th tique Genei ile, Libere mus diuturna cura popu-lum Romanum, quando mortem fents expestare longum censent. Gr T Live 1 39

(1) Hist abregce de Mi Arnauld, p 46

(g) P 12

* He had been admitted there the 31st of October 1636 Præf Caufa Arnald D XXVI

Conf for to Richelieu and aftermards Bi-Jhop of Chartres

Ibe Title of this Confutationis, An Apology for the Holy I 1thers of the Church, Detenders of the (race of lefus Christ

(a) Pixf Cufa.Arnıldına, p xviii

(4) Hist Abiegce, P 47

() Sed illos detendit numerus uner que umbone phalinges วี นาบเห Sa 2

(d) Pixf Lanfu Aimild p vix

Licence without the least design of becoming a Member of the Sorbonne—He'd bave bet , with enjoying the Rights * of Hospitality, which gave him the liberty of lodging in the But the chief Doctors having pres'd him to think seriously of entring into and having pres'd him to think seriously of entring into the hot hat he would be seriously of the loss of mised him, provided that he would Regent a Course of Philosophy, no notice should be taken as to the Circumstance of the Time, he undertook that mata without any regard to the Obstacles that lay in his way, to wit, that while he was perform Alts of his Licence, the Time wherein the Statutes prescribed that the Course of Philosophy for the gone thro' was elapsed. The two Years of this painful Work being ended, he supplicated the that they would admit him to the proof of his Course, and deliberate on the Honour he demanded of being received into that illustrions Body Mr le Escot found an occasion at this time to be revenged on him. He had never taught his Penitent | Cardinal Richelieu to forgive, and he had learned of bis Penitent never to jorgive. He hinder'd (ADA Mr. Arnauld's being admitted into the Society of the Sorbonne He had not the same Credit after the Death of the Cardinal But it he had the mortification to fee this young Doctor enter into that Society in the Year 1643, He did not fail indeavouring to exclude him as foon as an Opportunity offer'd. The Book concerning trequent Communion, publish'd by Mr Arnauld in 1643, displeased the Jesuits extreamly They confuted it both in their Sermons, and in Printed Books, as fraught with the most pernicious Doctrines The Disputes on Grace, which grew hot in those Days in the University of Para, served only to foment the Animosities between the Jesuits and Mr Arnauld I his Doctor detended Jansenim's Cause in Writings of great force, either by refuting the three Sermons of Mr Habert, and the Apology which this Preacher made for them, or by refuting | M1 le Moine Professor of Sorbonne, and others of that side No legal Ground could be found to censure him, till he had publish'd two Letters (B) on an Adventure of the Duke de Liancour, a great Friend of Port-Royal I wo Propolitions were found in the 2d of those Letters, which the Faculty of Theology condemn'd And Mr Arnauld was at the same time declared excluded from the in the Year 1656

in the right, that his Opinion appeared in his Judgment the most true, and that he himself would follow it for the future. He was " as good as his word, for about three Years af" ter, this same Disciple of his being to perform "his probation Lecture in the Sorbonne for his De-gree of Batchelor, he desir'd Mr Arnauld to compose his Thesis for him He did it, and laid down the contrary Opinion to that in his own Thesis of Philosophy. An effential part is wanting in this Narrative. It is not faid what Opinion Mr Arnauld had maintain'd, when he contess d his Error upon a strong Objection of the Opponent Let us supply this, and say, that the Thelis which Mr de la Barde attack'd was this the I nens which Mr de la Bardeattack'd was this
(a) Eni finonymi convenit Dio & creatura. The Author of the Narrative judges right when he says
(b), that this Action of Mr Arnauld was great before God, and rare among Men, and that That which proceeds from uprightness of Heart, from a constant and uniform Love of Truth, from a Greatness of Soul, which is above the Desire of Vittory, and the tean of listening a keputation—is always great. But so me it seems that he treats the Solvenness has lear of defening a keputation—is always great But to me it feems that he treats the Solutions that may be given to the Arguments of those who maintain, that the Idea of Being does not agree Univocally to God and the Creatures, with a little too much Disdain. I have tormerly examin'd that Dispute which is very famous in the Schools, and wis of Opinion, that they who deny the univo-cation of Being (c), have the Croud, and Numbers on their fide, but not the most folid Reasons, wherefore I chose the Opinion which they op-pose I shave maintain'd it often in public Disputes, but never found that any puzzling Objection was proposed to me Not but my Adversary presently leap d to the Objection, that God is a Being per excellentiam, and a most necessary Beis a Being per excellentiam, and a most necessary Being, Insinite, Soveraignly Perfect, whereas the Being of the Creatures is only precarious. I sound no manner of difficulty in the Objection, for the Rudiments of the Doctrine of the Universals instruct us, that the Ideas of the Genus separate intirely from the Specifick Properties by an Abstraction of the Mind. But if I had known that Mr Arnald having once been of this Opinion, had remounced it in the shock of the Dispute, I would have suspected that there were some Difficulties in it, which I had not met with in any of the Somith. have suspected that there were some Difficulties in it, which I had not met with in any of the Spanish School-men that I had examin'd Let's remember that it sobserv'd he was not constrain'd to change his Opinion. This imports that he did not find his shift I enet indefensible, but only that the Analogy of Being, seem'd to him a better Dostrine than the Univocation. (d) Erudito discipulo sub vial of some an gumenturum mole fatiscence, suppetias vienit Mig ster. dingue consistatus, non cedendi necessitate. nit Mig fter, dinque conflictatus, non cedendi necefficate ccastu., fed veritate & veritatis amore victus, victum

fe ultrò profisse est, & a sintentia sua discessarum publice spopondis Promissis stetit, &c

(ADA) Mr l'Escot hinder'd Mr Arnauld's being
admitted into the Society of the Sorbonne] (f) Abregée
de Mr
Arnauld's Request "They alledged Statutes and
"Custom against those who were for him, which"
requir'd that the Course should be personally
"tore his Licence And as concerning that if
ference, which was to be decided by a plurally of
"Voices, their Opinion was, that Cardinal Richelieu, Provisor of the Sonbonne ought to be the
Judge of what was against the Laws and Liberry Judge of what was against the Laws and Liberty of the House, and it would have been a Crime at that time to refuse such a Judge Monsieur Hardwillers, Archbishop of Bourges, and Mr Habers, Doctor of Divinity of the Church of Paris, were deputed to him—(g) The Cardinal did not judge it proper that the Society should do any thing against their Statutes and Customs But it was not so much a Zeal for the Orders and Rules of the House which made him act in that manner, as the knowledge he had of a strict Union between Mr Arnauld and Mr de Sr Cyran, as Resentment, because Mr Arnauld had not sought his Protection during his Licence; and lastly as the influence which Mr l'Escot had on his Penitent the Cardinal's Mind For the Doctor had been one of the only two Opposers, and, as I have faid, had conceived a great Prejudice against Mr. Arnauld from a meer Spirit of Jealousie and Revenge It was certainly more honourable for Mr Arnauld to be excluded the Society in this manner, than receiv'd into it as most others are However he was receiv'd into it after the "Cardinal's Death, the Sorbenne, as well as other "Societies having then recover'd its Liberty again" Mr l'Escot, "(b) indemnified himself a long time after, by getting him excluded both the House and Faculty, by a Censure of 1656, in which he "was the promoter, together with Mr l'Administration." was the promoter, together with Mr le Moya ceffor of his Chair, and of his Opinions

(B) On an Adventure of the Duke de Limicour }
That Duke fent his Grand-Daughter to be Educated in Port-Royal, and kept the Abbot of Bourzey in his House In the Year 1655, he came to Confession to a Priest of St Sulpice his own Parish, who declar'd, "that he could not absolve him, un-" unless he promised to bresk off all Conversion. unless he promis'd to break off all Conversation with those Gentlemen, to with-draw his Grand-Daughter from Post-Royal, and dismiss that Abbot—This Business having made a great noise in Paris, and all over France, Mr Arnauld was desir'd to get a Leter Printed in justication of this Lord—A great number of Writings having been publish'd against that Letter, Mr Ainauld thought himself oblig'd to refute the Calumnies with which they were fill'd,

(g) Ibid

(b) Ibidi P 33

There were several (C) Irregularities in the Proceedings against him He had not appeared publickly for several Years before, for from the time that he had been cited to Rome on occasion of the Disputes about his Book concerning frequent Communion, the Queen-Mother being with much ado prevailed with to revoke the Orders she had given him to depart in adiately, he passed his Time abscording here and there or as a solutary him to depart in adjately, he passed his Time absconding here and there, or as a solitary at Port-Royal in Country I his retired Lite continued near twenty five Years, till the Pacification Jansenism, concluded in 1668 Mr Arnauld was included in it among the rest; and accordingly went to pay his Duty to the King and the Nuncio, and appear'd as much as he pleas'd in Publick, till 1679, when he voluntarily quitted the Kingdom, being inform'd, that his Enemies rendered him suspected to the King * It is not doubted but he has liv'd in the Low-Countries ever since that time, tho' he has discovered himfelf only to a very small number of trusty Friends He was distuib'd at Leise in the Year (D) 1690 The Reflection made on that Enterprize deserves the Consideration of those who govern He continued his Exploits of the Pen against the Jesuits to his Death, as he did for some time against those of the Reform'd Religion, but a Minister who had been the most exposed to his Attacks, made use of a Stratagem in the Year 1883, which put an end to his Irruptions on the Protestant Party I speak of the Author of the Esprit (E) DE MR ARNAULD We might give a long Lift of Falshoods

" by causing a second Letter to be Printed, which

1

(k) Ib p
69, & 70

answer'd nine of those Writings (1) (() Many Irregularities in the proceedings] "Commissioners were nam d (k) in Mr Arnauld's Caufe, who were his most declared Enemies, against

whom he had written on those Matters, and who were known by every Body to have been the most passionate for his Ruin, and all the Rethe most passionate for his Ruin, and all the Representations he could make upon it signified nothing. All the Doctors of the Community of Saint Sulpice, against whom Mr Arnauld's Letter was written, had the hardness and injustice to continue his Judges, notwithstanding his Exceptions, whereas they wanted only a little Honour to make them decline it of themselves. as good Men do in the secular Tribunals." salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do in the secular Tribunals "

Salves, as good Men do in the secular Tribunals"

Salves, as good Men do i and Violations of Natural Equity, will also appear, if the Act (b) of Protestation be read which Mr Ar-nauld mide against the Ficulty

I HL Book that was Printed at Leige in the Year 1699, under the Title of Caula Arnaldina, may serve tor a compleat Instruction concerning the Proceedings of the Divines of Paris, and concoming the Substance of the Dostrines which they centured Several Writings have been collected in that Book which Mr Amount and his Party caused to be Printed in those Times to support the

Justice of his Cause

(D) He was disturbed at Leige in the Year 1690] Six Superiors aftembled for some Canonical plost against him These were the Guardian of the I ranciscans, the Guardian of the White-I ryers, the Sub-Prior, the Vicar of the Augustins, the Restor of the Jesuits, the Vicar of the Dominicans, and the Prior of the facobins They call d him One Arnauld, but with submission to them, this could do no Honour to their Communities, there is an Ignorance in it unpardonable in Men of Letters, or an Affectation of Difdain unbecomming Persons who are confecrated to the Service of the who make Decrees concerning the true Faith There is no Man of Letters who can fay, without expos-ing hanfelf to the Laughter of the Learned, one Scaleger, one Sirmond, one Petavius, one Salmaius, one Carotius, one Salden, and (if the Question is about the Doctor of the Sorbonne) one Arnauld The Disputes wherein this latter found himself The Disputes wherein this many and are remarkable by so many great Exploits on both sides, that all Men of Books who should think themselves that all men of Books who should think themselves that all men of Books who should think themselves that all men of Books who should think themselves that all men of Books who should think themselves that all men of Books who should think themselves that all men of Books who should think themselves that all men of Books who should think themselves the should be s but sufficiently books who inouid think themselves but suspected of being ignorant of em, would have reason to oppose the four following Verses of virgil to suprisons so injurious

Qu s (c) genus Aneadum, quis Trojancfriat urbem, I irtutesque, virosqui, aut tenti incendia belli ? Non obtusu adeo gestamus pectora Pani,

Nec tam aversus equos Tyrio sol jungit ab urbe
Be it how it will, I cannot forbeat setting down
here the Decree (1) of the Six Regulars of Leige, the Latin of it is to exquisite, that it may serve to unbend my Reader a little Nos infra scripts Supeniores Conventuales Regularium in Civitate Leodienfi, certiorati de Conventiculis, qua habentur apud C I R-TUM ARNOLDUM doctrinam suspectam spargentem, cenfimus D I icarium charitative cirtiorandum ut similia Conventicula dissipare, & prohibere non de-

dignetur eti im cum dicto Arnoldo conversationis Datum in Conven u Minorum hac -5 Augusti 169 Ad quem efficium commissmus R P M i udovicum Lanet Priorem Dominicanorum, ad nomine nosti o accedendum D Vicarium, & exponeudumintentionem nosti am The Author of the Question Currente lays indeed (e), that I ather d'Iserin hid bragg d of laving a Commission or Permission from his Hirthurs the Bishop of Linge, to cause Mr Arnauld to be Arrested whereever he shou's find him in the Diocijs, but (f) he looks on it as an

egregious Lye
(F) Of the LSPRIT DT MR ARNAULD. A hundred things may be faid of that Work, but as it is likely there may be other occasions of men-tioning it, I shall confine my self to a small num-ber of Observations here. The Author of that Observations here Book had publish'd a Writing which had met with great Success They who had the care of the Impress success. I ney who had the care of the Impression at the Hague intitul'd it, The Politicks of the Chrey of France. They are Dialogues in which there is a great deal of Beauty and Politicness, but little Solidity of Argument, and very little Circumfpection in the vending of several Facts which are notoriously file Monf Annuald (g) refuted that Book with a little too much Scoin, and in a manner fo much the more difobliging, as he manifeftly convinc'd his Adversary of having argued very weakly, and fet forth divers I alfities. He began with another (h) Book of the same Author and feem'd to have a mind to reply to the Apology for the Morality of the Reform d concerning the Inamiffibility of Grace In a word, the Author of the Politicks of the Clergy fore-law very well that he was like to have such an Adversary in Mi Arnauld as would never give him any quiet, never pass over a Contradiction, a talse Reasoning, or false Matter of Fact. This did by no means suite with a Man who was resolved to publish a great many Books, and who fellom give himfelf the trouble of revising what he had once writ He gave himfelf up to his Passions, and to the heat of his Imagination, and these were an unexhaustible Source to him of false Logicks and gross Contradictions He consider'd then what Course he had best take to hinder Mr Arnauld from sticking thus upon his Skirts, and judg'd that none could be more effectual than attacking him Personally, I mean imputing all manner of personal ill Qualities to him. He executed this Design with all the Passion imaginable, and finding himself in a Carreer of Slander, he stuck at nothing, he cast about to the Right and Lest, to find more and more Matter of Saryr, so that the same may be said of him on the Head of Slander, as was said of Mi Vitoure on that of Love, he understood it from the Scepter to the Sheephook, from the Grown to the blue Bonney.

Mr. Armand not thinking it proper to engage net Mr Arnauld not thinking it proper to engage with a Man who fought with fuch Weipons, refolved to be absolutely filent as concerning the Retorm'd, so that what all the Society of the Jefurts could not have compassed, one single Minister contriv'd and executed fuccessfully, I speak of the Secret of silencing that Doctor This is not the only Advantage which the Author of the Esprit de Mr Arnauld has drawn from that Satyr, he struck such a terror into an hundred other Authors who would have attack'd him, and into a World of o-

ther Persons, to whom he was not the most agree-

(z) Queltion curicuse, p 18, & 19

(b) At p Question curiente Sec in the Nouvelles de la Rep des letties. for June

1686 ari 3 whit Launoi thought of this censure of the Sorbonne

AReflexion on Mr Arnauld's being treated with the flighting Appella tion of

(c)Æneid lib y v . (d) This Story is told at the # 28tb Page of ftion cu-

Book Printed in 169c, and entitul d, Question h Mr Arnauld Docteur de Sor bonne est que, or from a took 2d Edition of this much aug mn ed, and pub-list d in 1695 with the Title of Histoire Abieger de la vic & desOu-Viages de Mi Ainauld See Alfo the Pi face to

> t see the BOSSU

Arnal-

dına

(e) Page 198

(f) Page

(g) In the Apol gy for the Ca-Holicks Printed in 1682

tul d. Pieferv itif cottre le changement de Religion

* Sce the Remark C of the Ar. ticle of Anthony Arnauld In Adva-

(e) Tali-

bus insi-

dus per-

jurique

tæ res,

doli-Quos ne-

ciptique

que I y-

dides nec

Lariffæus

Achilles,

Non anni

domuere

non mille

Lugal An

() Huc

delecta

vuum

corpora

ca co late-

u, penituique

avēi nas

Ingentes,

que 1rma-

to milite

complent

(1) This is

a (harsu-

, onlewithn 16 0 17

I capues of Paris

() The 41h

11, 41 a

then c,

til ofor al n in 11 1 1111-

a ke 1 on

1655 50

a 10 11

1 A Part

of the 4th Factum of

(1) b Dr and 100 171

Littum jor tle Rerions it Intenius

uterum

fuitim Includune

decem,

caring

11 195

arte Sinonis CrediFalshoods in point of Fat which concern this Doctor, but we shall content our selves with only mentioning a few of 'em' I was pretended that he was Born a Huguenor *. He has been reckond (F) one of the Cabal of Bourg Fontaine He has been made to go (6) to the Nocturnal Witch-Meetings He has been fent to Command (H) the Troops

able, that they durst not draw his Indignation upon them. This ought not to be so insprizing, for in thort there are few Families which may he reproach d with iome Adventure, or who have not Lucinics malicious enough to pelt them with foine scandalous Story, when it may be given to one who knows how to get it Printed without Punishment, The Esprit de Mr Arnauld, seems to promise an Impression to all the little scandalous Stories that might be fent by the Post, whether they concern'd a private Perion as Inther Soulier, or publick Minister as the late Mr Colbert

I'm not ignorant that a young Jansenist considering the effect of that Satyr, compar d Mr Arnauld to the Ancient City of Iroy, which the bravest Warriors and a Thousand Ships could not conquer (k), and which fell by the cunning of a Defertor and a Wooden Horie Its true, added he, this Comparison won thold in all Points, for the Efprit de Mr Ainauld does not resemble the Wooden Horse, which had the (a)(h ef Captains of the Army in its Belly, but rather resembles those Ships which by Hannibal's Advice were provided with Laithen Pots fill d with Vermin and Serpents See Corneliu

Nepos in the Life of that Carthaginian Captain

(1) H has been reckon'd one of the Cabal of Bourg-I ountaine] DuPleix's C illumnies with regard to the lather, are nothing in comparison of the Falshood which Mr Filleau, the King's Advocate in the Prefidial Court of Poistiers, publish d concerning the Son in the Year 1654, for there is no doubt that he reckon d Mr Arnauld in the number of the Seven Doctors of the Assembly of Bourg-Fountaine (b) The Case, in short, was this Mr Fill au publishing a Juridical Relation in the Y at 1654, of what had past at Poiliers, on occasion of the new Do-Ctrine of Jansinus, declaid, that an Ecclesiastick had told him, that in a Conference which Seven Persons had had at Bourg-Fountain, in the Year 1621, they consulted on Means to destroy Christianity, that this Leclesiastick had himself been one of the Seven, that some time after he broke with the other Six, whereof only one was now living, and whole Names were (J, D V D H) (C J) (P C) (P C) (A A) (S V) By certain Circumstances belonging to this Narrative, and by the Character of certain Books, which we are given to understand were published purely for executing the Ingagements enter'd into at Bourg-Fontain, every one believed that the Letters of the first Name design d fohn du Verger de Hauranne, Abbot of St. Cyr. an., that those of the second design d bot of St Cyran, that those of the second design d C reclius Jansenius, Bishop of Tyres, that those of the third design'd Phil p Cospian Doctor of Sorbonne, Bishop of Nantes, and since of Liseux, that those of the fourth design'd Peter (amus Bishop of Belley, that those of the fifth design'd Anthony Arnauld, mention d in this Atticle, and that those of the fixth design d 5 mon 1 gor Councellor in the great Council Mr Fleau ishims, That it was resolved in thir Assembly to annul two sacraments which we the nell transmitted of the are the mell frequented by the Adult, to wit, those of tentimes, and of the Fuchardi and the Means proposed for attaining his one, was by introducing a disuse of em, not ly showing in direct Design of making em less frequented, but by rendering the Practice of em so dis-ficult, and clog d with Circumstances so incompatible with the Condition of the Men of those Times, that they with the Connition of the Men of those Times, that they should ren in in a mann r inaccissible, and that by this dissection, evoluted on so sain appearances, the Use of them would be dread be less. The Publick thought that this was pointed at Mr Arnauld, because of this Book of Inquent Communion, and that therefore Mr Fileau certainly meant him, by the fifth of those dangerous (1) Conspirators against the Christian Religion, mark d (A A).

As it does not concern us in this Place to examine the Truth or Falshood of this Consorrate.

mine the Truth or Falshood of this Conspiracy, I shall content my self with saying, that Mr Arnau'd look d (d) upon this is one of the highest Lxceffe of Calumny that had ever been known and that in particular he clear'd himself invincibly of the Acculation of being found in the Conference of those Diefts. I or he made it appear, that hajunicinus ving been Born in 161., he could be but nine

Years of Age when it was pretended that this Conference was held This Justification is so strong, that not only the filence of the Accuser, but even the formal Contession of one of the Accusers Friends made it appear, that nothing could be answer'd to
it On the other side, Father (e) Meynier pretending, that Mr Filleau's Relation concerning the Conference of Boung Fountaine, contain'd nothing but what was very certain, confifs, that Mr Arnauld had given conventing Proofs that he was not of this Af-fembly, but, adds he, he is decoved in believing that Anthony Arnauld is the Person meant by the Letters A A I tell him in behalf of the Author of the Juridical Relati-Itell him in behalf of the Author of the Juridical Relation, that those Letters design another who is yet living, and is too good a Friend of Mr Arnauld's to be unknown to him Mr Pascal, who was then writing the Previncial Letters, press'd the Jesusta home to name the private Betrayer of the Conference, the Six Doctors who had assisted at it, and particularly him who was designed by the Letters A. A. and ly him who was delign d by the Letters A A and who not being Mr Arnauld himself, was too intimate a I riend of his to be unknown to him. But these Challenges were disregarded, and it's but a few Years ago, that (f) a very famous Jesuit of Animorp declar'd to the Publick, that That Friend Arnauld was his own Brother Arnauld d' Andilli This has been already confuted Somark B of the Article Arnauld d'Andilli See the Re-

(G) He has been made to go to the Notturnal Witch-Meeting:] I cannot tell in which of the two Assemblies Mr Arnauld would rather have been, at that of Bourg Fountaine, or that which the late Mi Maupai Bishop of Evreux, has somewhere spoken of It is certain the (g) affirm'd to several Perfons, that he had been inform'd by a conversed Wizard, that he had seen Mr Arnauld, and a (h) certain Princels of the Blood, at the Nocturnal Witch Meetings, and that Mr Arnauld had made a very fine Speech to the Devils" If he must have mide a choice between these two Extremes, and if the Speech might tend only to excite the Demons to some kind of amendment of Life, I make no doubt but the Doctor would much rather have 'peech'd in this Meeting, than have given his Oponion in the Charter house of Bourg-Fountaine, for the abolishing Christianity, and the pro-

pagating of Deilm Twere abusing the Patience of my Readers to expose to 'em the ridiculousness of the little Story which this Prelate has told feveral Persons, it's one of those Falshoods which Mr Arnauld does one of those Falshoods which Mr Arnauld does not think that any one ought ever to give himself the trouble of consuting. These are his Words, (1) The interest of Homour may be considered two mays, either with regard to the Calumny in it self, which possibly may be very haineus, or with regard to those who being once prepossist with it, might afterwards have a very ill Opinion of the Person calumniated. It is properly the latter Consideration which obliges a Person to desend himself. So how enormous security by he in themdefend himself, for how enormous soewer they be in them-selves, they may safely enough be slighted, if they are of such a Nature that no sober Person will give credit to them As for Example, what the late Mr de Maupas Bishop of Evreux had formerly said, that he was told by a Converted Wizard, that Mr Arnauld had been at their Notturnal Meetings, and that the Devils has admir dehe Speech he made to em, was in it self a bor rible Calumny, in the mean time if any importance.

Islem had put this in a Libel, would any one have the Doctor trouble himself to confute it, and in diffult of this, would there be any reason to suppose that twas the impellibility of aniwering it which forc'd him to be illent, and that he had in effect confest it

(H) Had been sent to command the Troops of the Vaudois] This I alshood has little more probability than the tormer There have been (k) late Manuscripts which posservely affirm'd, that the Arnauld who is at the Head of the Vandois, is Mr Arnauld the Doctor of Sarbonne, who has at last dictar'd himself, and does Wonders in Savny at the Head of the Troops of that Party It would be a very furprizing Metamorphosis, if at the Age of Seventy Eight Years a Doctor of the Sorbonne, who never did any thing but study, and who has writ so much against the Protestant Manusters should himself be-

(e) In the Book in-ittul d Le Port-Royal & Geneve d'intelligence contre le St Sacrement de Printed as Poitiers т 1656

(f) P Hazart IN his Answer to the Factum for the Relations of Tanfenius See the Hift des Quvr des Sav Fevr 1688 G the 2d part of the Ath Factum of the Re-lations of Jansenius

(g) Fourth I actum

bably the late Dutchefs of Longue Ville

(1) Tome 3 de la Morale Pratique, 257

(k) Question curicule,p 4

of the Vaudois He has had the Office given him (1) of Squite to the Golish Piter "u He has been faid to have been (K) banish'd leance, and that he wroce the Apology for the Catholicks only to recover his (L) Benefice. They have ascribed several

(m) Tro1fieme plainte de Mı Aınauld,p 8

come a Collonel Manistry, and change his Pen for a Sword and a brown Musker, firrying to make the Carrabineers of Arnauld still talk'd the Carrabineers of Arnauld itill talk'd of more than those of one of his Unkles, very well known to the Reschellers under the Reign of Lewis XIII The late Bishop of Leige has been told (m) at his own Table, That Mr Arnauld had abjur at the Catholick Faith at Boisleduc, and that he was married there. The most part of those who are call'd Zea lots fear nothing more than the Orthodoxy of there The most part of those who are called Zea lots, fear nothing more than the Orthodoxy of those whom they accuse They don't imitate God, who desires nor the Death of a Sinner, but that he may be converted and levy They would have him whom they have once accused apostatize in good earnest, and are vext he does not go over to the Enemies Party to make their Accusations good They would much rather have their Brother damn himself, than that they should pass for notorious Calumniators See (n) what a Modern Author Caus when the fays upon this

(n) Critique gene-rale de Maimbourg, p 584 de la 2,edition

(p) They gave him

because he was a Natural Son

of Phil p IV of

Spann

(1) The Office of Squire to the Goliah Peter Jurieu]
They who plac'd Mr Arnauld at the Head of the Vaudois, did certainly disoblige him less, than they who represented him as Squire to the Goliah Jurieu. This the Bishop of Mulaga did in his Catalogical Completes by applying as well as he could tholick Complaint, by applying as well as he could to these two samous Writers a Thought of St Bernard, about Peter Abelard and Arnauld of Bresse, which gives him an opportunity of making use of this Conclusion Isti qui modo surrexerunt novus Golias, & ejus armiger, PETRUS scilicet & ARNALDUS facili negotio exterminabuntus The Publick his feen the Letter which Mr Arnauld writ to this Prelate, wherein he shews him, that must needs have surprized (p) his Highnets frangely, who made him take the Doctor "Arnaula for the Squire to Mr Jurieu the Golish" of the Protestants against the Catholick Party tor, continues he, it your Highness had known that Arnauld, you could not have been capable of so "Arnauld, you could not have been capable of 10 if great an Error in Judgment, as to make two of the most declar'd Enemies in the World of the same "Party, and to take him who has zealously supported the Cause of the Church against that Minister, for his Associate and Considert in the cruel War which he makes against the Church It is certain, that the two Authors that have been

taken, the one for Goliah, and the other for the Goliah's Squire, are both to far from being flich, that it is not more falle that Mr Arnauld affifted at the Conference of Bourg-Fountaine, or at the No-Eturnal Meetings of the Wizards, or at the Irruptions of the Voudois, than that he is the Squire of the Goliah Peter Jurieu Nothing then can be more infined, or more remote from the Truth, than the

Allusions borrow'd from the Passage of St Bernard
This is what the pretended Goliali has no less re-

This is what the pretended Golials has no less reproach'd the Author of the Catholick Complaint with, than the pretended Squire "If that Bi"ship, says he, had a discerning Taste (a), he
"would not have made his violent Investives turn
on the filly Allusions of the Names of Arnauld of
"Bress, and Peter Abaillard, meaning, that Monsieus Annauld is the Successor of Arnauld of Bress,
and the Minister Peter Jurieu of Peter Abaillard
"He would not have call'd that Minister the
Solials Enemy of the Church, and Arnauld his
"Arnauld is of a fitter Age, Size and Strength to
be the Golials, than the Squire This he also
"pretends to, and no Body will dispute the Honour with him
I must here note a small Defect of Memory in

I must here note a small Defect of Memory in (d) There's Comparison of Amauld of Bresse with Arnauld of Paris, and of Peter Abaillard with Peter Jurieu, they made the Bishop of Malaga to say, that this Doctor is the Goliah of the Party, and the Minister his Squire We have seen that he has been made

to say quite the contrary

(K) That he had been banish'd France] A Doctor

of Sarbonne (c) a Savoyard by Nation, maintain'd in
a Book intitul'd Reasonable Prejudices against Jansenism, Printed (d) at Geneva in 1686, that Mr Ara

nauld lind been banish d trance by the King's Or-The following Words in the Advertisement to the Reader import this, I did not think I could to the Reader import this, I did not think I could have spoken the whole Iruth, and not blam'd the conduct of this old Puritan, WHO BY THL JUSTICE OI THE MOST CHRISTIAN KING. IS A FUGITIVE in Holland It is nevertheles certain that he voluntarily quitted the kingdom, and no doubt can be mide of it after the Letters which he writ in 1679, to the Chancelloi Mi le Iellier, and to the Archbishop of Paris, Printed in the sinft Volume of the Esprit de Mr Arnauld in the Year 1684. So that its strange enough, that two Years after the Abbot de Ville should be ignorant of a Truth exposed to publick view, in a Satwo Years after the Abbot de Ville should be ignorant of a Truth exposed to publick view, in a Satur that has had such a run. But it is yet more strange, that in the Year 1690, Mr Arnauld should be obliged to get these two Letters Printed, to constitute those who (e) publish devery where the the was a Rebel to his King, and that he had been banish d France as a turbulent sellow. I do not believe that the Author of the Espit has reposited a less halfity, in maintaining, that he was (f) expelled thanders Altho this good Man, continues he, thinks that his Adventures arefolder buried, yet we have learn d from a sure Hand, that he was expelled the Netherlands is a sure Hand, that he was expelled the Netherlands es the Governor's Order The Term of Scouting which the Author of the General Criticism of Calvanija made use of, is somewhat equivocal This lave Spread a Report lays he (g), that Mr Aithauld's Housewas a Rendezvous of discontinted Persons, that (abilling and factious Conferences were held there, that they prepar d Memons thre for the Court of Rome; in a wond, they have obtain'd all that was needful to SCOUT him with the rest of the Cabal This means no more than that they obtain'd, that certain Orders should be sent to Mr Annuald, which were the cause that he made choice of a Retreat in a

ftrange Country

(L) To recover his Benefices Mr Junies was groftly miltaken when he faid, that Mr hnsuld had made the Apology for the Catholicks, in hopes to obtain a Re-admillion into France, that he might obtain a Re-admillion into France, that he might peaceably (b) enjoy his Efface and Eneficer, and that the fear of living his Benefices confif ared, engaged him in some take Steps. This could not be better disproved by a Geometrical Demonstration, than by the publick Declaration which Mr. Arnauld made, that he rever had a Benefice, for it can never enter into the Mind of a reasonable Man, that a Doctor so jealous of his Reputation as he is, and who could not expect to escape the most morrity-ing Confusion in case he fillely deny d that he hid a Benefice, when yet he enjoy'd one, thould venture to publish fuch a Filshood in a Printed Work We need then only look at these Words of Mr Arnauld, to be demonstratively convined of his Adversary's Lyng "The icditious manner," Adverfary's Lying "The icditious manner, " fays he (1), in which they had prefilm d to ipcak of the Affairs of that Country, oblig'd the Ambassador of his Britannick Majosty, to demand of the States a condemnation of the most passionate of their Libels, to which they were pleas d to give the Title of the Esprit de Mr Amauld, tho' perhaps I am the least ill treated in it, of a great number of Persons whom they pull to pieces without their having any relation to me but what is either Ridiculous of Imaginary, having almost nothing to reproach me with but secret Intentions, often grounded on manifest I alfities "Intentions, often grounded on manifest I alsities "As when they say, that it was from no manner of regard to Religion, that I made the Apology of the Catholicks, but from a prospect of Interest for fear of losing my Benefice, I WHO AI I "THE WORLD KNOWS HAVI NON! Thus he speaks in a Letter dated the oth of October 1684. He speaks no less affirmatively in a (k) Work Printed in 1689. "As for the Book fallely initial d Espri de Mr Arnauld, he never "(1) had any thought to answer it, for it having been sent him some time after it appear'd, and been sent him some time the it appear'd, and opening each Volume in several places, he lighted on such things as made him sufficiently acquainted with that Minister's Genius, as that foolish Calumny for one, that they suffer'd (m) their Children of Quality of twolve or thirteen "Years

(i) Queff cur seute. P 212

 $(f)_1$ tom p 38

(g) Let \$

(b) Fiprat đe Mi Arnauld, tom r p 34, 36, 44

(1) Seconde iddir i 1 Apolog pour les Cathol P 14

of the Morile prat p 237,2,8

(1) It s of limelf trat Mr Arnauld Lunks

(m) Seetle (onfutation of this Story in nuld s D ff it 1'1o i on the protende ! א מוקיףו 11 of the Plea-Senle Pilna ted 11

(a) Rehgion des Jeiuites, P 59

(b) At the end of the 3d Iome of De Morale pratique, p 773

(c) Ho's "
call a be de Vil le See the Nouv de laRep des Lettres for July
1686 art

to be taken of the Istle Page which fays at Cologn by Abraham du Boss.

Books (M) to him which he never compos'd, I shall take notice of some of them, and

Years of Age, who were studying human Learning at Port Voyal to read the Socinian Books "And another" no less ridiculous, the less harnous, that Mr Ar nauld WHO HAS NO BENLIICL, AND WHO NLVER SOUGHT ANY, writ the Apology to: the Catholicks to preserve his Benefices He concludes from hence, that to passionate and He concludes from hence, that to passionate and "unreasonable a Calumniator, being unworthy of Credit, deserved no Aniwer, and from that "time till now he never read a word in the Book before your Desence appeared" So that what the Latins express by the Proverb, Cantherius in porta, has happened to the Author of the Lyprit de Mr Arnauld He has stumbled at the very I hreshold Note, That Mr Arnauld had once (n) a Canon's Place in the Cathedral of Verdan, when he began

Place in the Cathedral of Verdun, when he began his Licence in the Year 1638, but he quirted that Benefice a little before he receiv'd Deacons Orders

in the Year 1641 (0)
(M) They aforth d several Books to him] I shall

divide this Remark into four Sections

TUITY of I aith **A**Difpute between Mrs A -nauld & •laude

(p) Si the

Remark () ΔΔ

(n) Præf

Caufa. Arnauld p vii

(o) Ibid

P XIX

I Without observing the Order of Time, for the first I alisty in this Matter about Books, I shall give that which regards the Perpetuity of Faith I of that Book has given occasion for the most tamous Dispute that ever was rais'd between the Roman Catholicks and Protestants Mr Claude who was Advocate for the latter, has gain d the greatest Honour by it, that ever Minister gain'd And Mr Arnauld, who was chief Advocate for the former, perhaps never made use of all the force of his Genius with more Application thin on this Occasi-on All that a vast Wit, Eloquence, Reading and Logick can furnish of the brightest and strongest Kind, has appear'd on both fides in the Course of the Dispute, each Party claims the Victory All the Trouble and Charge that Por -Royal has been at to get a great number of Attestations from the Levant, have been almost of no use against the Persuasions of the Reform d, touching the Taith of the Christians of that Country in the matter of the Lucharist The Ignorance that reigns among those Christians, the ill Reputation of the Greek Nation, Time out of Mind, in the Point of Since-rity, their Mercenariness (p) in subscribing of which they are thought not uncapable, &c en-ervate in the Lyes of Protestants all the Attesta-tions which Port-Royal has produc'd But this does not hinder, the Dispute's being look'd upon (Gerring aside the Profession of Parties) as one of (fetting afide the Profession of Parties) as one of the most memorable and glorious Transactions of Mr Amauld's Life I had reason than to begin this Remark by the first Exploit of this great Conteff

(q) A B R D I D P tlat to fry A-bel Rotolp de la Deveze Pasteur He was tormer 'y Master 15 Caffres, and is it present jo at the Hague

I could wish that the Author (q) who has given us a good I pitomy of the Life of Mr Claude, had with the utmost exactness, noted the Epoch of that War, since Mr Claude has put no Date to the Piesace of his sirft Book. This Defect may deceive the state of the state ieveral Perions, for example, I have Mr Claude's first Answer, Printed at Paris by Stephen Lucas in 167. The Title does not inform me whether it be the first of second Edition, and in the first Line of the Preface, I see that the Dispute had been depending about four Years, and that it was a Year fince the Manufcript that had been communicated at that time to Mr Claude, was Printed Till I have better information, I shall find my felt almost invincibly inclin'd to make this false Judgment, that the Perpetuity of the Faith was Printed the first time in the Year 1671 I do not fry this without having taken notice, that one is often wrong in Conjectures of this kind, when the date that is Requirite is not found to the Prefaces My Ldition of the Perpetuity of the Faith, is the fourth, and 'tis of the Yen 1666, but I am by it inform d of the date of the field, for I find at the bottom of the Abstract of the Licence, that the first Edition of that Book was finish'd the 15th of 7uly 1664. It feems to me that Mr Claude's first Answer is of the The Author of his Life not having thought exact Dates necessary in an Abridgment, his been the cause that the learned Men who write the Journal of Leipsiek, to the great Benefit of the Rejublick of Learning, and with much Honour to their City, which may justly be call d the A-shins of German, have been mistaken about the shift Wittings of this Minister They (b) pre-

tend, that his first Answer to the Perpetuity of Fr th was Printed before he went to fieve the Church of Montaulan, but the truthes, thu the first and tecond were both Printed at the tame time, after the first had been handed about for four or five Years in Manuscript, and after he had left Manuscript.

Years in Manulcipt, and after he had left Mintauban But let's return to the Fift Mi de la Deveze does not affirm, that the Perpetuity of Faith is a Work of Mi Arnauld, but is latisfied with laying, that he is supposed to be the Author of it. The (c) Journalists of Le plick keep within the same Bounds, but in the Supplement of Morer, wherein a very long Article is given of Claude, taken partly from the Abridgment of his Life, it is positively affirm d that Mi Annauld is the Author of the Lerpeturey of Taith. In the mean time, the most common and probable Opinion afcribes that Book to Mi Nicolli, the three great Volumes of the Perpetury of defended to Mi Arnauld. Volumes of the Perpetu sy defended to Mi Arnauld, and the general Answer to the second Book of Mr Claude to Mr Nicoll. The Question can use of the nothing positively of it, because the Catalogue which is found in it of the Writings of the Gentlemen of Port Royal against the Protestints, does not distinguish those of Mr Nicolle, from those of Mi

Observe, that the first Volume of the Perpetuity Defended, was Printed in the Year 1669, and that the Author having heistated (d) for a Year, whether he should answer Mr Claud s Book began upon it in January 1667, and finish d that siist Volume in June 1668 Observe also, that it is sicrib d to Mr Arnauld in some of the Approbations at the Head of the Work This ought to remove al Uncer-

II The Author of the Fsprit d Mr Arnauld 3scribes the second Volume of the Moral Pratique to that Doctor, but gives no manner of reason for it Mr Annuld give him the Lye publickly "(e)" Its certain, Says do, that Mr Annuld is not the "Author of the Moral Pratique I he Jeluits have ascrib d it to him on the Faith of Mi Juneau only, a Person to much cry d down for his Halfities and I yes, and who is the only Min who afcribes that Book to Mr Arnauld as he does many other Pieces, in which every one elle knows he never had the least share. I rom that time the Accuser never endeavourd to justifie what he had said, so that Lquity will judge it a salfe Imputation. The Proofs must needs be very false Impuration difficult, feeing the Bishop of Malaga speaks but doubtfully of it, on the Authority of Mr Juricu, he fays (f), modo sit ARNALDUS, it innuit PETRUS JURIEUS in suo SPIRITU The Author of the Defence of the new Christians, who Author of the Defence of the new Christians, who is thought to be Father le Tellier, one of the best Pens of the Order, was more decisive than the Prelate, tho' he seems to have no other Authority than Mr Juri u I or which Mr (g) Arnauld gives him a smart Reprimand, and accuses him of rash Judging, which wounds Charity and Justice, if the Circumstances of it be well considered. He adds, the only Reason you have to make him the Author of it, is the Tistimeny of a Man, who, you say your less, is unworthy of any Credit, and so notorious for his Falstier, that he is only sit to make the clearest Truths question d when once he advances them

III The Journal of Leipsick ascribes (b) the Pre-

III The Journal of Leopfick ascribes (h) the Prejugez legitimes against the Calvinists to Mi Arnauld Nevertheless, according to the general Opinion of those who are best informed in these Particulars, Mr Nicolle is the Author of it, and the Ab-bot de Ville ascribes it to him by Name, in the Preface of the Book before mention'd, where he retorts on the Gentlemen of Port-Royal the Preju-dices which they had made use of against the Re-form'd The Proof which the Gentlemen of 561 Ann Lasplick make use of is not good, for tho the Bishop of Condom, and he of Grenolle give their Approbation by one and the same Act to the Prejuges. legatimes, and three other Books, whereof one is certainly Mr Arnauld's, yet they do not suppose that the others are so too. They were joyn d in a manner together because they came all sour from Port-Royal at the same time. These four Books are, the Prejugez legitimes, the General Answer to Bir Cliude, the Overthrow of Morality, and the second

Volume of the Perperuity defended

erudit Lipf ib But in 1613, р 442 they

> (d) See the Priface

THE Second Tome of the Morale pratique

(1) Lettre d un Theolog fur la Defente des Chret p 2

(f) Catholic Querim P 103

(g) Tom. 3 of the Morale, pratique, P 36

gitimes

(h) Ahm³¹ 1683 p 438, 450 and in the

(V) Acta erudit Liepliens 1687, p 659

I do not question but many others may be shewn His silence has been imputed to a false (N) reason. He has had Spectacles (O) given him, and an unfaithful Servant. The chief Books written by him lince his quitting France, concern the System of Nataure and Graces by Father Mallebranthe, the I hilosophical Sin, the Morale Pratique of the Jesuits, and some Propolicious of Mr Steyaert In this but Book he attacke lather Simon vigorously, exhaun behalf of the New Lestament of Mone, or (OD) upon the point of the

THE Detenfe of the Church

(k) The Title Page Says, a Cologne chez Pierre Marteau

1690 p 68 6 12 the Index, p 611

(m) Hift des Ouvrages des Savans, August 1689, p 514 Sept 1689, p

(n) Petrus Aurelius vero nomine est Arnaldus Papebo elucid hiftor actor in controvir/ia Carmelitana, P 1,5

(a) Printed at Cologn 61 van Buumg 1698 It contains fifty Pages

(1) Refur du livre du P Annnt, 60

IV In the Year 1669, the Book call'd the Defince of the Church, against Mr Claude's Book intituled, the Defence of the Reformation, was Printed (k) at Antwerp The Journalists of (l) Leipsick conjectur'd, that it was a Piece of Mr Arnauld's, but it came from another Hand, (viz) from Peter d Antecourt, a Religious of Sainte Genevieve, and Chancellor of

the University of Para, as another excellent (m) Journalist informs us I pass over an Error of the Jesuit Papebroch, which is that of attributing the Books that have appear'd under the Name of Petrus Aurelius, to (n) appear'd under the Name of Petrus Aurelius, to (n) Mr Arnauld I do not know what to say concerning a Fast which I have met with in a stich d Pamphlet (o) intitul'd, A Definse of the Mandate of my Lord the Bishop of Arras, of the 30th of December 1697, against a Libel intitul'd, The Ancient Heresie of the Tesuistrenew'd, &c The Author of the Defence pretends to prove, that the Jansenists have acknowledged the Authority of the Church, as to the determination of the Sense of a Book, and acknowledged the Authority of the Church, as to the determination of the Sense of a Book, and here's what he says at the 24th Page "Among feveral whom I could produce, I shall content my felf with one Person, who may serve instead of all the rest It is Mr Arnauld the Head and Oracle of Jansensm After having outdone in the fourth Part of the Apology for the Nuns of P R all that had ever been said before against the Infallibility of the Church as to the fees of Rooks Finally, in a new Work deagainst the Intallibility of the Church as to the sense of Books Finally, in a new Work defignd to support the Apology, and others of his Writings, being reduc'd to an impossibility of clearing himself otherwise from the Reproach cast upon him, that his Arguments tended to destroy the certainty of I radition, he found himself constrained in spite of his Soul, to make this impostant and decires asknowledge. found himself constrain d in spite of his Soul, to make this important and decisive acknowledgement, which ruin'd in a few Lines all his Labours for so many Years. There are certain Matters of Fast, says that Writer (1), from whence the Truth of a Dostrine must nicessarily be concluded. And these are they which contain the Tradition of the Church. For Example from the Fasthers having unanimously taught, that such a Dostrine is of Fasth, it follows, that this Dostrine is of Fasth, it follows, that the Church being infallible in the Decision of Dostrines, she is likewife so in the Decision of those kinds of Fasts which necessarily sollow from those Dostrines, and which are the necessarily follow from those Dostrines, and which are the necessarily mean by which she actains to the Knowthe necessary mean by which she attains to the Know-ledge of the Truths of Faith All this is Mi Ar-naulds" This is clear and express It is posfitively affirm'd, that the Apology for the Nuns, and the Confutation of one of Father Annai's Books are two of our Doctor's Pieces I do not Books are two of our Doctor's Pieces I do not pretend to deny it, tho' on the other fide, the Stile of the Apology feems to me more correct than his, and on the other hand less lively, and less impetuous. That Apology is a pretty large Quarto divided into four Parts, and Printed in 1665. Observe by the way the Tate of Disputes It scarcely ever happens in supporting an Opinion, that one is at full liberty to make use of Maxims which are purely Universal. He has some on ims which are purely Universal. He has some o-ther Opinions to manage, which oblige him to Restrictions; but it is a very troublesome Circumstance, for the Adversary makes his Advantage of your Exceptions This supplies him with Arguments ad hominim, and gives him Ground to stand upon, and it is generally by this Means that he recovers himself after he had been furly cut down. The Janf nifts are an Example of this in the Apology for the Mandate of the Bishop of Arras I would willingly fee how they can iid them felves, each of the Parties is a Sufferer in this Matter. The Infallibility of the Church cannot be maintain'd as to Facts, and unless this be admitted, one's expos'd to a thousand Inconveniences. As to the Book dest chefs quine men font quinn, I shall speak of it in another Place. It's a Book falsely ascrib'd to Mr Arnauld. As I found in an anonymous Writing Printed in the Year 1688, and supposed to be Father le Tellier's. The Intle

of it is An Apologet ik Letter for Mr Arnauld, &c. It would be more reasonable to say that the Doctrine it tell of the two Chief, which real t it one, was maintain'd by the Doctrine of the Sorhonne in the Preface to his Book of frequent Communion, but even that requires being clear d See the a-

but even that requires being clear d See the abridg'd History (a) of his I ite
(N) His Silence has been imputed to a false Reason.]
The Difficulties proposed to Mr Siegrant, make it appear that the Author of the Voxage to the World of Deicartes, had not exactly consulted the Period of Time, as to Quariel between Mr Annuald and Father Mallebranch, when he find, that the first in gaged in it purely to have a Pretence for nor infiwering two Books that had appear d against him, one Compos d by a Minister, and the other by a one Compos d by a Minister, and the other by a Jesust It must be own d that the Publick is hardly yet recover'd from the Aftonishmont which the first Year's Silence of this Doctor give it with it gard to these two Books, but it is certain, whatever the subtil and polite Traveller to the new World may say of it, that he had been engaged with Father Mallebranch, before the Espain de Mr Arnauld (b), and the Observations of Lather 14, 70% for had appeared. I ought not to differ the Arnauld (b), and the Observations of Lather 1. 7.1-lier had appear d I ought not to dissemble, that the Reasons Mr Arnauld gave for his Silence pleas d some; but they are very far from having pleas d all Readers. I have already given a Passage (c) which concerns these keatons, here sanother, "And (d) as for Mr Jurieu, he has made himself "so fo famous over all Europe by his Slander and "Calumnies, that he is no longer able to him those whom he would pull to pieces. I kie sanother than the sanother to him the sanother than the sa those whom he would pull to pieces. I kink that two Perions, both Protestants, have writt about him to Mi Arnauld, as a Min cry d down among his own Party, and whose Passions have made them asham d of him and that they offer'd to send him Memoirs that would discover what he is But it's no wonder that Mi Ar-"maild did not take them at their word, or that he would not lose time in writing against a "Man formidable in Abuses only and Slander." He immediately produces some I acts, which he pretends were nothing but enormous Calumnies publish d by that Minister. The Reasons (e) he gives for his silence as to Father le Tillier, have surficed but tew Persons. tisfied but few Persons

tisfied but few Persons
(O) Spectacles and an unfaithful Servant TheWritings publish'd on the Correspondence by Letters between a salse Arnauld and a Projection of Doway, contain Matters which might be thought propose in a Work of this kind, however I shall only observe the manner in which Mr Anauld constitute the Complaint imputed to him on his having been maked by his Salvane, and on his being scale able. rob'd by his Servant, and on his being scarce able, by renson of his great Age, to lend a small Character (f) How could I complain of a Servant, lays he, who rob'd and betray d me, I who never had any but what were very faithful, and who have had none at all for twelve Tears past since I lest Paris. In a Note on Mr de Ligny's Letter its sa d, that Mi Ainauld n ver maduse of Sp thacker, and that he could read the small site harder well as the largest. I hele are two small Particulars that deserve to be communicated to those who are curious in the History. are two small Particulars that deleve to be communicated to those who are curious in the History of illustrious Persons. As to the Intreague of the fusile Arnauld, it is one of the finest comedies that ever was acted, and had as much Success as the Authors could expect. Perhaps there one example of a Mortality, that in so small a superfersor and the superfersors in an Academic Course away so many Prosessors in an Academic Superfersors. no example of a Mortality, that in fo finall a time fwept away fo many Professors in an Aca-demy, as that Affair did in the University of Doway, perhaps no Discharge ever clear d the Rands to well. This might ferve to put us in Mind of these Words of the Psalmist, Grenovabit faciem

(OA) Or upon the point of the Inspiration of the Saired Witters, and the Translations of the Scripture] I have elsewhere(h)produc'd two Propositions of the Jesuits which were centur'd by the Faculties of Theology of Louvain and Downy These are two Propositions which were centured. These are two Proponitions of Louvain and Downy These are two Proponitions which seem to limit or modifie the Inspiration of the Scriptures Upon this (1) Mr Simon took part C c c against

(a) Page 85, and the follow-

(h) See the Diffict I prop ! ieit in бр 1 701 0

alr

(d)Differtition fix le pretendu bonheur des platins des tens. р 1.

(L)Morale prat t, p

(f) Pic-Plainte,

* Hift abregce de Mr Arnauld, P 279 † Sec the Journal of the 18th of June 1684, and the following | Hift abregée, P 294 What he had faid on this is found in the Priface to bu French on of some Sermons of St Auftin Journal of the 7th of lune 1694 4 Præf (aula Arnild p ix Sce I Hist abregce de fa

(k) Printed at Pa-1695 111 4

p 26

(1) In the new Obfer-VATIONS ON the Text and Perfions of the stament, tromp 465 to p 584

(m' I tle RUMAY L M

hem Stilaur m expont I pile Condom

(•)Bibliot Univers to 11 p 445

the Inspiration of the Sacred Writers, and the Translations of the Scribble involved vulgar Tongue, or in favour of the Attestations (Oaa) of the Greeks,

He died the Night between the 8th and 9th of Angust 1694, Aget of the Wytwo Years, fix Months and two Days At that great Age he received two the and altogether rare Favours from Heaven, for the Sickness of which he died later that a Week more or less, and never hindred his saying or hearing Mass, and * rather than the bull the ordinary Flours His Agony was mild, calm and shorts the other Hand he had as much strength of Mind and Memory, and writ as well the last Vear of his last had as much strength of Mind and Memory, and writ as well the fest Year of his life, as he did at forty or fifty Years of Age I hese are two Blessings which rarely attend learned Men Some few Months before his Death he writ four | Letters against Father Mallebranche, and one to his old Friend Mr du Bois, fuil of Reflections | on the Elequence of Preachers The Publick has seen these last Works, and tound no signs in 'em of a declining Judgment Mr du Bow did not long furvive either his Reception in the

French Academy, or the reading of these Resections, by which he might have learn'd that he understood nothing * from St. Augustin's Rules concerning the linquence of the Pulpit I question whether the Publick will ever see what Mi Armen writ (P) about the same time to Mr Despreaux, but I don't doubt but his Letter to him is admirable fine. There is another Blessing to be considered in his Life, which surpasses those I have fine observ'd, to wit, his having always been very exact in the Practice of the Exercises of Piety, which his Priesthood required of him, and what is yet more difficult, his ab-staining in his very Youth | from sensual Pleasures, and all along preserving a Purity of Manners, without Taint or Blemish It does not appear, that his Adversaries ever flruck at him in this Part, tho' in regard of Orthodoxy they have endeavour'd to defame

against the Censors, and was consuted by Mr Ainsald from p 113, to p 236, of the Difficulties propos'd to Mr Stepaert He defended himself in his new Observations (k) on the Text and Translations of the New Testament from Page 33, to 91 Many Things may be learn d by exactly computing the Reasons of the one, with those of the other It is well known, that of all the Catholick Writers, Mr Arnauld was the Man who most learnedly and solidly supported the Usefulness of the Translations of Scripture What he said as to the Reason of the thing on that Subject, is admirable And what he said as to Fact, I mean, to they seem to the Internation of the Church, the shew, that in the Intention of the Church, the them, that in the Intention of the Church, the Lunks were never excluded from reading the Word of God in the vulgar Tongue, is fine and curious, but if you read (1) Mr Simen's Answer attentively, you will not know what to think as to the Churches Mind in that Matter The Opinions of Doctors, the Judgments of Academies, the Mandates of Prelates, the publick Acts alledged (in a word) on both files form such a strange ged (in a word) on both fides, form fuch a strange Variety, and chiefly when the Motives and Pinciples that are expos'd by those who condemn, and by those who allow of the reading of the Translations, are examind, that it results from the whole, that according to the Churches Mind, the People ought to be torbid, and permitted to the People ought to be torbid, and permitted to read the Holy Scriptures There are few Facts which may be more easily reduced to the Historical Pyrihonism than this Question Has the Church disproved or approved the reading the Scripture in the vulgar longue by the Laity? What a strange thing is it that nothing can be positively decided on fuch a Question either in the Negative or Affirmative! Ought not a Body which bookts of infilbility be more uniform in its proceedings. Mr initial would with the Torrents of I loquence and Learning, have drawn a number of Readers to believe, that the Church of Rome was Calumniated when it was a thousand and a thousand times reproach d with interdicting the Lairy, the reading of the Word of God, I sty, he would have made them believe this, if Mr Simon had not opposed some Banks to those Torrents of his Thus in the same Communions one Doctor deseats the Labours of another The com-The common I nemy makes his Advantage of this, and has reason to cry out, Supe premente Des, fert Deus alter

(OAA) Or in favour of the Attestations Greeks] I have faid before (m) that the Protefleeks I have faid before (m) that the Prote-flants despised them, as things easily obtain d from that mercenary Nation (n) Emmiliaris undique per Legatos Regios, Consulis, Missionarios Graculorum i ac da retessimonis, a quibur nibil non presso extor-quest: "(o) Mr Arnaula produc d divers Attessa-tions from Greek Priests, to shew, that on that "Point they follow'd the Doctrine of the Roman "Catholicky have the payenthelestering that most "Catholicks, but it is nevertheless true that most " of them were obtain'd by Money Mr Wheeler

affirms, that in his Travels through Greece, he "Ipoke with divers Papas, whom Mr de Nuntel,
"Nephew of Mr Arnauld, endeavourd to corrupt in that manner" Here are two Witnesses
of the Fact I had afferted Note, that Mi de Noinor the fact I had afferted Note, that Mi de Noin-tel is not Mr Annauld's Nephew I hey call him to there in all probability, from having read in (p) Mr Claude's Answer, that Mr de Pompone Nephew to Mr Annauld, and at that time Ambassador in Sweden, had procur'd him Materials However it be Mr Simon own d (q), that there were even C tholicks who did not rely on that great number At-testations, and he assigns the ground of their Doubts Mr Arnauld (r) examines all this with an extraoidinary Zeal, and gives the fum of what he had an iwer'd Mr Spanheim in his Apology for the Catho-

(P) What Mr Arnauld write (P) What Mr Arnauld writ to Mr Despreaux I she Criticism on the Fenth (a) Satys of Mr Despreaux being fallen into Mi Arnauld's Hands, gave him the thought "of Witting a Differtation in toght of a Letter, in which he undetook the Desence of the Satyr, with that "force of Wix and Style which never fail'd him "The Party for the Ancients was proud of it," and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver a William and "was the occasion of Mr. Deserver and "was the occasion of the Mr. Deserver and "was the occasion of the Mr. Deserver and "was the occasion of the occasion The Party for the Ancients was proud of it, and 'twas the occasion of Mr Despreaux's writing those sine Verses on Mr Arnauld, in which he piefers the Apology which that Doctor made for his Satyr—above all the Honours he enjoy d, and even above that of being the King's Historiographer. The rigid fans nists, or the Rigourists were not pleas'd with that last Piece of Mr Annauld What, a Doctor grown Gray and Grive in serious Disputes, to write at above Eighty Years of Age, of Poetry, Women, and Romances! How unbecoming! the Party fretted at it, and whisper'd that their Chief leisen d himself. To hear them speak Poetry was a trivolous Art which ought not to traken up the Thoughts of so great a Gentle for a Moment. This came to Mr Despreaux Ears, upon which he undertook his Poem on the Love. on which he undertook his Poem on the Love of God, to shew that Poetry can reach the most sublime Matters" These Puticulars have been communicated to me by a (b) Person of much Wit and Learning, very well known to Mr Defpicaux Let us set down here a Passage in the Tenth Epistle of that great Poet, where he addresses himself to his own Lines

Mais des heureux regards de mon Aftre etonnant Marqués bien cet effet encor plus surprenant Qui dans mon souvenir aura toujours sa place Que de tant d'Ecrivains de l'Ecole d'Ignace Etant, comme je suis, ami si declaré, Ce Dotteur tout sois si craint, si revir, Qui contre Eux de sa plume epuisa l'energie, Arnaud, le grand Arnaud sit mon apologie Sur mon tombeau futur, mes Vers, pour l'enoncer, Coures en l'tres d'or de ce pas vous placer Alles zusqu'ou l'Aurore en nossant a oid ! Hydaspe,

(p)Claud Reponfeà cuité defendue, 14 c 3 p m 498 (q) in his (ritique

> ance du Levant (r) Difficult proposées à Mr Stey-

aert par 6 P 275, (a) This 25

h's Satyr ag ainst

(6) Mr Marais Advocate in the Parliament of Paris

the manner of ways. If the reading of bad Books (Q) could produce the same I ffect in the Meart of all young Persons as it did in his, it would not be amis to advise them em. The Prot stations he has made of his Adherence to the true Faith, and of his The Productions he has made of his Adherence to the true Faith, and of his Zeal for God, appear in divers parts of his Books, especially in the (R) Spiritual Testament, which he made the 16th of September 1679, wherein he calls God to witness with what Dispositions he ingaged in Writing such and such Books. The Court of Rome (S) did at last acknowledge his Worth, and twas purely his own fault that he was not a Cardinal. It is needless to say that he opposed the relaxation of Morality with all his might, and that he always was a Doctor and Director of Austerity. It is found, that he swerved a little from the streight Path in an Affair that (T) gave occasion for a Fastum of Mr. Deselyans. Block, that the Place in which he dy'd is unknown. It's believ'd to be in a Village in the Country of Leige. It is still less known where he was shried, and this is one of the Conformaties that his Friends have to observe d between his most Destiny and that of Moses He defir'd of that his Heart might be carry'd to Port-Royal This was done accordingly, but Mr Santeul's Verses on that Subject rais'd (1) a furious

Chercher, pour l'y graver, le plus précieux safpe Sur-tout à mes Rivaux scachès bien l'étaler (Q) If the reading of bad Books cou'd produce the same Effects—as sin him, it would be proper to adwise them] Here's what he himself informs us "(d)" I remember to have formerly read (when I was very young) in a Book entitue as I remember "les Muses Ballides, something very wicked on this

les Muser Ralliées, something very wicked on this Subject The Poet glories in having obtain'd what he could not have ask d without a Crime And the Reason he gives of obtaining his De-fire, is altogether abominable Twas because, fays he, the Lady had too folid a Judgment not to look on these edd Stories of Honour, which grow up only in the Pates of married Men and Moibers, as meer Chimera's I am certain what is here in Italick was in those Verses For I was so very much shock'd at it, that it has ever since remain'd in my Mind That Poet then must have supposed, what we have supposed,

that nothing but the confideration of Honour could have hinder'd that Woman's fatisfying him, and that file got over that Confideration by the strength of her Reason

(R) The Spiritual Testament which he made] I have a Copy of it of the Edition of Leige 1696
There is a Preface put to it, in which the Edition which had appear'd before was dison'd

which had appear'd before was disown'd

(S) The Court of Rome did at last asknowledge his
Worth] (e) Pope Clement X having read some of
Mr Arnauld's Works, prais'd them extreamly, and
declar'd, that the Author would do him a pleasure,
if he would fend him Copies of them, or deliver
them to his Nuncio Cardinal Altiers, who had
slaw d the Pope these Books, could not sufficiently praise him, and ended his Elogy with
this honourable Testimony (f), Mr Arnauld has
done the Church great Service, 'twere to be wish of
that Death would never denouse it of such a Man done the Church great Service, 'twere to be wish d
that Death wou'd never deprive it of such a Man
The Esteem and Affection of Innocent XI for that
Doctor are not unknown to the Publick See the Letter which he caus'd to be writ to him by Cardinal Cibo the 2d of January 1677, Its Printed at the end of the Letter which Mr Arnauld writ to the Bishop of Malaga the 2d of December 1688. There is also a Letter of Mr Favorite that Pope s Secretary, dated from Rome the 3d of April 1680, which contains (g) great Elogies on him, and lively Expressions of that Pope's Grief, on account of the Persecutions of Mr Amauld He had a mind to rasse him to the Purple, and it was wholly the Doctor's fault that it was not done (h) De Arnaldo in purpuratorum Procerum Ordinem adlegindo aliquando Santitiatem, suam cogitasse, etsi ceraum est & pluribus notum, nollim tamen bic commemorare, nist Eminentissimus Cardinalis intimorum Romana Aula consiliorum testis locuples, id nuper Parisus evulgasset, assenus etimentissimus illa dignitate ornaretur. Alexander VIII who had a great Kindneis and Esteem for Mr Anaula before he was Pope, did not alter his Dispositions after he was rais'd to St Peter's Chair. He gianted him some Favours, and would have done him many more if he had liv'd longer, and Mr Arnaula had given him Opportunities for it (i) wholly the Doctor's fault that it was not done it (1)
Take notice that the Bishop of Malaga caus'd almost all the Copies of the first Edition of his almost all the Copies of the burnt as foon as he un-

with his own Hand, has given a formal Attesta-

of Mr Des-Lyons] A Nigee of Mr Des-Lyons Doctor of Sorbonn, and Dean of Senlis, was dexterous enough to ingage Mr Arnaula, in a Conduct which was not altogether to his Honour She fued her Fahler, and he protected her in the Suit as much as he could. This did not become a Casual Behides the was folf-antaffical in her Devornons, and so intoward in all her Ways, that Mr Arnaula had but a small share of that Laculty which is called the differing of Spirits, when he suffer d himself to be deceived by that Hypocrite Mr Jurieu who had heard of the Fastum of Mr Des Lyons, had a passionate Desire to get a Copy of it, and got it asked feveral times of a Person who might have lent it him. He chiefly made use of the Hague in the Xear 1635. He apply d himself to a proper Person, for if any one could have obtained it, twas doublest that Bookseller, but he who had he Fastum in his Hands would never part with it to a Writer, whom he knew slipes of to draw from it all the new Matter she could for Insult and Inxestive. He was not ignorant in what manner that Author posson's every thing, when the business was to pull Mr. Arnaula to pieces Now pray abserve this cunning little I tick of Mr Jurieu, having sail d this way, he would persuade the Publick that he did not value the Advantage which the might nave made of that Fastum, and had even been so moderate as freely to refuse it. These are his Words, " (a) And to make it appear "to the World that we do not look out with an" against him. There are several fastices in Presease which pass for venial Sins, not only at the Bar of the Church, but this can plead that Privelege at neither of these Tribunals. The Jesure did not let the Fastum of Mr Des-Lyons field to the Ground, they weigh'd the Circumstances of it maliciously, and drew Matter of much Restection and Raellery from it. See a Piece which is supposed to come from Father le Tillier, which appeared in the Yeart 1688, entitud d. Am Apploguit and Radlery from it See a Piece which is sup-poied to come from Father le Tellie, which ippoled to come from Father le Tellier, which appeared in the Yeart 1688, entitul d. An Apploguistical Letter for Mr. Arnauld, written to an Abvot a Friend of his, on three of the last Books that were pristen against that Dosser I The Esprit de Mr. Arnaud II Observations on the new Dosser of the French Translation of the New Testament printed at Mons III An Answer of Mr. Des-Lyons Dosor of Sorbonne, Dean and Theology of Service to Mr. Arnauld's Letter.

(T) In an Affair which gave accasion for a Factum of Mr Des-Lyons] A Niece of Mr Des-Lyons Doctor of Sorbonn, and Dean of Scales, was dexterous enough to ingage Mr Arnauld, in a Con-

Answer of Mr Des-Lyons Do Tor of Sorbonne, Dean and Theologal of Senlis, to Mr Arnauld's Letter,

(V) Mr Santeul's Verses on that Subject rais a a furious War] (b) The Ladies of Port-Royal do: Champs receiv'd, Mr Arnauld's Heart, " with all " imaginable Transports of Joy, and plac'd it in " the most honourable Place they could think " of The Heart being thus disposed of, win"ted an I pitaph No Person was thought more "capable of writing one thin Mr Santsus!— As " the Business was somewhat ticklish, the Ni ns " consider destate they ought to take Mr Santeul at " an advantage I or that end they invited him " to come and pass some Days at Port Royal with " one of his Brethren who was superior there, " and during his Abode he compos'd the following Verses there

Ad (c) Sandas red in seless thessus & eve il

Ad (c) Sandas red it fedes eneflus & eveil

(l) He's a-live and perfectly in Health Any one may ask him whether I tell truth mri e

2d of A-

(a)Juricu de la jufissication. de la Morale des Refor-Hague Edition,

(b) Hiftoire des troubles Mi Arniuld mort, ou Santeuil avec les Jeluite p 5 edit 1696

(c) Il id

Virum mors alla nunquam ereptuin •effet, Ikid pı ix. (g) Ibid

(d) Arcinquié-

nonciati-

ou du

peché philoso-

phique. p 57, 58

(e) Præf Caufæ Anauld, p lix

(f) De Ecclesia

optime

meritus

est Arnaldus optandum offet ut

talem ac

tantum

(b) Ibid p la

(1) Ibid p. lx1, | lx11

(k) Hold g lkiv

Rucrimenia Catholica to be burnt, as foon as he understood that Mr Arnauld was called a Heretick in it without his confent He who burnt the Copies

tion of at (1)

Hofic un punto, fot sempeffatibus affus

War which has highly diverted feveral Persons There was a great Country the Jesuits on their procuring an Order, that Mr Perraule should be obtained. Ed ag

Hoc portu in placido, hac facra tellure quisseit Arnaldus veri desensor, & arbiter aqui Illius ossa memor sibi vindicet extera tellus, Hûc calestis amor rapidu cor transalit alis, Cor nunquam avulsum, nec amatis fedibus absens Mr de la Fernas (d) gave this French Translation of

(d) Ib id

Enfin après un long voyage, Arnauld revient en ces faints lieux, Il est au Port malgré les espoieux Qui croyoient qu'il ferois naufrage Ce Martir de la verité Fut banni, fut persecuté Et mourut en terre étrangere, Heureuse, de son corps d'être depositaire, Mais son cœur toûjours serme & toûjours snuacent, Fut porte par l'amour à qui tout est possible, Dans cette retraste passible,
Dou jamais il ne fut absent
As soon as these two Pieces Printed together were

dispers d in the World (e), the Jesuits complain'd of

(e) Ibid P 7

(f) En-Santolius vindicatus

(g) Ibid P 9

(b) Ibid D 10

dispers d in the World (e), the Jesuits complain a of Mr Santeuil's Proceedings——But he lens them a deaf Ear, flattering himself that all the Murmurings that were then rais'd would insensibly be quash'd of themselves. But when he found himself attack'd in a Piece, supposed to be (f) sent out of the Country—he bethought him of making satisfaction "(g) He was "firuck with it as with a Thunder-bolt, and "ran immediately to the Jesuits College, to beg "Pardon in the most humble and feeling Terms" in the World, conjuguing all those he met with Pardon in the most humble and feeling Terms in the World, conjuring all those he met with not to undoe him, that he had always been a kriend to the Society, and that the Epitaph in question was not his, but had been given out in his Name by his Enemies, to set him at Variance with the Jesuits The Answer was, that they wish'd what he said were true, but that bare Protestations were not sufficient, and that he must undecrease the Publick by an authentick he must undeceive the Publick by an authentick "he must undeceive the Publick by an authentick "Confession which was requir'd of him, as an "Earnest of his Sincerity He promis'd all they "would have him, but the Disticulty was to per- form his Promise" The (b) imposing and statering Panegyrick which he made on their Company did not serve his turn, they perceiv'd, "the little Wile he had made use of to avoid his Promise, they call'd him a double Dealer and a Knave, in a "moment he found himself over-power'd by Epi- grams that came showering upon him from all "moment he found himself over-power'd by Epigrams that came showering upon him from all
Parts, and in which the young Jesuits of the College, whom he calls in one Place puber Jesuitica
fagittaria, had no small share On the other
hand the Jansinsts were no less offended at his
Cowardize, than the Jesuits at his Duplicity, and
they gave him full notice of it in a Piece in
Burlesk Verse, which they publish'd against him,
and which begins

and which bogins " Santouil ce renommé Poete "So that he found himself mightily out in his "Reck ming, and perceiv'd that by endeavouring " to keep fur with all the World, he had diso" blig d all "Having thoroughly consider'd the whole Matter (1), he resolv'd to sacrifice the Jan-lenistro the Jesuits, and made an humble Confession. on of his I ault to these by Letter, but that would not fatisfie them, they would have a Recentation He found himself (k) continually pefter d and prest to this by Epigrams upon Epigrams, which he receiv'd Day after Day He writ a Letter to Father la Chaise, in which he interpreted some Terms of the Epitaph in the softest manner he could The Aniwer he received from that Jeiust (1) increast his Disquiet, he was obliged to think of a second Apology, (m) the tenderest Place, and that on which all the Dissiculty turn'd, was that where he faid of Mr Arnauld,
Ictus illo fulmine (Vaticano)

P 17

(m) Ibid p 20

(1) Ibid

() Ibid

(k) Ibid

P 11

P 14

Arnalde saperes Arnalde saperes

"That is to say, if you had been struck with the
"Thunder of the Fatican, I should absolutely have
disown dyou Now this was saying nothing
"at all The Jesuits would have had him put
"Sapier instead of Saperes, (for all was brought to
"the Test before the Copies were printed off) To
"put Sapies, was to have declar'd Mr Arnauld
"Excommunicated and Condemn'd One of his

Trabeate Doctor, 12m mihi non amplius

"Friends with whom have as'd about it, gave him a Hint for finding at a Medium between "Sapere; and Sapere, which was to put Sapere, which might equally a paken in the fente of the other two Warre, but he found that he "could not give up the Saperes without offending the Janfensh: At last, after long Deliberations, he refolv'd to please each Party alike as near as possible. He got two forts of Copies Printed, in some of which was Saperes for the Jesuits, telling them wind wice that he took it in the selfens of the Saperes, and Saperes in the others to "please the Jansensh:" To this he added, the Explanation of some other Places of the Epitaph But he neither satisfied the Jesuits nor the Jansensh: The latter (n) put out a (o) very shapp Piece against him, and the others push'd him no less vigorously. At last Father Commire struck in Price against him, and the others push'd him no less vigorously. At last Father Commire struck in Ho (p) had lass still all she while as a Body of reserve, "but at last appear'd in the Field of Battle, and "to break off a Dispute which there was no end?" of, and to hinder Mr Santeuil from arguing so of- ten Pro and Con, he took him by the Throat and clap'd a Gag into his Mouth, which has ever ince been very troublesome to him. I mean "the Linguarium which all the Learned ascribe to this great Poet." A Poet to the University, and no ways a Friend to the Jesuits, entred the Lists, and wrote a Piece intitul'd Santessius pendens, Santeuil at the Giber. It's one of the best that appear'd during that long Poetical War. I think three Relations have appear'd of this Quarrel. I have not seen the first, that which I have quoted is the second. The third is of the Year 1697, and posterior to the Death of Mr Santeuil. It contains the Letters that were written to that Poet by the Very Jesuits, and differs from the second in some contents. vers Jesuits, and differs from the second in Circumstances

It's certain, that That Quarrel made a great noise, for which reason the Author of the Relation thought himself oblig'd to make use of this Preamble "(q) It is the bate of those who have tion thought himself oblig'd to make use of this Preamble "(q) It is the Fate of those who have occasion'd great Troubles in their Life-time, to occasion others after their Death That of Alexander did not agringuish the War in Asia, on the contrary to broke out again with great erfury, the broke out again with great erfury, the broke out again with the great erfury, the broke out again with great erfury, the broke out again with great erfury, the broke out again with the great erfury, the broke out again with feveral Crowns Something like this shappen'd to Mr Arnauld, if it be proper to compare a Doctor with a Conqueror His Death which seemingly ought to have put an end to all the Troubles he had occasion'd in his Life-time, the Troubles he had occasion'd in his Life-time, did on the contrary raise new ones Every one knows in how unworthy a manner the Jansenster "knows in how unworthy a manner the Jansenster the Abs
"exclaim'd against an Holy (a) Abbot, for ha"ving explain'd himself too clearly on that Occa"fion, by speaking with regard to the great Head
"of a Party which fell in the Person of Mr Ar
"nauld, bappy is be who has no other than JESUS Remark
"CHRIST This was what the first News of
"Mr Arnauld's Death produc'd But his Heart
"having been afterwards carry'd home to France,
"It could not re-enter it without scattering till
"more Seeds of Dissention by the Quantity Lich
"it occasion'd between Mr Santeuil and Je"fuits" Several will here remember a Complaint of Balzac (b) against Tather Peter Goulu's Eplaint of Balzac (b) against Father Peter Gaulu's Epitaph, but if the Jeiuits on the on side market have said, that Mr Arnaula's very Tomb institute, the Jansenstein might have cry'd on the fide, that they did not let that Divine rest even in

Afted in

Il fau encer paier and la du trepas

(X) That Mr Perrault should be oblig d to suppress

the Sheet] Here's what we find in a Letter that
was publish'd in the Year 1697 "(d) Mr Perrault
with a Book call'd, Th. Elogies of the Illustrians
"men of this Reign Mr Arnauld and Monsieur
Pascal were justly placed in it Baptiste & Moliere are there in their order as illustrious Perfons of their kind The Book was Printed by
Authority, the Portraitures ingraved It was to
have been publish'd four Months
Fathers Issue. Authority, the Portraitures ingraved It was to have been publish'd four Months ago, but the Fathers Jesuits have so teaz'd the higher Powers, "that

(m) Ibid pænitens. (p) Ibid

(q) Ibid

(a) That u to Say
the Abbé Trappe

(b) See the Remark M of the Ar-PereGoulu, General of the Feuillans.

the Opera which was Atted in

the Shapeth he had design'd for Mr Arnauld in his Collection of the Description and Elogo the illustrious Men of the French Nation I must not forget the Elem (T) white Doctor of Sorbonne had gain'd with Mi Descartes. I have heard me who were the first into his Familiarity say, that he was a very plain Man in all his Ways, and the formed Question was propos'd to him, or some instructions described, he said nothing the way of (Z) common Conversation, or which might

"that they have order'd the Author and Book"feller to retrench Months and Mon"fieur Pascal's Articles, and the state of the grea"test Men of this Age He day the Church to me
fervice in opposing Calvinsia, and defending
the Faith of the Eucharist He liv'd and dy'd
in the Communion of the Church, and in perfest Obedience to the Holy See, which would
certainly have rewarded his great Deserts, if the
profound Humility of that Learned Person had
not divers times made him refuse one of the not divers times made him refuse one of the most eminent Dignities of the Church liv'd impiously, and died excomunicated like a Reprobate In the mean time Monsieur Arnauld is fruck out of the Number of illustrious Men, " and Moliere keeps his Place among 'em" These Reslections were made all over France, and in so-reign Countries, and what Tacitus said on the Statues of Cassim and Brutm, not appearing at Ju-nia's Funeral, was not forgot on this Occasion, (e) Prafulgebant Cassus arque Brutus eo 1950 quod essigns corum non visebantur This Thought has been applied to Mrs Arnauld and Pascal, the Verses that were made on the Occasion have gone all the World over, for they have been inserted in the Nowvelles inforeques & Politiques, printed every Month at the Hague Let's add, that leveral were of Opinion, that the Jesuits did not act over prudently in this Affair, leeing the true way of drawing the Brass and Attention of the Publick on those two bases Persons, was to cause Mr. Paparata and Grandes Persons. Area and Attention of the Publick on those two harmes Persons, was to cause Mr Perraule to support of the Elogies and Pictures Their Conduct let d only to set a higher value on the Merit which they would efface, it led People directly to that Passage of Tacitus, and could be no other than a quick Spring of Exclamations, and Censures in tayour of the two suppress d Persons, and against the Instruments of their Suppression But against the instruments of their Suppression. But all are not aggreed as to this suppression but dence in the Point Skillful Persons have maintain'd, that the Faction which has all along opposed Mr. Arnauld, did nothing but what favours of the finest and surest Policy What? say they, do you think Tiberius did not foresee the Reflections which would be made on his not exposflections which would be made on his not exposflections which would be made on his not exposing the Statues of Brutus and Cassius among so many others in a Funeral Pomp? He knew the Advantage that Absence might give them, but thought the Inconveniency greater in letting these two Murtherers of Julius Casar appear among the Images of his Family, this would have been in some manner vindicating their Memory, and it was not his interest to make the least step that way. There is no question but the Jesuits did likewise foresee the Advantage of Mr. Perrault's suppressing the Elogies of these two great Men. But all things well consider'd, they thought that this would be a much less Disadvantage, than that this would be a much less Disadvantage, than that this would be a much less Disadvantage, than the giving an opposite Faction ground to make an Addition of Mr Arnauld and Mr Pascal's being place with privilege in the Theater of Illustroius Men. By getting 'em struck out, there is the acception of a new Act which may be useful in the marke of the Process. They are kept under Disacce, a stop is put to the alledging the License clean'd by Mr Perrault, as a Sign of their being restor'd, and what is very considerable, the Publick is hinder'd from imagining that they themselves have not the same Credit as formerly. It is not easily believ'd that the Publick will conclude, that if the believ'd that the Publick will conclude, that if the Characters and Elogies of those two Gentlemen have full liberty to appear in a priviledged Book, it is because the Jesuits have had no mind to make any opposition to it It is more natural to believe that they could not have hinder'd it Now such an Opposition is much to be apprehended, the Effects of it may be of ill Consequence, it must therefore be prevented, for the instrument of Reputation has a great Efficacy, either to advance or retard Events. Who knows not that in Mat-ters of Trade a Merchant who paffes for rich, and is not fo, does his Business better than a Merchant that is really Rich, and passes for a poor

(1) Tacit Annal

lib 3 in fine

Man? All other Conditions of human Life are the same in this respect. It it be Imprudence to ingage in certain things, it is still a greater Imprudence to forsake them, after having once ingaged And to say all, Honour and Glory are both concern'd in the Point This Principle is no less active in the Wars at the Bai, than in those (f) which are properly so call'd Finally it is known by every body, that in all Suits of great importance, each Party provides against all the Proceedings of the other Good Policy then requires, that they should not by their tilence acquiesee in any Proceedings of the Jansinst They must guard against Epitaphs, and against the Authors of Elogies, and multiply Incidents the better to to maintain the grand Process, and keep up the discussion of the Problem, or Question Curicuse, whether Mr Arnauld is a Heretick, a strange Question indeed, and which some Roman Catholicks affirm, and others deny daily with Impunity This shews, that there is a Source of Anarchy in the State of Min which can never be wholly rectified. It tiles place chiefly in Ecclesiastical Bodies, for fince the Church of Rome has not the Secret of fixing the liberty of sying Yea, or No, in legard of the same things, what other Church can ever expect to have it? Other Churches have not, like that, Tribunals which are acknowledg'd infallible. They are not govern'd with such Airs of Authority, and high Reputation as that is. It is therefore less to be wonder'd at, that the Protestant Ministers accuse each other of Heresie in Printed Books, than to see a Doctor of the Sorbonne torn in pieces like a Heretick by the Faction of the Molinists, while three Popes honour'd him with their Friendship, Esteem and Praises, and the most famous Prelates for their solemn Approbations in the front of his Works. It is near fixty Years ' fince this Dispute began, and there is still as much liberty as ever to deny or affirm. The Divisions of Ministers are not of solong a continuance. They are generally settled after a third or south Pamphlet of a side. and the Reputation of Orthodoxy which they and the Reputation of Orthodoxy which they would take from each other is secured to both But even this simells a little of Anarchy, and of that State of Nature in which the Aggressor has hardly any thing else to sear than the resistance of the assaulted, and not the Punishment of a common Judge Bodies Politick are not subject to such Disorders No Man is allow'd to call (g) another either Knave or Rascal, Theis, Traitor, Murderer, Prostitute, or scandalous Liar Reputation is much better six'd here

As to what remains, the Suppression enjoyn'd

As to what remains, the Suppression enjoyn'd Mr Perraule, hinder'd not but that the Copies of his Book which appear d in Holland, contain d the Elogies of Messieurs Arnauld and Pascal There was only some small Confusion occasion d by it in the figuring the Pages, which the Ldition of Hol-

land has Corrected
(1) The Efteen which Mr Arnauld had gain'd with
Mr Descartes] He is the Author of the fourth Ob-Mr Descartes] Heisthe Author of the fourth Objections against that Philosopher's Meditations, and they are judg'd by all to be the solidest that have been proposed against that Work Mr Descartes gave that Judgment of 'em, see his History (a) compos'd by Mr Baillet I must observe, that Mr Arnauld had taught the same Philosophy in Paris, as that of Mr Descartes, before ever the latter had publish'd his sirst Essays (b) So that he was as falsely call'd a Cartessam as a Fansins Read what solpublifid hu first Essays (b) So that he was as falsely call'd a Cartessan, as a Tansinst Read what follows "He (c) had drawn his Opinions of Grace from the Source, that is to fay, from St Augustin's Works, before ever the Book of Mr a'Tpres had appeared He had publickly maintain'd them in the piesence of Bishops, tour or five Years before that Prelate's Book was publicated. lish'd He had embrac d them without so much "as knowing (d) that Infinius was writing on "Grace—And scarce knew that there was such a Man as Mr Janlinius in the World (Z) He said nothing that was out of the way of common Conversation] This must be understood with

(f) Maca multa magnis ficut non aggiediiemel aggreffis mittenda esse dicendo, na fame momenta tem fieient, teincepto abiretur Titus Liviis lib 4 decad ,

> * Th s was 1699

(g) This must be un derstood publick Accusati-

(a) Baillet, Vie de Descartes, t 2 P 124, Or See also Perrault, Hommes illustr p m 57 58

(b) Id 1b p 544 See alsop 128

Abregce de Mr Arnauld. P 35

(d) Ibid

B See the Article Ypres y See the Hist Abregée de la vie, P 179 See the Article Althusius • Witte an Diar Biogr ad ann. 1635 † Armi-fæus, Præf libror de jure Majest | Id ib

might beget an Opinion of his being a learned Man; but when he was obliged to her fwer those who would put him upon some Point of Learning, he seemed to be quite another Man, he said a hundred fine Things with all the readings imaginable, and had a particular Gift of making himself intelligible to the meanest Changity. I think in part of my 8 Work to insert a Letter which it is supposed the Hing writ to him in the Year 1678. By the way, they who were the occasion of his resolving on a voluntary Exile, lost more than they gain'd by it, for he never writ a word against them in the both of the Conditions of the Peace religionship with some himself to reside Paris, but observed the Conditions of the Peace religiously, till seeing himself torced out of the Kingdom, he published a very great number of Writings, which have done the Jesuits no small harm v. It is also pretended that he beginne the Apolite (AA) of Junsenssm in Holland

ARNGRIMUS, a learned Man and a Native of Ifeland Look for Jonas.
ARNIS AEUS (Henningus) born at Phalberflat, and Professor of Physick in the Academy of Helmstadt, was a Philosopher and Physician, very much esteem'd towards the beginning of the XVIIth Century. His Works of Politicks are much valued, wherein he settled a Tenet (A) directly opposite to that of a Alchustus the was invited into Denmark, and went thither, where he * had the Honort to be the King's (b) A fata-Councellor and Physician The Academy of Helmstade (B) lost much by it it is it hoe & falsely pretended that he was (C) Professor at Jena, and that he less his Library to the pestilential and the second of t College there It might have been fard without a Faishood, that i sie nead Lechuses in the Academy of Frankfors on the Oder, before he read any in that of Helmstadt He had travell'd in France and England . And he died in the Month of November 1 1535. I give the Titles of several of his (D) Works

ARNO-

(e)Ibid.p 287, 288

abidi

fome Restriction, otherwise it cannot be reconcal'd with what is found in the account of his Life, where we find some Hours of Conversa-tion after Meals, "in which (e) much was to be "learn'd of him, because being a Man for Reste"thions, he always made such as were very solid,
either on human Events, on the Condust of "Life, on the Rules of Morality, or on Matters of Learning and publick Affairs Thefe Conver- fations were often employ'd in looking over new Books, and he always judged so well of them, that the Judgment which he made (tho' rarely with a decisive Air) was decisive of it self, and without any Appeal His Memory, as things were read or spoke in Company, supply'd him always with something of the best kind, that any Author had said on the same Subject And it was furprizing to hear him re-"peat a great number of Latin and French Verses which he had only read in his Youth, or several Years before He was a Master of the Latin Poets, and applied the finest Passages in them with much Justness, and a great Piesence of Mind, according as occasion presented in Conversation" Let us say then that his Conversation and will be a converse to the same and will see that the beauty versation was plain and vulgar only when he was with Persons who were not us'd to him, or who did not ingage him by their Questions to exert his

Talents
(AA) Tis presented that he became the Apostle of Jinsenism in Holland J. There appeared a small (f) Book in the Year 1698, in which it is affirmed, that Mr. Arnauld "having wandeted tome time in the Catholick Netherlands, came at last to take Refuge in Holland. Mr. Neerkassell "Bishop of Castoria, and Apostolical Vicar in the "United Provinces, received him as a Man of "God and lodged him in his Beguinage of Delsti God and lodg'd him in his Beguinage of Delft Where Mi Arnauld lived fome Years without being known to any, but his intimate Friends In this Place he govern'd the Mind of the Pre-"late absolutely, who took great delight in recommending all the young Divines, in whom
he found any parts, to him, to the end that he
might form them. His configuration for was Mr de Codde, the present Archbishop of
"Schaste and Successor of Mr de Casteria in the A"notches Vision of Mr de Casteria in the A"notches Vision of Mr de Casteria in the A-"postolical Vicaiship Mr van Huffin — So that
"the Janfinism in Holland proceeded properly
speaking, from the Beguinage of Delft, towards the Year 1689

(A) A Truet directly opposite to that of Althusius]
For he maintain d, that the Authority of Princes
ought never to be violated by the People See
his Book de authoritate principum in populum semper
inviolabili, Printed at Frankfort in the Yoai 1612 See also his three Books de jure majestatis, Printed at the same Place 1610, and his relectiones politica, Printed also at Frankfort in the Year 1615 He did not sinish this last Piece, which however appear'd very tair (g) Opus praelarum sed imperfectum

He gave a Catalogue of those who have maintain'd, that the Soveraignity was in the People, which is a most (b) possicious Doctrine in the Judgment of Esecterus, and the Hinge of Rebellion Bosclerus adds, that it is a very deplorable thing, that there are very great Men in that Lift, and notes the different Passions which led them to that side (1) Patronos & pracones nefarne philosophue re-censuit Arnisaus principio libri de auctoritate principum in populum semper inviolabili. Fuffe in illis magnes viros, delcudum quorum aliques aus-mus diregans, elatus, indomitus, ad fingendam & pin-gendam libertatum fleico superciso serce impulerit alios metus oppressionis & tyrannidis eo evibraverit, at poteffatem civilem bene confisutam negarent, nifi populo testatem civilem vene congributam negations, my esta-subjictatur nounulis commentatia septentia species pla-eucrit, ut tali tanquam terriculamento reges, ne in ty-rannidim élaberentur, retentatos cuperent. Is such ca rannidim tlaberentur, retentatos superent "If such a Catalogue were made in this present Year 1699, it would be much longer, for the Tenet of the superiority of the People is grown into Fashan of late Days Grossas (k) praises a Political Piece of Arnifaus very highly

Arnifem very highly
(B) The Academy of Helicaltadt lost much by it.
This is tellified by Conringing, who calls it attenum
Julia Academia & incomparibile ernamentum (m) Vir
incomparabilis, says he (l), in another Book, a que
cionis philiophia in Academia Julia ut alibi nusquam,
fuit exculta & simul Imperii quoque ut aliarum Rerumpublicarum veterum recentiunque historia etiamsi
soundam accusata tanno satu ali nechezatamsi
soundam accusata tanno satu ali nechezatamsi

sumpablicarum vecerum recentiumque bijioria etiamfi sparsim quidem, accurate tamen satis est inculcata—
illius in Daniam discess simul urumque hoc studiorum genus suerit heis quasi consepultum

(C) I' is salsely pretended that he was Prosessor as Jena some satis pretended that he was Prosessor as Jena some accurate and the comparanda prudentia civili. But that Edition was disown'd by Bosiu's Widow See the Advertishment which the inserted at the legion. Advertisement which she inserted at the begining of this Book, when the got it Printed free from the Laults which disfigur'd the preceding

(D) The Title of several of his Works Beside the Poetical Treatiles which I have already (n) mention'd, he wrote a Book de subjectione or exemtione Clericorum Another de potessate tompo als Pontifis in Principes Another de transfacsone Imporis Romani Another de Republica Another de fure communicorum Another de Republica Another de fure communicam (a) The Title of another is doll in a politica in genuinam methodum qua est Aristotelis, redulta & expiobatissimis quibusque Philosophis, Orasoribus, Turisconsultis, Historicis, &c breviter compartata & explicata (b) He writ also on Physick Historicrationes aliquot Anatomica, were Printed at Frankfort in the Year 1610, th 4° His Dispute de sue concrea coguescenda & suranda, was Printed the same Year at Oppenhem, in 4° (c) I do not know the date of the sust Edition of his disquisitions de partuabumani legitimis terminic; nor his Books de praservatione à pesse de hydropum essent de curation, de apotione à peste de hydropum essente de curation de apo- 390 pleura & epilepsia cognoscendie & surandie (d) As for his Writings of Philosophy, we must know, (d) Witte

He A est omnis ılla rebelland: licentia quam va-TIIS VOCAbulishreferibunt Boecterus jure betti & pacis, 3 n 8 _ **gr** 236

(1) Id 1b

(k) Grot de impemar poteflat circa facra, c 3

(1) Conring de prudentia C 14

(m) Id in Dedicat Exercitat de Rep Imperia German

(n) In the Remark A

(a) Scetbe Diarium Biograph de Witte ad ann 1635

(b) I have Seen this Work of the Edition of Amsterdam 1643, 111 very lear-ned and very folid

Linden ... us renovatus, p

that ibid .

(f) Int. tuled Memoire touchant le pro-giés du fanfenitme en Hollande

* Pag 8 & 9

(g) Bosius de comparanda prudentia civili

RN 11 S, Professor in Rhetorick a Sicca in Namidia towards the end of the first century is brought over to the Professor of Christianity by | Dreams | Pe apply d himself a case Bishops for admission into the Church, but they remembring how riolently he mode ways opposed the true Firth, were mistrustfull of him, and before his admitted ways opposed the number of Catechamens, would have him give proofs of his good Intermediate them he writ a Book against the Genetics, wherein he very powers. I futed the Absurdity of their Religion, and the Ridiculcularies of their false Gods thad a laudable Impatience to be admitted into the Body of the Faithful | He made (1) little too much hast in composing his Work, the true Religion why Method and a set Disposition do not appear in it with all the Exactness that could be wished | The work is, that not having a full Knowledge of the Christian Truths, he vented (C) very dangerous Errors | It is not known what he did after-Truths, he vented (C) very dangerous Errors It is not known what he did after-

t - c 10 Rin nl 1

() Dog. mata que d im

Leritate

DINON

NIIIIL

recedit

Sed hec

ıllı qui ex I thni

cifmi te-

nchus ie-

cens ad

Chuffu-

nam per-

venerat

huic au-

tonicve-

nit, quod

us solet,

qui ex

carcele tenebu-

lucem

perducti

vilum adhuc du-

brum habent Praf

Arnop i 18

edit Lugd

Bat 1651

con lonadum

that he wrote Anabustions on Crellius his Logick Episome Metaphysical Amentem Aristotelis De constituti no & partibus anaphysica Vindicia pro Aristotele de subjecto Metaphysica & natura entis Disputationes VIII Metaphysica Episome doctrina physica (A) And before his admittance—they would have him give Proofs] St Jerom furnishes us with these Particulars Arnobius Rhetor, says he (e), clasus in Africa habetur qui quum in civitate Sicca

habet minus(aque ho-10101 (true Faith (1) This is currying the Indulgence much Gentilium tu efarther than was done in (m) the Prefice of the I dition of Leyden 1651, where they are littleful with flying, that Arnolius inverves a little from Orthodoxy Once again let us find Excuf s to bus re-(C) (-Orthodoxy Once again let us min racin s ion that Tather, but not be fo simple as to call the that Tather, but not be for Minne of smill m mi enti Doctrines he jets forth, by the foft Name of imall Errors When they are well examin'd they ill dum(bri ftime fideferve the fame Language as would be given them at this Day, if any Doctor should advance them mentis fatis in-It must be own'd without a Cavil, that a Modein fliu to Author made good I estures to his (enfor on that Subject Let us hear him '(n) Mi 70 en weighs Errors in a false Balance. He judge of the Doctrine by the Persons, and not the Per-sons by the Doctrine. One and the same Li-or afters its Nature according to Place and condonandı funt Cn-1 Innus Hilto Time, it sa monstrous Heretie, according i P 11-

clarus in Africa habetur qui quum in civitate Sicce ad declamandum juvenes erudiret, & adhuc Ethnicus ad credulitatem somniis compelleritur, neque ab Episcopo impetraret fidem quam semper impugnaverat, clucubra-vit adversus pristinam religionem luculentissimos libros, To tandem velut quibusdam obsidibus pietatis sadus inpetrave He was look'd on its an Enemy, who had a mind to make a Trenty of Peace, but beforche Agreement they would have him give se-cerity for his good Behaviour, Hostages were de-rended, and he gave them They were seven they were seven they were seven they against the Pagane He was afterwards lock d upon as a good Brother, and receiv'd into the Peace of the Church

the Party is in whom it is found, and according to the Age wherein it reigns. The Proofs of this Unequitablencis of Mi furieu, appear in all his Disputes against the present Sectaries, in whom he pardons nothing while he carries his Indulgence far the Lathers to a prodignous excels—(a) The respective has for Pricous excels—(b) The respective has for Pricous excels—(c) The respective has for Pricous excels (m) Alus in locis à

-(o) The respect we have for Pei-

the Pence of the Church

(B) He made a little too much hast—the tive

Refer why Method] Let us Comment this by a

Property of Baronius (f) Quod verd opus illud, ut

inter Fédeles admitteretur, quasifides sue vadem festinus absolvit, hinc plane est quod in eo (ut ait Hieroni)mus) fussifi visus est inequalis & nimius, & absque opiris sui partitioni confusus Rusum verd quod nondum
plene ist sciencia rirum Christiana; um imbutus, utpote
cum non solum non furrit bastismati illustratus. Id nece

"ous excels——(o) The respect we have for Per"sons, ought not to make us respect then I mois
"when they are capital On all occasions of the
"like Nature Scapham ought to be call d Scapham
"and Ligouem, Ligitum" Mi Juniou is willing
to excuse Origins Priots on the foot of his givent
Teil But if any Person of our own Arc should
presume to flur the Rayings of the Ancients
upon us, Mr Juniou would not think limitest obing d to bear with them "It these Rayings be
"Herestes and Impieties, which change Hell into
"a Purgatory, and by that nicins destroy the fear

ous excels-

(g) Mr du cum non solum non fuerit baptismate illustratus, sed nec

a Purgatory, and by that means defiroy the fear of Eternal Punishments, and the fear of God, wherefore ought they to be suffer'd in Origen

(p) The foliation with which Mr Junion

"Ipeaks of St Hillary, and it Jerem's I rrors, is certainly unedifying" He excules them by faying they are Millakes and Neglects "But if a Divine of this Age should think fit to munitain the same Opinions, Mr. Jerica would think himself obliged to call them Extravagances and Impieries. What a crying Partiality is this? The same Things that are Intravagances and

cum non folum non furrit baptifmati illustratus, sed nee in Ecclesiam inter (g) cattebumenos acceptue, w nea dignus est, si aliquibus nævis visus est tommentarius ille esse specific for specific wery dangerous kapers.] We have seen just before, that Baronius importes the Heterodoxy of the seven Books of Armobius, to the Precipitation wherewith they were written to the Author could not put off writing them, till he had the leasure to be better instructed in all the Points the lessure to be better instructed in all the Points of the Christian Faith, and it is certain that the Inquisition would at this Day condemn all those to be burnt who should publish such Doctrines own there ought to be great Allowances made for Arnobius, but it is no less true, that his Opinions about the Original of the Soul, and the cause of Physical Ivil, together with some other capital Mitters, nie very pernicious. This I have ob-ferv d (b) elsewhere. In regard of our Mysteries, he might have said what Persus consesses as to Po-(1) Confult

"Impleties in our Age, are only excufible Mi"fixes and Neglects in the IVth Century And
"Why?" That Author pretends to justific these
double Weights Let us hear him again "a)
"Mr Jurieu forgives them their I riois, is very light and slender Faults, which in Persons of our Century would be infernal Heresies. We endeavour commonly to shew a deep Respect and high Esteem, for those who have had the happine is to live feveral Centuries before us tho' we discover all those Weiknesses and ill Qualities in them which we cannot suffer in the Modern If we cannot esteem the Ancients we think our felves at least oblig d to love them, and by a Judgment of Christian Charty, to give the most favourable Interpretation that is possible to their Words. When on the con-

Contemporaries, we forgive them nothing, but

do we lool upon them as our Concurrents

erry, that he ventur'd write in of it before he under from the force labra prolui Caballino
Nee in bicipit i somniasse Parnasse
Memini, ut repetite su Poeta produrem

Heliconidalque, pallidamque Pyrenen

trary we glory in an inflam'd Zeal against our 681

the Index of this Dithonary at the Und Arnobius

(1³⁸YHim**

ic nymus

11 hro-

mco Eu-

1 bind

طارع أروع

(f) Baro-

mus ad

ann 302

n 67 p

m 733

Pin is not of this O-

pinion He

composed,

Says he, Biblioth

des Au-

teurs Ec-

cles to 1

m 203

When he

was only

a Cate-

chumen

7 Books

ıın, Fxamen de la doffrine de Mr Jurieu, p

() Perfius

(o) Id ib

(F) Da Pin, Biteur Ecclef to i P 204 col 2 edit de Holi

Heliconidalque, pallidamque Pyrenen

Illir remitto, quorum imagines lambunt

Heder a sequacis Ipse semipaganus

"Ad sacra Vitum carmen affero nostrum

See here Mr. Du Pin's Judgment "(!) It's plain
"he was not as yet thoroughly instructed in the
"Mysteries of our Religion Ise attacks the Re"ligion of the Pagans more solidly than he de"tends that of the Christians He discovers the
I folly of Pagans more happily than he proves
"the I ruth of Christianity But this ought not
"to be thought strange, for it is common to all
"new (onveits, who I eing yet full of their own
"Religion, are better ible to detest the Faults
"and Weaknesses of it, than display the Proofs
"and Fxcellency of that which they embrace" I
meet with no Author who speaks so weakly of Armeet with no Author who speaks so weakly of Arnob as's Firois as Dr Care He says, it may be they are Doctrines somewhat different from the

p 68,

(p) Id ib p 684

yet the Interests of Religion being preserv'd, Christy ought rather to be exercis'd towards the Living than towards thole who have been Dend for several Ages past. The Charity we have for these costs is little, because their Merit does not excite our Jealousie and Envy, nor (1) Id 15 But p 683

(a) That's to Say that of Minu-Crus Telix

wards, nor in what time he died. His Works contain Seven Books, and not (1) Light as was believed for some time. They have been Commented by learned Men, and printed (L) leveral times. ARNOL-

first by Sa-bæus from the Manuscript of Rome in 1542 The Second in Germany LyGelenius The 3d ın Holland at Leyden 2N 1552 the 4th at Basil by Erasmus

> (b)DuPin ubi fupra, p 119 col 2

in 1560

(c) Written by JamesOuelius

(d) Fodem fere tempore id ipfuni **1**uboluit etiam Hadriano Tunio Jac Ouzelius in Praf Minucis Fels-613

(e) H :drianus Junius, Animadverflib 6 Cap 1

(f) FrancifcusBalduinus ad edicta vcterum principumRom de Chriftianis, p 47 cdit pud Oporinum, 1557

(g) Id 1b

(b) Ludov Car 110.emendation 1 2 C· 18 tol 52

(1) Claudius Joly, Different de verbis Ufuardi P 114 Ibis Book was Printed in (k)Rigaut & Joh

"we must moitisse our Self-Love a little, to judge charitably of an Adversary who speaks and writes against us, and whose Reputation eclipses our Glory, and this is a Sacrifice which we do not easily make As Mr Juricu had no " Quarrel against Origen, and as he has personal

Enemies in the Sociation Party, no wonder if he bears more with the first than the last (D) Seven Books, and not Eight, as was believed] Every one knows that the Title of the little Book of Minutus Felix is Offavius It's found in feveral Ancient Manuscripts joyn'd with Arnobius's Books, which was the reason that it pass'd for one of his, and without death of the state of the and without doubt the word Offavius taken for Offarus, had milead many a Reader Let us quote the following Words of Mr du Pin "That (a) "Book pass'd a long time for the eighth Book of Arnobius, by being found in an ancient Manufeript of the Vatican, with the Seven Books of Arnobius, it was (1) four times Printed under "that Name, without any one's knowing its true
Author The learned Civilian Baudouin was
the first who discover'd that vulgar Error, and
caused that little I reatise with a learned Pre-"face, wherein he returns it to its proper Author, to be separately Printed at Hydelberg in the
Year 1560 Now, tho' the Honour of having
made the first Discovery be due to that famous " Year 1560 Civilian, yet thirty three Years after, Ursin causing Arnobius's Works to be Printed at Rome, whether he had not feen Baudouin's Edition, or that he would assume the Honour of that Observation to himfelf, separated Minucius's Book from those of Amobius, without any Advertisement, that it had been done before him, giving him felf in that manner the Honour of the Discovery (1). We feel much the Control of the Discovery (2). " ry (b)" We find much the latter than (c) Preface of the Minucium Felix, Printed at Leyden the Year 165. We there likewise find, that We find much the same things in the almost at the same time that Francu Baldouin made amout at the lame time that Francis Balaoun made it appear, that the pretended eighth Book of Arnobias was the Work of Minucius Felix (d), another Critick had fome suspicion of the Matter This is not exact It ought to be said, that Francis Baldouin was not the first who discover'd it, for he does within which hadrons of the said some did not publish what he knew of it, till four Years after another had communicated that Thought to the Publick His Minucius appear'd in the 1560 Now here's what is found upon this Matter, in a Piece that Hadrian Junius caused to be Printed in the Year 1556 (e) Arnobio qui septem duntanat adversum gentes libros edidit, offavus accrevit, quum sit Minucii Felicis Offavius, ab interlocutorum uno ita vocitatus, nova i atione obliterandi autio-ris The following Year Baudoum was not cur'd of the common Error, for he quoted the Treatife of Minucius as the eighth Book of Arnobius (f) sie ille apad Arnobium Cecilius Christianos distitat, cum coeini infantis occisi sanguinen lambere—(g) Horribilis proficto est oratio Gecili illius legulen Romani que apud Annohum libro octavo hac adhuc Christianis
of pet I cwis (arrion ascrib'd to Junius the Honour of being the first who had restor'd the Offahe publish'd at Paris in the Year 1583, he speaks thus (/) Illi (Minucio) Oftavum adversus gentes librum lunius noster in Animadversis suis princeps jam olim vindicavit Let us quote these Words of Mi olim vindicavit (1) M nutit Felicis vetuftiffim: Scriptoris Christiani dialogus elegantissimus contra idolorum vanitatem tam diu pro octavo Arnobii adveisus gentes libro habitus est, quia Minutius eum sub nomine Octavii protulerat, donic a Francisco Balduino Jurisconsulto anno 1560 abduttus, & genuino Autori redditus ift, veluti Nicolaus Rigaltius in prafatione ad eundem Minutium obser-varut Here are (k) two learned Men who were ignorant that Junius was before hand with Baude uin in the discovery of the true Author of the O-Clavius However I do not think that Mr Joli his reason to place that Book in the List of the Pseudonymour. He pretends, that in publishing it, the Author disguises himself under the Name of Octavius, I think it were better, to say, that the Title of the Book is Octavius, and not a supposed Name of him who writ it. It could not be properly said that Plato's Dialogues were publish'd

under the false Name of the Persons whose Names they bear Minucius Felinamutated Plate, he would have the Title of his Dalogue bear the Name of the chief Interlocutor

the chief Inter locutor

(E) And Printed several times] If I had the necessary Books, I would give an exact account of the Editions of Arnobias, but I must give over that Design, and confine my self to some critical Observations against those who have given us a List of the Editions. He who wrote the Present to of those Editions He who wrote the Preface to
Arnobius Printed at I eyden in the Year 1651, says, That the first Edition of that Father is that which Francis Priscianensis a Florentine publish'd at Rome But does not say in what Year, a fault of Omission that cannot be pardon'd 2 That Sigismund Galenius alter'd several things in that Edition, not by the Assistance of Manuscripts, but by trusting to the Conjectures of his Genius Theodorus Centerus in publishing Arnobius with Annotations complain'd of Gelenius's Boldness 4 That Godesialk Stewechus labour'd with success on that Father 5 That Elmenhorst added to his Commentary the virious Readings, collected as well from the Manuscripts, and the Ldition made at Rome in the Year 1542, on an ancient Manuscript of (1) Francis Sabaus, as from the Edition of Fulvius Ursinus 6 Finally, that Desiderius Heraldus publish'd fair Annotations on the seven Books of Arnobius I have three things to offer against this In the first place, the List of the Editions is very imperfect, in the second place the Edition of Rome 1542, does not differ from the first, and in the mean time it is mention'd here as different from it In the third place, it is not true, that the Annotations of Desiderius Heraldus came after the Edition of Elmenhorst The latter is of the Year 1610, and Heraldus s Book had appear'd at Year 1610, and Heraldus's Book had appeared at Geneva in the Year 1597, and at Paris in the Year 1605. Let us now examine (m) Mr du Pin's List I observe in the first place, that the propei Names in it are very much disguised (n) There is Canrerus in it instead of Canterus, Hermenhossius instead of Helmenhorsius, Stevuschius instead of Stewechius Besides I observe that he mentions one Theodorus. Priscianensis as the Printer of the first Edition is a Fault without doubt. We have feen, that the Florentine Franciscus Proscianensis was the first who made the Books of Arnobius publick. Now he was no Printer Le (o) Poccianti does not give him that Title, he only makes him a good Hu-manist, and the Author of some Italian Books I am perfuaded, that Faustus Sabeus, Library Keeper of the Vatican, communicated the Manuscript to him, from which the Edition of Rome was printed in 1542 Therefore in the Preface of the Edition of Leyden, it was wrong to make a distinction between the Edition of Francis Priscianensis, and that which was made on the Manuicript of Sabeus Note, that Lewis Carrion (p) imagines, that the Manuscript of Arnobius, which is in the Library of the King of France, is (g) that which was made use of for the first Ldition He fancies, that becruse is was dedicated to Francis I the Manuscript was also sent him. In the third place I observe, that it is not true that the seven Books of Aribbius have been printed with the Notes of Heraldus in 1583, nor that the Ldition of Hamburgh 1610, ought to be distinguish d from that before-mention'd. I mean from that which was accompanied with the Commentary of Elmenhois Lastly, I observe, that Stewechus did not give an Idition of Armobius at Dougy in the Year 1634, his Edition is of Antwerp in 1686, and he had been dead a long time when his Elista in Arnobium were re printed at Dougy in 1634 Cum paratitlis seu Summariis Leandri de Santto Martino See the Margent (r) Let's say a word of Father Labbe (f), He thinks

the Edition of Leyden very fair, but wonders that they who procur dit, did not infert the Arnobianus Criticus of Meursius in it, which was printed at Leyden in the Year 1598, cum Hypocritico Minutiano He would at least have had them mention it They who should retort upon him, that he himself ought to have remember'd the (1) Ecloge ad Arnohium of Julius Cafar Bulenger, would not have the same Reason, Cafar Bulenger, would not nave the family account for that Book is of no use, either for correcting the louse in Text 1612, in &

(I) His Faustus, and not I rancis

(m) It's at the 205th Page,col 1 of the first tome of his Bibliotheque, Edition of Holl

(n) I make use of the Edition of Holl

(o) Pocciantius de Scriptor I lorentinis, p 69

(p)Ludov Carrio cmendat hb r c 9 tol m 18

(q) Mr du Pin ubi fupra, p. 119 affirms

(r) You'll find Such another Fault at the 2d Citation of tlis Page, Du Pin ∫*ays* , that^a Braimus publish'd Arnobius in 1560 He died in 1536

(() Philippus. Differt de Scriptor Eccles to 1 p 105

(t)Printed at Tou-

ARNORDUS (NICHOLAS) Professor in Divinity at Francker, was born at Iesaa, a City of Poland, the 17th of December 1618 His Mother being left a Widow when he was but three Years of Age, took all imaginable Care in his Education, and dedicated him to Learning He went through his Humanity in the College of Lesaa, and under Comenius although the Regents, who dedicated at that time his fanua Linguarum to his Scholars He was ordain'd & Acolyth, in the Synod of Offrorog, at fifteen Years of Age, and in that Station accompanied y Orminus for two Years in vititing the Churches of Poland, after which he was sent to Dantzick in the Year 1635, and there applied himself to the Study of Floquence and Philosophy He sometimes experienc'd applied himself to the Study of Eloquence and Philosophy He sometimes experienc'd the ill Humour of John Botsac, who was troubled, that a young Min of such Hopes should be a Calvinist It the Year 1638, he return'd into Poland, and studied the Seimonary Theology, under the Direction of Orminius, and a Year after he was fent to Podolia to be Rector of the School of Jablonow Having exercis'd that Office during of orear three Months, he perform'd the Functions of a Minister at a great & Lords House for two Years more successively It being observed that his Talents might be of great use to the Church, 'twas thought fit to give him an opportunity of improving them in the most samous Academies He began his Travels in the Year 1641, and came first to Franker, where he made a great progress under his Countryman Maccovius, and under The Year 1643, he spent in the Universities of Groningen, Leyden and Virechi, and soon after return'd to Francker, and apply'd himself to study French and English The following Year he went over into England, but finding it impossible to get to Oxford the Roads being stop'd by the King's Forces, or by those of the Pailiament, he went on foot to Cambridge, but could hear no Theological Lecture there, the Professors being all confin'd in Trinity College Being return'd to Francker, he applied himself to preach even in Dutch, and his Sermons were so well relish'd, that in hopes of keeping him in Friesland, they distuaded him from going to see Poland again He was judged very capable of the Ministry by the Classical Synod of Francker, who had examin'd him, and the Praises that were given him made a (A) Gentlewoman of that Country cally 1 resolve to accept of him for a Husband He was married to her in the Year 1645, and foon after had a Call from the Church of Beetgum He serv'd it faithfully and constantly, till the Year 1651, without giving ear to the Vocations that were address'd to him from other Churches, but that Year he yielded to the Instances of the States of Friesland, who chose him Successor to Coccessor in the Divinity Protessor's Place at Francker He acquitted himself of that Place with great Capacity until his Death, which happen'd on the 15th of October 1680, after a tedious Sickness, in which he gave several signs of his Plety, and Refignation to the Orders from above | I shall mention some (b) Travels which he undertook after his Promotion to the Professorship in Theology, and shan't forget the Books (C) which he publish'd

ARODON (BENJAMIN d') a German Jew, Author of a Book full of Precepts for Women It was translated from the German into Italian by Rabbi Jacob Alpion Translation was Printed at Venice in the Year 5412, according to 1 the Jewish Calculation, after it had been exactly corrected by Rabbi Isac Levita That Book is very full of Observances,

Text of Arnobius, or the literal Sense of it, it is nothing but a Series of Quotations, explaining some Thoughts of Arnobius. The same Jesuit gives the great Salmasius a Wipe, for having promis d Commentaries on that Author, and not keeping his Word (v) Salmafiani autem illi Commentarii tamdiu expettati, tam sape ejus amicerumque literis premissi atque jattati, in fumum tandem vi ntosque eva-nuerunt. I believe such a Piece of Salmasius would have made finer Discoveries than his learned Com-

mentary on the Treatise of Tertullian de Pallie

(A) Made a Gentlewoman of the Country easily refolve to accept him for her Husband] She was to be
commended in preferring a good Reputation and
Merit, before Riches I here are other Examples Merit, before Riches There are other Examples of Matches of this Nature, for it is certain, that divers Ministers supported only by the Splendor of their Eloquence or Learning, have marry'd great Fortunes, and made themselves very considerable by the Rank of the Family into which they marry'd The reasonable Hopes that they whey marry'd The reasonable Hopes that they may soon or late be rais'd to distinguish'd Benefices, or confiderable Sallaries might have contributed towards it Be it as it will, the Wife of our Arnoldus is to be commended She died in the our Arnoldus is to be commended She died in the beginning of the Year 1652, and left no Children In the Year 1653, he was married again to the Widdow of an Advocate of Leewserden, whose Name was Anne Pybings, the Daughter of a Burger-Master of Francker, who brought him Nine Children, five Sons and four Daughters, and outlied him. He had but three Sons and one Daught Jiv'd him He had but three Sons and one Daughcer living when he died

(B) Of some Travels which he undertook In the Year 1652, he went to visit his Relations at Lisna, and past a Month pleasantly with his Unkle by the Mother-side, Martin Gertichius, Minister of the Place, and famous for divers Works He travell d

again in the Year 1656, in the Retinue of the four Ambassadors Extraoidinary, which the States General ient to the King of Sweden, and to the King of Poland Their Excellencies would have him for their Prencher, and were very well pleas d with the Sermons he made either in Dutch, German, or Polish, as occasion requir'd That Journey lasted two Years In that time Arnoldus got the Esteem of Stephen Corycynsky, Chancellor of Poland, John Oxenstiern, Great Marshal of Sweden, of Douglas, General of the Troops, and of the Elector of Branden-burgh, who offer'd him the Place of publick Preacher In the Year 1666, he was deputed to Heidelberg, to persuade Mr Spanhiem to accept a Divinity Professor s Place in the Academy of France

ker, but return'd without success
(C) The Books which he publish'd I shall not mention the Diligence wherewith he join'd and methodiz d the Works of Maccovius, which he caus d to be put to the Press, nor the Version which he made and publish'd of an (c) English Book of Jennie Diligence and published by the Lorentz Land Control of the Control of the Lorentz Land Control of the Land Control of the Lorentz Land Control of the L remy Dykes, but I shall name his Confutation of the Catechism of the Socinians, his Anti Bidellus, his Anti Echardus, his Book against Brevingius, his A-pology for Amesius against Erbeiman, Defender of Bellarmin, his Theological Disputes on select Subjects, his Commentary on the Epistle to the H his Lux in tenebris, and what he publish d against john Amos Comenius Read this Passage of his Funeral Oration concerning these Works (d) Nis Funeral Oration concerning thele Wolks (d)
Quis est qui non—predicet Raccoviane Catchisos,
in qua religionis dicam an impietatis Solimiane plenissimum est compendium, curatissimam risutationem, que
supra sidem impiis seductoribus molesta, dostis gi ata estr?
Cujus non laudem miretui tum Anti Bidellus quo pn umatomachi surorin, & satuim (e) Comensi lucem extinxit, sum Anti Febardis cujus conquistum &
male colligarum ta insulum ita issolvit, ut disolutarum
D d d
scoparum

y Super-intendant Churches Poland

Johannes de Potok Potocki, Luius terr Halicientis

4 Lecir prulo post rinta omnium laus, ut nobilifima in Frigo Remigia à NIILEN facilis in conjugales ejus rucret amplex-1645 Marchius ubi infia, p 28

* He had a Call from the Acadrily of Levden 1 Tour I Jupposcan-

(c) Dyku translata Fuchariflica Marchius ubi supra, P 35

(d) Id 1b

(e) I cite A Writing of Arnoldus a. gainst Comenius in the Rimarks DI &c of the Article Comeni-

(v) Id 1b

(a) Pre-

cetti da

aratı dalle don-

esser un-

ne Ebree,

cap 70 P 41, 42

(b) Ibid

capitolo

71 P 43

(c) For

1290

(d)Horat Od 1 lib

3 See bus Commen-

this Place

of the Ar-

ticle I ian.

cis d Af

Observances not only for the cleanliness of the Body, but also for the Practice good Works. The Observances of the first kind contain several superstition

good Works. The Observances of the first kind contain several superstitions, the seven segmentations, and there is sometimes a great deal of (A) Rigor in the season of the seven and the Brother of Moses. The solid or is easily enough found in the Pentateuch, in Morer's Dictionary, and in that solid or incomplying an Article of it here I shall therefore only that this Weakness in complying with the superstitious Desires of the Israelites in the service of the Golden Calt, has given occasion to (A) many Lyes. Towards the service Century.

Scoparum hactenus retinuerit nomen? Ime quem non in j.oparum nacienus retinuerit nomen; imo quem non en mille detersionum tenebris inesfabiliter delectat delissimarum illa vindiciarum lux, quam publico toties recufam dedit, & cujus ope tuta Ecclesia errorum cuitat devia? Sed ne in hoc quidem labore acquiescere potuit qui in Ecclesia voluit consumi bonum. Brevingii ab eo tempore feliciter demolitus est tribunal, Erbermannum Bellarmino adversus Amesium suppetias ferentem confo-

dit, Or

(A) There is sometimes a great deal of rigor] For
Example, the Husband and Wife are torbid to Tpeak a Word in the Act of Conjugal Duty, or to have any but pious Thoughts without any Application to the Pleasure, declaring to them, that if they aft otherwise, their Children will be born deform'd (s) Ogni persona deve effer auvertita tanto l'huomo, come la donna nel tempo che si consumpre austrante descriptiones de la donna nel tempo che si consumpre austrante de l'huomo, come la donna nel tempo che si consumpre austrante de l'huomo. giungono insieme, non devono parlar, nè haver niun cat-tivo pensiere, ne debbono scopricre li luochi occulti e vergognofi, perche quelli che parlano in quel tempo che se congiungono insteme, quella creatura che viene conceputa congiungono infieme, quella creatura ere della madra con in quell istante, riuscisse dal ventre della madra con qualche è coppo, è muto, o guercio, o simili man-camenti, è del tutto distrutto, e mal conditionato non devono haver intentione in quell'istant-

alli piaceri, ma solo per adempir il voler divino

Novemb penjieri janti e pii I nis Morahty is both very ex-cellent and very rigid See what has been faid in the (c) Newes from the Republick of Learning, con-terning a Book of Mr Tuon, a Minister of the La-badists So great a Purity in this kind of Pleasure 1685 p

is rather to be wish'd than hop'd for, nevertheless the Cafuifts are to be commended for insisting upon it, and endeavouring to introduce Purity where the Passions of a brutal Lust have but too much sway, had our Rabbi believ'd as the Church of Benedictor about 18 of Rome does, that Marriage is a Sacrament, he could not have required more Holy Dispositions from the married than those he demands He im-

poses upon them at the same time the Law of the (d) favete linguis, the Observation whereof the Pagans recommended in their great Misseries, and that of Sursum corda, which the ancient Church never forgot to notifie in the Celebration of its most august Ceremonies. In a word, it is certain, that had he received the Dostrine of certain, that had he received the Doctrine of Jefus Christ with a true Faith, and been ammated with the Spirit of Grace, he could not have given Counsel more worthy of the Evangelical Purity This ought to shame the loose Cafuists who are so common among Christians Noce, that the Rules of this Rabbi do not at all agree with the Advice of Physicians, these pretend, that a Child conceiv'd under distractions of Mind, I mean under serious, grave and immaterial Thoughts (e) See the Remark C

how excellent and fublime the Morality of that

7. 15, if we remember that it is directly opposite to the Maxims of those Doctors of Impurity who

have fill'd their Poems with io much Lascivious-ness These dangerous Poisoners are far from ad-

viling Silence, and it is this that made a Modern find iome Proofs of the Interpretation which he has given to the Words of a Greek Poet, which centain the Description of the Grees of the

mean under ferious, grave and immaterial Thoughts
(e) is Silly, boolin and Weak, and they give
quite other (f) Infructions to those who defire quite other (f) Infructions to those who defire Children; but any one of tolerable Sense will giant, that they lead Mankind into a very bad School of Chaftity, their Precepts are calculated only for those who would limit all Things to an Animal, Larthly, Sensual, and Epicurian Life We must go to that Rabbi's School, if we would learn to demean our selves in that part of Duty like fife (f) See Roderic de Caitro de natura

mulierum, lib to demean our selves in that part of Duty like 3 C 5 Creatures endowed with a Spiritual Soul, and not deserve the Censure, (g) O curvain terras anima & calestium inanes! We shall the better comprehend

(g) Persi-1 16

(b) Hexa meron ruftique, 4. 10urnce, p m 112, & fury

Nymphs (b) As the pleasant Murmurings, says he, mension'd by the pleasant Murmurings, says he, mension'd by the part, they are without doubt these obliging Words of the ohi me cor min of the Italians, the land a fine and a fine soul of the Spaniards, which accompany the most favourable Privacies, and which make the most learned of all the Posts in the Art (1) 2 Do of Love to law.

of Love to say,
Accedant (1) questus, accedat amabile murmur, Et dulces gemitus, apraque verba 1000 Hear what he Says in another Place

Et (2) mihi blandițias dixit, dominumq, vocavit, Et quæ præterea publica verba juvant I will not inform you that the Torm | UVATE is altoga-ther erotick, and confectated to the utmost Delights of Love, which these two Verses of the same Author expects again as well as the Murmurs

Me (3) voces audire juvat sua gaudia fassas, Utque morer, me, me, fustineamque roget

The famous Epithalamium of the Emperor Gallienus, which Trebellius Polho prefix before thale of an hundied other Poets, who all exercised themfelves on the same Subject, does wonderfully well repre-fent this soft and obliging Murmur, and the Careffer which are inseparable from it. It is said, that holding the Hands of two of his Brother's Children when he manried them, he pronounced thefe Verfes of his own making

Ite, ite, o pueri, pariter sudate medullis Omnibus inter vos, non Mu, mu, a vestra columbie, Omnibus inter vos, nonvincant ofcula concernia non hedere, non vincant ofcula concernia de aux thing more Pariste Brachia non hedere, non vincant oscula concern, see scertainly very hard to say any thing more Particle or Passionate on this Head. To be Diametric opposite to these false Doctors, those Plasting of Youth, is no small Commendation, it is a just Presumption that the Morality which one advances, is of admirable Purity. Add to all this, the judicious Answer of the famous Mr Drel nears to a Rishop who had made use of an Observation altogether unbecoming. I won't say of a Person of his Character, but with of a Laick who did not highly relish a wantom Stile. These are Mr Drelincourt's Words (1), Instead of washing out with his Tears those ways of speaking, that the Virgin Mary is the Spirit and Life of Christians, he defends them with Rasilveleries, which would better became those who tread the de Belley, Protestant Church, who have your dear Counterparts, not as inseparable Accidents of your Subparts, not as inseparable Accidents of your Sub-stance, so much as Bone of your Bone, and I-less of your Flesh, nay, who are but one Flesh in two Persons, have indeed much more caressing Terms for those Souls of your Souls, those Lives of your Lives, those Lives of your Hearts and Souls, those Souls of your Lives and Hearts, than all the World souls of your Lives and Hearts, than all the World knows of, for you are those Spiritual Persons who judge all the World, nay, the very Angels, and with much more Reason the Romanist, without being subject to be judged by any I do not know how he might have hullnformation, and fair the form what those say who have Wives by steach the manuage and the world with Person who lives in a chast Marriage, decinot fludy such extravagant Rhetorick The Prelate replied in a man-

extravagant Rheterick The Prelate replied in a manner fo Burlesque, that nothing could exceed it (k).

(A) Given eccasion to several Lyer] First and solomon believ'd (l), that the Calf which the israbian worshipped, was alive and animated, and that Aaron seeing it go, and eat like other Calves, built an Altar to it. There is something like this in an Altar to it There is something like this in the (m) Alteran 2diy, Divers Rabbi s say, to excuse Aaron, that it was not he made the Golden Calf, that he contributed nothing towards it, only cast the Gold into the Fire to be free from the Importunity of the People, but that certain Magicians who had mixt themselves among the Israelics, at their going out of Egypt, gave the Figure of a Calf to that Gold As the Scripture declares that it was a cast Piece of Work, on which the Graver had used his Tool, we may suppose two Syris
Things, either that a Mould was made in the 1 c
shape of a Calf, wherein the melted Gold wascast. P m
or,

irte am

(2) 3 A-mor el 6

(3) 2. De o ALTO AUR.

> (1) Dielincourt,

(k) Sec b s the Avantcoureur de Mr Drelincourt. P 156

(I) Apud Cornel à Lapide in Lxod p 605

medi enu-rum fudit, corporeum, emirtentem mugitum In Azera Codicis,20 Arabia apud Sildenum de Dus

> 13.2 1

entury, one Monceau or Moncaus, publish'd an Apology & for Aaron, which was condemn'd by the Inquisition at Rome, as the Jesuit Cornelius à I apide y had to rewarned the Author. He supposes in that Apology that Aaron delign'd to represent the same Object that Most did some time after, I mean a Cherubim, and that the Islantes and or'd that Figure gainst his Intention A Doctor of Sorbonne, & Canon of Amiens, confuted these Suppositions solidly in the Year 1609 Some say, that Aaron's criminal Complassance proceeded from his sear of being stoned And that by proposing to the Women to give their Farrange*, he thought to divert the Multiplied trops their Parrange. Women to give their Ear-rings*, he thought to divert the Multitude from their Purpole, hoping that they would rather have no viable Diety, than deprive themselves of Familie their Ornaments, but he found that nothing was too coffly to Minds made drink with Com-Superstition and Idolatry The Holy Scripture does in no manner countenance those who pretend that the Golden Calf (B) was only of gilded Wood

I don't think it ought to be faid, that God suspended the Power of Fire in fivour of Aaron, as he did in favour of the three Mebrew Children, who were cast into

the Furnace of Babylon, yet this is the Opinion (C) of some Authors

ARRIA, or ARRIE, the Name of some Roman Ladies, whom I shall mention in the Remarks of the Article Petus

ARRIAGA (RODERICK DE) a Spanish Jesuit, was born at Lucrone the 17th of January 1592 He enter'd into the Society the 17th of September 1606, and taught Philosophy with great Applause at Valladolid, and Divinity at Salamanca, and having been inform'd by Letters from the General of that Society, that it would be more for the Glory of God, that some Spanish Jesuits should go | into Bohemia, to teach the sublimer Sciences there, he offered himself for that Imploy He mired at Prague in the Year 1624 He taught Scholaitick Divinity there for the space of thirteen Years, and was Director General of the Studies twenty Years successively, and Chancellos of the University for twelve Years He receiv'd the Cap of Doctor of Divinity iolemnly, and acquir'd much Reputation The Province of Bohemia deputed him three times to kome, the comto affift there at the || general Congregations of the Order | He was feveral times intheated to return into Spain, but all to no purpose He was very much esteem'd by Orban VIII by Innocent X and by the Emperor Ferdinand III He died at Iraque the theo Or

(n) See Teremy de Pours at the P 829 of bis divine Melody

(o) It's in-

divine

Melodie

du Saint

and was Printed at

Middel-

bourg in

thor calls

him Jerede

(a) See Salian, to

2 p 165 Bochart,

Hicroz.

part 112

(b) Exod

chap 32

(c) Ibid

V 4

V 20

1644

The Au-

Pours

Pfalmiste,

or, that after having made a Mass of Gold, the Sculptor converted it-into a Calf III Several have thought that Aaren did not make a whole Calf, but only the Head of one IV It is story'd (n), That the Ashes of the Golden Calf which Moses caused to be burnt, and mix'd with the Water which the Ifralites drank, spilt upon the Beards of these who wor-shipped it, and that they had Golden Beards, which was an infallible Sign to know those who had worshipped the This Story was inferted in the 32d of Exedus, in a French Bible, Printed at Paris in the Year 1538, by Anthony Bonnemere, who fays in his Preface, This Bible in French was Printed the first time at the Request of the most (hristian King of France, Charles VIII of that Name, VIZ in the Tear 1495, and has been Corrected since and Printed The laine Preface fays, that the French Translator put nothing in it but the pure Truth as it is in the Latin Bible, and that nothing was left out of it except things which ought not to be translated. So that what concerns the Golden Beards, is to be taken for a certain Fact, as also another thing of the like Alloy which was inferted in the same 32d Chapter, to wit, That
the Children of Israel spit so violently upon Hur, who
refus d to make them Gods, that they smother d him The
Book (o) from whence I borrow this, was wrote by a Walloon Minister, who does not fail to cry out against the Boldness of these Men in adding certain things while they retiench d others, a doubly wicked Attempt, an Obreptitious and Surreptitious Translation, Childish Traditions inferted Yet nothing but pure Truth promis d in the Preface, where it s declared, that That Translation was not made for the Learned, but for Laicks, and plain Monks and Hermits, who arenot deeply read as they ought to be This makes the Infidelity of the Translator the more blameable. Men of Learning may avoid the Snare, but the Ignoiant cannot Lastly, the Golden Beard is not the only Chimera that the Rabbi's They have farther pretended, that the Waters mix d with the Ashes of the Golden Calf, caus'd almost the same Fsset as the Waters of Jealousie, that is, it made those who were guilty break out in Biles and Ulcers, and did the innocent no harm (a)

(B) That the Golden Calf was only of gilded Wood]
The Scripture fays (b) expressly, that it was a Molten Calt, and it afterwards (c) fays, that Mosts
burnt it and reduc'd it to Powder, this is not necessarily to be understood as if that Idol had been made of combustible Matter, it may signifie that Moses melted down the Gold again, and hi'd it to Dust, which being cast into the Water be-

came there imperceptible, like those Sands which its faid the Rivers Tugas and Pattolus roll along their Current So that Francis funius might have been deceiv'd when he faid, (d) Quamvis non tam existimari possit vitulus iste totus ex auro fuiste conflatus. quam auri taminis tantummodo obductus, catera ligneus, ut quem S litera tradunt combustum atque in sine eswerfum He might with more reason have plac'd Aaron at the head of his Catalogue of the ancient Sculprors, Architects, Painteis, Statuaries, &c deserved that Place by right of Antiquity, tho' the Alphabetical Oider should not give it him. This puts me in mind of those who say, that was perfectly well skill'd in Chimiftry, feeing he could turn Powder into Gold, or reduce Gold into Powder Several believe that Aaron only order d Goldsmiths to melt the Golden (alf. and did not put his Hand to it himself, but that having cast it into the Forient, which was the only Place from whence they could drink, there was reason to say, that he made them drink the Idol which they had worshipp d()

(G) Wet this is the Opinion of fome Authors] A Cordelier Doctor of Divinity, of the Iaculty of Paris, pretends, that the Miracle whereby the Bush of Horeb (f) was preserved in the midst of the Flames, was renewed fometime after, when the Fire slew the (g) two Sons of Aaron, without doing their Shirts any dampage, and when American doing their Shirts any dammage, and when Aaron caus'd the Plague to ceale, which swept away great Numbers of the Isralites (h) Sicate fact on oft, quando egressus ignis a Domino Nadab & Abiud ignem alienum & prophanum coram Domino off i entes de-worawit, id est interf cit westibus & tunicis corum li-neis intattis i imanentibus Idem judicium ist de Aarone Summo Sacerdote, qui citissime profett is est ad populam quem ignis egression a facie Domini into sti chat stetitque illasus inter mortuos, ac vivintes, licet ist in me dio flamma fulgentissima, & flagrantissima, secundum Josephum livro 4 Antiq cap 3 Aming other Lamples, he adds that of Shadiach, Mejhad and Abd nego, who came fife and found out of the I unace of Babylon Note, that he does not quote the Scripture but Tofephus for what concerns Aaron, and that the Scripture does not fly (1) that the Plague which Aaron stop d, and which destroy d 14700 Persons, was an extraordinary Fire, nor what else it was The Temish Historian has wholly suppress this Miracle, he mentions only the Eire which consum d the two Hundred and Fifty Men that offer d Incense The Scriptue (k) men-Men that offer d Incense The Scriptue (k) mentions it indeed, but is a Fast which preceded the Plage which turn top d Note, that tof phur is

Dada

B Its in-111 5º a Lipide men ar in Exod p 6 5 d He calls h mfelf Vitorins His Book s intitul d, Dethu-&tio Pieu∗ rubi Moneyi *Id Coin à Lapide, 1bid + To J . try a Prov nc of der,diffin & f om that of Auflin Sotuel ubi infra At the t's icth and a the 1116

> (d) InCatilogo Aitificuin, p i

(e) see River on ch , of Lxod Open ti p 1164

(f) Lxod c 3 v

(g) Leviticus ch 1) V -

(b) Johannes Nodin,Commentar in cip 3 Fxodi, P 142 col 2

> (1) Numbers ch 16 V 46 & furv

٧,٢

farisfied

+ Taken from Sotuel, in Biblioth Scriptor 718,729 17th of June 1667 | He publish'd (A) feveral Books wherein he shew'd inbilition of Wit It appears that he succeeded much better in ruining what he denote than in defending what he affirm'd, and it is pretended that (B) thereby he become favourer of Pyrrhonism, tho' he always declar'd that he was no Pyrrhonist It would tainly be the Pyrrhonism, tho' he always declar'd that he was no Pyrrhonist It was trainly be the highest Injustice to suspect him of the least Prevarication, or of harm there a sale Brown there to the Dogmanists, tor if on one hand he made use of all his Section in for consuming a great number of Opinions, he imploy'd it on the other in maintaining the Opinions which he had imbrac'd It was easily perceiv'd that he acted seriously, and exerted himself to the utmost, and if his Proofs are inseriour to his Objections, the blame must be laid on the nature of the Things The Application wherewith he confuted the Subtilities that have been invented by the Schoolmen, to prove that (C) two con tradictory Propolitions are sometimes true, and sometimes falle, is a sufficient Demon stration, that he was passionately in the Interest of the Dogmanst against the Pyrrhon. He forfook most of the general Opinions of the Schools in Matters of Natura Philosophy, as about the compounding the Continuum, about Rarefaction, wie and there fore undertook the | Defence of the Innovators in Philosophical Matters. Its pitty for clear and penetrating a Genius had not a better view of right Principles, for he migh have push'd them very far A small knowledge in Hydrostaticks would have shew's him the reason of (D) a Phenomenon, for the explaining of which he took a great dea of pains to no purpose His Efforts, his Earnestness, and his fine Turns in this Matter make People bewail his running with fo much force out of the right Way.

Preface to his Courle of Philo-Sophy

1 In the

ARSENIUS,

(1)Joseph Antiq 1 4 C 3 P 107 G

fitisfied to observe that the extraordinary Fire which confum'd Corab with the two Hundred and

(a) Nicolas Antonio ubi intra, o/ferves that Inveral of thele to lumes were printed likewije at Lyons

(b) Taken from 50tuel, in Biblioth Script Soc p 729

(c) Nicol Anton Biblioth Script Hilpan t 2 p 209

(d) Petrus de Villemindy in Scepticilmodebellito, C 2 D 13

(e) Id ib C 4 P , 7 Lifty Men who offer'd the Incense, did no harm to Aaron, he does not touch on the Circumstances for which the Cordelier Nodin alleges him Let us fet down his own Words (1) 'Ap & mayres, dire I according to my marker and a constant an ερθας η σαν ως κή τα σώματα αύτων αφανή γεγονέναι περισωζείαι δε μόν Θ- ααιών μηδεν υπό τε πυρος βλαβιίς, τῷ τον θεὸν είναι τὸν ες έδοι καί ειν απιςαλ-κότα Cujus (1gnis) υι ει impetu ducent: illi & quinquaginta una cum Core ita sunt absumpti, ut ne cadaverum quidem reliquiæ comparerent solus Aaron supirsuit illæsus ut manisestum esset divinitus coortum hoc
incendium. He acknowledges the Finger of God
in it not without Reason, but without specifying
whether the I ire touch'd Aaron's Body immediatelive or whether God had only hinder'd it from ly, or whether God had only hinder'd it from coming near him Father Nodin ought not then to have fallen from the Genus to the Species, nor have quoted the Jewish Historian for it Most aults of this Nature which are innumerable in Books, proceed either from not confulting the Originals, or else from the Boldness that is taken in changing them by Paraphrases which may be

more favourable to one's Hypothesis

(A) He publish'd several Books] A Course of Philosophy in one Volume, and a Course of Theology in 8 Volumes The Course of Philosophy Printed in Folio at Animery in the Year 1632, has been rein Folio at Animerp in the Year 1632, has been reprinted divers times. The Edition of Lyons is augmented. The first and Second Volume of his Course of Theology were Printed in the Year 1643, the third and fourth in the Year 1644, the fitth in the Year 1649, the fixth in the Year 1650, the seventh and the eighth in the Vear 1655. They are all in I olio, Printed by Balthazar Moret at (a) Animerp. He had the ninth Volume in hand when he died. It was that desure of rushing (b). Don No. Antwerp He had the ninth Volume in hand when he died It was that de jure & justition (b) Don Nitras Antonio (c) made Arriaga the Author of a Book de Oratore, Printed at Cologne in the Year 1637, of the brevis expositio litera Magistri Sententiarum, cum questionibus que circa ipsam moveri possunt, & authorious que de illis disputant, Printed at Lyons in the Year 1636 in 8° after other Editions, but as Father Sociel does not mention these two Books, tho the first was ascribed to that Jesuit by Alegambus, there is reason to believe that Don Nicolas Antonio is mistaken

(B) That thereby he became a favourer of Pyrrho-nilm] This is the Opinion of Mr de Villemandy funt alit, says he (d), qui periculossis adhuc sollicitant (incrations indei dogmata) cuiusmodi Arriaga suis in Thomam disputationibus Theologicis, nihil enim non moliuntur ut aliorum quoruncunque placita reflexio-nibus & objectionibus suis acstruant, ipsi autemnibil sere adstruun:——(c) Celebiis est inter Romanenses Scholaautem fingula queque sic trates Romanenjes scholasinus Rodericus ille Artiaga — Le multis Volum
Lol & I bilosophiam & Theologiam est persecutus, jum
autem singula queque sic trastat ut aliorum fore omnum opiniones varies rationibus infirmare studeat,
suis autem levissime sufficiat. Si ex hac methodo ingenus cond to disudic tur, were Fyrrhonius pocest habers,

cum tamen placita sua, quantum potest sirmet, issque constanter inhareat, non potest legitime eo nomine donari It may be affirm d, that it the reading this Jesuit's Writings, inspires the Pirrhoman Character, it is purely by Accident, and against his Intention, tor he is as positive as any one, and as earnest to con-firm his Decisions, but whether through the weakneis of human Understanding, or the Difficulty of the Matters, he found himself in the Case of a great number of Authors, who can discover the weak number of Authors, who can discover the weak fide of a Doctrine admirably, but never where the force of it lies. I hey are like those Generals who put all the Enemies Country to I ire and Switch, without being able to put their own I rontiers in a Posture of Defence. Mr Ancillon (f) found that Jesuit. "fingular enough in his way of writing, and much free than others, who by a base "Saverned data not torsake the Opinions of the Servitude dare not toriake the Opinions of the "Writers of the Society, and who follow them ferupulously as infallible—repeating the Opinion on of Vasquez, he says painly. That in the main he does not depend much on I ather I asquez's Solutions Mr Antillow adds, "In reading Arriage and Oviedo, I have always observed that when one of these two Jesuits maintains the Affirmative of a "Proposition above the experiments of the letter of the experiments of the experiments." Proposition, the other maintains the Negative, which is not very usual among the Doctors of the Roman Religion in general, and which I have feldom observed, except in Cornelius a Lapide, and in Essas. Its no rare thing for the Jesusts to consute each other on a great number of Ouestions, as well in Philosophy as School Division.

Questions, as well in Philosophy as School Divi-

nity Witness Suares and Vasques

(C) To shew that two contraditions Propositions are fometimes true and sometimes fasse. It he has very well distinguished all those Sophisms, see his second Dispute (g' on the Summulæ of Logick I have seen some Professors very much puzzl'd when these Objections were made to them, which in truth ought only to pass for Cavils, invented unluckily by Persons of too much lessure, but who never pretended like Heraclitus, that one and the never pretended like Heraclitus, that one and the fame thing effectually is, and is not. They only defign'd to exercise their Wit. Observe, that Airfietle does not believe, tho' Her aclitus faid this, that he really thought it (b) Advialor γ α e or ταυτό υπολαμεάν ειν ειναι κιμή ειναι, καθασιε τίνες οιονίαι λέγειν 'Ηράκλειίον ακ έςι γας αναγκαζον α τις λέγειν 'Ηράκλειίον ακ έςι γας αναγκαζον α τις λέγει, ταύτα κ πουδαμθαίεν Impossibil namque est quempiam idem putare este & non este, quemadonodum quidam Heraclitum dicere arbitrabantur Non enim necess- est quacunque quis dicat, ea etiam

(D) The reason of a Phenomenon, for the explaining of which he took pains to no purpos] This Phenomenon is that Timber which is lighter than Water, does nevertheless not float on the Water, with regaid to its whole bulk or thickness, A Beam floating in the River, is partly under, and partly above the Water This cannot be explained according to the common Principles of Heaviness and Lightness, and hence proceeds the vanity of the Lf-forts of Arriaga (1) The new Philosophers find

(f) See the Mélange Critique de litterature, to 1 p 208

(g) Sect 5 lublect 3 & 4 p
19 & feq edit Parifinæ 1639

(b) Arıftor Me-taphyf 1 3 c 3 p m 667 G

(1) Arriaga Dispu-tat 4 de generat lect 5 de elementis fublica

Family, but mech more by his great Learning and Piety, was chosen by Pope Damafus to be sent to be Emperor Theodosius, who wanted a Pieceptoi for his Son Arcadius
He came to Confessionale Day both at the Disciple and the Master, because he found the latter standing, and the their sitting at his Lesson Ble order'd that his Son, tho' he had
already declar'd him signstus, should stand uncover'd while Arsenius instructed him,
and lay aside the Market of the Imperial Dignity during that time Arsenius imploying
all his Endeavours to accomplish his Disciple in Learning and Vertue, thought himself at all his Endeavours to accomplish his Disciple in Learning and Vertue, thought himself at • Takin last oblig'd to add Chastisement to Censure Young Arcadius was so incensed at it, that from the he desir'd one of his Officers to rid him of his Preceptor * The Officer advertis'd Arfemius of it, who stole away privately into the Desarts of Egypt, where he past several Baronius Years with the Anchorets of Scetus, in the most fervent and austere Exercises of Devo-He died there at the Age of ninety five (A) Years Theodofins having with grief heard of Arseniu's Retreat, caus'd him to be sought for every where, without being able to discover him † There are some Faults (B) in Moreri's Distionary which concern this Article I have also found some in (C) other Writers

Divers of Arsenus's Actions and Sentences are found among the * Apophihegmata Pa-

trum, which Mr Cotelier has publish'd.

ARSENIUS, Patriarch of Constantinople in the XIIIth Century, was a Native of und the the same City He was educated in a Monastery of Nice, and was also Superior of it But he renounc'd that Dignity to apply himself wholly to a Monastick Life, either in the Monasteries of Apolloniade, or in those of Mount Athor He was taken from this State in the Year 1255, by the Emperor Theodorus Lascaris, who made him Patriaich of Confrantinople Four Years after, the same Emperor before his Death, declai'd him one of
the two Tutors of his Son John The other Tutor was George Muzalon, who discover27, 274 ing Intentions very contrary to the true Interest of the Young Prince, gave Adjourns a difgust for his imployment, that was the cause of his returning to a Monastick liste first 10-But in the Year 1261, when the Greeks had regain'd Constantinople under the Conduct of Michael Paleologus, Arsenius was call'd thither again to retake the Pollession of the Patriarchship, and fill that See, out of which the Patriarchs had been excluded for above monufitty Years The next Year the Emperor Michael Paleologus caus'd the Eyes of John menta, printed at for printed pell these Ecclesiastick Storms, assembled a Council, and on salse Accusations, caus'd Arsenius to be deposed, and banish'd him into the Island of Proconnesus He liv'd a long

ad ann Metaphrastus May, and Surrus July

no Difficulty in it See the Systeme of Mr Ga-

(A) He died there at the Age of ninety five Years]
Here how Mr Arnauld d Andily (k) divides this
long Life of Arjenius He fays, "That he pass'd
forty Years in the Court of the Emperor Theodosius, "40 in Scetts, 10 in Troche, which is above Babylon,
"over against the City of Memphis, three inthe Ca"nopus of Alexandria, and two in the same Town
"of Troché, whither being return'd he finish'd his
"Courie in the Fear of God" This Lxpression, He past forty Tears in the Court if Theodosius, is very improper, for unless one will find a notorious I alsity in it, it must be taken in this sense, he was forty Years old when he quitted the Court of Theodosius In effect to take it in the proper and natural Signification of the Words, Arsenius must have lived to above six Score Years of Age. The Years of his Age at the time when he went to Con-Years of his Age at the time when he went to Confiantinople, where he was chosen Preceptor to Arcadius by Damasus, ought to have been added to the 95 Years. That Pope would not have chosen a young Man of twenty. Besides Theodosius reign d but about stateen Years, andhe did not receive A senius till the fourth Year of the Empire.

(B) There are some Faults in Moreri's Diffionary]

L. Arsemus could not have been sent to Theodosius in the sear 383, to be Preceptor to Arcadius and Monorius, seeing Honorius was not born before the Year 384 Baronius (a) had noted that Fault to those who wrote the Life of Arsemus, and ascribed it to one who know in general that There and it to one who know in general that There ed it to one who knew in general that Theo-dofius had had two Sons, aliquis qued sciret dues fuisse Theodosio silios, adject Honorium That Fault fuffe Theodosio filios, adjects Honorium That Fault remain'd in the Life of (b) Arsenius, written by Mr d'Andilly, who quotes Rufinus (e) for his Author II I confess, that (d) Baronius says on the Credit of the Lives of (e) the Fathers, that Arlemus was Godfather to the two Sons of Theodofius, ness was Godtather to the two Sons of Theodosius, but this does not agree with Russius, who says (f), that they were put into Arsenius Hands presently after their Baptism Besides that, Baronius himself has observed, that it's a missake in the Lise of Arsenius, where it is said, that he was sent by Damaius to be Preceptos to Arcadius and Honorius like lat-

ter was not yet born, the other was but about eight Years old And it is not likely that Arfenius continued at the Court of Iheodofius, till fuch time as Honorius had need of a Preceptor III Mr Flechier fays plainly, that Theodofius caus'd Arfenius to be fearched for throughout the whole Linear laws and the second description of the Court till after the Death of Theodofius, in the Year 395 I fay, this is very unlikely, tho' it is advanced as a certain Fact in the first and third Volume of the Dictionary IV He ought not to have surpressed the Circumstances that Mr Flechier had noted expressly, to wit, that the Officer whom According share'd to built belowing some first and the Officer. whom Areadius charg'd to kill Arf nius, gave that Preceptor notice of it. I he Supplement to the Dictionary supposes, that Assemble was divinely forewarn'd of it V Areadius was not associated to the Empire at six Years of Age, but at the Age of seven on eight, as Baronius (g) and Mr Hechier observes VI Socrates needed not to be quoted, for what he said of Assemius has almost no relation to the Article of the Supplement However the twenty third Chapter of the third Book ought to have been quoted have been quoted

(C) Some in other Writers | Matthias in his Hi-ftorical Theater (h), supposes perpetually, that As news was Preceptor to Honoreus, as well as to Arcadius, and that at the same time He does not confider that Honorius was not boin, when Arfenius was sent to Theodefius to instruct Areadius can t imagine that Honorius being nine Years younger than his Brother, was very unfit to affift at the Lessons which were given to Aread us during the Life of Theodosius Mind this Circumstance well, because Marthias was not ignorant that Arsenius absconded before the Death of the Emperor, for he notes, that Theodossus caus d him carefully to be search d for He quotes the 23d Chapter of the 4th Book of Sociates, where nothing of what he says is to be found. He adds, that Arcad us, after the Death of his Father, heard where Aifnius was, and fent to defire his Pardon for what had past, and his Holy Benediction Mr Dongat being carry d away with the Stream, joins (1) Honot us with Areadius Charles Siephens knew A Settias

(p) Trat tunc Arcadius anočtav um. natus mtub confulttu Gratiani quarto & Meiobaudis. tijennjo I heodoin panis imperium Baann 383 21 22

(b) Pag 1668

(1) Arfenius, non dii & Honormpræceptor Doi jaj pran oui 1 449

(k) D'Andıllı ubı ınfra, p 204

ad ann 383 n 22 (b) It s in the Idtom

(a) Baron

of the Lives of the Fathers of the Deferte, by d'Andilli, p 188, of al. 8° of 1676

(c) Lib 3 n 37

(d) Ad ann. 105, n 26

(c) Pitt. 2 C 36

(f) Apud d'Andilly, ubi fu+ Taken fromCave, Histor literar Scriptor Eccles P 725

+ SceGuillet.Lacædemon ancinne & nouvelle,p m 527 & Crusius in his Turco-Græ-CIR

* Claude, Reponfe a Mr Ar nauld, 13 C 12 P m 473

(k) Nice-

1 12 C 23

(1) Cave Histor

Literar

1726 Doujat,

Prænot Canon

P 429

(m) Guil Laced anc &

nouv p

m 327

(n) See the

Article

Musurus

phor Histor

time in that Exile, but it does not exactly appear in what Year he died. He was a good

Man, but wholly unfit for Business | He is (A) an Author

ARSENIUS, Archbishop of Monembasia, or Malvasia in the Mores, in the XVIth

Century, past for a learned Humanist He was the particular Friends of Paul III and writ very elegant Letters to him, in one of which he complains of the little Affection (B) of the Church of Rome for the Greek Nation He submitted himself to the Church of Rome, which made him so odious to the Greek Schismaticks, that Pachomus Patriarch of Constantinople excommunicated him, and that the Greeks reported, that Arsenius atter his Death was Broukelokas, that is to fay, that the Devil hover'd about his Corps, and animated him again \(\begin{align*}\) We have some (C) Works of his

ARSENIUS, A Greek Monk, writ a Letter against Cyrillus Lucar, Patitarch of Constantinople, which was publish'd in Greek and Latin, at Paris in the Year 1643, with the Acts of the Council, wherein Parthenius, Patriarch of Constantinople, caus'd the Consession of that Cyrill to be condemn'd in the Year 1642. Every one knows that that Consession of Cyrill was conformable to the Opinions of Geneva. Mr Glaude * main tain'd, that That Condemnation was a suppositions Piece. The Catalogue of the Library of Orders has consessed as formal of the Catalogue of the Library. brary of Oxford has confounded Arsenius, Author of the Nomo-Canon, with our Greek

"ARSENS (FRANCIS) Lord of Somelfdyck and Spyck, &c was one of the grea " test (A) Ministers that the United Provinces have had for Negociations His Father " who was also a considerable Man, was in (B) such a Post, that it was easie for him " to get an Imployment for his Son John of Oldenbarnevelt, who had then the chie " Direction

Arsenius by no other Qualification than that of Patritian, and makes him not forfake the Court, but only his Estate to go into a Monastery, by virtue of a Voice which came out of the Clouds, commanding him to fly and live in Silence and Peace Mr Hofman has added to all this, only the Place of Arcadius's Preceptor Mr Lloyd has suppress the whole Article Observe, that Nicephorus the Son of Callistus (k) affirms, that Theodosius made Arsenius Preceptor to his Sons

(A) He is an Author] He wrote a Nomo-Canon, or a Collection of Canons divided into one Hundred and forty one Titles, to each of which he adds some Articles or Heads of the Imperial Laws It is inserted in Greek and Latin in the Bibliotheque of Canon-Law, publish'd by Messeurs Justel and Voel We have also the Testament of Arsenius publish d in Greek and Latin, by Mr Coselier, in the second Volume of his Monuments of the Greek

Church (1) (B) Of the little Affection of the Church of Rome] See the Words of Mr Guillet "(m) Arsenius has " written fome very elegant Letters to Pope " Paul III which are still extant In one of them "he complains much of the little Affection the "Church of Rome has for the Greek Nation, in " that it hath not raised any of em to the Dignity "of Cardinal, Paul was made Pope in the Year "1535" If a general Lxtent were given to that Complaint, a Falshood might be charged on Arsenius, for it is certain that Cardinal Bisseries was a It must then be believ'd that Arsenius & Reproaches were like those of Musurus The latter complains bitterly, that not one Greek had a share in the (n) numerous Promotions which Lee X had newly made Paul III was elected Pope in the Month of Offober 1534

I have been informed by Mr de la Monnoie,
"That there s not a Letter of Arfenius to that Pope " to be found, but that which ferves the Scholia " of Euripides for a Dedication It is there he complains, that among so many Cardinals of "all Nations there are not at least two or three "Greeks Kaitoi ad moss of his fire in July to the house of t

Notesfary thin going to the Fountain-Head

(C) We have Joine Works of his] A Collection of Apopthigmes printed at Rome in Greek Another Collection of Scholia on feven Fragedies of Euripides, printed at Vinice in 1534 He lays in his Epistle Dedicatory to Pope Paul III that he had compos'd it in the Isle of Candy, in Venice, and in Florence See the Library of Gesner

(A) Was one of the greatest Ministers—for N go-ziation:] His Enemies do dot dispute this Qua-lity with him, for when they say, "I hat he was " (a) the most dangerous Man that the Confede-" 1 ated Provinces ever had, and so much the most to be fear'd, as he hid all the Malice and Deceit of to eign Courts, under the falle and deceitful Appearence of the Holland Franckness and Sim-

plicity, that he was Ardent and Persuasive, that he offer'd plausible Reasons to support the worst Causes, that (b) he was an intreaguing Spirit, who had had Engagements and Intelligences with such Grandees of France, whose Actions were not only suspected by the King, but odious also, and that having Lain'd the French Ambassador's Secretary at the Hague, he knew (c) most of the particular Intentions of the

knew (c) most of the particular Intentions of the "Ministers of the Crown", I say, when they give him these Qualities, they make him the inteste Man in the World for the most important Am-Man in the World for the most important Ambassies, and the nicest Negotiations Mr di Man-nier, who gives himself a cruel Liberty with regard to Francu Aarsens, does himself sup-ply his Readers with Reasons not to be prepossed by his Investives, for he informs us, that his I a-ther, and that Ambassador of Holland were al-tipathy to each other in their Natures, and that the great distribution, that was between them, increased great Aversion, that was between them, incr as a daily instead of diminishing. He informs us also, that his Father made a Speech to the States General on the 13th of November (e) 1613, against France Aersens, in which he accused him of having had the Boldness. "to speak irreverently of their Ma-

jesties, and their Council, which were the strongest Supports of the liberty of the Contederated Provinces, of Audaciouiness and Light-ness in his common Discourse, and of black In-gratitude, repaying the many Benefits that France had heap d upon him with Insolence Now we are sufficiently provided with an Anti-dote Who doth not know that much is to be abated of the force of Terms, when one Enemy speaks against another

er -was in such a Post] His Name (f) Du Register to the Maurier (B) His Father-(f) was Cornelius Aarsen, and he was Register to the States He had been acquainted with Mr du Plesfis Mornay, who was, as it were, an Linvoy to Prince William of Orange, and entreated him to take his Son into his Retinue It was done, and he continued with him fome Years I hat Son understanding the *Prench* Tongue, and the Affairs of the Kingdom, succeeded Levin Caluard in the Year rafter of the States Resident, till the Year 1609
But as there was then a Truce concluded for twelve Years, in which Spain treated with the United Provinces as with a free People, he was acknowledg'd Ambassador by H mry IV "(g) During his abode in France, which was fifteen Years, "he receiv'd great Benefits and Honours from the King, for he was ennobled and made Chevaluer and Baron, which was the reason that he was afterwards received into Holland among the Nobility of the Province" Mr Maurier lays,

that he afterwards became so odious to that Court,

that they desir'd he might be re call'd

after the Remark D

P 378

(c) Ibid P 384

(d) Page

(e) Du Maurier, P 381

ıbıdı 377, 378

(g) Id 1b.

(a) Du Maurier, Memoir P 379

See here-

irection of the Affairs of Halland and all the United Provinces, got him fent as Agent into France, there he learn'd to negotiate Publick Affairs from those great Masters, Many V Villeroi, Rom, Silleroi, Jeannin, &q and he succeeded fo well, that they approve this Conduct. He had after wards the Character of Amballador, and was the first the was considered in that Character at the Court of France, when King Henry IV. Lectured, that the Ambassador of the United Provinces should take place immediately after the Ambassador of Venue He was afterwards imploy'd to the Court Court and with divers Princes of Germany and Italy about the Troubles " that (C) Republick, and with divers Princes of Germany and Italy, about the I roubles " of (D) Bohemia. He was sent upon several extraordinary Embassies besides into (E)" France and England, of which he made very exact and most judicious Collections. One may observe from 'em, that the instructions which the States gave him, " and the Credentials that he brought with him in his last Embassies, were all of his own " drawing up, so that we must believe he was the Man of the Country who not only best knew how to negotiate, but also how to give Instructions to an Ambassador, about what he was to Negotiate. And indeed he did Honour to the State in all his Embassies, as also to the Character wherewith his Sovereaigns involted him, tho' neither the nor his Posterity can justly (R) repine at the time which he imployed in the Scrbusiadeur
vice of his Country β" He died very Aged, leaving a Son (G) who past for the
tom p richest Man in Holland, and has been very well known by the Name of Montieur van Somer s dyck

ARSINOE, there have been several Queens of this Name Mi Moreri has mention'd the chief not without some Mistakes He is a little too short on Arsinee the Sister of Cleopatra. We shall make a mends for this Bievity in the Article of Prolony Auletes.

ARSINOE the Wife of Magas (A), King of Cyrene, dishonour'd herself by her I asciviousness A little before Magas died, he contracted their only Daughter Berenice to the Son of Prolomy King of Egypt Presently after his Decease, An since who was not pleas'd with this Contract, confider'd how she should break it She caus'd Berezice with the Kingdom of Cyrene, to be offer'd to Demetrius, Brother of Antigonus This Offer was accepted Demetrius immediately imbark'd, and had fo favourable a Passage,

(C) To that Republick] It is to that time must apply what Cardinal Pallavicini reproduct Lather Paul with He (h) says, "That he has a Letter from the Sieur Zuilichen, Secretary to the Prince of Orange, wherein he fays, that having been present at an accidental Inter-View in Venice, between the Sieur Van Somerdyck Ambassador from Holland, and Francu Paolo, the "good Father told that Minister, that he re"fented an extraordinary Joy at feeing the Re"prefentative of a Republick, which held the
"Pope for the true Antichrist' The Author of the Cancillaria secreta Aubalting, repeats some Fragments of a Letter, by whach it appears, that Francis Aarsens going to Venica, had Credential Letters to negotiate with the Protestant Cantons, vention

(E) Extraordinary Embaffies in France and in England] He had this Character in England in the Year 1620, and in the Year (m) 1641 The first time he was chief of the three Ambassadors extraordinary, and the last time he was the second In that Ambally he had for his Collegues the Heer of Bred rode, who took place of him, and He mfules who was the last in Commission. The subject of the Ambassy was the Marriago of Prince William Son of the Prince of Orange extraordinary Ambassy to France was in the Year (4) the Ministry, and was ignorant of the dislike which the preceding Ministers had concein d for that Ambassador, be expressed an Esteem for him, and knowing him to be an understanding Man, made use of him to attain his Ends See the Margin (b)

(F) Repine at the time] Du Maurier says (c), that

Francis Aersens died worth an Hundred Thousand Livers a Year

(G) I caving a Son who pass] He was Governor of Nimuegen, and Colonel of a Regiment of Horse He left two Sons, whereof the Lidest whose Name was Francis, Lord of la Plaste, was cast away in passing from Fugland to Holland in the Year 1659, after the Year Travelt in due are parts of Puers. passing from Fngland to Holland in the Year 1059, after nine Years Travels in divers parts of Europe The other, whose Name was Cornelius, but the Name of Sommers dyck, he was a Collonel in the Armies of Holland, afterwards Governor of Sunnam, where he was killed in a Muting of the Cialman, where he was killed in a Muting of the Cialman, where he was killed in a Muting of the Cialman, where of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Company of the Marquis of St. Andr. & Mornal Company of the Marquis of St. Andr. & Mornal Company of the Company of Eldest Daughter of the Marquis of St Andr w Nom-brun, by whom he had divers Children, and who orun, by whom he had divers Unidien, and who died at the Hague in the Year 1695, or thereabouts.

Of feven Sifters which he had, three were married to Persons of Quality, the other tour fell with so much Zeid into a superstitutus Devotion, that they followed the Siem Labhadiesa Schilmatick.

Minister and he had been in Anosthe.

Minister, as it he hid been in Apostle * Mauris (A) the Wf of Magas King of Cyrene I In the Lditions of Justin he is called Agas, but good Cri 39

(b) See the Preface to the History of the Council of Trent, translated by Amelot de la Houssaye

and that he had receiv d great Honours from them. It was the Year after the Deputation (1) of the

(D) About the Troubles of Bohemia] This was in the Year 1620, and it is to be observed, "That

the king of France (k) forbid his three Ambas-

factors the Duke of Angeuleme, the Count of Betlune, and the Abbot of Presux, to receive Monfieur Aarsins Visits, who went from the States

of the United Provinces to negotiate with some Princes of Germany and Italy about the same Af-

tair of Bohemia, which was the Subject of the Ambassy of France. The Order that was sent

them contain d, that it was not on account of the States, with whom the King would continue to live in good Intelligence, but on Mr

"Aerfen's Account in particular, for having be"hav'd himself ill with regard to his Majesty's
"Service and Dignity They who have any
"They who have any
"They was beignorant that the Ground of the Displea"tige, was, because Aerfens had put himself at
"the Head of those whom in the Year 1619, op-

pos d the Business which the King was nego-

"tiating at the Hague with much earnestness by
"his Ambassadors Booffise and du Muarier" Let us
add to these Words of Mr Wiegusfort a Passage of
Mr du Maurier which clears them He says (1) "In
"the Year 1618, Mr de Booffise was commanded

by the King to complain in his Name to the States General of a defamatory Libel writ, fign'd and publish'd by Francis Aersens, to the great Scandal and Dishonour of the Gentlemen of his

"Majesty's Council, for which he could obtain that the Complaint was grounded on this, that the Council of France had been accused of be-

Swifs Ministers to the Synod of Dors

(1)Gratias fe imprimis egisse quod cıvitates & oppida non Catholica pradican tes luos anno PRAF-RFRLA-PSO ad Synodum Dordracentem dimilerint Cancell Annalt

(k) Wicquef., de t i p 658

p 151

(1) Du Maurier, , p 162

traying the King, by favouring those who were contriving in Holland the return of that Republick under the Yoak of the King of Spain, toi if du Maurier may be credited the great Common Place of Mr Aersens, the continual Theme of all his Books, and his Placarts fix'd up at the corners of the Streets, contain d that Barneveld's Faction were in an Intelligence with Spain, to about the Reform d Religion and I ibersy of the United Provinces all at once It may be faid chiere, So none vero e ben trovato Noth ng could confirm the province of the law of Manual Confirmation of the province of the law of the province of the law of found Ability of Mr Anfini more than this In-

As Cardinal Richelieu was but newly come to

from Wiscquefort. Linté de l Amballadeur, 435, &

B Taken

(m) Wicquef de I Amb t 1 p 650, & 750

(a) Dts Maurier. p ,86

(1) Aarlens was fent in 1628. esthe into France or Lngland Not being able to embark by reason of the Ice, he cameback to the Hague, and took is for an IL Omen that Some Dogs had thrown him over Arflemus à canibus cui fantibusin te ram deje-Etus malevolis occationem præbuit finiftra ibli ouri-

(c) Page

res de du Maurier, p. He was King of Macedon | This nay be inferr d from Ju-ftm's Words 4 Taken from Ju-ftin, l 26 c 3 * SeeMatthias Theatr Histor p m 363 He cites no Body, but we find m Josepus Antiq 1 12 C 4 Ptole my Evergetes was call dCleo † Plur in Agide & (leomene, p 820

(d) Seethe tary of Juftin in the Edition of M Græ-Vius at Leiden, 1683

(e) Pau-fanias, li

(f)Justin I 26 c 3 (g)Athen 1 12 p 550

(b) See Calvisius ad ann

3690

(i) See the Index of the Juftin of Mr Gravius, and Note, that Biflehus at the 4th decade ı uınaı um ıllustrıum, p 1534, snp-posit, tlat fustin I peak of one Agas Brotler to Lvergetes

(k) Juftin (?) Athen ubi iupra

ان

that he soon came to the fight of Berenice He was a handsome Man, and valued himself the more upon it, because he soon perceiv'd the Impression that his Beauty had made on the Heart of Arfinoe He neglected the Daughter to make hunself more acceptable to the Mother He treated the Soldiery with Contempt, in short, he render'd himself so odious, that all the People turn'd their I houghts upon the Son of Piolomy It was resolv'd to make away with Demetrius, and the Means to do it were certed with Berenice The Russians design'd for the murther were let loose upon him, I say let loose upon him at the very Time which he had appointed to (B) lie with Arsinoe This Woman having heard her Daughter's Voice, who stood at the Door, and commanded'em to spare her Mother, cover'd her Galant's Body with her own as well as she could, but her Endeavours were all in vain He lost his Life, after which the Mar-ringe of Berenice with the Son of Ptolomy had its full Effect | If I am not mistaken Juringe of Berenice with the Son of Ptolomy had its full Effect fin is the only Historian who informs us of this And I am surpriz'd at it, for an Action of this Nature was richly worth being taken notice of. What's still more strange 15, that no one tells us what became of Arsinoe, or from whence she came, or what became of Berenice, and so far from any one's relating that Ptolomy Evergetes, the Son of Philadelphia, marry'd her, it is on the contrary affirm d that he mairy'd Cleopatra *. Note, that Ptol my Evergetes had a Son call'd Magas, from whence it may be conjectured, that his Wife's Father's Name was Magas, as Justin has it I shall note (C)

Daughter Berenice in Marriage to Ptolomy The Latinfays (a) Beronicem—filiam desponderat Morer's Words hide a Fact from us which is not unravel'd in the Sequel of his Nairation, to wit, that Berenice continu'd with her Father and Mother Quite a different thing is supposed when its read, that she was given in Marriage to the Son of a King of Egypt I hat he might not therefore mislead his Readers, he should have used the word desponders in the strictest sense when the strictest sense were a supposed to the strictest sense when the strictest sense were a supposed to the strictest sense when the strictest sense were supposed to the strictest sense. fervation is little in it felf, but the uses of it may be considerable to those whe have a mind to trans-They can never be too scrupulous in the late They can never be too icrupulous in the observation of this Rule, to wit, that they ought to avoid all equivocal Terms, all that may hinder the Reader from having the Ideas best furted to the Nature of each Subject II It is not true, that fusin says, that our Arsinoe was the Daughter of Antiochus Soter III Nor that her Husband's Name was (b) Magas: IV Nor that this pretended Magas was the (c) Son of Ptolomy Lagus V Nor that she made her Daughter marry Demetrius VI Nor that she had a design to set the Crown on his Nor that she had a design to set the Crown on his Head VII Neither that she was deposed Can so bold a liberty be sufficiently condemn'd? Here is a Narrative at pleasure without a warrant in his Author And then he takes the boldness to quote him I know, that in taking an Historian of so little Judgment as Just n for a Guide, there is a necessity of supplying several Circumstances, but then notice must be given that they are supply d, and not impos'd on us as a Translation of Justin I have often said that this Abbreviator had but lit-I have often faid that this Abbreviator had but little Judgment, and I am certain, that Trogus Pompeius would exclaim a thousand times against him, did he but know what a sad pickle his Work is less in by this Lpitomizer. He would lose himself in the Errors of his Abbreviator. Almost and the Antigonus's appear in his History without their Marks of Distinction. It's uncertain whether he speaks of the Father or the Son, or the Grand-Son, and it must ther, or the Son, or the Grand-Son, and it must be guest at for the most part. He has not taken so much trouble as to say whether that Marriage of Berenice was consummated or no. A fine Question you'll tell me! And I tell you he ought expressly to have find An or No. prefly to have faid Ay, or No, for it is not unlikely that a Man who observed with Joy, that he was beloved by the Mother, should agree, that his Marriage with the Daughter should be deferred You'll answer me perhaps, that Justin gives Arrive the Title of Mother-in-Law to Demetrins, minute observe seems, when I reply that he gives mis placere socrus capirat, but I reply, that he gives Brenice the Title of a Virgin after this qua res suspicion prime virgin, and consequently one of these Phrases overthrows the other, and its a shiewd Suspicion, that he does not make use of Terms in the most exact Sense Justin's India in

Neither the Circumstance of Time, nor that of Place have any thing wonderful in 'em' 'Twas easie to observe when Demetrius went to Arsinoe's Chamber, and it was the most plausible Opportunity that the Conspirators could take

(C) Some of Mr Moreri's Errors] I This way of Expressing himself is unexact, Magas gave his Daughter Berenice in Marriage to Polary of Level (2) Programme to the Constant.

(a)Justin ubi tupra

(b) His Namein ons of Juftin is Agas, bis 25 Magas

(c) He was the Son of one Philip, and of the Mistress of this Ptolomy

ticks (d) had observ'd long age, that it must be read Magas, they add, that Paulanias, Poliania and Athenaus call him so Perhaps it may be objected to them, that he whom Paufanias mentions is not the Husband of our Arsinoe, for he was Brother by the Mother's side of Ptolomy Philadelphus, whereas the Husband of Arfinoe was the Brother of Ptolomy Evergetes This is the History of Magas according to Pausanias (e) He was the Son of Berenice, and of a Macedonian nam'd Philip, of a mean Extraction Eruydice, Antipater's Daughter, having been marry d to Prolomy the Son of Lagus, carry'd that Lerenice into Egypt, who lay with Pro-lomy, and among other Children brought him Prolomy, and among other Children brought him Ptolomy Philodelphus, who reign'd after his Father She caus d the Government of Cyrene to be given to her Son Magas, who marry'd Apama, the Daughter of King Antiochus, and had a great Difference with Ptolomy Philodelphus This is the Magas of Pausanas Is it not plain then, may any one say, that this cannot be the Magas of Justin, who was married to Arsinoe, and who died about the time that the Son of Pyrrhus was settled again in the Kingdom of Epirus? (f) The Criticks may answer that Magas King of Cyrene having (n) reign'd fifty that Magas King of Cyrene having (g) reign'd fifty Years, nothing hinders but he might have liv'd till the Re-establishment of the Son of Pyrrbus, which (h) the best Chronologers place in the Year of Rome 493, which was the 25th of the Reign of Ptolomy Philadelphus So that instead of saying, as is (1) commonly said, that Justin speaks of Ptolomy Evergetes in his 26th Book, it must be afferted, that he speaks of Ptolomy Philadelphus, and that it is to him whom he gives Magas King of Cyrens for a Brother That if he calls Arfinos the Wife of Magas, it is no fign that his Magas differs from that of Pausanias, feeing the same King of Cyrens might have been successively marry'd to Apama the Daughter of Antiochus, and to our Arsinoc By the way, the Wars wherein he was ingaged against Ptolomy Philadelphus, according to Pausaniae, agree very well with the Magas mention'd by Justin Rex Cyrenarum Agas dicedit qui ante infirmitatem Beionicen uni-cam filiam ad finienda cum P olemzo fratre certamina, filio ijus disponderat (k) I contess this does not seem to agree with the Magas mention'd by Athinaus, for he was a Man (/) who enjoying Peace, plung'd himself over Head and Ears in Pleasure and Idlenels, and grew fo fat with eating, that his Greafe choak d him But this Objection is not unanswer-Reign be ingaged in some Wars, and live afterwards in a long Repose?

(B) In a Time which he had appointed to lie with Arsince, The Jesus Bissission of Adulteris august the first be adultered as a subject of Adulteris august be adultered and the best of the work.

Admiration in this Circumstance Adulteris au-tem, fays he, duobus illis (m), Berenica filia macha confisa, tenfa per dispositos percusfores ita funt insidia (quod mireris) ut in ipso stagrantis sectoris ardos e depre-bensis supervieniens adultera si'ia, machique conjunx Beienice pro thalami nesaudi soribus subsistens, & c'

(m) Biffelius, Ruinar illustrium decade Justin br fna, Cui (Demetrio) cum in lectum focrus percussores unmittuntur

fome of Mr Moreri's Errors, and one of (D) Mr Menage

AR TABANUS, * the Son of Hystaspes (A), and Brother of Darine, the first 1 4 c 8, of that Name, King of Persia, is represented to us by Herodoius as a wise Man, who always dissuaded those splendid Expeditions that were so fatal to the Monarchy of the Persians He was not of the Opinion that Darius | ought to attack the Scythians, | Id lib and much less that Xerxes should ingage in a War with the Greeks Herodotus has pre- 3 c 10 ferv'd to us || the folid (B) Reasons on which he grounded his Advice, and the Judgment I which he past on the prodigious Army both by Sea and Land, wherewith hereis prepard to pass from Asia into Europe The Difficulties which Artabanus represented to him, were the Cause why they chose to send him back ninto Persia to command there nid 1 7 in the King's Absence, rather than take him along with them in the Expedition Event made it appear, that his Counsels had been judicious and faithful He did not always persevere in that Fidelity, for he conspir'd against Xerxes and slew him, and afterwards forced Artaxerxes the Son of Xerxes to make away with his Brother Darius I say he forc'd him to it, by making him believe that Darius was the Murtherer of Aerics But Areaxerxes discover'd the Truth a little after, and kill'd Areabanus while * he was pulling off his Curiasse Diodorus + Siculus relates after a different manner from Justin, how Artabanus was punish'd for his Crime We shall see, in the Remark B, how that Prince reason'd on Dreams and upon the I ength of human Life

ARTABANUS I King of the Parthians, the seventh from Assaces | Founder of the Monarchy, was the Son (Z) of Priapatius, and Brother of Phraates and Mithridates, who had all three reign'd successively over the Parthians He succeeded his Nephew Phrames, and died a little after of a Wound in the Arm, which he receiv'd in

the War he made against the Thogarians!

2d Article Berenice (f) Diog

SPON

S A fua

interfici-

tur, 26

3, 7

Laert in Arcefila. 14 n 41

(g) The , Qualificagood Abridger See the Remark A of the Article Domitia

(e) It's in the Editions cum is Cyrenem mavigafet Which 25 false, for the love of Arcelilas did not Succeed the Voyage to Cyrene

(h) See the foregoing Marginal Note

(1) Diodorus Siculus, 1 11 & Justin 1, 2 It Should have bren Justın l 3 c r

(k) InPerfic c 13, 14, 20

(1)Heaod 1 7 c. 05 & ieq

A Refle-Ation of r Atabanus on Dreams, and on the length of Ruman -Life

the Edition of Mr Gravius gives Berenice (d) only the Title of Betrothed However, neither Justin, nor divers other Abbreviators ever consider that an Abridgment ought to resemble the Pigmeys, who have all the Parts of a perfect human Body, tho each proportionably lesser than those of a Man of a full Stature Lessen the parts of a Narrative in an Abridgment as much as you please, but cut off none Let us reckon Mr Moreri's contradicting himself for the eighth Fault. He will have it, that Berenice, the Wise of Prolomy Evergetes, was the Daughter of Morey, and he afterns (a) ellegations. the Daughter of Magus, and he affirms (e) elic-where, that she was this Peolomy's own Sister (D) I shall observe one Error of Mr Menage] It is in his Annotation on these Words of Diogens Laer-

tinus (f) Δημηθεία το πλαύσαν Φ + ς Κυρήνην, απὶ πλουν εραδηναι λεγεβαι (Αρκεσίλα Φ) Demetrium qui (g) Cyrenem navigavit amasse plurimum dicitur (Arcetilaus) I do not wonder, tays Mr Menage, that That Philosopher who was fond of young Boys, should love Demerrius, who seems to have been very beautiful, which also was his Ruin at last, for he was kill'd in his Mother-in-Law's Lmbraces In noverce concubitu casus est Justin Cited by Mr Menage, gives no occasion for taying, that Arsinoe had such an Allyance with the Favourite of Arcesilus It had been much juster to have noted the Fault of the (h) Latin Interpre-

(A) The Son of Hystaspes] I cannot imagine where Mr Morers had read that Artabanus was a where Mr Morers had read that Artabanus was a Native of Hircania The two Authors (1) whom he has quoted, fay nothing like it Cressas (k) makes a Favourite of Cambyses, whom he calls Artasyras, the Father of Artabanus This Artasyras favouad the Usurpation of the Magician at first, and afterwards the Design which the seven great Lords form'd against the Magician

(B) The solid Reasons One would say, that Herodorus studied how to honour Artabanus's Prudence and good Sense He never gives his Imagi-

dence and good Sense He never gives his Imagination a greater liberty, than when he makes that Prince argue (1) Xirxes after he had sufficiently fretted and revil'd him, yeilded to his Reafretted and revil'd him, yeilded to his Reafons, and would think no more on his Expedition, but two Dreams one upon another push d him on He went to find out Artabanus, and told him his Dream, adding withal, I'll try whether you may not have the like, take my Gaiments, sit on my Throne, he down in my Bed Artabanus answered, That he was not worthy of so much Honour, and argues very sensibly upon Dreams, saying, that if there were any thing Divine in those Dreams of Xerxes, his Majesty had reason to think that he should have the like, for where would the Trouble be if a God who had a War at Heart, and came by Night to injoyn it on a Monarch and came by Night to injoyn it on a Monarch who had refolv'd to live in Peace, where would the great Trouble be if he should come to en-join the same on a chief Minister, thereby to con-

firm that this God is earnest for the Wu? But, continued he, do not imagine, that it is therefore necessary for me to take your Garments, and lie in your Bed, for that same, I know not what to call it, which appear'd to you in a Dicam, is not such a Sot as to missake me for you, because he should find me death in your Robers and if he should find me drest in your Robes, and if he should not vouchsafe to address himself to me, neither your Garments nor mine will oblige him alter his mind in regard of me Xerxes would ausolutely be obey d Ariabanus dream d as his Master had done, and opposed the War no longer, but became the Promoter of it, tho' there remain d (m) in his Mind a fufficient district of the Success If this Story were true, might we not realonably conclude, that it came from that Spirit who was a Lyar and Murtherer from the beginning, for (n) Yerres was threatn'd with a shameful Abatement, if he defisted from that Laterprize? Another time (o) Artabanus argu d, in a very unufual manner on the shortness of human Lite, a thing that had caus'd Xerxes to weep in the fight of his innumerable Army He said, we live but too long, our Life, as short as it is, is of larger extent then is needful to turn our Brain, and make us often wish for Death, as a 10st Refuge against the Miseries that overwhelm us, that if Lite is nevertheless attended with a pleasing Relish, is not this an Argument that God envies humane Nature Where are the Greek Philosophers who might not have faid of this way of Thinking, what (p) Pyrrhus faid when he had been to view the Roman Army, The Order of Battle of those Barbarians, and their Manner of Incamping, have nothing of the Barbarian in 'em It belongs to the Christian alone to rectific this Note, that Herodotus was very well acquainted with the Vanities and Mileries of human Kind, but he affected a little too much to trace the Causes of em in the Jenlousie or Malignity of the Gods Plugan a Dispute with him on this Head Plutarch (q) bs-

(Z) Was the Son of Priapatius] Mr Morers makes him the Son of Phraates I and Uncle of Phraates II but these are two incompatible Relations, for (a) Justine Phraates II was the Son of Mithridates, and he 1 41 c 5 was Brother to Phraates I how then could it be, that a Son of Phraates I was Unckle of Phraates II (b) Id 1 This is the Reason why, tho' Justin gives Pr a, a-tius but two Sons, I have given him a third, to wit, Artahanus I When Authors explain themfelves ill, they give us this liberty over them Justin (a) relates two Things, I That Pirapatius dying in the Fifteenth Year of his Reign, lett. wo Sons, the Eldest of which, whose Name was Phraates, reign'd before his Younger Brother Mithridates 2 That (b) Piraates the Son of Mithridates reign'd after his Father, and that his Paternal Uncle Artabanus was his Successor Here's a great deal of Confusion It mentions Mithridates and Phraates as the only Sons of Priapatius, and Eee yet

1 Ib c 49

θ Diodor

† Ubi fu-

About 240 7 ais JÍSUS CHRIST

4 Justin

(m) Ibid

(n) Ibid

Sec the $R m I \Delta$ of the Art cl Peitclus, to-

(o) Ibid C 46

(p) Plutarch in Pyrrhi,

(q) Sec the Remark 1 of the Article Peri-

42 C I.

Medes, was call'd by the Parthians, that he might reign over them to the Exclusion of

ARTABANUS II. King of the Parthians, being jet but King of the (A) &

B Joseph Antiq 1 18 c 3

y Tacit ann 1 2

\$ 1b c 4.

Ib c 58

0 Id Ann. 16 c 31

n In the Tear of Rome 788

A Tacit 2b C 32 & leq

8 Tacit 1b c 36

y Dio I 58 fub fin

♪ In Hircanis re pertus est inluvie oblitus, & alımenta arcu expediens Taut ann 16 6 43

Vonones, whom they had sent for to Rome, and whom Tiberius had very freely granted them Artabanus was of the Race of the Arsacide as well as Vonones, and had moreover this Advantage, that a Roman y Education, did not make him unacceptable to those People. The first Battle was fortunate to Vonones, but he was fo roughly handled in the (B) second, that he was forced to fly into Armenia Ine victorious Artabanus would not let him he at quiet there, and as Tiberius had not promis'd Vonones the necessary Protection S, he was forc'd to quit Armenia, and retire to Silanus Governor of Syria. This went a great way towards fixing the Crown on the Head of Artabanus, which he receiv'd about the 769th Year of Rome, and the fixteenth of the First Century However he did not think himself safe during his Rival's Sojourning in Syrian, for the Communication of Intelligence, being quick and easie, kept up the Factions Whereupon before an Einstelligence, being quick and easie, kept up the Factions whereupon before time bassy to Germanicus to renew the Alliance between them, and insisted, fame time, that Vonones should be sent out of Syria The Consequence of that Embassy is not known, but it's certain, that after the Death of Germanicus 0, the King of the Parthsans wax'd very haughty towards the Romans, and cruel to his own People Successes of the War which he had made against divers Neighbouring Nations, had bloated his Presumption, so that without any regard to (C) Tiberins, whose gray Hairs he despis'd, he took possession of Armenia, and bestow'd it (D) on his Eldest Son Arsaces He sent to demand all the Treasures that Vonones had deposited in Syria and Cilicia n, and publish'd in a Redomentade, that it all that Cyrus and Alexander had been possest of were not restor'd to him, he would come and take it by soice discontented Party at Court & sent private Deputies to Tiberius, deliring him to send 'em Phraates the Son of King Phraates, which was readily granted, and when it was known that That Prince, endeavouring in his Journey to live after the manner of the Parthians, which he had not been used to of a long time, had died of Sickness, Tiridates was substituted in his Place, he was of the House of the Arsacida, and nearly related to Phracies, and at the same time another Adversary was stir'd up against Artabanus, to wit Pharasmanes King of Iberia. Artabanus was worsted on this side, for after that his Son Arfaces King of Armenia was poison'd, his other Son Orodes, whom he had fent into Armenia, was defeated there by Pharasmanes Some time after he himself was beaten, and having been oblig'd to advance towards the Provinces, which & Governor of Syria threatn'd, there remain'd no Obstacle y to Mithridates, Brother of Pharsmanes, his becoming King of Armenia This Loss of Ariabanus was soon follow'd by a greater, for Vitellius by his Money and Intrigues, foon oblig'd him to quit that Country, and retire into Hircania I, where he was reduc'd to live upon what he could get by Hunting, while Vitellius put Tiridates in Possession of the Throne But so soimidable a Party was form'd against the new King, that it was no hard matter for Artabanus who

yet infinuates that he had another, fince without this Artabanus could not be the Paternal Unckle of Michridates's Son I have in vain fearch'd for a Solution of this Difficulty in divers Commenta-tors of Justin, and also in the Notes of the last French Translator (c)

(A) Being yet but King of the Medes] Moreri and Hofman have both faid, that Tacitus makes him King This is what that Historian never of the Dacians thought of, he only says, that Artabanus had been educated among the Daha, (d) Artabanus Arfacida-rum e sanguine apud Dahas adultus excitur There is a great deal of difference between the Daha and the Dacians, to say no worse, his Thoughts must needs have been much distracted, to imagine that a Parthian Prince had been educated near the Danube

(B) So roughly handled in the second Mr Moreri has set torth two other Falshoods He has made tonones obtain two Victories against the Parthans, who yet had the better of his Competitor but (e) once, and attributes a Defeat of Artabanus's Army to Vitellius, I say, a Deseat, tollow'd with other Losses of Ariabanus, towards the Year 36 But 1 It is false, that Vitellius deseated the Troops of that King of the Parthians, and in the 2d Place, it is certain, that the Mischief that Visellius did him by Intrigues and Money, followed those other Losses Mi Hosman gives Fonones also two Victories, and one to Vitellius, which he says, was the Cause of Artabanus's leaving Armenia A missay, but incomparably more excusable than that into which this Writer is fallen after Mr Lloyd and into which this Writer is railen after Mr Lloyd and Charles Stephens, in faying, that Artabanus, a great knemy of Tiberius, feiz d on Armenia, and was kill d by a Persian Soldier, whose Name was Artakeries, after whom there had been no Kings of the Parthans, but only of Persia A produgious Anachronism! See the Article of Artabanus IV

(() Without any regard to Tiberius] One cannot be more infulted than that Emperor was by Artabanus, who had no sooner perceiv'd that his

Invalion of Armenia was an Injury which Tiberius did not revenge (f), but he attack'd Cappadocia, and what can be iten more terrible than the Letters he writ to him? Let us hear Suctionius, (g)Quin & Artabani Parthorum regis laceracus eft litteris, parricidia & cades & ignaviam & luxuriam obji-cientis, monentisque ut voluntaria morte maximo justi-simoque civium odio quam primum satisfaceret There was some personal Aversion in the case, for Artabanus behav'd himfelf very civilly, and even very humbly towards Tiberius's Successor Let us hear Successive states there is successor. Let us hear Successive again. Artabamis (b) Parthorum rex odium semper contimptumque Tiberis pra se ferens, amilitam Caligula ultro petits, venitque ad colloquium legari consulais, & transgressis Euphratem aquilas & signa Romana Casarumque imagines adoravis. Dian (1) Observes, that Vitellius had obliged Artabam to sacrifice to the Statues of Augustus adoravis. to give his Children for Holtages, after having along reed to the Treaty of Peace which he present a to him. This shews that Josephus was returned when he said (k), that the Interview between the sellius and Areabanus, and all that resulted from it. happen'd under Tiberius According to him it was to Tiberius, that Durius the Son of Arenbanus was sent an Hostage with rich Presents, and a Giant, a Jew by Nation, who was seven Cubits

(D) His Eldest Son Arfaces] Thus Tacitus and Dion call him Josephus (1) calls him Orodes, confounding one of Areabanus & Children with the orong the Confounding one of Areabanus & Children with the orong the Confounding one of Areabanus & Children with the orong the Confounding of the Confounding tounding one of Artabanus's Children with the other. He that was call'd Oredes was not King of Arnems, but was fent thither to revenge the Death of his Elder Brother Arfaces, and he had like to have been kill'd in the Attempt, for having fought Hand to Hand in the Battle with Phuseleman King of the hand in the Battle with Phuseleman King of the hand in the Battle with Phuseleman King of the hand in the Battle with Phuseleman King of the hand in the Battle with Phuseleman King of the hand in the Battle with Phuseleman King of the hand in the Battle with Phuseleman King of the hand in the Battle with Phuseleman King of the hand in the Battle with Phuseleman King of the hand in the Battle with the other hand in the other raimanes King of Iberia, he was wounded, but not kill d, as was then reported (m) to the great Prejudice of the Parthians, and as Josephius has since affirm'd in his (n) Jewish Antiquities.

(f) Dio 58 lub fin

(g) Suet in Tiber c 66

(b) Id in Calig

(1) D10, Ì 59

(k) Josep 1 18 An

(m) Fan Meili fa Weredi caterrui Parthos victori. amque Loncel fere The Ann T 6 35 (nY 1

(E) His

the Title of Monsicur D L M his Translation has been printed at Amsterdam in 1694, from Edition of 1693 (d) Tacit Ann 1 2

(c)Hetakes

C 3

(e)Joseph Antig 1 18 c 3 Tacit ib

was recall'd , to force Tiridates, who was but a poor Prince, to retire. This past in the 0 Id ib thirty fixth Year of the First Century But Artabanni's former Pride was now moitified: He himself sought a Caligula's Friendship, and when he found that his Design of carrying the War into Syria a miscarried thro' the Diligence of Vitelline, he agreed to an a Sueton Interview with that Roman, and to a Trerty of Peace, the Conditions whereof were to the Advantage of Caligula. Ten Years after he was deposed, and oblig'd to seek a the Retreat with Izates, King of Advantage, by whom he was receiv'd in a most generous mark c manner, and not with bare Compliments For Izates negotiated in such a manner with the Parthians, that he oblig'd them to place him upon the Throne again, and Cinnamus A Dio himself, whom they had set up in his Place, was the Person who set the Diadem upon his 159 Head again It is likely that Artabanus died a little after, whether by the Crime of (E)

Gotarzes his Son or Brother, or otherwise

ARTABANUS III King of the Parthians, Successor, and perhaps Son of Vologeses whom Successor mentions as a good Friend of Nero and Vespasian, livid in the Time of the Emperor Tiens. This is what Zonaras * informs us after this mainer He * In Tito fays, that an Affasick, whose Name was Terentius Maximus, pretending to be Nero, ad ann prevail'd with some Persons of his own Country, and many more towards the Fuphrates circiter, to believe it, and at last retir'd to Artabanus King of the Parthians, who being then in an all Humour against (A) Titus, receiv'd the Impostor very kindly, and prepar'd to 1e-

inthrone him

ARTABANUS IV was the last King of the Parthans, for Artaneraes, a Perfian by Nation, having depriv'd him of his Crown and Life in the Year 229, took upon him the Title of King of Persia, which his Successors bare as long as that Monarchy continued Artabanus's Reign had been glorious enough, and hid done the Romans some Mischief, who return'd him like for like He had been so imprudent as not to keep upon his Guard while the Emperor Severus ravag'd the Neighbouring Countries, he lay by quietly under the Colour of a Peace, when on a sudden he found the Roman Troops fall into his Dominions All that he could do was to fave himself | with a dian 1 3 fmall Guard, the Town of Ctesiphon, in which he made his Residence was | plunder'd, c 9 all his Treasures and Moveables fell into the Hands of his Enemies But this Slui was nothing in comparison of the perfidious Trick which Caracalla play'd him He sent I In the him Ambassadors with rich Presents 4- to demand his Daughter in Marriage, and al-* · ledg'd an hundred fine Things, which might result from that Alliance for the Good to Calvis-At first Artabanus rejected the Proposal, foreseeing no us and Honour of both Nations Concord or Enjoyment in that Marriage, confidering the Differences of Language and Manners between his Daughter and a Roman Emperor At last Caracalla's new Initances, † Herohis Oaths, his Protestations of Love for his future Spouse, obtain'd the Father's Confent But all this while Carcalla was meditating fuch a Villany as may be look'd on as feq the Pattern, at least as the first Draught of the Saint Bartholomew of Catherine de Medicis He march'd with his Army into the Country of the Parthians, and was every where receiv'd as the King's Son-in-Law, and when he approached the chief City, Artabanus went forth to meet him, accompanied with an infinite Number of The Parthans thought of nothing but of shewing their Joy, in Feating, Singing and Dancing, when Caracalla gave the Signal to his Army to tall on that unarm'd Multitude, they slew 'em as long as they pleas'd, for there were none in a Condition to relist Artabanus with much ado sav'd himself After that Day Caracalla did nothing but plunder and burn, till tired with his Executions, he return'd into Mefopotamia, where he was affasinated Artabanus being eager to revenge the Injury (d) Id

(a) Tillem Hift des Emper ad ann 47 p 367 edir de Brux

(b) Tacit Ann 1 11

(c) Inter pleraque fæva (qui fratri Artabano conjugiqué ac filio ejus propers-Velat. sbers read PI CPATAverat, unde metus cæteros) accivere Bardamem Id 1b

(E) His Son or Broth r Gotarzes] The Manner in which the exact Mr de Tillemont expresses himfelf, is impoling (a) Artabanus, lays he, died foon after by the Crime of Gotarzes his Brother, according to Ta-citus, or rather his Son, as Josephus affirms There is no one who reads these Words, but will imagine Josephus says, that Gotarzes caused his Father
Artabanus to be put to Death, tho' he really says
no such thing, he speaks of Artabanus as of one
who dy'd of Sickness, he makes his Son Varadanus
to succeed him, and Artabanus other Son Gotarza
to succeed him 'Tis strange that Tacitus and Jo-• fephus should agree so little in the main Circum-frances, of Matters so near their own Time! The latter gives Artabanus a peaceable Death and divers Sons The former makes him perish with his Wife and his Son by the Crime of his Brother, which seems to import that Artabanus had but one Son One cannot tell which fide to take, considering that Tacitus is not wholly free from Contradiction First he sets down that Gotarza was the Brother of Artabanus, a little after he makes the Brother of Artabanus, a little after he makes him the Brother of Bardanes, and intimates very clearly, that Bardanes was the Son of Artabanus, for he represents him very angry at those of Seleucia, as well because they did not submit to him, as because they had been Rebels against this Father (b) In quas use pairis sur quoque disessers, ira magis quam exusu prasente accensus. Who is this Father, if not Artabanus? I should almost be tempted to believe, that the Artabanus most be tempted to believe, that the Artabanus mention d by Tacstus (c), was the Son who had al-

ready fucceeded, or who was to fucceed King Artabanus, and that Gotarza, another Son of King Artabanus, murther'd this Brother to make his own way to the Throne, and for the greater Security involv'd the Mother and the Son in the same Destruction with the Father This Conjecture clears all Contradictions But here are other Differences between Jos phus and Tacitus
The latter makes (d) Goturza die a natural Death, and gives him Venones for Successor, and his Son Vologeses after him Josephus () makes Gotarza perish by the Treachery of his Subjects, and gives him his Brother Vologefes for his immediate Suc-

Against Titus] Altho' there has been more (A)than one falle Nero, many will hardly believe, that they must distinguish this Terentius Maximus from the Impostor mention'd by Suetonius And if it be objected, that the latter did not appear rill twenty Years after the Death of Nro, that is to say, till the seventh Year of Domitian, it may be anfwer'd, that Zonaras is not uncapable of confounding two Reigns with each other, and that after all, it would be somewhat strange, that in so little a time two Impostors should have found so great Support in the fame Country, or that having found it there, they should not both have been remembred by the Historian, who mention'd one of them as a fingular Adventure The fingle Impostor mention'd by Su tonius (f), was very stoutly protected by the Parthians

Eee 2

μ Joseph 20 C 2

+ Hero-

dian I

which Annal I

(e)Tofeph Antig 1

(f) Cum post viginti annos adolescente me extitiffet conditionis mcertæ quiteNeronem esse jactaict, tam bile nomeneius apud Parmenter adjutus

Herodan 1 6 pag m. Cap 2. 1 57.

† Herodot 1 7 c 66

†‡ Id 1 8 c 126

† Id 19 c, 65 88

(a) Ho 0dian lib 6 c 2 p m 2 57 (b) He alledges the Testimony
of Dion
Chrysoftome Orat 3
of Josephus Antiguit 11 66, of Herodotus lib 8 & lib 5 of Zenophon expedit lib 1 of Aristides in

Romæ encomio. of Suidas in ulyas Bankeus Mr du Rondel *nformed me of this Passage of Stanley We might add to these Plato in Gorgia p 321 C Plu-

tarch in

vita Ci-

monis p 485 E of Esther chap 16 υ i (ι) Hocrates in panegyr p m 96 See the Article Ageirlaus

Remark G in the Maigin (d) Versa 19, & 28 (,) Dif-

cours d Arı**itarque** dre fur les fautes de Phyllarque pag

120, 121
(f) Achites à Palemon pour la defense de Phyllarque p 43
(g) He makes use of this Word because he had to do with Javersac, against whom a Satyr had appear'd intit'led, La desaite du Paladin Javersac See bis Article

which he had suffered, marched with all possible Speed against the Roman which had elected Macrinus in the room of Caracalla. The Battle having continu two whole Days from Morning till Night was renewed upon the Third, and in all probability would have lasted till one or other Army was quite destroyed, if Macrinus had not found means of fending Artabanus an Account of the tragical End of Caracalla, declaring, that he himself disapprov'd what was past, and was willing to restore to him all the Prisoners and the Booty that remain'd, and live in Peace with him. Artabanus accepted these Offers, and a Peace was concluded between him and the New Emperor in the Year 217 He was the * first (AA) who had the Title of the Great King, and who wore a double Diadem His ill Destiny raised him up a formidable Enemy in the Year 226 I mean that Areaker Kes

who maintain'd his Rebellion with so much good Fortune and Courage, that after three Years he put an end to the Parthian Monarchy.

ARTABAZUS, the Son of Pharnaces, † commanded the Anthians and the Chorasmans in the Expedition of Xerxes. It was he who after the Mattle of Salamina † guarded the King his Master with 60000 choice Men as far in the Hellespons. As foon as Xerxes was pass'd into Asia, Artabazm return'd back again, and abought himself oblig'd to punish the City of Potidea, which had cast off the Persian Yoke on the News of their ill Fortune. He besieged it a very long time without being able to take it by reason of the Floods that were caused by continual Rains. He was more fortunate in the Siege of Olinthia. He disapproved the Resolution that was taken to I-leave Mardonius in Europe, and it was wholly against his Advice that Mardonius engaged in the Battle of Platea, which was so fatal to the Persians Artabazus who

(AΔ) He was the first who had the Title of the Great

King] I have cited my Author, and it is very
true that these Words are found in the Chapter of
Herodian which I quote (a) A's deardy το του
πρότερον μελυμενου του μέγαν βαζιλέα, κ) δυσί
σαι τεχ παρπια ρενικια αρρεθείνει Αταμε Ατέαδαπο,
αμι τεχ παρπια primiu appellatus est, duplicique diademate utebatur, necem intuisse I believe he would
have said that before Artabanius IV, no King of
the Parthians had assumed the Title of Great King,
and he'd be much mistaken if he should say absolutely that he was the first Prince who call'd him
"Obedience were given, and therefore it is said,
"the King of Macedonia, and the King of the King of Macedonia, and the King of the King of Interest Artabanius IV and as he bore the little of Grand Seignior, his Subjects
"Court was call'd the Port, his Courtiers οι επίSupais βαζίλεως, they who stood at the King's
Gate The Emperor of the Turks hath successed
him in the Title of Grand Seignior, assigning the part of his Dominions, and lutely that he was the first Prince who call'd himfelf to, for it is certain that the ancient Kings of Persia had taken that Quality upon them, and that it was appropriated to them See the 24th Verse of Eschyler's Persians and (b) Stanley's Observations upon them Read also the Panegyrick of Iserates, and you will find in it the Complaint of that Orator against the Greeks of his Time, who in their common Discourse gave the pompous Title of Great King to the Monarch of Persia (c) Ou Balinia Tor meyer autor replayer, done anyudholo: Apprilas, Non eum quasi belle capti Regem magnum appillamu? Note, that the Kings of Persia were not the first who gave themselves that Persia were not the first who gave themselves this Title The Kings of Assyria had born it, as may be collected from the (d) 18th Chapter of the 2 Book of Kings, where the Words of the Ambassadors of Sennachirib may be seen I remember the Answer which Father Goulu made when a Passage of his Translation of Socrates s Apology was criticis'd Let us first set down the Words of the Critick (e) I do not know what to accuse him of, unless of a voluntary Ignorance in a Passage of the Apology of Socrates, where he makes Socrates say I'm periwaded, that were he the Grand Seignior and nor a Person of mean Condition, he would preser a Night like that before all the other Nights and Days of his Life, & I would fain know of him whether this Grand Seignior of his be not the Turk , and if it be, how Secrates could "be not the Turk, and if it be, how Secrates could fpeak of him, except by way of Prophecy, seeing transon to be 800. Years since the Turks begun their Tyranny, and that there are above 1300 elapsed from the Age of Socrates to theirs, reckoning from the fourth Year (in which he was born) of the 77th Olimpiad." Here's the Refutation of this Criticism (f) A Man of good Sense would have spar'd me an Answer by not asking me so foolish a Question. But patience, let us answer this ignorant Fellow. Yes (g) Palamin, the Turk is at this time call'd the Grand. din, the Turk is at this time call'd the Grand Seigner But in Secreter's Time the King of the "Persians was call'd so, and by no other Name
"Suidas says, to other Kings the Title of the
"Dominions and Countries that are under their

Leyas Balinavs, Mayas, Leyas Balinavs, Mayas, bore the litle of Grand Seignior, his Subjects took upon them the Quality of Slaves, and his Court was call'd the Port, his Courtiers at emission of the Balinavs, they who stood at the King's Gate The Emperor of the Turks hath successful the Title of Grand Seignior, as and the Court of the Turks and the Court of the Turks hath successful the Court of the Court in the best part of his Dominions, and Form of his Government So that might have spoken of the Grand Seignior with the state of th out Revelation or Prophecy, for which the Paladin could not have criticiz'd him without discovering his Impertinence But it would be Loss of Time to me to fend him back to Hebe Lois of Time to me to lend him back to Heredetus, Thueydides, and other good Authors, to learn the Trath of what I say For the poor unhappy Creature confesses that he has no Books, nor the would hardly trust him with have Libraries, would hardly trust him with the Libraries, would hardly trust him with the understands nothing relating to them. I content my felf then with fending him to study the History of the Turks at the lower end of the Pontneuf where the Hawkers retail their Pictures, that without any Charge he may learn from the Prints of the Emperors of the Turks, what time the Ostemans "Emperors of the Turks, what time the Octomans became Grand Seigniors, whether it be 800 Years ago, as the Paladin says, or only within these Three Centuries "I have copy d all this long Passage that the Reader for a small Expence, and without consulting the Pieces of the samous Dispute of the General of the Finikans, may see the course rude Manner of (b) those Times, between Authors at Variance But let us the street of Slur of Father Goulus, who not such this Account in may as Baclinais, supposes said that the Words may as Institute of Father Goulus, who not such that the Words may as Institute of Father Goulus, who not such that the Words may as Institute of Father Goulus, who not such that the Words may be such such as the words may be such as the words were also such as the words were such such as the words were ders, it only ferves to impose on the ignorant and brands him as a Forger with all others the whole, its agreed, that his Grand Seign 19thly criticiz'd

To return, the lofty Title of King of Rings is less proper, it seems, than that of Great King to in Pompates the Pride of the Orientals, for we see that Artabanus IV, to enhance the former Character, caus'd himself to be styled the Great King He had already had that of King of Kings like his Predecessors In Pompey's Time it was commonly given to the King of Parthia, and if Pompey did ann 748 pm 636 from a regard to the other Kings who were come to pay him Homage (1) Phrastes (1) assumed it in a Letter which he writ to Augustus Seutonius in a Letter which he writ to Augustus Seutonius gave it to the King of Parthia who was contemporary with Germanicus, it is in the Place where he mentions the Sorrow that all express d for the Death

(b) That's 1628

brought them back with much Prudence into Asia Mr Mire: shews no Discernment in this Matter See the Remark

'ARTAVASDES I, King of Armenia, Son and Successor of that Tigranes & Plu-

who was conquer'd by Lucullus and Pompey in the War of Mithridates, betrayed the Romans villanously in the Expedition of Crassus, & for after he had waited on that General with 6000 Horse, and promis'd him an Assistance of 40000 Men, he brake his Word, and excus'd himself on the War which he was to maintain in his 2 ld pag own Country against the Parthans Crassis sinding himself trick'd 2 threatned him severely, but he was not in a Condition to punish his I reachery, on the contrary Artavasdes shard in the Rejoycings that were made at the Court of the King of Parthis for the Destruction of the Roman Army He had agreed on a Marriage between his Sister and Pacerus the Son of Oredes King of the Parthians A, and was at the Court of Oredes during the excessive Joy which so great a Victory caus'd there He faw a thousand versions fill'd with Insults on the Romans, he went to the Feasts and Comedica, and heard Europides's Verses applyed to the Disaster of Crassus, whose Head was brought in upon the Stage while the Bacchantes of that Poet was reprefented This gave Plutarch occasion to fay that Orodes understood Greek, and that Artavasdes (A) had composed Tragedies, Speeches and Histories, some of which were preserved to his own Time. I do not think that this Artavasdes (B) ought to be distin

p m 3 r Livius l 45 p m 882 (n) Dio-dor Sicu-() Mark c 55 (p)Strabo lib 15 pag 502 (q) Plut

in Lucullop 500

(r) Eze-

chap 26

v 7 (/) Am

mian. Marcell,

lib 17

ad ann 357 Biffe-lius rui-

dec 4 pag 445
Says fasly
that Ca-

narum 11-

pitolinus had spoken

(t) Bodin de la re-

publique liv i ch 9 fub fin p m

211 (a) Voff

de Hist

pag 154 (b) Mal-

lincrot,

Paralipo menon de

Millur,

Gr. p 11

ealls him with Vos-

fius. Ar-

Mr Ryck
in Taget
profession

that Plu-

tarch calls

tuasdes

Græc

of ths Letter

C 5 p m 163

chiel

n Calı-

gula c 5 m) Cice-

ro epift

14 lib 9

of that illustrious Roman Regulos quesdam barbam possisse, & unorum capita rasisse ad indicium maximi luttus REGUM ETIAM REGEM & exercitatione venandi & convictu Megistanum abstinuisse, quod apud Parthes justissi sustar est (1) I do not wonder at Artabanus's Talte, when I consider that the Title of King of Kings has been much more common than that of Great King The Title of King of Kings was given to (m) Aganemnon Diodorus Siculus affirms, that Osmanduas and Sesostris were so styled, the one (n) in his Epitaph, the other (s) in Inscriptions on Pillars that reigned gloriously in Egypt Cynus was qualified so in his Epitaph (p), and the same was (q) given to Tigranes King of Armenia Holy Scripture gives (r) it to Nabuchedonosor Note, that the Kings of Persia who succeeded the Kings of the Parthuant, continued to style them. Kings of the Parthians, continued to flyle them-felves King of Kings See Saper's Letter to Con-fiantius in Ammianus (f) Marcellinus, and the An-notations of Henry Valois on that Place See also Trebellius Pollio in the Life of Amelian, and the Trebellius Pollio in the Life of Aurelian, and the Notes of the Commentators Some Authors will have it that the Emperors of Confantinople have reduplicated that Title (1) They bore Four B in their Coats of Arms I which fland for Calibeug Balibeug Balibeug, that is to iay, King of Kings reigning over Kings Let us note by the By, that the leaving the Title of King to a tributary Prince was pure Pride

(2) Preserved the Forty Thousand Men] Mr Moresi iys, that disabasus gather'd together the bioken Remains of the Army This is not understanding the Author one quotes fhews plainly that Ariahazus kept Forty Thou-fand Men apart as a Body of Reserve, and that when he was going to lead them to Battle, he perceived that Mardonius was routed, and fled another way If Mardonius had survived the Loss of that Battle he would not have fail'd to have for that Battle he would not have fall d to have fad in Vindication of himself that Artabazus had facelified him, that he had only been a Spectator Battle, or a Run-away, that having given his Advice against the Battle, he had contributed what lay in his Power to the Loss of it, that he what lay in his Power to the Lois of it, that he hight raise a Trophy to his Prudence Artabazus and the Opinion which he had given in a Council of War It is a strange Mistake to say as Mr Moreri does that the Greeks lost that Battle And the Siege of Posidan, naked and unfurnish d of all manner of Circumstances, when does in do them? Of what wife is the say what does it do there? Of what use is it to a Reader?

(A) That Artavasdes had composed | Here is a Greek Poet and a Historian who has been forgot by Vossius as a Poer, tho' not (a) as an Historian, not withstanding that Mallineres places him in his Collection of Historians who had escaped all former Inquiries Mallineres observes, that Appear has cited the History of our Artavasdes, but has differ'd a little as to the Author's Name He adds, that he was the first Prince of that Name who reign'd in Armenia (b). That may be true, sltho'

the Conjecture of divers Criticks on a Passage of Justin should be good. They pretend that it must be read Areavasides, and not Ortoadist s, in the 2d Chapter of the 42d Book. So that there must have been a King of Armenia call d Arof the Parthans That Mithridates was deposed and his Brother Orodes succeeded him, who obtain'd that memorable Victory over the Romans It is true indeed, that our Ar availes reign d at the same time with Orodes, yet nothing hinders but he might have begun to reign before him, and his Father Tigranes be dead before the depoing of Mithridates the Great, in which Cafe Artavafdes might have been at War with the latter It is true also that to make Justin agree with (c) Plutarch and Dion (d), it must be supposed that his Mithridates the Great is the Phraates whom these make to reign in the Time of Tigranes

(B) That this Arravaides ought to be distinguish d] My Reasons are their, he who trick d Craffus was the Son of Tigranes, as Dion (e) affirms. He who deceived Mark Anthony was the Son of Tigranes, as Josephus tays (f), whole Testimony in cide of Necessity might be confirmed by Strabo (g), who not only affirms, that he whom Mark Anthony pun-ish'd tor his Persidy, had reign'd after lygranes, but also that he was his Son (b) So then he that put a Trick upon the Romans in the Time of Graffus, is the same who deceived them in the Expedition of Mark Anthony Mr Moreri did not understand it so, he would have Two Arravasses acknowledged If he had stop dithere, his Opinion would not have been thought to ffrange, but here's his wonderful Conjecture He will have it, that one of these Artavasdes is he who had composed Histories and Poems, and that the other is he whom Mark Anthony led in Tri-umph to Alexandria in the Year of Rome 720 He lays that the latter left a Son of the Same Name, the Same perhaps whom Plutarch mentions, who had (1) so much Wit, and betrayed Crassus What Blunders and Blindness! Crassus was betray d in 701, he who betray'd him was actually King of Armenia, how then could he be the Son of a King of menis that was dethrond in the Year 720? Mr Morers remarks that this dethroned Prince died fome time after in Prilon. This is forgetting a very effential Circumstance, for he was put to Death (k) He adds, that he left a Son named Arravasdes No such thing, his eldest Son who fucceeded him was call'd Artavias, his other Son's Name was Figranes And as to that other Ariavaldes, who according to Mr Movers quoting Tactes, foon lost Armenia which Tiberia had given him, he was not the Son of the other, and was the Third or Fourth King after him It is moreover falle that Tacitus informs us that Tiberius gave him Armenia What he fays is this (1) Dein juffu Augusti imposisus Aitavaldes, & non sine clade nostra dejectus Tum C. Casar componenda Armenia deligisur Is Ariobarzanem origine Medum ob infignem corporis formamier preclarum animum volentibus Armoniis present Lastly, what Mr Moreri says, that Auprafect Lastly, what Mr Morers says, that Augustus and a Son of Agrippa thither, who was soon

tarch in

J Id pag Epift ad famil 3

in Pom

(d) Di

ÌB 40

(f) Jo-feph lib 15 C 5

(g) Strib lib 11 fub finem

(h) Id lıb 11 pag 365

Trults of Mr Mo-1 erz

(,) Plutarch does not say had much or fo much

(k) Arngeon ourdπ]ον-τ⊕ τε Axlains Rello Actiaco gliscente interfeetus eff Strabo I ii sub Cleopatra according to Dion mas return d to Alexandria after the Battle of Actium when this Murder mitted See Tacitus ann

(1) Tacit ann lib 2 C 3

bim Artazus, but tis certain he calls bim of truer APTROU-

* D10, lib 49 Strabo, 1 11 p 361, & 366 Plutarch. in Anton P 933 † He was call dArtavaldes & Dio, 1 51 See the Remark B an theMargin 2 Cicer ad Artic epift 21 Joseph Antiq 1 15 c 5 6 Dio, 1 49 2 Arfacıdarum vi feque regnumque tutatus est Tacit Ann 1 2 • Dio, 1 54 † Id 1b Nec Ti-granidiuturnum ımperıum fuit, nec liberis cjus Tacif ib 4 Id 1b

(m) Charles Stevens fays

(n) Dio.l 49 circa (o) Catenis, sed ne quid deeffet, aureis Vinxit Paterc 1 2 6 82 (p) Curt l'5 c 12 Vide ibi Fremshemium (q) Ryck, Anımadv ad Tacit Ann 1 2 c 3 P 28, 29 (s) Sce Liplius tus Ann (b) Tacit ibid (c) Clauda virtute Neronis

Armeni-

us cecidit

(d)Joseph

Horat epift 12 gush'd from him who deceiv'd Mark Anthony. He persuaded him * to turn his a sens against the King of the Medes, and by that means ingag'd him in an Enterprize, which had a very bad lisue, and in which he never seconded him. Mark Anthony deserring his Revenge till a more convenient Season dissembled for the present, but two Years after, viz in the 720th Year of Rome, he employ'd so many Artifices and fine Promiles, that at last he drew him to a Conference, and then keeping him Prisoner, loaded him with (C) Silver Chains, and led him in Triumph to Alexandria Artavafdes's Wife and Children were also a part of the Ornaments of Mark Anthony's Triumph. They were all led in Chains of Gold through the midst of the People to Cleopatra, but neither Promises nor Threats could persuade them to fall on their Knees before her, or make Supplications to her, they call'd her only by her Name, which was the Reason that they were more hardly treated. Some time after Artavasdes was put to Death, and his Head sent to the King of the Medes It was Cleopaira & sent him that Present upon her return to Alexandria, after the loss of the Battle of Allium. She fancy'd that That Head would induce the King of the Medes to enter into a stricter Alliance with Mark Anthony against Augustus In the following Article it will appear what became of the Sons of Artavasdes He had y a Daughter married to King Dejotarus

ARTAVASDESII. was established King of Armensa by Augustus Between the

Death of Areavasdes I. and this time, he had been preceded by Areavas, by Tigranes, and by the Children of Tigranes. Areavas the Eldest Son of Areavasdes I I had made his Escape when his Father was put in Chains, but not before he had endeavourd to maintain himself on the Throne with the 8 Troops, and Towns which declai'd him King after his Father was taken He had the Misfortune to be beaten by Mark Anthony, and then took Refuge among the Parthians, by whose Assistance he a reign'd at last in Armenia, but upon the Complaint of his Subjects, and at the Request which they made for his Brother Tigranes, who was educated at Rome *, Augustus order'd Tiberius to depose Artaxias, and confer the Kingdom on Tigranes Artaxias was murther'd by his own Subjects before the Approach of (A) Tiberius, so that he had no hard Task to install Tigranes | This happen'd in the Year of Rome 734 Neither Tigranes | nor his Sons injoy'd the Royalty long, but gave place (B) to Arravasdes II who likewise injoy'd it but a short while 4 Augustus who had given it him, understanding the Confusions of Armema dispatch'd his Grandion Cajus Casar thither to set Things in order This young Prince made Arserbarzanes King there, to the satisfaction of all

ARTA-

.(s) Suet in Tiber c 9

fent packing, is very falle, for the fending of Caius Cafar the Son of Agrippa was posterior to the Destruction of the last Artavasdes Caius Casar was not sent into Armenia to command there, but only to fet Matters to rights, he fettled Ariobarzanes on the Throne, and afterwards continued to visit the East with a Pomp worthy the prefumptive Heir of all the Roman Empire If one endeavour'd to make Faults, could he make more than Mr Merers has done, could he make above 7 or 8 in 16 Lines? Mr Hofman makes but Three in this Article He says, 1 That Artavassder assisted (m) Crassus against the Parthians 2 That Tiberius gave Armenia to another Artavasdes
3 That Augustus had before that given it to Artabazus the Son of Agrippa who was soon turn'd
our Mr Lloyd has suppress'd all this Article,
tho' it was pretty fair in Charles Stephens

tho it was pretty fair in Charles Stephens
(C) With Silver Chains Diem (n) remarks that they made Choice of such, because they would not dishonour Royal Majesty with Iron Chains Paterculus (e) says, that to make them more honourable they would have them of Gold The same Ceremony had been us d (p) to Darius But what shall we say to Mr Ryck, (q) who treats a Fact advanc'd by Lewis d'Orleans to reconcile Paterculus with Diem as a meer Fistion? The Fact is serculus with Dion as a meer Fiction? The Fact is this, that Artavafdes was loaden with Silver Chains in Prison, and with Chains of Gold on the Day of the Triumph Mr Ryck maintains that neither of these two Historians have either mention'd Prison or Triumph, and that therefore they cannot be reconcil d It is nevertheless true, that Dien in the same Page, in which he speaks of Silver Chains, speaks also of Chains of Gold which were put upon Artavaldes, and his Family on the Day of Triumph Let us wonder at the ill Turns which Memory does us

(A) Before the Approach of Tiberius] Dien who informs us of this Circumstance, is mistaken in the Names, for (a) he calls him Artabazas, whom he ought to have call'd Artaxias Tacitus (b) imputes the Death of Artaxias purely to the Treachery of his Relations, eccife Arrania per delum propinquerum, but Horace imputes it to the Valour of (c) Tiberius This out ht to be no Wonder, Poets too well understand hour to be a second to the second hours to the second hours to the second hours to the second hours to the second to the second hours to the second t derstand how to give a good turn to Events; all that comes to their Hands is converted into Matter of Praile, and they find Flowers every where to Crown Princes with Josephus (d) lays no more

than that Artaxias was driven out by Archelaus and Tiberius Suctonius (e) without faying a word of Ar-tanias, is fatisfied with observing that Tiberius plac'd Tigranes on the Throne Dutto ad orientem exercitu regnum Armenia Tigrani restituit, at pro Tribunali dia-dema imposuit I do not see that the word Redems imposur I do not see that the word Restoring is well imploy'd here, for Tigranes who was the younger Brother of Areaxias had never been in possession of Arminia, neither ought he to have been during the Life of his Elder Brother Scaliger (f) who had reason to say, that Eusebius ought not to have made use of a (g) word, impossing that Arminia was subdived by Thereis (see porting, that Armenia was subdu'd by Tiberius, seeing the Armenians desir'd no better than to have Tigranes for their King whom he brought them I say, Scaliger, who justly censures this impropriety of Eufebius, would have done well to have avoidof Eufebius, would have done with the five given ed that reflicust of Succonius, and not have given detailed the Title of Usurper (h) There is an-Artanias the Title of Usurper (h) There is another Impropriety or Fassity in Eusebius, and in his Translator St Jerome, which has not been noted by Scaliger They affirm, that Tiberius seiz'd on Armenia, mages nowlo, occupavit Armeniam Now he only gave the Armenians the Master they desir'd Moseover it is certain that he inthron'd him, and put the Diadem upon his Head, and if there had been occasion for it, would have assisted him with his Forces, how comes it then that Scaligir fays, that Armenia was given to Tigranes without the in-terposition of Tiberius? What does he mean when he maintains, that St Jerome who affirms, that Ti-berius seiz'd on Armenia, occupavis, ought to have known that it belong'd before to the Romani? I confess I understand nothing of this Logick But why does he not enter his Action against Paterculus, as well as against those two Fathers of the Church? Paterculus who, tho' an Historian, flatters Tiberius like any Poet, has he not prais'd him on his having (1) reduc'd Armenia under the Power of the People of Rome? This is not his on-

rower of the People of Rome! This is not his only fault, he has call'd him whom Tiberius crown'd King of Armenia, by the Name of Ariavafdes, when he ought to have call d him Tigranes

(B) But gave place to Artavafdes | Here the Authors of Moreri's Supplement have been no less faulty than Moreri himfelf I pass over what they say, that our Ariavafdes was the Son of Artaxias, and consequently the Nephew of Tigranes, there is nothing of this in the second Book of Tacistis's Annals the Anthy Author whose they have proceed nals, the only Author whom they have quoted

(f)Scalig ın Eufeb

P 170

(g) Hage-SHORTE armisfubjugavit, ad deditionem compulit

(b)He calls him Aitawrongfully in imitation of Dion, Fratre ejus Artabaze, Says ab Armeniis occiſo

(1) Remenina in potestatem populi Romani, regnum tavafdı tradidit Paterc lib 2 6 94

FAULTS (of Moreri's Supplement

TAVASDES, King of Media, was attacked by Mark Antlony, at the Sollicitation of another Arravasdes King of Armenia That Enterprize was very fatal to " Mark Anthony, and as he thought that he who had ingag'd him in it betray'd him, he tuin'd all his Rage on him, and made an Alliance with the King of Media He gave him part of Armenia as soon as he had depriv'd the other Art waldes of it, and would & Dio, cement that Peace by the Marriage of his Son Alexander with Jotape, Daughter to the King of the Medes The Troops wherewith he supply'd him, made him victorious over the Parthians, and over Artaxias, the Son of Artavaldes King of Armenia, but as foon as 2 Id 151 he recall'd them, and detain'd those that his Ally had lent him, this Prince unable to relist his Enemies, sell into their Hands Dion & relates this under the 721st Year of Rome It is probable he was not long a Captive, and that he is the same King of Media p 513 to whom Cleopatra sent the Head of Artavasdes King of Armenia, in the 724th Year of Strab 1 Roine The Supplement of Morers (Z) is full of Faults here

ARTAXATA (A) was the chief City of Armenia, on the River Araxes bal, who at the Request of Artaxias King of Armenia, to whom he retir'd after the Deteat of Antiochus, was the Person A who not only drew the Plan of it, but even directed and did overfee the Building & It's to be supposed that a Situation chosen by so great a Captain, was (B) very advantagious, either in time of War or Peace In the Year of Rome 811*, that City was burnt by Corbulo That great Captain would not have exercis'd fuch Rigour against Inhabitants who brought him the Keys of their City as soon SESUS as CHRIST

But let that pass They add, that the Sons of Tigranes were called Kings by Tiberius, and that Artavasides II their Cousin, succeeded soon after to the Crown by the same Emperor's Order Their only Witness Lacitus confounds them, for he expressly says, that all this was done by Augustus He does not say with them, that the Romans made War with that Artavassdes, and at last destroy'd him, his Words are, non sine clade nostra d jetsus, which may signifie the contrary of what they say, to wit, that he was driven away in soite of the Romans who supported driven away in spite of the Romans who supported him, and by the Defeat of their Succours See the they of Artavasdes King of the Medes Lastly des, me beheaded at Rome under the Emperor Tibe-tius This is an Absurdity, for the Installing of rigranes, Uncle, as they pietend, of Artavasdes II was performed in the 734th Year of Rome, and his Reign lasted but a very short time. The Execution of Tigranes under Tiberius, happen'd in the Year 789 So that according to these Gentlemen, that deposed Prince must have surviv'd his Fall athat depoted Times that have thrown in Fall above fifty Years, and attained to an Age which the Historian would not have omitted, in speaking of the Indignity of his Death. Note, that Times are created King of Armenia in the Year 734, had been taken Priloner with his I ather by Mark Anthony in 7-2, and that he was then (1) at Man's Years Note also, that a little after his Coronation he marry'd his Children (1) to one another, according to the Custom of these Nations But what is more, he whom Tiberius caus'd to be put what is more, he whom Tiberius caused to be put to Death, is Herod's Grandson Josephus (m) tells us that Alexander the Son of Hirod had two Sons by his Wife Glaphyra, the Daughter of Archelaus king of Cappadecia, whereof one whose Name was Tgranes, Reign d in Arminia, and was impeached before the Romans. This is without doubt he of whom Transactives singular this manner. whom Tacitus speaks in this manner (n) Ne Tigranes quidem Armenia quondam potitus, ac tune reus, nomina meso supplicia civium effugit Mr de Tille-man de Cannecture (o), that this Tigranes was King of the lefter Armenia, which Augustus had given to

of the lefter Armenia, which Augustus had given to Archelaus, would be good if it could be reconciled Jesseus, who says, that the Descendants of Armela and Glaphyra reign d in the greater Armela and Glaphyra reign d in the greater Armela (2) The Supplement of Moreri is full of Faults here It's said in it first, "That Arravasses King of the Medes, and Successor of Darius, maintain'd the "War vigorously both against Arravasses King of Armenia, and against Pompey 2 That he was at last descated by the Parisians, and that he took Resuge at Rome with Augustus, who be-66 took Refuge at Rome with dugiffus, who be-"flow d on him the lesser Armenia instead of Me"dia which he had lost" Plutarch is quoted, and
Dion in his 49th Book But to consure this by a
back Door, is it not mocking People to cite Plusarch at large? Is it not resolving to commit Faults with Impunity? For who would not rather for ever forbear Criticizing, than read over two great Volumes in Folio, to verifie a small I act? It is certain that Dies in the 40th Book, does not fay, that That Areavaldes fled to Rosse, nor t at Au-

gustus made him a Present of the lesser sim ma I know no Author that says so I find indeed in Tacitus, that Augustus order'd Artavasdes to reign in Aimenia after the Son of Tigranes, but not this it was to make him amends for Media. It is likely, that they who wrote the third Volume of Morers, have made use of this Pailage of Tacitus with both Hands, to fet forth on the one fide, that Tiberius gave Armenia to an Artavasdes (a) the Son of Artaxias, and Nephew of Tigranes, and on the other, that Augustus conferr'd it on an Artavasacs an abdicated king of Media Laftly, what a Negligence is it to fay, that they detended themfelves vigorously against the king of Armenia, and
against Pempey? That War against the King of Armenia needed not, being vigorously repulsed, considering that the Treachery of that Prince to Mark
Anthony, was about thirty Years posterior to the
War which Pempey made in that Country I have
not observed either in Plutarch of Appian, any Armenia posterior to the proper observed either in Plutarch of Appian, any Armenia needed to the proper observed either in Plutarch of Appian, any Armenia needed to the proper observed either in Plutarch of Appian, any Armenia needed to the proper observed either in Plutarch of Appian, any Armenia needed to the proper observed either the Plutarch of Appian, any Armenia needed to the proper observed to the plutarch of Appian and Armenia needed to the plutarch of the plutarch of Appian and Armenia needed to the plutarch of the plut not observed either in Plutarch or Appian, any Artavasses King of the Medes who was affack d by Pompey, I only find in Appian (b) that Pompey subdued Darius King of Media

(A) Artaxata | Plutarch (c) observes, that this

City took its Name from that of King Artaxas, (or Artaxias) to whom Hannibal propos'd the building of it What Messieurs Lloyd and Baudrand note, that Tacitus calls it Artaxias, is not ture, for he calls it constantly Artaxata What they add, that that Tacitus calls it Artaxia, is not ture, for ne calls it constantly Artaxia What they add, that Strabo calls it (d) Artaxiasata, is not exact, for this is plainly infiniating that he calls it nothing else, or at least that it is the chief Name which he gives it. Now it is constant to he calls it chiefly Artaxata and that he sisted in the calls it chiefly Artaxata and that he sisted in the call description of the call of the calls it chiefly Artaxata and that he sisted in the call description of the call of the calls it can be called Artaxia and the call description of the call of the call of the call of the calls it can be called Artaxia and the call description of the call of t oura in Stephanus Byxantinus, who doubtless ipoke no otherwise than Strabe, seeing he quotes him It is certain at least, that he has not call'd that City Artaxia, as Ortelius failely imputes to him, as well The Omilion wherewith Pinedo reas to Tacitus proaches Stephanus is inexcusable, for that Hannibal was Refugee in Armenia, and observing a very advantagious Scituation, advis d the Prince his Host, to cause a City to be built there, and took

upon himself the Direction of the Work, is a Circumstance which ought not to have been suppress in a Distinguishing of Cities I would willingly say, that Stephanus Byzantinus having Strabo before his Eyes when he made the Article of Artaxata, did not forget what he found there concerning Hannibal, and that the Neglect which Pinedo justily complains of, must be imputed to his Abbreviator, a Person not so judicious as himself. There is perhaps no Work that requires more Differnment, or a better Taste than the Abbridging a large Book si produte never sail making this Remark, because I am re Conhourly sensible of the Negligence of the Abbreviators. They are the cause of my finding intricate Nouve Observators as a hundred Places, which her likely less de-Obscurities in an hundred Places, which 'tis likely were very intelligible in the Authors whom they

abbridged See what Mr Gronovius (f) observes of the Author, of the Synopsis Criticorum (B) Was very advantagious] Strabo informs us, art that Artava a was built in a Place where the 276

11 p 364

Article of Artaxias

It sthe

(a) Su the Remark B tule Artavafdes II

(b) Appian in Mithiid

(c) Plut in Lucul P 513

(d) It' certainly through a fault in be Prefs that me read in Mi **Baudrand** Arraxia-

(f) Gronovius in tractatu de Iuda proditore Con-Nouvelles de la Rep des lettres. May 1684

(k) Sec 30iephus, 1 15 6 5

(1) Tacit Ann l 2 C 3

(m) Josep I 18 c 7

(n) Tacit Ann I 6 C 40

(e) Hift des Emp. nos. 1 (c. Cur Tiber

(p) Josep de bello Jud 1 2 G. 40

† Xiphil in Neron & Strabo elsop 364 y Plut & Strab ubi infia. & Stepha-`Αλάξα--Ja, gives thu Title so Artaxi-Plut in Lucullo, pap 513 calls him Aclagas See also Strabo, p 364 n Plut in Lucullo, Strabo, J 11 0 Strabo Tays expresty ής-χον έτοι τέ βασί-ALWS ETT-700-larregis permiffu imperaverunt A In Arta-vasde II a D10, 1 **49** € Id 1b fub fin Tacitus Ann 1 2 C 3 See mark B of

as he caus'd it to be invested, if the Rules of War (C) had not as it were forc'd him to it. It was a great City which he could not keep without a great Garrison, and he could not spare Men enough at that time without weakening his Army to such a degree, that he would not have been in a Condition to undertake any thing, and there had been neither Profit nor Honour in the Conquest of a Place which must have been left as it was found. He resolv'd then to ruin it, and was incourag'd thereto by a (D) great Miracle, si credere dignum est. All on a sudden the City was cover'd with a thick Cloud, siom whence issued abundance of Lightning, while the Sunshin'd all round it to the very Compass of the Walls. Some time after that City was re-built by Tiridates, who call'd it is Neronea in Honour of Nero, from whom he had receiv'd a thousand Civilities at Rome, whither he went to pay him Homage in the Year of Rome 819.

ARTAXIASI King of Armenia, while he was only one of Antiochus the Great's Generals, made a Partition of Armenia between himself, and another of that King's (A) Generals. This Prince suffer'd a them to exercise the Soveraign Authority there in conjunction They did not fail to improve his Complaisance, and when he was overcome by the Roman Armies they submitted to the Victors, who gave them each the Title of y King; they afterwards inlarg'd their Dominion as much as they could at the Expence of their Neighbours Tigranes, who made himself so famous in the Wars of Mithridates, whose Daughter he had marry'd, was descended from Artaxias. Plutarch relates that Neighbours Hannibal being retir'd to & Artaxias after the Defeat of Antiochus, gave him a great deal of good Advice, and that having found a Place which no account was made of, and was very proper for building a City, he drew the Plan of it, shewing it to Artaxias, and exhorted him to build it Artaxias was very much pleas'd with the Proposition, and desir'd Hamibal to take the Direction of the Work upon himself He was obey'd, and thence arose a large and fair City, which in honour of him was call'd Artaxata. This is all I find in the two a Authors which the Supplement of Morers has quoted But as to his Revolting from his lawful Prince, upon a Confidence in the Friendship of the Romans, I find 6 no Footsteps of it, any more than of his using all manner of Means to maintain himself in his Usurpation, or of his dying in the Prisons of Antiochus Epi-They are meer Chimeras with regard to the Quotation

ARTAXIAS II King of Armenia, Eldest Son of Artavaldes, as we have λ already said, was proclaim'd μ King (Z) by his Father's Army, after the other had been taken. Prisoner with his Wife, and his other Children. The Eldest Son indeavour'd to maintain himself against Mark Anthony, and gave him Battle, but he was beaten, and forc'd to fly into the Country of the Parthians. He return'd some time after into Armenia and reign'd there. This was without doubt after the taking of Artavasses King of Media. For before the Parthians had taken that ξ King, they had been beat by him, and Artaxias had a share in the Disgrace. He disgusted his Subjects in such a manner, that they impeach'd him at Rome, and φ desir'd his younger Brother Tigranes for their King. Augustus having this Tigranes in his Custody, sent him to them, and order'd Tiberius to inthrone him. But Artaxias was murther'd by his Relations before Tiberius arriv'd

ARTAXIAS III. King of Armenia, was the Sou of Polemon King of Pontus, and was call'd Zeno He took such a pleasure from his Infancy in imitating the Customs of the Armenians, that he thereby gain'd the Affections of the Nation, so that Germanicus thought have cast his Eye on a fitter Person, to fill the Place of Vouones whom the Armenians had driven out He went accordingly to Arrawata, and in the presence of all the People gave the Diadem to this Zeno in the Year of Rome 771. At the same instant

(g) Pinedo in Stephan de urbib

the Article

of Arta-

vasides II

River made a peninsula, fo that the Walls were furrounded with the River, making in a manner a perfect Circle His Translator did not understand the thing, and Pinedo (g) has justly reproach'd him for it If the Version be only consulted, it must be supposed, that the City was without Walls, except in the Places where the River did not surround it, Sintia muri loco summe, niss quasifismus est. The Greek does not say that, To Teiro work a mass scale where the River did not surround it, Sintia muri loco summe, niss quasifismus est.

(C) If the Rules of War had not, as it were, forc'd him to it] I he more the inevitable Confequences of War are consider'd, the more we find our selves inclin'd to detest those who are the Causes of it Here is Corbulo, who reduc'd a great and fine City into Ashes and Rubbish, and made an infinite number of Women, Children and old Men miserible, who never did him any Injury Inquire of those who understand the Trade of War best, whether he did well, they'll tell you yes, and that in case he had not acted so, he d have been reckon d a very weak General, and condemn'd upon the very Reasons which Tacitus alledges (b) Articlar in the immission deletaque & folo aquata sunt, quia nec teneri sine valido prassido ob magnitudinem a anum, necid nobis virium erat quod sumannem, necid nobis virium erat quod sumannem prassido & capissiono bello divideretur, vel si integra & incus in trata est inquirentur, nulla in eo utilitas aut gloria quoi i ipia est no The Insults which a General suffers when he lewes his Conquests without putting them out of a Condition to hurt him, or

keeps them to the too great weakening of his Armies, make himself so despicable that to maintain his Reputation one of the greatest Springs of War, he must give no such occasions. So that it is by a fatal and an unhappy Necessity, that the hard Laws of War oblige us to deprive an Enemy of that which can be no great Prosit to our selves.

(D) By a great Miracle | Tacitus with all his Wit, has fallen as freely as any one into that Wonderment with which we love to feed our felves Doubtless the Inhabitants of Ariaxata study'd to comfort themselves on the Destruction of their City among other Reasons by some Miracle which should certifie them that the Gods were not pleas'd with it, and therefore easily believ'd all that was invented on that Head But they have had no Historian to inform us of what they believ'd On the other Hand the Romans did not want those who knew how to give their own Actions a good Turn We know the whole Matter thanks to Tacitus (1)

thanks to Tacitus (1)

(A) And another of that King's Generals] In Strato's Edition he is call'd Onesid'ns in (k) one Place, and Zaciad'es or Zadeiad's in another (a) It was easie for those who had the direction of those Editions, to put the same Words every where, and I wonder Casaubin made no Remarks upon this, for he has made some that are not more material

(2) By his Father's Army] The Continuators of Moners, make Josephus or Tactors fay, that it was Mark Authory that placed Assaurae upon the Throne,

(1) Adj1citur miraculum mine oblatum, nam cuncta extra tectis hactenus fole inlustria fuere, quod mænibus cingebatur ita repente atra nube coopertum fulguribulque discretum est, ut quali ın-feniantıbus deis exitio tradi crede-Id Ib

> (k) Pag 364 edit 1584

(a) Pag 366

FAUDT in Morer's. Supplement

(b) Theit Ann 113 the Convention proclaim'd him Ariaxia, after the Name of the chief City. Tacitus, who informs us of all these * things, mentions his Death in | the Year 788

Ann 1

ARTEMIDORUS, he who writ on Dreams, was a Native of Ephesus, never-ARTEMIDORUS, ne wno writton Dreams, was a mative of Lyncom, to do † Id ib theless in that Book of his he gave himself the Surname of Daldianus, designing to do † Id ib an Honour to (A) his | Mother's Country But in other Books he kept the Surname of 1 6 c, 1 Ephefian. He liv'd under Antoninus Pius, as he informs us himfelt, where he fays |, that | Diddia, ma'l he had known an Athlete, who having dream'd that he had lost his Eye-light, happned to lown n obtain the Prise in the Games which that Emperor order'd to be celebrated No Author Lydia ever took more pains on a useful Subject, than Artemidorus did upon one very unworthy (B) a Man of Judgment He was not contented to buy up all that had been written on mid 1 r the Explication of Dreams, which amounted to several (C) Volumes, but he spent content to several tracks but he spent allow the Years in travelling up and down to get acquainted with Fortune-tellers He had a great 60 hghap * Intimacy with them in the I owns and great Assemblies of Greece, in Italy, and in those of the Jame Islands which were most inhabited, and he pick'd up odd Dreams every where, and the Book Arte-

there is nothing more falle. They add, that Artaxias having been defeated, was banish'd to the Parthians Another Mistake, he went thither himself for Refuge If Mark Anthony had been in a Condition to have banish d him after his Victory, he would not have fent him to the Parthians, but brought him bound Hand and Foot to Alex-

andria (A) Designing to do an Honour to his Mother's Country | Lphejus, fays he, of which Place I have declard my felt a Native at the Head of divers Books, is sufficiently renown d of it self, and famous by the Praises that divers credible Persons have given it, but the small Town of Daldia has all along remaind in obscurity for want of such all along remaind in oblicarity for want of fuch Panegyrifts. But fince it happens to be my Country on my Mother's Side, I shall testifie my acknowledgement to it. This would be more liable to a Suspicion of Vanity, if it were spoken with more I oimality and Mystery, but the Ingenuity wherewith this Author expresses himself, makes meaden that he tooks according to the way of wherewith this Author expresses himself, makes me sudge that he spake according to the way of those limes, and without having the same Ideas to his Words, as would be tack'd to em at present ib) In: δε επιχειφορίν μη θαυμασης διότι 'Ας ξεμίδως Δαλδιανα κ' κκὶ 'Εφεσία επιχειχειπίαι ώτπες πολλά των ηδη εις αλλας πεσιγμαθείας πποτημενον μοι βιδλίων την μεν γας Έρεσον συμε εδικα κὶ αυτήν δι εαυθήν περιω υμον είναι κὶ πολλών αξιολο γων κηρυκών τε συχεικώ ωλαδία δε, πολισμα λυδιας κὶ ε σφόδες εκλογιμον διά τὸ μὴ τοιετων λυθιας κή ε σφόδες εκλογιμον διά το μη τοιετων ανδιών τε υχηκεναι, αγιων το μεχει εις εμέ μεμνηκε διο θρεπημεία εση μοι παθείδι περς μητερς ταυ α αποδιδωμι αυτή Αι υινο de injeriptione η επιreris quapropter Artemidori Daldiani O non Ephifii in-Scriptum legis, quimadmo lum multos jam alios libros divirsis argumentis a me conscriptos hab re vidisti. Etenım Ephilum contigit ipsam per seipsam celebrem est., insuperque multos præclaros & side dignos præcones nan-Daldia autem Lydia oppidulum non valde clarum, propterea quod cjusmodi viros non ist nactum, us que ad me penitus ignobile permansit. Quapropter ipsi rum, propterea quod ejujmodi vinos non est mactum, uj que ad me penitus ignobile permansit. Quapropter ipsi quod mihi a matre patria existit, hac in nutritoorum vicem repindo. Mr Rigaut ought to hive kept to this Reaton, and not have sought for two others as he has done, (c) the one taken from Apollo's, having inipin'd Arten doius in the City of Daldia, with the design of evidening Drams, the other with the design of explaining Dieams, the other from this, that there having been another Artemidorus of Eph sus, the Interpreter of Dieams ought not to have taken upon himself the Suname of Ephesian, which was already in the possession of another. This last Reason worse indeed than the former, was neverthelets adopted by a (d) Man of

of Ephefin than by that of Daldian

(B) hoft unworthy of a Man of Judgment] Tho' one should not be convinc'd by his own Experience, generally (f) speaking, that there is nothing more confus'd than the Ideas which we call Dreams, he need only consider this Author's own Mixims, to be persuaded that his Art does not deserve the 'pplication of a wife Man There is no Dream that Artemidorus has explain d, that will not hear a given the control of the property of the control of the co not bear a quite different Interpretation, and with the same probability, and with at least as natural resemblances as those on which that Interpreter

cibly, seeing he declares that he styld himself Ephesian in a great number of Books So that he did not think then of preventing his being confounded with Artemidorus the Geographer With-

out doubt he was much better known by the Title

Artemidorus himselt confutes it invin-

goes, I fay, nothing of the Injury done the Intelligences, to whole Direction we must neces- 15 p -52. farily impute our Dreams, if we expect to find Presages of suturity in them What a way of instructing do we ascube to them! How unworthy of their knowledge and Gravity, and in a word, of what they themielves are! If they know not how to instruct us by a better way, how great is their Ignorance! And it they will instruct us no better, how great their Malice! Might not one complain a thousand times of his good Angel as well as of his bad Genius in these words of 22 cas, (b) Quid natum toties crud lis tu quoque fal, Lut's imaginibus! That which I can't complemend is that Astimudorus should take so much nous to perthat Artemidorus should take so much puns to per-fuade himself of a Dostine which might give him so much Vexation. I or ought he not to be afraid of dreaming what his Art might represent to him as ominous. He had found by his (c) inquiry, that when a Fraveller Dreams that he has lost the key of his House, its a fign that some body has debauch d his Daughter. It Artimidous has dreamt such a Dream while he was abroad, would he not have believed that the Mouse was left in the (heefe it home? Would he have been pleas d with the knowing this? Had it not been better for him that such a Thought never came into his Mind? He tells us, that having dream d that his Wife had infulred him (d), he wis much troubled the next Day, when he perceived a Man coming towards him who was not his I riend by the Vertue of Onirocinie he turn d an imagi-nary I vil into a real one

THL OI jection which I just hinted, and which I v sis Dan ound on the Notions which the Christian Indian ground on the Notions which the Christian Doctors Connings give us of the Angelical Nature, from very frong to turne it me on a Supposition of the truth of these No ions, but if one follows a different System, and which has no repugnancy to the polibility of things, that Objection is much weakened. I ho flill it must suppose that there are Spritual Beings, not only more limited than Min in certain respects, as to the manner of explaining themselves, but even more fickle and capricious. How can we tell whether they do not love to divert themselves at our Cost, and make us run after Lnigmi s, in which they mix on purpose something pueril, and frivolous to make the Scene more indiculous? How do we know but we serve them for a Phything, as Bersts do use And how do we know whether they do not find Obstacles in the motion of our animal Spirits, which they cannot conquer when they would make themselves understood? See the Remark D of the Article Majus. Be it how it will, Reason bids Man bewire of making an Art of it, and confider fuch an Art as the most chimerical and the most vain of all Occupations

(C) Which amounted to divers I o'umis.] I have already shew d my Astonishment at some Persons who have labour'd hard to convince themselves of the pretended Science of Dreams. I should not wonder that several who call themselves Diviners, should boast of being Misters of it, they might minimin themselves by it, and gain by others Dreams without being disquicted at then own, for they may have no Opinion of the Art which they profes Bur I cannot judge thus of Artemidous, nor of feveral other grave Authors who have written on the interpretation of Dreams They were themselves the first deceved. Those whom Mi Rgiut (t) names are as follow, Artemon Miles a Art phon, Applload us I long infinite.

Ann 1 2 1 Arte mid Prit p 3

(/ X irgif Anli V 40 7

(c) Irtem

(d) DiEat STO THE *MAUT tlu per fonnium milii ab MXOLE mea vituperns & peti Ar-53 P 144

() R .galt nor inAitem

apollonius

(c)Rigalt Not in Artemid b 1

(b) Artemid I3

tub fin

P 193

(d) Mr de Tillemont, in the 2d tom of hullist des Emper apart p 731, c-Bruxelles

(e) Lucian in Philopa citis him 'Agleui-Swear 700 EDEG 10V

Learning

(f) W. don't pra tend to say ang thing aga nft the extraordinary

Dreams m ntion'd on Scrip† Id fub fin 1 2

Remark C

♪ In Philopatr

(g) An-dré Schot

ubi infra,

p 161 B Sec the Events which it was faid they had. He flighted the Revilings of those grave and the Persons (CA) who call those that meddle in Predictions, Sharpers, impostors Jugglers, and without minding what the Cato's might say, he practised those Divisions. tions several Years In a word, he imploy'd all his Trme and Study upon Dream and believ'd that all his great Labour had (D) enabled him to warrant his Interpretations by Reason and Experience. He took great care to instruct his Son in the same Science, as appears by the two Books which he dedicated to him. I do not so much wonder at his applying so diligently to this Matter, when I consider that he believ'd he had an impulie to it in some manner from Apollo f. He desires his Readers very seriously neither to add nor diminish from his Book, and he makes a kind of (E) Adjuration to them thereupon, in the Name of that All-seeing Eye of Providence which observes all Things He dedicated his three first Books to one Cassius (F) Maximus, and the rest to his Son. They were Printed in Greek at Venice in the Year 1518 In the Year 1603, Mr Rigant publish'd them at Paris in Greek and in Latin, with Notes The Latin Translation which he made use of, is that which John Cornarius had publish'd at Basil in the Year 1539 Artemidorus had wrote a I reatise of Auguries, and another of Chiromancy But they are (G) not presenv'd to us Tertullian has not quoted him in the Place B where he quotes divers Oncirocritick Authors, but Lucian & does not forget him, tho' he names but two Writers of that kind.

& Jonfius de Script Hist phil p 329 Jay Geminus Pyrıus In Mr Rigaut's Artemidorus, l 2 c 49 115 Temine 18 Tueis

(b) Test I de anima, c 46 See also Fulgentius. 1 r Myth c 13 & 1b1 Muncker

(1) Andr Schottus ın hæc verba SenecæControv 9 Antiphontis libros vocabat, tantum in allis fomniorum eft

(1) Lib 3 init p 164 / 4 ınıt p 197

(1) Lib 2 circa fin p 161

(m) De Medicis

(n) Specim bi-

(p) Phalerus in Socrite ipud Plutnich 1ub tin vire Au-At. 1 9 , , 5

(q)Citull epigi 5

(r)Artem in præfat

Apolionius Attalenfis, Ariftander Telmissensis, Aristar-chus, Alexander Myndius, Cratippus, Demetrius Phachus, Alexander Myndius, Cratippus, Demetrius Phalereus, Dionysius Rhodius, Epicharmus, Geminus (g)
Tyrius, Hermippus, Nicostratus Ephesius, Phabus Antiochenus, Philochorus, Panyasis Halicarnasseus, Serapion,
Strato Mr Rigaut says, that these had all preceded Artemidorus Tertulian names but part of
them when he says (b), Quanti autem commentatores & adsirmatores in hanc rem, Artemon, Antiphon,
Strabo, Philochorus, Epicharmus, Serapion, Cratippus,
& Dionysius Rhodius, Hermippus tota Saculi literatura
Andrew Schot (1), besides some of the fore-nam d Andrew Schot (1), besides some of the fore-nam d, Andrew Schot (1), belides some of the fore-namd, names Astrampsychus, Cassius Maximus, & Dionysius Heliopolita fie says, that Artemiderus quoted these two last, but as to Cassius Maximus, I do not see that Artemiderus, who dedicated the three first Books of his Works to him, mentions him otherwise than as a Man who had (k) a Curiosity, and who might (1) learn in time And as for Dionisius Heliopolita I have not met with him in Artemiderus Pappus of Alexandria might also be nam'd. miderus Pappus of Alexandria might also be nam'd, for he wiit on the interpretation of Dreams, as Suidas informs us See the Article of Achmet above Among the Moderns there was one Joshua Abrech, who promis'd Mountains and Wonders in the Title of his Book I know nothing Linden, it than this which I had feen in Vander (m) Linden, Thankilus (n) Spitzelius His Work was I know nothing more of and in Theophilus (n) Spizzelius His Work was printed in the Year 1607 We shall mention Junian Majus in his place Just at this moment I call to mind, that Lysimachus, the Son of a Daughtei of Aristides, got his Living by interpreting of Dieams in a Cross-way Poverty had brought him to it He would not have dishonoured the Memory of his Grandfather so much, if instead of that kind of Almanack which he made use of to answer the Consultants, he had hand!'d an Awi that kind of Almanack which he made use of to answer the Consultants, he had handl'd an Awl and Shoemaker's Thread to mend old Shoes withall Municovary Agicaid's Duyaleid's et ward minia Austimaxov, of saurdor ex renaulis tied orseguentias maga to saux door asybusyon nabel ouse of tooks Inter Aristidis nepotes ex files cognosse oppido pauperem Lylmachum que juxta locum, quod lacheum appellatur, sedens vetam interpretandes ex tabula qua-

applitative, sealing viriam interpretantis ex tabula qua-aum sommiss tolerares (p)

((\(\triangle \)) He flighted the Revisings of those grave and flern Poss n. I here People are sometimes in the wrong and it is well done of a Man to go on in his own Way in some Cales without minding their Censures. But was this Artenidorus's Case? Was he much less to blame than they who in imitat on of Carullus, laugh wrongfully at the teazing Cenfures of old Dorards?

Vivamus, (q) mea Leibia, atque amemus, Rumorefque Senum severiorum Omnes unius aftimemus affis

Sober Readers will eafily judge of all this I leave it to their I houghts, and will content my felf with fetting down Artemidorus's Phrases before his lyes (r) lure de ni opidea diacecante en Tois er an oeg martien, us du neginnus re ni yénsag κ) βωμολογκι χαλέσιν οι σεμισπροσωπέδες, κ) τας δερύς ανεσπακότες, χεπαρρενησας τῆς διαδλής έτεσι πολλείς ωμιλησα Parim verd cum omnas vates ex foro profigate effent, ut pate ques mendicos,

praßigiatores, ac scurras appellant, hi qui gravi simu lato vultu supercilia contrahunt, cum eis tamen omn

fpreta calumnia, per multos annos conversatus sum
(D) Maintain his Interpretations by Reason and Ex
perience] He must be heard himielf 'Aoi τhi
πιεριν κ' κανόνα κ' αιάς υρα τῶν ἐμῶν λόγων επ
Cοῶιωι 'Εγω μεν κι παίσων πόπ διὰ πειρας εληλυθα Goouas 'Εγω μεν ει παι ων ηδη δια πειρα εληλυσα
τῷ μηδεν αλλο προπιον ακ δε κ) νυκίδε κ, μεθ nuteau neòs ovores resolut esvet Semper experienti-am & regulam testes meorum semonum advoco Ego itaque ad omnium experientiam sam perveni, n que enim quiequam aliud sei, verum semper & notiu & interdiu circa sominorum judicationim ac interpretationem

versatus sum (f)

(E) A kind of Adjuration] (t) If any one, says he, thinks he can add new things to my Book, ser him keep them to himself, as properly kind then.

This is fair, if he finds that I have said to contuch he may take only what's fit for his use, and seave This is fair, if he finds that I have intercommentation he may take only what's fit for his use, and search the rest, Ta round you because the rest, Ta round you because the rest, Ta round you because you and the search of custodern omnium reverseus Apollinem lie was afraid religious ex iteris non exemptio Deum inspecterm & cufiedem omnium reveritus Apollinem. He was afraid
of your Broker's Tricks, which foinetimes prevail in Libraries, whereby the Work of an Author is turn'd prefetly upfide down, now by Abridgments, who was by Mixtures

(F) To one Castilla Maximus J. Mr. Rigaut can
find this Man no where, and he says, it may be,
it ought to be read TABIO or TAIIO MAZIMO,
for Julius Capitalinus makes mention of one (1969)

for Julius Capitolinus makes mention of one Gawas Maximus who was Prefect of the Pretors Pa-lace for twenty Years under the Empire of Ansaninus, and who had Tatius Maximus for Successor minus, and who had Tatius Maximus for Successor However it be, the Hero of Artemidorus's Book was a Phinician by (a) Nation, a great (b) Orator, and of so peircing a Wit, that without reading half what an Author had said, he understood all his Work Andrew Schot (c) calls him Cassinus Maximus, and distingus shes him from Cassinus Maximus. Two Faults for one, without counting that of the Remark C I do not know ther any one had ever guess'd, that Claudy out to be put instead of Cassius Maximus and Antoniaus Pius, there was a Proconsul of Asica whose Name was Claudius Maximus. The charge of Magick, against which Apulcius defendcharge of Magick, against which Apulcius defended himself, was brought before this Proconfelt appears by divers Places of his Plea, Claudius Maximus past for a learned Man, who had been curious about (d) Philosophical Rooks. Rooks and apud to Maximus cayla agitar. Books Bene quod apud to, Maxime, causa agitur, qui pro tha eruditione logisti prosecto Aristotelus med Coon yerrosoc, med Coon arasonic, med icoesae multijuga volumina praterea problemaca imnumera ejusam, tum ex eadem setta caterorum in quibus id genus varia trattantur. Thus he speaks at Page 115 A little after he speaks in this manner, Audisti, Maximi, quorum pliraque scilicet legeras apud antiquos philosophorum. Fliewheie (e) he says to him, Milta fundo, Maxime, audisti, & plura ligendo didicisti, non pauca experiende comperifi, and again, (f) An quod multo presente semperifi, and again, (f) An quod multo presente semperifi, contemam studies impolitus ad bac respondere.

(G) This are not preserva sa u.] (g) Fander Linde de multijuga volumina praterea problimaca innumera

(f) Idem I 2 fub fin p

(t) Id 1b (a) Id 1b (b) Id in Præfat

(c) Andı Schott in Senecam ubi fupra

(d)Erras-fi eum fortunæ ındulgentia non ex philosophiæ cen-iura metiris fivirum tam AUSTERA SECTA

du

m

2

Person (B) to the War against the Greeks She was a Woman of a persectly Masculine Courage, and capable of great Matters So that happening to be possess of the Soveraign Authority at the time of Xerxes's Preparations, as well by right of being Widow to the late of Manager and account of the Minority of a her Son, the took that according to figuralize of the Minority of a her Son, the took that according to figuralize of the Minority of a her Son, the took that according to figuralize of the Minority of a her Son, the took that according to figuralize of the Minority of a her Son, the took that according to figuralize of the Minority of a her Son, the took that according to figuralize of the Minority of a her Son, the took that according to figuralize of the Minority of a her Son, the took that according to the figuralize of the Minority of the control of the control of the Minority of the control of the control of the control of the Minority of the control of the King, as on account of the Minority of * her Son, she took that occasion to signalize her self, and of her own Motion sugaged in that famous Expedition. No Person distinguish'd himself more than she, either by Head or Hand The Reasons she offer'd to of support her Advice not to fight the Battle of Salamina, were the justest in the of the Ar-World. She sav'd her self * very cunningly in that Battle, for seeing her self pursu'd ricke Mauby an Athenian Ship, without any hope of escaping, she attack'd a Persian Ship commanded by Damasubymu King of Calynda, with whom she had had a quarrel, and sunk him. This made those who were in chase of her believe that her Vessel was of (C) the Greeks fide, and so leave persuing her By good fortune for her not a Soul was fav'd of Damasithymus's Ship So that she got rid of an Enemy without being suspected for the cause of his Loss She miss'd being taken, and had the honour of having funk a Greek Ship Xerxes was her chief Bubble on that occasion, for he cry dout that his Men had behav'd themselves (CA) like Women, and his Women like Men He trusted her with the Government of his Children, the young Princes of Persia, when iccording to her Advice he quitted Greece to return into Asia. The Athensans were so vex'd that a Woman should make War against them 1, that they promis'd a great Reward to whoever should take Artemisia, and order'd all their Captains of Ships to endeavour it Her Statue was to be feen at Lacedemon | among those of the Persian Generals in the Piazza, which was built with the Spoils of that Nation The Wile which she bethought of to make herself Mistress of Latmus is as just according to the The Wile Principles of Machiavelises, as wicked according to Christianity She & placed her Froops in Ambuscade, and went in a devout Procession, composed of Eunuchs, Wonen, Trumpets and Drums, to celebrate the Feast of the Mother of the Gods in a Wood near that City which was confecrated to her. The Inhabitants being edified by this Zeal, run thither to admire her Piety, in the mean time Ariemisa's Aimy took Possession of the Town These great Qualities did not preserve her from (D) amorous Infirmities. She was palfionately in Love with a Native of Abydos whose Name was Dardamus, and was so enraged at his slighting her, that she put out his Eyes while he slept. The Gods to punish her made her fall more and more in Love with him, insomuch that the Oracle having advised her to go to Leucade s, the Refuge of deliperate Lovers, the went thither, took the Leap, but did not recover it She was buried

(b) Gelin Biblioth fol 96 verfo

(1)Herod 1 7 c 99

(k) Id lib 1 C 61 64 (1) That of

Leyden

(m) In' Ag Tepuoia

(n) 'Hei-Stuor pala Hegowo, Fortiffimè se gessit adverfus Perfas

Harpocr

den affirms wrongfully, even in his Edition of Merklinus, that Aldus has printed them in Greek, this Cornarius translated them into Latin, and that Regaus publish'd them in those two Languages has forgot a very effential Circumitance, without Rigaus publish'd them in those two Languages We must go a little higher to find the Original of this Mistake, nor will the Observation be useles, it may make those who write Abrigdments com-prehend the fruitfullest cause of the Error into which they lead their Readers Gesner had said,
(h) Artemidorus——scripst de somniorum interpretatione libros 4 item de auguriis & manuum inspetsione
Suidas Hujus autoris quinque libros Aldus Grace excudit He had observed afterwards, that those sive Books were concerning Dreams only See here how Simler abridges this Text Artemidorus—

[cripfit de sommiorum interpretatione lib 4 Item de auguris & manuum inspetione Eos Aldus Grace excudit Is this reducing what a Man has faid into fewer Words, or is it falsifying it? It is rather the latter than the former the latter than the former

the latter than the former

(A) Daughter of Lygdamis] Herodotus does not fay what Morers makes him fay, wie that That Lygdamis (1) was King of Halicarnassus. He only fays, that Artemisa was of Halicarnassus, on the Father's fide, and of Cretia on the Mother's fide If I did not see in (k) the same Historian, that the Lygdamis who assisted Pissistess, and to whom, after Pissistess was re-established in Athens, he gave the Command of the Isle of Nazos, was a Native of that Isle, I should take him for our Artemisa's Father or Grandfather. Mr Blancard in his (l) Edition of Harpocration left the fault of the former there, viz Damis (m) for Lygdamis Mr Valeu's Annotations shew the Correction that ought to be made, and which was done by Mr Gronoto be made, and which was done by Mr Grono-vius, when he publish'd Harpecration in the Year 1696

(B) Follow'd King Xerxes in Person] Suidar says (n), that she took part against the Persians, but this Passage may perhaps have been mangled, for Xerxes his sest, that the Men are become Women, and the Women Men, reported presently after by Suidas, would be no sense, if Artemisia had been in the Greek Army, seeing the Men there sought like Lyons. (a) Maussas supposes, that there is in

which his Narrative loofes much of its probabiwhich his Narrative loofes much of its probability. He does not tell us as he ought to have done, and as Polyanus (p) did, that Artemifa caus dher Perfian Colours to be taken down Polyanus makes her follow the Conduct of those Pirates who carry all manner of Colours according as they have occasion. When they give Chase to a Greek Ship, they hoise Barbarian Colours, but if they must run before the Greeks, they show their Colours. He turns the Engagement of this Queen Colours He turns the Engagement of this Queen for many ways, that he multiplies it in three or four different Actions, and he tells us of a Spindle and a Distaff fent by the King of Persia to a Captain of a Ship, wherein there is no manner of Sense seeing that the Ship which Artemisa engaged with, was sunk, and all the Men in her were

drown'd

(CD) That his Men had behaved themselves] Let us see Herodotus's Words

(q) Esgin d' inui heye-lai men i pog i

(D) Did not preserve her from amorous Infirmities] (a) Agrip-All couragious Women are not like Agrippina (a), pini aqui who overcame the Infirmities of her own Sex, by impatiimploying her felt in the Occupations of the other Semiramis who was Ambitious and Warlike to the highest degree, was lascivious to the utmost It is observed that your great Warriours are for the most part of an amorous Complection, for which the mystical Humanists may honour Homer, who has so naturally set forth the Union of Marsand Venus, but I believe this is not so common in regard to Women, and that great Affairs raise them above Love Intrigues

Herod.

calld Piiyndelis See the Rimark E folus

0 Id 1 8 c 67

* Ib c 87

Il Paufamas, 1 3

& Polyman

yPtolem Hephast tium, n 190 p 491

& Sec the Article

> Strat 1 b C 53

(q) He. rod 1 8

(r) Justin 1 2 C 12 Polyanus ubi fupra,

avida, vi-VITIA CXuerat Ann 16 6

Fff a

(E) Con-

* Strabo

1 14 P 451 Sui-das in' Ap-

Temora & Lib 36 c s y Lib 7 c 3 Sicul 1 16 Z Strabo ubi lupra

in that Place. Many confound her (E) wrongfully with the Artemifia whom I am a

ARMEMISIA, Opeen of Caria, the Daughter of Hecatownes 4, Sifter and Wife of Mausolus, immortalized her felt by the Honours which the did to the Memory of her Husband She caus'd a very magnificent Tomb to be built for him in Halicarnally, which was call'd Marfoleum, and was one of the feven Wonders of the World, from whence the Title of Marfoleum has ever fince been given to all fumptious structures of this kind Pliny & has left us a particular Description of this stately Monument. It may be seen in French in the History of Mr Chevreau's, and in the Supplement of Moreri.

Artemisa outliv'd her dear Husband's but two Years, who died without Children's, after twenty four Years Reigh, towards the (4) End of the 100th Olympiad. She

(b) Plin 1 25 C 7

(c) Chevreau Hist du monde. tom 4 p
33 of the Holl

(d) In his Thesaurus lingux Litinæ 1 bave remark'd that he has committed faust in bisDictionarium nominum rum, &c Printed in 8 at Cologne 1558

(e) Lib 36 C 5

(f) This Paffage is Harpocration's. but one would give tzes, if one fellow d Hardov-10 s Fxprission to the gor tom 4 p 398

(g) Chil 12 Hift 455.

(b)Scalig Aufonianar, Lection 1 2 Aufonium Follu P 3-9

() Prof Hephast apudPhotium n 198, p 491

(k) Vales notis 40 Harpocr I exicon. P 11.

(E) Confound her wrangfully, It seems that Pliny is guilty of this Fault, for he says (b) that Artemisa the Wife of Mausolus, gave her Name to the Horb which is call d Parthenis Now as Hippecrates makes mention of the Herb Artemisa (which is that which we call Mugwers) and that the Wife of Mausolus was not born till after Hippecrates, it sollows, that one of the two Artemisas was taken for the other in that Passage of Pline. If either of the other in that Paffage of Pliny If either of them communicated their Name to the Herb Mugthem communicated their Name to the Herb Mug-wort, it must be the Daughter of Lygdamis, the in-genious and couragious Artemisa, who followed Xerxes Mr Cheureau (c), of whom I borrow this Observation against Pliny, informs me, that Leo Allassius, of whom he had borrow'd it, did with reason censure Robert Stephens, who had said (d), That Artemisa the Wife of Mansolus signalized herself inxerxes's War against the Grecians Mr Cheureau has observed the same Fault in the Historical Theater of Christian Matthew. and adds. That it was continued Christian Matthew, and adds, That it was not without

Resson thas Phny in the Passage which he alledged, gave Mausolus the Title of rieb I find indeed that Epithet in Da Piner's Translation, but not in the Pliny of Father Hardouin And I find Pliny deferibing in another place (e) the Magnificence of the Magnificence of the Maussiaum, says no more than that Maussiaus was a little King of Caria, Caria regulus Eather Hardouin endeavours to assist his Author by suggesting, that all the Kings of Caria were call'd Maussiaus, as all the Kings of Egypt were call'd Piolomy, and that Artemis the Wise of Maussiaus, to whom Pliny imputes the Ambition of giving her Name to an Herb, is she who liv'd in the time of Xarxes. But he must give me leave to say, that in that Case his Author would be very worthy of censure on another account. He would have characteriz'd a Queen by a Title that would have been common to her with all the other Queens of the Country Father Hardonin grounds his Suspicions on a Passage (f) where the two Artemis's are styl'd Queens of Caria I pass over that Foundation which he goes upon, but find that Izetes's (g) is puzzled a little According to him, one of the Artemis's is is the Wife of Maussials, and the other is the Wife of Hieatenmans, and he makes the first to have follow'd Xarness. Now all Authors agree, that she who caus'd a Maussiaus Tomb eo he buste for her Husband the Mausoleum, says no more than that Mausolus Now all Authors agree, that she who caused a Magnificent Tomb to be built for her Husband, was the Daughter of Hecatomnes, and the Wife of Maufolus, and that the Artemifa who follow'd the Persians against the Greeks, was the Daughter of I ygdamis The great Scalinger won't pass Muster here, he has too visibly (h) taken the one for the The great Scaliger won't pass Muster other, and that in a place where it was not easie to mistake. For it is in the Abstract of a Book, the Author whereof has said (1) in plain Terms, that

Author whereof has laid (1) in plain I erms, that he speaks of an Ariemisa the Daughter of Lygaam, who had taken up Arms against the Persons. Scaliger suppressing all these Characters, has substituted that of the Widow of Mansalus Which can only be applied to that Queen of Caria, who so much honour'd the Memory of her Husband Thus great Man has led another great gre This great Man has led another great Man into an Error, feeing he was the cause of Henry Valous affirming (k), that after the Death of Mausolus, Artemsa seeing her self slighted by Dardanus whom she lov'd, put out his Eyes, and that finding her self afterwards still more and more in Love, she went to take the Leap of League, where she lost her Life By comparing this Passage with that of Scaling, it plainly appears that the one is the Transcript of the other This falls Step of Mr. I alor in to fair a Road, and the diversity which he observes between Theopompus, who makes Arre-m sa die with Crief for the Loss of her Husband, and Proton) the Son of Hephestion, who makes her

die for Love of another Man, as Mr Volcis pro-tends, are things so much the more amazing, as he had but two Lines before quoted the seventh Book of Protony to prove that Arcomin's Father's Name was not Domni, but Lygdomus Bal-thosor Bonises (4), who, gives the same false ac-count of the Wife of Mansalus, does not depy that he took it from Scaliger Hopeway configurem re-um And it may be properly faid of the propaga-tion of this sort of Faules,

Dedit (m) home quot and lahem Et dabit in plurus ficut greu totus in agris Unius scabie cadit, & porrigine porci Unaque confpecta levorem ducet ab una

Mr Menage (n) having faid divers advantagious things of Artemifia the Wife of Maufolus, and particularly of the Honour that is done her as the is proposed for a Model of conjugal Love, goes on in this manner. In the mean time Prolomy's he Son of Hephestion— fays, that Artemia was farmed at the with one Dardanus, or And, having repeated all the Story he continues. There is have been two Artemisa's both Queens of a Me"have been two Artemisa's both Queens of Maufolius, and another more ancient, and in Maufolius, and another more ancient, and in Mal-Mausolus, and another more ancient, and it fur Mal-Story be true, it is likely it hapn'd to the first herbe, p. Artemis, and that this Prolomy the Son of Hephession, who attributes it to the Wife of Mausolus, was deceived. The Conjecture of this "lie, was deceived," The Conjecture of this Learned Man is very just, but he was in the wrong to say, that this Prolony attributes the Adventure in Question to, the Misse of Manfolia. Surasin introducing Mr. Manton and the Dialogue, whether a young Man should be sure in the Line Artemise, the line Antimise who was so afflicted for the Death of her Husband ("), who drowned here the Tana and who said the Same the mante the said. for the Death of her faustand (*), who drowned her-felf in Tears, and who sold the Stars they might have prevented it, faid all that Rage can make one lay, when it has full policifion of our Senfes, became at last in Love with Dordanus, and that there is no profes-fed Cognesse but would be asham'd of the Passion of that Queen Upon this he quotes what Scalinger says, so that there's one if no two assentious Men decen'd Queen Upon this he quotes what Scaliger fays, so that there's one if not two ingenious Men deceiv'd by Scaliger, viz. Mr. Sarafin and Mr. Menage. The ingenious Author of the new Dialogues of the Dead has supposed, that Arsemiss (a), she that lamented her Husband so much, was in Love with

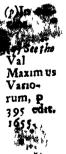
It would be a tedious Buliness to note all those who have confounded the two Artemilia's fint (p) Testor, and the Authors of the The factors bri are of that Number Olivier (q) who commentary on Valence Maximus, is also one of them, tho he knew that Strabo and Herodoins do not agree about the Genealogy of the Astemisia men not agree about the Genealogy of the Astemilia mention'd by them. He imagin'd rightly, that of the two was deceived, and has not comprehent that they spoke of different Persons, and are in the right. It is true, that Mr Hasman gives two Articles of Artemilia, but in the first he has huddled together confusedly what he ought to have said separately, and he does not know whether the Wife of Manselus and the Daughter of Light-mis are one and the same. Person Moreover he quotes Viruous for facts which he does not touch Mr Lloyd had preceded him in that false Quota-Mr Lloyd had preceded him in that falle Quota-tion, which he had not corrected from Charles Stephens, whom he pirates, most surprisingly on another Hand, he takes from him all the Article of the Article who follow'd Zurner Now that Article was very good

(A) Tewards the End of the tooth Olympiad] & Most of Pling's Editions (4) fay, that idealels King' P

(/) Hæc ProlomæusH phæsta tus filius apud Juniorem Scaligerum recenfet Balth Bonifac Hist Lu-

(*)Sarasi's Works, 2.300

(o) See the nouveaux Dialog desmorts. 2 part, p 15 edit Holl



(a) Luh 36 c 5 P 19, 28 (b) Chevreau. Hist du monde 1 7 c 9 (c) Hard. in Plin to 5 P -80 (d) Dion epist de ætat & fcript Demosth

of Grief (B) and Melancholy before the | Malifoleum was finished. It is faid See the that the might ferve him for a living Tomb It must not be forgot that sie caus'd excellent Panegyricks to be made on him, I and propos'd a Prize of great Value t Plin for him who should acquit himself best, which Theopompus happen'd to do It is stand (C) that his Master Isocrates was one of the Orators who enter'd the Lists A.G. Theodette. ot Phaselides who did the same, compos'd a Tragedy call'd Maufoln; when had better Success than his Profe. Nor must it be forgot that instead of Lamentations and Tears, in which most Writers drown Artemisia during her Widowhood, Maxim there are those who (D) say she march'd forth at the Head of her Army and 1 4 c 6 made some very vigorous Conquests.

ASCLE- lius bid

(e) Hæc Artemisia in funere mariti agones celebra-Olim.

(f) Apud Harpocrat

P 99

(g) Cicer Tufculan 3 This Paffage u Value Horum The last Period in Roman Chair ters zs without the Particlanon,

Jaargen (b) Strab P 452

mhich

makesit

zmpene-

(1) Plus tarch in vita Ifocrit Aul Gellius 1 10 C 18

Hofman Say Naucrites (d) InVal Maxim Pag 395

1655

of Caria dy'd in the second Year of the rooth Olimpiad, the 302d of Rame But Father Hardown, according to the best Manuscripts, has put into his the 106th Olimpiad, and the 402d Year of Rome Obit Olimpiads, and the 40th Year of Rome Obit Olimpiads emissime ferta anno fecundo Urbis anno 402 Mr Chevresu (b) observes that Ufber judg'd that the Passage of Pliny was corrupted, and that Monfolus died the fourth Year of the 106th Olimpiad, and the Year of the World 3691 This agrees very well with these World of Eather Hardwin (c) Out and so Don World 3691 I his agrees very well with the world words of Father Hardouin. (c) Quid good & Diodorus non ad Olimpiadis 106 annum alterum Maufoli obitum, f.d ad quartum refert lib 16 verf 435 and with the Continuation of the Reigns of those who succeeded Manfolus till Alexander's Expedition See the Remark B of the Article Ada It is certain that Mausolus was already dead, and that Ar-temisia who did not out-live him above Two Years was living when Demosthenes made an Orn-tion for the Liberty of the Rhodians Now he spoke that Oration in the second Year of the 107th Olimpind, as may be collected from Dionysius (d) of Halwannaffus, Maufolus then died in othe last Year of the 10sth, and the anonywed, in placing Mausolus's Funeral Oration formous in the first Year of the 10,d Olim-Mr Valors (e) has commerced the lame Fact. Those who by the Evample of Calegon, Mr 2004, and Mr Hofman, &c would refer us to the 7th Book of Heredotus to learn News there of the Mausoleum, would not well consult the Chro-nological Tables, they must be very false, if the Death of Mausolus was found in them before that of

(B) She dy'd of Grief] We divers eminent Witnesses to this E. Thiogenpus, Cicero and Strabo Theopenpus (1) Expressions are very strong "Ην φησι Θιόπομπ Θ΄ φθιναθι νόσω very strong "Ην φησ Θεόπομπ & φθεναθ νόσω ηφθείσαν θια την λυτην την ετί τε ανθερε το αλλοξ Μαυσώλε, αποθυνείν Quam Thropompus acc table correptam pra animi dolore, quem defiderio defun Eti mariti & fiatris conceperat, obiiste Those of Cicero are no less so Artemista illa, says he, (g) Maufoli Carsa Regis uver, qua nobile illud Halicarnaffi fecit sepulcrum quamdiu vinit, vinit in luctu, codem-que etiam conf.cta contabuit. Huic erat illa opinio quotidie recens, que tum denique non appellabatur recens cum vetustate exaruit. It is almost certain, that Cicero was ignorant that Artemisa survived her Husband but Two Years, for if he had known

(k) Sce

It, he would not have used such Expressions as signific a very long Sorrow But let us see what yes (b) obside d'anodavour Dà mouse lib 10

It is faid that Isocrates I have quoted two 1) good Vouchers, and can add a Third of great Weight, it is Theopenpus: He boasts (k) publickly to have carried the Prize from his inflowed des, without making any mention of secretes the Athenian, speaks of another socrates Disciple and Succession of the former, and born either at Heracles, or at Apollonia on the Enxin Sea, Suidas (1) says, that it was he disputed the Prize of Eloquence with Theodestes, Theopenpus, and Erestoreus. This latter was of Neuerasis in Egypt, a Fault must be found then in Aulus Gellius m) at the Place where we read that Theopenpus, Theodestes and Isosman This latter was of Neueratis in Egypt, a Fault must be found then in Julus Gellius m) at the Place where we read that Theapompus, Theodettes and Nauerites disputed that Pize. Nauerites is not the proper Name of one of those Competitors, it is only his Name derived from the Town where he was born a little alter'd, for it should have been (n) Nuucratites Olivie (s) names them Theopompus, Theodotes, and Naucratits If Aulus Gellius be preferr'd before Suidas as in my Judgement he

ought to be, we must say that there is a Fault in the latter at the Place where we read, (p) aua to several van cum English van van er and in Photous favous Aulus Photous favous Aulus Gettins, streng the supposes (4) that Naucrates of Erstins, streng the supposes (4) that Naucrates of Erstines was one of Theopompus Competitors Either way the proper Name is taken for the Name of the Town, Observe that (r) Cicero, (f) Dionisius Halicarnassins, (t) and 2n n ilian speak of a Nautrater a Disciple of speaker. However the Pallages of Research has been been considered. ever the Pailage of Plurarch has been translated quite otherways by Amier than by Wolflus, and by Xylander these find that the Panegyrick of Mausolas by Hocrates was lost, but according to Amier it is quite contrary, he says Hocrates strove for the Prize which Queen Artemisia instituted on the Tomb of her Husband Mansolds, and the Oration which he made in Praise of the decented is yet to be found there. Without doubt the different way of the accenting has produced those different Translations, some have read to de execution a societa, fed ea laudatio non extait, and others have read το δε εγκώμων ε σώζεται, hac autem laudatio thi fervatur See how Fortune plays with Manuferipts, one Point raken away, or added, or altered makes things pals from y s to no

D) Say the march of for h and man. Conquests]
I do not munition (v): Demost her's Oration which has been quoted before, though it is certain, that as that Otator expressed huntest, Archista was not represented in Athens as a desolate Vision wasted with Grief, and who neglected the Affairs of her Kingdom to think on nothing but the Loss of her Husband. The Athenshir considered her as a Woman in a Condition to make her sell feat d. for one of the Realths which D will have feat d, for one of the Reafbus which D moffhines had to oppose was drawn from the Motions that Ar infile might make, if the Arthillett should concern themselves with the Interest of the People of Rhoder But I leave this to pass to something more sold Virturium (w) tells us that after the Death of Manfolus, the Rhodians being displeas'd that a Woman should govern in Caria, attempted to dethrone her. Their Design miscarried miserably by a Stratagem of Arismila, which was speedily followed by another which the executed in Person with so much Vigour and good Success that in a very short time she made her self Mistress of Rhodes She caus'd a Trophy of her Victory to be rais'd there with Two Statues of Brais, whereof one represented the City of Rhodes, and the other Artemifia marking that City Enlion with a hot Iron Vierwoins adds that the Rhodians Rand not never durft remove that Trophy from its place, Helonov-(for that was a thing forbidden by their Religion) but only encompassed it with a Building, uno to which took it from the publick View Is there any Sign in this of a disconsolare Widow that dexite does nothing but lament and sigh, so wasted with xlove, we Sorrow that she made an end of heiself in Two pany, Years? Don't tell me that Vitrusuus speaks of the vo's nother Artemiss I am sensible Mr (x) Chevress Inequisite believed so, but Two invincible Reasons Urbs que consute that Thought For first the Artemiss of nunc est, Vitrusuus was the Wise of Mansolus, in the second Place she possessed her self of a City (y) nesset that was not built until the Peloponnessan War, when Xerxes or Artemiss were no longer in the World. So that Tactaes (x) has not said without trusta est reason that both the Artemissas commanded Arashana about the self of th reason that both the Arremisias commanded Armies, wurd d'reathyetidas, pervaias aupriteas archi-

Remark D

tibi iupra

lius l 10 c 18 Val Maxim

Plutarch in vita

ubi lupra

tius in Biblioth n 176

(r) Cicero de Orit 1 3 & m Oratore

Hilicarn in judicio de llao

(t) Quintil lio 3 c 6 Init

(v) Ibat tite Rho dir um. of his U orbs edit Genev 1607

> truv de Archi telt 1 2 c 8

(x) Chevreau ubi fupia

אלפת עמע (y) "H א ab co ipin ajunt, qui Peircum

S rabo ! 14 P 45 (2) Tretz Chi! 12 verf 966 ædificavit

Phlislius, Diog Laert de vitis Philosoph 1 2 10 Menede-Amftel

y Id 1b ♪ Id ıb pag 159 n 137 ζ Id 1b pag 153 n Id 1b pag 159 n 137 0 Id 1b z Id ıb Ald 1P n 138 μ Συζή-σας τῷ Meredi μφ σφ6-100 2072 100 cand Cum in magnis opibus frugaliter admodum vixiffet cum Menede-»Plutarch de difcrim adulat & amici pag 55 E Spretis legatis & pollicita-

tionibus Mithridates regis Plin lib 7 c 37 # Id lib 25 C 2 * Id lib 7 C 37 † Id 1b & lib 26 c 3 pag m 444 || Trahebut praterea mentes artificio murabili,

vinum promit-

tendo

agris,

tempelli-

ve tum

unuam

frigidam Id lib

26 C 3 Pag 444 | Inken

BOULD init pag 1692

ASCLEPIADES, a Native of & Phlim in Peloponnessu, held a consideration rank among the ancient Philosophers. He was a Disciple of Sesles y, and brought Menedemus over to the same School, I say Menedemus, with whom he contracted a Menedemus over to the same School, I say Menedemus, with whom he contracted a Friendship I so tender that it might perhaps be compared to that (A) of Orestes and Pylades. After having studied under Sisspe at Megara (, they went together to Elis, where they conferred with the Disciples of Phedon, They were both very poor, and forced to earn their Living (B) with the Sweat of their Brow; however, they did not neglect their Studies, but became good Philosophers. Menedemus was younger than his Friend, when they resolved to marry they did not regulate themselves on the Difference of their Age. Their Design was to live and keep House together after they had quitted the State of Celibacy. To this end they judged it necessary to choose their Wives with a Precaution which might insure them a domessick Concord, and belived they had found their Account in a Family where there flick Concord, and beliv'd they had found their Account in a Family where there was a Mother and her Daughter both in a Condition to be married. Menedemus married the Mother θ , and Asclepiades the Daughter The latter being dead, Menedemus yielded his Wife to his Friend, and afterwards married a rich Maid, but would have Asclepiades's Wife continue the Government of the House It was no hard Matter for him to find a good Match, for he had the a chief Authority in the Town where he liv'd, I mean in Eretria the Place of his Birth Asclepiades a died there very old He had liv'd temperately u amidst the Abundance of his Friend's Table, and bore the Misfortune of (C) loing his Sight very patiently His Death did not extinguish the Friendship (D) that Menedemus had for him When I have said he was a Disciple of Stilpo, it is not necessary I should observe that he flourished a little after the Death of Alexander He had a Son who behaved himself very ill, and whom Menedemus turned out of Doors without daigning to speak a Word to him, which was the Means of reclaiming the young Debauchee,
ASCLEPIADES, a Native of Prula in Bithyma, was one of the most famous

Physicians of Antiquity, and contemporary with Mithridates, as appears by his refuling to go to his Court ξ , where they endeavoured to draw him by magnificent Promises. He only sent π his Advice in Writing. He \star was chief of a new Sect, and found out the Method of using Wine in the Cure | of Distempers. This way of Practice and || the use of cold Water which he allowed his Patients, gave him a great Reputation. great Reputation 1. Having cur'd a Person (A) that was going to be buried he

acquu'd

We do not know what to think of Authors, when we see that they have reported such encompatible things of one and the same Queen One Writer

Honour to present them with 200 Drachms They had been punished if they had not declared the Means of their Suhsistence we see that they have reported such ancompatible things of one and the same Queen One Writer touch d with a deed Sense of her Liberalities were enough to persuade all Mankind that her Sorrow for the Loss of her Husband had killed her Because others are ready to take it from hand to hand, not only as a Rarity, but also as a thing sit to be proposed for an Example The most singular Embellishments are traced soon or late to Traditions of this kind

(A) That it might be compar'd to that of Orestes and Pylades] I here are the Words of Diogenes I aerius (a) Φίλι το πο μάλισα (Μενέδημω) ος δηλον εκ της περός Ασκληπιαδην συμπνοίας, εδήν τι διαφερέσης Πυλάδα φιλοτορίας Απιειτίαι pie santieque tuebatur (Menedemus) ut ex ea qua illicum Asclepiade fuit conjuntione constat, qua profetto adeo insignis eras, ut nibil a Pyladis distaret benevo-tentia. Afterwards this Author says that Archepolis being munded to give them a good Sum of Money. being minded to give them a good Sum of Money, his Liberality was of no use to them, for a lau-dable Contest wose between them who should tike first, and as they could not end the Dispute neither of them took a Farthing

(B) That they carned their Living with the Sweat of their Brow] They hired themselves to a Mason, Alclepiades was not so much asham'd of it as Menedemus, he did not care if he were feen carrying Morrar to the Top of the House, but Menedemus hid himself if he saw any one passing by (c)

Athenous who makes no mention of this fays he, caus d Menedemus and Asclepiades, (d) fays he, caus d Menedemus and Asclepiades, Two young Students in Philosophy, and very poor, to be iummon'd before them, and enquir'd of them, what they did to be so fat, you have no I state, you pass all the Day without working, and employ it wholly in but hearing Philosophers. The Two Scholars desired them to be to a Miller who being come declard them lend for a Miller, who being come declar'd that they came every Night into the Mill, where they labour'd, and gain'd Two Drachms ! The Judges admiring their Conduct did them the

Pline ib (a) Diog La rt lib 2 n 137 (c) Diog Laert ubi supra n 1,1 (d) Athen lib 4 c 19 pag 168

(C) The Missortune of losing his Sight] I do not question but these Words of Cicero concern our Asceptades Asceptadem serunt non ignobilem, nec inexercitum Philosophum, quum qu damquareret quid et cacitas attulisses, respondisse us puero uno isse comitation (e) The Loss of my Eyes, said the Philopher, procures me this Advantage that I never go alone, I have always a Boy extraordinary in my Remnue

(D) His Death did not extinguish Menedemus's Friendship Having been inform'd that his Servants flut the Door against the Darling of Asclepiades, he commanded them to let him in, saying,
(f) know that though Asclepiades is in his Grave,
he opens my Door for him That Favourite came to dine with Menedemus

(A) Cw'd a Person that was going to be buried] Here's what Pliny informs us of it summa autem (fama est) Asclepiadi Prusiensi relato e sunce komine & servato He observes essewhere that this Refurrection was necessary to settle the Reform that was made in the Practice of Physick, and that it must not be imagin'd that so great an Innovation was introduced without considerable Motives (b) Magna autforitate, nec minore fama, Motives (b) Magna autionitate, nec minore fama, cum occurrisset ignoto funeri relato homine ab rogo atque servato, ne quis lédibus momentis, tantam conversionem fattam existimet. Celsus mentions this admirable Cure only by the By In vicino sape quadam nota posta non bonos sed imperitos medicos decipiunt, quod Asclepiades secuns, funeri obviui inclamavit, eum vivei e qui efferebatur (i). But Apuleius has enlarged on the Circumstances of it, without forgetting that the Heirs were nor well pleased with enlarged on the Circumstances of it, without forgetting that the Heirs were not well pleased with Asclepiades for maintaing that the Man was not dead (k) Asclepiades, says he, inter pracipuos medicorum, si unum Hippocratem excipias, cateris princepi, primus etiam vino opitulari agris repperit sed dando scilice in tempore, cuius rei observationem probe callebat ut qui diligentisseme animadverteret vi naium pulsu inconditas, vel praclares is igitur cum sorte in civitatem sese reciperet, & rure sua suburbano rediret. diret .

(c) Cice-10 Tuf-cul quæst lib 5 circa fin. fol m = 78 C.

(f) Θη Ασκλη-भावंडी ११६ autő 2) zatá 786 ar Tas Bugas avoins Afclepıades etiam iepultus ei januas aperir Diog Laert uba fupra n 138

(g) Plininius, lib 7 C 37 P m 58, 59

(h) Id hb. 26 c 3 Pag 445 (2) Celfus de Medicina lib 2 c 6 p, m 57

(k) Apulejus, in Horidis P m 362

an incredible Reputation, but the Wager which he laid against (B) Fortune fician if ever he should be sick, and won the Wager, for he died of a Fall being wery old He signalized himself at Kome, whether he * came to teach Rhetorick, but feeing that Employ was not gainful enough, he applied himself to the Practice h Bool of Physick, and not knowing the Remedies that were then in use, he took occasion to condemn them, and invent new ones He addicted himself to innocent Prescriptions which any one might use without the Help of Phylick This made them to be taken with Pleasure, all the World ran after him, (C) and look'd upon him as a Gift of God. Among the things which favour'd his getting a great Reputation, we ought not to forget a foolish Ciedulity among the People with regard to the Magick Vertue of certain Herbs, for it being easily demonstrated that the greatest part of those Vertues (D) was Chymerical, it was no haid Matter for Alchepiades to pag ,95 destroy all the Credit of the ancient Prescriptions. He believed that the Soul was not distinct from Matter. He compos'd divers Books, which are all lost them, Celsus, and Galen have quoted some of them He had also divers tamous | Dileiples. Plany's Niceness seems to me too great, he could not bear (1) that a Man who had only studied Physick for his Profit, should become so useful a Legilitor to (1) Id ib Suidas who has confounded our Physician with an Afelepiades a Gram- cip 4 marian of Myrlea has been reproved for it by Mr Morers conformably to the Ob- 145 446 • Servations of Vossius Wherefore I shall not mention it, and will content my self with

diret, aspexit in pomeriis civitatis funus ingens loca-

tum, plurimos homines ingenti multitudine qui exequias venerant circumstave, omnis tristissimos & obsoletissimos

vestitu Propius accessit, ut etiam incognosceret, more

ingenii humani, quisnam isset, quoniam percontanti nemo responderat. At vero ips aliquid in illo ex arte

nemo responderat. At wero in aliquid in illo ex arte deprehenderat. Gerte quidem sacenti homini ai prope deposito Fatum abstulit. Jam miseri illius membia amnia aromatis perspersa, sam os institus unguine odoso bibutum, sam eum pollinctum, sam cena paratum, ampenplatus eum diligentissime quibusdam signis ani-

the state of the s

mur interes exortum, partim medico cridendum aicere,

partim etiam irridere medicinam Postremo propinquis

twice carried to be buried will not come in amifs

In this Place She recover'd without the Affistance of Medicines, but her Husband was not overpoyed at it. The Story is thus, (a) "A "Woman in a Village of Poitou had a long Illines, at the end of which she fell into a Lethar-

"country, and caus d her to be carried to the "Country, and caus d her to be carried to the "Grave, as they were going to the Church yard they who carried her paft fo close to a Bush, that the Thorns having prick d her she reconstituted in the died again, at least it was believed so.

came near a Bush, the Husband cryed out two

ser three times: Pray don't come fo near the

elepiades utilitatem vini equari VK Deorum jot utia pronunciavit

(C) And looks upon him as the Gif of God] Pliny's Words we shall be an Image of the Alca And looks upon him as the Gif of God 1 11 dant that some Physicians gun ever in the c tim (d) Torrents ac medi ata quetid e matione l'inlens omnia (temedia) abdicavit tota njuc m dic nom ad caufam revocando, conjettira ficit, quinque r s maxime communium auxiliorum profissa alstinen iam cib, al as v ni, finationem corporis, ambulationem, g flationes qua cum unufquifque semetipsum sibi prastare post intel-ligeret, faventibus canstis ut essent vera qua facill ma er int, universum prope humanum genus circumig in se, non also modo, quam si calo emissi adven set

(D) That the greatest part of those Vertues were Chymerical. It is not the Property of Min to keep a Medium. Do not forewarn him that a great Number of Fassities are mixt with true Tacks, and he will believe all Undeceive him of pair of the Falities by evider t Demonstrations, and he shall question all Thus the exploded Imperti-nence of the Remedies which were called Migi al help'd Asclepiades to overthrow those very things which might have been well grounded Play will fairly describe to us that Inclination for I xtreams which is observ'd in the human Milid (e) Super omnia adjuvere um Asclepiadem Magice vanitates, in tantum evesta, ut abrogare b rbis sitem cuntis possent Ethiopide herba annes ac stagna sicari conjectu, tactu clausa omnia aperiri Achamenide conjectain aciem hostium, trepidar armina, activga vertere Latacen dari solitam a Pe sarum regelegatis ut quo unque venissent emmum rerum cop a abandarent, U'unam ista fuere, cum (imbri Teu tonique terribili Marte ulular nt, aut cum Lucullus tot reges Magorum paucis legionibus sternes et? Curve Romani duces primum semper in bellis comm reiorum habuer curam? Gur h reule Casaris miles ad Phaisa'i im samem I nst, stabundantia omnis contingere unite hibbe felicitate poterate Non satius suit Æmilianum Scipio-nem Carthaginis portas herba patosacere, qua ni mach-nis claustra per ot annos quatere? Siccin us hodi. A-Wager which he laid against Fortun] I to be believe that the most Romancing Quacks of those times dare lay any such Wager, especially if they were to deposit a Sum of Money However, I am perswaded that the Readers will not be displeased to find Plinys Text here (p) Summa autem Asclepiadi Prussens season frame (f) maxime sponssone fasta cum fortuna, ne medicus crederetur, si unquam invustidus ullo modo sussessinatus est it was a strange Temerity of that Physician, but the good Fortune of not having been bely'd by the Event appears to me yet more singular I observe that in some things he was a meer Mountebank He made use of Wine in some Distempers, and boasted so much of his Remedy that he said the Power of the Gods was hardly equal to that of Wine () Asserting the said that the said the Power of the Gods was hardly equal to that of Wine () Asserting the said that the said the Power of the Gods was hardly equal to that of Wine () Asserting the said that the said the Power of the Gods was hardly equal to that of Wine () Asserting the said that the said the Power of the Gods was hardly equal to that of Wine () Asserting the said that the said the Power of the Gods was hardly equal to that of Wine () Asserting the said that the said the Power of the Gods was hardly equal to that of Wine () nisclaultra per ot annos quatere (Sicen 1) hodi. Athiopidi Pontinæ paludes, tantumque agri. Suburhanæ
reddatur Italæ Nam quæ apud eu id n D mocritum
invenitur compositio medicamenti, quo pul hi bon que
& fortunati gignantur liberi, cu unquam l'erfarum
regi tal s dedi? Minum esset preserve, bucusque prowith an end in antiquorum, saluberrimis of arm milis, si in ulla se modum humans inten a novissi a que non hanc ipsam medicinam ab Aslepial repriement (f), suo loco probaturi esse mis evistam ultia Mazis etiam. S d hac est omni in re an morum cond tio, u a net farits orfa primo, cuncta perven rat iti mium

(E) Pliny could not b ar that a Man] His Words are termitable (g) Id sidam p flimes indignari, anum bom mem el v sma gente, suc opibus ullis orsum, welligalis sui causa, repente leges salutis humano ge-neri ded st, qua cam i post a aus gavere m'i

gy; her Husband and thole about her believed the was dead, they wrap d her up in Linnen according to the Custom of Poor Folks in that

partim ctiam irridere medicinam. Postremo propinquis etiam hominibus invitis, quod ne jam ipsi hæreditatem babebant, an quod adhuc illi sidem non halebant, ægre tamen ac dissiculter Asclepiades impetravit brevem mortuo dislationem. Asque ita visibulonum manibus extosum, velut ab Inseris, postumata domum retulic, consessimque spiritum recriavit i avastamque aumam incerporis latibulis delitescentem quibustam medicamentis provocavit. The Story of the Woman thit was time corried to be buried will not come in amis (a) Mena-

giana,

page 117,

î 18 de

la 1 edit

de Holl

(b)Plinius lıb 7 c 37 p m

(c) Id lib

(r The

* Id ib tullim m de anima

1 See their Names in Remefius to Rupert ءَ6 ر Pab 4tr

pointing (f)Fatier 772 72 107 s th 1 10 PI72 1 1 / 21 P_{D} rad 16 gurdtis th ; re-) died on anoth r Mdcne Hincilla, Jasche, ægi os mifera lenrum concertationes nullo idem cenfente ne Videatin accellio alterius Hinc illa infelicis monu**faiptio** tuba le mlio rum per effe M ititur ar quori interpolis. & ingenioi u n Græcia flitu impeliimui Pilamqu**e** quisque inter iff is loquendo pollear, intperatoremillico Vit c noftra necifque

(r) Pl n ibid cip 3 P 415

ASCLEPIADES.

pointing to the Sources I shall only remark the Faults (F) of some other Authors. I hose of Mr Morers are (G) not considerable There has been another Acslepsades a famous

(b) Male Meurius hunc Myileanum & Nicenum t unquam duos di-Amétos receniet Jonhus de script Haft Philot pig 167

(1) Pincdo, in Stephin Byzant prig 479 n 15 & pag 757

(1) Athen Ìib i Pig 456

(1) (1u-1 /11/11/11 A hen P4 769

(m) Plut in vitt Hoci it p 5, 6

(1) It confirms that b took tragadia 1criptor not for one who treats of Tragedy, but for a Writer of Pragedies

(b) Photius n 26c pag 1456, Jp. aksthus AGKANmaisns às Ta Tea-Juda'-MEVE OU-12782-Ibit s to (a) sccording to Andre 15 Scotus, Atclepiades qui traga dias fcripht

TERYINOS ner in

(4) Steph

By zant v

blem of it

(d) Gef-Biblioth tel 97

(a) Pinedo in

By/ant pag 757 (f) Strabo, lib 3 pag 108 (g) Pinedo ubi tupi a pag 479 / Hoquens medicus dicitur Ciceroni l i de Orat pag 28 qui te co medico. & amico ufum esse glo-Hardunus in 1 a ce or Planto 13 99 (1) Cicero lib 1 de Orat fol m vi C

(F) The Faults of some other Authors] Meursius Was reproved (h) for believing that Asileprader of Myrlea, and Alelepiades of Nicas were I wo different Persons Junitus pretends it to be an Error, and that the same Asclepiades that was born at Myrlea, and originally of Nicea, is indifferently sur-named Myrleanus and Nicenus Pin do 1) was in the fame Liror as Meursius. In the Index of the Authors that are quoted by Albenaus, we understand these Words of the 10th Book, of Asclepiades of Myrica, (k) As-kannashe ev tois teaty would view of Delachamp has translated them, Asclepiades libro de 11s quorum nomine id ta fint tragadia Cafaubon (1) censures him to it, and makes it appear to him that the Title of that Work was not of the Masculine Gender Teay wo where, but of the Neuter Gender Teay of Surva, and that Plutarch alio quoted it fo does not tay where that Quotation is to be found, I shill say then to supply that I ault, that it is in the life of Isocrater, as will appear by and by Casauson might have idded that the same Work of Achipiad's is quoted in the Neuter Gender by Stephan is Byzantinus, and by Photius I his we shall the presently I hat Critick believed that Afel prides had explain d in that Treatile the great Actions which had served the Tragick Poets for subject Mitter, I neither doubt of that, nor of Dal champs I rior The Latin Trimilator of Plu-rich his flumbled at the Time Block, for he has render d there Words of Plutarch, (m) 'Aounnaas is o re rear where on reading, by Asserting as to rear enough without having recourse to the (a) Sequel of his Irinstition, that he took Asserting as Authos of Iragedies Andrew Schot does the same in his Fraisflation of (b) Photius It is a Mist le the Aslepsades in Question there is not

represented as such an Author Observe by the way that he was a Disciple of Isocrates, from whence you may infer it what time he liv'd Process understood the Sense of the Word Teary was the Control of the Sense of the Word Teary was the Control of the Sense of the Word Teary was the Control of the Sense Sugara, better than the Translator of Plutarch, to in translating this Greek, (c) 'AGRAMMedd'ns o Ta' Teaywood usen you has er et Bichiois, he has faid, Alel piades qui de rebus in tragadia decantatis fex libros scripsis These Greek Words are taken from the Place where Stephanus Byzantinus informs us that the Aclepiades who composed those is Books was of Tragiles a City of Thracia. I wish Casaubon had censured Dalichamp, who fancy'd that Athenam Cites Asclepiades of Myrlea in the Passage above cited Gefner (d) has committed the fame hault stephanus Byzantinus had furnish d the Justification of that Censure You will find Two great Faults in Pinedo I irst he (e) says, that Asclepiades of Myrlea, Disciple of Apollonius was a Giammaiian who taught in Rome under Pompey the Great, and who had liv'd in his Youth in Alixandria under Ptolomy IV In the Second Place he leives us to guess if it is the same Asclepiades that taught Grammar in Turditania a Province of Spain I represent unto him on the first Head, that a Man that had liv'd under Prolony IV, and had taught at Rome in Pompey's Time, would have been a Prodigy, for between the last Year of that Prolomy, and the Death of Mithridates that was vinquished by Pompey, there is no less than 140 Years On the Second Head I shall only

Let us examine in Two Words an Observation of Tather Hardouin He says that Asclepiades of Prusawas a Friend of Cicero, and proves it from a Passage of the Lift Book De Oratore He (b) sets down but a small part of it, but here it is all () N que vero Asclepiad s is, quo nos medico amicoque uli semu, tum quum eloquentia vincebat cateros medico, in co ipso qued ornati dicebat, Medicine facul ate

observe that Strabo (f) plainly says that Asclepiades

Sieur Pinedo had observ d it himself (g) in another

Place How comes it then that he makes a Pro-

of Applea taught Grammar in Turditania

utebatur, non eloquentia It is not Cicero that speaks but the Orator Crassus Aslepiades therefore was but the Orator Crassus Aslepsades therefore was the Friend and Physician of Crassus and not of Cicero Take notice that Cicero supposes that Crassus spake thus (k) in the Year of Rome 662, and don't forget that Aslepsades is mention'd there as being dead This supplies us with an Objection group Rome for the College of the College of College against Pliny who said, (1) that Asclepiades gaining but little by the Profession of Eloquence, turn'd Physician in Pompey's Time It is certain that in 662 Pompey was but a young Lad See the follow-

ing Remark, Number IV Ing Remark, Number IV

Jonsius supposes that there have been Two Afelepiades s of Myrlea, that (m) the first was a Disciple of Apollomius the Grammarian, and Author
of a Book intitl'd pilosopopou bibliogramic,
philosophorum librorum emendationes, and at
the (n) second wrote some Books concerning Grammar and the Grammarians I cannot erceive what Ground he has to advance this Diits the mate Ground he has to advance this Diits the material of the proof would be to fay, that

Ascerding to Suidas this Dionysius taught at Rome in Pompey's

Time, and had been a Disciple of Anstarchus

You will tell me that the Asceptades who refuted
him may be different from the Disciple of Apollolanguage. I want the Conference has been there lonius I grant the Consquence, but I fear there is some Litor in Suidas It seems to me that a Disciple p of Aristarchus would have been too old in (q) Pompey's Time to teach I fay then that Dionysius of Thracia Disciple of Aristarchus did not live till Pompey's Time, its possible then that Afelepiades a Disciple of Apollonius might confute him, for this Apollonia having been r Library-keeper of Alexandria after Eratofthenes who died (f) in the Beginning of the 146th Olimpiad, might yery well have been contemporary with Ariffarchus, and have had Disciples at that time who were contemporary with those of Ariffarchus, conse contemporary with those of Anstarchus, consequently there s no necessity that an Asclepiades the Conturer of Dionysius of Thracia should be younger than an Asclepiades Disciple of Apollonius I cannot tell why Voffius t) acquiefces fo readily to the Affinity which Suidas makes between the Quality of a Disciple of Aristarchus, and that of Profession at Rome in Pompey Time He is justly censur'd on his saying that Asclepiades of Alexandria wrote a Book about the People of Attica, and giving the Scholiast of Aristophanes for a Witness of it (v) Asilepiades Alexandrinus (1) Te's Kata Salov agyov-Tos consignavit, ut autor est Scholiastes Aristophanis in nubes Jonsius & shews him that the Scholiast tays no more than that Asclepiades call'd the Demarks Tue Rada Tor Super dexolas

(G) Mi Moreri's Faults are not considerable to the Ancients do not ascribe the History of Alexander the Great quoted by Arrian, to the Ascelepiades of Myrlea, as he affirms 2 To tay, that Strabo adds that the Ascelepiades of Myrlea had taught Grammar in Spain, is pretending he had trid the other things that Moreri had mention d before. Now this is falle 3. He questions without any Ground whether the Relation of Spain is by nother Aslepiades, for Strabo gives it expirely to him. 4. He ought not to have afferted so boldly that Mithridates was in War with the Paragary, when he endeavous it or gare the Physical Control of the Paragary, when he endeavous it or gare the Physical Control of the Paragary, when he endeavous it to gare the Physical Control of the Paragary, when he endeavous it to gare the Physical Control of the Phy the Romans, when he endervour'd to get the Phyheian Afelepiades to his Court, for we have feen above that Cicero speaks of the Physician as of a Man who was not alive in the Year of Rome 662 a time at which Michidates had not made War with the People of Rome, if Fxactness be followed. This shows that Mr. Morers might well have been mistaken in assuming that Asilepiades was in esteem at Rome in the Time of Pompey the Great that is to say when that great Man was the chief of the Republick Does he not place the Buth

of that Pompey on the last Day of September of the rear of Rome 648 How will be reconcile this with the Passage in Ciero, where Asseptioned is mention d? I know very well that he may shelter himself under the Authority of Pliny, and that Jonfins would supply him with a second Witness, but who told him that Pliny is more to be believed than (coro? Who told him that Jonfius is not deceived (2) / 'paa Nidia auidam here is a

(k) See Fabricius IB Vita Ciceronis ad ann urbis 662

(1) Plin c 3 hb

(m) Jon-fius, ubi fupra pag 167

(n) Id 1h Pag 205

(o) In ifti opere Dionysia Thracis de partibus Grammatica lententiam refellit, tefte Sev. to Lmpi-LICO Id il

(p) Arı-itarchus flourish d 156th Olimpiad

(q) He ended the War of Mithudates 18 the 17916 Olimpiad

(r) Jonf 1b p 149. () Vof-

Hıfi Gracis p1g 108

(t) Id ib pag 148 (v) Id 1b

pag 507 (1) Popula

(x) Jon-fius ubs fupra P 267

(z)Jonfius de Scriptor Philof P18 287

famous (H) Physician under the Emperor Adrian

ASPASIA of Miletum, Mistress to Pericles We shall give her History in the Remark M, of the Article Pericles

ASPASIA of Phocea, Mystress to the young Cyrus We shall give her History in the Remark C of that Prince's Lite.

ASTYANAX, the (A) only Son of Hector and Andromache, gave the Greeks Disquiets in the midst of their Victories, tho' he was then but an Infant The contrary Winds hindering them from returning home after the Destruction of Troy B, Calchas declar'd that they ought to throw Astyanax headlong from the top of the Walls, because if he liv'd to Man's Estate, he would revenge the Death of his Father, and be even valuanter than he Whereupon Olysses went to search for him, and having found him notwithstanding all the care his Mother took to hide him, he threw him headling from the Walls. Others of fay, that Menelaus was the Executioner And others in impute his Death to Pyrrhus alone, without faying, that the Greeks or Calchus had judged it necessary However it be, the Poets and (B) Romances have known how to raise him up again, or rather how to make him escape the Hands of the Greeks

ATHENAGORAS, an Athenian Philosopher, flourish'd after the middle of n 39,4 the IId Century He was a learned Man, and very zealous for the Gospel All which appear'd by the Apology which he addrest to the Emperors Marcus Aurelius Antoninus, and Lucius Aurelius Commodus This, if we believe * Baronius, happen't in the Year 179, or in the Year 168, if we believe Mr | Dodwell It's no calle mitter to make out by folid Proofs, that the last Opinion is (A) more probable than the first 1 find

in indice

(cc) Sec she following Remark

(aa) Pag

m 390

Autor

(dd) Of Prusa in Bythinia

(ac)Epist Remetu ad Hoffmannum & Rupertum, p

(ff) Ibid P 395

(gg) Ho-mer Il l 6 V 401

(bb) Ib v 403 &1 22 V 507

(a) Set the Rontard beginning of bus Ía Γranciade

(b) Edit 12 60 Antwerp 1552

(c) Du Pleix, Memoires des Crules, I - ch -4

(3)Dictss ent's justos Pook fays, toat Pysthus rock L todamis fr th Sin of Hector & Andromache Pulloner

quidam ill imploy'd That Asclepiades is too f mous to deferve in despicable and pithete) Prusiacus in Bithynia Philophysicus cognomine sub Pompeio M wixit tiste Strabone lib x11 I have found in the 12th Book of (as) Strabe nothing more than that . Asclepiades of Prusa was a Physician Father Hardown (bb) attributes the fame thing to Strabo, whom he quotes, 1 12 p 566, as he does to Jon-fius V Asclepiades mention d by Plucarch in the Life of Isocrates, was not (cc) a Tragick Poet, as Mr Morers affirms

(H) Another ASCLEPIADES afamous Phyfician] He was of the fame City (dd) as the former, and flourish'd under Trajan, Adrian and Antoninus he was made free by one Calpurnius, and obtain d the Rights of a Roman Citizen, and divers other Prerogatives An Inscription informs us of all these Things. See the Letters (ee) of Remelius He compos'd divers Books about the compounding of Medicines both Internal and Lxternal (ff)

(A) The only Son] Homer says it positively, for (A) The only Son I Homer lays it politively, for there's no question but they who translated 'exlocid'ny ayann' do (gg) the only son of Hestor, are in the right, so that Scholiait understands it Andromache's Troubles in the twenty second Book of the Iliadi testine clearly that she had but that Son Hestor gave him the Name of Scamandinus, and the Trojans call'd him Assanas (hb), because liestor was the only Det index of the Circ the only Detender of the City

(B) The Poets and Romances] (a), that the same Son of Hector whose Name Was Astyanar, or Scamander, was call d Francion, and that he was the Stem from whence the Kings of France proceeded The Manethon of Annius de Vicerbo 12Vs, that Francus the Son of Hetter was king of the Celta, that is to 12y of the Gaules The Impostor who forg'd that Piece quotes Vincent of Impostor who forg'd that Piece quotes Vincent of Beauvais in his Remarks, who says, that this brancus being retir'd among the Gaulet after the Destruction of 1.03, made himself so well belov'd by the king, that he give him his Daughter in Miringe, and that he succeeded to his Crown I have not found in Manethon (b) what Du Pleix (c) attributes to him, to wit, that Francus succeeded Rh mus King of the Gaules, whose Daughter he had married Neither have I found it in Manethon's Commentator Du Pleix adds, that Trithemius allidzing Hunnibaud for his Author, who lived under (lovis I and he naming Dorac and Waithald, unaer (10vis 1 and re naming Dotac and Watthald, Sythian Historians for his warrant, says, that Hettor had two Sons, whereof one call'd Astyanar or Scamander perish d at the taking of Iroy Ihe other call'd Laodamas (d) or Fiancian, escap d out of the Enemies Hands, and sted with a good Number of Iro-

jans into Pronia, which was afterwards call d Pinnonia, and having been kindly received by the King of th Paonians, he fettled in that Country on the Frontiers of Scythia, where he built the Cry of Sicambria, where he and his Posterity reign d till the Days of King Antinor, who was kill d by the Goths Four Hundred and Twenty Years before JESUS CHRIST The Violences of the Goshs oblig'd the Tigians or Sicambrians to lettic into Germany, where they divided themselves into two Branches, one of which to under at lift the French Monarchy in Gallia, the other remaind in Germany, where they tounded Inanconia of Latrance Strange Dieams! Mr. Morei not considering that the Authors of these Legends are charged with Falisties enough, attributes others to them with Fallities enough attributes others to them which they never advinced. He imputes to the false Manethon and to other Authors of the same Strain, the making I rancion or I rancis (c) he son of Hector the fift king of the Gaules But they do not pretend this, feeing they fay, that the King of the Gaules gave him his Daughter Belides what carcleffness is it to male Andromache known only as the Mother of that Francion, when I more real Son might be given her, to wit, Altyanavi five, that Aftyanax was thrown down headlong from the Walls by order of Ulyffs, and quotes together Aneid to it. Now that Poet has faid nothing like it in all his Works

(1) That the last Opinion is more probable than the Thy have said first Many Realons are alledged on both sides for whose Name I liefe are those (f) of Ms Doamel I he Apowas call d Francion, logy of Athenagoras is addiest to two I interest to whom the Author gives the Fitles of Arrenia is, sarmaticis, & quod maximum if, Prilosophis This belongs to Marcus Aurelius, and to his Brother I ucins Airelius, but not to his Son Lucius Aurelius, to he was never call d Philosopher And it (g) appears by the fecond Apology of fusin, that I hat I itle was common to I using Americas, and to his Brother Marcus Junelius Now this Lucius Au relius died towards the end of the Year 169 that the Apology must have been presented before that time I wave the particular Reasons which induced Mr Dodmell to make the ct of the Year 163, for the Epocha of that Work It is objected against him, that the I logy of Sammatius cannot belong to Lucius Aureli is, who died before the Sarmata were attacked, but he answers, that That Elogy slipped in there by the Copiers Lault, instead of that of Parthus which was given to the (b) two Brothers with that of Armeniaes, after that Micro of themselves. He adds that the same that War of Armenia He adds, that the pro-tound Peace () for which Athenageras congratulates the Emperors, cannot agree with the time Ggg

B Service 3 1 459

t Id in An 1 2 v 457

Paulin

* Buon Annal I celet to 2 p m ann 179

4Dodwc1 Duleit Сурила 11 n ,7, 38 p m 261 icq

(1) Doa wel Dilfert () -Pirm 11 11 1/

(e) Hunc titulum co Luci um 1 ciainhicommunem con-Mat c 2 apologia luftin Duamil 16 p 26. LePPagi Differt hypar p 216 makes ul of the lame Realon, and quotes I u-icbius,1 + C 1.

(h) Capitol in v ti Muri Amelia с 9 р т 3-5 (1) Hour-TO DE JOI Revein 7 # um Tesa 00 6561 La Maragela inis Droλαυκσια Univerfus terrarum orbis per vestram providentiam profiuitur pice Athnp 711 14

THENAGORAS.

no one but fur; ofes, that Aiber avoras was deputed by the Christians to the Im to one but fup; oles, that Aires are was us used of the Court, and that (b) he actually presented their Apology, but there is ground that

that Marcus Aurelius and his Son reign d together He try snothing in answer to the chief Objection, nevertheless tomething may be faid to it, 179 Mr de Islemont has not well comprehended that (ardinal's Flought, feeing (q) he imputes to him the having infeir d that I hat Apology could not be written but in the Year [176, or 177,] because it denotes that the Empire was then in a profound Peace

These are the chief Reasons of those who pretend that the Apology of Athenagoras was not prefented before the Year 177, which was (r) that of the promotion of Gommodus the Son of Marcus Ausclius to the Dignity of Augustus I hey maintain, that he who is Colleague of Marcus Aurelius in the Inteription of the Apology, was that Emperor's Son, and not his Biother, and prove it by the Words where these two Princes are compared to God the lather and God the Son Ipja (f) qu dem oracio longe validius nobis prabet argumenium Vos quidem, subject Vir disertus, in summa Im-petii Mijestate adeò conjunctis animis orbem regitis, ut inde Calestis etiam Regni contemplationem animo quis complecti queat Ut Vobis enim Pati 1 & filio in potestate sunt omnia, regno in Vos divinitus collocato, (Regis enim Anima, inquit Spiritus Propheticus, in manu Dei est) sic uni Deo & I ilio ejus hoc est Verbo subjecta sunt om-1111 Nullus his oft cavillationibus locus, Imperatores n n tantum alloquiter, fed etiam comparationim infitu t duos inter terrenos Reges, quibus omnia humanitus loquendo parebant, ac summum Cali & Terra Dominum qui fimul cum suo Unigen o Imperii Orbis universi hathe Argument valle. Mr. d. Larroque has made the Argument valle. Mr. d. Tillemont has joyn'd mo her. Prince to it (t) Athenagoras (1) wither those two Princes that the Son may succccd to his lather wa mais ragg raless diads
' na rhi George [He speaks then to a Fa' thei and a Son, whereof one only govern'd the Impire, the' the other might have the little of Imperor, that is to fay, to M Aurelius and "his Son Commodu, and not to two Biothers who reign d together. It is yet more clear in another () place where he fiys, all is submitted to your Myellies to the Lather and the Son ως υμιν παθει κ, υιω πάνθα κεχειρωθαι, from which (3) I other Page could not difintingle huntell by figure, that Ith narrorar makes Incu the Son of Inclus, tho he was his Brother to make the allusion to the two Persons of the Timity, the Tather and the Son more just Tather Page has made use of more just an Lvasion in this place, which is scarce capable of imposing. He had better have defended himfelf ly laying, that Athenagoras was not ignorant that I u ius Au clius was marry d to the Daughter ct harcus Au cliuc, and that itherefore feeing he tpoke to the la her and Son-in Law he might have confidered them as Lather and Son Ir is thus in effect that Lather (w) Page answer d that Of jettion IIc observes too, that this is also Mr 1e in : s Thought The other Passage which Mr

de Tillement quotes is not conclusive, it may be understood in this manner (a) We make town for your Empire, and that the Son may receive it from the This Thought is very lather, as Ji stice regu res reasonable, whether we suppose the Apoloy addrest to Marcus Aurelius, and to his Brother, or to Marcus Aurelius, and to his Son It is a Prayer, which in the supposition of Barenius, would regard Commodus lets who was already affociated to the Empire, than his Descendants It is a Wash that Marcus Aurelius's I amily might always possess the Imperial Dignity, according to a rightful Succession in a direct Line Note, that Father Pagialledges this Prayer for a Properties of Marcus Aurelius was not Emperies. I shall in another (b) Place confute what it infected from the other (b) Place confute what is inferred from that which Athenagoras has faid of one Alexander

Ler's conclude two things for all this I rest, That the bottom of the Controverse lies in one Parry's taking the Collegue of Marcus Aurelius for his Brother, and the other's taking him for his Son Secondly, That their Arguments fall very short of being evident, seeing the Dispute is yet undecided Scaliger (c), I ather (d) Labbe, I ather Pagi, Mr Dodwell, Mr (e) Chewreau, &c are for the Brother, Sasfridas (f) Petri, Baronius, Father (p) Petau Mr du (h) Pin, Mr de Larroque, Mr de Manuelle, and de Manuelle, and de Larroque, Mr de Manuelle, and de Manuelle, and de Larroque, Mr de Manuelle, and de M lillemont, and divers others are for the Son

Let us observe by the By an Error of Gretius Floruit, 12ys he(1), circa ann Christi 190, us to some inscriptione apparet. This is not right, for Marcus Paris.

Aurelius being dead in the Year 180, the Title of Book that was dedicated to him does not prove (1) Salts. wards the Year 190

(B) That Athenagoras was deputed --and that he attually prefented their Apo-Court and that he actually prejence their Apology, but that there is ground to doubt | Their is Basonius & Expressions (L) Orienti quoque Lieles as cadem is clade vexatas, LEGAFIO pro illis as Atheniago a Atheniansi tunc ad Imperatores cadem isse clade vexatas, LLGAIIO pro illic au Athenagoia Athinienss — tunc ad Impiratores SUSCEPTA, & Apologia pro iissem tunc scripta ac dietis principibus QBLAIA, manificham certamque sidem sainunt lather Labbe does not expires himielt less clearly in LLGATIONIM SUSCEPTI pro Confisques inter annum 165 — & annum 170 — non assume tamen qui anno duntaxas 177 OBLATUM librum illum Imperatoribus asserant Mi Moreri tianslating this Passage of lather Labbe, makes use of these Words Hi presented an excellent Apology for the Faithful to the ther Labbe, makes use of these Words He pre-fented an excellent Apology for the Faithful to the Emperor Marcus Aurelius Antoninus—He had been sent to Rome in behalf of the Christians, between the Years 165 and 175 He did not well understand his Original, for Fither I abbe s I xpressions do not tignisse that the Ambatty of Athinagoras lasted from 165, to the Year 170, but that it ought to be applied to part of that in-terval of I me They who know the frequent Journies of the Roman Emperors in that Century, do nor venture to expose themselves by saying, that such or such a One was deputed to them at Rome, without being well assu'd of it Try then, that Mr Moreri has swerved a little inadvisedly from his Guides, he has determined
the Continuance and Place of the Ambassy, but the Continuance and Place of the Ambassy, but I ather Labbe has not done so Mr Dodwell (m) who conjectures that Athenagoras (n) discharged in Athenagoras (n) discharged in this Deputation in the Emperor Lucius Version method to Rain to a confection of the Tear our small the continuance of the Hyperfells which he follow'd after a laborious study of the Circumstances, but I can hardly believe that he ought to have said, that That Christian Philosophei did really perform the I un-Christian Philosopher did really perform the I un- Hypate ction of an Ambailador

Year 17) (b) Du Pin, Nouv Biblioth p 176, apud Larroquanum ubi supra, chose the T at 178 (1) Grotius de verit Relig Christ p 128 apud Larroquan ib (b) Baronius ad ann 179 ii 39 p m 226 (l) Philippus Labbe, Dissert de Script Ec 1 p 1-3, 124. (m) Dodwel Dissert Cyprian 11 ii 37 (n) Legatum egit pro Christianis Id ib

as will appear by and by Let us not forget that he pretends that Athenagoras intimates, that his Apology was made in the (k) same Olympiade, that Peregrinus burnt himself Messieus Dodwell and de (l) (k) This is was made in the (k) same Olympiade, that Peregrinus burnt himself Messeurs Dodwell and de (l)
Tillment say, that That Action of Peregrinus belongs to the Year 165 But Scaliger (m) placed it
in the Year 166 He grounds himself on this,
that Peregrinus gave that Spectacle at the Celebration of the Olympick Games He believes that
Athenageras's Work was presented to the Empecors in the same Olympiade. His Reason is that rors in the same Olympiade His Reason is, that Per grinus threw himself into the lire three Years before the Death of Lucius Verus one of those Em-This Argument is better than the Proof which Mr Dodwell has grounded on Athenagoras's Words, for they note only (n) the Place, and not the Time where that Man burnt hunfelt See M: (0) de Tillement The Proof taken from the profound Peace of the Impire is of fuch a nature, The Proof taken from the that it serves both Parties Cardinal Baronius (p) illedges this Fact as a sign that the Apology could not have been presented under the Reign of Marriar Prope urbem cus Amelius's Brother, nor in no other time but in

p m 244 (o) Tille mont ib (p) Buon 179 11 49 pm 226 (q) Tillemont ib p scot (r) 10 de 1 irroque Lufebius his placed this Pro-7713*1071 UN-7 ar Damel I utog timus Muthu de legio ne tulminithice,

the -36

(/) Tille-

Hift des

I mper to p

(m) Scal

Animad

ın Lufeb

n 2181 p m 2.0

(n) 17eer

子 () A U -

Olmy-

A 15:71 1"

pich,

id inn

derthe

179th

filiti

Differt

p 648

prani

mont,

(/)Id ib p 649

(r) Tille mont, uhi fup: 1

(1)Athan 1cj p4> 1

() Pag i, d

() P ...

()Pici in Bu i nd ann

(a) II._ LEV THE Te yours ensche Dec. ild mais HEV Magg ء و م المص श्वीवे को Singiora-S'ESHASE The Ba-Pro imperio vestio oramus. ut & filius a pitre, quifficult est.

guiffic

frum eff.

Imperiuni per manus accipiat benne Sub fin p m 318

> (b) In the Article of

(d) Labbe -10 the ubi infra

> (1) Cheieau. Hift de monde, to p Holland Edition, places the presenting the Apology to the Year 165 Mr de I ar-10que ubi lupra, attributes to him the placingit haps he made ule of another Edition

> (f) Suf-fud Petri. Commen

apud Pagi P 116. My close the

doubt of these Facts; and we may with a great deal of probability believe concerning that Writing, the same as concerning a vait number of these Petitions of the Protestants of France, which have been (C) printed without ever having been presented to the Dulert Prince I cannot tell on what ground it is faid *, that Athenagoras was a Priest fome Ground of insprize to think that he was unknown to Lusebius, to St Jerome, I celetto

* Pere It's de Script 1 p 65 affinicit, 21/2/0

and

My first Reason is taken from the Silence of all Antiquity Could it be possible that no Writer should have said any thing of such a Deputation, which the Circumstances of Time, the Meiit of the Deputy, and the Force of the Apology presented to the Emperors, ought to have reinder'd memorable? In the second place, I do not find it likely, that when the Christian Name was so odious and opposite secondary should present humans and opposite secondary should present humans. ous and oppress, Askenageras should present him-self at the Imperial Court, as deputed by that Body, and that he could have obtain dAudience there, and presented the Emperors a long Writing, where notwithstanding the respectful Moderation which he uses in it, he sticks not to represent the most ridiculous Infamies of Pages Religion, and that which was most capable of aggravating the Anger of the Persecutors I add, that the Tatle of the piece of Writing, the strongest Proof that can be oppos'd to me is not a Proof. 'Admin of Affirmati ope Leisand meschia med Leisandy Athmagora Atheniensis Philosophi Christiani legatio pro Christianis This is the Title of the Piece But if you please you may observe, I That there are Manuscripts, where after messchaa, we (o) find it ambaya, we applicate, and there are others, where initead of messchia we read amazonia 2 That the word messchia does not only lignific (p) an Ambassy or a Deputation, but also an Address, or a Petition 3 That the little of Ambassy is not given to the Ambassadors Speech, whose section which is made of his Negociation. ations So that it would be very improper to take the word negation, here for Ambasiy Lastly I observe, that Mr de Tillement does not express himself as the other Writers do It appears plainly, says he (q), that the Faith was then perfecuted in the East, seeing Athenagoras was oblig d to compose an Apology there, under the Title of A Legation for the Christians, which he address to both the Augustus Shadest not measured any Journal of Deputition. He does not mention any Journey, or Deputation, or any Apology presented to the Emperors, he speaks only of a Piece compos'd in the Closet of the Author, and address to Marcus Aurelius, &c every body knows the difference between a writing which is actually given into the Hands of a Monarch, and a writing that is simply address to the Monarch I confess Mr de Tillemont's Authority seems very good to me here, for he had made a Law to himself not to extend the Tefrimony of Authors beyond what they clearly import He kept himtelf furupulously within the limits of his Proofs From whence I infer, that he found no manner of ground for that Deputation of Athenagoras, nor for the actual presentation of his Apologetical Writing

To reduce what I judge of this matter into a for reduce what I judge of this matter into a few words, I dare compare Athenagoras to those modern Writers, who without firring out of their Closets have made a Pamplet fly all the World over under the Title of A Petition of the Protestants presented to the King They who shall not read this fort of Pieces 100 Years hence, will not read this fort of Pieces 100 Years hence, will not question but that they were actually presented, but we are very well fatisfied they never were but we are very well satisfied they never were We know that in the Year 1689, there was handed about a printed Piece that had all the Air of a Petrtion (r) actually presented to the King of France by those of the Protestant Religion. A great number of People believ'd it in foreign Countries, and in the Provinces semote from Paria. Neverthelets I have heard say, that it was never presented, and it is certain that the Deputies of the Chuiches who had drawn it up, discown'd the publication of it. There appear'd another Print of the same fort during the Conferences at Rysmick in the Year 1697. A random Piece without Approbation, but which may one Day be without Approbation, but which may one Day be plac'd among Authentick Acts, feeing it no where appears that This Peterson was not always to appears that That Petition was not actually deliver'd into the Hands of Icou XIV And it is not unlikely that the Primitive Christians acted in like manner They composed Writings addrest

to the Emperors, and published them, in hopes Moieri that some Copies of them might come to the Hands of those Princes, and incline the Court to put a frop to the Violences, and incline the Court to put a frop to the Violences that were exercised against the latthful. Once again, I am periuaded, that Ath nagorae did in the feecond Century, what Calvin did in the XVIth. Calvin lurking in elected Chamber at Basil, dedicated his Christian Infitutions to France I which neither he not any hold also ever preferred to him. body elie ever pretented to him

I ought not to conceal that the very Day I composed this Remark, I communicated at to Mi (f) Cockburn, who offer'd immediately to conful Mr Dodwell upon it. He did me the tavour to communicate his Answer to me, which is full of excellent Learning, from whence Confequences are drawn in favour of the Sentiment which I have opposed. And these Consequences have some probability. The Letter of that learned Man deter deto be Printed, and I would willingly have inserted it here if I had had his Perinssian, but not having the Length at least to desire my solt to having that, I ought at least to deprive my felt of the Liberty of the Dispute

(') 11 e Scotch min a D for of D m), of lume Book ean/[‡] D Boungnondine

(C) A wast number of Petitions of the Protestan set In me which have been printed will in a singlein professed The Publick is to well apprized orthis, that it were a very needless I ask to go about to prove it But as for what concerns the Perition which was handed about in the Yen 1680, I have reason to believe that my Readers will imagine I have gone too far in denying that it was evel prefented Therefore it is but just that I should give my Reasons. I begin by distinguishing this Petition from several others which were drawn up at diverse times, and I say it is the same which was constituted by a Priest call d Soulier. The Answer which he made to it was printed in his Name That Answer is mention'd in the fixth Page of the last Efforts of oppress Innocence, and in the (a) 305th Page of the History of the Ldists of Pacification, and in the third Volume (b) of the History of the Edist of Nanter In this last Book is alio found a Summary of that Answer, and that, as of a Writing whose Author was unknown That Historian of the I diet of Nantes affirms (c), that the Petition was prefented, and idds, It happen d, Iknow not how, that some time after it was printed and publickly spread abroad. I believe he is miltaken, and that it was printed and dispers'd before it could be presented. Now after it had appear d in publick, to be sure the King never received it. See in the Life of (d) Mr. du Bois how the Council was offended, because the Deputies of those of the Religion had published a Petition which they had presented, but which the king had not yet ansivered. That Prince (e) was so displeased at the printing of that Petition, that he condemned it without seeing it, and ordered two of the Depution. pen d, Iknow not how, that some time after it was printed without feeing it, and older d two of the Deputies to be clap'd in the Bastile. This past about the Year 1671 How probable is it then, that nine Yeus after, that is to fig, at it me when things were grown much worke, the Deputies of Chuiches durft have published a Petition after ha ving presented it to the king, in I before they knew his Antwer. The Author of the History of the Edict of Nantes, might elude this by muntaining, that the Missionaries got the Petition of the Protestants printed These things, the pos-sible, class against all probability But here's a Tact that will clinch the Nail A very little while after that Petition was feen in publick, Mi furieu compos da Book, and mention dit (f) only as a Petition, that was defigned to be prefented. Does he not deferve more Credit in fuch a Point, than the Historians of the I dict of Nances, who did not write till many Years after that Event? When I oldered the Opposition between the Writers, I cau'd thee of the chief Deputes of the Churches to be consulted, and particularly have the profession of the Ambourge of the profession of the profession of the Ambourge of the Profession of the Profes cularly him who palles for the Author of the Pe tition The Anivers that I had from them agree Ggg . perfectly

(a) Of tI. I dition of Holland, 1662 Suur Souher is Antlor of this H flory, and bis pas lus Nimitoit He owil 1) mfelf Anthor of the Amon of the Peti-

(b) L 16 p 474 and the follov-1119

(c) Ibid

(1) 1 1

(f) See toits de l unocence op prime

(o) See the Commentary of Suffridus Athenagor Apolog p 91

(p) The wper Coias nonmodo legationem fed & deprecationem ac Supplication nem apud Græcos fignificare notum est. Adam Rechenberg not in Athemagor p 2

(q) Tillemont, Hist des Lmper to 2 p 756, 757, edit de Brux

(r) See the following Remark

ATHENAGORAS.

† The other s a Treasife Refurrectio-110

and to almost all the other Fathers, for he is only quoted (D) in a Work of St. Epople He was not throughly purg'd from (E) heterodox Opinions, bating this the t Peices that we have of his are considerable The Stile of them is good and Airies nough, but a little too much clog'd with Parentheses and Circumlocutions have been printed a great many times, as may be feen in Mr. du Pin, who has never thele

perfectly in this, that they do not remember whether it was presented or no. They excus'd their I orgetfulness by reason of the great number of Affairs which then past through their Hands, and the long and very troublesome time that has e-Inpled fince I have no Reason then to fear that any reasonable Person will accuse me of Rashness on account of my Opinion, the rather because, besides the Proofs I have alledged, I remember that the freshest, and in some manner, Original Tradition, was, that which Mr Juricu sollow'd, to wit, that the Petition was publish d without ever having been presented by the Deputies

(g) Epiphan idverf Haref n 64 P 544

(D) He is only quoted in a Work of St Epiphanius] Nay the very Text must be corrected if that Quotation be found in it (g) Ti 'y ο Διαδολ Φαξίαι, πνεύμα περι την υλην έχον μεθαίπερ ελέλη, δ Αθηιαγορα, γενόμενον από τε θευ Quidnam esseum is the state of the property of the property of the same and the correspondent of the property of the same and the correspondent of the correspondent of the same and the correspondent of videlicet qui circa materiam versatur, quemadmodum dictum est, 6 Athenagora, a Deo procreatum This is what the Editions of Epiphanius contain, and according to this it must be said, that the Business there concerns another Athen ogeras, who had been Interlocutor, in the Dialogue of which Epiphanius gives some Lxtracts Now it is a Dialogue compos'd by Methodius against Origen, and in which Methodius is one of the Interlocutors But the Criticks (b) have very justly conjectured, that inflead of & Admiray bea, it ought to be read to Adnvayoga, ab Athenagora

(h)Paulus I copaidus, l 19 emendat c 9 Petavius in Epiphan ad Haref 64 11 21 pig 265'

(1) Athenag p m

rid Petii ubi tupra p , 18

(1) Athenig p 298

V" Letiticus, c 21 V 1,

(E) He was not thoroughly purg'd from Heterodox O-pinions] He admits two forts of bad Angels, (1) the one comprehends those whom God created, and who acquitted themselves ill of the Commisfion which they had receiv'd to govern Matter, and to preside over the Production of forms, the other comprehends those which they begat by the carnal Conversation which they had with Women I say it comprehends the Souls of Giants who were begot by that Copulation Suffridus Petri observes, that Athenagoras supports his Hy-potheses by two misunderstood Passages of the que na us est ita maneat, aut unes nuptus contentus ft seunde enim speciolum sunt adulterium Quisquis enim (inquit) dimiterit uvorem suam, & duxent chim (inquit) dimiterit unorem Iuam, & duxeiit altim, adulterium committit neque dimitere since cam, ci jur ung nitatem delibaris, neque alteram enere. Nim qui seiplum priori unore privat, etiamse es moitua sit, adulter est clancularius, cum primum. Di manum transpediatui (quoniam ab iritio Deus nuum vinum creavit & muliciem unam). You see he imposes the time I aw on all Men which God Almighty (m) impos d on the chief Priest alone, if they will mail v he would have it to be only if they will marry he would have it to be only with a Maid. He is not contented that they be Virgins, he would also have them choose none but Virgins for their Wives. This is erring in the Consequence, for it second Mairiages were a Batchelor who should marry a Widow would be Criminal, and commit a new Crime every time he should acquir himself of the Mittimonial I unctions He would cause his Wife to Sin now according to the Rules of Morality, wholover causes others to Sin, fins him-

felf The same may be said of a Maid who should marry a Widower I don't know, says Mr de Tillement (n), (1) Whether the Expression which Athenogoras makes ule of concerning the Prophets at a tim, whin the Extasies of Montanus began to trouble the Church, may not give ground to suspect that he was ingag'd in that Party (2) Neverthele's neither Scultetus, nor Mr du Pin have observ'd that Place to be liable tus, nor Mr du Pin bave objerv d that Place to be liable to a bad Senfe I do not find that there is the least Reason to suspect him of Manufactus on this Foot, how many Orthodox present that the ancient Prophets were wrap'd up and statie, and that their Tongues or their Pens water the Instrument of the Holy Ghost? What then could they find of the Holy Ghost? What then could they find amis in these words of Athenageras, (o) Nouse with the court words of Athenageras, (o) Nouse with the court words of the court with the court mentis abreptionem, Spiritu divino ipsos movente, qua acceperunt, elocuti funt, cum & Spiritus codem modo per ipso operaretur, que tibicen instat pstulam. It is true, that the comparison of the Holy Ghost with a Player on the Flute, is mean, but the Substance of the thing is right

What I have said of the I aw that was prescribed Resteto the High Priest of the Jews, suggests a chion on jecture to me which I shall hazzard in the Resteto the Jewssa The Primitive Christians who declar'd so strategy High The Primitive Christians who declar'd so strainly against second Marriages, were perhaps ingaged in that Opinion from this Consideration, that there must be more perfectness under the Evangelical, than under the Melaik Law, so that Lay Christians are obliged to observe all the strictest Regularity that was in use among the Ecclesiasticks of the Synagogue In effect it seems, that in some respects (p) all Christians are appointed to the Priesshood If the set was thought sit to forbid the High Priess of the Jewisto marry a Widow, to the end that That Prohibition might make him remember the special Engagement he was under to Purity, may it not be supposed that all Christians Purity, may it not be supposed that all Christians ought to be laid under the same Yoak? It may be they reason d thus It may be too, that the Original Design of that moral Severity, was wholly to take away the Abuse of that kind of Polygamy which Divorces made frequent in the World Scoffers would be more than ridiculous, should they think of carping at the Law which was pre-ferib d to the High Priest He ought to have been subjected to some builthensome Law, say they, but on the contrary he was enjo n'd Delicacy, and the not taking up with a Dish twice heated Others may take the Leavings of others. He only is taught to be nice, and of a more liquors heaten. be nice, and of a more liquorish Palate Insi-pid poor Rallery, for it is in reality a Slaving, not to have the liberty of marrying where we peafe, and how many tensual Persons in a full liberty of Choice would prefer a Widow before any other But besides is it not meer Blinds Miftreis? But besides is it not meer Blindarding to see the Wisson of the Law giver in this hibition? Depos that Law sold sewarn the least Pontif to about more than others from the least Appearants of fregularity? For if a Woman ceas'd to be worthy of him, the moment she less aspring to the rupieme Degree of Pertession and Honour to which she might have attain d by preferring a chast Widdowhood before a secon'd Marriage, if the only want of that heighten'd Vertue, if I say, the only want of that Virtue, which is not so much a real Vice as the simple Privation of a distinguish d Merit, was sufficient Miffreis? Privation of a distinguish d Merit, was sufficient to make her unworthy to marry with the High Priest, was this not a Proof that God requir'd a more particular Abstinence of him from all Approaches of Impurity, and a peculiar Regard to a most exact Conduct? Read these Words of a great Man (a) Quin & illa ad declarandam in-

(x) Tiffe4 mont ubi fupra, p 759

(1)Athng leg pod

(2) Scult. P 52 du Pin to 1 P 175

(0) Atl nag pa

Priest's not being allow d to marry unless with a Virgin

(p) See the Epistle of St Peter, C. 2 V 5

(a) Etafmus in Ecclesiafte, 1 1 p. m.

lignem.

forgot (F) some Editions 1 still mention a Romance (G) which appear d under 4 this is ne of Athenageras If I could have consulted the Differtation 1 which father the 3d of le woursy publish'd, I should without doubt have borrow'd some good Materials the de le woursy publish'd, I should without doubt have borrow'd some good Materials the de le woursy publish'd, I should without doubt have borrow'd some good Materials the de le woursy publish'd, I should without doubt have borrow'd some good Materials the description of the least state of the from it for this Article, but his Work is not yet * con- to our Hands, tho' it was printed in the Year 1697 I have feen some account of it in the Journal de Scavans, and in the afta Eruditorum of Leipfick

ATHENÆUM (A), was a publick Edifice in Rome, built by the Emp for

(b) See Duaren de Sacris Ecclef Minist ac benefic 11b 4 c 8 p m 386

(r) Id 1b 387

(d) For Ju-ly 1684 art 6 p 517

(c) See the first Tome of bis Nouvelle Bibhotheque, Printed in 1686

thu the baving that Paris

(g) Du Verd cr Vau-Privas Biblioth Franc P 533

(b) Id ib p 87, 88

(1) He who bas morote A continuation of Paulus Emilius en Latin

(k) Takin from Dr Cave, Hifton literar de **fcriptor** Lcclet ₽ 49

(I) Huer de l'origin ne des Romans, pm 4-& fcq

of Section 1 Lastion bas Theogenes, and ithead of Pherecides. it bas Phency-

signem vite mundiciem pertinent, quod si quis de stripe Aaron teneatur profluvio Sanguinis, vetatur ad Sacerdotis mensam accedere sacrisque vesci panibus item quod quicunque vicio maculave corporis essent diformati, submoventur a sacris ministeriis rursus quod ipse pontifex jubetur virginem sua gentis ducere, a vidua, repudiata, ac profittuta abstincre Non statim quod plebi licet, licet & sacerdeti multitudini multa conceduntur, a sacerdote Summa requiritur puritas in omni vita portione The same Spirit reign'd in the Christian Discipline, even at the time when married Persons were not excluded from the Priesthood (b), for it excluded those who had had two Wives successively, or who had married a Widow, or had been dishonour d by the Adultery of their Wives, and if that dis-honour happen'd to them in their Clericature, they were oblig'd either to repair it by a Divorce, or abdicate their Character (c) Verba synodi Niocafar ca 8 bec sunt si cujus unorem adultes sum commifisse, cum esset laicus, evidenter feerit probatum, hic ad ministerium ecclesiasticum admitti non potist. Quod fi in clericatu eo jam constituto adulter avit, dato repudio dimittere cam debet fi v 10 retinere egus confortium w lit, non potest suscepto ministerio perfrui ca si cujus, 34 distin See Mr Moreris Distertation, or the 34 distin See Mr Moreis Differention, or the Abstract that was given of it in the News (d) of the Republick of Learning

Mr du Pin has forgot some Editions] His List ample, (e) but not very well printed in the Button (f) of Amsterdam This breeds a confu-Easton (f) of Amsterdam This breeds a confu-tion in the Mind He has not noted the Ldition of Oxford, nor that of Leipsick I he first appear d in the Year 1682, in 12 by the Care of Dr Fell Bishop of Oxford, and the latter in the Year 1684, in 8 by the (are of Adam Rechenb rg They are both of em in Greek and Latin, with Notes Neither hath he mention d the Commentary of Mr Kert to the Treatile of Methonagorus That Pere was printed at Kiel mathe Year 1675, in Folio, and was inferted with Additions in the I dition of Justin Mariyr of Athenagoras, &c at Lispsick, in 1686 Note, that Guy Gaussart, Prior of St Toz, at Coulomniers, gave a French Translation of the Apology of Athenagoras, and Joyn d the Annotations of Sufficial Petri to it. This was printed at Paris in 8 in the Year 1574 Du Verdier Vau Pitous (g) who informs me of this, makes mention (h) of a Irench Translation of two Writings of Athenagoras, compos d by Arnaued du (1) Ferron, but does not note when or where they were prin-

(G) A Romance that appear d under the Name of Athenagoras J According to Dr Cave, we have only deen the French I ranslation of it as yet, which was printed at Paris by Daniel Guillemoi in the Law and perfect I ove, written in Greek by Athenagoras, an Anthenian Philosopher, containing the chast Loves of Theogonus and Charlet, of Phenecides and Melangenia. Mart n Emme I ord of Chille, we have not find Transform, and tent it to The Law and the Transform of the Cardinal of Armagnae, Secretary which is a the Year 1612 (k) Contain the Philosopher is the true Author of the Huet (l) who speaks amply of that Book, and who supposes that Philander is the true Author of it. He informs us, that That Funde boasted that he had got the Greek Original by the means of Lamane, Protonotary of the Cardinal of Armagnae.

Note, that the Edition mention'd by Dr Cave, and which he had seen in the Library of Mi Vosand which he had seen in the Library of 1811 reg-fius, is not the fish. I have one that is of Paris, by Michel Somius 1899, in 12°. The Title differs almost (m) in nothing from that which we have seen above. The Preface is of Bernard of Sar-jorry, and dated from (aftre: the first of Ottober 1596 informs us, that San jorry being almost Sevans, had

found a Copy of that Work among his Papers which he had caused to be writt n from that which had been fint to Mi de Lamine, and which he difu a Monfour de I onbouzart, who was a voing to court about some Affairs of his own, to do him the kindness to chare bimself with and take the trouvle of communication. and take the trouvle of communicating it to Some Printer as he past through Paris

(A) Atheneum This Name come from Minerva, in Greek Adnus The Goddets of ingenious Arts and Sciences It was thought fit that an I difice made in fivour of the Lenned frould bear the Name of that Goddess Some have be liev d that it was a Temple conficuated to her but Aurelius Vistor does not give us that Iden of it speaking of the Imperor Advian, he figs (n) do-Elorifque curare occapit, adeo qued m ut ctiam le dum ingenuarum artium quod 4then cum esecant, confle ceret. Other Historians, who speak of this I diffice, represent it only as a Place for I estures and Declamations Ad Atheneum audiendorum er (a corren C latinorum rhetorum vel poetarum cauffi frequen o process t, Lampidius says this of Alexander Sew real This Passage is quoted in Cilepin a little after his ving faid that Athenaum was confectated to Minerva, and that the Poets and other Crick Winters, brought their Works thither, as the Latin Wilters brought theirs into the Temple of Apollo Judge by this of the exactness of those who composed or corrected this giest Dictionary Giuqui u (a) makes use of the same Division, he sends the I a Ciuquis (o) tin Poets to the Temple of Apollo, and the Greek into the Temple of Minerva, which he calls Athenaur But let us fee what the Ancients have find of the Place in question, (um Portinar (p) co d c processionem quam and Atheneum part of the as-direct Poetam, ob sace sient prasaguum dissulter. Another thys (g) that Gordian the Emperor had de-claimed in the Athenaum, uli adolevit, in Ati neo controversias declamavit Philostratus fiys, that the Sophist Adiian, who was in great I steem at Rome, had no tooner declard that he would make a Speech, but the Senators, Knights, and every bo dy (1) flock d to the Atlinaum Ict is add these words of St ferome, Quando omno 1110 neist Scholasticosum vocibus o rsos is (1) and those of Sidonius Apollinaris (t) Dignis omnino quem privistic Sidenius Apollinaris (t) Dignovimina que en pitantis libus Roma soveret ulnis, quoque rectan e er pitantis Achines subsellie cunea a quaticentur. The I tymology that Dion gives us, is a new Reason eganft their who have taken the A b neum for a Temple of Minerva, he fays (v), that the Place was call d to because of the I vercises of the learned Men 270 this evalue to the remaissuper we arenowe. He informs us illo, that when the Conful knew that the Pretorian Cohoits had stop d the Murtherers of Pitings he affembled the Senate in the Atl engum The Objection which might be drawn from hence, that the Senate never mer but in Places confected by the Juguis, does now by ballance the Reasons which shew that the Athinaum was not a Temple of Pallier Mean time they (a) who pretend that the sirst Place that was call d Athinaum was a Building in Athers will have much a naum was a Building in Athens will have much a do to prove it Good Mr de Marolle had a very wrong Idea of that word, for in his I ranslation of Aurelius Victor he faid, that Adrian impited lear-ned Vien from all Parts, as if he intended to place Athens in Rome

I shall observe occasionally that in the City of Athens the Rhetoricians and Calimmarians met in the Temple of the Muics upon Trials of Skill 'Aπαγει παρό το τεμει & τῶν Μετῶν ένθα ποιη Ταὶ μρηπορες κὶ τῶν γενιμα Ιιςων οι ποῖδες φοίλων-τες, ποιεντοι τας ετίδει Αδαιεί αλ Μιζανιπ templum quò potta, Rh tot, Grammatici vintitan-tes, prebint suoum ingenionum specimina. Thus speaks in Author of the VIth Century of the practice in his time, I mean Zach ir; of Mitylane in ed 169

Tome of his Appuistus ad Bi-bliothecam maxi mam Veterum Patrum I write this in A-Jul 1699 + Of the 1,th of May, 1697 P m 31 11 Of Decembre 1698 þ

(n) Aurelius Vifor in Hadrimo

(0 I 1110-111 SIE 1 / 1 1

(p) Juliue Cipitolin in Pertin

(q Cipitolm in Gordin

(1 Despos EXWGRN & TU Alli-171 0 00 Contento curfu & fludio inflamm ito in Athenyum convolabant Iri-10/1 71 A dri no

> obitu Paulinz ad Punmich

(1) Epist 14 l 9 Vide etiam cpift 9 cjuid epift 5

(~)Xiphi= lin in Didio Juliawhere Xy-Innder translates
*Adnvasco by templum Minerva

ATHENÆU'M.

LI rontonis platani convulfaque marmora clamant, Semper & alliudo ruptæ lectore columna y Stella, in Martial epig 614 Titinnius Capito. in Pliny, 1 8 epist 12 Quadratus, in Arian, Epict 13 See the Remark A See the Remark A † Salmai in Tiebell Polhon de triginta

on Athemaus

(b) Catub

Comment in

Captitol

vit Per-

tyrannis

1. Su the

Priface of

Citubon

(c) Vostius de imitat p 36

tın

(d) Savar in Sidon Apoll ep

(c) Horat Sat ult

(f) Lipf epift 48 centur ad Belg

(e) \ee Voffius de imitat p 61

(1)Juven Sit 7

WHII-IHIR the Poets repeated in third House Liters of Jest as

(1) Juven abid Adrian (B) to serve the Professors in Arts and Sciences, for an Auditory, and for those who would read their Books in the presence of aigreat many People. It appears from the beginning of Juvenal's Satyrs, that this sort of Lectures were very frequent, and that Frento B lent his House and Gardens to those Poets who had a mind to acpeat their Verses before a numerous Audience. Others y were also willing that their Houses might serve for the same use, but they often put the Poets to (C) great Chaiges, for he that was to read his Work, was to surnish the Room, and pay for the use of the Chairs. It is very probable that the Emperor Adrian, who low'd and understood Sciences, caus'd the Athaneum to be built to save Authors this charge. And it is not to be doubted but this Place serv'd also for sa Colledge, for they did not only recite their own Works, but read Lectures there also. I find likewise that the Senate * sometimes met there. The Name of the Place was afterwards given to all manner of Colleges design'd for the explaining of Sciences and Languages, for they are call'd in Latin Athenaa. Some are also of Opinion 1, that Libraries have been call'd Athenica.

AMHENÆUS, a Greek Grammarian, born at Naucratus in Ægype Flourish'd in (AD) the Illd Century He was one of the most learned Men of his Time, he had read so much, and remember'd so many Things, that he might justly have been call'd the

his Book di mundi opificio See the 339th Page of the eleventh Volume of the Bibliotheca Patrum, printed at Paris in the Year 1644

(B) Built by the Emperor Adrian This I have proved by the Passage of Aurelius Victor, Casaubon (b) has also very good Reason to laugh at Theodorus Marsilius, whom he treats hard enough without naming him. This Author spends a great many Words in his Commentary on Persius, to prove that the Atheneum, and the Temple of Apollo Palatinus were the same thing. Vossius (c) has trump dup the same Fault against him, and gives him Father Raderus for an Accomplice on the 70th Epigram of the 10th Book of Martial. He might also have given him Saduaron (d) for an Accomplice, who by these words of Horace (e) Hac ego ludo, Qua nec in ade source contains judice Farps, understands that he would not have his Verses heard in the Atheneum. He gives that Interpretation as the very Words of an ancient Scholiast. Lipsus (f) makes use of the same Authority, tho he contesses where he accent and the Passage of Aurelius Victor, he would not have (g) preter d the Interpretation of the first of their Scholiasts, before that of the latter. See the Article Farps in its place.

(c) so great Charges] The Author of the Dialogue de causes corrupt a eloquentia is my warrant where he frys, Domum mutuatur, & auditorium exstruit, & subscelle conducit, ut beatissimus recitationem esus eventus consequatur Juvenal will come in for a second Witness, where he threatens the Poets with the vexation of not finding any Lord that will re imburie them for the Expences which they have been at

Nemo (h) dabit regum quanti subsellia constent, Et qua conducto pendent anabathra tigillo, Queque reportando posta est orchestra cathedris

I would not deny but they sometimes repeated in an hired House, but cannot forbear saying, that I office maintains it without any ground, seeing the Witnesses he illedges mean nothing lets than what he pierends. The first Passage which he quotes is that of the Dialogue de causis corruptae cisquentiae where we have just seen donum mucuatur, which signifies a borrow'd and not an hired House. The second is of Juvenal, and consists in these words,

(1) (um jam celebres notique Poetæ Balnco'im Gabits, Romæ conducere fuinos Lu aren

Which denotes only the curfed Barrenness of the Irade which had almost forc'd the Poets to make Bunkrupt to the Muses, and to get their

Living by some mechanick Imploy, as one may say, that of a Bath keeper, of a Baker, or of a Cryer The thorough Testimony is taken from these words of the same Javanal,

Ipse (k) facit versus, atque uni cedit Homero Propter mille annos, & si dnicedine famæ Succensus recites, Maculonis commodae ades

(k)Juven. Sat 7

It is plain, that it's neither faid in this, nor in the foregoing Passage, that the Poets hired the Chamber where they recited their Verses, so that it is not to be imagin'd how such mistakes could escape the sight of the learned Possas. Observe, that they are found in a Book that was printed in (1) the Author's Life time, the Title whereof is, De imitatione cum Oratoria tum pracipue postica, deque recitatione victorium. This latter Subject has been amply treated by Cresollius in his Theater of the ancient Sophists

(AD) Athenaus—floursh'd in the IIId Century] Mr le Feure (m) has censur'd Helvicus, who in quoting Suidas places Athenaus in the Reign of Antoninus Pius These are two Faults, for Suidas makes him flourish under Marcus Aurelius, and does not deserve to be follow'd in this, seeing Oppian who dedicated a Poem to the Emperor (n. Cara alla, dy'd before Athenaus Helvisus ought not then to have plac'd Oppian fifty Years after him Mr le Feure takes him up for this fault, and maintains that Atheneus liv'd at the same time with Herodian, who finish'd his History in the Year 238 It is certain, that Atheneus places himself after him in point of Time, for in speaking of several Authors who had written of Fishing, he says (0) Καὶ τὸν ὁλίγφ πρὸ μμῶν γενόμενον Οππιανὸν τὸν Κίλικα, & qui paulo ante nos υικιτ Ορριανίμη
Gilcem Without doubt it will be objected he elsewhere says (p), that he knew the Poet Pancrares, who received some Presents from Emperot Adrian But that forms no great Difficulty, it is sufficient to suppose, that this Pancrates was respond to the proof, that this Pancrates was very young at that time, that he lived eight. Years, and that he dy'd before Athenaus attain to the twentieth Year of his Age, by this you will find nothing to hinder but that the latter might live unto the Empire of Gordianus. If Mide Tillement, and remember d the Greek Passage of Athenaus which I have quoted, the Age which he ought to have given that Writer would have appear'd more surprizing to him, for (q) he supposes him very aged by imagining only that his poles him very aged by imagining only that his Work was writ after the Death of Commodus, and the Reason which he gives for it is, that Athenaus had known the Poet Pancrates, famous in the had known the Poet Pancrates, famous in the Days of Adrian He does not disprove Suidas who placed him under Marcus Aerelius Yet he ought to have disproved him in consequence of the Greek Passage above mention d tell me that it is not Athenaus who boafts of having known the Poet Pancrates, but that they are the words of Callinenus the Rhodian which he had quoted a little before. This Supposition

(1) At
Amfterdam 1647
with the
Inflituti-

(m) Tanaq Faber epift 63 l 1 p 211, 212

ones poe-

(n) Who was kill'd in 217

(o) Athen 1 1 p 13

(p) Id lib 15 p 675

(q) Tillemont, Hist des Lmper to 2 p m 809

of the Greeks Of all the (A) Works which he composid, there's preto us only that which is intitul'd the Dieprojophists *, that is to say, the Sophists at , in which he introduces a certain number of learned Men of all Professions, who Libriz course of various Things at the Table of a Roman Citizen call'd Larensius There's mer/s 4 valt Variety of Pacts and Citations in that Work of Arbenness, which makes the ading of it very pleasant to those who have Skill enough to love Antiquity with a pre-property that is not blind. But it's not to be doubted that the learned Men who were rumlibiant to those who have that is not blind. ntemporary with the Author, judg'd less advantagiously of his Work than we do in quindential Albanaus set down, wherefore they considered it by a wrong View, and as a meer Heap and Compilation of Collections. But for our parts who can consult only a very few of the Authors alledged by Atheneus, and can find no where but in his Book several particular Curiosities mention'd by him, we look upon his Compilation as a very precious Treasure, we consider it on the best side, and transfer to the Author all the Esteem we have for the Rarities recorded by him, which are indeed become such, only because the Books out of which he took them are all lost. For this same Reason such a Compiler whom our Age might not esteem in the least, would be idmir'd a thousand Years hence, if fisch Revolutions should happen an the Republick of Leanning, as those which destroy'd most part of the ancient Greek and Roman Authors We cannot answer that such a Fate shall never happen again, let us therefore not blame those was compile, they labour perhaps more ulefully for future Ages, than the Authors borrow nothing from their Neighbours. We find divers Touches of Slander, Frigments of scandalous Reports, and several obscene Stories in the Dippeolophilis of our Author We have no Book that has been work treated (B) by Dankinbers than Athenaus, all the Editions (C) we have of it are very imperfect Some Body had (D)

ACITION Cooray

(r) Casau in Athen p. 958 (f) to AXEEU-Sei at In fuis libris de A texandria Ap 676

(a) Athen lib s p 211.

(b) Vost Gr p 232

(c)Athen l 4 c 13 in fine

(d) Ante omnes alios(nam de Sanga Romano vereoi ut credendum sit Paulo Jovio, Latimen fecit Athenæum Casasbon praf unim in Athen Quamvis rumor ipargeregam patritium Romameter VI-Tom, or miæ do-Arını id præstitil-Se Dalechamp ep st dedi

Calledbon

what place

Vious faid be pici-

Paul Jo-

won't pass, Casaubon (r) perceiv'd very plainly, that Callixenus s words are wanting in the Book of Atheneus, but he has omitted a very strong Reason Atheneus, but he has omitted a very strong Reason for his Conjecture, which is, that the Passage in question begins thus, Seeing I have mention a the City of Alexandria Now Callixenus would never have these words in a (f) Work concerning that very Lity It is therefore Atheneus who makes that Phrise, after having let down what he had horsow A from Calliverus. he had borrow d from Callixenus

(A) Of all the Works which he composed] He writtone of the Kings of Syria, as himself informs us (a) I offices (b) afcribes to him another Book about illustrious Persons, and those Generals of Armies who had fought Dueis He grounds his Opinion on these words of the Fourth Book (c) Oli d'à η οι ενδοξοι η οι ήγεμενες εμουρμάχεν η επ περκλησεως τετ εποίκν ον άλλοις ειξήκημεν Illustres quidem viros & exercituum duces provocatos singular cei amen non detrest sse alibi deximus. That Subject would be very proper for a particular Treatrie, but it might also be infeited as an Epifod in another Work, and chiefly by in Author who has run so much Ground in a little time as Ath ne is, and who lov'd Rhapfody as well as he Therefore Vossus's Opinion is not very certain

(B) P n wor se treated by Transcribers thin Athenaus] The Omissions, I ranspositions, and falle Readings are numberless. These are Taults that may be imputed to the Pranscribers, but the loss may be impured to the Transcribers, but the loss of part of the Work is not so much to be laid to their tharge. The two first Bools the beginning that third, and most put of the last are wanting. To make up this loss as well as was possible, they have printed the Abridgment of that was lost with what was lost with which was lost with the last that which was lost was lost with the lost of the whole was lost which was lost with the lost of the whole was lost which was lost with the lost of the whole was lost which was lost with the lost of the whole was lost which was lost with the lost of the whole was lost which was lost with the lost of the

nur niving in a no good Minuscripts, and not being very exact in correcting it, a great number of I sults have past in the Work. The Ldition of Basil, which tollow d next in the Year 1535, by the case of James Bedrot, and Christian Herlinus was little better. Natalis Comes ventured to transwas little better Natalis Comes venture to translate Athenous into Latin His Learning is very well known It appears by his Mythology that had read and ftudied much, but is he wis ignorant in Criticism, it is certain that his Translation is most wretched It is the first (a) that was publish'd Dalechamp, a famous Physician, gave a

fecond which exceeds that of Awahis Comes, and might have been much better than it is, if the Awthor laid not had to much Practice. But as he Assumer and not need to much fractice. But as he manded has Protession, and bestowed only his spare Hours on Assumeus, he has not done all that might be expected from hum, tho' for near tharty Years he confectured all his letture Time that way (e) And thus it has remain'd ever time that way (e) And thus it has remain'd ever time that had not be other, with the Volume of and the Lastin on the other, with the Volume of Contacham's Assumentation of the lastin of Cafaibon's Americations is the best Aibenaiss extent The Abbot of Marolles has translated that Greek Author into Greek I do not question but he tollow'd the Latin translation as his only Model, and that he has commetted many Faults & only know that Work by the Journal of the (f) learned It is in 4, and was printed at Paris in the Year 1880 R is the first French Translation from the Original, and the last Composition of the Translation of the Translation of the Prince I have heard the that it sold so well, that it is very starce at the Bookkellers, and is at an excessive Price As to what his been stude concerning a Franslation by Smea, see the Margent of the first Collumn of this Page

D) Some Body had made an Abriedin ne of that Work | Casabon (g) contesses ingenuously, that That Abbieviator is unknown to him, and that he can neither tell his Name nor Country, nor the Age in which he liv'd (1) However he places him above five Hundred Years before himfult, and he is very certain that he must be placed before Enstarbins, because Enstarbins made use upon several occasions of the Abrigdment of Albeneus, preferring it before the Original which led him into (1) fome I anks Calaubon funces, that this Abbreviator was a Comminarian, who undertook the time thing on Atheneus is Hermolans had undertaken on the Work of Steplanus Pyzantinus, in fome parts of which he deterved to be piaced for his Learning and in others to be blam d for his want of Lxactness (k) Athenous Minuscripts (k) Ibid were very much corrupted even when this A- p 3 bridgment was made, which is provid by two (1)
Reasons There appear divers Corruptions in the Abridgment not unlike those in the Manuscripts And the Abreviator confesses, that he passes over feveral things because they have been tillify de Casaubon (m) had the Manuferpt of the Abridgment which David Hosen liur sent him. There wanted the first Book and part of the second, so that they had retrenched it the beginning almost all that had been inserted in the Edition of Athenieus, to supply what was lost of the Deipno-Sophists.

(i) L prefat Cataub in Arhee næum

(1) Dazo Mai 1680

(r)C isaub Änuma L in Athen

(b) Id in pirefit &c

anım dv $p : \alpha$

() Id in præfit

animady

ATHENÆUS. ATTALUS. ATTICUS.

made an Abridgment of that Work Mr Morers (E) could not forbear saying some thing of it, but was grofly mistaken. All that he has said of Athenaus and of two

(F) other Persons of that Name is defective

ATTAIUS, the Name of some Kings of Pergamus Look for Pergamus

ATTICUS, (Titus Pomponius) passes for one of the best Men of ancient Rome He carried himself so uprightly that without deviating from the Rules of an exact Neutrality he preserved (A) the Esteem and Assection of Two contrary Parties The intimate Friendship which he had for Cicero did not hinder his having a very strict Union with Hortensius, and he was the Cause that those Two Rivals in Eloquence not only abstain'd from any thing of mutual Reproach, but even liv'd together (B) in a very good Understanding. He had never

(E) Mr Moreri .. was grossy mistaken] These are his Words, Athenæus writ a Work of the Despnosophists in 15 Books, which Hermolaus of Bizantium abbreviated as Suidas tells us I do not mention his Sin of Omission, it is plain enough that he ought to have told us whether that which is extant is the Work it sells, or only the Abridgment Let us only examine his Sins of Commission I It is false that Hermolaus of Byzantium abridged Athenaus 2 It is salse that Suidas says this 3 It is salse that Suidas mentioned any Abbreviator of the Despnosophists Casaubon at sirst sight appeared to me to be the Cause of this Mistake, I mean the most innocent Cause, for who would ever have thought that any body would stumble at these Words? (n) Putem confessam Constantinopolis ance annos quingentos & amplius Etam Constantinopoli ante annos quingentos & amplius hanc epitomen ab aliquo Grammatico, qualis fuit Hermolaus Byzantsus auttor corum Excerptorum qua hodie pro 'Edvinov Stephani libris in doctorum manibus ver-But afterwards I found that it was Charles Sciphens had deceiv d Mr Morers I think Volaterran is the first who fally imputed to Suidas the having said that Hermolaus of Byzantium had abridg'd Athenaus This Fault of Volaterran was taken Atheneus This Fault of Volaterran was notice of in the Edition of Atheneus of the Year 1535, as may be feen without confulting that Edition, if one casts but an Eye on Gesner's Library How easie soever it was to have avoided brary How easie soever it was to have avoided the same I suit since Gesner noted it, yet it is certain that Charles Stephens, Lloyd and Hosman fell fli into it, and what is worse, affirm, that we have no other Athenau (a) but the Abridgment of Hirmolaus of Byzantium

(I) Of two other Persons of that Name] These are Athenaus the Historian, and Athenaus the Philosotopher Mr Morers lets forth that the first Achenaus writ the History of Semiramis, and that this History is to be found in the Second Book of Disdorus Siculus, and that Mures transcrib d it without citing the Author One must be very heedless not to perceive that these Words contain I know not how many Contradictions Does an Histoman croud into a small Corner of his Work all that another Historian has writ on a long Reign, fruitful in Lvents? Cou d fuch a Critick as Muner edge the whole Life of Semiramis into one of his (b) short Chapters This is abfurd He ought then to have express d himself in this, or some such like manner, Diodorus Siculus reports an Action of Semramu, and quotes an Author whose Name is Athenaus Muret mentions the fame Action without quoting any Body. To conclude from without quoting any Body. To conclude from thence that the same A lengue had composed the History of S maramis, and ought consequently to have a Place a nong the Historians, is going a little too fast According to that Rule Sences would have write the History of almost all great Men, for these are but four of them of a horse has not to the same of the same has not to the same had composed the History of the same had composed the same had com there are but few of them of whom he has not iclited some Action, or memorable Sentence. This I may against Lossius, who at a venture places him whom Diodorus siculus mentions, in the Number of Historians, but he has taken one not to fry poof sem same. As to Atheneus wrote the History of sem same. As to Atheneus the Philosopher its falle that Strabo cited by Mr. Morer, says, that he taught Arifords Philosophy at Rome, that being return d home again, he was accused of having a period to to form a Rombhall and that he was to Delign to form a Republick, and that he was fecured Here's what Strato (c) fays of him A-hineus a Peripartitek Philosopher, a Native of Seleu in Cili ia, had a Share in the Government, and was a Demagogue in his Country for some time Afterwards he became an intimate I riend of Muren, and when M rena's Conspiracy against

Augustus was discover'd he fled with him was taken in his Flight, but the Emperor not finding him guilty, fet him at Liberty Athenaus returned to Rome, and to those he first met with he repeated these Words of Euripides,

I come from the Caverns of Death, and the Gates of nel Ne-Hell One can hardly comprehend the Ground of post in these Fassities of Morers, for it seems more diffi-cult to pervert things in this Manner, than to deliver them as they lye

(A) He preserved the Esteem and Affection of Two (f) Idem Parties] He sent (c) Money to the Son of Mac c 4.

rius who was declared as Lines to the Republish and with reserved to the Republish. lick, and infinuated himfelf fo far into Sylla's vour that that General would always have him near him, and did not take it ill that Assicus excus'd himself from following him to Rome, alledging for his Reasons that he would observe a Neutrality Noli, (f) or te, inquit Pomponius," adversum cosme velle ducere, cum quivus ni contra te arma ferrem, Italiam reliqui. He kept quiet in Rome during the War between Cafar and Pompey, this did not (g) displease Pompey, and it pleas d Cafar exceedingly After the Death of the latter, he sent Money to Brutus when the Party for Liberty began to decline, and did a thousand good Offices to Mark Anthony's Wife and Friends, when that Party seem'd to be runn'd not all Party seem'd not all Party seem'd to be runn'd not all Party seem'd not all p that Party feem'd to be ruin'd past all Recovery

Mark Authory was not ungrateful, for though he

extended his cruel Harted against all Cicere's

Friends, yet he writ (b) a very obliging Letter

with his own Hand to Atticus He atterwards (i) with his own Hand to Atticus He atterwards (1) promoted the Marringe of Atticus's Daughter with Agrippa the Favourite of Augustus Lastly, notwithstanding the bloody Dissentions that were rais'd between Mark Anthony and Augustus, our Atticus maintain'd himielf in both their Friend-One (k) of them whenever he was upon a Progress, writ punctually to him what he was doing, what he read, and whither he was to go, and when he was at Rome, he writ almost every Day to him for his Advice on some Question, the other (1) gave him confrantly an exact Account of his Affairs Without doubt it was very difficult to preserve the Friendship of I wo such Antagonists at the same time (m) Hot quale fit Antagonists at the same time (m) Hot quase jit facilius existimabit is qui judicare poterit, quanta sit japicntia corum retinere usum benevolentiamque, inter quos maximarum rerum non solum amulatio, sed obtre-tatio tanta intercedibat, quantum fuit incidere necesse inter Casarem atque Antonium, cum se uterque principem non solum urbis Romana, sed orbis terrarum esse cuperet

cupered

(B) Liv'd it a very kied Understanding] They who are sepreble how m ch the Jealouiy of Eloquence influences and stirs up the other Passions, will conclude no mean Idea of the Industry and Merit of a Man who knew how to keep the Peace between the Two most samous Orators of Anti-It was not sufficient that Pomponius Atticus could infinuate himfelt pleasantlyinto People's Affections, they must furthermore observe in him such Qualities as inspir'd a respectful Isteem What I am about to quote is very proper to mark the Character of his Merit (n Utebainr intime ?) Horicofio qui iis temporibus principatum eloquentia tenebat, ut intelligi non posso utcr eum plus diligeret Cicero an Horicosius, & id quod er at dissipilimum, efficiebat ut inter quos tanta laudis effit amu-latio, nulla intercederet obtrettatio, eserque talium viro um copula

"Ηκω νεκεών κευθμώνα κ) σκότε πυλας

pos, in vita, Attici C 2

(e) Cor-

(g) Idem c 7 yet Cicero epift 6 Atticum, Says that Pompey had done Attıcus an ill Turn if h had conquer d

(b) Idem C 10

(1) Idem

(k) To 2018 Augustus C 20

(1) To mi-Mark Anthony

(m) Id 1b

(n) Idem

(c) Stirb lib 14 Pag 461

(n) 1d

pag 3

animady

(a' Opus,

gued ad nos fine

haudoua-

guam in-

pervenit.

Clus epi-

tome ib Hermo-

lao By-

TANIUM

Zintio

ieli ta

Suid

Author

(b) It the

varmum

17th of

the 6th Book

lettio-

num

tegrum

(C | Neither

Hoc ipium vere gloriantem fux,quam extulit annorum 90, cum effet feptem & 60, fe nunquam cum matru in gratiam redirile, nunquam cum forore tuisse ın fimultite quam prope aqualem habebat, quod est fignum aur nullun unquam inter cos quei imonum inaut hunc in fuos indulpentia, ut quos ากการ deberct arafei eis nefis ducciet Id

(p) See the
3d Letter
of Cicero
ad Quin
tum finatiem 1 2
and Fibincius in
the Life of
Cicero
ad annum
uibis 697

(q) The
11th of
the 5th
Bool ad
Atticum

(r) Ex

epift 7

I 16 ad
Atticum

(a) In iefterito vices quod
a patre
acceperat
Cornel
Neposib
e 14

Hoc ways behav'd himself generously towards his Friends, and open'd his Purse to them in their Necessities. This he could do, for besides the great Fstates which fell to him (D) by Succession, he found Whys to hy out his Money at a great Advantage. The Troubles which arose at Rome between underimal and sylla's Parties, made him resolve in his Youth to go to Athens where he hiv'd a long time. He made himself so (E) belov'd by the Athens matris suggested at the Day he left their Town was in some Manner a Day of Mourning. He lov'd good Literature extreamly, and had several good Libraries and good Readers belonging to his family. He had (I \times) always something read at his Table even when he treated his Friends. He never troubled his Head to raise himself above the Condition in which he was born, which was that of a Knight. He might have attained to great Offices in the Republick, but still (F) declin'd them, because in the Cornunquant.

(C) Nother with his Mother, nor with his Siffed.] When he was at the Age of 67 Years he lost his Mother, who was 90 Years of Age when she died, and he had a Sister almost as old as himself. He declared at his Mother's I uneral that he never had any need of heavy reconciled to her and that there Mother's I uneral that he never had any need of being reconcil'd to her, and that there had never been any Quarrel between his Sister and he I do not mention this Circumstance of I ime to swell my Book, or rather help to fill up a Sheet of Paper, every one sees its Lisential to this Remark, for it the happy I emper of Atticus appears very singular in this Place, it is chiefly because of the Number of Years which he pass d with his Mother and Sister without the least Broil. Its pity the History did the least Broil I is pity the History did not add how he lived with his Wife IIe does not (o) boast on that Head, and this may create some Suspicion that his Address or Patience could not signalize themselves to much in that respect as towards his Mother and Sister, who penhaps on their side contributed much to the Union, and did not oblige him to make all the Advances. The Matter on this Supposition would lose much to the Supposition would lose much of its Singularity with regird to Atticus, but to take it all rogether it would not lose but rather Gain as to the Point of Singularity. See in the following Remark that Atticus kept lways in fivour with an Unkle whose Humour was so expressions that no Relation could bear it. Let us return to the Relation could bear it Let us return to the Wife of Acricus It is frange that Corn lius Nipos should say neither good not ill of her, and that we nust have recourse to other Authors to know that her Mame was Pilia, and that secus (p) married her in the Year and that A sicus (p) married her in the Year of Kom 6,7, when he was s, Years of Age He had raide no great hafte to mad himlelf in that Waifare It may be inferred from one of (q) Ciciro's Letter the Filia loved her II shaid, for a, for that et her Paffage (r from which some have collected that she had had Thoughts of a Divorce, it is plain that it ought to be read otherways, and that it figuries that the was threatned with the Pally Mi Sarazin affirm, in his I ranslation of the Lite of Pompon us A ricus that the City of Athens had elected Statues to Pilia the Wife of Actions, but it is plain that he made Wife of Action, but it is plain that he made use of a bad Ldition, for you must not read Pilia in Conclus Nepos Actions's Marriage followed his Return from Athensia at too great a distance for the Athensia to think of erecting Statues to his Wife Work Cornclus Nepos have been so heedeless as to spoke to us of the Statues of Pilia without saying who she was? The Family Pilia makes so manner of Ligure in the ancient History of Rome

(D) That fill to him by Succession] Quintus Caestliv., his Unive by the Mother's Side, was a Man of an unsupportable I emper, but Atticus mang'd that perverse Spirit of his so well, that he kept in his I avour to the end without any Interruption, nor did he loose his Labour, for Caestliu made him his Heir, and left him near a M llion of Money And Atricus sown Patrimony was about (a) Two

Hundred Thousand Livers Caeilius having adopted his Nephew by Will, he took upon him from that time the Name of Q Caeilius Pomponianus Atricus. Let us see what Cornelius Nepos says of the harsh Humouis of east Unkle (1) Havebar arunculum Q Cae eimequitem Romanum familiarem (c) I Iucul invitem, difficillima natura, cujus su aspenti em veritus est, ut quem nemo serie post his reossimilar quo facto tulit pieta is si etier, concilius enim mori no testamento adop avecinos circles demque feit ex domante. En qua hared acaecepit circiter centies LLS

(E) He made himself so beloved by the (E) He made binjelf 10 beloved b) the Alivenians | He had (d) clus d most of his I flects to be transported thither, and by Loins and Carts, did great Services to the City of Ather. They were not ungrateful, burgive him all manner of publick Howen he actual that the teething a refus'd that of a Cit zen, and thit o electing a Stitue to him, but after his Departure they erected several, and were much troubled it his Departure (1) Quo factum if ut huic omnes honores quos piff ut public hibrat, civeraju nes ronores quos poj ut punti e rib i rt, cevernju facere studeren, quo ven peto tele ute noluit quoa nonnulli interpretantur, am e e ere tatem Rominam, alia adseta ("uam leu adjuit ne quis sibstitua pene eturi sib e, alsens prob bere non intuit liang illus autem i bu Romiti i e Ouem dum fi u i fr m gravit Romam m gravit Romam Ouem dien tio tas Atheusenfium professi a eff defider i fu ure dolorem indicar t 1 l toryin s He spoke the (f) (creek I anguige to perfectly well that one would have taken him for an 4th n m Some believe that the Surname of Aris came from thence *Folatersan* (g) offirms in as a thing related by *Cornelius nipo*, but he is mistiken the Abb St. Real (h) observes that Atticus call d himself to because he wis very learned in Greek, and lived most of his Time at Ath us. It had been (represented to him that he ought only to have ful on account of the long Abode which he made at Athen in his Youth, fince its certain that he lived most part of his Life in Italy or Epirus, where he had a good Lstate, as appears by his Life written by Cornelius N pos, and by feveral Passages in Cicio's Letters

(EA) He caused always foncting to be read in the at his Ieble. If he had bept in open Table Biblio free for all who would come to it, that them (ustom of Reading would have been very inconvenient, but he invited none but those of his own Humour (k) Nomo in convivo to ejus aliud acroama audivit quam anaerosticm pag Nique unquam sine aliqua lettione apud cum construm off ut non minus aumo quam quante.

Neque unquam fine attiqua tectione appa cum canatum est, ut non minus animo quam ventre conviva del Harentur, namqu. eos vocabat quorum

mores a fus non abhorrer nt

(I) But fill declind them] Its probably the ftrongest Proof that he gave of his Vertue. There was no attaining to Offices in those Times but by ill Practices, nor could they be exercised according to the Rules of Justice, and for the Good of the Country, without exposing one to the Violence of a great Number of ill Persons Ile choice therefore to live in a private Condition rather than pur-

CorneE CIRT

C IIII

(i) II
(i) II ib.

(ii) Cip 5

(iii) Cip 5

(iii) Cip 5

(iii) Cip 5

(iii) Cip 6

(iii) Cip 7

(

ld Corn, Nepos, c 2

(1) Id c 3 & 4

(f Idem c 4

(g) Volae terr lib 13 p m 666

(h Remarks ou
Cices o s
Epstlesto
Atticus
in the
Bibliotheque
Universielle,
t 2
pag 78

() The

Au | 1 of

Biblio
theque

Univer
felle, ibid.

(k) Cornel Nepos, ubit iupra c

TTICUS.

† Nata est Attico neptis ex Agrippa Cui Virginem filiam collocarat Hinc Cafar vix anniculam Tiber10 Claudio Neroni Drufilla nato pri-vigno fuo delpondit Corn Nepos in vita Attici c 19 + See the R mark C ncho Nepo e, in viriPomponn Attici

(1) Corn-Nepos сар б

(m) Cice. ro in Oratore

(n) Idem in Bruto

(o) Attigit quo-

que pocticen. credimus, ne cjus expers effet fua**v**itatis Namque vertibus Qui honoreserumque gestaıum ımplitudine Ceteros Romanı popule prastiterunt expoluit iti ut fingulorum ım ıgınıbus tacta magiffra tufque corum non amplius quaternis quinilque versibus deteripferit, quod vix credenduia lit tintis ies tim bictuisse dechiari Corn Nopos C 18

ruption which then reign'd he could neither have obtain'd or exerc them legally He never had a Law Suit in his Life He never peach'd any one nor seconded those who did The Emperor Augustus was related to him, the manner of the Relation was thus Actions had married his Daughter to Agrippa That Mariage produc'd a Daughter whom I Augustus betroth'd to Tiberius almost as soon as she was born I do not believe that the Wise of Atticus was of any I great Family He ought to be reckov'd (G) in the Number of good Authors He attain'd to the Age of 77 Years without scarce knowing what Sickness was He had liv'd for 30 Years together without taking any kind of Physick. At last he fell sick, and for three Months his Dutemper was but sight, but afterwards the Pains he endur'd were excessive. He sent for his Son in Law Agrippa and two other Persons, and declar'd to them that he had resolved to put an analysis has been been all head of November and desired end to his Life by abkaining from all kind of Nourishment, and defired them to approve of his Resolution, and not oppose it, for an their Exhortations would prove vain Agrippa made use of his Prayers and Tears to prevail with him to live, but all to no purpose After two Days Abstinence his Feaver ceas'd, and his Pains were much abated, nevertheless Actions persisted in his Resolution, and died three Days after * This was in the Year of Rome 723 He's fallen in our Days into the Hands of a (H) very dangerous Cenfor, but has not been abandon'd (I) to the Rigour of his Censures. We have something to (K) correct in Mr Moreri's 1)1-

chase Dignities at the Price of his Conscience How good and rare is this! If all the World were like Atticus there would be some reason to apprehend a State of Anarchy, but there is no Fear of this, there will always be more unworthy Persons rewill always be more unworthy Persons ready to grasp at Offices by all manner of illegal Ways, than Offices to confer on them I have heard say that a Person who had travell d all his Life time, answer'd those who hit him in the Teeth with his ambulatory Humour, that he would willingly have fixt in some Town or other if he could have found that the Power and Credit were any where in the Hands of good Men Another Traveller affirming at a certain time that he I raveller affirming at a certain time that he would stroil no longer from Place to Place if he could find a Town that was govern'd by fuch Persons as were most deserving, was answerd, YOUWILL DIEIN YOUK TRAVELS (1) Honores non petie cum ci paterent propter vel gratiam vel dignitatem quod neque peti more majorum, neque capipess nt conservatis l gibus in tam essussi ambitus largitionibus, neque geri e republica sine periculo, corruptis civitatis moribus Compare with this what was faid in the Article of Alexander ab Alexandro

(G) Atticus ought to be reckon d in the Numb r of good Authors] He composed Annals wherein he ohier'd an exact Chronology, and clear d the Genealogies of the Roman Magifitrates the finest in the World That Book comprehended Seven Centuries, whereby it may early be conjectured that he principally confidered the Roman History I say principally, for it must not be doubted but the Author set forth the abridged History of divers States in a Chronological Series Cuero will not fuffer it to be doubted (m) Cognojcat etiam, lays he, rerum gistarum & memoria sed & imperiosorum populorum & regum illustrium quem laborem nobis Attici nostri levavit labor, qui confructis notatifque temporibus nibil cum illustre prates mitteret annorum feptingentorum memoriam uno livro colligave Thete Annals had a kind of Chronological Tables to them Habuit iste liber Attici & n nova mihi quidem multa, O cam utilitat m quam requirebam,ut explicatis ordinibus temporum uno in conspettu omnia viderim I have said that Atticus observ'd the Genealogical Order very exactly, and add here that he wrote particular I reatises on iome Families and composed Inscriptions of I our or I ive Verses each (s) to be plac'd under the Portraitures of illustrious Persons, and that his Talent was much admir d in complizing many things in few Words.

(p) Moris etiam majorum summus imitator fuit antiquitatifque amotor, quam odeo dilig nter habuit cognitam, ut cam totam in co volum n expofuerit quo magistratus ornavit - Nalla inim lex, neque pax, neque bellum, neque res illustris est po-puli Romani que non in o suo tempore set nocata, O quod difficillimum fuit, sie familiarum orig nem subtexuit ut ex co clarorum virorum propagines possimus cognoscere. Feit hoc idem siparatim in aliis libris, ut M. Biuti i ogatu Juniam familiam a fterpe ad hanc etatem ordine enumer avit, notant qui a quo ortus, quos honores, quibusque restaute bus cepisset Pari modo Marcelli Claudii de dire collorum, Scipionis Corn lit, & Filit Maximi de Corneliorum & Iabiorum & Amiliorum quoque, quibus libris nibil potest effe dulcius eis qui al quam cupiditatem habent notitiæ clarorun vivorum a pity these Books are lost, they would clear a great number of Discoulines. I say nothing of the History of Cicero's Consulship which Atticus (q) had with in a (r) plain Style in the Greek Language.

(H) Of a very dangerous Censor] Its the Abbot of St Real See the Book inititl'd Cesario, or Entretiens divers. It was reprinted at the Hague after the Copy of Paris in 1685. It is divided into Four Days, whereof the Third is a very rigorous Censure of Pomponius Acticus, and his Panegyrist Cornelius N pos I have been inform'd that the Author of that I have been inform'd that the Author of that Work persisted in the same Sentiments, which appears by the Remarks which he has joyn'd to the Translation of the two first Books of Cicero's Letters to Atticus That I ianslation Citero's Letters to Attitus That I ianslation is mention'd in a Book (a) very well known, and I have always wonder d that the Bookfellers of Amsterdam did not conntersite it, for I don't question but much gain'd by the reading of that Work

(1) But has not been abandon'd to the Rigour of his Censure: I In the Year 1686 there uppear'd a small Book in Harm entitl'd Le retour the pieces chaife.

which the color curveus, authority against a tracks as inserted (b) Of I he Anthon of the Apoll is not named, Dec 1686 but its in Secret that it was the late Mr Raminsant his M C. Majosty's Cabinet keeper of Medals The News (b) from the Republick of Learning enlarged on Mr Reinsant's Writings in such a manner as was not pleasing to the in fuch a manner as was not pleasing to the Abbot of St Reale

(k) Something to correct in Mr Moreri's Distinuity] 1 It is false that Givero married Atticus & Sister It was Givero's Brother who married her 2 He ought not to have mention'd the Ties of Amity produc'd by that Marriage.

(p) Ibid

(q) Id 1b

(r) Cicer. cp 1 l 2 ad Atti-

(a) In the 2 th Tome Ďıblıotheque Univerielle, pag 73 Sc allo the Journal des Savans for the

Dec 1686

ATTICUS. ATTILA.

I forgot to mention that Atticus was of the | Sect of Epicurus we may defie the most zealous Defenders of the Tenet which down that without the Belief of a Providence it is impossible, as to od Manners, to equal those who acknowledg'd a Jupiter, a Neptune to shew a better Man than Attitus among the greatest Bigots of

ATTII A King of the Huns, fur-named the Scourge of God, liv'd in the 5th Century He may be reckon'd among the greatest Conquerors, since there were but few Provinces in Europe which did not feel the Weight of his victorious Arms He would not grant the Emperor Theodofins a Peace, (A) but upon Condition that he would become his Tributary The Bittle which he lost in Champagne || in the Year 451 did not weaken him to such a degree but that he soon found himself in a Condition to lavage It ily, and it the Prayers of Pope Lee had not put a stop to him, he would intallibly have taken the City of Rome We must not believe what is reported of the Apparition of an old Man standing with a naked Sword in his Hand by st Leo's side and threatning Accida This King of the Huns was of a small Stature, but thit did not hinder his striking a Terror into the most couragious by his lofty Carriage and fierce Countenance. He knew very well how to (B) joyn Craft with Force Superstition was (C) one of his De-

(c) Corn Nepos, cap s

(d) Siethe Letters of Atticus, 1 5 ep

(e) Cap 16

prelly that Atticus had more kindness for Cicero than for his Brother in Law Quintus Cicero (i) Erat nup. a foros Attic Q Iulio Ciceroni, easque nuptias M Cicero conciliarat, cum quo a cona scipulatu vivebat conjunctissim, mul o et am familiarius, quam cum Quinto, ut judicari possit plus in amicitia vilice similitudium morum quam affinitatem Atticus s Sister Pomponia did not ilwiys live well with (d) her Hulband, so that she was not very sit to tye the Knot of Friendship between her Husband Volume of his Letters to Atticus, he ought to have faid that he kept a continual Corre-fpondatice with him by Letters, and that we have a Collection of the Letters which he wrote to him which is divided into 16 Books Cornelius Nipos (e) mentions it, and five that they comprehend the History of those I imes, and in some fort a Prophecy of what wis to happen Ut nibil in its non apparent, & fat le existimari possit prudentiam quodaminede este divinationem Non inim Cicero casolum wire vivo se acciderant futura prædixit, sed etimologiae nune usu veniunt ut vates 4 It is stretching it too tar to siy that Atticus had no other Servants as were fit to read to him. He ought to have been content with faying that he had several learned Domesticks who could read and write, and bind a Book well and that every one of his Lootmen could do this Cornelius Nipos fays no more of it, how comes it then that in the 17th Century they durst say 20 t mes more than he had said? Has he not expresly noted that beides the Domesticks who were Renders and Book-Binders, Atticus had others all very well clad, and born and bred in his House? (b. In ea familia) erant pueri literatissimi, anavnosi e optimi, er thusimi librarii, ut ne pedissi quus quidem quissimi esse aui non utiumque horum pulibre secre posse Pari modo AR III-(LS TERE RI quos cultus dom sticus destante desta

Marringe, seeing Cornelius Nepos notes most expresly that Atticus had more kindness for

LSTETERI ques cultus dom ficus desiderat apprime boni. Negue tames borum quemnist d mi natum domini sim habuit
negue and third of the constitution and the most condition that he will be come
his Iri'ut. A second to the Missing of
the Bragadochios. The must call hings
by the most honounder Name, which the
Limperor oblig d hintest to pay ever sear
to Ailla was not call d a Tribute, but a
Penson I hese arethe Words of a modern
Author () "He oblig d the Emperor Ine-Author ()" He obligd the Emperor Ine" odof is the younger shamefully to beg a "Peace of him, ne ther could he obtain it without prying him 60c0 Livers (1) of Gold immediately, and obliging himself to pry him a thousand more (2) every Year 50 that the Emperor of the Last, whatever recourse he had to the specious Title of Inouland "Pension to save his Honour became Inbu-Crustian The same Author re-tates, that decide having seen a Picture in the

Palace of Milan which represented an I mperoi on his I hrone, having the so h ans in Chains at his I ect, ordered it to be ta-ken away, and mother pit in its the e, wherein he caused himself to be drawn fitting on a Throne surrounded with 1 mperois londen with Baps fill of and ind Silver, which they end to be a long a very submissive to

by that as he had oblig d 110 him I libite Seven of Light Year lesore, he would force the I macros I il n n vi to do as much to fave in k fe and the tark ferable Remains of his Engine (1)

(B) He kn w very well how to join (raft with Force) I he appears by the Intrigue which he managed in his Expedition against the Gauls He endeavour'd to distunct the Romans commanded by Ae ins, and the Viligorhs under their King Theodorick. For this purpose he sent Word to the Emperor Valentiman that he did not think of committing any Acts of Hostility against the Subjects of the Empire, that he would only chaffile the France and the ν /150 hs, the first whereof had been so audicious is to let foot on the Territories of the I mpire, and the latter were only Slaves co Valent n an At the time time he let Theodorick understand that he had made the King of the tandals believe that he came into Gaul an infit the Wilgoths, but that it was only a Pretence to deceive the Imperor, that his tiue delign was to divide the Impire between the Huns and the Wifigoths, and that he would fall into Italy it In adorack would attack the Gauls (1) I alentini in and Theodorick easily discovered this Snare, and jointly repulsed that cristy Conqueror (a) Homo fultilise antiquem bella g reret, arte pugnabat, cæ cra episto as blan-dim ntis oppleverat, studens sidem adhibere men-

() Superstition was one of his Divices] He had found means to possess the Minds of his Soldiers with a superstatious Belief that he had form thing divine in him to which his good I return was linkt, for whether he really believed this himself or only pretended to, he made them believe that he had found the Cimeter of Mr., who was adored among those People, and that the I ites promised the Empire of the World to him who should have the fatel Sword" This is one of the powerfulest Stratagems that a General of an Aimy cui make ute of to manage and move his Soldiers the Springs of a mysterious Superalition which fill them either with Confidence or lear according as the Cafe requires, with Confidence when there is occision for fightconfidence when there is occasion for lighting, and with Fear when they are inclined to Mutiny. All goes well when the Soldiers (c) are perfuaded that their General has a guardian Spirit who delivers him out of all Danger. Attila was (d) superstitious (e) Corhimself, for a little before the Battle of demoi p. Chalons "he (e) consulted his Soothsyers, 120 cx. Jorna ide

[421] † Vide Grillendum de vita I pia curil 2

IIn Campis Cita-launicis

4 Maim-Hill I Augn fine t 3 Jorn ide Cip Dicora in M tcell lily

uni 10 onlyp

Suid

(/) Cndémoi Luft de Irrice t i pag 116 ex Joininde. Secalo Maimbourg Hu? l'Arrin t 3 p 9

(a) Torn indes de reb Goth

(/)Mumbourg ubi fupra pag 6

(c) Su the Remarks cf th Art le Anilandie

(d) Religioni perfushoութոլ de Das a fur , n e lulue p 15 utgië id fuj cistiaddıctus Callimachus ex-

pos c 13 7) Maimbourg Hist de l Arianitine n. Laz. Paulo Diacoro in Mif-

h) Cor-

cell lib 35 (1) Site Hunde Sixty Thou[are Cromns

Eleven wenty TIVL I nouland

ATTILA ATTILIUS.

See the Remark E

yMaimb ibid

A See the Article of Marulle of Calabria

2 In the Article of Honoria

* See the Remark I of the Article Accius.

+ See the Same Re-

Il Sucton in Cafare c 84

vices He was a cunning fly Dissembler, wise in Council, and dating in Execution, cruel to his knemies, but gentle enough to those who put themselves in the Posture of Supplicants. Its also said that he made it a Point of Honour to keep his & Faith inviolably with those whom he had once received into his Protection y He & would not suffer extravagant Flatterers The most common Opinion about the Manner of his Death, is that on his (D) Wedding-Night a Bleeding at the Nose strangled him Wc shall elsewhere relate ζ in what manner he was sought for by the Sister of Valentinian III. His life was composed in the 15th Century by a Refugee Italian in Poland, call'd Callimachus Expersens Others have (L) writ it lince

It is faid that he had an Ambition to introduce his (1) native Tongue, and raise it on the Ruins of the Roman

ATTILIUS, a Latin Poet, liv'd to all likelihood in the Beginning of the 7th Century of Rome Volcatius Sedigitus has given him the 5th Rank among the Comick Poets, and yet he was but a mean Author, his Stile was as hard as Iron *, not only according to Cicero's Taste, but even according to Licinius's who had nothing near fo delicate an Ear as Cicero The Translation of Sophocles's Llettra by Attilius is good for nothing, in the mean time Cicero | judg'd it worth the Reading Suetonius || observes that some Passages were taken out of it to be sung at Julius Casar's Funeral, because they were applicable to the Murtherers of that Emperor Casaubon and Torrentius have in vain alter'd that Passage of Suctionius They have only given (A) an Example of the Consusion which Criticism may sometimes AITIUS

" who told him that in reality all their Ob-"fervations promisd nothing advantagious to the Huns, but that they had discover'd by them that the chief of the Lnemies would be kill'd in the Battle. This was "enough to deceive Attila, for he imagin d
that the Death of Aerius was certain, and
that if that Man did not fland in his way,
he might reckon upon the Conquest of
the Empire He did not value the Loss of
the Coldiers and was perswaded that he "his Soldiers, and was perswaded that he fould always have Men enough, provided he out by dehar great Cintain." But he " he out liv d that great Captain was deceived, for Actius was not so much as wounded in the Battle

(D) That on his Widding-Night a Bleeding at the Nose shangled him] Its reported that after Pope Less Prayers had prevail'd with him to space the Remainder of Italy, he return'd into Pannonia laden with Booty, and that tho' he had a great Number of Concubines, yet he would take one more who was the Daughter of the King of the Battrians She was a perfect Beauty, and he lov d her so passionately he would honour her with a publick Marriage to give her the first Rank among his Wives IIc kept his Wedding with great Solemnity, but he drank to much, and atterwards over-heated himself so excessively in the Embrices of his new Wite, that being tallen afleep, he fell a bleeding at the Noie which foon strangled him Ildico (f) puella ei fuit pracat ris gratissima, Bastrianorum regis filia mira pulchritudini. & incomparabili vinustate, cujus amore succensus eam primariæ uxoris loco habere conflituit Comparatis pro regis dignitate nuptus per omnen intemperantia licentiam in conjugali convivio fibi indulfit, Baccho ac Venere corpus i.a ca nocte confect, ut inter dormiendum Supino corpore, proflu sio Sanguinis e naribus continuo Sussicatus interierit. This Story would all be probable enough, if they had not added that sitila was then 124 Years of Age. It is hard to believe that at such an Age a Man should be in a Condition to be guilty of great Excesses with the fair Sex. A Frishand Historian alledged this I act as a favourable Proof of the Truth of the Histories of his own Nation, which make their kings very long liv'd. He does not borrow it of Bonfinius, but of Michael R tius (g) His adde tiftimonium Michaelis Rithii qui libro de iegilus Hungaria pi imo scribit, Atthilam Italica prada opimisqu spoliis onustum in Pannoniam se iecep sit, uxorenque superduxisse regis Bastriano um nomine. Milzoth, etfi plures alias haberet in matrimonio, cumque cum nuptiales epulas apparatissime celibraffet, liberius solito crapulatum in enbiculum se recepific, erumpenteque e naribus sanguine in os dormientis extinctum esse, anno etatis sue 124 regni sui 44 Si tantam atatem in hoc libidinoso tauro Scythico credimus, cur non & camdem Frisus

accidere potuisse censiamus? Mean time some have related that Astila did not die in that Manner, but that his new Wife who did not love him, finding him drunk and fast asleep, like another Holophernes stabbd him with a

Knife (b)

(b) Others have writ it fince Nicholas Olahus Archbishop of Strieonium wrote a Life of Attila much more ample than that of Callimachus Experiens. He composed it while he was a Counicilor to Mary of Justina Queen of Hungary, Governor of the Nitherlands You fee in it the Speech which Attile made to his Army a little before the Battie of Chalons That Speech is composed on all kind of common Places, as appears by the marginal Notes Sambuchus his inferted those Works of Olahus, and Cali machus Experiens in his Edition of Bonfinius The Sieur Otrokocsi (1) who publish d a Book on the Origin of the Hunggrians, makes ample mention of Attila, and chiefly makes use of the Relation of Priscus, who had accompanied the Ambaffadors whom Theodofius ient to the King of the Huns in the Year 448 He draws divers
Observations from that Relation to shew that
Attila was a very honourable Person He
does not forget the Reproaches which that
Prince caus'd to be made to the Emperor Theodosius on the Eunuch Chry Saphius's endeavouring to ingage Edicon Attilas Envoy at the Court of Theodopus to kill his Master That Envoy pretended to undertake it for a gleat Sum of Money that was promis d him, and afterwards discover d all to Attila The Money was brought and the Plot was prowas prought and the Huss was proved, the King of the Huss complain'd loudly of it to Theodofius, and with fuch an Air as makes what is faid of (k) his Gentleness to those who submit themselves, and of the look of his Word probable enough Latth of his Word, probable enough

I aith of his Word, probable enough

(I) To introduce his native Tongue, and raife it on the Ruinty The Roman | I have read the in a Piece of Alexania, where these Words are saided be spoken by John de Medicis who was Pape Leo X (I) in Bibliothica nostra afferware liber incesti autoris grace scriptus de reba Goth in Italia gestis, in co memine legre Attilameres m post partam victoriam tam studiosum suisse cotta lingua propagenda ut edicto sanceit ne quis lingua latina loqueretur. Magi-Janvent ne quis lingua latina loqueretur, Magi-frosque insuper e sua provincia acciviste, qui Ita-los Goticam lirguam edocerent. In the Article of the Emperor Claudius you will find some Collections concerning the Zeal of several Princes for the Language of their Country

(A) Given an Example of the Confusions] Cafaubon having found ex Electra Attitus also and si-

milim fententiam, in all the Copies of Suctionius, did nevertheless believe that this Aitilia ought to have been left out, and Attu put in its Place Sie em ndavimus, says he, corra-

(1) Mauri ubi iupra P 25 ad ann 453 ex Cassiodoro

(1) He's n Protestans Minister mbo bas fled from Hungary his native Coun ry HIS Rook intitled. Origines. Hungarix bas been prin-1ed at Traneker 1n 8vo 1n 1693

(k) Supplicibus Prope ad mollitiem facilis & qui in fidem feme1 receptos. in pernique suam tueretur Callim Experiens

(1) Petrus Algonius, un Medice Legato polieriore fol h m ver-

(f) Bonhift Hungar deend 1 lib 7 pig m

(g) Bernard I ui merius Annd Phrificor 1 , c 9 P 243

ATTIUS (Lucias) a Tragical Poet See ACCIUS

AUBERI (Z) Author of a History of the Cardinal of Richelieu, and
f Cardinal Manarin; see the Journal of the Learned * Is some particular Reason * In the o does not hinder me, I shall always make use of such a like Reference, when the Book 14th of to which the Reference is to be made, is easily to be found, and only contains the Life

of a Man in a very compendious manner

AUBERTIN (Edmund) in Latin Edmundus Albertinus, Munister of the Church seq edit of Paris in the XVII. Century, was a very learned Man. He was Boin at Chalons on of Holland Marne in the Year 1595. He was secent d Munister in the Synod of Charenton in the of his Book. Year 1618, and given to the Church of Chartres, from whence he was transferd to de EuchaParse in the Year † 1621 He made, to speak properly, (A) but one Book, but acquar'd more Reputation by that only Book, than other ingenious Men have acquir'd by
printing an hundred Volumes That Piece runs on the Controverse of the Luch will

I have It appeared in the Year 1633, under the Title of the Fucharist of the ancient Church The heard lay, Agents of the Clergy (B) of France, complain'd of Mr subertin before the King's that after-Council, and obtain'd a Warrant against him, because he quainted limited Paster of the warrant the Council, and obtain'd a Warrant against him, because he quainted limited Paster of the warrant the Council and Counc Reformed Church of Para That Process was dropt, it was not yet time to push that fort d lim fort of Matters too far | Now whether the goodness of the Book, without the affiftanc of that Accident, made it fell so well, or that People concluded it to be very strong, see- fo 2013 ing the Clergy attack'd it by way of the Secular Power, it is certain, that the Author force word had reason to be contented with the Success of (C) his Book. This oblig'd him to re- force word that had

Omnsum librorum lectionem Attilis Torrentius is not fatisfied with turning Attilius out in favour of Attius, but turn d the Electra out also,

and pretended that Succession had montion'd but one Piece of Actius, intitled, Armorum judicium, like that of Pacuvius, which he had but just quoted Torrenteur's reason is, because the Manuscripts vary very much concerning the Poet's Name, but that they have oftner Accius of Attius Thus we fee that they have oftner Accius or Attius Thus we fee that the Criticks don't agree on the Readings of the Manuferipts, which is a Matter of fact Cafauben con-felles, That he found Attilius every where Torrenrius fays on the contraly, that he found Astilius but feldom Peter Ceinitus (a) complain'd, that the Grammarians had put Accus instead of Astilius, in that Possesson of Succession Rus let us come to former. that Passage of Sucrement But let us come to something of more substance. Though Casaubon has not told us why he changed the Text, yet it as not to be question'd, but that he had the same reason for it as Torrentius had. Now this is Torrentius's reason He did not remember to have read any thing concerning the Electra of Attius, nor concerning a Poet whose Name was Attilus. It is less surprising, that a learned Man should suffer lamiels to be drawn away by such a Principle to the negation of a Fact, than to see that those two excellent Criticks should be ignorant that Ciero mention'd the Electra of Assilias, that he treats Assilias as a very harsh Poet, that Volcasius Sedigius mentions him honourably in Aulis Gellius, and that Vorrequoted him in the 5th and 6th Book of the Latin Tongue (b) nim in the stin and oth Book of the Latin Tongue (b) I do not speak of Crimitus, nor of Gregory Gyraldus, who have not forgot him an the Life of the Latin Poets, by such Tokens that the latter (c) has faifly imputed to Cicera, to have call'd him a Tragical Poet I shall not touch upon the Complaints that have been published against those that after the Readings of Manuscripts, in proportion to what they do, or do not understand. That would be to think of it unfeasonably considering the great be to think of it unfeafonably, confidering the great Services that Cafauban has done to the Republick of Lagrang, by his vast and judicious Erudition Torrentius's merit is not of the same strength, but he has his worth, which I do not intend to diminish

nas his worth, which I do not intend to thininish (2) Author of an History of the Cardinal of Richelieu I it was Printed at Jones in Holes, in the Year 1860, with two other Values which contain Letters, Instructions, and Momoria Ambieny Bertier Bookfeller of Payle, who printed them, had collected the Pieces that are contain din the two latter with great care, (a) but he represented to the Queen Mother, That he durft not publish them, wishout her Majestier particular Authority and Protession, because MACHET, That he durft not publish them, without her Majesties particular Authority and Protession, because these were divers Persons that were settled again at the Court, whose past condust not having been regular, and heing very disadvantageously for them noted in those Memoirs, would not fail to put him to some trouble. Go, laid the Queen to him, work wishout Fear, and make Vice so smuch asham'd, that nothing but Vertue may re-

(A) To Speak properly, but one Book] For the Eflay (e) which he gave on St Augustin, to shew that the Sentiments of that Father, concerning the Eucharift, were not conformable to those of the Church of Rome, but to those of the Protestants, ought only

to be look'd upon as a finall forerunner of the Pulpir Book which he published in Folio, in the Year 1633 I say this after the learned Blondel, (f) Augustinum quem obtorto collo in partes trabere conabacur Perronius abducenti fortiter extorsit, vindicatumque in lu in Dei castra feliciter reducit. Hoc nsigni vitutis Spici- Pitt Ii mine dato, & tirocinio, ut sic dicam, posito, di parium bit Albe universorum causa asservada si o cogitais, Ant que fittin de clesse Eucharistiam nobis accuratiore stud o representava tini de l'uchais I never saw the Observations which for the Albot of stire Maiolics sake be made on a Book of Mr De la Millettere, who press him to answer some dessint Questione, but I have been told, that it is a Book of 226 Pages, which was princed in the Yest 1648, and conges, which was printed in the Year 1648, and con-cerns the Controversie of the Eucharist 1 h. At bor of Marelles mentions it in the Lift of the Picker's which he receiv d from Authors

(B) The Agents of the Clergy of France complain d of him before the King and Council They represented in their Request, I hat Master Edmund Aubertin, Aubertin, Minister of the precented Reformed Religion at have Charenton, had caus'd a Book to be printed, wherein concerthe he took upon himself the Quality of Paster of the Resure Name of med Church of Paris, and address his Prifice to the Niestic-Faithful of the Reform'd Church of the said City of Pa- 7at and ris; and that in the approbation of that Book, the the sand that in one approparity of that Book, the cother Munifers of Charenson, took upon them the Qua- (h) See the lity of Pafters of the Churches of the Isle of Linice, Remark B, Champaign, and Country of Chartres, and in their of the Arsugastures qualified themselves Maistrevat and Drelin- tick Bo- court, Pastors of the Raformed Churches of Paris, and chart Dallie (g) Minister of the Holy Gospel of the Said Church (Matth) The tame Agents complained, I hat in the Title of (1) It is in the Book the Cardinals Rallarmin and Du Derron, the College the lame Agents complain'd, I hat in the I itle of (1) It is in the Book, the Cardinals Bellarmin and Du Perron, the Collewers call'd Advantaries of the Church The King oi - Hion of the dar'd, that Aubertin should be feir'd and imprison d in Decrees obthe Bishops Fort, if he could be taken; and if not tain if for taken, be should be cryed three publick Days, his Efface the Affairs seen'd, and inventory id according to the Decree, in order to of the Clerproceed to his Tryal, and that the Said Maistrerat, Dieproceed to his Tryal, and that the said Maistrerat, Dieproceed to his Tryal, and that the faid on the Fait ment: and the Somelly to be heard, and interrogated on the Facts mention d in the Request His Majesty injoyn'd (h) the Miou'd an the Request Has Majesty injoyn'd (h) the Ministers and others professing the presented Reformed Religious, to assume the other Quality than was attributed to them by the Edicts, forbidding without to could the Catholicks, Adversaries of the Church This Decree was (s) and Prior given in the King's Privy Council the 14th of July 1633. The Author of the History of the Edict of Riers Nants, informs us, (k) That that Affair which made the wuch mosses to little purpose, was almost as soon ended as Pag 534 it was begun, and product of or that time only (l) some (t) This Verbal Prohibitions: He adds, That the Book was the ought not more in reagast for it, and that the Succession was edd the more in request for it, and that the Success incomaged the to be un author to revise and increase it, and to treat accurately derstood of of that Matter in a large Latin Volume, which did not the Defenappear until after his Death, and that the unsuspected ces con-

Gatholick Dollors never durst confutest on equal Terms tain d in

(C) To be consumed with the Success of his Book] We the Decree have suft now showed what the Author of the Hi- of the 14th story of the Edist of Nants judged of it He on- July 16,3 story of the Edist of Nants judg'd of it He on- July 16, ly conform'd himself to the Opinion of Mi Dallie (m) Life nhe Son, whole Words are these (m) M. Auber- of Mr tin's Name continues immerial in this World, and will Daille done for over in that great and incomparable Work of the Pag 28 H h h

March 1695 pag 185 & vile estap d him in the

> (f) David BlondelbuAlber-

and the

13 63 pag 379 apud Sueton Græ-V41 1D-C#fare, c 84. (c) Apud Volfuum de Poet Lat pag 7
(d) La (d) La Caille, History of Printing, pag 285, 286 (e) This printed in the Tear 1626, the Title of it s, Conformity of the Belief of the Church, with that

of St Au-

gustin on the Sacra-

the Eu-

charift is

COMBINS #

bove 500 Page: jin

(a) De Poet Lat

om 14.

(b) See

Remesius

var lect

+ The Year 1654 It is Thub has pares in 2 Cilumns

* Samminin nus I he † Relictis præter ea qua commemoravi Pocinara, filvarum aliquot libris our lucemexpettie poter int ab erus herede. marthanus ib

vise and inlarge it, and to finish it with so much application, that he seems to ha icera ed all his Libours and Studies to that Work "He defign'd his new Book to Latin, but hid not the Satisfiction to see it come out of the Press After his Death it was printed! it Deventer, by the care of David Blondel When this Book began to we if out of the Memory of Man, there arose a Quarrel between the Gentlemen of Port Royal, and Mr Claude, which made the Name of (D) Aubertin, and the Character of his Work known to a great number of Books who had a supplied to the Name of the San and the Character of his Work known to a great number of People who had never heard of it before, or remembred it no more Mr Claude had (E) a thousand occasions to mention the merit of that Book Mr Aubertin died at Paris the 5th of April 1652, aged 57 Years In his Agony he was exposed to the Vexations of (F) the Rector of Saint Sulpitime, and in of that Book spight of the drowfiness which had been one of the chief Symptoms of his Sickness, he hid his Mind free enough to declare when that Missionary question'd him, that he died persuaded of the Truths which he had always profest. He had had much access to the Duke of Verneuil, who was at that time Abbot of St. Germain in the Fields. That Prince would often have him at his Table He found him good Company very Universal, wellskill'd in the Culture of Fruit-Trees, Flowers, Musick, &c One of Mr Aubertin's Sons was Minister of Amiens

AUDEBERT (Germain) President in the Election of Orleans, was a Man of much Merit, and a good I atin Poet in the 16th Century He was Alciatus's Disciple at Bolonia for some Years, and returned from Italy so satisfy'd with the Country, and the People he convers'd with there, that he made use of all the Art of Poetry for the Description of Rome, of Venice, and Naples * Those three Poems have been inserted in the full Volume of the Delights of the Poets of France It will appear hereafter in what manner the Venetians rewarded the Discription of their City He composed other Pocms | that might have been communicated to the Publick, if his Son who was Counsellot in the Pathament of Britany, has survived him any time Scevola de Sainte Marthe made the Llogy of our Audebert with his usual Eloquence, and gave him the most effectivel Qualities of a good Man Mr Morers has faithfully reported the exactness of that Llogy I do not question but that he was ignorant of the advantagious Conse-

Eucharist, which remains until this time above all the Attacks of those of the other Communion, not one whereof has dar d to oppose him fairly, or undertake him Face to Face, if a Man may so speak Those also that pass among them for the Pillars and Hiads of the Party, could only give him some oblique Blows, according to that new Art which they have invented, and which the despair of their Cause they have invented, and which the despair of their Gause made them put in practice under the specious Name of Method of Prescription. In this place Mr Daille denotes the I heologians of Port Royal, who in their Book of the Perpetuity of Faith, did only oppose in Mi Aubertin's Work, the History of the Illeviation of Belief neither did they oppose that History but by Arguments, and not by proofs of fift, against proofs of Fact. See the second Chapter of the first Book of Mr Claude's great Answer, wherein he shows that the Author of the Perperuity of the Lath ittack'd Mr Aubertin's Book, in an oblique and indirect manner

What Judgment tle Poit Royal maker of Aubertin

(a) He means Blondel s Supposition Sulstantiation was brought forth a long (c) P ncfil) d = finall 1 clap 5 fag m s

(D) A Quarrel which made the Name of Aubertin known] The Author of the Perpetuity of the Iaith, chose only to consute the History of the Innovation in the great Work of the Minister the Innovation in the great Work of the Minister That gave occasion enough to produce the Name and Work of Aubertin on the Stage See here a Pussage of the Perpetuity of Faith "Aubertin" perceiving allo, that there was no means to main"tain such (a) a Visible Folly, thought that he ought to reform the Plan And to that is reduced what this Minister, (who unhappily spent his "Lite in searching into the Writings of the Anci"ents, wherewith to obscure the Truth,) found most plausible to make the prodigious overthrowing of the ancient Faith most likely, and which he is obliged to admit of, that he may not "piss himself for an Innovator" Mr Arnauld treated him much more disobligingly, though he forth along "pais nimitest for an innovator" Mr Arnauld time after treated him much more disobligingly, though he Beteinger confesses (b) that it is much to be wished, that (l) In the some ingenious Person would labour to constite the Books I stice of of the new Ministers, and amongst others, that of Autic Perpose bertin, and those of Mr Daille He maintains (c) that Aubertin's Work is very contemptible, in the was a Man of little Wit, a mean Critical Property of the way a Man of little Wit, a mean Critical Property of Style or Indeed. tick, without any loftiness of Style or Judgment, who had read much, because that required only Eyes and Leisure, but who had read without Judgment or Knowledge, who does not diffinguish between good and bad Reasions, who exclaims every moment on the weakoff Proofs, who has corrupted his reason by the "hibit of repeating always the same Absurdities, and who, far from having obtain'd a fair Victory aguish the School of Rome, has only discover'd the weakness of the Calvinists." (E) Mr Claude had a thousand eccusions to mention

without any other trouble than that of reading the Article, defire to know Mr Aubertin's Plan without any other trouble than that of reading Article, defire to know Mr Aubertin's Plan Copy these words of Mr Claude (a) "All Mr bertin's Book is a Body of Disputes on the Sub" jest of the Eucharist, which is divided into three "parts In the first, he treats the Matter by the "Holy Scripture, and by Human Reasonings He "produces his Passages and his Arguments, he con" futes the Answers that are made to them, he re" lates the Passages and Arguments of those of the lates the Passages and Arguments of those of the Book, 1 r Communion of Rime, he answers almost all that the Control and Subject In the second of the Examines the Belle of the Church for six hundred Veers by an even Difference of all the Passages. dred Years, by an exact Discussion of all the Passages on both sides, and makes it appear, that Transubstantiation, and the real Presence, were un-"known Doctrines in all that time In the third, "he writes the History of the Introduction of those Doctrines" Mr Glande had already said (e) in his first Answer, that Mr Auberin after having traced all the Questions of the Eucharist to the bottom, By the Hely Scripture, and by Reasonings, and of the An-having obtain'd a fair Victory over all the Subtilties of swer to the the School of Rome, examines all the Passages of the 2d 2 Fathers, that have hitherto been produced on that matter by both sides, discovering thereby to all the World the alteration which the Church of Rome has made in making a perpetual comparison of the ancient making a perpetual comparison of the ancient belief To which he adds the History of and Progress of Transabstantiation, and the

fence

(F) In his Agony leading exposed to the Vexations of the Rector of St. Sulput the Amine of the Clock in the Evening, he cathered has been as the Door with the Bailiff of St. God the Clock in the Evening has the Door counterfeited the Parties of the Amine Market has the Door counterfeited the Parties of the Poor was opened, all the Troop early prolently into the House, saying, That the sick erson desired to make his Abjuration hefore a Priest, but that he was hinder'd, wherebefore a Priest, but that he was hinder'd, wherefore they came to deliver his Confcience from that Slavery The agonizing Minister's eldest Son defended the Stairs as well as he could, but at last to hinder the Mobb from breaking the Chamber-Doors, it was agreed, That only the Rector and Baily should come into the Sick Person's Chamber The Cries and Hollowings of their Guard recovered Mr Aubertin a little out of his drowzy Lethargy, fo that he declared very distinctly his perseverance in the Resonand Religion. The Rector and Bailiss went out, and had much ado to make the Mobb retire. A little while after they return'd

naulds

(e) In the ift Chapter 2d Trea-

quences which the Protestants have drawn from that Chapter of Scevola de Sainte Marthe, to justifie one of their most famous Ministers from a horrid Accusation The Malice blonder dorus Beza was accused of an abominable Intimy, on as frivolous a ground as his E-lus Profit pigram is, de sua in Candidam & Audebertum benevolentia Mr Maimbourg renews that "Jurieu Application of Audebertum benevolentia Mr Maimbourg renews that "Jurieu Application of Audebertum benevolentia" Mr Maimbourg renews that "Jurieu Application of Audebertum benevolentia" Mr Maimbourg renews that "Jurieu Application of Audebertum benevolentia" Mr Maimbourg renews that "Jurieu Application of Mainbourg renews that "Jurieu Mainb lus Prefet pigram is, de jua in Canasaam Cr Audeversum venevoiensia Mr Maimvourg renews that Apology for bertini de tion of the Piece it felf, without forgetting to strengthen the Apology by the great Mc-ed, Part i stia rit of Audevert Theodorus Beza (A) had already made use of that reason Mr Gra-pag 141 (c) Tri- verol the Minister, had a design to publish the Epitaphs of that tamous Magistrate, in & seq shus had a Latin Dissertation +, which he brought to light at that time, but received them too veniliable in the Life communicated them to me, and this is a (R) very convenient opportunity to Theodorus allo mon-late He communicated them to me, and this is a (B) very convenient opportunity to Theodore The History of our Audebert may be seen there such as an Historical BezæPocht to give it The Sieur Konig has cut (C) that Author in two Sainte Maris, Amstel publish them ulla Pestis Dictionary ought to give it & 1ra De- Marthe is not the only Person (D) who made that good Man's Elogy AVENTINE 1683 in ûm Stygiis fele

again, crying out, That they had been forced out of the House, and would have plunder'd it, if two topping Men had not interpoz'd their Prayers

(f) Viciniam non latuit extrema hec calamitas, que pii

And under the fame Marble lies Messire Nicholas (f) Viciniam non latuit extrema hac calamitas, qua più (f) Viciniam non latuit extrema hac calamitas, qua più viri spirani ad huc spolium cujus villudere parati injuria exponebat Lamentabili isa occasione infeliciter usus prafervidi sed tumultuosi xeli vir joannes Jacobus Ollevius, Basilica S Sulpicii Curatus, & Sadalitatis qua de propaganda side dicitur primipilus, & Can any Body think of this, without remembring that mournful Word of Lucretius? Tantum relligio potuit suadere malorum! What is not a (g) furious Zeal of Religion able to do? It will not so much as suffer Men to die quietly, after having tormented them in their was deceived when the Arms of a Ditease that bars them from the use of reason. It takes the advantage of those Mohe said of reason It takes the advantage of those Mo-p 145, that wherein the Soul is as sick as the Body, and Audebert (h) claudicat ingenium, delirat linguaque

Audebert where (b) claudicat ingenium, delirat linguaque dy'd, after Mensque
that the Mensque
(A) Theodorus Beza had already made use of past thro' that reason] It is in his second Apology against all the signature de Sainstes. He says, that when he comnest Offices of the Epigram, Audebert was already Advocate in the Parliament of Paris. This is his Latin, Quid (a) quum eousque proveheris ut meam cum honestissimo wocant, nunc vero in civitate Aureliansi Magna aum digspard him mitate versanti, amicitiam & samilaritatem summam that Lye, ad nobis ne nominaic quidam sine horrore potest, a vobis of he has another in vestris illis gurgustiolis, ut omnes noiunt, pro ludo & joco ducitur, quis te ipsum vir honestus non exe-Audebert cretur?

(B) This is a very convenient opportunity to publish

jamdu-dum ex-

extulit

undis Virgil Æn / 3

mas so mo(B) This is a very convenient opportunity to publish
dest, that the Epitaphs of Audebert] To make use of it, I
he mas sawill insert here word for word what the Person atiffed with bove mention'd writ and sent me

"I desire you would be pleas'd that I send you wuch bemuch bemuch bis "and his Son If I had receiv'd them in the time they were promis'd me, I would have added them to the similar Latin Apology of Theodorus Beza, which a special occasion oblig'd me to give to the quam de "enly carable to put an end to the edgous Calum." quam de only capable to put an end to the odious Calumfolitamo only capable to put an end to the odious Calumny wherewith the Memory of that excellent
deftia de Servant of God has been hitherto charg'd, whatever contentus

ea quam
apud fuos
jamdu
servant or God nas been interest chang a, whatever
evafion may be endeavour'd to elude the force of
it, and you will do a fignal piece of fervice to
Touth, if you give the Publick this new means
to defend him

Here lies Messire Germain Audebert, Native of this dum exercebat vectigate Unity of Orleans, Prince of the Poets of his Time, who for his only Vertue was ennobled with all his um indictionum-que presentectura humili fortasse illa & obtained with the Duke and Republick of Venice, and the latteras is the Duke and Republick of Venice, and the latteras is fador into France And notwithstanding all these interests. feura, si ter sent him the Order of St Mark by their Ambashondinis fador into France. And notwithstanding all these great Honours, he was so much a Lover of his great Honours, he was so much a Lover of his country, that he was always pleas'd to exercise the State of an Elu in that Election for the space of fifty Years, which being considered by his faid Majesty, having created and erected a President, and a Lieutenant, in each Election of separate, he exempted the said Germain Audebert, and would have him preside and precede the one and the other (b) He wrote three Books of the

cay partem attigisse, sibique soli vixisse diceretur

And under the same Marble lies Messire Nicholas Audebert, one of the King's Counfellors in his Court of Parliament of Britany, Son of the faid Germain Audebert, a great Imitator of his Father's Vertues, who deceased five Days after his Father, in the 42d Year of his Age Their Souls are among the Bleffed

Audebertorum, Germani Patris, & Nicolai filis tumulus

Audebertorum si quis depingere l'iudes Cogitat, ille sibi nihilo plus explicet, ac si Infane sapiens solem illustrare laboret Parcendum verbis igitur, vanoque labori Sit dixisse satis, situs hic jacet Audebertus, Lt pater, & gnatus patris cito sata secutus Nominat hac quisquis sincera nomina lingua Virtutum & laudum gazas fimul eruit omnes Quas qui nescierit communis luminis expers Credatur furvis semper vixisse sub antiis

These three Epitaphs are found written in Letters of Gold, on a Black Marvle, sastened to the Wall of the Gallery, in the Church-yard of the Church of the Holy Cross of Orleans, about 60 Paces in the Gallery, on the lift hand as you come in They have been copyed word for word from the Original, by a faithful Person Here ends the Copy of Mi Graverol's Letter

(C) Has cut that Author in two] He gives us a Germanicus Audebertus, and an Aurelius Audebertus I or the first he refers us to the 191st Page of Sainte Marthe's Llogies, and he says of the second, that he compos'd three Poems in the Year 1603 Scripfit Venetias, Romam, Parthenopen carmine, A 1603 That Date is a new fault, leeing that Audebert died in the Year 1598 It is true that those three Poems were printed at Hanaw in 1603, but it was not the first Edition By this it may appear, that it is not so easie to compose the Bibliotheque of Authors, as may be thought Those that do not know the Chronology of Editions, nor the difference of the Christian Names, or those of the Country, are very subject to be deceived Germanus is Audebert s Christian Name, and Aurelius is his Country Name What is to be admired in it is, that Mr Konig refers us to an Author which he has not feen him-For it he had taken the pains to cast his Lyes on the place of Sainte Marth, whom he quotes, he would have feen there that Germanus Audebert is he that compos'd the three Poems of Venice, Rome, and

Naples, Venetias, & Roman & Parthenopen
ea carminu majestate descripsit
(D) Sainte Marthe is not the only Person who made the
Elogy | An Advocate of the Council who gave
himself in Latin the Name of Rodolphus Boterius, himself in Latin the Name of Rodolphus Boterius, prais'd Audebert magnificently in his History of (c) Lib 5 France (c) He does not forget the Honours which pag 460 the Pope and the Republick of Venice did him, but & seq ad whereas the Epitaph attributes the Honour annum which Audebert receiv'd from the Court of Rome, 1598 to Gregory XIII he attributes it to Gregory XIV, 1598 He says, where the Ambassador of Venice confer'd the Knighthood of St Mark, and before what Concourse of People. Gregorius XIV as Venetiallum sin course of People Gregorius XIV ac Veneti illum ci-Ustatu jure & equestris ordinis dignitate donarunt effusius Venets, qui per Oratorem suum in suburbano Tybure Gentsiliaco, assidente spectaculo & convivio longa corona hominum literatissinoram, Audebertum torque aureo

Divi Marci insigniverunt

A VENTINE (John) famous by his Annals of Bavaria, flourish'd (A) in the Century He was of mean Birth, the Son of an Inn-keeper (B) of Abenspergh in He studied first at Ingolftadt, and afterwards in the University of Para under the University of Par Feure of Etaples, and under fesse Cliston Being returned into Germany, in the Year 150 They were he stop'd some time at Vienna, where in a Chamber he taught Eloquence and Poetry. The Sons of In the Year 1507, he went into Poland, where he publickly taught the Greek Grammar Albert in Cracon He return'd into Germany, and past some time at Rarubon, from whence he the wife Duke of went to Ingolftadt in the Year 1509, where he explain'd some Books of Cicero pass for a very Ingenious Man, he was sent for to Munich in the Year 1512, to be Pre-Bavaria ceptor of Prince Lews and Prince Ernest * He travel'd with the † latter of these two receptor of Prince Lews and Prince Erneft He traveld with the platter of these two Princes Afterwards he undertook to compose (C) the Annals of Bavaria, and was inflowed to couraged to it by the hopes which the Dukes of that Name gave him to bear the Charthic Sieur ges, whereupon he forgot nothing that might answer the Expectation of his Masters, he consulted the Records of Germany as well as he could, and apply the most wholly to that Work He did not lose his labour, for he acquired much the travel of the Work in the Year 1529, he received an Affront, which troubled him all the remainder of his labour, for he acquired him all the remainder of his life. He was forcibly taken out of his Sister's House at Abenspergh, and imprison'd No heady over know the true reason of such Violence, which would have been carried farbody ever knew the true reason of such Violence, which would have been carried farther, if the Duke of Bavaria had not taken that learned Person under his Protection (d) Voss. Though Aventin had liv'd a single Life to the 64th Year of his Age, yet the invincible used Hist Mel incholy that possess him since that Affront, was so far from making him resolve to Lar pag continue in that State, that perhaps it inclin'd him rather to think on Marriage (e) In v. new Paisson was not so strong as to take away the liberty of consulting the Holy Scrita Journes ptures, and his Friends on what he had to do He found nothing but Counsels (D) full of Aventum Uncert unties, wherefore he himself was obliged to give the Resolution of that Problem, and (f) lt does he concluded (E) for Marriage There remain'd nothing more to do, but to seek for a that one of Match And he was so imprudent is to leave it to a crastry old Woman, who deceived Names

Names pro

Leeds from

the other

In the Year 1466, and dy'd in the Year 1534 From

There to

whence Vossius (d) insteas with much reason, that

some full flourish in the Year 1366 Father Gaultier follow d

in the

Genebrard's Fault In the Epitomy of Gesner's Bi
printing of bliotheca the Death of Aventin is falsly placed in the

the one or Yeer 1529

the one or Yeer 1529
the other (B) Of an Inn-keeper of Abenspergh] Jerom Zie(g) Bullitts A- Thermair, and that from thence it comes, that Leocademy of nard of Eckh gives John Aventin (f) in an Epigram,
Sciences, the Nime of Thurniomarus He adds, That the
Fom 1 Annihit's Name, was Aventinum He adds,
(h) Pittin That the Limptor Antoninus calls it Abusina
cjus fuit in his Itinerary Mr Bullart did not well underAbusin i, stand this, he says, (g) The City of Abenspergh is
undefallo famous enough in the Roman History chiefly by the Emcum se peror Antoninus, who calls it Aventinium in his Itinominare nerwy That Author would be much puzzi'd, if
debussier he were requir'd to prove that that City was famous enough in the Roman History The learned
nensem Lambecius did not believe that it would be found to
cognomi- have any other Name than that of Abusina, which
ne usus is given it in the Itenerary of Antoninus, and thereest Aven- fore he blames (b) the Author of the Annals for
tin I am- not having given himself the Name of Abusinensis
bee lib But would that Name have been as noble as that of
comment one of the Hills of Rome?
Biblioth (C) To compose the Annals of Bayarra | He had a

bec lib_ But would that Name have been as noble as that of comment one of the Hills of Rome?

Biblioth (C) To compose the Annals of Bavaria I He had a Casaic 6 Peninon for it, and began it a little before the pag 471 Death of the Emperor Maximilian The Work in not consists in 7 Books, and extends to the Year 1533 margin Possius observes (a) all these things Annales Bosorum in 2 apid libris 7 resiquit Terminature ejus bissoria anno Magirum Cid idax Termina summiliani temporibus Epony— sam caperat historiam summ scribere auspicius & liberamol p 91 litate fruens Gulielmi & Ludovici, Bavaria ducum, (a) Vossii— qui patri sua Alberto successerum anno 1508 These us ubi su— Annals did not appear before the Year 1554, pubpir lish'd by Jerom Zieglerus, Professor of Poetry in the (b) Tie— University of Ingossiade But as he confesses himpered Cisconcern'd the Clergy, and divers Stories that significat shews seed nothing to the History of Bavaria (b) Multambis Pre-ime dubio emendasses (Aventinus) pleraque forsian mussic, that tasset, etam, si per fata licusses personas, item shad inventiones nibil quidquam ad historiam facientes non sould not glesus and the sincerity wherewith he consesses the live almost success and the sincerity wherewith he consesses the live almost of the Protessans, and oblig d them to pricends he search for whenhad been suppress'd, and they sought nould and so well for a Manuscript of those undistinember'd Annals, that they found it. It was publish'd at

Basil in the Year 1580, by the care of Nicholas Cifnerus. The Title of that Edition bears Joannis Aventini annalium Bojorum libri VII ex autenticis manuscriptis codicibus recogniti, resituti, aucht diligentia Nicolai Cisneri. Coeffeteau could not forbear large. Ing his Anger against the Edition of Cisnerie. What he says (c) Aventin is no credible Automate (c) Cosserbose Ecclesiastical Matters, having no other aim in his teau s Annuals than to dishonour the Clergy, and above all he is swer to the exceptionable in the History of Gregory VII. Mystery of The Incontinency of his Pen in those Matters, was the Iniquity of cause that Zieglerus had cut off many of his lying the Sieur Narratives, and Investives against the Clergy from it Du Plesin his sirst Impression, but the Protestants, who turn sis, p 673 their Ears from the Truth, to give themselves over to Fables, and not bear that Correction, and have publish'd Shosa Annals to us, with all that sith

(D) But Counsels full of uncertainties] See here what Mr Bullart relates concerning the Answers that the Books made "(d) Secrates left it undeci-(d) Bul"ded by this Discourse which he held formerly to lart ubi
"a young Man who was in the same irresolution supra,
"Marry, or do not Marry, you cannot fail to repent of pag 148
"the one and the other He would have needed no
"other Council, if he had believ'd that of Dioge"nes, who said to young Persons that it was yet too soon
"to Marry, and to old ones, that it was too late Eu"ripides flatter'd his desire, by saying, That a Wife
"is a sweet comfort to a Husband in his Sicknesses and
"Adversities, but afflicted him with several other Sen"tences which he pronounc'd elsewhere against
"that Sex" It is a meer Romance, and sugging opportunity to set out a common place the
Life of Aventine notes expressly, that he sim'd only several places of Scripture with two is his
Friends, Sapins multiple locos ex sacris literis suadentes.

Or dissuadentes multiple services.

only several places of Scripture with two of his Friends, Sepius enulses loces ex secris literis suadentes. Or dissuadentes missionem protalit

(E) He conclusion Morriage Let us continue to hear the same for Advice among the Dead and the Live for Advice among the Dead and what have nature Companien to assist and serve me in the gleru weakness of Logick, conclusion was accord-says, ing to the Rules of Logick, conclusion sea accord-says, ing to the Rules of Logick, conclusion fequiture debilierem neckne partern On the one side his Books and his Friends suadiadvis'd him to deliberate all his Life time, and on nino't the other side his Infirmity advis'd him to Marry sideral By his Conclusion he took the weaker side But tander had he not two Children in sew Years, though the proru ill-savouredness and Scolding of his Devilish Wise pens were not very proper to warm him? He was in the hæc v wrong then to say, that he wanted a Wise be dixit cause of the Weakness of his Age He had also nex so need of one, for the youthful remains which he mish nistra

(1) 11 %o

him (F) filtinly, for the brought him a Woman of the Country of Suabia, who had Leonar-three great Impertections, I say a Woman that was Poor, Ill-favour'd, and Vexatious, dus ab which gave him occasion to make (G) many Typeriments After his Wedding, he hi- † He had a House at Ratisbon, and afterwards he was called to Ingolstadt in 1523, to be Pre- a son that the bad of one of the Duke of Bavaria's * Counsellors Sons He would take his Wife died with him thither, and for that purpose harmade a Journey to Ratubon in the Christmass + Taken from his Holydays, but by the way he was the head of the Sickness, of which he died at Ratubon Life, comthe 19th of fanuary 1534, aged the Helest but one + Daughter, who was but posed by a little above two Months old He was Buried there in the Church of St Hemeran, Jerom where his Epitaph gives him the praise of a good Catholick | In the mean while it is It is at the found by the Inquiries which the Jesuits have made, that he was (H) a good private Luberan analysis. theran Annals

(F) Who diceiv'd him filthily] His Historian does him much wrong have, for fee how he expresses himself, Durit Salving, morosam mulierem, illepidam, or omnino pauperem, decenus ab anu quadam, qua ei illam ut famulam saltem adduxerat. I he old Woman did not bring him that Maid of Suabia for a Wife for him, but only as a Servant. Wherein then did sie for, for by taking his Expressions right, the old Woman might ensity be justified, and all the fault laid on the good old Man. It may be believed, that having resolved to be married, and that having lost too much time already, considering his Age, lost too much time already, considering his Age, he took the sirst Maid that came to his hand, which

the took the first Maid that came to his hand, which was his own Servant, and so he became a fit Sub
(f) See the jest to increase the List of the Colletes (f), and of Menagia- so many others that have married their Servants na, p m

(G) Tomake many Experiments] "Having resolutions by his the Remark E of "Marriage, he had nothing elie to do, but to memark E of "ditate on the Alteration of his List, and to conthe Article" sider if it is less vexatious to seed a poor Wite, Brises "than to suffer the Pride of a rich one, to possess Brife's "than to fuffer the Pride of a rich one, to possess one that no Body else will have, or to keep a ubiture."

Tair one As his Wife was at least as bad as the company of Socrates, that great Philosopher's Exringius, Charles also leaved Georges was very unhanringius,
differt de
Rebusp
apud Magirum EWife been but fair and telve limit for a continual
to a good Harbour, and to
be shelter d from a thousand Inconveniencies, but
girum EWife been but fair and rich, but she had nothing ponymol for her Portion, but her ill-favour diefs, and quar-Critic
pag 90 relsom Humour (a) Aventinus vir doctus, magni
judicii integritatisque si d fortunu adamedum tenui, quam
(b) Rara corrupit ulterius ducta uxore rivista malorum morum,
est adeo ut cum duobus malis paupertate or uxore mala ipsi suerit

concordia conflict and um formæ, Perhaps we may do him justice, if we suppose, Atq, puthat he did not Marry that Wife without having dicitia. feriously consider dall Inconveniencies She could Juv Sat not deceive him as to her Ill-favour'dness, for he so that he could not think that she was Rich He cum for therefore knew plainly two Defects which she ma magna pudicitize that fhe was poor But this knowledge cannot make us conclude that he acted imprudently, for Ovidius it might promife to rid him of a thousand infusserable Inconveniencies. As he had read much, he rable Inconveniencies As he had read indent, he received the Ancients, on the inest pul- (b) Discord between Beauty, and Chastity, and the chriss seguiture, and the accompanies handsome (c) Maids, and quiture, sa Wife with a Rich (d) Dowry These superbia with the College, and there are a formant. fuperbia formam

formam
Ovedius

thousand occasions to apply them every Day which makes them to remain strongly imprinted in the makes the makes the makes the makes the makes the make dote fieto ferolaut

laut

condition of an old Husband, that has a young and handsom Wise, yet nevertheless they are less disficult to be avoided, than those that are imaginary I mean, that such a Husband has more reason to fear the Vexation of his Jealousie, than the Disloyalty of his Wise It happens oftner that a Man is jealous of his Wise without a Cause, than that she is dishonest without his feeling any disquiet for It There is then some likelihood that Aventine was more mistrustful of himself than of a handsom was more mistrustful of himself, than of a handsom Wise, and that he argued as thus I would have her to be effectively chaste, but am I well assured, that I shall not be so weak to be suspicious of her when I perceive her (e) to please my Neighbours (e) Magno and Friends, and that they endeavour to please Periculo her? Let my Jealouse be as ill grounded as Peocustodiple would have it, it will not therefore be a less tur quod savage and crue! Tormenter The surest way is multis not to expose my self to it, and to Marry this Seiplacet vant, whose Ill-savour'dness will draw me out of Publius all Disquiets. for casta est quam nemo rogavit If she Syrus was more mistrustful of himself, than of a handsom all Disquiets, for casta est quam nemo rogavit. If she Syrus should really form an ill Design, where would she find Corrupters? And besides, as she is Poor, I shall have no reason to fear that she will be Imperious. rious She will be of a submissive Mind will not dare make a noise, and contradict me Don't I know what the (f) ancient Poets have said? If we supwhat the (f) ancient Poets have faid? If we sup-pose that he took the Matter in that sense, we shall them has find him more unfortunate than imprudent I or said, spon-lastly, the Reasons that had determined him to his sum sine lastly, the Reasons that had determin'd him to his choice, are specious and dazling, but it must also be supposed, that the third Defect was not known to him, and that his Servant had the Wit to hide her Vexatious, Grumbling, tormenting, and crossgrain'd Humour She took care not to discover it, for she quickly perceived that her Master was resolved to Marry at any rate, and without doubt it was not long before he gave some Signs which made her believe that he would not look for a Wise out of his own House As things are not to be judged Quick industry the Event, let us take good heed not to blame him for Imprudence, under pretence that his Marels are some signs which made her believe that he would not look for a Wise out of his own House As things are not to be judged Quick industry. him for Imprudence, under pretence that his Marest ea in riage was unhappy. The wisest are caught in it potestate Cato (g) was deceived by his own Arguments in est viri, such a case In a word, two things must be known, Dotatæ to fay that Aventine was imprudent, the first that machant he did not weigh the reasons before mention'd on & malo both sides, the other, that if he had marry'd a & damno Young, Rich, and Jolly Wife, he would not have viros had so many Vexations as he had after he had marry'd his Servant These are the Springs of rash Judg-(g) Seeone ments, Persons are condemn'd without either of the Reknowing the secret Motives well weighed, and well marks of examin'd that determinate them, nor what would his Artichave happen'd if they had made choice after another ide have happen'd if they had made choice after another ile

manner (H) That he was a good private Lutheran] I fay private, for feeing that he was buried in a Catholick Church, with the usual Ceremonies, and that they plac'd Vera Religionis amater on his Epitaph, it must be believ'd, that he did not declare himself publickly for the Protestants, no not when he was at the Point of Death, in that decisive Moment (h) Sec when there is no more occasion to dissemble It is Rivet in when there is no more occasion to dissemble It is Rivet in true also, that the Style of his History is altoge-his Answer ther Roman Catholick, if those Places are excepted to Coeffewhere he treats so freely against the Tyranny of teau for the Popes, and the loose Manners of the Clergy (b) Du Pless It must not be thought strange then that Mr Du T 2 p 167 Pless objects him to those of the Church of Rome, as a Witness that was one of their own Religion (1) Gretmr Du Plessis was ignorant of the private Memoirs for in Exthat Father Gretzer had publish'd See here a Pass amine sage of that Jeiut, Addit (1) Plesseus Investica Mysteris Aventiniana banc clausulan, hac quidem licet pro- Plessiani, sessione Romanus, plura forte si licusset, disturus cap 45 Professione Romanus, hoc est Catholicus, non fuit Aventi- pig 354-

```
AVENTINE. 'AVERROES.
 *See all his theran It is by this, that those of the Church of Rome endeavour to weaken the force of (d) Coi Names in his Evidence against the conduct of the Popes, and the bad I ives of the Priests; for the ringing plants in his Evidence against the conduct of the Popes, and the bad I ives of the Priests; for the ubiting
the Re- Protestants have quoted Aventine's Annals a thousand times, to shew the Disorders of the mark C. Church Most part of the Annals a thousand times, to shew the Disorders of the
                                   Church Most part of that Authors (I) other Wittings have not been printed (1) Bri
the Linguistans, was of † Corduba, and flourish'd (A) in the 12th Century He had an emerse the Linguistans, was of † Corduba, and flourish'd (A) in the 12th Century He had an emerse the Linguistans.
                                                                                                                                                                                                                                                                                                                                    He had an times in
                                                                                                                                                                                                                                                                                                                                extraordinary bu Ann
  renov 1-
                                                                                                                                                                                                               that fometimes he would begin again a little after SeeZeil Supper, and fit to it until Midnight As he had de Hift broke (d) the Ice for those that have wrought on P 13
 Coldubi nus, sed hæreticus, cujus criminis ut alia probamenta
is a t t) accssint, id tamen satis superque liqueret ex epistola Me-
of Atabia landhonis ad Aventinum quame exipso Autographo reci-
                                                                                                                                                                                                               the Antiquities of Bavaria, it must be no wonder that (e) they found faults in his Annals. He would (f) In have found many more in theirs, if they had given him the Materials which he gave them tar Bit Lambecius (f) has reprimanded him in many orthic tar belongs.
                                  tavi lib 2 contra Calvinianum replicatorem, cap 19
Ciefficeau did not know that Circumstance, never-
Coefficeau did not know that Circumstance, nevertheless he maintains boldly, that Aventine was an (1) Coeff Heretick. He says (k), As for Du Plessis making him to Aventine of the Roman Prosession, we will never agree the Mission to it. His Language discovers him, and in all his Anostropical nais he shows how his Passion transports him against the Holy See Therefore to cut him short, all what they object against us from him is not worth a Chesnut Leaf, and I sudge him no more worthy of an Auswer, than the Imposion of the Benno, by whose Memoirs he wrote the Life of that (1) To wi, (1) Pontist In the Index of forbidden Books, Ascreword, quartine has been called a Lutbergen Author, never-
                                                                                                                                                                                                             things

(K) Mr Moreri had no good fucces in that Article 1 Vide N

1st, That in the first Edition he spoke of Aventine giri E 1

under the Letter I, it is a pardonable Fault, but he is blameable for a Relapse I se could not be ignorant that every body complain'd for his having plac'd the illustrious Persons according to their Christian Names Why then was not the Subject of that Con plaint avoided in the following Editions?

2 Aventine was born in the Year 1466, and not in the Year 1460 3 Having once committed that fault, Aventine dying in the Year 1534, he ought not to have given him 68 Years of Age He must lye once again, in making him to live 74 les Bo rumlity once again, in making him to live 74 les Bo Years, and there is a very great Mistake committed, for not hiving added this second Lye to the first, for he pretends, that there was but 68 Years from the Year 1646, to the Year 1534 4 It is not true, that Nicholas Gisner published Aventine's Annals He ought to have faid (g) Nicholas Cisner 5 Io say that Nicholas Cisner published these Annals with Additions, would be very improperly spoken, for this would be to say plainly, Cisner that he had added certain things to them, on his Vossiu own bottom, and of his own growth Now this History
   (1) To we, (1) Ponteff
   Gregory ventine has been called a Lutheran Author, nev
  the less from ord does not believe him a Heretick, but only like Erasmus makes him to speak too free-
ly against the Detects of the Monks (m) Liberishett I 10-
mae enim lingua (hæreticæ dicere non ausim, neque puto)
 mondus of plane Erafmica in Monachorum of Ecclesiasticorum vi-
in libro tia suit Aventinus Plus etiam nimio tavens Schii-
de orle maticis, & paium integra side res Rom Pontiscum
 terix im- productife perhibetur, ideoque meruit in classe autto-
moh rum, cautt legendorum ab Indice expurgatorio recen-
p 24, 25 feri Men of the greatest Memory, don't remember
                                    whatever is common enough I am going to give an I xample of it Conringing had torgot that those who
                                    publish d Aventine's Annals at Ingolftadt, had (n) re-
 (n) See the thench d what did not appear agreeable to the Chara-
R mark C there of a good Catholick He fays, Libri equi(0) post mor-
tingins apparent primos saltem editors non improbasse que ib irepe-
apud Marrier He confesses, that Aventum held a Commerce
 apud Ma-
girum,

ibi lupra

by Nine, and that he inclin'd on their fide, which

did not hinder him from dying in the Roman Com-
munion (p) I veit superiori seculo quando maxima

illa sicroi um mutatio sicret, & multa pontificia religio-
                                   nis do mata improbavit Per literas familiaritatem co-
luit cum Protestantium nonnulus, & cum Philippo quoque
                                   Melanchtone Reperire tamen non potus reliquisse cum pe-
nitus Ecclesiam Romanam utut in Protestantes videatus
                                  propension l'init enim & mortuus est in illa Ecclesia, se-
pultusque Reginoburg in Monasterio & Emerani ceremo-
niss pontificia Ecclesia usicatis I observe, that Aven-
tine I ate may be justly compar'd with that of Fra-
                                          (1) Most part of that Author's other Writings have
```

(a) Vossi- not been printed] Vossius (a) observes, that Aventine us ubi in- informs his Readers in the 2,6th Page of his Annuls (which is the 344th in the Edition of 1580) that he had publish d the History of Octingen, a City of Swalia, publicate a se historie Utinenssum me-min t, Gisner has not mention'd that History, but spake only of a Grammar publish'd by Aventine in the Year 1519, and of a Book concerning the man-ner of counting on the Fingers, publish d at Ratubon in the Year 1532, to which the Author had joyn'd the Summary of a great Work, that only required the Assistance of a Mecanas to come out of the Press Here is the Title of the Book printed in 153 Numerandi per d gitos manusque (quin etiam loquendi) veterum consuetudinis abacus, sive explicatio ex Beda cum pitturu & imaginibui,una cum capitibus rerum quibus illustrabitur Germania ab Aventino, modo continof that great Work of Aventine Whereby it appears, that the same Author had formed a very fine and large Plan to illustrate the Antiquities of Germany The general view of the Matters The general view of the Matters 10 49th of which he undertook, is sufficient to cause an assorbic Cintu nishment. See the Letter (*) which he wrote to 1) puol sh d I adianus in 1530. He was speedily to have publis Gold sil sish d such another Chronicle as that of Eusebius, an (b) See. Leclesinstical History from the beginning of the Gesner, World to his time, some ancient Grammarians, a Biblioth. Greek and I atin Dictionary, Annotations on Clausofol 386. dian (b), &c. But it is not known what is become (c) Ziege of those World. To comprehend that he might lerus in be sufficient for so many Writings, you must know ejus vita. (c) that he begin to study by break of Day, and Germany

properly spoken, for this would be to say plainty, Cisner that he had added certain things to them, off his Vossius own bottom, and of his own growth Now this Histor he has not done. His Labour amounts to this Lat pa He published those Annals after a Manuscript of 655 Aventine, that had not been castrated, so that his Vossius and a standard of the same that he would be said to the same that he was the was the same that he was the was the same that he was the Edition is more ample than that of Zieglerus, because fomewh it contains all the Parts which Zieglerus had sup- in the press vossilist words (b) that made Moreri stumble, wrong, would not have deceived an attentive Person. They to have infinuate clearly enough, that Cisner did only re-touched fore to Augustine what had been taken from him Contains. infinuate clearly enough, that Cifner did only re-touched store to Aventine, what had been taken from him fomething Such a Priest as Moreri is, maintains a strange of the part, when he calls Nicholas Cifner's Additions maintee considerable, for those Additions consist only in Edition Investives against the Popes, and the Roman If he his Clergy 7 The other Pieces which Aventine left, spoken are those whose Septiments did not feem very of the Invectives against the Popes, and the Roman If he his Clergy 7 The other Pieces which Aventine left, spoken are not those whose Sentiments did not seem very of it, Orthodox to Cardinal Beronius That Cardinal was what I much vex'd at the Annals of Bavaria 8 He ought have que not to have quoted Baronius (i) T IX Anni A C ted mou 772, for that signifies, that Baronius consecrated at have be least 9 Volumes to the only Year 772

(A) Flourish'd in the 12th Century 1 I have seen but sew other Proofs of it than this, which is, (i) Vost that (k) his two Sons were seen by Giles of Rome, at the only the Court of Frederick Barbarossa Actatem execute Author ligimus quod Agidius Romanus in none Quotlibeto refert that M se duos ejus ssiles vidisse in aula Frederice Barbarossa reri h.

ligimus quod Ægidius Romanus in nono Quotlibeto refert that M se duos ejus silios vidisse in aula Frederici Barbarossa reti h. Is vero regere capit Anno CIO CIII ac imperavut Annos quoted e xxxvIII These are Vassius's words in the 114th terming Page of his Book de Philosophia, chap 14 See it ventine also in the 17th Chapter of the Treatise de Philosophia phorum sectus, pag 91 where he proves by the Evinave p dence of the Cosciliator, and by the same Giles of serv'd k Rome, that Auterroes sources flourish'd in the Year 1150, he from Errefers us to the Quodlibets of that Giles, lib 2 for he Quastione de unitate intellectus Reinessus (1) observes, quotes e that the Death of Averroes, is placed in the 505th TIX Year of the Hegyra, which is the 1198th of the annum Christian Epoch I wish that Mr Kong, who refers 772 us to Reinessus, had not plac'd that Death in the (k) Ni Year 1225 He ought to have referr'd us to Hot-deus A tinger, and to rectisse him, for that learned Swisilogy of tinger, and to rectifie him, for that learned Swift logy of having faid (m) after John Leo, that Averroes decea- great M fed in the 603d Year of the Hegyra, makes that accused Year to answer to our Year 1225 It is a great mi-Magick.

p m 354 he quotes Giles of Rome, quodliber 9 See also Pe Petiti Medici Parisiensis Observationes Miscellaneæ, pag 11 (1) Reinesius Epist 15 ad Hosmannum, pag 32 (m) He ting Biblioth Theol pag 279

Qui Græce nescius adagman tem Arie stotelis perspexit, quid non fecisset si linguam fcillet Græcam ? Vossiusde Philosophorum iectis, pag 90 See Keckerman's Words in the Remark I

> (n) Rertolocci Biblioth. Rabbinica, Tom 1 pag 13 He quotes Caferrius in Chronolog compendio

(o) Ludovicus V1ves, de Cauliseon. ruptar.***
tium, I 5 P m 167

(p) That is to Jay, by a Quo tation of a
Passage of
Aristotle's Miss**p**bysicks

(q) Cx11us Rhodiginus Antiq lect lib 3 c 2 p m 110

(r) Rapin s Reflettions on Philosophy, n 15 pag 339, 340 Edit of Holland

(f) Id ib

(a)Repair Says Paris Heatings pag 32 (b) Præf Averrous apad Gef-TU TU

O Avicennæ Medica

Cissimus fuit, ut eum nominare in suis libris vereatur Symphorianus Campegius apud Gesner ib fol 100 See Calint Rhodigimus, chap 12 of the 3d Book, p. in 1684, and Scaling against Cardan, Exerc 61 n 5.

extraordinary Affection for Aristorie, and commented his Works with so much skill, that he was call'd the Commentator by way of I cellency It is to be admir'd | that not knowing felicites Greek he penetrated fo well into the sense of the Original, there is reason then to be trood Aristotle's Thoughts This some learned Men say, but others affirm, that he understood Aristotle (B) very ill, as well because he had a very mean Wit, as because he was Nepenth ignorant of good Literature Professor in the University of (C) Marocco, and pag 89 made himself very skilful in (D) Physick, but he knew the Theory of it better than (c) South the Practice He is look'd upon as the Inventor of (E) a very abfurd Opinion, and very Petit Mi-

stake, it answers partly to our Year 1206, and partly to our Year 1207 The Bibliotheca Rabbinua of Bartolocci (n) informs me, That Averroes flourish d from the Year 1131, to the Year 1216, which was that of his Death; than his Commentaries on Ari-fiotle's Natural Philosophy, were finish'd at Sevil, in the Year 1187, and that those on the Metaphysicks, of the same Arisotle, were written in the Year 1192

(B) That he understood Allstotle very ill, as well because It is the Opinion of Lewis Vives He fays, (o) Nocause sites the Opinion of Lewis vives netaxs, (o) Nomen est commentators natius, homo qui in Aristoteli inargando nihil minus explicat, quam eum ipsum, quem sus cestivate de la inofacilitation. Sed nec potuisset explicare etiam si di inofacilitation. Sed nec potuisset explicare etiam si di inofacilitation. Sed nec potuisset ingenio, quum est thumano, & quidem intra mediocritate non Nam qui di tandem adsirebat, quo ni Aissociete enarrando possitisset si son copnitionem veteris memoria, ion scientiam placitorum prisca disciplina, & intelligintiam sciarum qui vus Ar stoteles passim scatti Itaque videas eum possime philosophus omness antiquos cutare, ut qui nullum unuquam lever ti, ionaneis antiquos citare, ut qui nullum unquani leger t, ignarus Gracitatis ac I atinita is, pro polo Ptholomaum ponit, pro Prothagora Pythagoram, pro Cratylo Democritum, li-bros Platonis titulistid culis infribit & ita de iis loquitur, ut vel caco perspicuum sit l teram cum in ill sl-g sse nullam At quam considenter audet pronuntiare hoc aut illud ab eis dici, & quod impudentius est, non dici Quum solos videret Alexandrum, Themistium, & Nico-laum Damascenum Et hos ut apparet, versos in Asabicum perversissime ac corruptissime Cisat enim eos non-nunquam, & contradicit, & cum eis rinatur, ut nec ipse quidem, qui scripsit intell gat Aristotelem verd quo-modo legit, non in sua oissine purum & integrum, non ın lacunam Latinam derivatum, non enim potuit linguarum expers, sed de Latino in Arabicum transvasaum. He proves afterwards the Eriors of that Interpreter of Aristotli, by (p) an Example See (g) Calius ter of Aristotli, by (p) an Example See (q) Calius Rhodiginus who, generally speaking, saysalmost the same thing Do not rely on Larker Rapin (r) who fame thing Do not rely on Lather Rapin (r) who makes him fay that concerning Aucenna I or that Jesuit did nor alway quote from the Original Nevertheless do not despise what he is going to tell you (1) "As Averroes d d only know Aissource the by an unfaithful Translation, he fell himself "into such horrible Alterations of the Sense of that " Philosopher, that Bagolin a Philosopher of Verona, " Zimara and Mantinus undertook in vainto correct bim

(C) Profesor in the University of Marocco] It was under the third King of the Race of the Almohades, after the Expulsion of the Almoravides Read this Passage of Reinesius (a) Quem Averroom adpellant vulgo si hole, ejus nomen integrum est Abual-Walid Mo-hammed, ebn Achmed, ebn Mohammed, eben Roshd Docuitque in Academia Maroccana auspiciis Jacobi, tertii

ex Almohadis, post ejestos Almoravidas, regis

(D) Very skilful in Physick, but he knew] His chief

Work of Physick, is that which is called colliget

rein he treats of that Science in general, and

hot be thought amis to find here a piece of

reface. (4) For any cost poblic Description. reface (b) Ex pracepto nobilis Domini Audento Semple, qui pro consilio Suorum Philosophorum Avosait & Avenchalis injunuit mihi ut conscriberem opus, quod Arabico sermone totam Medicina Scientiam contineret, ad approbandum judicandamve sententiae veterum, ret, ad approbandum judicandamve sententiae veterum, collegi hoc opus Colleget, id est, Unjversale, sie inscriptum propter ordinem dostrina observandum, qui paulatim ab universalibus ad particularia procedit. In boc enimilibro universales regulas inchoavi, & deinceps savente Deo alium librum de iis qua particularia sunt instituam, & To make it plain that he valued his great Skill in Physick, it will be sufficient to advise, that he was a Rival of the great Avisenna, and his so great Enemy, that he avoids to name him in his Writings: (c) his affectation in that regaid is plain. In all likelihood that affectation was the reason that in

confuting a Doctrine which Aucenna maintain'd, c 18 he attack'd him only according to Galen's Senti- (f) Petiments I freak only of the Doctrine which afferts tris, Miments I freak only of the Doctrine which afterts tis, Mi-that the Animal Sprits that cause loy are lucid, seell Oband those that cause Mclancholly are linck Mr Pe- servat 17 tit has not taken notice of Averroes's affectedness (7 P 99)
(d) Nunc quibus mentis penetrationibus Averrois hine 100 Avisenna opinionem impugnet, videamus quam mamico (1) Vostiloco directe Avisennam non petit, sed Calenum, spon : neum melancholicorum metum ab humorii, qui in iis a in- loiophii, dat, nigredine repetentem, verum que ibi Galino ol 1 - C 1+ P
cit, pari impetu in memoratam Aviscone opinionem re- 114 cit, pari impetu in memoratam Avisenna opinionem redeun Averroes has either exprelly, or by a detect (h) That of Memory, had a quite contrary conduct from that in regard of Avempace, for he names him as not nell the Author of a Remark, which he might have read in Philoponus (e) So much by the by Now (i) Microhe confesses himiest, that he was more learned klinus in the Theory than in the Pratick, as Mr Petri Confesses (f) Averrois fatetur de se ultro in sept no corum librorum, quos Colliger vulgus appellat, cap 6 (i) Symp Ego, inquit non studiu ei scien a (Med e ne) ut vid no compessembi in ea esse sufficiens et alvo negat se neo um numero esse qui adibent. This Pasape of is Medinero esse qui agus remedia adhibent. This Pasape of the Miller is much more esset than these Words of the Vossius, (g) Averroes Cordubensis, cognomento Commen. Vossius, (g) Averroes Cordubensis, cognomento Commen- (') Pastator, medicus non tani practicus quam theor icus quict ne fuit medicus M marolini regis. The lift voids weather the first more than they confirm them, ioi to cume of his be a Prince s Phylician, requires much practice Itiy Letre, nothing of (b) Memarol ni which was not a proper Book 191 Name, but a Name of Dignity, and confequently pig 548 not fit to be united to the world Regis Mr Merik- (m) Light and the start of the start o linus did not think of that when he faid, (1) videtur mentum M. liew fuisse Regis Miramamolini Syn phorian Cham- a mon-pier was their Lad Guide here, he raid, (1) 1 it strum als pier Was their Lad Guide here, he laid, (1) Lit thrum als Averroes lived tempore Miramalini Regis apud Gordul am Averroe. Observe that the Phylicians of Paris, favourers of confiPhlebotomy, would not easily agree, that Averroes thum was mean in the Practice of Phylick, for it is said, Pompothat his Example contributed much to extirpate in a trus de
Error which they disapproved Read these words immort of Stephen Pasquier "(1) How many Ages have immore, "we exercised Phylick, supposing that a Child c 14 p
"ought not to be blooded, until it had attained the m 9
"Age of 14 Years, and that bleeding of them be"fore that time, was not a Cure, but their Death? C 3 p 7
"A Heresie which we should have hived in to this (6) Co"Day, if it had not been for Averroes an Arabian, nimbia"who ventured to make the first Experiment of it centes in on a Son of his aged about six or seven Years, 2 lib de
whom he cured of a Pleurisie"
(E) As the Inventor of a very absurd Opinion I It quæst 7

(E) As the inventor of a very absard Opinion] It quaft 7 feems to me, that it were better to fay, that he has ait i clear'd and unravell dit, and that having maintain d p m 59 it with more application than was done before, he (p) Hoc has given it a kind of new Life, for the tame Pom-quidem ponations, who affirm d in the 4th Chapter, that it is argumentm) a Monster forg'd by Averroes, had also faid in tum perthe 3d Chapter that Them stus and Averroe taught movit ethe same thing (n) Averroes it aque of ut existing tiam at the ante eum Themistius concordes posuere animam intellecti- pradictvam realiter distingui ab anima corruptibili, verum ip- im intel-sam esse unam numero in emplus hominibus, mortalem lectus u-vero multiplicatam. The Jesuits of Commbrica go intatem higher, for they will have it, that Theophrassis un- in Arist derstood the Doctrine of his Master Aristotle in this doctrina manner (o) Occurrit alia sententia existimantium in afferendisciplina Aristotelis ponendam esse unam duntavat ani- dam non mam intellectricem, sive unum intellectum qui omnibus paucos è hominibus assistat, ut soli, lumen universitat Sicenim recentica hominibus affifiat, nt solis lumen universitat. Sicenim recentica Aristotelem interpretati sunt ejus discipulus & Schole ribus Pesuccessor Theophrasius, Themistius, Simplicius, Averroes ripatetialique non pauci, etsi non omnes eedem modo de hujus- cis, in modi intellettu locuti suerint. They add, that divers quibus (p) Moderns have own d, that according to Ar sto- sure

Per tus Different ry icell Obfirst 13 is de Phiim intel-

Anglicus, Achillinus, Ödo, Jandunus, Mirandulanus, Zimara Vicomercacus & quidam alii Ibid

Theni

ry contrary to Christian Orthodoxy, and which nevertheless made such formidable Progreffes

(9) Mirandulanus, 1 32 de eversione fingularis cettaminis seet i & lih 33 feet 2 &6

(r) Achillinus lib de intelligentia

(/) (ocentes in lib 3 de anıma,c 5 quæft 1 art 1 p 226

(t) Commentator iple com ig lib 3 de anima ponit ipim este ultımım intelligentiaium Pompon itius de unmort anıma, C 4 P 11

(v) (alius Rhodiginus intig lest lib 3 c 2 p m 100

numbr in lib 2 de anima, c i quaft 7 rt 2 p 60

runt Arıflorelem timpliciter probaic intelle&um poffibi-lem effe ımmıxtum & immateria**lem** Pomponatius ubi fupra, P 7

(a) Pomubi fupra, lag 8

gancy

the's Hypothesis, the Understanding of all Men is one and the same Substance, but that some among those Mederns will have it to be as an affishant form to all Men, and that others maintain that it is there in the quality of an informing form The latter Opinion is that of (q) Mirandulanus, and (1) of Achillinus But fee here a mistake like that of Pomponatius I he Jeluits of Commbrica impute of Pomponatius I he Jeluits of Commbrics impute ellewhere the Invention of the unity of the Understandings of all Men to Averroes This will appear the more jurprizing, when the Words are iten which precede those where they affirm it (1) Secunda (lententia) fuit Avicanna 9 Metaph cap quarto, & in lib Natur part 5 Avempace in epistela de lumine, & Graci cujuldam Marini cujus mentionem facit hoc loco Philodonus. assur.um virallassum accusant facit hoc loco Philoponus, agentium intellectum agentem esse substantiam quandam separatam, quam Avicenna Cho'cod am nuncupabat Idem placuit Averroi in libello Cho'codeam nuncupabat Idem placuit Averres in libello de beatstudine anima, cap 5 & in epitome Metaph tractatu 4 qui errori errorein subnectens, aliorum vestigia sicutus, unum omnium hominum finxit communem intellectum, ut alibi retulimus. That is to say, That the Unity of the Understanding is a Fiction which Averrors has added to the Errors of others, yet nevertheless it is plain, that this Fiction does not defect from the Doctrine which they attributed to Averroes (t) as the Intellect of Man, is the utmost of Intelligences, which occupies the lowest place of the Universe Esse mentium insimam omnium, & unicam Nam sicuti calestis globi singuli singulas habere mentes videntur, ita & orbis hicinseror unam, ut ipsi vult, habet, qua non hujus hominis sit, vel illiut ipse vult, habet, que non hujus hominis sit, vel illi-us Sed humane species mens sit, & dicatur, ut species unica unicus sit intellectus in hoc orbe inferiori, ut plerique intell gunt, ub que totus compingi (v) However, unica unicus sit intellectus in hoc orbe inferiori, ut plerique intell gunt, ub que totus compingi (v) However, when these Jesuits confute the pretended Unity of the Intellect of all Men, they attack that Philosopher only, they are so much perswaded, that he deserves at least to be held the chief Desender of that Chimera. I hey observe that Scot has said that Averroes made himself worthy to be Excommunicated by human Race, and that others say, That his Doctrine is such a dieadful Monster, that the I orrests of Arabia never produc'd a greater (w) Hec Commentatoris seu commentatoris possus de unitate intellectus seutentia adea stulta est. ut merito Scotus tate intellectus sententia adeo stulta est, ut merito Scotus in 4 d 43 g 2 dixerit dignum esse Averrorem qui ob has ineptias ex hominum communione averruncetur Alii vero hoe equi sigmentum monstrum vocarint quo nullum majus Arabum | low genuerint Certe hoc unum fat effe debuisset ad cos coarguendos qui filium Rois tanti faciunt, ut clus an mam Aristotelis animam esse dicant. The last part of this Passage informs us, that among other Elogies, that of having Aristote's Soul was given to that Arabian. The Jeiuts of Commbrica, will have it, that to confute this, it is sufficient to have regard to the Doctrine of the Unity of the Understanding That Resection is falle, for, as divers Moderns have own'd that Dostrine is only an That Reflection is falle, for, as diextension, and unraveling of Aristotle's Principles I could mike divers Remarks to prove this, but will be fatisfied with this, that according to that Philosopher's Hypothesis, the multiplication of the Individuals, can have no other foundation than Individuals, can have no other foundation than Matter, from whence it follows, that the understanding is fingular, seeing that according to Arisotle, it is (x) separate and distinct from Matter This Observation is of Pomponatius (a) Qued vero unicus sit intellectus in omnibus bominibus some possibilis ponatur, pascre possis ex es queniam apud Peripateticos est celebrata propositie, multiplicationem individuerum in cadem socie este una possibilitation per materiam organism. cadem specie non posse esse nis per materiam quantum, ut dicitur 7 & 12 Metaph, & 2 de anima Altho' this Opinion of Averrees, may be grounded on Aristotle, yet it is impious and absurd at the bottom, It is impious, seeing it leads to believe (b) that the Soul, which is properly the form of Man, dies with the Rody, it is absurd for what can be faid with the Body, it is abfurd, for what can be faid more senceless than to maintain, that two Men that should kill each other, being both of them directed by their Intellectual Operations, have the same soul? What can be imagin'd more Chimerical than end of the to pretend that two Philosophers, whereof one de-Remark H mes, and the other affirms the same Thesis at one and the same time, are but one only Being as to the Intellect. Let us examine what an Adversary of Pempematius, propos'd against that Extrava-

First, He consutes it as it supposes that the Intellect is not in Man, and afterwards as it supposes that all Men have but one and the same Intellect. On the first Point (c) he enquires why an Understanding which ought to unite it's Operation, to that of Man, in the most intimate manner that is conceivable in that kind, should think to dishonour it self by its uniting mortaliwith the Organs to compose an individual with them? You will casily apprehend the intimate Union that is mention'd there, if you take notice that according to the Aversists, the Soul of Man is not capable of understanding without the help of that affishing Intellect. It must be then that of that affifting Intellect It must be then that affectas, that Intellect supplies by its Operation what is pag 368 wanting to the Soul of Man, and consequently our Intellectual Acts depend on two Principles, whereof one is as a passive and desective Subject, the other is an active and perfecting Principle It is true then, that the Concourse of those two Principles ciples terminate to the same effect, and that the Action of the Intellect of the Averreifts, unites it felf thus in a most intimate manner with the understanding Soul This difficulty is not great, for the Union that is objected, is not more intimate, than the Operation of God with the Operation of the Creature, according to the Dostrine of the Concourse, yet nevertheless it does not follow, that theie two Causes ought personally to unite themselves The Author (a) pretends to prevent this Answer by saying, That the Operation of the mondus Intellect of the Averraists, is immanent and partiable p 365 cular, which cannot be said of the Concourse of Cod but the may easily be answered for that he God, but this may easily be answer'd, so that his Dispute is not triumphant as to the first Point, as it is as to the second, for behold how he presses Averrees That Intellect of which you speak, is either God, or a Creature If it is God, I ask you this Question, Does he act within or without himself? If without himself, what (e) a Monster would not an Operation of the Understanding be, that is plaan Operation of the Understanding be, that is placed without the Intellect, and in another Person? This proves too much, from thence it must be intellected for detailed to the Divine Wistom cannot produce an Operation of Intelligence in the Soul of Man, intellemental producing it in himself. Now this is false that account of the other Member of the Question sisted to reduces the Averrages to the last gasp. It God torms the Operations of Intelligence in himself toto ab eathat are in Man, how many Errors does he nourish in his Bosom? (f) Sed neque intra Deum continere supposings (intellectio) quod immensor in eum errores toties to? Id is posest (intellectio) quad immensor in eum errores toties to? Id ib inveheret, quoties opinione sud sallerentur homines, ne- Pag 370 que enim prosus ulla valeret excusatio, quin prima ac summa veritas à se ipsa monstrose desiceret, si assignanda (f) ld ib ips essent, si in sinu ejus & complexu reponenda que cunque esse possunt salsa bominum judicia. If they aniwer that that is a created Intellect, the Author (g) replies, that a Creature does not feem to be fo fitly P 371,372 fufficient to modifie all humane Souls at the fame time Befides, that the contrary Opinions that reign among Men, cannot lodge together in one single Understanding Quomodo in unam & candem intelligentiam simul cadet contrarietas illa opinionum & Sentemiarum, quam totics in hominibus experimer, cum unus ait, alter negat de codem idem ? Qua cadem questio impedire posest adversarium in responsione jamijam enplosa de intellettu divimo. This last Objection has the same force against those that should say that that Intellect is God. It is also by this that (b) Spino-assim is also invincibly consisted. Observe that the Author owns (i) that all the strength of his Objection consists in that he pretends to have provid,
that the Operation of the Understanding of the that the Operation of the Understanding of the averages, on the Souls of Men, is inherent I do (¿Anco not believe that they are oblig'd to agree that he proves it. As to what remains, he declares, that he would have nothing to fay against Average's p 372 so Thought, M that Philosopher had only spoke of the Operation of the Divine Wisdom, consider'd the Operation of the Operation as the firm Caufe (k) Reffat ergo, ap sum ifind som-nium integrum Averroes somnis loco & mendacii habers. sinat, aut certé interpretetur ipse, de actione intellectus divim, qua parte non intellectus quidem pracife, sed est prima causa, in omnes causarum secundarum, adcoius prima couja, in omnes caujarum jecunum am, autorus inferiorum intelligentiarum effectus en virtute sud influens aliquid (1) An ita possit accipi, non disputo, illud comentus ostendisse, quod nits quid simile sonet ejun doctrina, inanis ac stulta sit, se quid autom simile, ne

natium &

(d)Id Sir-1b p 369

hoc por-

(g) Id 1b

(b) Seethe Anticle of Spinoza. Observat I (.)Ancon. Sixmon-P 374

(k) Id. ib

(1) Doid. P 373

gresses among divers Italian Philosophers, that it was proscrib'd (F) by the Pope's Authority. This Opinion is, That there is an Intelligence, which without multiplying it self, animates all the Individuals of human species, in as much as they exercise the Functions of icasonable Souls There is scirce any Book, whereby it appears, that Spinozi, Averroes was of a better Mind, besides that which be its the (G) Title of, Destruct ones destruct 10num

(a) That of the Vindication of the Truth of the Christian

Religion,

cb 15

pilum quidem nobis adversantem habeat He tells us, That he has abstain'd from the Objections which Thomas Aquinas propos'd against the Hypothesis of that Arabian I inform you, that it is perfectly consuted in a (a) Work of M1 Du Plessis

It is to be wondered at, that fuch fublime Genius's, as those of Aristotle, and of Averroes, have forg'd so many Chimera's on the Understanding, but I dare say, they never would have soig d them if they had not been great Wits It is by a strong or they had stored from the beautiful to the Difference. found no other recourse, than to fay that we see that God is the general Intelligence of all Spirits,

in lib 3 de anima, c 5 quæst r artic r p m 226

(b) Malle-branch's

Inquiry af-

Book 3 c 1

& seq of

Part 2

(c) Co-

nimbric

(d) Seethe Article of thu An**felmus**

(e) Valde dubito, si vel totidem annos quot Vixerat ıllı addı-dıffet Dearbiter, ad finem quæstiorus dubiæ unquam potuerit perveni-re Thomas Bartholinus differtat 6 de legendis libiis, pag 164

(f) Du Pleffis Morhay's Vindication of the Truth of the Chriftian Religion,ch i s fol m 208

penetiation that they discover d such Difficulties, that constrain'd them to move out of the common road, and despise divers other ways where they did road, and despise divers other ways where they did not meet with what they sought. The most centain knowledge which they had of the Nature of the Soul is, that it is capable to think i thousand things successively, but they could not comprehend how it reduc'd that Faculty into Astron. The Operation of Objects, their Species, their Remblances as much refind in the Biain as you please, nothing of all this icems capable to give the Soul that actual Intelligence. See with what soice I ather Mallebranch (b) consutes all what is said of the Manner by which we know things. He found no other recourse, than to say that we see them in God, and that the Ideas are not produc'd in our Souls Some ancient Philosophers have faid, that is to fry, that he pours knowledge upon them as the Sun disperies Light on the Bodics Read these words of the Jesuits of Commbrida (c) Prima sententia fuit Alexandri libro secundo de anin a, cap 20 & 21 existimantis intellicium agentem esse invellicium universalem omnium conditorem, hoc est Deum, quod esi-amablatonis dogma libro sexto de republica fuisse creditur qui intellectum agentem nostros animos calitus irradiantem comparavit Soli, ut ex Thimistio hoc in lib refert tem comparavit joli, ut ex Insmissio noc in lib resert divus Thomas I pari quest 79 articulo quarto In cundem errorem lapsus fuit Priscianus Lydus asserens, n elletium agentem non esse partem animæ sed mentem primam atque divinam, vel ideam boni. When a Subject Matter is very obsenie, it is no wonder that the greatest Philosophers speak a little aside of it, and on Suppositions that are not cally apprehended. nd on Suppositions that are not cashly apprehended Now if there ever was any distinct matter, it is that of forming the I hought. It is perhaps more impenetrable than that of the Original of the Soul Bartholin's Reflection on a thing which is reported of St Anselm, is of good icnie It is affirm'd, that that Archbishop of Canterbury findring himself near Death, at the Age of Seventy-fix Years, (d) wish'd for a little Delay, that he might finish a very obscure Question, which he had begun on the Original of the Soul If he had obtain'd yet 76 Years of Life more, jays Bartholin (e), I doubt whether he could have made an end of fuch an obscure Question Observe, that most of the Cartesians teach, That as there is none but God Cartesians teach, That as there is none but God that can give Motion to the Body, so there is none but God that can modifie the Spirits They except the Actions that make the Soul guilty But as for all that which is called Schiation, Imagination Passion, Memory, Idea, they pretend that God is the efficient and immediate cause of it, and that the Actions of the Objects, or the Motion of our Animal Spirits is but the occasional souls. our Animal Spirits, is but the occasional cause thereof This Opinion is but an extension of that which is attributed to a famous Interpreter of Ariflotle, and which Mr Du Plessis Mornay confutes by Specious Reasons, but such as our Carressans would not embarass themselves with Let us see something of what he produces (f) As to the Opinion of Alexander (Aphiodisensis) who maintains that there is an actual universal Intellect, which imprints the passible Intellect, to wit, every one's Capacity, and reduces it into Action, most of the Reasons produced above against Averroes, serve also against him But, because by that attive Intellect, he seems to mean God himself, there is more over this, That God who is all Good and Wise, would not imprint the follies and Malignities into our Understanding which we find in it, neither would be leave the same in so much Ignorance and Obscurity as we feel in it, but conquer in all Men that Contagion which this Body brings

with it, and the heshould not inspire or influence so many it has to the one as to the o her, according to the several Capacities of this plain Table, yet nevertheless he would not paint a great number of falle Features in it, which each of us may perceive in himself Furthermore, either the Insluvion would be perpetual, or interrupted of perpetual, me hould evidence of the percentual. perpetual, we should under stand all what our imagination should represent unto us without Troub'e or Art If interrupted, we should not be able to understand any thing Bouille in what seem as forver, nor to will what we would Now on the the Life of contrary, we can scarce apprehend some thing and we Rumond must overcome the ignorance of our understand no, as it were by degrees, and there are others which we understand as soon as they appear, and when we plase

(F) Made fuch formidable Progression and when we place

(F) Made fuch formidable Progression

that it was proserved by the Popes Authority I (1) Lid
have reported the Words of one of Pope Leo \ his Vives de
Bulls, which was approved in the Council of Ia-ciusts

teran, in (g) another place I add here, that Rin
mond Lulli tolicited Pope Gloment V instantly to ution,

condense described Computation on suffact, and lib 5 pm condemn Averses Cemmentaries on Ariforle, and liber that he endeavoured to ingage Philip the I ar King 167 of France, to do the like He represented, that they are Books full of pernicious Litors, and which (1) Climay lead young Perions by degrees to Imprety Vigny de He requested, petition d, and made a Book on that Sainte Subject, but found both the Pope and the king of Honorine Fran edentio it (b) At this pictent it is neither ne- of the use cettary to defire this, not to pray that at least it may of suspers-be to bid to hold that Philotopher for in Oricle, his ed Bools, Au hority is void, for no body wissestime to read P 48, 49 him. But some Centuries have been much infatuated with his Doctime Read what follows (1) Congruentior & exauditu fac lior fuiffet petitio pro qua nunc, (quæ De lenien tas est.) non est la arendum Nimirum ne Acciross oracule loco este in Schol e Quod cum superiore seculo, & paices an erroribue invalu fet, viror belpiefertim in Italia, ut Canus lib to de locise 5 notavit, occasio fuit nagnorum in oris illis errorum & tute illuinutilis diligentia qua aliqui non minus in per colutant'o fit lib. Actroe collocabant opera, quam in fact s literis ponant, 4 Pig miqui its maxime delectantur. Ne fidei minus Averoi in that tribucrunt, quam oprimi quique fideles Canon eis seripto- bajizzet II tribuerunt, quam optimi quique fideles Canon els seripto- bastact II ribus Quod indignissimum fuisse, nemo non videt Nunc Peripace-Authoric in scholis depontanus enaste ludovicus l'ives tici Avercomplain d'eligit much of the Authority which tois opitl at Arabian Philosopher had obtain d (k) Quem monibus
Philosophi de nostra Schola, qui post eum scripfere, ita
soulectra
sunt amplexati, ut penè authoritate Aristoteli adaquabutui
rint, nec solum qui longo post intervallo viaciount, si d qui
illus quoque etate Quod fablum est & ignorantia meliultus quoque etate Quod fablum est & ignorantia meliorum. Er administrate mercinopus luqua des sociaveito paorum, & admiratione mercimonii lingua & sinfis peregrini Ut gratiam ei conciliaret apud primos novitai, lamAveiapud posteros vetusias. He notes a lucky (linectossitem se there. Some foitunate Wits please it sirst for prositebatur. Novelty, and at last for their Antiquity. Let my Readers examine this irguing of a Mo-Hree seu dern (1) It ought to be no monday. dern (1) It ought to be no wonder to see that Men have had so much esteem for Averroes, seeing Cardan's Father, who made use of Magick, assures us, that the Devils themselves have admired his Dostrine, wherewith Bajazeth diverted himself in his great st Pains of the Gout, which is no less advantageous proof to bull vishew its Merit, tian its having astonished the Intelligences If that which concerns Bajazet, is not more faits aifaithfully reported (m) than the rest, I question it gumento
much, to relate well what regards Gardan's Father,
to relate well what regards Cardan's Father, and the top of th it ought to have been faid, that one of the Spirits that appeared to him, made Protession of being an Averroist, and not that Averroes aftonish'd the Intelligences, and it ought to have been added that Cardan himself infinuates (n) that this I ale of P m 682 his Fither was I abulous

(G) Which bears the Title of Definetiones De- (e) See Reifructionum] Or, Destructionum Destructorin The nessus e- Arabick Title is (e) Hahapalah al ahapalah In pist 15 Anabuk Title is (a) Hahapalah Al ahapalah In Pift 15 ad Hofm pinions that Algazel had maintain d against the Pag 33 Philosophers Most of these Opinions of Algazel are very bad, as for example, he (p) opposed (p) So what the Philosophers said, that the World is the Work of God, and that God is an Agent, that he B bis of the is an only Being, Simple, and Incorporeal, and that fol is there cannot be two uncreated Natures Seeing Averrage

(e) In the

(b) Theoph Raynaudus crotem de malis lıb n 340 pm 200 gination be quotes

If in- Chules Lullius

() Id 15

and libs pm

(m) I find only in Paul Joviusclog h i vii-

lamAveiicu tabula habuir Quod fibula vieffe debet quod, &c de fubtilit lib 19

Averroe

structionum contra Algazelem Very disadvantageous Reports are made of (H) that Philo-Topher's Religion, for it is faid, that he did not only despise the Jewish and the Christian, but

(a) Rapin Reflex on Philosophy, n 30 pm Selecta 112 c 36

Averree maintains the Philosophers part in all theie Propositions, it cannot be denied, but that the labours in favour of Orthodoxy In (a) Father Rapin's Opinion, it is one of his best pieces But on the other side, can the good cause finds its Account in the Service which such a Desender might (b) See Poslevin's

Bibliotheca

Beings are Eternal, and that God does not know particular things, and does not extend his Providence over the Individuals of this World?

(H) I et al sadvantagious Reports are made of that Philosophers Religion | You will find in Moreri's Dictionary, that according to his Opinion, Christianity was an impossible Religion, that Judaism was a Religion of Children, and that Mahometism was a Religion of Swines, and that afterward he was a Religion of Swines, and that afterward he cryed out, Moriatur anima mea morte Philosophorum, that is to say, Let my Soul die the Death of Philosophers Behold, in what manner he imitated Balaam, who said, (c) Let me die the Death of the Righteous, and let my last end be like his Mr Moreri does not exactly relate what concerns Christianity, he says, Auguste call'd it an impossible Religion. he fays, Averroes call'd it an impossible Religion, because of the Mystery of the Eucharst It is certain that that Philosopher did not speak so obligingly of it when he restected on the Practice of the Communion of Rome Read these words of Mr Daille, which he address'd to Father Adam "(d) The wise Men of the World have not not

(d) Dull Riply to Fa Adam and Cottiby 1 part chap 16 p 116 (e)Du Per charift, 13 (f) DuPles Ireatife of p m 1106

(1) Numb

ch 23 v

10

(g) Drelincourt Dial 9 against the Miffio-21 17165 071 the fervice of thereformed Churches, p 305,306 (h) Avei-(1) Id Dial 6 p 236 (k) Cicero de Nat Deor 1 3 p m 619 (/) Id Ib mentiffi mæ ac sto Lidiffimæ ınfidelitatısdamnamus hære. ticos homines qui Christi Domini, hoc eft iptatis planıssima dı fertiffimaq, ver-ba, or Lescaloper m Cic de Nat Deor pag 622 (n) Id Ib

(d) The wise Men of the World have not pardon'd you this strange Belief, neither the Jews, witness the words of the Philosopher Averroes, which (e) Cardinal Du Perron relates on the Faith of Sarga, one of the Fathers of your Society, "of Sarga, one of the Fathers of your Society, "that he found no Self worse, or more silly, than that of the Christians, who eat and tear their God them"selves whom they adore" Before I pass any further, I make two Olservations against that learned Minister The first is, That Cardinal Du Person does not properly relate these Words on the I ather of one of lather of the Targerry to be only reof one of lather Adam's I raternity, he only re-lates them as cited by Mr Du Plessis (f) who al-ledges on that Subject what the Jesuit Scarge obferves concerning that Arabian Philosopher's I houghts The Second is, that instead of Sarga he should have said Scarga Let us the down here the Passage of another Minister (g) If we should receive the holy Sacrament kneeling, we should be a Scandal and a ftumbling-block to the Weak But we should give the Infidels occasion to Blaspheme the Sacred Name of God, and to have an horror for Christianity For we cannot forget the lamentable Example of the Pagan Philosopher, (h) who having seen the Sacrament eaten, which they had before adored, said, That he had never teen a more foolish, or more ridiculous Sect than that of the Christians, who adore that which they eat, and for that reason this unhappy Man cried out. Let my Soul be with that of the Philosophers Seeing the Christians adore what they eat The fame Minister alledges (1) elsewhere a Passage of Cicero, which agrees much with Averrees's Thought (k) Ecquen tam amentem essentially put as qui illud quo vossitute Deum credat essert That is to say, and who " catur Deum credat effe? I hat is to lay, And who " do you think is so senseless as to believe that what he " eats is God?" Cicero spake in this manner, considering that they call'd Corn by the Name of Geres, and Wine by that of Racchus (l) Cum fruges Gererem, vinum Liberum dicimus, genere nos quidem sermo-nu utimur usitato Father Lescalopier confesses, that that illustrious Pagan is very reasonable, when he argues in that manner, in regard of Geres and Bacargues in that manner, in regard of Geres and Bacchius, but he adds, it is an extraordinary Wisdom, under Christianity, to eat what we believe to be God, and we look upon those as guilty (m) of a most sense and stupid Insidelity, that do not take the Words of Jesus Christ, Thu u my Body, literally, and who by way of mockery, object these Words of Gicero against us (n) Illud Academicorum, sublate cachina procaciter usurpant, Academicorum, substate cachina procaciter usurpant, Academicorum, substate academicorum, substate academicorum, substate academicorum, substate academicorum, essense esse non Fidelium nepotes Ecquem tam amentem esse putas qui iliud, quo vescatur, Deum credat esse At cum Apostolo Cathelici respondemus Nos stulti propter Christum Utinam vos sitis prudentes in I he business is not to examine here the quality of these Reservoirs, it concerns Averreer's Thoughts only I observe, that Vossius has only spoke in general of that Philosopher's Contempt of the Christian Religion, he has not consider'd the Re-

fult of the Transubstantiation in particular, so particular, so Quam parum viderit tantus Philosophus in vera comming factus via arguit illud quod diceret, mulle se and day mam some esse cum Philosophus quam cum Christianus Some that (p) Averrees was born a Christianus fattus essentiat prin'd Jew, and afterwards Muhametan Mahume Others say that he wrote against the three great tanus Legisteria, Moses, Jesus Christ, and Mahomet, and Anton that he supply'd the Materials of the Book de tribus simpostoribus Others observe, (r) That he never believ'd decimal that there were any Dennie and that there were any Dennie and the supply describes of the social decimal decimal that there were any Dennie and the supply describes of the social decimal decimal that there were any Dennie and the supplier of the social decimal d that he supply'd the Materials of the Book de tribus Sirmondan impostoribus. Others observe, (r) That he never believ'd de immorthat there were any Devils, and therefore that Cardan tal animized violence to his Dostrine, (s) when he introduces pag 20 an Evil Spirit who call de himself his Disaple and Sectary. (q) Claua Nothing can be said more strong than this Judg-Berigardu ment or Wish of Erasmus, (t) Animam prodisset ingens in proamicillud opus adversus Averroen in the hat hat his great scircule Pito a man who haveroes was part of How happens (r) Naud it then that Erasmus wishes the publication of it? Apolog of Is it not a sign that in answering his Friends he had itustive menot always their Letters before him, and that he pm 320. not always their Letters before him, and that he had forgot some circumstances in them? However it is, his wish puts me in mind of one of Perrar-ch's Letters, wherein a Learned Divine is exhorted to confute Averrees, that mad Dog that barks in furiously against Jesus Christ Petrarch adds, that he had made some Collections for such a Work but that he neither had the leisure nor knowledge that was requir'd for it He calls the filence which for many great Men have kept, impious and wishes that the Work which he exhorts his Friend to compose may be dedicated to himself, tho' he should be already in his Grave (x) Extremum quaso ut cum primum perveneris quo suspiras, quod cito fore confido, contra canem illum rabidum Averroem, qui furore actus infando, contra Dominum suum Christium, contraque Catholicam Edin largat collectis undique his character. Catholicam Fidem latrat, collectis undique blasphemus ejus, quod ut scis, jam caperamus, sed me ingens fampur, O nunc solito major occupatio, nec minor temporis, quam scientia retravit inopia, totis iugenii viribus ac nervis incumbens, rem à multis magnis viris impie neglectam, opusculum unum scribas, & mihi illud inscribas, seu tunc vivus ero, seu interim abiero. Let us also quote Mr du Plessis, (y) Several say that Aristotle had but little Religion, and his Interpreter Averroes was alto-

sether improus

(2) No body is ignorant how much Averroes which presset the Eternity of the World, and the Universal Intellect, which nevertheless cannot be compatible with their To finish this description of Averroes's Irreligion, we must not forget the Subject-matters which his Hypotheses on the Soul of Man supply us with It is certain that he did not admit of Punishments or Rewards after this life, for, to speak properly, he taught the Mortality of the Human Soul I am not ignorant that he acknowledged that the Undernot ignorant that he acknowledg'd that the Under-franding never dy'd, and that he made an Eternal Nature of it but in that regard he did not consider it as a Suhfrance, appropriated to accomplete Nature of it but in that regard he did not consider it as a Substance appropriated to every Body, and consequently, though he consess d that the first cause of the Intellectual Operations of Peter and Paul subsisted after their Death, yet nevertheless he believ'd that all that had particularly belong'd to Peter and Paul, as well to the Body as the Soul, ceas d to hive when they dy'd So then he deny'd Heaven and Hell Vossius, who comprehended this Doctrine very well, ought not to have ascarded it absolutely to Mirandulanus, seeing that Author coes not adopt it as true in it self, but only (a) as a lawful Interpretation of Aristotle's words Durst any body have declar'd himself in any printed Boulder for an impious Opinion, and which expos'd paorile. any body have declar'd himself in any printed Bornels for an impious Opinion, and which expos'd people to the Fires of the Inquisition? The passage work, Vessian which I am going to quote, will serve for a what I proof that the most learned Writers do not always distinguish what they ought to do Sometimes they do impute to a Philosopher. proof that the moit learned william and they distinguish what they ought to do Sometimes they distinguish what the absolutely do impute to a Philosopher not what he absolutely believes but what he fays must be believ'd, if one would follow the Opinions of Aristotle, or of some other Founder of a Sect (b) Bisariam jubet considerar. hominis intellection (Aversees), at est intellection, & ut est forma, quam obtinet, dum nobus uniture. Priori modo ait eum a morte nostra superesse, quippe aternum nec su idole dare homini essentiam, sed uniri illi per operationem tria, lis sum phantasmatum interventu. Hanc sententiam etiam sequitur Antonius Mirandulanus evers singul certam 116 XXXII sest i & lib seq sest 11, & VI Similira 1952 Cardan s,

de Philose p m 320. (s) Cardas m 320. a subsitis l 19.5 m (t)Erasmu epist 29 lib 10 num opu lectum u libros fer & quadra guita ex Peripace cita difei plina con fecimus quod eta am excu fum eft Ambrofius Leo Epist ad Erasm Thu Lette w the 28th of the ton Erasmus, Petrarcha Epiftola ul tima libr sine titule p m 656 (y)DuPlej Mornac

Jesuits of Consm-bridge tria, lib 3

ofthetruti of the Chri

franRelig

c 20 fol m

258 ver/1

6 42 P M

but also the Mahometan Religion, which was that he profess'd outwardly Several Authors have (1) labour'd on the Latin Translation of his Works I was in hopes that before this Article was given to the Printers, I should have had the satisfaction to confult the Volume where Don Nicholas Antonio has spoken very amply of Avertoes, but find my self deprived of it, and reduced only to the Abstracts of the Journalist of Paris

I will shew you what I draw from it * "Averroes of Corduba was instructed by his *Journal of
"Father in the Knowledge of the Law, and in the Religion of the Country He was the I carn"excessive Fat, tho' he eat but one Meal a day, He pussed all the nights in the study cod of the second benefit and he diversed by the second of July of Philosophy, and when he found himself tird, he diverted himself with reading of July of some Book of Poetry or History, He was never seen to play, or seek any other to Edite of the Edite and obliged to work a Sentence by which of Hol-"he was deprived of his Estate, and obliged to recant After his Condemnation, he land took a Voyage to Fez, and return'd afterwards to Corduba, where he continued, until at the earnest request of the People he was recall d to Morocco, where he pass'd the remainder of his Life, which he ended in 1206" The Journ this of Leepsich + inform + Asta crume, That Don Nicolas Antonio made great use in this part of his Work of a Writing of dir Lipi John Leo, which Hottinger publish'd So that as to this I can go to the Head of the 1697, pag Fountain as well as he I will say then, That we find in that Writing, that the People of 305 Corduba rais'd Averroes to two noble Offices (K) which his Father and Grandfather hid possess'd, which was that of Chief Justice, and that of Chief Priest, and he was capable to acquit himself of them, seeing he was very well instructed in the knowledge of the Law, and in Theology After the Study of those two Sciences, he apply d him-felf to Natural Philosophy, Physick, Astrology, and the Mathematicks During the time that he exercised the Offices before mentioned, the King of Morocco sent Deputies to him, to offer him that of Judge of Morocco, and of all Mauritania, and on fuch condition that he should preserve all the Employs which he enjoy'd in Spain That Proposition pleasing him, he went to Morocco, but having settled Judges there as his Subdelegates, he return'd to Corduba Wonders are said of his (L) Patience, Liberality and

Cardanus, quem propterea reprehendit, ac refellit Casar d Scaliger Exercit (a) CCCV1 sist 30 Et sanc ea sen-tentia Scripturis è diametro aversatur, ut qua suam cuique animam, sua etiam a morte pramia, & panas,

(1) Several Authors have labour d on the Latin Translation of Averroes] See here a pullage of Mr Huet, which will inform us of the Name, of some of those Translators, and at the same time of a mistake of Scaliger (b) Viewllos Averrois Arabicos codices in Europä reperiri posse putabat Scaliger, solamque conversionem ab Armegando Blassi, Jacobo Mantino, Johanne Irancisco Buiana, Abrahamo de Balmis, Vitale Nisso, Calo Calonymo, Johanne Bruyerino Campegio, Paulo Israelita, alissque adornatam in Lucem venisse Ego tamen his versavi manibius Arabicum Averrois librum, ix oriente huc olim a Postello devettum, quod miror Sca-ligerum fug sse, Postello olim amicitià, & literaria con-Suetudine conjunctum Eo libro continentur in Logicam, Rhetoricam & Poeticam commentaria, que ad Jacobi Mantini & Abrahami de Balmu interpretationem a me

expensa, fidem corum & artem aperte mini comprobarunt Note, That fome Rabbins have translated some of Averrees's Works (c) into Hebrew It is fit that we should observe here what I find in Possevin That Jesut (d) affirms, That those that were so fond of that Arabian Philosopher, could only read him in pitiful Translations, before the Edition which John Baptista Bagolin caused to be made by the Junta's in Venice in the year 1552 That Edition, continues That Ldition, continues he, cannot be worth much, for as to part of Averroes's Works, Bagolin made use of a Jew's Translation whose name was James Mantinua and as for the other part, the preceding Translations were made use of, as also those which Niphus and Zimara had never corrected in working on Averroes The Tran-flator Mantinus follow'd the Tracks of Abraham de Balmus, who had sped very ill So that it cannot be certain that a Translator who had such bad Guides, has well express the Original And as Bagolin did not understand any thing in Arabick, he could judge nothing of those Interpretations I am going to copy a long passage of Keckerman, where it is wished that God would raise up a Translator that might deliver the Works of Averages from the filth and obscure barbarity of the rees from the filth and obscure barbarity of the roes from the filth and oblique barbarity of the former it is then that the great Services which that Arabian did to Philosophy would appear (e) Quid & quantum Universe Philosophia Averroes ifte profuerit, tum clarum perspectumque haberemus, si quem nobus Deus virum excitaret, qui Latinam ejus versionem ab ista, qua scatet undique molesta barbarie liberaret, & stylo Latino saltem mediceri & intelligibility and saltem Philosophia studiosomm verteret. Ad bili in gratiam Philosophia studiosorum verteret Ad quam rem ila, qua nuper Avicennam Arabicum niti-

dissimis typis dedit clarissima Typographia Medicea plu-rimum adjunienti adserret, si lingua Arabica Averioem ederet, atque ita occasionem viris cjus lingua peritis faciliorem praberet baibara v rsionis emindanda, & ad intelligentiam traducenda aliascertum est, Averioem a multis neglettum iri, a quibus l geretur d ligenter nist tam multis locis non intelligeretur. In Posterioribus Anal apparet, singularem operam prestit se & immortalitate dignissima Et Epitome Logicæ, quam scripsit, lauda-tissima est ob varias caus ut & logica cjus quasita Nemo tam interpretum veterum videri potest proximus Aristotelis menti atque hic Aribs I question whether there be many perions at this time that make fuch a like Wish or Vow, or that ground such fair hopes on an accomplish'd Translation of Averrees s

Voiks, or that give him fuch great praises
(K) Two noble Offices which his I ather and Grandfather had possess d] His Grandfather was one of the most famous Lawyers of his time, he pass'd for a second (f) Malich, and was moreover a learned Divine It (f) Malich, and was moreover a learned Divine It was he whom the People of Gorduba, shaking off the Yoak of their Prince, being minded to make the King of Morocco their Master, deputed to that Monarch to negotiate that great Affair He obtaind all the Favours he required of him in the labels of these Musicians and required to them. behalf of those Mutineers, and return'd to them loaden with Presents and Caresses, having been created Chief of the Priess, and great Judge of the Kingdom of Corduba Hedyd, ifter having enjoyd those Dignities a long time, and lest a Son, who was a Lawyer, and was design'd for the same Imploys by the Votes of the Inhabitants of Corduba, and that Election being confirm d by the King of Morocco, our Lawyer found himself endued with a noble our Lawyer found himself endued with a nobie Theol Character We find that the Authority of his Offices extended over all Andalusa and the Kingdom Pag 27of Valencia His Life was long, and he pass d it (g) Taken
with delight After his death, his Offices were from a book
conferr'd on his Son Averroes by the Votes of the de viris
People (g) Note, That at the request of divers quibusgreat Persons that implor d his Clemency in favour of Ibnu Saigh, a famous Physician, who was detain d stribus in Prison for the Crime of Heresie, he set him at apudAraliberty, during which Proceedings Ibnu Giulgiul bes, tranfaid, Averroes s Father does not know that he has a Son that will be a greater Heretick than this (h) And he

was not deceiv'd in it

[L) Wonders are said of his Patience, and of his the Afri-Liberality] There were teveral persons among the can, and Nobility and Learned Men at Corduba, that hated publish'd by and controll'd him As he was one day explaining Hottin in the Auditory of the Civil Law, a Servant of one ger ubi of his Enemies came and whisper'd fomething in supra his ear, which made him change colour, but he (h) Ibid answer'd only ria, ria The next day the same pag 269 III .

the four greateft :-71071151 Unucex quatuor Primariis danorum Canonica interpremetan Religion Hotting Biblioth dam illu-Latin by Hottin-

pag 269

(c) See the Bibliotheca Rabinica Father Bartoloc-C1, to I pag 13, & seq (d) Possevinus, Rib-lioth felett lib 12 c 16 p 43

(e) Keck IN PRACOEcis,tract 2 c 2 # 32 p m 103

Mildness He sent all Criminal Causes to his Lieutenant, and never gave his Opimon in them So many good Qualities did not hinder him from having many Enemies, who cross'd him extremely, and who accus'd him of (M) Heresie, which had many vexatious and burthensome Consequences for him however he did not die before he was honourably deliver'd from them What he answer young Gentleman who desir'd him to (N) grant him his Daughter, is curious en a very singular thing is reported con-

Servant return'd to the Auditory, ask'd pardon, and confess'd before all the Scholars, that he had whisper'd some abusive Language in Averrous's ear He aniwer'd, God bless you, seeing you have declar'd that I am provided with patience, and gave him afterwards a certain Sum of Money, saying to him, Do not that to others which you have done to me. Tho' he was Rich both by his Marriage and by his Offices, yet was he always indebted, because he gave many Alms to Learned Men that were necefitous, whether they lov'd or hated him. One day as his Friends reproved him for distributing his Estate to his Enemies, he answer'd them, Wretched men as you are, you do not know that to do good to one's Relations and Friends is not an act of Liberality, a man is inclined to that by the dictates of Nature To be liberal, is to communicate one's Estate to one's Enemies, liberal, is to communicate one's Estate to one's Enemies, and because neither my Ancestors nor my self have acquired Riches by Merchandise, or some Art, or by the Irade of Arms, but by the Profession of Virtue, is it not reasonable that I should dispose of them by Virtue? I find that I have not ill plac'd them, for they have converted those that were my Enemies into Friends (a) Add to this what I have said (b) concerning his Sobriety, his Vigilancy, his application to Study, & He would not consent that his youngest Son should be educated to the Honours that were offer'd him at educated to the Honours that were offer'd him at the Court of Morocco and he was so far from rejoi-cing at the Respect that was shew'd to that young man, whereby they thought to please the Father, that he was troubl'd at it in good earnest (c) What pity 'tis, that so many Virtues, and so many good Qualities, were not accompany'd with Ortho-doxy, but that on the contrasy they were link'd with the most cnormous Errors! The Writings of his Adversages defam'd him only on the side of his Adversages defam'd him only on the side of Heresie, and his Panegyrists prais'd him only on the side of Virtue and Science, &c (d) Hica multis laudatus, a nonnullis vero aliis vituperio affestus est

Adversarius ejus scripsit epistolam quâ vitupe-rabatur Averroes, eum de hæresi infamando, & alius scripsit aliam laudando eum de nobilitate, justitia & do-

Etrina qua quidem epistola sunt longissima

(M) Who accus d him of Hereste, which had many burthensome Consequences for him Divers Noblemen und Doctors of Corduba, and namely the Physician Ibnu Zoar, envy'd him, and resolv'd to enter a Process of Religion against him. They suborn'd young persons to desire him to give them a Lesson of Philosophy, he agreed to it, and in that Lessure he discover'd (e) his belief in Philosophy to them they caused a Deed of it to be drawn up by a Notary, and declar'd him an Heretick in it, which they caus d a Deed of it to be drawn up by a Notary, and declar'd him an Heretick in it, which Deed being fign d by an hundred Witnesses, was sent to Mansor King of Morocco. That Prince upon fight thereof was angry with Averroes, and said aloud, It is plain that this man is not of our Religion Hunc nostree legis non essential He caus'd all his Histe to be conficated, and condemn'd him to keep in the Jews Quarters. Averroes obey'd but going sometimes to the Mosque to say his Prayers, and being chased from thence by the Children with stones, he retir'd from Corduba to Fex, where he kept himself private, but in sew days he was discover'd, and put into Prison, and Mansor being sent to, to know what should be done with him, that Prince assembly divers Doctors of Divinity and the Civil Law, and enquir'd of them what and the Civil Law, and enquir'd of them what Punishment such a man deserv'd? Most of 'em answer'd, That as an Heretick he deserv'd Death, but some represented, that they ought not to put such a person to death, that was chiefly known by the quality of a Civilian and a Divine, for then, faid they, it will not be divulged in the World that an Heretick has been condemn'd, but that a Civilian, a Divine, underwent that Sentence, from whence it will happen, if That the Infidels will not embrace our Faith, whereby our Religion will be lessen'd 2dly That complaints will be made that the African Doctors seek and find Reasons to take away each other's Life It would be better to make him retrast before the Gate of the great Mosque, where he shall be ask'd if he repents.

Our opinion is, that if he repents your Majesty will pardon him, for there is no man on earth that is without a fault Manfor was pleas'd with this Counsel, and gave Orders to the Governous of Fez for such an Execution Accordingly our Philosopher was conducted on a Friday to the Gate of the Mosque at the hour of Prayer, and placed bareheaded on the highest step, where all those that entred into the Mosque spit in his face Prayer being ended, the Doctors with the Notaries, and the Judge with his Assistants, came and ask'd this miserable Wretch if he repented of his Heresie he answer'd with a Tes, where he made Lectures of the Civil Law Mansor having permitted him some time after to return to Cordubs, he accordingly went thither, where he liv'd miserably accordingly went thither, where he liv'd miserably depriv'd of his Estate and Books. In the mean time, the Judge that had succeeded him acquitted himself so ill in his Office, and Justice in general was so badly administred in that Country, that the People groan'd under it Mansor being willing to redress that Grievance, assembled his Council, where he proposed to re-establish Averrees, and most of the Council being of the same Opinion, he sent him an Order to come immediately to Maracco. fent him an Order to come immediately to Merocco, to perform the Functions of his first Magistrature Averroes departed forthwith with all his Family, and past the rest of his days at Morocco (f), where he was bury'd without the Curriers Gate (g), and where was bury'd without the Curriers Gate (g), and where his Tomb and Epitaph were to be seen a very long time (b) It must not be forgot what he animal those that ask'd him how the state of his Soul was during that Persecution? That state, still he, back pleased and displeased me I was glad to be discharged from the troublesome Functions of Judicature, but I was vexid to have been oppres'd by false Witnesses the added, I did not wish to be re-settl'd in the Office of a Magistrate, and I have not taken it up again but after my Innocence was declar'd (1)

(N) What he answer'd to a young Gentleman who de-

my Innocence was declar'd (1'
(N) What he answer'd so a young Gentleman who defir'd him to grant him his Daughter, is curious enough]
This Gallant (k) This Give her to me, and I will
pay you her weight in Gold for her Can you tell,
answered Averrees, whether my Daughter is handfome or homely? do you know whether you shall
be satisfied with her? The other reply'd, I have
feen her (1) Copy, I mean her Brother I am
afraid, said Averrees, (m) that your impetuous ardour has hinder'd you from knowing her The
voung man went away asham'd, and return'd no dour has hinder'd you from knowing her. The young man went away asham'd, and return'd no more to the Charge. That Daughter was afterwards marry'd by her Father to a Relation of the K of Morocco (n). When I said that Averroer's Answer was curious, I hinted at two things, in the first place at the circumstances, and then at the obscurrity of the Translator. I suspect him of having express'd himself ill. he understood the Lawrongue but little, it is likely that the words have more of Salt than his Translator therefore the curious. Wits will be gladied the examination of that little Fast proport to them. It is a great piece of singularity to lee a the examination of that little Fact proposition to them. It is a great piece of fingularity to less than that will barter his Gold, weight the season with the season of t Averrees wou'd not have done ill to ie ob imhave ask'd the Gallant, Do you know if my Daughter is of a small size, or if she is of too good a plight of Body? That Light might be of consequence, seeing in the second case the Merchandise would have cost more, and been of less value. According to our Customs, nothing wou'd be more singular than a Gallant that had not seen be more fingular than a Gallant that had not feen the Daughter of the Chief Magistrate of the place of his residence but that is common amongst the Mahometans, they do not permit Maids to shew themselves at the Windows and at the Door of the House, to run from place to place, and to receive civitate. Visits every day In the mean time, I dare say that Ibid pa there is something considerable in that the (o) Noble Corduban knew only by conjecture that Averros's

(f) Ibid

(1) Ibide PAG 278

(k) O Domine ju-dex, da mihi in uxorem filiam tuam, & quanti eam ponderaveris rum tıbı tradam Ibid pag 275 (1) Comparatio-nem ejueam non cognovif-

CIVITATIS 275

(e) Inter legendum autem fufophalem fidem detexerunt Ibid pag

276

(a) Ibid pag 273, 274 (b) In the

Text of this

in the paf-

Sage out of nal of the I earned (c) Apud Hotting

ubi (up) a, PAF 274. 275 (d) Ibid

pag 279

Article,

concerning the effect of some Discourse which he pronounc'd (0) against his youngest + Taken Son He compos'd many Verses of Gallantry, but when he was old, (P) he caused them to be burnt * I cannot tell from whence Du Verdier Vau-Privas had these words Averroes was broke by a Wheel that was put on hu Stomach They are in a Chapter + which Averroes was broke by a Wheel that was put on his Stomach. They are in a Chapter with the intitles, Of feveral Ancient and Modern Learned Men that did miferably. I was furprized at the productions Sterility which I found concerning this famous Philosopher, in the Oriental Library of Mr d'Harting. There was reason to believe that a Man who had such a vast Knowledge of the Arabian Books would have showed a thousand fine Collections of the Adventures and Doctrines of Averroes, and instead of this, there appears only a surprising Brevity, (2) which so far from instructing us of what we were ignolished by Hotting make us forget what we have learn'd rant, may make us forget what we have learn'd

St AU-

Daughter was handsome These are some of the Circumstances to which I had an eye

(0) The effect of some Discourse which he pronounced against his youngest som, I will not amuse my self to translate what ought to serve me here for a Commentary, it will suffice me to say that Averroes wish'd rather the death of his Son, than to see him disobedient, and that thereupon he made an Imprecation, which that young man outliv'd but ten months Here is much Latin, which I do not take from Histinger, for find it more correct in another Author (a) De Averrois corminum efficacia, hanc historiam historicus Arabs refere Quadam die ee existente cum amicis quibus dam, colloquentibus que, ingressie eff silius ejus cum aliquibus sociis juvenibus, quos cum animadvertisset Averroes, protulit duo carmina, hujus senson sum, dance miratus est omnis pulcher in te jenjus Kapueruni puicorituainistua, capreolo puicori-tudinem suam, donec miratus est omnis pulcher in te Trbs est pestus ejus, & oculi cius, & stupor cjus, Verum cras cornua sua patri tuo crunt Post qua dixit, Sit ma-ledista pesegrinatio quando eram juvenis, aliquando patrem meum punsebam Nune autem Sener filium meum punire non possum At Deum deprecor, ut priusquam punire non possum. At Deum deprecor, at prinsquam undeam aliquid contra voluntatem meam, eum mori facilità. Sieque prinsquam transfrent menses decem filius esti amerius est, & major solus remanssit, qui judex opinimist & sette essettius est. Bartholin, who supplies me with this passage, imputes without reason the great essett in question to the Philosopher's Verses, which ought only to be imputed to the Imprecation which Assertes uttered in Prote. Comprecation which Averross uttered in Profe Compilers (b) have collected many Lxamples of the effects of fuch Imprecations (b) See Ca-

fects of fuch Imprecations

(P) When he was old, he caused his Verifes of Gallantry to be burnt. The Discourse which accompanied that act is altogether feafon d with Wisdom. He said, Man shall be judged by his Words, and if I have spoken ill, I will not discours my holly. If my Verses pleas'd any body, they wou'd take me for a Wise Man, and I do not acknowledge that I am so You see there a good Character. Averroes having committed a fault, repaired it, and he wou'd equally have avoided the approbation which he thought he did not deserve, and the blame which he merited. There wou'd have been a great numhe merited There wou'd have been a great number of Peoplethat wou'd have read his Love-Verses with Incense in their hands, admir'd him, and bless'd his memory Ovid and Catullus are Examples of this But he would have none of that Praise conters wou'd have thought it very ill that such a befolutus

Perhaps

the Transtate put

in instead

fall worth Works of Poetry are lost, except a mass disobedient to his Reason, but that being had followed it whereupon he put forth this

Would to God I had been born old, and that from

my Touth I had been in the state of Perfettion. Others wou'd have thought it very ill that fuch a my Youth I had been in the flate of Perfection This icems to me to be the true (c) fense of these words of John Leo De (d) suis quidem Carminibus tantum duo reperiuntur ad verbum significantibus Inobediens cam fui voluntati mez juvenis, ac quando tempus Hotting comm fui voluntati meæ juvenis, ac quando tempus
the 278 cum calvitie ienectutcque agitavit me, tum parui
(e) Postea voluntati meæ Utinam natus fuissem senex, &
ob diferent meæ juventute absolutus What wish cou'd be made

coam fue more worthy of a Philosopher?

fortune Let us now relate what Averrees did in regard

amore ca- of the amorous Veiles of another Writer There was at Corduba a Philosopher, Physician and Aftro amore capitur, &
was at Corduba a Philosopher, Physician and Aitrodignitate
loger, whose Name was Abraham Ibnu Sahal, (e)
loger, who by the Caprichio of his ill lortune fell in
posposite
consider caprice
in Religion, advised him not to publish those Lafcivious Verses, to which he answer d them in pro-

phane Verses This made them have recourse to Bil hoth the Authority of the Magistrate, and as Accepted was the great Judge of the Country, they address d themselves to him. They represented to him, that this Abraham had corrupted all the I own by his Poetry, and chiefly the Youth of both Sexes, and that nothing else was sung at the Nutril I costs abredieverto continue it on the passing of learning the continue it on the continue it on the passing of learning the continue it is not the continue in the continue it is not the continue in t averroes was angry with that Poet, and feibid him to continue it, on the penalty of lening chafts d according to the exigency of the cafe, or at the pleafure of the Judge Hearing that his Prohibition did not frop the Jew's Vein of Poetry, and being willing to know the truth of it, he fent a trufty perion to the Poet's house, who brought him word, I found no body at his house but your eldest Child, who was writing some of his Parene and added when who was writing some of his Poems, and added, There is neither Man, Woman nor Child that has not learn d something of Abraham Ibnu Sahal's Versee Then Averrees ceas'd his Purfuit, faying, Can one only Hand thut up a thoutand Mouths ! Having feen one day at a Bookieller's that the Alcoron was fold but for a Ducat, and that the Poems of that 'tem were bought for ten Pistols (f) at the suist word, he cry dout, This City will perill speedily, for I have seen the peoples contempt for holy things, and its inclinations for things that are forbid and dishoneit (p) I unclinit Averrois, commission adstantibus, Scitote, hand Civitatem mox ruituram, quoniam vidi populum, qua ad fiden pertinent virtuife at que prohibita at que inhonesta grata estitisse majorisque ficise. Et suut dicrat successive Non adhuc elapsis quinquaginta annis Christicola oppugnarunt Cordubam, multas alias civitates. I rom this it may be gather d, that some Vices prevail in all Countries, Religions and Ages. See here the Malo metans of Spain, who did in the 12th cuting whire divers Christians of Paris have done in the 17th houm ic-If they were to buy a Copy of Mi Godeau's Pfalme, cept, & they would cheapen a long time, and nothing in picc would be concluded if the Piice was notlow but if teeeflit they were to buy the Satyrical Parnaffus, they would without cheapning give what enormous Price the (g) Ibid Seller would require for it. Let us also observe that we find Examples of good Assume that we find Examples of good Actions in each Country, Age and Keligion II Christians in these latter Ages have buint their Prophine Poems, | Pic Mitheir Love and I accivious Vertes, Averees did the handula-like under the Protession of Mahometism 1 by under nus did so the Profession, for it is doubted that inwardly he be- Petraich liev d nothing(b) in matters of Piety His Prediction had a mind on the Mileries of Corduba does not confute this, to do it it is natural enough to believe that an horrible cor- SeeM Bul-ruption of Manners, and a depravation which car- let, fudeies a contempt of what is esteem d holy, and a love ment on he to that which is believ'd to be dishonest, will cause Poets to, great Dilorders in a City

(Q) A surprising Brevity, which so far from instruct- He was soing us may make us forge. I list of all, there is, /11/
is reason to be surprised, not to find that Arabian made such Philosopher in that Bibliotheque, under that Arabian made fuch Philosopher in that Bibliotheque, under that name Poems See which all the Western Nations give him, I mean, h 3d letunder that of Averroes I grant that this is not the to of the true Name, but one that is very much corrupted by 8th book divers I raniportations from one Dialect to uno-familiar ther But is it not a just Motive enough to place p m 278 it in its Order in a Dictionary, to see that there is (h) See the almost no other Name but that which is used 3- Remarks mong us? If d Herbelot had rather give that Phi- H & M losopher's Article under the Arabick Name well spell'd, Notice ought at least to be given of it unspell'd, Notice ought at least to be given of it under the word Averses, and consequently, d Herbeles, who has not done it, has for lot it thing which was not to be neglected. In the Body of his Work there is neither found Averses, nor Aben-Ross, noi Aben-Ross. One is then fore'd to have recourse to (1) It is a the Table of Matters, which is not pleasing. But fault in the what is to be found there? (1) Averses, with a re
server to the pages 303, 719, 815? What is to be found

De viiis quibut-dum illuin chap 3 book of his the sthe

> dictus rond n ciumen t im, onens de eman-COS DUn cravit & jeifol-

(#) Tho Bartholinus, de

Poetus, pag 105, 106

merarius

in the Hi-

ftor scal Me-

ditations, to I book 5 chap 6 & to 3 book 2

chap 15,

(e) In juventute Molutus Perhaps empt from youth d) Apud

cal Authors

St AUGUSTIN, one of the most famous Fathers of the Church, was born at Tagaste in Africa, the 13th of November, 354 His Father, whose Name was Patricine, was but a me in Citizen of that City, his Mother's Name was Monica, who was very Viituous Their Son had no inclination to (A) Study, nevertheless his Father forc'd him to it, intending to advance him by that means, and fent him to learn Human I carning at Madaura At the age of Sixteen he took him from thence, and fent him to learn his Rhetorick at Carthage St Augustin went thither towards the end of the year * 371 where he advanc'd much in the Sciences, but plung'd (B) himself in the Debauchery of Women. He had a mind to read the Holy Scriptures, but the plain-Du Pin's Biblioth of ncis of the Style disgusted him he was yet a too great Admirer of the Pagan Eloquence to like the Bible He had a strong mind to know Truth in general; and having thought to find it in the Scct of the Manicheans, he engaged himself in it, and maintain'd most of the Doctrines of it with much servency Having lived some time in Carrhage, he return'd to Tagaste, where he taught Rhetorick with so much applause, that his Mother was congratulated for having such an admirable Son. This did not hinder the holy Woman from being extraordinarily afflicted at her Son's Herefie, and the Debauchery in which he plung'd himself He return'd to Carthage in the year 380 where he taught Rhetorick with a great deal of Reputation At that time he fix'd his Incontinency, which had been rambling on divers Objects. He took a Concubine, and was **Satisfied**

(b) d'Herbelot Biblioth Orient pag

and Aristotle p m

403, 404 See also M d'Herbe-

lot ubi sup 7 546 (d) R ipin

ibid pag (e)Herte-

lot ubi sup

P 337 (f)Rigoi-

us in vit Philippi

agu i Launoium de flot fortu-

na, cap 1 ρ 6 (η) Lau-

noius ib

6 Jeg 24

found in the page 303? that Aucrrees is one of those Philosophers who believ'd that the World was Lternal There is in page 819; that Mohammed Al-Gazali believ'd that Averroes had very contrary Principles to those of the Mussians. But in the 719th page you find the Article of our Man under the term of Roschd That Article does not contain 20 lines, the latter half whereof is thus (6) "Averroes "is the first that translated Andreas Contain 20 ines, the latter half whereof is thus (b) "Averroes "is the first that translated Aristole from Greek into "Arabick, before the Jews had made their Translation of him, and for a long time we had no other "Iext of Aristole than that of that great Philo-"iopher's Arabick Translation, who added after-wards very ample Commentaries to it, which "Sr Thomas and the other School-men made use of " St Thomas and the other School-men made use of " before the Greek Originals of Arifietle and of his "Commentators were known to us" I find many "Commentators were known to us" I find many things there to which I can give no credit, for I observe the Learned Men say that Averrees was ignorant of the Greek Tongue I know moreover, that the Caliphs Almanzer, Abdalla and Almannen, who preceded Averrees some Centuries, caused a (c) See Fannumber of Greek Books to be translated (c) into care Room. tnerR ipin

Arabick There is then no likelyhood that the first

comparison Arabick Translation of Aristotle's Works was made

of Plato by Averroes, the it should be supposed that he was by Averroes, the it should be supposed that he was not ignorant of the Greek Tongue Alpharabius, who flourish d in the 10th Century, found Aristotle's Physick, (d) in Mesoporamia, the Translation of the same Aristotle's Analyticks is generally ascribed to him This Mr d'Herbelot (e) informs us of Rigord says, That a Council held at Paris in the year 1209, condemn'd some of Aristotle's Books to be burnt, that were explained in the Colleges, and had been lately brought from Constantinople, and translated from Greek into Latin (f) Delati de novo a Constantinopoli or a Graco in Latinum translati. This does not agree with Mr d'Herbelot, for it results from thence, that about the time that Averroes dy d they made use at Paris of a Translation of roes dy d they made use at Paris of a Translation of Arishtle from the Greek It is certain, that before the middle of the 12th Century Arishtle's Philosophy was taught in the University of Paris See the phy was taught in the University of Paris See the complaints of St Bernard, related by Mr de Launoi (g) This same passage of Rigord shews, that the Gick Books of Aristotle were in France in the time of Averrees Lassy, I wou'd willingly have any body name me iome Translators of Aristotle, and of the Arabick Commentary of Averrees, that liv'd between Averrees and Thomas Aguinas All the Latin Translators of that Arabian Philosopher that are come to my knowledge are posteriour to that Arabian Aguinas All the Latin come to my knowledge are posteriour to that Angelical Doctor 'Tis not that I would reject what I have read in some Authors, that the Emperour Frederick II who flourish d before the time of St Thomas, and after Averrees, caused the Books of this faction to be translated into Lean. This man this Arabian to be translated into Latin This may be inferred from these words of Cuspinian, (b) Libros multos ere Graco & ex Arabico Latinos fieri curavis, inter quos & Aristotelis volumina sucrum & multa Midicoum, and from this passage of Wolphgang Hungous in his Notes on Cuspinian, Curavit (1) quoque es feri tiansaciones operum Arabica, qui in bine lista sucre & Arabica, qui in bune 1851, sucre acces estationes qui in bune 1851, sucre acces estationes le la la sucre de la sucre d annotat in Medicina ev lineua Graca & Arabica, qui in voncing,
Culp pm diem in sekolis lesta sunt, atque etiamnum leguntur,
150 & Bonomam easten mist, ut Academia offerrentur,
quod esus extepssolis apparet See also the Chronicle

(k) of Carion, where he fays expressly, that this Emperour caused the Almagest of Prolemy, several Works (1) of Aristotle, Galen, Avicenna, &c to be translated, you'll find the same Names in the Theastre of Matthias, (m) under the quotation of the 7th Carion Book of Aventinus's Annals, and the Chronicle of 15 pm Carion I don't know why Averrees is not named, 684 and yet I fancy that he was one of those whom this Emperour took care to have translated I should be Emperour took care to have translated I should be glad to know the Names of those People he employ'd in these Translations Let us take notice of one thing that is in Mr d Herbeler's Bibliotheque, which is, that the Mahometans look upon the Doctrine of those who admitting a First Mover, maintain also that the World is Eternal, as (n) pure Atheism This Doctrine is ascrib'd to the most famous Philosophers that have floursh'd among the Arabians (a), as, to belot ubit our Averroes, to Avicenna, and to Alpharabius. The superficient of col 2 that Doctrine, and it is certain, that it cannot be (a) Id ib supported without treating the Holy Scripture as col 1

(A) Had no inclination to fludy] By the Description which St Augustin made himself of his Youth, St Augustin may be known that he was what we call a Rake

He shown deba School each a Plant and the School each and the Scho It may be known that he was what we call a Rake He shunn d the School as the Plugue, and lov'd nothing but Play and Sights, he robb'd what he cou'd from his Father, and invented a thousand Lyes to avoid the Rod, which they were oblig'd to make use of to punish his Lewdness (p) Furta etiam faciebam de cellario parentum & de mensa, vel gula imperitante, vel ut haberem quod darem pueris ludum sum mihi, que pariter utique delestabantur, tamen vendentibus Fallendo innumerabilibus mendaciis & pa-Fallendo innumerabilibus mendaciis O patibus Fauenao innumerao ilibus menaaciis & pa-dagogum & magifros & parentes, amore ludends, fiudio spectands nugatoria, & imitands ludicra inquistudine This confutes what Leo Allacius set forth, (q) "That St Augustin had studied at Twelve years of age, and understood all Aristotle's Books that concerned Logick and Theory, of himself, without the affishance of any Master, and that at the same apad Bailage he had compos'd some excellent Writings, to let, Famour discover and confute the Errors of many Authors children The Writer that took upon him the Name of Chrip 159 finanus Liberius, (r) fays the same thing Mr Baillet (r) Descriptions, and discovers the cause of their militake property 178 He fays, Let us believe (s) that those that have despud Bastceived them might have read Twelve for Twenty in the
let ibid
place where St Augustin speaks of it That Saint ac(s) Baillet place where St Augustin speaks of it Inar sains at (1) Daniel knowledges (1) that he was near Twenty years of age shid p 60, when a freatise of Aristotle fell into his hands that was 61 call d the I en Categories, which he had often heard (1) Confes and the I en Categories, which he had often heard (1) Confes and the I en Categories with great oftentation. He I 4 c 16 call'd the Ten Categories, which he had often heard spoken of at Carthage with great oftentation. He read it alone, and understood it perfettly well so that having since conferred about it with those who said they had learn'd it with much pains from excellent Masters, that had not only explained it to them by word of mouth, but also by sigures which they had drawn of them on the sand, they could tell him no more than what he had comprehended of them of himself in particular Hetestisses also, that at that age he read and understood all Books of the Liberal Arts that he could meet with, without any body's assistance. He says the same thing of the Mathematicks. assistance He says the same thing of the Mathematicks, and namely of Geometry, Musick and Arithmetick (B) He plung'd himself in the Debauchery of Women] He bogan very early, for at fixteen years of age he

(n) Her-belot ub:

fin was a Learned Man and an Author from his youth (p) Aug confest 116 1 6 19

(q) In Apib Urbanis

(h) Cufp in lied init p m 419 (1) Wol Hunger

latisfied with her, by whom he had a Son, which he named Adeodatus, (C) Given of God, and who had very good Parts. He became a little wavering in his Sect, because he found no body that could fully answer (D) the Difficulties which he had to piopole nevertheless he did not alter his Profession, but waited for better Explications His good Mother Monica went to him at Carthage, to endeavour to draw him out of his Hereic and Luxury, and did not despair, tho' she found that her Remonstrances were in vain. He sought a new Thearre, and resolv'd to go to Rome, and because he would not be diverted from that high, he embark'd without tiking leave of his Mother, or of his near * Relation Laminan, who had maintain'd him at School He taught. * His Farketorick at Rome with the same Success as at Carthage so that Symmachus, Prefect ther dy do of the City, having been inform'd that those of Milan required an able Professor in Rhetorick, design'd him for that Employ in the year 282. St. Augustin was much Rhetorick, design'd him for that Employ in the year 383 St Augustin was much sesteem'd at Milan, he went to give St Ambrose a Visit, and was kindly received by him He went much less to his Sermons through a Principle of Piety, than of a Critical Curiosity He would know if that Prelate's Eloquence deserv'd the Reputition to which it was a way, and God made use of that means to recover him for St Ambrose's Sermons made such an Impression upon St Augustin, that he made himself a Catholick in the year 184 His Mother, who was come to him to Milan, advis d him to mirry, that he might renounce the dishonest life that he led He consented to that Proposition, and sent his Concubine back into Africa, but as the Maiden that was design d for his Spouse was not of Age to be marry'd until after two years, he could not resist his Natural Inclinations so long, but continued his former Impurity At last, the † 7 iken reading of St Paul's Lpistles, the Sollicitations and Tears of his Mother, and the good from the Discourses of some Friends, drew upon him the last stroke of Grace, he felt himself a Ecclesialization good Christian, ready to sorsake all for the Gospel, he renounced his Profession of of John le Rhetorick, and was baptized by St Ambrose on Easter-Eve in the year 387 The following was become a solution of the solut in the same lowing year he seturn'd into Africa, having lost his Mother at Ostia, where he was to adan 388 Cicero de embark † He was ordain'd Priest in the year 391 by Valerius Bishop of Hippo, Four pag 484 Offic 11 years after he became Condition of that Prelate, and did very considerable Services to the edit in

gave himself over to the Instincts of that furious Passion, (a) Ubi eram, tays he, & quam longe evaluation with a delicits domus tue, anno illo sexto decimo etaluation with a delicits domus tue, anno illo sexto decimo etaluation with a delicits domus tue, anno illo sexto decimo etaluation with a description of totas was exeruis med, cum accepit in me sceptium, & totas was exeruis dedi vesanie libidinis, licentissa per dedecus superius este delicitation illicitae autem per leges tuas de He passo de the passo de la constant de le constant de la constant de with to keep him at Carthage, was getting by degrees what was necessary to send him thither That good I ather's 109 was 10 great, when being at bathing (b) with his Son, he perceiv'd such forward progresses of Nature, that he could not forbear to acquaint his Wife with that News, he felt already I know raren cupusquam
adolescentia, quasi jam ex hoc in mepotes gestiret, gauqui mihi
more disquieted than joyful at it, she fear d that
twould rather produce Disorders, wherefore she
mulebres
made him very serious Remonstrances to abstain made him very ferious Remonstrances to abstain
(a) from the Sex, and above all from Adultery
But he took no notice of these good Exhortations, for he contracted fuch a strong habitude of Incontinency, that when he had renounced Manichessm, and prepar d himself for Baptism, he took a new Consulting (1) and the strong and the strong of the s cubine (e) in the room of Deedatus Mother, while the Maiden that was design'd for his Wife should come of age to be married, for which he was to (f) tarry near two years. It is remarkable, that in the Dispute between St. Augustin and Alypius on Machine and a single life, Alypius, to far from personal straight of the st to be persuaded to Marriage He led a chast life, tho' in the beginning of his Youth he had tasted en tho' in the beginning of his Youth he had tasted en and as it were privately, the Venereal Debut withdrew himself from it betimes He del St Augustin (g) against Marriage, as an Obstacle to the design which they had form'd to live together in the Study of Wissom St Augustin confess'd to him ingenuously, that it would be impossible for him to contain himself, and alledged to him the Example of some Marry'd Sages that had been faithful to God and their Friends He added, that there was a great difference between added, that there was a great difference between those passing Pleasures which Alypius had tasted, and since forgotten, and those which he (Augustin) had made habitual to him, which would also become more fweet under the fair Name of Marriage was so touch'd with this Discourse, that he resolved to be marry'd, to know, said he, by experience what St Augustin found more charming than Life it self Cum me ille miraretur quem non parvi penderet, ita barere visco illius voluptatis, ut me af-

tum interesse inter illud quod ipse rapiim & furtim expertus esset, quod pane jam nec meninisset quidem, atque ideo nulla molestia facil, contemneret, & delectationes consuctudinis mea, ad quas si accessisse honestum nomen Matrimonii, non cum mirari oportere cur igo illam vitam nequirem Spernere Caperat & ipsi desiderare conjuguum nequaquam victus libidine talis volu-ptatis, sed curiositatis Dicebat enim scire se cupere, quidnam esset illud sine quo vita mea que illi sic place-bat, non misi vita, sed pana viderctur (h) Never-theless neither of them were marry'd, and they liv'd continently

liv'd continently

(C) A Son whom he nam'd Given of God, who had very good Parts] Without doubt my Reader will be pleas'd to find fomething here concerning that Bastard, wherefore I will set down what I find of him in Mr Baillet (1) "Adeodatus" was but sisteen years of age when his Father was baptized, but he was then so forward, and his Mind had then already received so much Know-ledge, that he outdid many aged persons, and those that are valu'd in the World sor their "Gravity and Learning About the same time "St Augustin compos'd a Book by way of Dialogue, intit'd, of the Master Adeodas and himself are the two persons that entertain themselves in it, and he takes God to withes that all what he makes his Son to say in that Work is entirely his

it, and he takes God to witnels that all what he makes his Son to say in that Work is entirely his own, tho' he was then but sixteen years of age St Augustin adds, That he had seen yet more admirable things of that Child than what we have said Lassy, how firm soever his mind was, he declares that the Greatness of his Son's Wit ter-

rified him Adeodatus received the Grace of Ba-ptism with his Father, and dy'd a little time rified him

(D) That could fully answer the difficulties which he had to propose] St Augustin had a penetrating Wit, he was a Rhetorician by Profession, and understood the Dialectick It is easie for a subtil and eloquent Disputer to form Doubts and make Replies It must not then be wonder'd at that he embarrass d the Manot then be wonder d atthat he embarrais d the Manichean Doctors, neither must it be a wonder that he puzzl'd divers Catholick Doctors, and that the weak Answers which they made to his Objections confirm'd him in his Heielies. He confesses, that to his cost (k) he had obtain'd a thousand Victories against them fo time it is, that every Orthodox person ought not to engage himself in Disputes, and that unless he has to do with an Heretick of his own flight, he can do nothing, naturally speaking, bur flight, he can do nothing, naturally speaking, but harden his Adversary

(E) In

(h) Id 1b

ubi supra pag 63 ex August

(k) Quæ-Victoria pæne mihi semper ın dıfputationibus provenie-bat, diffe-Christianis imperitis, quo fucc**e**ffu creberrimo glisce. animofitas. & impetu fuo in pervignum ma lum imprudenter vergeb it duabus

to, 20 d c 3 (c) It was against decency among Pagans them-Selves that a Father Should bath in thesame

Offic 1 1 c 35 Val Max 1 2 c 1 n 7 Plut in Catome majore p 348 (d) Socreto meminı ut monuerit cum folicitudine ingenti ne fornicarer, ma-

muliebres videbantur, qui-bus obtemperare erubescerem Aug Confess ubi supra (e) 1bid 1 6 c 15 (f) 1bid c 13 (g)Prohi-

fanc Ali-plus ab more ducenda, caufans nullo modo nos posse securo octo firmed in piemae vivere ficut jam

bebat me

deraveramus, si id fecifem 16 C 12

abi Supra

(a) M Baf-

nige thews

Council of

ellewhere

the Church

of Rome decided

against st

other Counuls Sec

his Hist of

the Kelig

of the Reformed

Church co

to 2 p 452

Whether the Peonot fome-

times

make their Do-

ctors stand in

fear of

them, in case of a great ca-Pacity

plainly that in the

the Church with his Pen and by his Piety, until his Death, which happen'd the 28th of
Du Pin August * 430 The particulars of his Episcopal Life and Writings would be superfluous August 7430 Ine particulars of his Epheopai Line and writings would be imperfiuous here, they may be found in Moreri's Diftionary, and in Mr du Pin's Bibliotheque, and if those Gentlemen had not lightly pass'd over St Augustin's irregular Life, I might wholly have dispensed with this Article But for the better Instruction of the Publick, it is good to discover the Right and the Left of Great Men. The Approbation which the Councils and Popes have given St Augustin on the Doctrine of Grace, does much add to his Glory, for without that, the Molinist in these latter Times would have highly advanced their Banner against him, and set his Authority aside. We have made it inpear elsewhere that all their Politicks could not well compel them to set a good it appear elsewhere that all their Politicks cou'd not well compel them to set a good tree upon it, and not to give him some rude Blows indirectly. It is certain that the tice upon it, and not to give him some rude Blows indirectly. It is certain that the Ling ignment which the Church of Rome is into respect St Augustin's System, casts her in a perplexity (E) that is very ridiculous. The Arminians (F) not having the same caution to keep, deal uncerely with that holy Father of the Church A Learned French Critick may make use of such respectul terms as he pleases, yet we cannot but discover that he despises St Augustin's Commentaries on the Scripture (C) with all his heart

judice, and with necessary Parts, that St Augustin's Dostrine and that of Jansenius Bishop of Ipres are one and the same, so that it cannot be look'd upon without indignation, that the Court of Rome has bragg d to have condemn'd fansenius, and nevertheless to have preserv'd St Augustin in all his Glory These are two things altogether incompatible Much more the Council of Trent, in condemning calvin's Doctrine on Free Will, did necessarily condemn that of St Augustin For there is no Cal-winist that has deny d, or could have deny'd, the concourse of the Human Will, and the liberty of the Soul, in the fense that St Augustin has given to the words Concourie, Co-operation, and Liberty There is no Calvinist that does not acknowledge Free Will, and its use in Conversion, is that word be understood according to St Augustin's Idea's Those whom the Council of Trent condemn d do not reject Free Will, but as it signifies a liberty of Indistrency The Thomastic reject it also under that Notion, yet they pass for very good Catholicks See another Comical Scene! The Physical Printers must no of the Thomastic, the New York of Printers must no of the Thomastic, the New York of Printers must no of the Thomastic, the New York of Printers must no of the Thomastic, the New York of Printers must no of the Thomastic, the New York of Printers and P Physical Pradetermination of the Thomists, the Neceffity of St Augustin, that of the Jansen str, and that of Cilvin, are the time thing at the bottom yet nevertheless the Thomists disown the sansenists, and both pretend to be calumniated when they are accus d of teaching the same Doctrine as Calvin If I houghts, we should be much tempted to say that Doctors are great Comedians here, and that they me not ignorant that the Council of Trent condemn'd only a Chimæra which never entred into the Augustin

Minds of the Calvinifts, or that it condemn'd St Augustin

Magainst and the Physical Prædetermination So that when they brag of having St Augustin's Faith, and never to have (a) vary'd in the Doctrine, it is only done to keep a Decorum, and to avoid the ruin of the System, which a sincere confession of the I ruth would necessarily produce It is a great happiness for some persons, that the people do not care to make them give an Account of their Docare to make them give an Account of their Do-chrine, and that they are not capable of doing it, they would often mutiny against Doctors than against Tax-gatherers. They would say to them, If you are ignorant that you deceive us, your stupidity deserves that you should be sent to till the Earth and if you do know it, your Wickedness deserves that you should be put between four Walls, to be kept with Bread and Water. But there is nothing to be fear'd, the people require to be led according to fear'd, the people require to be led according to the usual course, and if more was desired of them, they would not be capable to enter into a discusfion, their businesses have not permitted them to acquire so great a capacity

(F) In a perplexity that is very ridiculous] It is manifest to all menthat examin things without pre-

(I) The Arminians

deal fincerely with that

holy Father of the Church] They might have perplex'd the World like the Jeiuits, but they have

found it more convenient to leave St Augustin

wholly to their Adversaries, and to acknowledge him for as great a *Pradefinarian* (it is a term much us d among them) as Calvin Without doubt the cluits would have done as much, if they had dird to condemn a Doctor whom the Popes and Councils had approv'd

(6) That he despises St Augustin's Commentaries on the Sriptures with all his heart] I ipeak of

Mr Simon See his Critical History (b) of the Old To- (b) Book 3
flament, wherein the chief Praise he gives to that chap 9
Father is, to have known his bas very well observed the
(c) He has very well observed the
(c) Ibid words are these (c) He has very well observed the (c) Ibid Qualities requir'd to interpret the Scripture well, and pag 397 being a modest man, he confiss d freely that he lack'd most of those Qualities, and therefore it ought to be no wonder, if sometimes but little exactness in found in his Commentaries on the Scriptures He (d) soon perceived that the Undertaking (to answer the Manipag 398 chesns) was above his strength In Scripturis (1) exposition in the structure mode successful Retract I confess that Mr Simon does not quote Peter Castellan without blaming him But being he writ in France, could he forbear to make use of some caution? He says, (e) I cannot approve of the heat of Peter Castellan the says, (e) I cannot approve of the heat of Peter Castellan the says, (e) I cannot approve of the heat of Peter Castellan the says, (e) I cannot approve of the heat of Peter Castellan the says, (e) I cannot approve of the heat of Peter Castellan the says, (e) I cannot approve of the heat of Peter Castellan the says, (e) I cannot approve of the heat of Peter Castellan the says, (e) I cannot approve of the heat of Peter Castellan the says of the says, (e) I cannot approve of the heat of Peter Castellan the says of the He says,(e) I cannot approve of the heat of Peter Castellanus, Grand Almoner of France, who accuses St Augufin with too much liberty, in reproaching him to have dream'd only when he explain d the Holy Scripture. I hofe that wrote against (f) him knew very well (f) Seethe how to reproach him for the disagreement there is book intibetween the Esteem which he would shew for St Augustin's Writings, and the Judgment which he makes of them, and they have taken that occafion to give a very disadvantageous Idea of that vines of Father They say, "No other Idea can be form'd of Hollandon "the Blessed St Augustin, than of an Orator who the Critical History and the Cr "pole or not, provided it agrees with a certain Platry of the tonick System which he had form d of the Christian Old Te-Religion, of a Man that loses himself every moment in the Clouds, and that suffers himself to be carry'd "in the Clouds, and that fuffers himself to be carry'd "away by frigid Allegories, which he sets out as "Oracles, in short, as of a man that had none of "those Qualities which an Interpreter of the Holy "Scriptures ought to have "Of all this they give some very strong Examples Mr Simon in his Reply has not much troubl'd himself to defend St Augustin It is easily felt that his heart was not there (g) He gives something to Decency, and much more to the Interest of Criticising his Adversary It may be observed in divers places of his Writings, that he believes that since St Augustin made no difficulty to forsake the Greek Fathers on the Subject of Grace, no body is obliged to follow Him before the Greek Fathers. That shift would be very contract the same to the De-Grace, no body is oblig'd to follow Him before the Greek Fathers That shift would be very con-For feeing St Augustin's Doctrine on Grace has been approved of by the Church, it must follow that all Doctrine which is opposite to that is to be rejected, and therefore whatever may be found as Science of the state of the st venient, but there is no means to make use of it and therefore whatever may be found in St Chryso from, that favours Molinism, is a particular Tenet, and at least implicitly branded by the authentick Approbation that was given to St Augustin Thus is what I call before a replacement of the state of what I call before a perplexity that casts the Church of Rome into a fort of ridicule I report Castellaor Rome into a fort of fidicule 1 report Castellanu's words, they are notable, and his Life is not
a very common Book in this Country (b) Ut divum Augustinum contra hareticos de hominis Christiani Galland
Justificatione disputando, proxime ad divi Pauli sentenin vità
tiam accessific fatebatur, ita linguarum ignoratione somniCastellani
asse frequenter atque etiam delirasse sacra explicando
p 44, 45 rans quam peritus dici posset, non satus idoneum esse judi-cabat cui de artibus disserenti legendo tempus transmitte-retur qui minime otio abundaret Eam quoque stili Au-gustiniani anfractuosam sinussitatem esse, & sermonis omni elegantia vacui impuritatem addebat, ut ab homis omni elegantia vacui impuritationi anti-liberaliter in literis educato citra fasti dium legi vix posser SINCL

fup p 399

tled Opinions of fome Di-

If Mr Claude (H) who condemned that Father's Approbation of the Penal Laws in Matters of Conscience, had liv'd but three or four Years longer, he would have exposed himself to a severe Censure

(a) Simon, Preface to the new Observations on the Text and Versions of the New Testament. Printed at Paris 1695 in

(1) Interpretandi rationem & inhærentem fententiæ facrorum librorum explanationem omnes admirantur, dignumque exifilmant cui Pau-lus Apoquem ille mirificè coluit fcribenti & prædıdictasse **v**ıdeatur Rr Rom

ftolus

canti

multa

SINCE the first Edition of this Dictionary, I have feen the Explication which Mr Single has given to stop the Complaints of the Jansenist (a) My intention, says he, was not to diminish Saint Augustin's Authority in the least, whom I have always acknowledged to be the most able Divine of the Western Churches, and to have deserved the great Elogies that so many Popes bave given him

I agree, that the Church
affures us that those who have taught Theology
with Art and Method, have taken St Augustin for
their Master and Guide These are the Words of the their Master and Guide These are the Words of the Roman Breviary, but they do not signific that those Masters of Theology that followed St Augustin in the manner of treating of chat Science, have been obliged never to swerve from that learned Bishop's Opinions, Neither that those same Opinions are Articles of Faith, nor, in short, that the other Fathers are to be for saken when they do not wholly agree with him The Church teaches us in the same Lessons of the Breviary, speaking of St John Chryfostom, (1) That all the World admires his way of Interpreting the Sacred Books litterally and of Interpreting the Sacred Books litterally, and judge him Worthy of what was believed of him, (viz) that St Paul, whom he honourd fingularly, dictated several things to him I always had a great teneration for those two great Men, that are yet to this day the Admiration of the Lastern and Western Churches, but as to that which concerns only the Explication ches, but as to that which concerns only the Explication of certain Passages of the Scripture, about which St Augustin and St Chrysostom do not always agree, I thought I might follow St Chrysostom's Interpretation, when it seem'd more litteral to me This diversity, which does in no manner regard the ground of the Doctrine, does not hinder them from agreeing together in the essential Points of our Belief Speaking of St Augustine of the Commentations of many the commentations. gustin in my History of the Commentators, I might indeed have been more moderate in my Expressions, and I have mentioned some Expressions of Cardinal Sadolet, which seem too hard But I never design d to oppose the Dottrine of that holy Doctor, who confuted so powerfully the Here-sies of his time He adds, That he proposed Cardinal Gaspar Contarini for his Guide, who judg d that there was a certain Medium to be taken between those, who under pretence of being Fnemies to the Lutherans, came too near the Herefie of Pelagius, and those who having some tineture of St Augustin s Writings, instead of imitating his Modesty and his Charity, preach'd very puzzling Doctrines to the People which they did not understand themselves, and which they could not explain but by running into Paradoxes "I be" liev d, continues he, that I could not do better than to imitate that great Cardinal, having to answer some Divines of Holland who had objected against me, that the Tradition of the Church was rot constant and certain, alledging as an Example the Matters of Grace, and of Predefination, concerning which the Church had follow'd and authoriz'd St Augustin's Doctrine, though he had, as they faith, differ'd from the Greek as well as the Latin Fathers that had pre-"ceded him I shew'd them that the difference that might be found there, was only concerning things that had not been decided, as Matters of Faith, and on fome Passages of Scripture that might be diversly explained, and therefore that "the Church ought not to be accused of Incon"stancy in Iradition" This being a little examined, it will appear to be a Disguise or a Paint
hat can only deceive ignorant Persons For, I regions only ucceive ignorant regions for, I bray, from whence come the most capital Controverses? Is it not because some Passages of Scriture are differently explain'd? Why then do you nake use of the Idea of that difference, to make us indestand that Sr. Cheusestern and St. American nake the or the idea of that difference, to make us indestand that St Chrysosom and St Augustin differ n nothing essential. Is it an accident, is it an accessory to the Doctrine of Grace, to know in what the Power of a sinful Man consists, and what the Essence of his Liberty is? Is it not inher a fundamental part of this Doctrine? It has those two Eathers are directly consolire in hen those two Fathers are directly opposite in he Explication of the Nature of Freewill, it is ertain, that their Discord concerns the essential part of that Doctrine, and that the Chuich could not adopt the Hypothesis of the one, without reset adopt the rippotness of the one, without resetting that of the other. Or else it must be faid, hat she approves a Truth without condemning the apposite Error, for, in short, tho'it were possible hat they should have been both deceived, it is im-

possible that both their Opinions should be true Ir must be then, that either those that follow St Chryse-stom's Explication deceive themselves, or that those that follow St Augustin's Explication teach a Falsity Here is once again the great puzzle of the Communion of Rome She finds her felf obliged to approve those that give all to, and those that take all from Grace, with reference to Man's Assent, some of her Doctors say, That Man forms this Assent with a full Liberty to refuse it Othersteach, That Grace produces this Assent without leaving to Man the power to refuie it The one or the other teach an Error that does not turn on a trifle, but on a point of very great confiquence In the mean time the Church of Rome, with her pretended Infallibility, Condemns nothing upon this Score If the Condemns Janfinism, the is compell'd to declare at the fame time, (b) that she does not Condemn St Augustin, this is to undo with one hand, what was done with the other Observe by the way these words of Mr Simon, The difference was only concerning things that had not been decided as Matters of Faith. That is to fiv, that provided an Error be let forth, but on the Points that have not yet been That is to fiy, that provided an Error be Janiemst decided to be Articles of latth, a person does not Mr Ley-cease to be latthful, and a good Christian, I say, decker observe this Privilege of an erring Conscience It is men-Observe also, that though it was persisted not to tion d in be of St Augustin's Opinion, when the Matters of the History Grace had not yet been decided as they were in that of the I ather's time, it does not follow, that after those Works of Decisions, the Writers of the Seventeenth Century the Learn-ought to be free to return to St Chrysostom's Opi- ed 1697 nion, for here is a folid Objervation of a Divine, that cannot be supperfied by Mr Simon "(c) I here "is less regard in the Dispute concerning Grace, Llection, and Predestination, to the antient I athers that lived before the Pelagian Herefic, than to those that came since And there is much lib 9 c 6 more had to the Lasins, than to the Greeks, tho apud Armore had to the Lasins, than to the Greeks, tho they came after that Heislie Now among the Latins, whose Authority we have already seen ought to carry it above that of the other Fathers, Divines agree, that St Augustin is he on whom we ought most to rely I of not aert only all the Fathers, and all the Doctors that part 9 came after him, but the Popes themselves, and P 200 the Councils of the other Bishops, have held his Doctrine, concerning Grace, for certain and for Catholick, and they have ALL BFLIEVED

(H) Mr Claude would have exposed himself (H) Mr Claude would have exposed himself to a severe Censure I I have two things to shew, the one, that Mr Claude blamed St Augustin for approving of the Penal Laws against Hereticks, the other, that if he had lived three or four Years longer, he would have been censured, for having Censured St Augustin

that it was a sufficient Proof of the I ruth of an

Opinion, to know that that Saint had taught

I To prove the I irst of those two things, I need only fet down what Mr Claude writ in a Letter that was made publick He confesses, That St Augustin had an admirable Wit, an Imagination happy and abounding, expressing almost on all occasions a great Piety, Justice, and Charity But he adds, (d) There is one thing that tarnishes his Memory extreamly, (viz) that having had Sentiments of Midness and Charity concerning the Course that ought to be taken with Here ticks, the Contestation which he had with the Donatists heated him so much, that he ran into the quite contrary Opinion, and maintain d foutly that the Hereticks ought to be Prolicuted

II I he Acts of the Synod of the Walloon Churches of the United Provinces, held at Amsterdam in the Month of August, 169 decide the second thing which I am to prove, for this is one (e) of the (e) See Propositions which that Assembly condemn'd, The what has Magistrate has no right to imploy his Authority to destroy been publicative, and had the Proposition of Hereste I say, this lish dos the Proposition is one of those which the Synod solumns of lemnly and unanimously acclar d false, scandalous, and that Synod pernicious, equally destructive of Morality and Religion in the Pithe Synod proscribes, forb di, and condemns them as there of such, forbidding all Ecclesiastick and Secular Persons under the secrets Consures to utto them either in the Pulvice of the secrets of the such as the secrets of the se the severest Consures to attenthem either in the Pulpits nim, por in private Consustations ordering most expressly 565 ordering most expressy 565

(b) Secthe Anlwer that a made to pag 251 (c) Pctav Dogmat tom 1 nald Difficulties proposed to

> (d) See the Letter written from Switzerlan**d.** Printed at Dordrecht, 1690 p 20

(a) He was dead in to c

Monti of

lantary, 1687

(b) They

A Physician of Paris publish'd a pretty singular Remark; he pretends that this great Saint could bear a great deal of Drink, and would fometimes make use of it, without being drunk We'll set down (I) his Reasons for it, and those of a Journalist that

Passoral Care and Vigilancy proportionably to the danger that threatens their Flocks, to repress without distinction, and without Complaisance, all those that shall be found Guily, by suspending private Persons from the Holy Sacra-ment and as to the Ministers they shall be suspended from their Offices until the next Syned, by calling two Pafers of the Neighbouring Churches to their Sentence Some Body

may object, if Mr Claude had been living (a) while that Synod was held, perhaps they would not have Condemn'd the Proposition which I have rehears d I cannot tell However it cannot be denied, but that his Opinion was struck with Thunder For it is visible, that St Augustin establish'd nothing else, is visible, that St Augustin establish'd nothing esse, but that the Magistrates ought to repress Hereticks by certain Penalties, now the Synod of Amsterdam establishes this so strongly, that they put the contrary Proposition in the number of pernicious Errors, for which they will have the Laity excommunicated, and the Ministers suspended They have then decided the same Doctrine which Mr

all Confifories of their Jurisdiction, to redouble their

Claude had Condemn'd in St Augustin Mr Claude's Opinion has been fulminated by that Synod If Mi Claude was surprized that St Augustin im-

braced a quite contrary Opinion, others wonder yet more that the (b) Ministers who fled from France have done the like For whereas St Augustin alter'd his Opinion, because the Laws of the Emperors had made a Schism to cease, those Ministers have alter'd their Opinion, when the Ruine of their Churches, by the Authority of the Sovereign, was yet quite freih in their Memory, and the Wound still bleeding. If they had been ask'd, while the Edicts of Perfecution did not cease to pour on the Party, what they thought of a Prince who brought those of his Subjects under divers Punishments that defir'd only a liberty to ferve God according to their Conficiences, they would have answer'd that it is unjust, and yet as ioon as they are come into another Country, they have pronounced Anathema on those that condemn the ule of the Penal Laws against thoic who err This ought to ierve for an Example of the Instability of humane Things, this may afford matter for several moral Resections thole who err

He that was the promoter of those Synodical Decisions had quite alter d his Mind, but it was in cisions had quite alter d his Mind, but it was in some manner by a special Privilege, and by a prophetick Dispensation stom which others could draw no consequence. His Politicks of the Clergy, his Preservative, &t had highly condemned the use of Penal Laws in Matters of Religion. He had amply treated of it in his Answer to the History of Calvinsim, at least he had given to understand that he wish'd solidly to consute the Apologists of the Penal Laws. It is true that he had pull d down with one hand, what he endeavour'd to build with the other and that he fell into a putiful Contradiction. one hand, what he endeavour'd to build with the other, and that he fell into a pitiful Contradiction, which exposed him to some terrible Mortifications in several Writings that have been publish'd against him, but in short, he could not be hitherto convinced of having clearly and precisely, said the risa and No It was only in consequence of the Revelations which he thought he had received from above, about the approaching Ruine of Popery I say, it was only in consequence of it, that he I fay, it was only in consequence of it, that he raised himself against those who did not believe that it was permitted to extirpate Sectaries by the Authority of the Secular Power He imagined that those Persons made a personal Quarrel against him, and that they conspired against his Explication of the Revelutions (c) The Clergy of France have made much use of the Caugustin's Reasons, to have made much use of St Augustin's Reasons, to justifie the Conduct of the Court towards the Reformed All that St Augustin published on that matter has been ordered to be Printed separately in good French A Protestant has given the Constutation of it in the Third Purt of the Philosophical commentary on these words, COMPEL THE M TO COME IN See the Ressections (d) that have been made on the Prejudice which the Authority of that ME IN See the Reflections (a) that have been made on the Prejudice which the Authority of that Sunt does to the good Cause Some have been surprised that Mr Poires should have endeavoured to excuse him See the History of the Works of the Learned in the Month of May, 1692 p 358 and in the Month of August in the same Year, P 55-

(1) Unit form his Resigns, and these of a year-nalist whether the form of whom I speak the Petts The Chapter (1) where he treats of the intituled, Videri B. Augustinam non invasidation for the first he places the foundation of the Properties in these words of Secondaria. foundation of his Pretention in the milwebers, no Augustin, (f) Rhrietas longe off a me milwebers, no appropriagues mihl Grapula autem nonnunquam surrepit serve tue, misereberis, ut longe flat a me That is to say, Drunkenness is far from me, then will have mercy on me, Lord, that it may not come near me Dronk mercy on me, Lerd, that it may not some near me Drink furprizes thy Servant sometimes, then mile pery him that it may go far from him. It feems that there is a fort of Contradiction there, for the contradiction there, for the contradiction, that one never drinks so much out contradiction, that one never drinks so much as to make one's felf drunk, and yet that one is sometimes overcome by the Crapala? Mr Posse shews by the Authority of Aristote, that the Crapala is the last Period of Drunkeaness, that it is the Head-ach which remains when Sleep has designated Head-ach which remains when Sleep has diffipated the Vapours of the Wine, and when a Man that made himself Drunk, recovers his Understanding, and is no longer in the ahenation of Mind which took his Senses from him. He confirms this by a Passage of Pliny, and by some Verses of the Poet Alexis, and here is the way how he clears the feeming Conand here is the way how me crows are seeining contradiction. He supposes that this great Saint had a strong Head, (g) and was able to drink much Wine without losing the use of Reason, but not without being incommoded with it the next Day. At that rare a Man may say that he is never drunk, tho' in some occasions he finds himself tormented with the Crapula for having drank too much, and he must acknowledge a certain imperfection heieus that obliges him to implore Mercy of the Heaven ly Father Sic nobie dubitatio illa vanescie, vindicatta que Augustinus a turpitudine corum, qui rationem sumo vino obruere non dubitant uon tamen a culpa ommino, Plo judice, qui tantum vini hauriret, inde ut crapulam redigeret, aliquando incurreret, nece posset sibilitare pocula temperare, rationis quin nimio potu interdum valetudini sua incommodaret usum Qua de re ibi misericardiam Dei implerat (h) Mr conserva petit excuses St Augustin on the Climat where he re Petrus lived, and on the Custom of the Africans, and proposes this Objection to himself It is probable that ubi supra this great Man practice what he advited others to p 138 he praised the shat were contented to live on Herbs and Bacon, and to drink two or three Glasses of Wine without Water (1) Duavel tres vinemeraca potiones propter diligentiam valetudinis sumpta cum olus-culus & lardo laudansur The Answer 18, That it is cults & lardo laudaneur The Aniwer 1s, That it is de morilikely St Augustin dud not so much practise that busManiRule, but that he might sometimes transgress it chaorum
among his Friends, and those whom he invited to apud Pehis Episcopal Table (k) Velim & mihi illus contitum ib
cedi, non minus probabile, non its hunc regule illi addidium vixise, ut non eum vini medum nonunque de p 140
didium vixise, ut non eum vini medum nonunque (k) Petiinser amicos, & mensa episcopalis hospites bibendo ence-deret For otherwise it must be concluded that he lived only on Herbs and Bacon, (1) which cannot be thought without monachal Folly

be thought without monachal Folly

Let us see what Mr Cousin answered to that and customage Paradex of Mr Petit For so he can be frange Paradex of Mr Petit For so he can be confessionally from whence the Passage maken Id We shall see, (a) That St Augusum represents there (n) how he was disposed in regard of eating and drinking and that he declares that he had learned of God n for after Aliments any more, than as he would do the after Aliments any more, than as he would do seek after Aliments any more, than as he would do Remedies, and to use both aliment the says that according to that Principle he is always with his guard against Pleasure, when he satisfies the Necessities of Nature, that he was in a continual War with himself by Fastings and Abstrace, that he reduced his Body often into Subsection, and heard methous coasing the market God crying jection, and heard without ceasing the voice of God crying to him Ne graventur corda vestra in crapula & ebrictate Mr Cousin asks, Whether a Bishop that lived in that manner can be suspected to have drank sometimes in "hat manner can be suspected to have drank sometime, to excess? He assures that no distinction is to be made here, that St Augustin never drank more than necessity required, and (p) that therefore when he said, Cra- (p) Ibid pula autem nonnunquam obrepais serve touo, he P 427 takes the word Crapula in another sence Besides that of Aristotle, wherein it signifies the heat and pain caused by the Wine taken excessively, it may at least have

(e) It is the 15th of hes Book Interned. Homet Nepenthes, five de Helenæ Medi-Printed at Utrecht in the Year 1689 IN (f) Aug Confess.

Cap 31

(g) Quod ca effet cerebri ac mentis firmitate ut pollet, parte oue multosad mno, infaniam redigeret, (h) ld 1b pag 139 (1) Aug de moritus ibid

> putare cucullata effet dementiæ Id ib (m) 7 1689 p

(1) Quod

of Hol-(») Ibid

were in far greater number in the Synod, than the Walloon Ministers, and they with the French Ministers fled into England See the AEts of that Synod, concerning the Fatt. in the 8th I etter of the Pitlure of Socinianılın, & P 559 & feq The Author of The that Pi-Eture offirms p the Refoand Definitions of that Symadeuna nimoufly (c) Sec the Apology for Assertors of Toleration ty Mr Huet Mifter of Dort, p 133,134 (d) In the the Opinions of some Divines of Holland on the Critical Hi-

flory, p 365 1eq

confutes them I will not say much (K) on the Additions of St Augustin's Works Divers of his Treatises have been Translated into French

AURAT, or D'AURAT (John) in Latin Auratus See DAURAT

AU-

two others, according to one of which it is taken for an Excess of Eating, and according to the other, for the pleasure it self of eating and drinking. St Augustin did not take it in the first Seuse, for he was as far from eating as from drinking to excess. So then he could only take it in the second Seuse, and confessing that though he fored himself continually to resist the Temptation of Pleasure, which places it self as it were in an Ambuscade at the Passage of the necessary Aliments to allay Hunger and Thirst, and to maintain Health, nevertheless he would sometimes suffer himself to be surprized by it That Surprize happens to the most Perfect, to those that stime their Bodies, and feed them only with Fassings and Abstinence. Mr Cousin confirms this, by the wing divers things that Possidius reported conceining St Augustin's Sobriety. I believe he would not have done amiss, had he given good Proofs of the two Significations of the word Crapula, which he joined to those which Mr Petit prov'd so well.

My Readers ought to decide this Dispute I country my self with the wing than the Passage.

My Readers ought to decide this Dispute I content my self with shewing them the Ressons of both Parties I shall only add, that I have confulted several Dictionaries, without finding there the least track of the Signification which Mr Cousin will have the word Crapula to be taken in in this place. I have also found that some Physicians maintain, that Drunkenness and Crapula signific the fame thing, and that (a) those that look for any difference in them, lose their time in a dispute of Words It is certain, that in Cicero the Teims of (b) Crapulam edormire, Crapulam exhalare, mean the fame thing as the French words cuver son vin, 1 e, to Sleep one's felf sober Plautus vies (c) Crapulam amovere, (d) Crapulam edormire, (e) Crapulam edormifeere, in the same Sense It is also well known, that at this present time the French word Crapule is more odious than that of Drunkenneis, for it fignifies the highest degree of Drunkenness It is, as Furetiere obscives, a shameful and continual Debauch of Wine, or other intericating Liquors lie adds, Crapuler is as much as to tiy, to drink without ceasing, to be continually and filthely Dounk The Diction uy of the French Academy contums these Definitions But there is no consequence to be drawn from one Age to another, as to the Sense of Terms Use makes it vary prodigiously There was certainly a distinction between Drunkenness and Crapula, in Aristotle's and St Augustin stime This is yet more clear by the Passage of that Father of the Church, than by that of the said Philosopher The Question is, to know wherein the difference consisted in St Augustin's time Without doubt, if Mr Petit had (f) replied to Mr Cousin, he would have produc'd much Learning, and I believe he would not have forgot that the Authors who, like Aristotle, treat a subject dogmatically, are particular in the Description of the Genus's and Species, and observe the propriety of the Terms design d to significe the differences of the Species, or the different degrees of one and the same Quality, but Poets and Orators soon leave that exactness, they introduce a freer use, or else they fit themselves to the Custom of the Publick, which makes the Terms, which the Doctors had distinguish'd, to be taken indifferently for each other in a great many Occasions ftion is, to know wherein the difference confifted

(R) On the Editions of St Augustin's Works | Mr du Pin (g) has given a List of them, which is neither so ample, nor so exact as that which the Journalists of Leipsick (h) have given Now seeing it is very easie to constit those Authors, it would be superfluous to Copy them here I shall only say, that the best Edition of that Father's Works is that which came out at Paris by the Care of the Benedistine Monks of St Maur It is divided into I can Volumes in Folio, as some others are, but there is a new order, or a new disposition in each Volume The First and Second were Printed in the Year 1679 the Third was Printed in the Year 1680, the Fourth in 1681, the Fifth in 1683, the Sixth and Seventh in 1681, the Eighth and Ninth in 1688, and the Tenth in 1690 This last Volume contains the Works which St Augustin composed against the Pelagians There came out a Letter of the Abbot D to the R R F F Benedistiner of the Congregation of St Maur, on the last I ome of their Edition of St Augustin The Author

of that Letter pretends, that they design'd to favour $\Im an \Im eni/m$, and that the Proofs which he brings for it are convincing. I have heard that this Letter does so much the more puzzle the Beneditines, because there are some Bishops that require an account of them for their Conduct, and threaten to forbid the Reading of that Edition of St Augustin in their Dioceles

in their Dioceies Those I carned Fathers have given an Ex lanation on that Head, and satisfy d the Publick on account of the Reproach See the Letter of a Divine to one of his Friends, on the Libel which is Initialed, A Letter of the Abbot * * * & c it was Printed off the 22th of Fibruary, 1699 and contains B. nedial Registration of the standard of the service of the Registration of the service of the B. nedial Registration of the service of 88 Pages in 12, but it did not determine the difctines and furence There came out a (1) Memorial of a Dottor in Divinity addressed to the Prelates of Irai ce, on the Answer of a Benedictine Div ne to the Letter of a Tefuits, on the Ed tion German Abbot, and the Author of that Memorial of St Aumaintains, That all the blame which had been laid gustin on the Beneditines is just, and that those Fathers (1) Pr n ed hive not Answer'd well He takes notice (k) that in 1609 it they sent from Rouen to Paris a second Answer to contains the German Abbot, and that Father de St. Marthe 128 Pages was very willing that it should be attributed to him in 12°.
The Beneditines reply d, but could not illence their (k) P 121.
Adversaries Some other Writings were publish d Pro and Con, of which I cannot give the Particulars, because I have seen but few of them I have seen a little Book call d, The Condust of the Beneditines since their Edition of St Augustin has been attack d It contains 79 Pages in 12, and was Printed in the Year 1699 Among other things we are told there, I That before they had publish d any thing in their own Defence, (1) an unknown person addressed a Writing to them, which he took care to disperse all over Paris before he had sent them any Copy

That he had given his Piece the Train of That he had given his Piece the Title of ALetter of a Commendatory Abbot, to the Reverend Fathers the Benedictines of the College of St Vaur 3 That as the Letter which the German Abbot witt against these Fathers was call'd The German Benedictine, this was named The Little Benedictine, and all the World was named The Little Benedictine, and all the Wolld iaid that the younger was as good as the elder 4. That (m) the Author dissembled all the while, from (m) P 25 the beginning to the end, and only spoke the Language of the Jansenists, that he might be the better underflood by the BB 5. That (n) the Little Benedictine (n) P 28 exasperated and stirred up the Party, so that from that moment they thought of defending the new Augustine and that the Abbot du Guerr West to the Augustin, and that the Abbot du Guay went to the Abbey to offer his Pen to the Congregation of St Maur 6 That (0) the Little Benedictine had not (0) P 29. been seen by every Body, before another smaller and more pleasing one appear'd on a sudden It was intituled, The Letter of a Benedictine not reformed to the Reverend Fathers the Benedictines of the Congregation of St Maur, and came from the same Hand as the Little Benedictine 7 That (p) the Benedictine appear'd, which was so Icrous, as to make one believe, that it really came out of a Closser Its Sitle was, A Letter of a reform'd Benedictine of St Dennis, by way of Answer to the German Abbot, the Commendatory Abbot, and the Benedictine not Reform'd 8 That (q) the first Answer of the Benedictine: came from (q) P 35 Augustin, and that the Abbot du Guay went to the (q) the first Answer of the Benedictines came from (q) P 35 St Dennis, and was attributed to Dom Lamy It is intituled, A Letter from a Divine to one of his Friends, on occasion of a Libel called, A Letter of the Abbot * * * to the Reverend F F the Benedictines, &c 9 That (1) there appear'd another Answer, which was (r) P 40. not expected, 'tis that which Dom de Ste Maithe bragg'd that he had made in less than two Days, the Title of it is, Reflections on the Letter of a ier-man Abbot, &c 10 That () by the Conlent of (s) P 44 the Title of it is, Reflections on the Letter of a serman Abbot, &c 10 That () by the Confent of (s) P 44 all the World, the best thing which has been Writ on the account of this Edition, is that whose Title 18, A Memorial of a Doctor of Divinity addressed to the Prelates of France, about the Answer of a Divine among the Benedictines, to the Letter of the German Abbot 11 That (t) a Man more Learned than Polite, (t) P 47 spread abroad a Manuscript against Dom de Ste Marthe, and called it See Marthe a bad Divine, and a good Jansens? I hat (u) a Manuscript of a certain unjudicious melancholy Man succeeded this Learned one, that piece was intituled, Antimory Learned one, that piece was intituled, Antimony to fire eas a Preservative age ust the Calimn is of F de h h h h

(a) Qui differentiaminter erapulam & ebrietatem fingunt λογισχῦσι Γοεί pag 353 Diet n 475 Jacob Pancratius Bruno in Lexico Me-

(b) See the 2d Philip of Cicero, fol m 247 D and the 8th Verrine, fol 53 B

dico bub.

(c) Plaut in Pfeud act 5 fc 2 V 1

(d) Id in Mostell

26t 5 fc 2 V 1 (e) Id in Rud 26t 2 fc 7 V 28

(f) He could not

do it, for he was dead before his Nepenthes appear'd (g) See his New Bibliotheque of the Ecclef Authors, Tome 3 p 257 edit of Holland

(h) Intheir Menth of Jan 1683 PAG 2

& The EmperorCliu
dius mriting to him. calls bim only Valerius Aurelianus Vopifcus in Aurel . 17

(1) P 51 (b) P 67 (c) P 68 (d) T_k s witlout tha which wa spoken of 111 p 64 n q o'ing the words taken from a Manu-Script Letter of Mr Simon to F Martianai A Benedi-Etine, na-Bernaid de Montfaucon, bas made a vivorous anin er to the of the Ma-Cer of the Sacred Palatt (e) P 10 (f) P 12

AURILIANUS (Lucius & Domitius) Emperor of Rome in the third Century, was one of the greatest Warriours in Antiquity. It is not certain where he was (A) born, but it is agreed that his Lxtraction was but mean, and that his Mother,

Ste Marthe And (a) that the Manuscript of the melancholy Man was follow'd by another which was attributed to a Jesust, it is called, Vindicial Petavis 12 That in the Book intituled, (b) A Solution of divers Problems, and attributed to Mr du Guet, the Jansensts defend the Beneditines with an high hand 13 That (c) there appeared a third (d) Answer of the Beneditines, which is call d, Vindicial S Augustine a PP BB, adornate, that it predive S Augustini a PP BB, adornate, that it preceded most of these Writings which I have hitherto named, that it is little more than a Translation of I Lamy's Answer, and that its done under a

of I Lamy's Answer, and that tis done wind borrow'd Name &c.

I have seen a Piece also which is attributed to Dom Lamy, 'Tis a Complaint of the Apologist of the Benedictines, to the Prelates of France, on the Defamatory Libels which are dispersed against those Religious, and against their Edition of S Augustin, with a Summons to the Author of those Libels to appear before the Archbishop of Paris, and an Account of the Process which was entred against the Benedictines, on their Edition of S Augustin All this contains 88 Pages in 8 The Author having demanded of the Prelates the Punishment of his Adversaries, takes notice that (e) The difficulty is to know who tice that (e) The difficulty is to know who those unquiet and seditions Men are that attacked the Benedictines. Tis not so great as may be imagined, fays he, 'tis true, that they take care not to set their Names to their Libels. But the R. R. F. F. the Jesuits take so much care to ascribe them to themselves, and discover themselves so many other ways, in these Seditions Writings, that they can't be mistaken, unless People take a pleasure in making themselves blind. After this he German

Abhot,

Printed by

he Licence

proposes his Conjectures, and atter some general

Considerations he gives (f) something that is more

particular and decisive, "And now, says he, as to

the Licence the Letter of the German Abbot, if these Fathers had not made themselves known by their Air, Voice, Accent, Pincip les and Doctrine, yet'its a matter of fact that now no Body denies or contends about, that I Langlus, a Jesuit of the College of Lamis le Crand, is the Author of it, and certainly that good I ather could not pretend that the World thould be apporant of it fince that the World should be ignorant of it, since the Book was fold publickly enough in that College As for the other I ibels, such as the Letter of the Commendatory Abbot, and that of the Monk "not Reform'd, besides our knowing that they made
"Presents of them to abundance of People, and
"raised Trophies to their pretended Victories,
"how many times have they taken pleasure to Characterize, Name, and make themselves to be look'd "racterize, Name, and make themselves to be look'd
"upon in them, as our Adversaries It is proper,
"my Lords, to let you see in what Shapes and Co"lours they paint themselves, I shall use their own
"words, Consider (says one in these Letters) what
"Jesuits do Those Men, whom you may suspect to be
"your Adversaries, take them for your Model in this
"matter, they answer every thing"
Having heap'd up a great many more Characters,
he goes on thus, "I (g) don't doubt, considering
"all these Strokes, but that they are Jesuits It
"will be said that 'tis but a small number of par'ticular Men I grant it They must be only

ticular Men I grant it They must be only iome particular Men, for a whole Society was never yet known to have altogether a hand in the Writing of one and the same Letter But "in the Writing of one and the same Letter But is there not some reason to attribute those Writings to a whole Body, when that Body generally speaks and talks of them with approbation and delight? Nay, when they boast of and diffribute them by way of Piesents, and in a triumphing manner, as all the World knows the Jesuits have often done with those Letters. In a word, my Lords, however Scandalous the Writings of any particular Persons of a Society may be, there is ground to attribute them to the whole Society, when the Superiors take no care to superiors them, or when, if it be not in their Power, they don't shew by some publick Act that they they don't shew by some publick Ast that they "dispprove of them, when they don't make a Repulation to the offended Parties, as notorious ind publick as the Injuries and Calumnies have leen 'Tis by this Rule that the scandalous Writing, intituled, The Comedy of the Marks, has been always look'd upon as a Work of the Society of the Jeluits, in which almost all the Religious

" and the with an Indignity and Desision, which "work a willy be pardon'd in the most furious How retire has been. If ay, justify astributed to the "whole dy, altho' composed and acted by their young Cholars, because it doth not appear them "the Superiors ever made any Satisfaction for it". After this he shows us, that it belongs to the Archildhop of Raris to determine this Dussernee, and he (s) summoneth his Adverticues to appear personally at that Tribunal, and to prove their several Accusations, on pain, if they fails to do either of them, of, being Condemned as Slandeners, and their Libels judged Defamatory. But not to give them an opportunity of abusing that Citation, by reason of the Time not being determined, and yet not to be too pressing upon them, we give them two Months from the Day this our Citation shall be published at Raris. At lash he shews, what the State of the Question is, and afterwards, in the drawing up of the Process, he refutes several things that were published against the Benedistines.

I done say that the Archbishop of Paru, and a dottines

I dare say that the Archbishop of Peru, and a National Council would be puzzled in the Determination of such a Cause as this is, for besides the Questions of Jansens being full of Equivocations, two powerful and very learned Communities, who have each their Briends and Generals can cut out work enough, and start Incidents to hternity The best Expedient, when such Disputes are on foot, is to have recourse to the Seputes are on foot, is to have recourse to the Secular Power, as to a God in a Machine, that he may cut the Knot This is what has happen'd in this Dispute The King order'd the Chancellor to write a Letter (k) to the Archbishop of Partitle that no more should be said of this Quarrel that the Parties should publish nothing that the Parties should publish nothing that the Parties should publish nothing that the Bent stan Histories took the best way that could be, as well term for thew that they were assured of the matter of January, Fast, as to stop the Current of the Libels They demanded a regular Procedure, where their Ac-Fact, as to stop the Current of the Libels They 1700 demanded a regular Procedure, where their Accusers should be obliged to declare their Names, cuiers should be obliged to declare their Names, and to prove according to the Forms of Law the matters in debate, without this no good iffue can be expected, for the worst Gauses, those who have the liberty to Head only at the Fribunal of the Publick, by Assonymous Pemphlets, find it always in their Power to be haughty, insulting, and anoisy, whilst there are Writers and Printers A. Private Man, whether he be in the right or the wrong, is silenced, if his Fastism's don't sell, he cannot go on with them, without being at the charge of the Press, and that he cannot do Such charge of the Press, and that he cannot do charge of the Preis, and that he cannot do Such an Inconveniency is not to be found in fo rich and powerful Communities, as those of the Beneditines and the Jesuits They are going to reprint at Amsterdam that Edition in (1) lesser Characters, and News from it will be fold much cheaper than that of Paris There was a delign to Print with it the Critical Notes of a Learned Man, who hides himself under (1) the was a delign to Print with it the Critical Notes of a Learned Man, who hides hunfelf under (m) the Name of Jeannes Pheroponus, but I understand sure that the design is alter'd, and that those Critical Notes will be Printed separately, with the mentary of Ludevicus Vives on the Work de Critical States of the Roman Catholicks would be displeased with it wherefore they shall be left at full sheety to be sufficiently sure on the Edition will be in a separate Volume, and all St Augustical Works, exact comformable to the Edition will be sold without them, to all those was sould not have the rest.

the rest.

(A) It is not certain where he was born] Vopicus nonnulla having related three (n) Opinions, adds, That it Dacia Rhappens commonly that the native Soil of those penils are born in a poor place is unknown. He that are born in a poor place is unknown. He august this reason for it, Because they tell a Lye on giffe methat subject to make themselves commendable to mini au-Posterity by the Splendor of the Place of their Natorem Posterity by the Splendor of the Place of their inativity. Evenit quidem ut de eorum virorum genitality qui eum folo nesciatur qui humiliori loco nati, plerique solum genitale confingunt, ut dent posteritati de locorum splendore nitum sulgorem (o). I believe there is another thing that contributes more to it, I mean the number of the Places that would have the honour of having produced famous Persons. They take the advantage of iel contributes more to the Fact, and hope not to be solutily

who took upon her to Foretel things, was a Priestess of the Sun He was of a good of the Stature, a handlom Man, of a very strong Constitution, † and of an extraordinary quick Genius He lov'd Labour, Wine, and good Chear, but not Women He of Id c of observ'd Discipline exactly, and cann'd others to observe it (B) with the utmost Seventy A very remarkable thing various erv'd in him, which is, that he continued poor id c of in the midst of a very great parties of Offices that were conferred upon him He had such a great Passon to draw as Sword, that the Soldiers gave him the Sirname of

lidly confused; so that they vainly and without proof report, that they are born in such and such a place. From thence came the Disputes about Homer's place. From thence cante the Disputer about Homer's Country I grant with Popisus, that it matters not much to know where great Princes were born, but how they have govern'd Nec tamen magnerum principum virtutibus fumum said est, ubs quisque sis gentus, sed qualis in republ fuerit Nevertheleis, as we are naturally very inquisitive to know the time and place of the Birth of Great Men, I think an Historian is oblig'd to make all possible inquiry to this sie all his Readers in that point, and that there is reason to complain of the Negligence of a great number of Writers that have not taken that care

Traytor Bessus who kill'd lang Darius Nothing can be finer than Aurelian's Orders concerning the Soldiers Duty St John Baptist (b) could not have forbad them more, had he come so particulars Aurelian would not fuffer them to that hay Fruit, nor to make the People give them will Salt, Wood, or Oil, nor to swerve from the Rules of Chastity Would not one think that he had a design to introduce the Monastick Discipline in the Army? (c)

Would not one think that he had a design to introduce the Monastick Discipline in the Army? (c) Hajus episola militaris est ad vicarium sum data hajus medi. Si vis tribunus este, imò is vis vivere, manus militum contine. Nemo pullum alienum rapiat, ovem nemo contingat. Uvam nullus auferat, segetem nemo deterat oleum, sal, lignum, nemo exigat annona sua contentus sit. De præda hostis, non de lacrymis provincialium, habeat arma tersa sin fervus obsequatur à medicis gratis curentur, aruspicibus nihil dent in hospitis caste agant, qui litem fecerit, vapulet. He was so rigid, that the Emperor Valerian, who had a singular Esteem for him, durst not put his Son under his Direction, for that young Prince, who lov'd to play the hald try too much the Austerity of such a Wherefore he chose a less exact Governor Read what he answer'd to the Consul Galus, who did not approve that Aurelian shat Office consultaris sham commiserim quum utique of severiori of the season commiserim quum utique of severi timuisse se dicat Let us not forget Aurelian's Severity to his Domesticks He caused those that

verity to his Domesticks. He caused those that had rambled from their Duty to be whipt in his Presence, and he put several of his own Servants in the hands of Justice, to have them punished for their faults. He caused his Maid to be put to Death, for having committed Adultery with his Man (c) Servos & min stros peccanies corremse coedi jubebat, ut nicique dicunt, causa tenenda

feveritatis at alil, fludio crudelitatis Ancillam suam qua adulterium cum servo suo fecerat, capiti punivit Multos servos e samilia propria qui peccaverant, legibus audiendos judicius publicis dedit Velerian was in the right to say, that such a Man was too severe (f) Ad for the Age he liv'd in He was only sit for the nostra Sect of the Montanists The Christians of the succeeding Ages would have found him excessive, and how many Casuists should we find at this day that would say of his Morals, what they say of cap 8 p those of the Fathers, they are too strong, and that this bitter and corrosive Physick does not agree with our Sick? Where are the Military Men, nay where are the Citizens that take care to punish the Galantrics of their Servants of both Sexes? All the Galantrics of their Servants of both Sexes? All the Galantrics of their Servants of both Sexes? All the Punishment for Faults of that nature, is to put them away. Nay, sometimes they are so kind as to make them Marry each other. Observe, that History mentions but one of Aurchan's Servants that was punished for her Lasciviousness. It is a sign that such Faults were very rare in his Family, which is a matter of wonder, considering what we see every day, and that a General, an Emperor, must necessarily have divers Slaves of both Sexes.

(C) That he continued Paux in the midst of a very

(C) That he continued Poor in the midfl of a very great number (g) of Offices] The Emperor his Ma- (g) See the flor testified that Vertue, when he charged the List of em Publick with the Expense which the Consult he in Vopitpromised Aurelian should require (h) Consulatum cus ubi su-cum eodem Uspio Crinito in annum sequentem a die un- pia c 10 decimo Calind Juniarum, in locum Gallieni & Vale-riani, sperare te convenit sumptu publico Levanda est enim paupertas eorum hominum qui diu reipublica vi-ventes, pauperes sunt, & nullerum magis The Histo-rian that supplies me with these Words, produces the letter which the Emperor writ to the Prefect the I etter which the Emperor writ to the Prefect of Rome, to fignifie to him what he defired should be given to the new Consul (1) Aureliano cui confulatum detulimus ob PAUPERTATEM, qua ille cap 12
magnus est ceteris major, dabis ad editionem Circenfium aureos Antonianos trecentos, &c Some have said
that the Poverty of Aurelian obliged Valerian to
order Ulpius Grinitus to assist him (k) Memni me
in quodam libro Graco levise

Mandatum (2) 15 in quodam libro Graco legiste
este Crinito a Value esse Crimito a Valeriano ut Aurelianus adoptareur, id-circo pracipue qued pauper esse Observe, that being Emperor, he did not transgress the Rules of Mediocrity, in doing good to his Friends Perhaps he behaved himself in that manner by the habit he had got to renounce opulency, and by the Opinion he had, that moderate Riches were sufficient for a great Man It may be also that he would not irritate the People by excessive Profusions, for Subjects are not pleased to see their Prince beflow his Treasures and Favours on his Friends in an extravagant manner Vopiscus tells us, That that Fmperor would keep a Medium that should take rmperor would keep a Médium that should take away the Inconveniencies of Poverty, without exposing any one to Envy (1) Amicos suos bonesse (1) Id ib ditavit & modice, at miserias paupertatis essugerent, cap 45 & divitiarum invidiam patrimonis moderatione vitapag 540 rent. He adds, That he would not suffer any Person to wear Silk Clothes, of which he gave them an Fxample, and that he submitted his own Wise to that Law, for when she desir'd at least but one Suit of it from him. he answerd her. God forbid Suit of it from him, he answerd her, God forbid that Thread should cost as much as Gold At that time a Pound of Silk was worth a Pound of Gold

(m) Vestem holosericam neque ipse in visitario suo habuit, noque alteri utendam dedit Et quum ab co uver
sua peteret, ut un co pallio blatteo serico uteretur, lle
rispondit, Absit ut auio sila pensentur libra enim
(n) Tilleauri tunc libra serici suit See Mr de Tillimont, (n)
who found but little agreement between that fact, and certain things reported by the same Historian
or others, concurring that Liperor's Luxury
But let us not forget, that he did not clothe (o) his
Domesticks more magnificently after his Livation
(o) Vopison
the Throne than before, and that he granted
(p) the Senators to have the same Liveries as himfelf

facit tem-

cus ubi lu-

(h) Ill 1b.

(D) The

(b) Seethe Goffel of St Luke chap 3

#k 14

« Vopif-Cus abid cap 6
5 lb 1d O cap 7 x See the First Rook of Samuel chap 18 v 7 v Vopisc 16 cap 14 cap 15 2 16 c 10 # Ib c 13 s Ibid c 17 ø 7 osimus lib 1 pag 654,655 They were Neighbours of Rhetia and of Iv Vopisc cap 2.1 * Laken out Hist of the Emperors, tom 3
par 1030
& feq

Sword on hand, to distinguish him from a (D) Captain whose Name was like his. He made fuch a Slaughter in Combats, that he "kill'd Forty-eight Sarmatians in one day, and that the number of a Thousand was made use of to count the mortal Blows which he had given the Enemy That thought found place in the Songs and Ballads; he had in that the same Advantage as the first King "of the Jews, and deserved it much better For it was not pretended that Saul kill'd with his own hand the Thousand Enemies, whose Slaughter was attributed to him in the Songs, but the thing was understood so of Aurelian He was adopted by "Ulpius Crimitus, one of the greatest Men of those Times The Emperor Valerian, who managed that Affair, made him a Lieutenant of the same Crimitus, who was General of the Frontiers of Illricum and tenant of the same Crinius, who was General of the Frontiers of Myricum and Thracia, and design'd him Consul in the Year 258 Those Rewards, and some others were accompanied with the most sensible Delights, considering the Elogies, (E) and Testimonies of Esteem, that serv'd for a Preface to the Emperor's Declarations We do not find that Aurelian made any Figure in the Empire of Gallienus, but under the Empire of Claudius he had the chiefest Employs, and commanded the Army with so much Glory, that after the Death of that Emperor, all the Legions conspir'd to set him on the Throne? This was done in the Year 270 A little while after he came to Rome, and when he had confirm'd his Authority, σ he marched towards Pannonia, where the Goths had made an Irruption He gave them Battle, and oblig'd them to rep is the Danube, and to desire a Peace After this having been inform'd that the Marcomans, the τ Juthungs, and some other Nations, had resolv'd to carry the War into Italy, he marched against them, and overthrew them in a great Battle near the Danube. He kill'd many of them as they repass'd that River, and hindred the rest from returning into their Country, but thut them up in the Roman Dominions The wint of Provisions, and many other Inconveniencies which obligid them to defire a Peace of him, did not inspire them with such a Submission as might please him Deputies spake hercely, and he sent them back very haughtily, for imagining that he had cut off the Retreat from that Army, he thought they could not escape him He wis deceived. The Enemies disingaged themselves, and marching before him, they enter d into Italy, where they made great Ravages round about Milan tollow them with speed enough, for his Army was heavier than theirs He could not They defeated him by Surpitze o near Placentia, and if they had understood the Military Art as well . as he, they might have ruin'd the Empire after such a Defeat, but as they knew not how to make use of their Advantage, and did not march close, he defeated them in divers Rencounters, and reduc'd them to nothing * During that War the Books of the Sibyl were consulted at Rome I must mention some Circumstances of it that will Dexippus make Amelian's Religion, (F) and the Irreligion of his Flatteres known to us It is likely

(D) The Soldiers gave him the Sirname of Sword in Hand, to distinguish him] What an able distinction is here to flatter the Pride of a brave Warriour! Here are Popiscus's Words (a) Gladii exercidi cupidus Nam quum essent in exercitu duo Aureliani tribuni, hic, & alius qui cum Valeriano captus est, huic signum exercitus apposuerat manus ad ferrum, ut si forte quareretur quis Aurelianus aliquid vel fecisset vel gessisse. Suggereretur, Aurelianus manu ad ferrum, atque cognosceretur (a) Idem cap 6 pag

stque cognosceretur

(L) Considering the Elogies and the Testimonies of Esteem that served for a Presace I I am going to report them, for they contain the considerable Services that Aurelian had done to the Empire (b) Valerianus Augustus Ceronio Albino prasecto urbs. Vel-Valerianus Augustus Ceronio Albino prafetto urbi Vel-lemus guidem singulis quibusque devotissimis Respub viris multo majora deferre compendia quam eorum di-gnitas postulat, maxime ubi honorem vita commendat Debet enim quid prater dignitatem pretium esse meri-torum Sed facit rigor publicus, ut accipere de provinciarum oblationibus ultra ordinis sui gradum nemo plus possit Aurelianum fortissimum virum ad inspicienda & ordinanda castra omnia destinavimus cui tantum à nobis atque ab omnia Republica, communi totius exercitus confissione, debetur, ut digna illi vix aliqua vel nimis magna sunt nunera Quid enim in illo non clarum? quid non Convinis & Scipionibus confirendum? Ille liberator Illyrici, ille Galliarum resitutio, ille dux magnitotius exempli. Et tamen nibil praeterea possum addere tanto quiro ad muneri avatiam quant settius chem. tanto viro ad muncris gratiam quam patitur sobria & bene gerenda Respub Quare sinceritas ena, mi parens charissime, supradicto viro efficiet, quandiu Roma suerit, panes militares mundos sedecim, &c This is what Valerian wrote to the Prefect of Rome, and here is what he wrote to Aurelian Ego de te tantum, Deo favente, fero quantum de Trajano, si viveret, possis sperare Re-spub Neque enim minor cst (c), in cujus locum sidemque te lege Consulatum erm eodem Ulpio Crinito in annum sequentem a die under mo Calend Juniarum, in locum Gili de I aleriani, sperare te convenit sumptu publico. Here is vet the Discourse that Valerian made to him in the presence of the Army, and the Court (1) Gratias ivi agi. Aureliane Resp quod eam Gotel orun por stare l' van Alundamus per te prada,

abundamus gloria, & his omnibus quibus Romanafelicitas crescit Cape igitur tibi pro rebus gestis tuis co-ronas murales quatuor, coronas vallares quinque, coronas navales duas, coronas civicas duas, hastas puras decen, navales duas, coronas civicas duas, najtas puras aecem, vexilla bicolora quatuor, tunicas ducales russas quatuor, pallia proconsularia duo, togam pratexiam, tunicam palmatam, togam pitam, subarmalim profundum, sellam eboratam. Nam te consulem hodie designo, scripturus ad senatum ut tibi deputet scipionem, deputet etiam sascis Hac enim imperator non solet dare, sed a senatu, quando sit consul. fit conful, accipere

The first of these three Passages of Vopiscus, con-

tains a thing that deserves some attention, and which does not well agree with the Ideas we have of the Disorders of the Empire We fancy that since the Soldiers were accustom'd to create, and kill their Emperors, there was nothing but Oppression and Tyranny in the Roman Provinces. That was not always true, We ice here that Valerian managed the publick Expenses to disburthen the Provinces with more Precaution, than is this day and the Christian Vandons

day used in the Christian Kingdoms

(I) Some Circumstances that will make Aurelian's Religion, and the Irreligion of his Flatterers known to us. The Consternation was great in Rome, (e) when (e) Vopisthey heard that the Marcomans were enter'd into cus ub: Italy, and made great Ravagesthere In that Con- Juorac 18 sternation some Seditions happen'd, wherefore Ulpius Syllanus, Chief of the Senate, proposed to confult the Books of the Sibyl, but some Senators opposed it, by reason that under so brave a Prince as Aurelian, it was not necessary to inform them-felves of the Will of the God. This diversity of Opinions causing the Consultation of the Wri-tings of the Sibyl to be deferr'd, it was necessary that Aurelian should concern himself in it He wrote therefore to the Senators, that he wonder'd they should hesitate about a matter of that nature, just as instead of deliberating about in the Temple of all the Gods, they were deliberating it in a Christian Church (f) Miror vos, paties sancti, (f) Id tamdiu de aperiendis Sibyllinis dubitasse libris, perinde cap 20 quast in Christianorum Ecclesia, non in templo decrum pag 46 omnium, trasfaretis He was very pressing upon them,

(v) Id 1b ap 9 pag 440

Micfly Suc

he Notes

allo

hon will IBLL F read es tla i to (a) that Velerin believ d lerian equall d Cumitus Th s seems

() Cafau-

ti ue Senfi (i) Idem Vopiscus

likely that he purfued the Enemies as far as Germany, where he was oblig'd to flop formetime to repulse the Vandals, who had past the Danube He defeated them, and forced them to beg a Peace, which he was willing to grant them

He return'd to lemont ibid

full of Anger, for the Seditions that were raised there, and punish'd them with

witraordinary Cruelty This was his predominant Vice, and for that reason many would

Voping of Process of not place him among the good Praces; (G) and, according to the Saying of Diocletian, he was more fit to Comman and Army, than to be an Emperor Nevertheles,
we must take notice that his natural strictly did not hinder him from being beloved by
the People His Liberality, and the eare he took to maintain Plenty, (H) and to
punish Misdemeanors, caused his Cruelty to be forgotten Having punish'd the Seditious, and settled Rome in Order again, he undertook the Expedition of the Levant
to against Zenobia, and ended that War by the taking of that brave Princess I say he
ended it speedily though he found many Enemies to fight to be saying of process. ended it speedily, though he found many Enemies to fight in his way, and many TilleTowns to reduce We have seen elsewhere s what hinder'd him from ruining that mont ubs of Tyana He exposed himself so much when he Besieged Zenobia in Palmyra, & that supra pag he was wounded with an Arrow He defeated the Persians that came to the Assistance 1055 of the Besieged, and the Reputation which he acquir'd " by the Conquest of all the Nations Dominions of Zenobia cannot be express'd In his return towards the West, he under that sent

flood him Pre-

essem, he promised to defray the necessary Expen-ces, and for that end he sent his Orders to the Treasurers, for, added he, it is no Shame to con-Treaturers, for, added he, it is no Shame to conquer by the Divine Assistance, it is in this manner that our Ancestors have ended, and begun divers Wars (a) Neque enim indecorum est d is juvantibus vincere se apud majores nostros multa sinita sunt bella, sic capta So that Syllanus had reason to say to Aurelian's Flatterers, That this great Man honou'd the Gods, and trusted in them, and that their Assistance never sham'd Brave Men (b) Meministis P C flance never sham'd Brave Men (b) Meministis P C

(d) See the
Article of
Ajax the
Son of Telament,
(e) Ideal.

(e) Ideal.

(f) Unde
apparet
nullam

flance never sham'd Brave Men (b) Meministis P C

me in hoc ordine sepe distiss; jam tum quum primum nuntiatum est Marcomannos erupisse, consulenda Sibylla decreta, utendum Apollinis beneficiis, inserviendum deorum immortalium praceptis recusasse vero quosdam, &
rum immortalium praceptis recusasse vero quosdam, &
rum immortalium praceptis recusasse vero quosdam, &
fulli proinde quasi & ipse vir magnus non deos colat,
rum de diis immortalibus speret Quid plura? audivimus titeras quibus rogavit opem deorum, qua nunquam
cuiauam turpis est ut vir fortissimus adjuvetur After my literas quibus rogavit opem deorum, qua nunquam cuiquam turpis est ut vir fortissimus adjuvetur. After Aurelian's Letter, there was no farther delay, the Senate caused the Books of the Sibyl to be consulted, which drew a great Train of Devotions (c) Obscrive by the way, how well the Maxim of Ajax (d) seem'd good to certain Persons. We have Flatterers here who imagine that there is no need of any recourse to the Assistance of Leven, but when we mistrust the Valour and Prudence of worldly Princes. Here are yet two Proofs that direction Princes Here are yet two Proofs that Aurelian was not of that Opinion (e) Crede adjutures Rom Remp Dees que nunquam nostres conatibus desurunt This be wrote when he found himself perplexed by the long Ressistance of Zenobia. He acknow-ledg'd in another Letter, that his Victories were a Present (f) from the Gods It is true, he added, that they had always granted them to him with many Difficulties It is the Fate of all things it is not Vertue alone that must be acquired (g) by is not Vertue alone that must be acquir'd (g) by the Sweat of one's Brows, it is the Property of all other good things Sic displacium. In that sense there is no Free-gift, and we ought to confess that that Heavenly Disposition bears a Character of Goodness, for we feel more joy by the acquisition of a condition that costs us much Labour (a the same she good Princes, and, according to the Saying of Diocletian] Vopiscus will inform us of the Particulars, (b) Le Aurelianus quiden, says mustis neque inter bones, neque inter malos principes, ideires qued et clementia, imperatorum des principes described que described qu

will find them in Vopiscus, (k) an Author who observes, (!) that but few good Princes were reckon-

ed among a great number of the Roman Emperors, and who praises what a Jester said, I hat all the good Princes may be Painted on a Ring (m) Vides quase quam pauci sint principes bons, ut bene dictum sit a quedam mimico scurra Claudii, luque temporibus,

In uno annulo bonos principes posse perscribi uque

Discleriani, teste Asclepsodoto, sape dicebat, Discleria-num frequenter dinisse, quam Maximiani asperitatem reprehenderet, Aurelianum magis duiem esse debuisse quam principem Name ejus nimia ferocitas endem displiruam principem Nam equi nimia ferential eidem displicebat. These words of Discletian are of an understanding Man, for he used to say, (i) I hat there is nothing more difficult than to Reign well, and he perfectly knew the Reasons of that Difficulty You will find them in Practice (1) and American South

(H) His Liberality, and the care he took caused his Cruelty to be forgotten.] The manner wherewith he punish'd the Seditions that were raised in Rome, during his Absence, past so much the bounds of a lawful and necessary Severity, that it tarnish'd his Reputation, and made him odious (n) Magnum itud, & qued jani fuerat, & qued non frustra speratum est, infamiæ tristioris itstu contaminavit imperium Timeri capit princeps op imus, non amari, quum alii dicerent, perfodiendum talem principem, non optandum alii bonum quidem medicum, sed mala ratione curantem That hatred did not continue among the People the distributions (o) of (o) Idem Bread, Pork, and (p) Oil, and such other Kind- cap 35

Continet, atque duas tantum res anxius optas, Panem, & Circenses It was by such means that this Emperor made himself beloved by the Multitude Read the Letter which he writ to the Overseer of the Provisions (r) Aurelianus Augustus Flavio Arabiano prasetto annone Inter catera quibus diis faventibus Romanam Cus C 47 Rempub zuvimus, nihil mihi est magnificentius quam Pag 576, quod additamento uncie omne annonarum ui bicarum genus juvi quod ut esset perpetuum, navicularios Niliaces apud Ægyptum novos, & Rome amnicos posui Tibe-rinas extruxi ripas vadum alvei tumcutis essodi, diis & perennitati vota constitui, almam Cererem consecravi Nunc tuum est ofsicium, Arabiane jucundissime, elaborare, ne mez dissosimos in irritum voniant. Neque cap 48 enim populo Rom saturo quicquam potest esse letius (1) St & Windows and had taken measures for it (1) It is populo faid, that the Prefect of his Palace dissuaded him from the execution by saving to him the execution of the execution of the execution by saving to him the execution of the exec from the execution, by faying to him, that if (t) Wine was given to the People, there would re-Wine was given to the People, there would remain nothing more to do than to give them Geese and Fowls Such largesses are sufficient to cause the spilling of some Persons Blood to be forgotten. Though Awelian had caused his (u) Sisters Son or Daughter to be put to Death, or both of them, for frivolous Reasons, tho' be had improperly made use of (w) the Punishment of Death, all this was not able to make him lose the Affection of a People to whom he gave the means to feed themselves. not able to make him lose the Affection of a People to whom he gave the means to feed themselves conveniently, and whom he regaled (x) with fine Clothes Besides, his Severity put a stop to several Disorders that were odious to the People He destroy'd the Informers, Extortionis, the publick Bloodsuckers, and such other Blood (y)

Quicquid sane scelerum suit, quicquid male conscientia, well arium sungstarum, quicquid denique fastionum Aurelianus toto pemius orbe purgavir (z) Item superitation publicas ad privatoium securitatem securit in soot Trajaro semel suss Amnessia etiam subsequenti foro Trajaro semel suss Amnessia etiam subsequenti custus est tabula publicas ad privatoium securitatem securit in soot Trajaro semel susse et de exemplo Atheniens cusus sit e iam Tullius 12 Philippicis memint Fures provinciales repetundarum ac peculatus cap 39 P min t Fures provinciales repetundarum ac peculatus cap 39 P reoc ulti s m 2 1111 modum est persequitus, ut eos in- 5- , 523 gentibus

(n) Idem

(p) Idem

(q) Juv Sar 10 ¥ 77

(r)Vopif-577

damus fuperest ut & pulferes demus cap 48 pag 578 (u) ldem стр 36 Notes upon (x)Vopif

ro fudorem dii poluerunt Immortales, longa vasam, Primumque aspera Hefiod Opera & dies v 287 (b) Vapit-cue 533 (1) Id 1b cap 43 (k) Ibid (l) Idem

cap 42 (a) Id ib

depingi

(a)Vopis cus c 23 p 464 (b) Idem

c 19. p 459, 460 (c) Idem

cap 20 (d) See the

mihi à dus im-

mortali-

busdatam fine dufficultate

victoriam Id c 38 (g) The Superne

a perme ad pourse Seol

n egnaegida Edmias Abaralos ng spores 3 ng spores 3 ns spores in

Kan Ton you TO SPOOTO Ante vir-

a Tillemont pag 1056 See the Remark L 6 Vopic c 32 7 See Tillemont 16 p 1058, 1050 & See the description of it in Vopisc 13, & 1eq m It is par -In the Coun try which es now called Bavaria and Suabia was also called Da-CIA, or New Dicia Sce the Proofs of the sin l p 1c67 θ Vopisc 4 35

(a) Idem c 39 (t) Idem (49 (1) Id il

(d) Populus autem vit, Senamuit Id cap ult (e) Senatus mortem ejus graviter tulit, gri-VIUS tamen po-pulusRoqui vulgo dicebat Aurelinnum predagogum este Senatorum Id c 37 (f) Id (I 7 416

(c) 11 trom Vopilcus s words juft , ow menon'd

stood that the Palmyrenians had revolted That News made him return into Syria, and he came a to Antioch before it was known that he was coming. He punish'd Palmyra with an excessive Cruelty, for he put all in it to the Sword When he was yet at Carræ in Melopotamia, he was inform'd of the Revolt of the Egyptians He march'd against them with his usual good Fortune and Diligence, he defeated their Chief, took against them with his situal good Fortule and Dingence, he deleased their Chief, took and put him to Death, and by that means subdued Egypt in a very little time 6. His delire of reuniting to the Empire, Gaul, Spain, and Britain, which had been usurp'd by setticus, made him return into the West. He won a Battle near Chalons on the Marne, which decided the matter, so much the more, because Tetricus yielded himself up to him during the Battel. He return'd to Rome, and triumph'd over Zenobia and Tetricus with an extraordinary Pomp s. He repast into Gaul, and being inform'd that the Bribarians were enter'd into the Country n of the Vindelicians, he march'd thither immediately, and stop'd the Evil From thence he past into Illyricum, and judging that he could not preserve Dacia, of which Trajan had made a Province beyond the Danube, and which was lost under Gallienus, he withdrew the Troops and the Inhabitants from thence, and gave to the latter part of Masia and Dardania, which he convertcd into a new & Province He had a fine Army in Thracia, which he designed to lead after the Winter against the Persians, when he was kill'd by one of his Generals 6 It was in the Month of January, 275 We know the great Actions of his Life only in was in the Month of January, 275 We know the great Actions of his Life only in general, but if we knew the particulars of them by exact Descriptions, and in such a minner as Conquests and Battles are described at this time, we could not sufficiently admine him, and we should find the Complaint (I) of Junius Tiberianus very restonable. For, in short, Aurelian was a Man that carried the War from the East to the West with the same ease is they do now from Alsatia into Flanders. He was much lumented, and most magnificent Monuments were erected in his Honour They (k) desired him, and built him a Temple Let us observe, that there was no Deity

gentibus suppliciu cruciatibusque puniret He enlarg'd (a) the Circumference of Rome, and restor'd the (a) the Circumsterence of Rome, and rettor d the uncient Bounds of the Empire By this Splendor of Glory the People suffer'd themselves to be decoy'd He reform'd several Abuses, he (b) regulated the number of Lunuchs, because they were risen to too high a Price He forbad (c) to have any Concubines that were of a free Condition In short, it was a pleasure to the Roman People to see (d) that Lingeror make himself to be fear'd by the Senate It may be, that Company took a little too much upon themselves, however it be, I imagine that it was thought fit that the Senators should observe their Actions (e) under such a Master, as School-Boys under the Correction of a Peda-

(1) The Complaint of Junius Tiberianus very rea-fonable] What, faid he, a Therfites, a Sinon, and other Monsters of Antiquity are known to us, and will be known to our Posterity, and shall we not know Aurelian, a most illustrious Prince, and a most severe Imperor, who restor'd the whole World to the Roman Name? Heaven grant that this Folly may never happen Hereupon he engaged Flavius Vopiscus to work on that Emperor's History, and promis d him all the Memoirs that the Library of Trajan could furnish Let us set down that Historian's own words (f) Quasivita me (Junius Tiberianus) quis vitam Aureliani in liter as retulisses. Cui ego quum respondissem, neminem à me Latinorum, Gracorum aliquos lessitatos, dolorem gemitus sui vir santius per hac verba prosudit Ergo Thersitem, Sinonem, cæteraque illa prodigia vetustatis, & nos bene scimus, & posteri frequentabunt divum Aurelianum, claritimum principe..., feverissimum imperatorem, per quem totus Romano nomini orbis est restitutus, posteri nescient? Deus avertat hanc amentiam Et tamen, si bene novi, ephemeridas illius viri scriptas habemus, etiam bella charactere historico digesta, quæ velim accipias, & per ordinem scribas, additis quæ ad vi-tam pertinent Quæ omnia ex libris linteis, in quibus ipse quotidiana sua scribi praceperat, pro tua sedulitate condisces Curabo autem ut tibi ex Ulpia bibliotheca & libri lintei proferantur Tu velim Aurelianum ita ut est, quatenus potes, in literas mittas Observe, that lopicus spake thus about Thirty Years after the Death of Aurelian, I say, observe this as a Proof either of the ignorance or of the negligence of the Latins of those Times None of them had yet publish'd any thing of that Prince's great Actions, the Restorer of the Empire, Orbis restitutor, as he is called in a Medal He did not expect that Disgrace, when he took cire to have the Series of his Exploits written down (g) daily
(h) Il n as much lamented

Il was much lamented They desfied Their very Men that put him to Death

(b) erected a magnificent Tomb for him, and con- (b) Idem (h) erected a magnineent 1 omb for him, and confectated a Temple to him, for they discover'd that they had been engaged by an horrible Imposture to confirm against him. He had threatned his Secretary Mnessheus. That Man thinking himself lost, for he knew very well that the threats (1) of that, (1) Qui Prince would be follow'd with the effect, resolv'd TerreAuton prevent him, and made several Persons believe relianum. to prevent him, and made several Persons believe relianum that Aurelian would put them to Death He shewed them a List, wherein he had put himself, and frustra exhorted them to save their Lives They were minara all persons who had either incurr'd Aurelian's dis- solere, pleasure (k), or who had reason to believe that by the importance of their Services they were very wen in his Favour, and had nothing to fear. All ignoscere, those persons plotted against his Life, and put it in execution. But having afterwards discover'd the Secretary's Fraud, they were the most zeasous to honour Aurelian Mnessheus was exposed to the Beasts (1), and they would have the Memory of Aurelia. honour Aurelian Mnesseus was exposed to the Beasts (1), and they would have the Memory of that Punishment to be preserved on that Emperor's Tomb The Soldiers would not (m) confer the Empire on any of those that were concern'd in his Death, and requir'd a new Prince, and the Deisscation of Aurelian of the Senate The Senate would not take the care upon them to create an Emperor, but as for the Divine Honours which the Army but as for the Divine Honours which the Army demanded for Aurelian, they were decreed without any delay Tacitus, (n) who gave his Opinion first in the Senate, made a fine Speech, which the Reader will be glad to find here, seeing it contains a true Abstract of Aurelian's most splendid Actions, and some curious Thoughts (o) Reste atque ordine confuluissent dis immortales P C si bons service inviolabiles extitissent, ut longiorem ducerent vitam neque contra ess aliqua esset posessas un neces infamille true. biles extitissent, ut longiorem ducerent vitam neque (n) Hewas contra eos aliqua esset potestas iis qui neces infandas tri- elected Emstissima mente concipiunt Viveret enim princeps noster peror some Aurelianus, quo neque utilior suit quisquam Respirare Months certe post inselicitatem Valeriani, post Gallieni mala, after imperante Claudio caperat nostra Respublica at eadem reddita fuerat Aureliano toto penitus orbe vincente Alle (0) Id cap nobis Gallias dedit ille Italiam liberavit ille Vinde- 41 Pag licis jugum Barbarica servitutis amovit Illo vivvente 526, 527 Illyricum restitutum est, reddita Romanis legibus Thra-cia Ille (prob pudor) Orientem samineo pressum jugo iu nostra jura restituti ille Persas insultantes adhuc Valeriani nece, fudit, fugavit, oppressit Illum Saraceni, Blemyes, Axomita, Bastriani, Sercs, Hiberi, Albani, Armenii, populi etiam Indorum, veluti prasentem pene venerati sunt deum Illius donis qua a Barbaris gen-tibus meruit, resertum est Capitolium quindecim millia libiarum auri ex ejus liberalitate unum tenet templum, omnia in urbe fana ejus micant donis Quare P C vel deos ipsos jure convenio, qui talem principem interire passi sunt, nist forte secum eum esse maluerunt Decerno igitur divinos honores id quod vos omnes existimo esse facturos Nam de imperatore deligendo ad eundem evercitum censes effe referendim Eten m in tal.

minara neque fi minaretur nus vere ırafcebatur cum us de qui-bus nihil asperum cogitabat

for which he shew'd more Zeal than (L) for the Sun He left but an only Daughter a. «Vopifwhose Grandson was yet living in Diocletian's time. He was a venerable Senator for cusubifuhis Vertue, and had been Proconful of Cilicia Let us look upon as a Lye, what Abul- pra c 42 pharagius says, c that Aurelian making a Peace with Sapor, King of Persia, gave him h s R See Till-Daughter in Marriage It is also pretended v that he sent him some Greek Physicians, lemont who taught the Persians Hippocrates's Physick Note, That he used no Physicians in his Sickness, and seldom made use of any other Physick than Abstinence It was a hour Happiness for the Christians, that such a Bloody Prince did not apply himself to depharaguas strong them. I own that one of the Persecutions of the Church is plac'd under his stride. I own that one of the Persecutions of the Church is plac'd under his Reign, but some Historians make no manner of mention of it, and those that speak Vopis of it agree that it was short " Before I make an end of this Article, I must take no- cus tice of a Distinction which Vopiscus makes, and which sew Persons (M) are capable * See Tilto make Such was, says he, the end of Aurelian, a Prince more necessary than good lemont who says a see Tilton make Such was, says he, the end of Aurelian, a Prince more necessary than good lemont who says a second of Murble that was says as a second of Murble th What we find in Angelons, a concerning some pieces of Marble that were found in the time of Pope Urban the Eighth, when they level'd the place where Aurelian had caused of fig.

2 Temple to be built on Mount Quirinal, is very proper to give a great Idea of the hic finis Aurelian had Edifice

AUREOLUS (Peter) a Franciscan Friar, and since Archbishop of Aix, was one of the most Subtle and Famous Divines of his Time He flourish'd towards the end magis neof the XIIIth Century, and the beginning of the XIVth He was a boin at Verberie cellario on the Oise, and his Name was Oriol, but as he is only known by the I atiniz'd Name quam bowhich he gives himself I place him here without amount of the same of the on the Osse, and his Name was Orsol, but as he is only known by the I atimiz a Ivaline which he gives himself, I place him here, without imitating Morers, who refers us cap 37 from Aureolus to d Orsol That Reference would be more pardonable, if we found in *kransisto his Article of Oriol, all that was reasonably expected from an Historian, who quotes Angeloni, the Life * of that illustrious Archbishop of Aix, but that is not to be found there I la Historia cannot remedy that defect, for I do not believe that there is any Body in all the diagnifia Extent of the United Provinces, that can lend me the Work wherein that Life of diagnification of the United Provinces, that can lend me the Work wherein that Life of Gifarcin-Aureolus is to be found What I can fay amounts to this, Aureolus † was Professor of fino a Con-Divinity in the University of Paris, they appropriated to him the Title of Doctor flanting it forwards. He was I Provincial of Agustain when he was a Problem of the Magnin of the Provincial of Agustain when he was made Archivered. Divinity in the University of Paris, they appropriated to him the Title of 11 Doctor facundus. He was 4 Provincial of Aquitain when he was made Archbishop of Aix, Magno, illustrata ded not live long (A) after he was raised to that high Dignity. It has been con la veand he did not live long (A) after he was raised to that high Dignity It has been con la verafied that he was promoted to the Dignity of a Cardinal He was a subtle Wit, readelle but too desirous to distinguish himself by (B) new Opinions. It is pretended that antiche

genere sententia nisi stat quod dicitur, & eletti pericu-lum erit, & eligentis invidia Probata est sententia Taciti The same Tacitus having been elected (a) Emperor some Months after, began his Reign by ordering sour Statues to be erected to Au-relian, one of Gold in the Capitol, and three of Silver in divers places, and that every Body should have that great Prince's Picture in his House The three Silver Statues were dedicated, but not that of the Capitol (b) In eadem oratione

but not that of the Capitol (b) In eadem oratione Aureliano statuam auream ponendam in Capitolio de-

crevit item statuam argenteam in Cuita, item in tem-plo Solu, item in foro divi Trajani Sed aurea non est posita dedicata autem sunt sola argentea in eadem

oratione cavit, ut si quis argento publice privatimque es t at last
(b) Vopif
Cusin Ta
cupital effet cum bonorum proscriptions

Addidit,

Cito, c 9

ut Aurelianum omnes pictum haberent

(L) More Zeal than for the Sun] It seems to me that his first Education was the cause of that Worship, for it is likely that his Mother, who was (c) Priestels of the Sun, inspired a particular Devotion into him from his Youth for that Deity However it cap 14
(e) Spanheim not
en the Cefars of Julian, pag
10
(f) Vopifcus says
he spoke
those words
(g) Ibid
cap 25
(h) Ilic

cap 24

him from his Youth for that Deity However it
be, we find that when he thank'd Valerian, who had
design'd him to be Consul, he made use of these
words
(d) Dis faciant & Deus certus sol ut & Senatus de me sic judicet A learned Man (e) pretends
that he spoke thus in a (f) Letter, as if the other
God were doubtful, except the Sun only It is pretended that in the Battle which he won against
a Deity that incourag'd the Soldiers, and made the
Infantry support the Cavalry that was ready to fly
As soon as he entred Victorious into Emesa, he
went to the Temple of the Sun Statim ad templum Heliogabali tetendit, quasi communi officio vota went to the Temple of the Sun Statim ad templum Heliogabali tetendit, quast communi officio vota soluturus, and found there the same Figure of the Deity that had savour'd him in the Battle Wherefore he founded some Temples in (b) that place, and afterwards he caused the Temple of the Sun to be built (i) in Rome He caused also the Temple of the same God to be rebuilt in Palmyra Here are the Orders which he dispatch'd for that purpose, they discover to us that Prince's Cruelty, and his Devotion for the Sun (k) Aurelianus Augustus Cesonio Basso Non operate ulterius progredi militume gladios sam satis Palmyrenorum casum atque cencisum est Muliteribus non pepercimus,

infantes occidimus, senes jugulavimus, rusticos interemimus cus terras, cus urbem deinceps relinquemus? Par-condum eft iis qui remanserunt Gredimus enim tam paucos tam multorum supplicis esse correctos Templum fanc Solis, quod apud Palmyram aquilifer legionis tertia cum vecilliferis & draconario & cornicinibus atque liticinibus diripuerunt, ad eam formam volo qua fuit, reddi Habes trecentas auri libras e Zenobia capsulis habes argent; mille offingenta pondo De Palmyrenorum bonis habes gemmas regias Ex his omnibus fac cohonestari templum mihi & dissimmortalibus gratissimum seceris Ego ad senatum scribam, petens ut mittat pontificem qui dedicet templum

(M) A diffinition which few persons are tences able to make] The defects of Aurelian were ter-Printed aviceable, the State had need of them, but in Vo-Rome in pifens's Opinion it does not follow from thence that the Tear
he was a good Emperor This is the Language of 1595
a Man that does not confound things A great † Labbe a Man that does not confound things. A great number of Persons are ignorant of this distinction. They look only and absolutely on that Government as a good and just Reign, that his prevented and made evil to cease, and if once they fancy de S. pr that a Government is unjust, they look only upon that a Government is unjust, they look only upon that as absolutely bad, without having regard to the magestary Advantages that the Publick draws from

(A) And he did not live long after he was raised]
The Archbishoprick of Aix was conferred upon him (/) Labbe (1) in the Year 1321, and we find that James de Diff de Concos de Cabrairez, a Dominican, was install'd in Scrip Ecthe same Prelature the 10th of July, 1322 It must des tom 2 follow then, that the 27th of April, (m) which was pag 184 the Day of Aureolus's Death, belongs at farthest to (m) Id 1b the Year 1322 Behold the negligence of those times They were contented to note the day in which an Archbishop died, and did not mind the date of the Year

(B) Too desirous to distinguish himself by new Opinions] It is a very dangerous Character, it is a Rock much to be seared, it has scarce ever been (n) Theseen that those who have Wit and Learning enough oph Raystrongly to oppose the common Opinions, have naudus Judgment enough to stop at a proper time, and to discern what is not worth the trouble of a Reformation. Here is a Passage where those fort of Persons are well represented, and our Aureolus is by name among them (n) Ex hac classe, insignia in
genia due, Durandus, & Aureolus minus bene audiunt, ? m 250

L 1 1

quad

λ labbe, Differt de Scriptor pag 18, *Plaud, 18 he 1 ys, before the Commen-Oriol, on the Mafter of the Sin-

| Id ib

4 Bellarm

the Army the Senate left the Elettion of a uew Prince. continued to the Senate, who undertook it at last cito, c 9 p 608 (c) Id in Aureliano, cap 4 (d) Id 1b Mars of Jucap 25 (b) Illyc templa donarus ingentibus poli-tis Id ib (i) Id ib

(k) Ibid

(a) It was

by the Senate, for

he maintain'd (C) the Impossibility of the Creation. The Dominicans had a formidable Adversary in him, and caused him to be refuted with much yigour by one of their best (D) Pens I shall say something concerning (E) his Writings.

AURIEGE.

(n) I do not in any wife frak those tlat labour on necessary Reformas 10ms

(6) Caro-

lus Paichalius,

de opti-

mo gene-re elocu-

tionis p

m 124

Estque haud dubie argumentum judicii minus exquisiti, Esque haud duble argumentum juaicii minus exquisti, nec satis maturi, vel emuncii, ferri facile, & absque urgenti vatione, extra viam ita ut quamvis res de qua agitur, ad schola tricas merè pertineat, nec inde dispendium ullum doctrina fidei, vel sanis, ac puris moribus sit timendum, tamen consultissimum sit, quando manifesta ratio non urget, ab anteriorum placitis non discedere Nevertheless it must be confess'd, that these Innovators, (a) and shuffling Wits, are sometimes necessary, for could any considerable progress be made without them? Should we not fall assemble of the second of the second out already, and that we must acquiesce in the Opinions of our Fathers, as in their Lands and their Sun? The Disputes, and the Confusions that are excited by bold, ambitious and rash Men, are never altogether evil. They may be as great an Evil as you please, but they are useful in reference to Sciences, and the Improvement of the Mind that proceeds from them This may be faid even of Civil Wars A very honest Man affirms it of the Civil Wars that ravag'd France in the XVIth Century He says, they resin'd the Genius or the Language of some Persons, they clear'd the Judgment of others, they serv'd for a Bath to cleanse some, and for a Curry-Comb to others to get away their Nastiness Here are his Words, it seems to me that he thinks and expresses himself well amount to describe that I should see your down. well enough to deserve that I should set em down in this place (b) Ut sape res adversa inexpestatis bonis locum faciunt, ita in hac publica, & omnium maxima calamitate res autor dari posest, quibusdam ingenium evasisse limatius, acumen perspicacius, judicium resecatius, os mundius, scripta purgatiora, prorsus ut agnoscere liceat, arumnarum procellas, quibus astua-vimus his esse balneas qua sordes eluciunt, aliis strigivinus his esse balneas qua sordes eluei unt, aliis strigi-lem qua squamam detersit, quibusdam uredinem, qua absumpsit quicquid luxurians & inutile Denique si quis viere astimet, nunc demum intelligimus, eam, qua Rei-publica tempestas suit, privatim, & pauculis esse cotem qua acuitur, & faculam qua accenditur quicquid in singulis ess optimum In truth, the Publick could well be without such Curry-Combs, or Files, or Hones, as any Body will call them Doubtless it is better to be without these Advantages, than to pay so great a Price for them It is better to to pay so great a Price for them. It is better to continue sick, than to be cured by such a terrible chargeable Remedy However it be, we have a Doctor here that was refolv'd to be of no Body's Opinion in his Commentary on the Master of the Sentences, but on the other side he was alone of his own Opinion, every one was eager to oppose him, they compar'd him to Ismael (c) Quem (Petrum Aureolum) (d) Autoninus ait, ita stripsisse in librum Sententiarum, ut quia manus ejus contra omnes qui jam antea scripserant, etiam manus omnium contra eum

(c) Spondan ad ann 1337 n 10 pag m 460 (d) Ant tit 24 cap 8 Sett 2

(c) Theoph Raynaud in Theol Naturali difint 8 n 334 P m 1039

(C) That he maintain'd the Impessibility of the Creaming The Knowledge that I have upon this Subject is very small, for I can only assure you that Theephilus Raynaudus, after having rejected some Reasons of Averroes as very weak, adds, that the Arguments made use of by Aureolus, to shew that the Creation is Impossible, amount to the same thing (e) Eodem recidunt arguments quibus Aureolus apud Capreolum in 2 d 1 q 2 in arguments contra quartam, parum faliciter ingenium enercuit, ut probares creationem esse impossibilem Observe, that he had not read Aureolus, and that he knew his Doctrine no otherwise than as it was reported by his Adversary Capreolus This imposes a new Necesfity upon me to grope here in the dark But in the mean while I do not believe that I am deceived in the Conjecture that I am going to make I suppose that Auresias did not plainly and absolutely deny that the Creation was Impossible, for that would have been to broach an Opinion most oppofite to the Roman Faith He maintain'd only that for such and such Reasons he found it impossible that a Being should be made out of nothing, if Faith did not teach him that the Words which the Scripture makes use of concerning the first forming of the World, ought to be taken properly speaking in a sence of Creation Having once co-

quod ingeniis, quibus valebant plurimum, indulserint ver'd with this Shield, he might freely in plerisque, & novas eudere, ac comminisci opiniones, communem tramitem sine causa deserendo non dubitarint the Impossibility of the Creation, he only ventur'd upon a Philosophical Dispute, in which he did not fear that he should want Cavilsand Subtilities I am certain, that in reading this, those that have a Copy of Capreolus in their Closet, will be so curious as to consult him to know, whether this great Antagonist of Aureolus lays down the whole state of the Question faithfully Many that have a Dostor who maintains that the Creatic Impossible, and would exaggerate the period Consequences of that Dostrine, without intimating that the same Dostor preserves the Orthodox Opinion, and submits the most subtil Arguments that natural Light affords him, to the Authority of Tradition. I fear that he should want Cavilsand Subtrities I am affords him, to the Authority of Tradition. I know that in another Cale Aureolus behaved himfelf in the same manner as I suppose he did with respect to the Creation, which makes my Conjecture more probable. He said, that the Authority of the Saints only made him believe that Translubstantiation is a true change of the whole Bread into the whole Body of the Lord I have read this in a Book of Dr Allin (f) Peirus Aureolus Romana Ecclesia Cardinalis hoc profisuur, propter iolas authoritates Sanctorum teneo, quod Transsubstantiatio est verus transitus & conversio totius panis in to-

tum corpus Domini in 4 dist 11 q 1 a 2

(D) To be Refuted by one of their best Pens]

It was by the same Capreolus, whom I have just before mention'd Consult his Commentary on the Master of the Sentences He (g) does severely examine therein Aureolus's Commentary on the farm Mailer. He infinuates, that the false Interpretations which Aureolus made use of, and which had served him for Principles to draw odious Consequences from them, reoli) is had not always their only foundation on the fuis in obscurity of the Mind, but that Passion had a share in the matter I have this only from Father Baron, who expresses himself thus (h) Memini me Capreolum nescio quo ex questiombus in primum sentent loco legere, soluto quadam argumento Aureoli, quo ad septus grande aliquod impiano, & absurdum ex falsa inverpre- excussit tatione nostra sentializarem deduxerar, hec modeste ad- exagitajunxisse Capreolum ex nostra responsone paier hanc vitque objectionem Aureoli prosectionem esse especializarem quidquid sit de essectu. Note, That Constantius Capreolum quidquid sit de essectus a kniera and a Cardinal compositionem a kniera and a Cardinal compositionem a kniera and a Cardinal compositione. Sarmanus, a Friar and a Cardinal, composid a Book, his Labbe wherein he pretended (1) to reconcile Aureolus's who suppose to make the same Agreement appear between the (b) Vin-Tenets of Thomas Aquinas and those of Scotus (k) In the like manner iome have endeavour'd to shew a good Intelligence between Plate and Ariftotle This is to trifle with the Readers, or to turn into Ri-dicule those whom they endeavour to reconcile, without designing to do it Such a Peace is skame- feet 2 ful to both Parties, and the Mediators might fear PAS 240 ful to both Parties, and the Mediators might fear fome cruel Reproaches, if they, who occasion'd the Quarrel, should return into the World. They would say, What, do you pretend that we would say, What, do you pretend that we not the same Doctrines without perceiving it; because we are preposses without perceiving it; because from knowing what we say? This is a same all over, we will have no Peace on such ignormous Conditions, go your ways with your Proposes of Re-union, we had rather continue the War, than see it end to the same of our Understandings and Learning Obierve, that there are some Ocand Learning Observe, that there are some Oc-casions where the hottest Controversies are but a misunderstanding, but I do not believe that we are to judge so of Thomism and Scotism, nor consequently of the difference that is between the Scotist

Aureolus, and the Thomist Capreolus (E) Something concerning his Writings] There is (I) Labbe fo little exactness in those that have spoke of them, who suppose that they have not observed any distinction, neither between those Writings that are yet remaining (m) so among us, and those that are lost, nor between the bear those Works that have been Printed, and those of his I that never were Father Labbe, (I) who complains forested of that common neglect of the Bibliographers, production of the Bibliographers, productions miled to repair it amply, but he died without giving the great Volume of which the Differration which I quote (m) was but a Forerunner He observes

(f) Petrus Allıx, Prafat historica de dogmate transubma, p. 66. (c) Que Commentaria Aureols) in eafdem fententres Commentarus (b) Vincentrus Baronius Apologes ∫e# 2



afticis.

AURIEGE, or rather (A) ARIEGE, a River of France, has its Source in * It is a the Mountains that serve for Bounds to the County of Foix towards Roussillon It pisses Lordship that was by Tarascon, Foix, Pamies, Barilles, * Bonac, Saverdun, Sainte-Gabelle, and Haute Rive, erested inand falls into the Garonne at Porter, a long League above Toulouse, after having received to a Marne Waters of the River Lers on the Right, and (B) those of the Arget and of the quisate for eze on the Lest The Ariege is rapid and full of Fish, as also very good to drink, the late ut it is only Navigable from Hagte-Rive Du Bartas (C) printes it much See also fon, elder

ne Passage † which Papyrius Masso relates

AURISPA (John) a Native of Note || in Sicily, was one of the most Learned Persons of the XVth Century He understood the Greck and Latin Tongue, he was a good Oritor, and wrote very well for those Times in Prose and Verse It is fild replux, that he was honour'd with the Poetical Crown in Italy He was Secretary to Pope dir of

(a) Oldoini in Athen Romano p 532 puts the Year 1581 -(b) O1doini ib p 533 Says the Same thing

observes, that the Brewiarium Bibliorum of Aureolus, sive Epitome universa sacra scriptura justa lieralem sensum, was Printed at Venice in the Year 1571 and at Paris in the Year (a) 1585 by the care of Stephen Novellet, Doctor of Divinity of the Faculty of Paris, and that the Commentaries on the Four Paris, and that the Commentaries on the Four Books of Sentences (b) were Plinted at Rome in Folio in the Year 1595 and dedicated to Pope Clement VIII by Cardinal Constantius Sarnanus He rejects what Father Mainece reports in his Bibliotheca Mariana, that the Treatist of Aureolis de conceptione immaculata B Virginis, was Printed at Toulouse in the Year 1314 he says, that perhaps that Writing was composed in that Year, or Printed in the Year 1514 the Year 1514

Let us make fome small Remarks on all this

1st, the Catalogue of the Oxford Library mentions the Epitome totius S Scriptura, printed at Straiburg in the Year 1514 I ather Labbe did not know that Edition Gesner was also ignorant of it Gesner's Epitome publish'd in the Year 1583 does not note any of Aureolus's Books that had been printed Obferve that in that Abridgment our Peter Aureolus is very falfly distinguish d from Petrus de Leiberia, dictus Aureols In the 2d place, it is not true that the Commentaries on the Four Books of Sentences were printed at Rome in the Year 1595 Bellarmin (c) affirms that he saw only the Commentary on the first of those four Books, and that it was printed at Rome in the Year 1596 I he Catalogue of the Oxford Library, and that of the Archbishop of Reims, place in that Year the Edition of Aureolus S Commentary on the first Book of Sentences and in the Year 1605 they place the Edition of the Commentary on the three following Books, with the Quodlibeta All this makes two Volumes in Folio printed at Rome, the first in 1596, in the Vation, the last by Zannetti in the Year 1605 I wonder that Bellarmin had no knowledge of the Impression of the last Volume This is somewhat more strange, than to see in Morers that we have several Editions of the Commentaries of Aureolus on the Master of the Sentences, but that that of Rome of 1595, is the most correct How could he have shown those several Editions? Would he have dated that of Rome as he did, if he had known what I have faid above ? Adly, Father Labbe has too much spar'd Father Maracci who believed that they printed Books in the Year 1314 Is it not known to all the World that Printing was not in use in Europe till towards the middle of the XV rh Century? What did the Jesuit Oldoini think on then, when he brags to have seen (d) the Treatise

of Aureolus de conceptione Virginie Maria printed at Toulouse in the Year 1314 (A) Or rather Ariege] It is so calld in the Countries thro which it passes. In the old Maps it is call'd Aregia, and Areia in a Manuscript Martyrology of the Monastery of Mossfac. There is in that Manuscript the Passion of St Antonin, who was martyr'd at Pamies, and it is affirm d there that the Bark wherein his Body was laid enter'd through that River into the Garonne (e) Per fluvi-um qui Areia dicitur, ad Garonnam usque perveniens fluvium navicula (in qua corpus Antonini mart à Gentilibus necati) inde alium qui Tarnis dicitur inveniens fluvium, inde retrogrado cursu per Tarnin intravit in Avarionis alveum Hadrian Valesus, of whom I have this, has censur'd those that call it Auriege, and treated Papprius Masso very ill for calling it Auriera (f) Fluvius est vulgo distus Ariege, quibusdam corrupte l'Auriege, (g) à Massono prese, qui busdam corrupte commandament une de rediprisci ejus suvii nominis ignaro Aurigera novo ac ridi-culo nomine nuncupatus Mr Baudrand (h) believes that the true Latin Name of that River is Albu-

racis I wish he would have quoted some good of Den-Author Sanson cills it Laurique in a (1) Map which he publish'd in the Year 1675 Most of the Proper Names in it are so dissigned, that he had a work and the head and the state of the largest state of the larges Mr Morers has very pleasantly imagind that it ought to be believed that they are faults of the linguaver Mr Morers has very pleasantly imagind that the Aur ige of Lauriege are the two Names that are used He forgets the true one, and does not think that the two Names which he mentions are the same thing, one without an Aiticle, the other with an Article His mistake is just like the fruit that would be committed by frying, the River that runs by Paris, is call d Sinc or Lascine I know that many Authors laugh at a Writer that takes them up for Errors of this nature, and that they pretend Name is to be above those Trifles But they are great Netum in boafters that would cover their Ignorance, or their Latin Idleness, or their ill Relish, or their Careleiness, with a fair Mask If a City or River were only mention'd occasionally in a piece of Reasoning, the faults which those Gentlemen call Frisles would be excusable. But it is not the same thing, when those Faults concern the chief Subject of a Book That which is only an infignificant Nicety in the Writings of a Divinc, will Iometimes be a capital Fault in a Geographer, or in the Author of a Di-Eti mary

(B) After having received the Witters of the Arget on the Left | Morers deserves a small centure 1 times, here He says that the Auriege having acceived the Iome 1 Iers, the Arget, and the Leze, fulls into the Garonne f 48, This fignifies plainly that the Mouth of the Icrs is above the Mouth of the Arget and that the entrance of the Leze is between the two others Notrance of the Leze is between the two others. No- faid the thing can be more falle. I he Argit comes into Aiget, the Ariege near Foix, and there is eight or nine which is Leagues distance between Foix and Sainte Gabelle, the true whereabouts the Mouth of the Lers is (k) I er- Orthogratius vero in Aurigeram labitur prope Timplum & Gauphy villa. The Leze has its entrance three of tour (n) Note. Leagues below that of the Iers Coulon might have taught Morers the Order of those Entrances Note, that he observes, (1) that the Auriege is called by the I atins Aurigera, and (m) the Arget, Argenti-gera, and that the one bears Gold (n), and the other Silver Perhaps he had taken these Remarks from Olhagara, who wrote what I am going to fay
(o) And what shall we not say of the Lers with his
(p) flowing and ebbing? If the Auriege, and of the
Arget Rivers with Gold and Silver Banks? does this not witness the hidden Treasures in the Bowels of those stances Mountains?

(C) Du Bartas praises it much] See here the third Sonnet of his Nine Pyrenean Muses present-

ed to the King of Navarre

Fleuve (q) d'or & de flot & de nom & de sable,

Riche en grains, en pastel, en finits, en vins, en bois, Auriege au vifte cours clair ornement de Foix, Qui rend par ton tribut Garonne navigable. Fille de si grand Mont, que cache, espouvantable, Son front dedans le ciel, que chenu tous les Moss, Depuis le bord du Su jusqu'au boi d'Escossois, Ne void autre plus grand a sa grandeur semblible, Clair flot, je te feroy par un discours facond Plus riche que Pattol, plus que le Nil second Plus loin que l'Ocean on oroit tes etu bruire Fier, on t'egalero t aux fleu see les plus Grands On te verroit au ciel comme le Po reluire, Si je voyo, ter bords repurgez de (1) brigans See also the seventh Sonnet, you will find this in

the beginning of it

on this admirable Phenom non (q) Du Bartas, in the Appendix of the first Week, p m 934 (r) & nee Du Bartis's time thin lave been after d for the bit or is to tiat L11 2

Brother of Monlieur de Bon-Ambassa-Nicolas France to the Court mark, and afterwards land t Of Berti and Helias Papyrius Musso de flu Gall P m 412

(1) That

of th Pyrenean

10/11/11/11

(/)P 4pv1 Milloube 1 ipia (/) Cou-10 1, Ric er of † 48, (m) He had twice laid the Orthogratrand Heleas lib r Historiæ Comitum Fuxensium, fets down fume curious Circumconcernin that Gold Papyr Maflo ubi fupra, P 412 quotes his words (o) Peter Olhagarai Preface to the History of Foix, Bearn and Navarre (p) Seethe

third day

of the first

Du Birtas

(c) Bel-larm de Scriptor Eccles p m 365

(d) De

concepti-one Vir-

ginis Ma-

riæ li-

brum qui habetur M S Tolofæ in Collegio Fuxensi, Sum vidimus Tolofæ anno 1314 Oldoini ub: supra (e) Hadrian **V**alefius in notitia Galliæ,

p 26 (f) Id 1b (g)Papyr Masso in descript Flumin Gallıæ, Pag 470 edit 1685 (b) See bis Geogrpuby

33,88

* Taken from the Elogies S1culorum quiliteris floruerunt, com pos'd by the fesuit Hierome Raguía,

P 147 & leq † See the b) Janus us, Medicus Zuiccaviensis. dated the

first of A-pril,1530 + Micrelius, Syn-tag hist Konig is mı staken in putting 153, and quoting Micielius > Aufonius Prrfat ad Syagrium See the

(a) Du Bartas 16 P 936 (c) It is at Lentini " Sicily (d) Taken

Poems of

Ausonius,

Intituled. Parentana.

out of Jerome Raguia, pag 148, 149 elogiorum Sı-(e) Lilius Gregor Gyrald de poet fuor temporum Dial 1

p m 531 See also Gefner in Bibl fol 386 verso (f) See Gefner Biblioth fel 386 verso (g) Id 10 (h)Labbe, nova Bıblioth MSS IL-

brorum.

(A) And the Son of a Famous Physician] Whose Name was Julius Ausonius He was a Native of (k) Bazas, and ietled himself at Bourdeaux His Wises name was Emilia Eonia, and was the Daughter of Cecilius Argicius Arberius, who fled into

pag 231 idit 1653 () Ppit Biblioth Gefners (k) Aufon. Præf ad Svige & in epiccil paren

Nicolas the Lifth, who gave him great Proofs of his Esteem, in gratifying him (A) with two good Abbeys He entertain'd a long Correspondence by Letters with Philelphus, and his Name is found with praise in Laurentius Valla, in Antonius Panormita, and in divers other famous Authors He retired to Ferrara, and (B) lived there to 2 great Age, honour d with the Esteem of the Lords of that Country, which proved very advantageous to him, for he did not only receive a Livelihood from their Liberality, but also an Lstate *. What he Composed is at present very hard to be

AUROGALLUS (Matthew) a Learned Note of the XVIth Century, and Professor of three Languages in the University of Wittemberg, was born in Bohemia. He had been curious to heap up many good ancient Books, and he was not contented as leave them. rpifile de- to love them, as many others do, that endeavour to make themselves a Name by their numerous Libraries, but loved to read them also I have seen an Epistle Dedicatory | wherein he is exhorted to publish the Physician Aetius, Nineteen Books of Natural History composed by an unknown Author, the Hymns of Callimachus, the Harangues of ratther of the Ten Orators of Athens, and divers other Greek Manuscripts brought from the imatoris I evant to Bohemsa by the Baron Bohuslas of Hassensteyn, which came to his hands, cogniaffectibus tionis & studiorum bæreditario jure It seems that it might be inferr'd from those Latin words, that he was related to that Baron There are some (D) Books of his He died in the Year 1543 4, and had been a great affiftant to Luther in the Translation of the Bible

AUSONIUS, in Latin Decius, or rather Decimus Magnus Ausonius, one of the most excellent Poets of the IVth Century, was of p Bourdeaux, and the Son of a (A) Famous Physician He was educated with a very Particular Care, all s the Family

Françou, (a) arreste toy, ne passe la campagne Que nature mura de Rochers d'un coste,

Que nature mura de Rochers d'un coste,
Que l'Auriege entresend d'un cours precipité
Campagne qui n'a point en beauté de compagne
(A) In gratifying him with two good Abbeys] He
gave him that (b) of St Philip de Grandi the 3 is to
May, 1449 and that of (c) Sta Maria de la Roccade,
in the Year 1451 Aurispa had a Law Suit for this
last Benefice, with a Man that had it bestow'd upon him by Alphonfus King of Naples See Rocchus Pir-ius in the 225th Page of his Notice of the Church of Syracusa (d)

(B) He retired into Verrara, and lived there honour'd with the Esteem of the Lords of that Country I prove all this by a Passage of Giraldi (e) Joannes Aurispa Siculiu, says he, orator in aliquo poetarum or-dine riponi potest, quippe qui Gracè & Latine probe do-Elus esset, quippe qui gua ipse legi nescio quid Sicularum gerrarum habere videntur fuit enim eo tem-pore quo nondum exquisita litera in lucem redierant p 936

V xit autem Ferraria ad Jummam fenettutem, in pretio
(b) It sat habitus a nostris principilus, qui & oum locupletem redMessina
(c) Italian familiam originem duxiffe

(C) What he composed is hard to be found] These are the Books that are ascribed to him Translation of Archimedes, the Translation of Hie-cles's Commentary on the golden Verses of Py-thager as, and that of a Consolatory Treatise of Philiscus to Cicero Gesner's Epitome mentions these three Pieces, without mentioning whether they had been printed It is known that the Hierocles of Aurisha was printed at Basil (f) by Henry Peter, in 8', in the Year 1543 Gesner sets down (g) a piece of the Presace, by which it appears that it was made when the Author was already Eighty Years of Age. In the Library of Gebrush Name. Years of Age In the Library of Gabriel Naude there was a Manuscript, intituled, Comparatio de prasidentia Hamibalis Carthaginensis, Alexandri Magni & Scipionis Majoris Romani apud inferos, ex Graco in Latinum conversa ab Aurifia Oratore ad Baptistam Sena-

toris & Equestris Ordinis Civem Romanum (h)

(D) Some Books of his] I do not know whether there are any others than (i) Compendium Hebree Chaldeaque Grammatices, printed at Wittemberg in 8°, in the Year 1525 and at Basil in the Year 1539 and De Hibrais urbium, regionum, populorum, stuminum, montium & alion um locorum nominibus liber even in the consider. Driving at Wittemberg in ters instrumento congestus, printed at Wittemberg in the Year 1526, and at Basil in 1539, in 8 That Second Edition had been inlarged by the Au-

Aquitain after a Proscription, which had deprived him of all the Estate which he had in his (1) Coun-This Arborius having fixt himself in the City called (m) Aque Tarbellorum, he married a good Wo-man that had but a little Estate, and whose Name was Emilia Corinthia Maura From this Marriage proceeded one Son and three Daughters The Son proceeded one son and three Daughters The Son is the same Emilius Magnus Arborius that taught (n) Rhetorick at Toulouse, and who had a very particular care of the Education of our Poet One of the Education of our Poet One of the Country the Daughters was married to Julius Ausonius and the four Children, of which the Poet Ausonius and the same of what follows in his Daughters or in his married our (u) Ausonius and the Proof of all thus, and dour of what follows in his Daughters or in his married our (u) Ausonius and the Proof of the same of the proof of the proof of the same of the proof of the pr of what follows in his Parentalia, or in his Epicedien in patrem This Julius Ausonius was a Man of great in Profess merit, and if he was like the Picture that his Son c 16 pag has left of him, he was a remainder of the golden m 176 Age There was the greatest Uniformity imagi-nable in his Conduct He freely offer'd to serve in his Art all those that desir'd it He labour'd to keep up the good Openion they had of him, but he never judg'd five fudus pressure by the did Judicium (e) do we fudus pressure become,

Ipse mibi nunquam, judice me, placui
He had an Aversion for Law-Suits, he neither increas'd his Estate nor diminish'd it, he never was a Witness (p) or Informer against any Perfon's Life, he was neither Envious or Ambitious, he thought Swearing and Lying were both alike, he never was concern'd in any Conspiracy, Plot, or Cabal, he observ'd the sacred Laws of Friendthip religiously; he did not make Happiness to confift in possessing what one would have, but in not

wishing for what Fortune did not give
Felicem (q) scivi, non qui, quod vellet, haberet
Sed qui per fatum non data non cuperet He did not endeavour to discover other Mens Secrets, he did not invent false Reports against his Neighbours Reputation, and when he know dif-advantageous Truths he held his Tongue Non (r) occursator, non garrulus, obvia cernum Valvis & velo condita non adii

Famam, que posset vitam lacerare benorum,

Non finzi & veram si scierim, tacus

He (s) never believ'd that to have committed fine fairly was a thing that deserv'd Praise, and property, ferr'd good Manners before the Laws, that is to Atque fay, if I mistake not, he did a good Action because bonos it was good, and not to conform himself to the Laws He kept his Marriage Vow exactly during legibus the Forty-sive Years that he was married (s); and if he had the pleasure to see what he wish'd should come to pass, it was not by too great an Indulgence come to pass, it was not by too great an Indulgence (F) and of Fate, but because he had given strick Bounds to pag 300 his Wishes

Non (u) quia fatorum nimia indulgentia fed quod Tam moderata illi vota fuere vere

Parenta.

He was compar'd to the ancient Sages of Greece, cap I and imitated them in the most difficult point, pag 110 which was to practise what they had taught, he

(1) Im Province which is now call d Burgun-(n)Aufon

> (o)Aufon inEpiced p 298

(p) Indice me nullus fed neque teste p rit Id ib

(q) 1d 1b \$ 299

(r) Id : (s) Deli

quile a 想

(u) Id : Parenta

ingag'd themselves in it, either because his Wit promised much, or because his Nativity (B) caused a belief that he should attain to great Honours. He made admirable Progresses in good Learning, and a at the Age of Thirty Years he was chosen to teach B Auson the Grammar in Bourdeaux. Some time after he was promoted there to the Office of Præf ad Syapring Progrenes in good Learning, and a at the Age of Initty Lears he was chosen to teach praying the Grammar in Bourdeaux. Some time after he was promoted there to the Office of Præf ad Fofest of Rhetorick. He acquired so great a Reputation in that employ, that was instanced to the Imperial Court to be Preceptor of Gratian, the Emperor Valentinian's Son. He made himself variable both to his Disciple and his Father, and received such Rewards and Dignature from them, as made him a very confirmative mist received such Rewards and Dignature from them, as made him a very confirmative mist received to the Office of a Consul. He was effectually raised to the Consulship by the Emperor Gratian in the Year 270, after having exercised other very considerable. promoted to the Office of a Consul He was effectually raised to the Consulthip by tuna vote Emperor Gratian* in the Year 379, after having exercised other very considerable Offices, for besides the Dignity of Questor, wherewith he was honour'd in the Life of the Emperor Valentinian, he was created Presect of the Pratorium in Italy, and in Javen Gaul after the Death of that Prince The Thanks which he gave to the Emperor Sat 7 Gratian for his promotion to the Consulship is an excellent Piece The time of his And not in the Tean of the Presection of the Consulship is an excellent Piece That the was yet in the Tean Death is not certainly known, but it cannot be question'd (C) but that he was yet in the Year 188, and even in the Year 292, and that he lived a long time He 382 as had † married a Wise of a good Family who died Young He had some Children by Vinetus her, and did not marry again He was much esteem'd by the Emperor Theodosius, affirms in his Notes. and some believe || that that Monarch conferr'd the Dignity of Patricius upon him They build on a Letter that is found in most Editions at the beginning of Ausonius's nius's Works Nothing can be seen more obliging than that I etter Some Criticks judge it to be Suppositious, but they cannot deny that the same Emperor esteem'd much Ausonius's Poems, and exhorted him to publish them, for this appears by a Preface in Paren-which is incontestably of that Poet There is an extraordinary unequality in his Albertus Works, either because his Muses were a little Inconstant, or because some Pieces have Petrus been inserted in his Poems that he had but rough drawn, or because some particular Reasons oblig'd him to send abroad some Verses that he had no time to Polish To fpeak in general, there is some harshness in his Manners, and in his Stile, but it was Mallin rather the Desect of the Age, than of his Wit They that are good Judges of Poetry Theodori can easily guess that if he had liv'd in Augustus's time, his Verses would have equal'd P 81 the best of that time Though the general Opinion makes him a Christian, yet some learned Persons believe that (D) he was not If they ground themselves either on some

on Aufo-Thanks Differt

(e) Id to

(b) Ser-

verum

Attica

lingua Suffecit

culti vo-

cibus elo-

qui Id

an Epiced

p 298 (c) Id 1n Parental

(d) Id m

Epiced

P 298 (e) Id 1b

P 302 (f) Ibid

p 303 (e) See Scaliger

W Vita

Aufonix

(b) Mar-

cell in

præfixa lib de

Medica

& con as specific (i) See in Vita

Auson

(k) Aufon In Paren-

Tal cap 4

S 117

k

Epist

mone impromptus Latio

Quorum dostrinam moribus excoluit Viveret ut potius, quam diceret arte sophorum, Quamquam & facundo, non rudis ingenio Nevertheless he was eloquent (b) not in Latin, but in Greek Let us not wonder then if after his

Death he was honour'd with this Blogy, There is no body that imitates him, there the tody whom he

Inde & perfuncta manet hac reverentia vita, Etas nostra illi quod dedit hunc titulum Ut nullum Ausonius, quem sectaretus, habebat Sic nullum, qui se nunc imitetur, habet (c) Note, that he was honour'd with some illustrious

Offices, without having the trouble to exercise them, and that he died at Ninety Years of Age without having felt any weakness. He walked without any Staff, and he had all his Senses Curia (d) me duplex, & uterque senatus habeba

Ipfe (e) nee affectans, nec detrectator honorum,

Munerus exfortem, nomine participem

Prafectus magni nuncupor Illyrici

enta (f) annos baculo fine, corpore toto gs, cunctus integer official posted fome Works of Physick in Latin,

nposed some Works of Physick in Latin,

(g) Vindicianus and (b) Marcellus have holy mention'd Scaliger (i) affirms that he stree Emperor Valentinian's Physician, before his Son was chosen Gratian's Preceptor I have found no proof of it in Ausonius

no proof of it in Aujonius

(B) His Nativity caused a belief that he should attain to great Honours | Cacilius Argicius Arborius his Grandfather by the Mother's side, understood Astrology, and had cast that Nativity, he kept it private, but his Daughter distribution in Ausonius informs us of these Particulars himself

Tu (k) call numeros, & consc a sidera fati Callebas, studium dissimulanter agens Non ignotatibi nostra quoque formula vita Signatis quam tu condiderae tabulis, Prodita non unquam Sed matris cura vetexit Sedula, quam tim di cui a tegebat avi He adds, that Arberius being exposed from time to

Min, than to discourse like one ing his Son that died at Thirty Years of Age, Quem (a) sua contendit septem sapientibus atas, that the Stars promis'd his Grand-child

Dicebas (!) sed te solatia longa fovere, Quod mea præcipuus fata maneret bonos Et modo conciliis animarum mixte piorum Fata tu: certe nota nepotis habes Sentis quod questor, quod te presettus, & idem Consul, honorifico munere commemoro Observe, that he supposes that his Grandfather's

Soul was not ignorant in the abode of the Bleffed, of the accomplishment of the Horoscope, and of the particulars of the Dignities that our Poet hid obtain'd at the Emperor's Court He is less Orthodox in another place, for he questions there whether any thing remains of us after our Death

Et (m) nunc, sive aliquid post fata extrema supersit,
Vivis adhuc, avi qued persit meminens
Sive nihil superest, nec habent longa otia sensus,
Tu tibi v xisti nos tua sama juvat,
I cannot tell is those that say he was a Pagan have

ever quoted this Passage as a proof of their Opinion (C) But that he was yet living in the Year 388 and even in the Year 392 and that he lived a long time] He speaks (n) of the Punishment of the Tyrant Maximus whom Theodofius destroy'd (a) in the Year 388 Baronius (p) proves that Paulinus confectated himself to a Monastick Life in his retiring place of Nola, in the Year 394 It was but few Years after the devout Life he had led in Spain, and which Ausonius had blam'd This makes one believe that this Poet was yet living in the Year 392 Whence it follows that he lived a long time, for he was already old (q) when he was made Conful in the Year 379 Add to this that (r) there was but very little difference between his Father's Agu and his, but he furviv dhis Father, who died at Ninety Years of Age

(D) Some learned Persons believe he was no Christian J Vossius is of that number He says, (s) Poeta fuit gentilis, quemadmodum ex Paullino liquet ut qua Christum celebiant perperam illi sint tributa Father Briet affirms the same thing, he only gives Vossius's Poet Lat Phrases another turn (t) La Paulino certum est eum Ethnicum fuisse, quare opera Christ and huic adjudicari (t) Birer solita, sine dubio alterius sunt. Mr. Borrichius goes de Poet further, for he affirms, that folits, fine dubio alterius sunt Mr Borrebius goes de Poet further, for he affirms, that Ausonins often in- Lar lib 4 curr'd Paulinus's Centure, because of his Paganism p (a) Reli-

(1) Id 1b pag 118

(m) Id in Proteflorıbu c ı in fine p 148 (n) ld 1n claus urbibus c 7 237 (o) And not in the Year 391 as Vinctus affirms in hunc locum Aufonu He is more exact in the I ife of Aufonius.lenotes 388 (q)Baron ad ann 394 n 72 p m 884 (q) Aufon in Grat a-&ione (r)Auson Epist 1 (1) Vossi(a) Borrich Difsertat de

Poet p 73 (b) Id 1b

P 74 (c) That is

to Jay, Aufonius (d) Paulipistolidifore ad Au ionium

(e) Chii-

ftimus

auidem

Autonius fuit ut ex

cjus ver-

fibus, & atem Pau-

lini ejus difcipuli ficile col-

lig mus

Hift Poet

Dial 10

† m 514 (f) Baron

394 n 84 (g) I ex-

press my

lelf thus bccaul tho

Paulinus

gave this

believe it

25 210t tite true one,

and that here must le undo-

flood an

zmprecati-

on against bim that

advisid Paulinus

not to an-swer Au-

Ionius . Letters

(h) Aufon epist

(i) Arnı-

lection

Prudentn contra

church pud des oph Ray-

Laud ubi

lense to Aufonius swords. the is reason to

ad ann

Cyrıla

Lascivious Verscs (E) that he Composed, or on the manner wherewith he Condemn'd the Solitude of Paulinus, or on the intimite Friendship that was between the Pagin Symmachus and him, they are grofly mistaken Nevertheless, those

(a) Religione Ethn cus, Eoque a Paullino amico, sed Christianis Sacris didito identidem objurgatus

(b) Paullinus discipulus Ausonis quem colebat ut pra-(b) Paullinus discipulus Ausoni quem colebat ut pracuptorem, sed ut aversum a Christiana religione subinte increpabat, quemadmodum ex opere ipsus liquidum est. All this shews that even great Authors
ip ire themselves the trouble of going to the I ountim Head, and that they stop at the first comer.
Those that consult St. Paulinus's Works, find nothing there that persuades them that Ausonius profest Paganism, and since they do nor find there
that he was strongly exhorted to be Baptized, they
conclude that he protest the Gospel They conclude it yet more certainly from those express words that they meet with there,

Nonveor how (c) Sancto fic displicuisse Parenti,
Mention of convert control of the vivere Christo (d)
So that the Reading of St Paulinus's Works makes quite contrary to what Vassus and some others have assumed, it makes Ausonius & Christianity appear, as

(1) Lilius Giraldus acknowledges It is then without any ground that they would take from that Poet what is found to the Praise of JESUS (HRISI in the Collection of his Verses Nay, tho we should take from him the Carmen Paschale, and the excellent Piece that begins with Omnipotens, folo mentis mini cognite cultu, as some Criticks would take from him the Oratio Paschalis, versibus Rophaheis, yet there would be found in his Works wherewith to confute those that say that he was a Pagan Now see how necessary it is to address one's self among the Moderns rather to some than to others, when one won't take the pains to iun to the Fountain If Vossius had address him-ielt to Baronius, he would have avoided the fault which he has committed, and fo would they that copied it He could never have comprehended, ther having read Baronius, that St Paulinus gives the least Proof of the pretended Paganism of our Poet Ausonius, for that Learned Cardinal (f) relates the respectful Answer of St Paulinus, and makes it appear that Ausonius s I houghts on that I nend s retient, does not differ from those which Worldly Christians form daily, when they see a young Man of Qu dity renounce ill the Vanities of the World, to conscient himself to a Monastic il Life. The Cardin il pretended (g) that Ausonius thought that a Misintropick Humour, or a Management of the Cardin of the C lidy like that of Bellerophon, made Paulinus retire from the World, and renounce the Muses

Inflis (b), egens, deserta colat tacitusque pereries
Alpini convexa jugi ceu dicitur olim
Mintis inops, catus hominum, & vestigia vitans,
Avia perlustrasse vagus loca Bellerophontes
Thousands of Christians might have made the same Judgment, it is then an impertinent Proof of Paganism Without doubt Arnifaus and the French ganism Without doubt Arnisaus and the French Author, whom he quotes, were Christians, and yet they judged, like Ausonius, of the love of Solitude, they discover'd clearly enough, that they imputed the Retirement of the Founders of Monks, 25 p 697, 698 to i melancholy Humour (1) Medici inter signa morbi melancholici referent, si quis quærat solitudinem, aut si quem tristis agat mæror, torvave severum fronte, vel a lætis sociorum cætibus arceat, & Gallicus quifeus, Relection politic dam non inconcinnus scriptor, ejus ordinis suisse censer pag 9

(k) Baron choi etas, qui contra natura prascriptum politicus societatibus se subtraverunt, in cremos, instar Endymionum, sele abdidei unit, & quo melancholica ingenia maxime afficiebantur, novum vita genus, assettata religionis palito observe that Ausonius was Educated by two Nuns that were (!) his Aunts This is a Proof that he choi cice was of a Christian Family Now, Christianity belium ing uppermost in those times, and Paganism exposed to Disgrace and Persecutions, it happen'd ieldom that a Christian turn'd Pagan Seeing then that Ausouits was educated from his Infancy in Prudentii Christianity, we ought to be persuaded that he pro-Christianity, we ought to be persuaded that he profess it all the Days of his Life, for nothing is more absured than the Thought of Giselinus, who (m) itys, that Claudian and Ausonius being prevailed upon by the Authority and Eloquence of Symmachus, abjur'd the Christian Faith, and plung d themselves appended to prove this by the into Idolatry He pretends to prove this by the Testimony of St Angustin, and by the great I nend-

fhip that Symmachus express'd for them in his Letters The Jesuit (n) who confutes this, shews, that (n) The St Augustin without mentioning Ausonius, said only that Claudian had been addicted to Paganism, this is not toppretend that he was formerly a Christian Hoploth And as for what concerns Ausonius, he is as well suffissed by the Silence of the Emperor Gratian, and of St Paulinus, as by their kindness The Jesuit cap 14 might have added, that the reason borrowed from p m 56 the Friendship of Symmachus is the weakest in the World it was not the Conformity of Religion that might hem, but the love that both of them that united them, but the love that both of them had for good Literature

It cannot be denied that Mr Baillet does embrace the Opinion of those who pretend that Aufonius was a Pagan, I say it cannot be denied, when
these words are weigh'd which he makes use of
"(0) They are Described which he ought to have
(0) Baillet made up by fome good Qualities, and by Maxims Judgm on and Sentiments diawn from Morality, as the the Poets, best Poets of Antiquity took care to do before tom 2 him But being he lived among Christians, he was afraid perhaps that he might be confounded with them. If his Opinions concerning Maximum with them, if his Opinions concerning Manners had been agreeable to theirs. It is certain, that the best Maxims of Morality are found in Ausonius's Works, and namely the Apophthegms of the ancient Sages of Greece What can be iten more Mo-

ral than his Description of (p) vir bonus?

(E) Some Lascivious Verses that he Composed] Scaliger the Father, found some of Ausonius's Epigrams so nasty, that he thought Fire was only able to cleanse them (q) Nonnulla (epigrammata) adeo (q) Jul sada atque detestanda ut neque scriptore neque auditore digna, non in spongiam incumbere merita sint, sed solis scalig stanmis expiari posse videantur. I wonder he says Poet nothing against the Obscenities of the Cento nuptitude 6 c 5 alis, which have chiefly excited the Indignation of p m 761 several other Authors. See here a sine Passage of Mr Baillet, "(r) It might at least have been (r) Baillet "wish'd that the wretched Cento had been extreminated, that is to say, that wicked Work the Poets, "which he patch'd up of several half Verses of the Poets, "which he patch'd up of several half Verses of virgil. It is with much Justice that the University of Paris complain'd Forty Yeurs ago of the Malice which this Poet had, to make Virgil. liger the Father, found some of Ausonius's Epigrams the Malice which this Poet had, to make Virgil the Malice which this Poet had, to make Virgit speak in a very dishonest manner, that is to say, a Poet that was always most praised for his Chastiry (s) And Father Brief, a Jesuit, has carried (s) The Units Zeal yet further, when he represents the niversity's Action of Ausonius to us as a punishable attempt, judging that there was no less Impudence and the Appear to judging that there was no less Impudence and the Appear to Judging that there was no less Impudence and the Appear to Judging that there was no less Impudence and the Appear to Judging that there was no less Impudence and the Appear to Judging that there was no less Impudence and the Appearance of the Appea

Saw ciness than Impurity and Infamy in a Man, of F Nic. that had been capable to commit such an Infide- Caussin lity, and that there was something more diabolical than human in that pernicious Art of perverting things, that is to say, of changing them
from good into bad, to lay Snaies for the Innocence and Purity of Youth (t)" And because (t) Phi "cence and Purity of Youth (2)" And because (2) Philip many Persons will be glad to read lather Bries's Briet 1 4 own words, I am going to Copy them Centones de Poëtis eque Virgiliani non tantum impurissimi sunt, sed & impudentissimi, quibus castissimos versus, libidinose assini p 50 pudentissini, quibus castissimos versus, libidinos asseus materia, opere, quod plus damonem, quam hominem sapere, adolesiem ium pudicitia instance of the Emperor I alentinian, who had made such another He excutes himself on that Order, and he observes that Prince cannot make use of a more absolute Commend in Such Caste show that of a recover. mand in such Cases than that of a request He tound himself much perplex'd, for in making a Poem he exposed himself to the blame of having grosly inclific'd his Reputation to Flattery, and by making a better Poem than that of the Emperor, making a better Poem than that of the Emperor, he expos'd himself to pass for an insolent Man, who had the boldness to be more witty than his Master. He affirms, if That he kept such a Medium, that without pretending to outdo Valentinian, he wrote a Poem that did not yield to the Prince's Work 2dly That he had the Advantage to please him, and that not having conquer'd him, he did not incur the Disgrace which the Victory much have drawn upon him. This is the Lan-

he did not incur the Difgrace which the Victory
might have drawn upon him This is the Language of a cunning Courtier But to do that
Præf
Poet all the Justice that the exquisteness of his cent nuWit and Pen require here, we must hear himself

(a) Prote Kingley commune dignitation fam. 1884 1884 1884 (u) Piget Virgiliani carminis dignitatem tam joculari 500, 511
deronestasse

oph Ray-Hoploth

(n) The-

are the most specious Reasons that have been alledg'd Rsttershusius * look'd * In Epist upon that Friendship as a great Prodigy Scaliger's (F) Errors, and the Chief ad Solom Editions Pantherum

(a) Omni pudicitiæ cultu domı castus & foris, nullo contagio conscientıæ vıolatus obscenæ, nihil ıncestum hancque obciusim tanguam retinaculis peralantiam frenarat aulæ regalis Amm Marcell 116 30 cap 9 (b)Nupti as quondam eruimodi ludo descripferat (Valgati materia) apter tquident " verfibus. & compofitione festiva Auson ubi Supra (c) See Mr Flechier n the Life of Theodosius, p m 52 (d) Amm Marcell ubi Tupra, & 1bi Valefius (e) Chriquidem Aufonius fuit lantior 20 sive Epithala-John Cundu p m 103 (g) Con-rad Ritterfhuf Epist ad

Solom Peorhe-(a) See the Remark D

of the Article Vayer. (1) See the same Remark

delonestasse materia sed quid sacerem i sum erat quodque est POTENTISSIM us IMPERANDI GENUS, rogabat, qui subare poterat, s imperator Valentinianus, vir meo judicio eruditus qui nuptias quondam ejusmodi ludo descripserat, aptus equidem versibus & compositione festiva Experiri decinde voleni, quantum nostra contentione pracelleret, simile nos de codem concinnare pracepit Quam scrupulosum boc mibi fuerit, intellige Neque anteserri volebam, neque posthaberi quum aliorum quoque judicio detegenda esse adulatio inepta, si cederem insolentia, si ut amului emmerem Suscepi igitur similis reculanti seliciterque & consulas gratiam tenui, nec victor ostendi Is it were true, that the Cento nuptialis ost the Emperor Valentinian did not yield to that of Ausmius, it must be said that that Monarch was not ill skill'd in Poetry, and besides, as he was grave, and of (a) Exemplary Chastity, it may serve much for Ausmius Justification. So great an Example may clearly prove that the most severe and chast Perions give way sometimes to witty Personmances, wherein the Descriptions of the Chief Nuptial Ceremony are fill'd with too much Licentiousness and Obscenity, for there is no question to be made, but that the Emperor Valentinian's piece of Poetry was very Wanton. The Subject requir'd it, the case was about Marriage. (b) and piece of Poetry was very Wanton The Subject requir'd it, the case was about Marriage, (b) and the thing was made to the tune of Gallantry One the thing was made to the tune of Gallantry One may be well affur d that the Emperor's Veries were no less Erosick than those of the Emperor Gallimits It must be acknowledged then, that Auso-nius found some excuse because he made his Numins found some excuse because he made his Nuptial Cento by way of imitation, and at the request of his Master, one of the most Grave and Chast imperois that ever wis, and beside (c) a great Follows of the purest Christian Doctrine. So that the had not (d) practised the Doctrine of Toleration, it might be judged that no Talent, that becomes the most Orthodox Monarchs, was wanting in him. I only remark this to conclude from thence, that those who place Ausonius among the Pagan Poets, under pretence that he made such a Laicivious piece of Poetry as that Cento Nuptialis, do not examine things so maturely as they ought. Without doubt he is to beside, and I do not pretend to exouse him. I say only, that this Action is not a proof of Paganssin, and that it is not sufficient to give just Suspicions that he was not a very cient to give just Sulpicions that he was not a very Orthodox Christian I prove this by the Circumstances, I mean, by the Emperor's Character, that commanded him to Compose such a Writing, and approved of it How many Christian Poets are approv'd of it How many Christian Poets are there, whose Works are more I assivious than this Cento Nuprialis is Many of them must be degraded from the Name of Christians, if we follow the (e) Maxim of Gyraldus, Without having recourse to Italy, is there not an (f) Epithalamium among the Works of a Poet of the Hague, which in matters of fuit Works of a Poet of the Hague, which in matters of fed petulantior
Interior This I say chiefly with regard to Rittershusius, who look'd upon the Conduct of Ausonius as a mondaturior thing, I mean, that a Christian Poet, a guam ut interior thing, I mean, that a Christian Poet, a guam ut interior thing, I mean, that a Christian Poet, a guam ut interior apud me monstri instar habet, homicalistic interior moribus, adeo sape lasciva atque interior.

Christianum, &, ut apparet, non nomine tanium, petitaria petitire & moribus, adeo sape lasciva atque interior this petitic much petitic that also in the Purity of his Life, Lasciva est nobis pagina, vita (f) See the proba est I mention this excuse at length in another (h) Article Let us observe, that Ausonius was so sive for persuaded that he should be blamed, that he endeavour'd to justifie himself at the beginning, in so far persuaded that he should be blamed, that he endeavour'd to justifie himself at the beginning, in the middle, and at the end of that small Poem We have seen what he said at the beginning, we shall see (1) in another place what he said at the end. There remains only to observe what he said in the middle. Know then, that after having described the Wedding Feast, the Bridegroom's and the Bride's Walking, the Wedding Presents, the Wishes of the Company; and having honestly enough represented the first Discourse of the married Couple, he stops there, and advertises his Readers, that what he had to say more not being cover'd with a Vail, it is not for them to go far-

ther (k) Haltenus castus auribus audiendum myste- (k) Aurium nuptiale, ambitu loquendi, & circumitione velavi Verum quoniam & fescenninos amat celebritas nuptialis, verborumque petulantiam notus vetere instituto ludus admittit, catera quoque cubiculi & lettuli operta pro-dentur, ab eodem auttore collecta ut bis erubescamus, qui & Virgilium faciamus impudentem Vos, si placet, put & Virgitium Jaciamus impunctions bit jam legendi modum ponite, catera curiofis relinquite He has reason to say, that what he cills (1) immi-will be described in very obscene Terms nutio will be described in very obscene Terms
Moreri has been the most indulgent of all Men,
There are some Pieces (says hu) which Ausonius composed in his Touth, wherein he complies too much with the Liberty of the Age he lived in I his (cnture is not rigid enough, and supposes a fallity, to certainly Ausonius was not young when he composed the Nuptial Gento I do not speak of the Veries which he made on a handsom Slave, whose Name was Bissida, and who had been adjudg'd to him for his Share of the Plunder, after a great Victory obtain d in Germany in the Year 368, for we do not know to whit degree of Licentiousness he carried them, they are loft, and we may only conjecture that they were very free, fixing he asks for Readers (m) that had drunk hard. This does not agree in any minner with what remains of this gerit, his Poem, there is no Obiccinity either in the words sapiet or the thoughts, it must be said then that most of Auson in the pieces that compos'd it are lost A Commentation has provid the inme thing by another Reason, p 3400 without thinking of that He Remarks, (n) I hat (n) See that Poem is too short at present to have been pieceded by the Prefaces that belong to it, and confequently that it we much longer when the Author finish'd it, than we have it now However, (a Ausonius who was at that time no longer in the heat of Youth, described in all likelihood the Charms supplied of his Slave very freely. She appeared to agreeable (p) See align to him from the first day, that it was (o) not long. Auson before he fet her at Liberty

(F) Scaliger's Errors] Fift, He believ'd (p) that cap 2 Co-Ausonius was raised to the Other of Prefet of the 12 c 17
Pratorium in the Emperor Valentinian's Lite. This apud Alb is not true Ausonius declares, that he was only in-debted to the Emperor Gratian for that Office Tot gradus nomine Comitis propter tua incrementa congesti ex tuo merito, te ac patre principibus, quastina communis, & tui tantum Prasectura biniscii (q) Sicondly, Scaliger believ'd, without reason, that there was a frult in the Theodosian Code (r), in the place where mention is made of Auronius Prefect of the Pretorium He would have it read Ausonius, and not Auxonius He would not have required such a Correction, if he had observ'd that the person concern'd in that place of Theodofius's Code died about the Year 371, and that Ausonius exercis'd the Confulfilip in the Year 379, and liv'd yet many Years
after Thirdly, He would have all the Laws that virorum
were address'd to Antonius, Prefect of the Pratorium, Vide Vato be corrected, and that Ausonius should be read
in those places and not Antonius This is wrong, Amni
for it is certain that Ausonius was honour'd with Marcell for it is certain, that Ausonius was honour'd with Marcell the Office of Prefect of the Pratorium of Italy in the 1 29 c 1 Year 376, five Months after the Death of the Lm- p m 549 peror Valentinian, and that his Son Hesperius (3) (4) Auwas given him for his Collegue We know also fon ubi that Antonius obtain'd the Prefecture of the Prato
rium of Gaul about the same time Things remained in the same state the following Year, Auson as tus Petrus and his Son exercised the Prefecture of Italy Rubenius and Antonius that of Gaul, but in the Year 378, ubi supra Antonius had the Prefecture of the Pratorium of p 17 6 Italy, and Ansonius and his Son had that of Gaul, in sequences where continued upril the Year 380. You see Antonius and his Son had that of Gaul, in sequences and his Son had that of Gaul, in sequences are sequenced upril the Year 380. You see Antonius and his Son had that of Gaul, in sequences are sequenced upril the Year 380. You see Antonius and Antonius and his Son had that of Gaul, in sequences are sequences and sequences are sequences as the Year 380. You see Antonius and Antonius and Antonius and his Son had that of Gaul, in sequences are sequences as the sequence which they continued until the Year 380 You (a) Auwill find the proofs of all this in the Author (t) fon in
quoted in the Margin Fourthly, Scaliger believ'd Mofella
that Ausonius spoke of himself in these two Verses v 407 Aut (u) Italum populos, Aqu lonigenasque Britannos Prafesturarum titulo tenuere secundo

Presentarium titulo renuere secundo

It is a Mistake The Poem wherein these two
Verses are, was composed in the life-time of (w)
the Emperor Valentinian Now Ausonius was not
Present of the Pratorium, until the Death of that Prefect of the Pratorium, then the Death of that Prince (x) Fifthly, What (y) Scalige affirms must ubi supra not be believ'd, That Ausmius after his Consulship p 23 exercis'd the Office of Proconsul of Asia, and that (y) Scil of Vicar of the Diocese of Africa We find in in vita deed one Auxmius that was Vicar of the Diocese of Auson

fon in Cent Nupt 513, 514

(1) That is to Jay, the

(m) Admonco, ante bibrs Je-Junis nil 1cribo meum post pocult h quis Le-P 340 (n) See the Autonius of Tollius P 342
(a) Auion ubi lection 1 1 Petrum ta Mallii Theodori pag 16 (4) Aufon in grat (%)one pag 702, 703 (r) Lege iupra (w) This plain from verf 450 Rubenius * See her Article

Editions (G) of Ausonius, will be the Subject of the two following Remarks; and I shall not forget to observe the mistake of Trithemius he pretended that Ausomus (H)

was Bishop of Bourdeaux

AUSTRIA (Don Juan of) Natural Son of the Emperour Charles V was born at Ratisbon the 24th of February 1547 A Gentlewoman of Ratisbon whose Name was * Barbara Blomberg, (A) was willing to pass for his Mother, to spare those who had given life to that Child, the shame that would have been unavoidable to them, if the

(a) Rubemus ubi iupra pag (B) Scaling

(B) Hoc tanto viro nascitur Burdegala Decius Magnus Ausonius nomine au materni, cognomine patris Ausonius's Grandfather by the Mother side was call'd Cacilius Argicius Arborius he left a Son whose Name was Emilius Magnus Arborius So that Scaliger's fault is plain Seventhly, He says, (?) that Hilaria, and Julia Cataphronia, who had made a Vow of Virginity were Ausonius's Aunts on the Mother side. This is only true in regard of Emi-(2) Id 1b

Mother fide This is only true in regard of Emilia Hilaria, for the Nun Julia Cataphronia (1) was

Parent n 26 p 140 (1) Inti-tul'd H1storiaGalfub PræfectusPrætorio Gal- " liarum

(*) Au-

fon in

(3) Journal des Savans of Dutch Edi-11071

typographie, pud Joh Al-bert I abricium Biblioth Lat pag 177

(b)There is a Copy of that Edition in the Catalogue of Thuanus's Library it is in Folio, and perhaps of Aldus

his paternal Aunt Not having Father Lacarry's (*) Book, I am obliged to fatisfy my felf with what I find in the Journal des Savans "(?) The double Prefecture Journal des Savans ournal des Savans (?) The double Prefecture of Ausonius, which gave so much trouble to Scaliger, is treated of here very clearly. We find here that in the Year 378, Ausonius was Prefect of the Pretorium of Gaul and Italy, with his Son Hesperius. But he was not Prefect of Italy, till about July, when Antonius was Created Prefect of the Pratorium of Italy, as it is fet down in the Code So that the Prefecture of Ausonius and Hesperius was interrupted by Antonius but he together with his Son reassumed it again in Savans of the 12th of again, and continued with him in that of Gaul, August, are not conform to the Opinion of Rubenius, which I have mention'd If I had Father Lacarry's Book, Dutch Edi-'tis like I might know which of the two has ex-plained the matter most exactly

plained the matter most exactly

(G) The chief Editions of Ausonius] Gesner and his Abbreviators affirm, That Aldus is the first that publisht that Poet They do not say in what Year, but if they understand the Edition of Venice, 1517, they may easily be convinced of falshood, for besides that Aldus was not then living, Mr Van Beughem (a) affirms that Ansonius was Printed at Milan in 1490, and since (b) at Venice in the Year 1606. in 1490, and fince (b) at Venice in the Year 1496, with a Preface of George Merula The Edition of Basil 1523, by Valentius Curio is sufficiently known that which Lewis Mireus caus'd to be made at Lyons by John de Tournes in the Year 1557, is better than those that preceded The Bibliographers make mention of it, but I do not see that they speak of that which Duchers put out, and in praise of which Nicolas Bourbon made four Verses that may be seen on the reverse of the Title of the Edition of Lyons. on the reverse of the Title of the Edition of Lyons, by Sebastian Gryphius 1549 I say nothing of Plantin's Edition 1568, with the Notes of Theodorus Pulman That of Joseph Scaliger at Lyons, by Anthony Gryphius 1575, with a very learned Commentary under the title of Ausoniana lectiones outdid the foregoing No body is ignorant that Elias Vinetus is one of the Commentators that writ most on our Poet's Works He was Regent of Litterature at Bourdeaux, and see-ing himself prest by divers Persons of that City to procure an Edition of their famous Country-man, he endeavour'd to satisfy them, but sound no Manuscript of Ausonius in the Libiaries of Bourdeaux, and all that he could do was to compare the Editi-ons together He restored and corrected several passages, and before the Commentaries, wherein he was to give his Reasons for his Criticisms, were ready, he caus'd Ausonim's Works, such as he had Corrected them, to be Printed His Friend James Goupil had the care of that Edition, which is that of Paris 1551 Some years after Vinetus recover'd a Manuscript that was found near Lyons, and which gave him much light, and as that lessen'd his excuses with those that press him, to get his Notes printed, he caused the Poem de Claris Urbibus to be Printed at Poissers with his Commentary in the Year 1565. He sent a complete Copy of suspenses rinted at Pointers with his Commentary in the a car 1565 He fent a compleat Copy of Ausonius's Works to Anion, Gryphius, who had desir'd it of him, and who promis'd him to print it speedily, but that Edition not appearing, he was exhorted to make use of the Printing-House that was set

Asia in the Year 365, and another Auxonius that up at Bourdeaux during these Transactions He was Proconcil of Asia in the Year 381 (A) But gave then another Copy to Simon Millanges, who betakes the Uncle for the Grandfather in these words

The Year 365, and another Auxonius that up at Bourdeaux during these Transactions He gave then another Copy to Simon Millanges, who betakes the Uncle for the Grandfather in these words

The Year 365, and another Auxonius that up at Bourdeaux during these Transactions He gave then another Copy to Simon Millanges, who betakes the Uncle for the Grandfather in these words

The Year 365, and another Auxonius that up at Bourdeaux during these Transactions He gave then another Copy to Simon Millanges, who betakes the Uncle for the Grandfather in these words ary 1575, and finish it in the beginning of the Summer in the same Year. At that time they receiv'd the Edition of Gryphius, and because Millanges wanted Paper, they could not put Vinetus's Commentary in the Preis. It was not printed till four Years after the Edition Milanges had made of Aufonius's Works (c) Wherefore to speak exactly, (c) Take it must not be said (d) that the best Edition of Au- from the fonius, is that which was done at Bourdeaux in the Presace of Year 1575, with the Convmentaries of Elias Vinesus. for, once again, those Commentaries did not appear but in 1580 Morers has been exact on this point he has been only deceiv'd in faying that Vinetus was of Xaintes, the word Santo fignifies nothing here but Saintongeois The Library of the Archbishop of Reims (e) makes mention of an Aufonius, Printed by Millanges at Bourdeaux in the Year 1575, with the Commentaries of Elias Vinetus I imagine that this fault proceeds from having applicable does of the said the Person having applicable does not be said to the said ply'd the date of 1575, to all the Peices bound to-gether, which only fuits with Ausonius's Works at the beginning of the Volum Borrichius was in the wrong to fay (f), 1 That the Edition of Vinetus is one of the bell 2 That Vinetus has Commented upon Ausonius's Poem de Urbibus Is it not to fay that he made no Commentaries on the other Poems of 1575 & Ausonius? The best Edition of that Poet is that of post ejus Amsterdam 1671, but I have already advertis'd, that obitum the Title promises falsly, that they have whol- Iy inserted there all the Notes of Mariangelus Accur- 4 Joh Al-See (g) in the Margin

(H) That Ausonius was Bishop of Bourdeaux] Tri-cius, Bish themius affirms, That this Bishop was a very Learned Man in Holy Writ, and as much to be commended for his Piety as his Learning, and that he flourisht under Maximus in the Year 310, and did very fine things with St Martin, St Ambrose, and St Jerome in the Synod which that Prince caus'd to felection of the held at Tryers What a heap of Fables are here! Jos Scalific Ch. Vinetus observes, that some Persons will have (h) Vinetus observes, that some Persons will have geri & it that Ausonius was Canonis'd He says also, that Elize V the Inhabitants of Angouleme honour an Ausonius as nets Borone of their chief Saints, who was, as they say, their rish de First Bishop, and he does not think it impossible, Poet Lat but that the Poet Ausonius having been elected Bi- pag 73 shop by the Inhabitants of Angouleme, accepted the (g) I shall Dignity A Manuscripe Change of the (g) I shall Dignity A Manuscript Chronicle of Angouleme, says, (1) that Ausonius a Disciple of St Marical, and Bishop of Angouleme suffer'd Martyrdom when the Vandals ravaged Gaul Alteserra (k) confutes this, by reason that a Disciple of St Martial could not be living in the beginning of the IVth Century, when the irruption of the Vandals happen'd However it be, our Ausonius is very variously Si- (h) Elistuated Some say that he was not a Christian, and Vinetus others, that he is in the Catalogue of the Cano- in vita nis'd Saints

(A) Barbara Blomberg was willing to pass for his (1) A
Mother] Famianus Strada (1) says, that Cardinal do serra,
la Cueva had reveal'd that Secret to him That rum Cardinal had learn'd it from the Infanta Clara Engania, to whom Philip the II who kept nothing hid from her, had discover'd it That Prince made (m) always a shew before the World that Barbara (k) Id ib Blomberg was the Mother of Don Juan The Sacrifice which that Lady was willing to make of her own Reputation to that of a great Princes, is nothing near so considerable as may be imagin'd it is a shame to pass for a private Gentleman's Missers of Kings and Emperors. I have said that this Sacrifice was made in favour of a great Princes. Strada informs me of it Joannem Austriacum non tax Barbara Blomberga uti creditum ad cam diem, sed ex longe illustriori ac Plane Principe fomina procreatum cujus ut same parceretur pratentam fuise aliam à Carello Casare. The same Historian remarks, that Don Juan being twice deceiv'd in his Mother was never undeceiv'd He believ'd himself first to be the Cardinal had learn'd it from the Infanta Clara Euge

(c) Taken Preface of Elias V1netus (d) Præ reliquis danda luculenta Aufonu editio. mentariis viri docti Eliæ Vineti vulgata, Buidagaræ A 4 Joh Al-bert Fabrigive a supall this in the Article Martelhus (Hu golin) (h) Elias Vinetus Aufon (1) Alte lerra, re quitani-

true Mother's Name had been publickly known The Child was carried into (B) Spain before he was a Year Old, The Emperour gave the Commission of it to Lewis Quixada, before he was a lear Oid, the Emperour gave the Committon of it to Lewis Guixada, whom he knew † by several Tryals to be very capable of keeping a Secret He recommended to him to cause his Wise Magdalen Ulloa to nurse the Child, without any body's being able to conjecture who was the Child's Tather Quixada serv'd his Master in this with all the sidelity imaginable, for he did not only keep the Mystery secret from any body, but he had also an extraordinary care of Don Juan's Education Charles discover'd to his Son Philip upon his Death-bed, that he was the lather of the Young I ord whom Strada advented at Villagarsia. And charc'd him to acknowledge him furthe surpre as Quinada educated at Villagarsia, and charg'd him to acknowledge him for the future as dec 1 1 10 his Brother, and to treat him according to that Quality Philip did not perform that Quod

(C) Order till two Years after, but then he did it genteelly He caused Don Juan to Philippo (C) Order till two Years after, but then he did it genteelly He caused Don Juan to Philip be educated with Don Carlos, and with Alexander Farnese Those three Princes were almost of an Age, but Don Juan was the best shap'd, and had more Wit Philip was not well pleas'd with the aversion which he found in him for an I colosistical State, for latter had describe him. And he was much less the real with a foolable the which his Father had design'd him. And he was much less pleas'd with a foolish Un-victoriadertaking of that young Lord Which was, that without the King's leave he took a fur curJourney to Barcelona with a good number of young Gentlemen, to go to the Wai of
Malta But the Letters he received from the King before he embarkt, made him break
Multan But the Letters he received from the King before he embarkt, made him break

Multan But the Letters he received from the King before he embarkt, made him break

Multan But the Letters he received from the King before he embarkt, made him break

Multan But the Letters he received from the King before he construction. off that Voyage He obey'd the Order so speedily which he had receiv'd to return, rum prithat his Diligence appeas'd Philip's anger a little, and he got wholly into his Favour again by being the first that discover'd to him Don Carlos's machinations There was fortunam but very little (D) Friendship between those two young Princes A little while after nunc Don Juan was sent to the Kingdom of Granada against the Moors, and signalized himfelf in that War He was declar'd Generalissimo of the I cague against the Turks, and in quando that Quality he gain'd the famous Battle of Lepanto in the Year 1571 Atter which invafuhe took the City of Tunis, and that of Biserta, and return'd triumphintly into Italy, rum Iden followed by Amidas King of Tunis whom he had made Prisoner He had left i Girrifon in Tunis against Philip's Order, and by the Pope's interposition there was a talk of (d) 'Tis conferring the Title of King of Tunis upon him. The King of Spain was but little pleas'd with all these Prosperities, * the Idea which he form d to himself of that Young tearing.

(=) Id 1b 2.627

(B) On the Hemina of Wine, and the pound of Bread pre-Jeribed by Sr Benedia

(a)p 166

pto Say Ka-Cordonna Her History is in the generalHistory of the bar footed 182 (c) Varilof Francis Son the ? Book 13 1 389 Brother

orumque ignarus adeo vixerit obietitque, ut bis in matri deceptus, semper alienam coluerit, nunquam suam I wonder that I ather strada says nothing of a third Person that past for Don Juan's Mother The Author of a leained Dissertation (B) that was printed in 1688, speaks with great praise of catherin de Cardonna, born at Naples in the Year 1519 She went into Sagar with her Cousin the Pinye so went into Spain with her Coulin the Princess of Salerno, in the Year 1559, and by her Virtue and Piety acquir'd the esteem of Philip the II in such manner, that he commanded Rui-Gomez Prince of Evely Governor of Don Carles and of Don Juan, to take care of that Lady Rui-Gomez took her home to his House, and finding her of an admirable sagacity, desir'd her to take the government of his House upon her, and to share the Education of the two Princes with him She acquitted herself of that Charge with all the care imaginable, and Don Juan honour'd her always as his Mother The Author of the Differtation makes a iemark on that word (a) We must not go further (figs he) will out justifying that Saint from an horrible Calumn, by which some abusing that word, would have it believed that she as the true Mother of John of Austra (b) That is Rosberg feems to have given occasion to that Supposi tion, when in his Genealogy of the House of Austria, he de

Son of Magdalen Ulloa, and afterwards of Barbara
Blemberg How happy and vigilant toever he was
to discover the most secret intigues of the Enemy,

he could never unravel that domestick Mystery
(a) Habet profesto unde minus sibi de sua sagacitate pla-

ceat humanum ingenium, quando tantus princeps, atque intima quaque vel in hoste rimari solitus, domi sua, su

Strade of But the chaft and mortified life which Katherin de Cordonna always led from her Infancy, could no permit such a suspicion to be had of her Divers other reasons are added to justify Katherin de Cordonna and the Remark ends with these Words It nas another more illustrious Person (that was the Mother of John of Austra) and mhomens are the had also of John of Auftria) and whom our Sant (b) had allo

Carmer thou of John of Austria) and whom our Sant (b) had also known, as the Historian of her Life observer, but who for great considerations was not devulged. I et us add Part Book to all this a passage of Mr Varillas. (c) The secret of the Birth of John of Austria (says he) was never wholly discovered, and be it that either the too high on the Hequility of his true Mother required all the precautions that were used, or that more care was taken to avoid the Scandal, than the Sin, it is certain that Charles the Scandal, than the Sin, it is certain that Chailes did only discover so Quichada who John of Austria was, and that he order'd him to make him pass so his Son, till his Imperial Majesty in resigning h. Dominions to Philip the II inform'd him that he had a natural Biother This Moderation of Mr Varillas is more

M m m

praise worthy, than the liberty that has been taken in the Menagiana of the second Edition, to say plainly that Don Juan of Austria was born of his lather's own Sister This was occasion'd by a most

excellent (d) Laying of Charles the V

(B) Was earry d into Spain before he was a Tear old | Brantome tells another Story, which I will relate in the Remarks of the Article Blomberg, and which ought not to be believed to the prejudice of Strada

ten] The Application of an Historian to the prin-Gloss was cipal things is the cause that he does not always made in perceive l'is Errors of Calculation Here is Strada who affirms that Don Juan was born the 24th of Fedition February 1545. That his Father died the 21st of of the Meseptember 1558. That Philip acknowledged Don naginal Juan two Years after the death of his I other, that p 42. he caused him to be Educated with his Son Don Hiller is a Carlos, and that those two Princes had not yet attain'd to their fitteenth Year, annum quartum decimum nondum supergress If Strada had reckon'd well for a Man
he would have found above fitteen compleat Years that prov d that prov d It cannot be faid that the Year 1547, is that of the # Knave birth I contess that Mr Moral vouches it, but it all his life-cannot be the opinion of Str d1, since by placing time, and the death of Don Juan on the first of October 1578, who, if he makes him thirty three Years of Age So then flandering there is no fault of Printing in the number 1545 nay be be-The Author of the Differtation on the Hemina in the field of the but have that Rastard on the test had not force. places (e) the birth of that Biffard on the 14th of not fample the lary 1545, and his death about the 1st of Offo- to 13 with bei 1578 in the Army near Namur, and he censure his own 5 the Genealogy of the House of Austria, which stern which makes him die at Bruges in the 25th Year of his Bubua Age He censures likewise Lather Strada, for have Blomhers toly with ing placed the death of Don Juan in the Month of fired for December, but we read in (f) express words in a cover to Strada, Kalendis Ostobis Mr Varillas is not to be that infacredited when he says, (g) That Philip the 11 lit moust rade, eleven Years pase before he personned his 1 tiher; Or-saying, that des and that John of Austria wis alreas; twenty Years for washing to Mother of acknowledge him for lis Brother According to this calculation he would have been twenty four Years of Austria Let us remember that he wis sent Generalissimo to (e) 187 the Kingdom of Granada, in the Year (h) 1569 According to Mr Varillas, Philip the II begun by that important Office to icknowledge him for Charles the Vih's Natural Son This would be to know that Prince very ill to impute such a preci-

(g) H / of pitated (onduct to him

(D) The ma but let be friendship between those two (1) Morejoining Prints | I shall fet down a particularity the

gare alı-

Prince's an unjust which he hadfign d, he faid 1 I ad rather Signature than my Confuence Where-(C) Did not perform that Order untill the Years affollowing

fter, w/ lu

Blomberg

* See the remark F † Majoribus indies pressus angustus ac desertus, uti querebatut à Rege, tradi-tulq, ho-

Prince's Ambition made him uneafy He fent him to Command in the Netherlands, but order'd him to pacify those Provinces He was not pleas'd to see him there at the head of an Army Being thus prejudiced against him, he easily believed all the reports that might make him suspect his Brother's Condition, and some say that to increase the Division, they found " ways to inform him, "Don Juan was going to be Married to Queen Elizabeth. To cut the Story short, " that some star were a long time expected, (E) was kill'd there Don Juan though himself then quite out of Favour. The † vexation he was in to see himself Sacrific'd to the Contempt of the Enemies, by the same still have the same still a sacrific a sacrific described as sacrifications. the impossibility (F) wherein he was to make head against them, caus'd a Sickness of which he died the first of October 1578 It was likewise believ'd (G) that he had been posson'd He did indeed recommend his pretended Mother, and his pretended trerin tusq, ho-frum lu-dibrio, in-Natural Daughters +

mærore of the Complaints that were made against his Conduct, with many of his interceptcontabu
It Idem oblig'd the States General of the Netherlands, to proceed the process of the contabuto the states General of the Netherlands, to proceed for their defence at the states of the states General of the Netherlands, to proceed for their defence at the states of the states General of the Netherlands, to proceed for their defence at the states of contabuit Idem oblig'd the States General of the Netherlands, to provide for their defence against Don Julia
p 619 of Austria It is a very curious Manifesto printed in Antwerp, by William Sylvius
Taken from Strada, in the Count Palatin of the Rhine publisht in the Year following to justifie his Expedition
10th Book He got it printed at Newstad in High-dutch and Latin In the XVIIth Century, there
of the 1st
was another Don Juan (1) of AUSTRIA, who made a considerable Figure in the
Decad

timent falls, & alus jus peccandi fuspican-

do fece-

p 618 (r) Lx mærore

contaburo ad hoc

quo fatis extingui potuit.

venenum

aliud cujulquam dolo fubjectum

fuerit

(namque ın defun-

p 619 † Täken from Stra-

Decad

(a) Brantom's lives
of Foreign
(b) Madditions to Gations to Gathere is to Gations to the King of Form who
can defend to the King of Fo

Penefi This deserves to be examin'd Perhaps I shall publish an Article for Escovedo, wherein I shall treat of this more amply, and we shall see whether it was before or after Don Juan's Death, the Machinations which he and the Duke of Guise had contriv'd were known at the Court of Spain Philip the II was not fo much in the wrong as was runt Se- lip the II was not 10 much in the wrong as was neca Epist imagin'd, and Don Juan was able to cut him more work in time than the Dutch. He was no better Man, with respect to his Soverugn, than the Bello Bule of Guist. But it is true that the Jealous Bulg dec. Humour of Philip, and his Mysterious Politicks 1 lib 10 did often inspire those rebellious thoughts (c) inrunt Seto his Family

(F) By the impossibility wherein he was] Thus the King of Spain, as great a Politician as he was, chose rather to lose the Netherlands, than not to fatisfy the Jealousies, and other hidden Passions that diquieted his Soul It is to this that the Dutch are as much or more indebted for their Liberty, than to their good and wife Conduct There are but few great Affairs that do not at least as much succeed thro' the Faults of one of the Parties, as by the Prudence of the other There was no great difficulty to draw Philip the II into the Snare as foon as his jealousies were discover'd Strada imagins that the Prince of Orange with about Don Juan's Marriage with the Queen of England to one of his Friends at Paru, and the promise which the Bridegroom made of Liberty of Conscience to those of the New th corpo. Religion, I say that he wist this on purpose to the extitisting religion in the same of the same of the extitisting religion. I say that he wist this on purpose to the extitisting religion in the same of the same nem vc. nem Regi confirmandam haud sand dubitaverim aspexisse stigia itstigia itstig

(G) It was likewise believ'd that he had been posson'd In the Margin (e) you will find the Words of Strada, ind here follow those of Brantome (f) That poor Prince (fays he) did not long injoy that great Glory

and Praise, for he who had so often sought death in the hard field of Mars, died in a soft Bed, as if he had been a Favourite of Venus, and not a son of Mars it was faid that he died of a contagious Distemper which the Marchioness of Aut with whom he was in love had given him, but every body did not say so, no not in Spain, for it was thought that he was posson d with persund

for it mas thought that he was posson d with perference of his time, was moreover very Gallant and Civil Judge whether he was not a firme pudred, and another at Naplet. She at Madrid was elegantified Anne, and her Mother was a Person of the first Quality, (g) and a perfect Beauty. The same Lady (b) who had brought up Don Juan, brought up this Bastard Child likewise privately till she was Seven Years of Andrews took her from thence and sent her to Burgos, where she became perpetual Superior of the Benedistine Nuns. Don Juan's other Daughter's Name was Joan her Mother was a rega incomperand after she was brought up to Seven Years of Age by her Father's Sister the Dutchess of Parma, she was put into the Nunnery of St. Clara at Naples where after having liv'd Twenty Years she was at last married to the Prince of Butero. Those Two Daughters of Don Juan died almost in the same day, in the Month of February 1630. He had caused them to be brought up fo privately (j) that she did not doubt but that the King was ignorant of all the Mystery and he had never consided it to his great Friend the Prince of Parma, who did not know of one of those Bastard Children but the the Month of February 1630. He had caused them to be brought up fo privately (j) that he did not doubt but that the King was ignorant of all the Mystery and he had never consided it to his great Friend the Prince of Parma, who did not know of one of those Bastard Children but the the Month of Particeps filared to Amsterdam in 1690 will have it that (j) Don John discover d his Amounts with the Fair Menalisation, and the Birth of his Daughter Anne to his discover d his Amounts with the Fair Menalisation, and the Birth of his Daughter Anne to his discover d his Amounts with the Fair Menalisation.

Don John discover'd his Amours with the Fair Mendor, and the Birth of his Amours with the Fair Mendor, and the Birth of his Daughter Anne to him the Symphem Prince Alexander Farneze, because but ing at the same time in the same Spanish Court, observed each other very natrowly, and because they were seed as the same time in the same spanish Court, observed each other very natrowly, and because they were seed as a Crime, he had made a Secret of his Amours garita matrix Diana to him. This is to give Strada the lie without Reason or Proof, and it is to alledge a reason of his silence which proves too much.

(1) Another Don Juan of AUSTRIA'] He was the Natural Son of King Philip IV of Spain (m) and was born in the Year 1642, and no body paid the Compliment of Congravilation upon it to Philip the IV with so much forwardiness as James Panzingle the Pope's Nuncio. The King's love to that Child was very tender. In the Year 1642 he decided a feet of General Him to By Sea and Land in the War against Paragal, and some Years after he sent him into Italy against the Rebels of Naples. The last Expedition having provid very forturate, inclined that King to give the same Don Juan a Complision.

1d p 619 (f)Brant ul ilupti

mussion

He was the Son of Philip the IV and of (K) an Actress

AZOTUS, a City of Palestine near the Sea, one of the five * Satrapies of the Phi- c 13 v 3 listins. There they kept the chief of their Idols, which they call'd Dagon, that fell of Samuel down and broke before the Ark which they had taken from the Fews, and placed in chap 5 the Temple of that Idol & It does not appear, that the Jews subdued that Place before v_{2d} Book the Reign of (A) Uzziah v King of Juda It was taken from them by Tartan, General of the Army of Sargon King of Assurance as s Islaiah tells us, who lived in that time of Chap Sometime after it was besieged by Psammittehus King of Egypt, and it was one of the 20 V I longest Sieges that ever was heard of, for they live 29 Years before that Place, early adolt 12 they took in the start the Egypt and the Place, early adolt 12 they took it It is likely that the Egyptians ruin'd it, seeing the Prophet Ferimah? dot 1/2 mentions it only as the remainder of a City It was considerable in the Wils of the 2/2 Cl 25

Maccabees, and the taking of it was not the least of Fonathan's 1 xploits The Enemies v 20 he had defeated retir'd thither, and shut themselves up in the Temple of Dagon He " If Book caus'd it * to be set on fire, so that they perish'd in the same I lame that consum'd the MaccaTemple and City. We read in the * Acts of the Apostles, that when St Philip had b iptiz'd bees c to the Eunuch of Queen Candace, he was caught away by the Spirit of the Lord, and mas found v 83, & (B) at Azotus The Prophane Authors have mention'd that Place as the chief * Γ_{1} - $f_{i}q$ ding City of the Arabians, and it must needs be, that its Inhabitants made a Figure, since below the Strabo + plac'd them in the List of the four Nations that were mix'd with the Calolynians, * Pomp and the Phanicians, the two chief Nations, according to him, that possess Syria Stepha Mela i i nus Byzantinus pretends, that the Founder of Azotus was one of those Fugitives that 6 10 nus Byzantinus pretends, that the Founder of Azotus was one of those rugicives that came from the Red-Sea into Palestine, and that he gave the Name of his Wife to the City of Strab I have been all the constant all the which he built, which Name fignity'd a She-Goat Mi Bochart || has rejected all this See also p

St Ferom lays, 4 That in his time, Azotus was still (C) a considerable I own

16 p 515
See also p

522

(a) Ib p 284

(b)Vita di Don Giovannı d Austria, ibid pag

(c) About the latter end of the Year 1676 (d) Ibid p 629 (e) Ibid p 628

288

(f) See the News from the Repu-blick of Learning,
July 1686
pag 827

mission to reduce the revolted Catalans to their thing to cause the Sloth of that Monach to conti-Duty And afterwards he fent him to Command in the Netherlands That Imploy did not much contribute to Don Juan's Glory, that which he had acquir'd by rafing the Siege of I alenciennes, vanish'd away by the ill Fortune that accompany'd him in other Places, and chiefly by the loss of the Battle of the Dames, which was foon follow'd him in other Places, and chiefly by the loss of the Battle of the Downs, which was soon follow'd by the loss of Dunkirk. He was no less unfortunate in the War of Portugal after the Pyrenean Peace, for the Army which he commanded was entirely defeated, and he fell into Disgrace, and receiv'd Orders (a) from the King his Father to retire to Consugra. He had no share in the Government after the Death of that Prince, for all the Authority was in the Hands of the Queen Mother, and the Jesuit Nidhard. They would have remov'd him under the species preferer of sending mov'd him under the specious pretence of sending him into the Netherlands to oppose the Arms of France, but he discover d their Cunning, and would not go thither, pretending to be sick. The Court being offended with that Condust, (b) made him retire to Consuegra. He did not forget himself in that Retreat, but managed so well the dispositions of the Minds of those, to whom the Credit of Lather Nedhand was advoise that at less that dit of I ather Nidhard was odious, that at last that Jesust was forc'd to yield He went from Spain to Rome, and from that time Don Juan's Affairs went better, till at last he was recall'd (c) to Court, and had the chief Direction of the Government dy'd the 17th of Septem 1679, after 23 Days fickness (d) Some faid, that he had been Posson'd (e) Vi sono persone, che assicurano che sosse un colpo uscito dalla mano della Reg Mad e del Cardinal Nitardi coll'assistenza de' suoi partigiani. Others have said, that he was so much troubled at the King's Marriage with the Daughter of the Duke of Orleans, that he dy'd of Daughter of the Duke of Orleans, that he dy'd of it, and yet according to the publick Opinion, he was the chief promoter of that Marriage (f) I remember to have read in some Gazette of the Year 1678, that the Marquis of Agropolo being suspected of having writ a Comedy against Don Juan was confin'd to Oran

(K) And of an Actress | Every Body knows that Philip the IVth was much addicted to the Love of Women He made that Inclination appear very early, and his Governor was so far from holding him up in fuch a flippery way, that he contribu-ted to his fall It was the Count and Duke of Oli-varez, he was also subject to that Passion himself, and as well for that reason, as the better to secure the Administration of Affairs to himself, he fomented the lewd Temper of his young Prince, he mented the lewel 1 emper or his young Frince, he was in hopes that under the Reign of his Pupil he should have the greatest Offices of the State, and he foresaw that if the Monarch didlead a voluptuous and effeminate Life, he could exercise them with much more Authority And besides, that his own Debaucheries should have a more free course under a Mosta when he should easy imitate. This under a Master whom he should only imitate This Management succeeded with him Philip IV ascended the Throne at 16 Years of Age, in the Year 1621, and less the Care of the Kingdom to the Count and Duke of Olivarez, who neglected no-

nue He invented new Delights, he caus d the Sacia / most excellent Troop of Comedians that could be 2 / 12 form'd in Spain to come to Madrid They asked before the King in the Year 1627 There was in Astress among them whose Name was Calderona that pleas dhim much She was not very handsome, but she had a wonderful genteel Curriage, and a charming Voice I he king did no tooner see her on the Stage, but he wis struck with Love, and order dheir to be brought to his Chamber He find he would only hen her speak nearer him. Assoon as the Duke heard this News, he manual the as the Duke heard this News, he managed the Meeting, and caused the Acties to be introduced in the Night into his Majesty's Chamber, from whence she did not return till the next Day, and left the Prince fo much in love with her, that he left the Prince so much in love with her, that he declared her his I avourite. She was but 16 Years of Age. After that they met frequently, she provide with Child, and was delivered of our Don Juan. But after her lying-in, she (g) broke off that I ride, and shut herself up in a Nunnery, and put on the Habit of a Nun, with the Benediction of the (b) Pope's Nuncio (j).

(A) Before the Reign of Uzziah | Look as long as you please in the 11th and 15th Chapters of joshua, to which Moreri refers us, and you will not find

you please in the 11th and 15th Chapters of Joshua, to which Moreri refers us, and you will not find that Joshua Conquered the City of Acotus Nor is it more true, that those of the Tribe of Judith, conquer'd it in the time of the Judges I he Author, (k) who says it, and who quotes the first Chapter of the Book of Judges, his no reason to do it. That which deceived either Moreri, or the Author, whom he followed his that in the cash Chapter of the Solomy'd his that in the cash Chapter whom he followed his that in the cash Chapter of the solomy whom he followed his that in the cash Chapter of the solomy whom he followed his that in the cash Chapter of the solomy whom he followed his that in the cash Chapter of the solomy whom he followed his that in the cash Chapter of the solomy has the solomy and the solomy and the solomy has the solomy and the solomy has the solomy and the solomy and the solomy has the solomy and the solomy has the solomy and the solomy and the solomy has the solomy has the solomy has the solomy and the solomy has the solom thor whom he follow'd, is, that in the 15th Chapter of Joshua, that City seems to be in the Dividend of the Tribe of Juda But he ought to have from 1/ taken notice, that they placed in those Dividends, what was already conquer d, and what was to be conquer'd in time It appears plunly by the 3d Austria Philistines, and consequently of Azotus, were not presented that that Conqueror was too old to finish that War, places (1) those same five Governments around the Countries that remained to be conquered. among the Countries that remain d to be conquered. This shews us another fault of Morers, Joshua, fays he, subjected it first to the Hebrews towards the 2586th Tear of the World, and it was afterwards one of the 5 Satrapies of the Philistins Was it not so before soshua's time, by the testimony of God him-

(B) Was found at Azotus] Moreri pretends, that episcopa St Philip was taken away in that City If he had chiepitread the 8th Chapter of the AEI, which he quotes, If he had lissubArhe would not have faid it

would not have taid it

(() Was fill a confiderable Town] These are his

Words, Usque hodie in gne oppidum Palastinae Baudrand (m) will have it, that having been anciently an Episcopal City under the Archbishoprick of Cafarea, it became atterwards a meer Municipium in

St Jerom's time But from whence should the ruin of the Bishoprick of Aratus have proceeded by

mi Bauruin of the Bishoprick of Axotus have proceeded between the time of its erection and the Age that St drand Jerome liv'd in ?

Mmm 2

. Joshua 4 Hieron de locis

> rona accoppiaili più col Re Fita p 5 (b) John Baptiff Pamphilio, lio, who Pope In-(1) Tiker Life of Don Gio-(k) Chu-ftoph Heidminnus ınPalæftına, p 90 (1) Joshua 13 3 (m) Olim epilcopa-

> > copo Cr-

(g) Non

C I only transcribe the words of Varillas, Hift of Charles IX tom 2 p m 147 y Hemeans be Prince of Condi, Chief of fants ...

S A Sown
of Postou, ... pensier ζ In 1568 Altisgreat co bis Iraternity have not plac'd him in the number of their Martyrs 0 That is, they gave no more Quarter Lufeb Hift Lccles lib 6 thryioр 641,669

(a) Brant Memoir ru, pm 261 (b) Suet in Galba

(c) SecJu-

ftin 1 18

figi justit, & Silius Italicus l

2 V 343 Regulus, Vidi cum robore

pendens It ilium сгисе

1ublimis

spectaret

In the Book of Fither i laman

A B E L O T, Almoner to the Duke on pension, distinguish'd himself so much by his Cruelty, during the Cars of France under Charles IX. that he has acquir'd a very notable part History. It ought not therefore to be thought strange that I should give an account of him. He was a Cordelier C, who had left the Monastery to follow "the Army, out of an implacable Hatred wherewith he was posses'd against the Calvings. Notating his Character and Profession, he was so far from saying the Lives of withstanding his Character and Profession, he was so far from saving the Lives of those whom the Fortune of Arms reduced to the Discretion of Managers, that he sollicited him instantly to punish them with the utmost Severity and could not suffer (A) that any of them should be Pardon'd That Thirst he Calvings. Blood, which the two first Wars could not allay, was increasing third, when the γ Prince's Soldiers being inform'd that Babelot had imprudent thimself up in Champign A, gave such a surrous Assault to that place that they took it ζ The pleasure of finding themselves Masters of the Person whom they look'd upon as their which did "pleasure of finding themselves Masters of the Person whom they look'd upon as their belong to "Executioner, made them more Human to the Inhabitants of Champigm, whom they Mont- Pardon'd, and they discharg'd all their Anger on Babelot They " hang'd him on an (B) extraordinary high Gibbet, and if they gave him time to prepare himself for Death, it was only to have leisure to Reproach him for his Cruelty. The Vengeance which the Duke of Montpensier (who loved him) took for his Execution on the Calvinists, when Chance or Weakness put any of them into his Hands, caus'd for some Weeks an unfair 8 War between the two Parties The Soldiers of Brissac "cut the Throats of the Garrison of Mirebeau, though they had Capitulated in due form, and d'Andelor treated that of St Florent in the same manner" Here was a Man altogether design'd for the Ruin of the Huguenots, sceing his very De ith occasion'd the Slaughter of many of 'em Brantome believ d him Gualty of another fort of Crime, that is to fay, of inspiring his Master with the Brutality of (C) Ra-

vishing Women
BABYLAS, one of the most famous Martyrs of the ancient Church, was me Bishop of Antioch in the Third Century, under the Emperor * Gordian vern'd his Chuich as a good and holy Prelate ought to do, and after having wort acquitted himself of his Function about Thirteen Years, he obtain'd the Crown of Martyrdom towards the Year 251, during the Persecution of Decius Some † say that

(A) That any of them should be pardon'd Brantome deserves to be heard He says, speaking of the Duke of Montpensier, (a) That when they brought him any Prisoners, if it was a Man, he only said to him at first sight, My Friend, you are a Huguenot, I recommend you to Monsieur Babelot This Monsieur Babelot was a learned Cordelier, that govern'd him wery peaceably, and was never absent from him, to whom they brought the Prisoner immediately, and after a short Exmination, he was presently condemn'd to Death, and executed

ceining

(B) On an extraordinary high Gibbei] This puts

me in mind of what Galba did to a Man who endervour'd to live himself from Death, by pleading
his Right of a Roman Citizen, he caused him to
hythe Caiant, quistiff in the fast many of the Criminal, and give him a
little Comfort, but all this might rather look like
Mockery (b) Tutorem quod pupillum cui substitutus
fuo in altissimam
leges & civem Romanum se testissicanti, quasi solatio &
honore aliquo panam levaturus, mutari, multoque praconspectu ter cateras altiorem & dealbatam statui crucem jussi
urbis sufsufficient
figi jussit,
of Silius

This puts

This puts

This puts

This puts

The caused him to
hor caused him to
he caused him to
he caused him to
he caused him to
hor and much higher than the rest

This was to honour the Quality of the Criminal, and give him a
little Comfort, but all this might rather look like
Mockery (b) Tutorem quod pupillum cui substitutus
hares erat veneno necasset cruce affect, implorantique
ter cateras altiorem & dealbatam statui crucem jussit
urbis sufsufficient
hares erat veneno necasset cruce affect, implorantique
ter cateras altiorem & dealbatam statui crucem jussit
urbis sufsufficient
hares erat veneno necasset
hares erat veneno necasset cuted perhaps they design'd only to excite a greater attention to the Fantasticalness of the Characters of that Man, without any allusion or regard to the Practice of (c) Antiquity Sometimes there has been a design to expose the Sufferer to the sight of more People, by the excessive height of the Gibbet See the Remark C of the Article of Othe III I shall observe by the way, that (a) those who compute this Cross of Galba to that which Verres made ule of against Gavius, are not exact, for all that was remarkable in the latter was, that it was not plic d where the Inhabitants of Messina used to Crucific Malefactors, but on that side which look d towards Italy Thus Perres insulted over that Man that call d himself a Roman Citizen, "He'll

and prepared for Mordecai a Gibbet 50 Cubits high (d) Torrentius does it in Sucton Galb cap 9

ciuce Italiam cernere ac domum fuam prospicere posset It is this last Circumstance which Cicero (e) chiesty infifted upon, though, according to Lastantius (f), who had no need of that for the thing he was about, he only consider'd the Indignity of that Punishment in general

(c) Of Ravishing Women] The Duke of Montpensier used to recommend his Prisoners to his
Guidon, viro bene vasato & bene mutoniato Brantome describes this very frankly, and adds what
follows "(g) This is the Punishment of those
"noor Huminest Ladges contrived by Managery Ladges contrived by Managery Ladges contrived by Managery Ladges contrived by Managery Ladges contributed by Managery Ladges by Manager llows "(g) This is the Punishment of those (g) Brant poor Huguenes Ladies, contrived by Monsieur de ubi supra poor Huguenes Ladies, contrived by Monsieur de ubs superpensier, which was possibly taken from Nicephorus (h) by Monsieur Babiles, where pag 282, that the Emperor Theodosius took away lish'd a Custom that had been a long the Rome, to wit, that if any Woman had been taken in Adultery, the Romans did not punish her better in Adultery, the Romans did not punish her better quent the coertion of the Crime which she had mitted, but by instaming her Lewd Temporary for they shut her up, that had committed the for they shut her up, that had committed the dultery, in a narrow Lodge, and then suffer d for they shut her up, that had committed the dultery, in a narrow Lodge, and then suffer d her lasciviously to glut her Leachery as much as she would, with every Body that should come, and that was most Villanous and Filthy, which was in this manner Those whoring Fellows were furnish'd with some little Bells, when they were in Company with the Lady, to the end that those Bells making a sound and ringing in the Motion, might not only give notice to the the Motion, might not only give notice to the Passengers and List ners of the business they were "Passengers and Listiners of the business taey were about, but also that by that means, and by the ringing of the Bells, that Punishment might be known to be attended with Injury and Ignominy What Ignominy, which they car'd much for Truly this was a very strange Custom which that wise Emperor abolish'd, as the said Nicephorus says in whom possibly Monsieur Babelot found " it

(e) Cicer

(f) Lact Vin 1 4.

he was actually put to Death for the Christian Faith, and others fay * that he died in * Muty-Prison 'Tis agreed, that he desir'd to be builed with his Chains It is pretented dithinks Relicks imposed Silence on an Oracle of Apollo St Chrysoftom more than once did not blay'd all his Eloquence to celebrate the Memory of St Babylas 'I is pity he was not sufficiently inform'd of the mattern of sufficient of the sufficient of the

(D) general Mutyromai um

" it, and caused it to be practis'd by this brave "Guidon

In Annal ad

ann 253 n 128

(b) Calvı-fius, Pe-

Pagi, &c

(c) See Tillem

tome 3

p 600 (d) That

Saint and 258 Til-258 lem ibid

(c) Id 1b (f) De

epochis

293 apud Tille-

mont ib (g) Printed at Paris

ın 1675

See there

p 642 (h) T11-

lemont

ubi fupra p 821 (2) Chry-

fost tom 1

Orat 48

P 547 #

540 6

550 #

Syro-Mac pag (A) For having excluded a Criminal Emperor from coming into the Church] It cannot be doubted but that Babylas died in the Reign of the Emperor Decus, and therefore, if St Chrysoftom's Narrative was true, it must have been Decus that was excluded from account when the Church have the control of the church have the church have the church have the church control of the church have the church chur from entring into the Church, but it does not appear that Decrus was ever at Ameioch in all the time of his Reign Baronius (a) fays, without proof, that Decius went into Syria in the Year 253, to make War against the Persons, and that it was then that war against the Perpans, and that it was then that Babylas did not suffer his Church to be Prophan'd by the presence of such an Emperor This neither agrees with Chronology nor History, nor with the Prudence of the Bishop of Antioch The best (b) Chronologers place the Death of Decius in the Year No good Historian says that Decius was in the Ess, to make War with the Persians It is true, that the Acts of St Lawrence affirm (c), that that Emperor went to make War against the Persians, and that he took from them the Country of Babylon, Assyria, all Persia, Hircania, and even Bastriana,

Allyria, all Persia, Hircania, and even Battrana, and that he died at Rome being possess of with a Devil a little after the Martyidom of (d) St Lawrence, the those Acts are without (e) Authority, and full of Father Noris (f) did not scruple to say that War of Persia is a meer Fable As contained, the Prudence of St Babylas, we may say that is awould not have suffered him to result a Passay. that it would not have fuffer'd him to refift a Pagan Emperor It was not agreeable to the Condust of the Church, that St Babylas should undertake to hinder him from coming into it, if he came there as a Pagan to com-mit any Violence, for the Church had not, nor exercised any Prolence, for the Church had not, nor exercised any Power but on those that were of the number of her Children, and she suffered the Insulance Persecutors patiently. Thus speaks the Authorities the Life of Tertullian and of Origen. Mr. of Tertullian confirms that Remark (h) In those Occasions (says he) the Church defended her self only with Prayers, and with a peaceable and kumble Patience, wherewith she suffer'd the Insults of Persecutors We find in a Sermon (1) ascribed to St Chrysostom, that St Roman of Antioch opposed a Pagan Governor from entring into the Church, but it is a very extraordinary thing, and the fast is no manner of way certain He observes also, that all the Terms which St Chrysoftom makes use of, shew that the Prince whom St Babylas oppos'd was a Christian So that it is not true that this holy Man resisted Decius, and yet he died under the Empire of Decius It must be said then that

St Chrysosom was deceived, when he said then that
St Chrysosom was deceived, when he said that Babylas suffar'd Death for having forbid the entrance
of his to an Emperor's Crime like a Man
little consulted History] He relates (k)
Lin People being in War with this Emlin'd to make an end of it, and to confirm ace by all the most inviolable and frongest ties re among Men, that the Agreement was made frm'd by Oath on both fides, that those People minded to shew their Enemies that they acted fincerely, perfuaded their King to give his own Son as an Hoftage to the Prince with whom they had concluded the Peace, that what follow'd made it appear, that they had put him (whom they believ'd to have deposited into the Hands of a Friend) into a Lyon's Month, seeing that Prince having neither regard to the youth of the Son of his Ally, nor to the inviolable Santity of the Oath which he had taken, nor to that all-feeing Eye of the Divine Justice for cut the Threat of him the punishing of Crimes whom he ought to have cherish as a Sacred Depositum, and as the inviolable knot of the Alliance, with his own hand This, says St Chrysosom, was the Crime of that Prince whom St Babylas treated in the fol-See the lowing manner That great Prelate (1) on this steasion in Life, perfectly imitated the Zeal of Elias and of St John, for he did not consider that he mas then to relist not only a he did not consider that he was then to resist not only a

Prince, or a common king, but him that was Mast rof a great part of the Farth, who lad a very powerful Army, and whom all things seem'd to contribute to make dreadful to him He was not dazl d with all this outband Solendor but that Solendor forwing only to but that Splendor forving only to represent to him in that moment the Supreme Mis I'y of that King whose Minister he was he step wo'dly to that Criminal Prince in the midft of hi Cuards, flops him with his hand against his Stomach, represented his Crime to him, and forbad him in God's Name from entring into the Assembly of the Faithful It is not necessary to observe that St Chrysostom uses the (m) most lively and pathetick Figures of his Rhetorick (m) Frasin the relation of these facts, one may easily think musadoto that knows (and who is ignorint of it?) that sed to read he was a great Preacher, and that he spoke to a this Homily (n) People full of respect and Tout for the Name in the Colors of St. Bahalas. But ought he was a great for the Name in the Colors. of St Babylas But ought he not to be pitted for having imploy'd fo many Ornaments, and fuch Efforts of Lungs and Imagination on I ditties. For what can be more chimerical than that People, who were Enemies to the Romans, and perfuaded their King to deliver his Son for an Holtage into the Hands of their Emperor. It any People did the Hands of their Emperor of It any People did for I ystatis, without doubt they were the Persians. But it is, I ibis svery certain that they did nothing like it, during the Episcopacy of St. Bis I question very the Episcopacy of St. Bis I question very the Manuch whether any Roman Linperor did ever I is I with the own hand a young Prince that was delight wer'd to him as an Hostige, after the Conclusion of the Persian was committed by the Emperors make the Persian was committed by the Persian was committ Perfidy was committed by the Emperors under the substantial whom St Babylas enjoy'd the Bishoprick of Antioch Louv in I don't question in the least, but that St Chrysuston it is the err'd with a good meaning, for he did not only teach those Friors in the Pulpit, (a) but ilso in a 8/1 in Writing which he compos'd against the Gentiles If he could have promis'd himself that his Auditors (n) Io I would forgive him for insisting upon a false and Popies of pious Fradition, he could not have hoped the same A too he savour from the Enemies of the Christian Name (Religion) favour from the Enemies of the Christian Name He believ'd therefore he full nothing that wis

(C) Of that Prince's Submission to the Severe Difitpline of St Babylas] St C/13 softom supposed that City
St Babylas had to do with a Monarch, that punished with Death the holy Resistance which was made Chrysost ed with Death the holy Resistance which was made agunst him. The falsity of this Fast his been dieficiently shew'd by the resion that St. Babylas died in the Reign of Decius, and that Dici is had not found any relistance at the Door of the Church of Antioch See here a new means to thew that same tracentil fallity. The name of Decisis Producessor was tracentil Philip It is believed that it was to him that St and on Babylis, falfity Philip Babylas refus'd the entrance of his Church, not con-Babylis, fidering him as an Emperor, but as a Christian that pag 6,7 ought to submit to the Liws of Penince, and Di- 655, & C scipline Now it is pretended that this Emperor apud At submitted to those Laws, and that he behav'd him-tolem to fubmitted to those Laws, and that he behaved nim-felf towards the Prelate of An o.b much in the to be fame manner as Theodofius did fince towards St. Am tullian & brose at Milan. Eusebius relates, (p) That the Lim-peror Philip was defirous to affish at the Publick p. 632 Prayers on Euster-Eve, but that the Bishop would (p) I used not suffer him to come into the Church betore he. Hist Lehad oblig'd him to confe's his Sins, and place him-clei 16 felf among the Penitents, which the Laperor c 14 perform'd with all the marks of a fincere Piety, and fear of God Eufebius relates this only on a meer feat of God Eusebius relates this only on a meer Hear-say, and neither names the place of this great Event, nor the Prelate that did such a fine Lxploir It is very strange that such things should have been so consusedly known. Therefore we see fome very Learned Men who maintain that the Emperor Phil p was not a Christian But however it be, we must not icpainte the Louringe of Babylas, and the submission of Philip, as St Chrysosom icparates them, they must either be both received on There are some Historians that speak of rejected

leges, as a Pattern which the ougl to 101. 13/1-) t " LOLV UIT. 21 , of the 28 / 1 look

> Les Bifhas of St Ribyl pag 641 Iul [pag 6,7,

A tio h

(k) See the ertulle and Grigen, p 632

* Sec the Lives of Tertullian and of Origen, Pag 757

(D) general Grounds of some of his Mistakes We shall speak of all that in the Remarks, as also of the Request which it is pretended (E) Apollo made to the Emperor Julian, concerning the Relicks of St Babylas. Three * great Victories are imputed to that Martyr over the Pagan Emperors, two in his Life-time, and the third after his Death. The I list is, his Advantage over Philip, by obliging him to keep without the Church in the Condition of a Penitent. The Second is, that which he had over the Persecutor Decius, when he chose rather to prepare himself to suffer any thing for the List than to do any thing unworthy of a good Prelate. The Third is that which Haith, than to do any thing unworthy of a good Prelate The Third is, that which

(a) P 630 apud Tillemont tome 3 p 822

(b) Erasin epist 3 lib 28 р 1586

(1) Idem opist 69 lib 29 p 180,

it more precisely than Eusebius The Chronicle of Alexandria (a) notes, that the Empress was no less Condemn'd to do Penance than the Emperor her Husband It adds, that St Babylas made use of that Rigour, because Philip had kill'd the Emperor Gordian's Son Observe, that Erasmus, deceiv'd by St Chrysostom, found a great difference as to the Success, between the Courage of St Babylas, and that of St Ambrose (b) Babylas (says he) param feliciter "I LSUS CHRIST are Slaves to no Body on the the sum of the course of St Babylas, and that they ought to be so realized." Chrysostom, found a great difference as to the Success, between the Courage of St Babylas, and that of St Ambrose (b) Babyla (says he) parum feliciter of St Ambrose (b) Babylæ (lays he) parum feliciter cessit quod Imperatorem impia cæde funestatum templo prohibuit, imo feliciter cessit ipsi qui præsulis autoritatem sua morte consirmavit. At Ambrosio cessit felicius, qui summa constantia suam tuens autoritatem, ipsum etiam Cæsarem Christo lucri fecit. And in another place (c) Ambrosius Episcopus Mediolamensis ausus est Theodosium Cæsarem, ob crudelm ac præcipitatam in Thessalonicensis sententiam, a templi limine secludere, postque sævas objurgationes, post indiëtam satisfactionem in parutentium classem relevare. panitentium classem relegare Tentavit idem Ba-

pantientium ciassem relegare

b) las Antiochenus Episcopus adversus regem innocentis homicidio pollutum, & interfettus est

(D) The general Grounds of some of his Mistakes]

We have just now iteen that it was said, that St Babylas grounded himself on the bloody Disloyalty The Emperor Gordian, under whom he wis Prefect of the Pratorium, had trusted him with his Son After Gordian was dead, Philip designing to Reign in his stead, kill'd the young Prince that had been intrusted with him St Babylas knowing him to be guilty of such an execrable Murther, would not admit him into the Chuich pecimi reveng'd the Affiont put upon Philip, for he put Babylas to Death, by reason of that Affront This we find in the Chronicle of Alexandria, as it had been reported by Leontius Bishop of Antioch, in the been reported by Leontius Bilhop of Antioch, in the Year 348 He did not well understand Philip's Conduct, but did not stray so far from the Truth as St Chrysostom The Emperor Gordian, under whom Philip was Prefect of the Pretorium, had no Child to trust with any Body, for he had none at all So that it was not to succeed that Emperor already dead that Philip kill'd the Son of the decreased and therefore Leontius reports the matter and therefore Leontius reports the matter very ill Philip taking the Advantage of the Emperor Gordian's Youth, caball'd in such manner that he caus'd himself to be declar'd his Collegue and his Tutor The I actions were revived, that of Gordian was worsted Philip caused him to be depos'd, and afterwards to be kill'd (d) This is the Truth of the Fact The Alterations of this I act increas'd in time I continu said, that Philip kill'd the Son of his Emperor, the same Son whom that Emperor had left to his care This is already ftraying out of the way, but it comes something near the Truth St Chrysoftom affirms, that Philip had kill'd the Son of a Prince with whom he had concluded a Treaty of Peace, the same Son which that Prince had left in Trust as a Pledge of his Friendship, and of his sincere desire to live in good Intelligence with him This is a second Error l contius says, that Decius caused Babylas to be put to Death, to punish his Insolence towards Philip Those that knew the Aversion that Decius, had for Philip, fuch an Aversion as was believ'd to have been the cruse that Dicins persecuted the Christians, have found what Leonius faid to be abfurd So that (e) they corrected it by inppoing that Philip himself caused St Babylas to be put to Death, they corrected one Fault with another, and unhappily deceived St Chrysosom They made him lose some Research which he might have set off with the Ornaments of his Eloquence, to repel the Infults of the Pagans, and to let forth the Glory of the I vingelical Ministery An Emperor's Humiliation it the word of a Bishop, would have supply'd St Chrylostom with fine Thoughts 'Tis pity he did not know it See how he takes Advantage of the resistance of St Babylas (f) "Whereas, (siys he) "the Priests of the filse Deities are more Slaves "to their I minerous them so their Gods and we

to their Emperois than to their Gods, and are " not assiduous to their Worship but only for fear

Larth, and that they ought to be so jealous of that holy Elevation which God has given lem for their Lot, as the true Character of their Dignity, that they must rather be disposed to be prodigal of their Lives, than to lose that Privilege This same Example, by confounding the Pride of the Pagans, increased the Piety of the Faithful, who were taught by the Conduct of their Pastor to fear GOD more than all Men, and wholly stop d the Mouths of those who durst maintain with an extraordinary Impudence, that there was no true Courage among the Chris stians, but that every thing was false and counterfeit among them, being only cover'd with a

"fair appearance"
(E) Apollo made concerning the Relicks of St Babylas] There was a Temple and an Oracle of Apollo near Antioch, in a place that was calld about 40 Daphne Superstition and Debaucher, strove which Sendia, thould out-do each other in that place, it was the sendia Rendezvous of Lovers and their Mistresses. Others went thither to pay their Devotions, and very likely many went for both those ends at a time Gallus, the Brother of Julian the Apostate, was no iooner declar'd Cæfar, but that, to put a stop to this double Disorder he caused a Church to be built there where the I omb of Babylas was brought wis along, by his Order It is faid, that when that was done,
Apollo gave no more Answers The Tomb of that Martyr was the cause of it, and not the Interrup-tion of the Sacrifices I or the Sacrifices beginning again in the Reign of fulian, the Oracle continu'd ovusanta ny filent, and when fulian went himself to consult the was informed that the dead Bodies, whereof that place was full, that the Mouth of the Oracle
The Emperor apply'd this only to St Babylas's
Tomb, and therefore order'd it to be taken away
from thence The Christians of Antioch brought

There was a Procession of Perit into the City There was a Procession of Perfons of all Ages and both Sexes, that sung a Song (g) of Triumph all the way, for the (b) burthen of their Song concernd the Confusion of those that adore Idols (i), and was taken out of the XCVII Plaim One might conclude, a major and tem cætemanne from this History when the Beach at ISSUE minus, from this History, that the Birth of JESUS CHRIST impos'd silence on all the Oracles of Pagamin, if we did not otherwise fee that by the apprime acknowledgement of Sozomen, the same Oracle callebant; of Apollo had given Aniwers till the Reign of Conmultituitiantius, in whose time Gallus had the Dignity of do deinde Cariar The Objection feems stronger against those that do not acknowledge any Diabolical Operation in the Oracles of the Pagans But see what Mr Van Dale Answers He supposes that the & hunc Priests of Apollo being unwilling to be so nearly versicu-observed by the Christians, who came thronging lum sucto Babylar's Tomb, invented an answer that might cinebat oblige the Emperor to take the Tomb of that Martyr from thence Those Priests fear'd nothing so funt ommuch as the eyes of the incredulous, and did not hope to be able to hide their cunning practices adorant from People that were so curious to discover them failth as the Christians were It may be also that the plind Superstition of these Priests perswaded them, antur in that they should do a good Act of Religion, if they should cause a Tomb of a Christian Mertur veneral characteristics. should cause a Tomb of a Christian Martyr venera- chris Soted by the Enemies of their Gods, to be taken out zem of their Neighbourhood Christiani quibus repleta infra mientes, Visitabant quotidie sepulchra Martyrum, atque (1) En So-inprimis quidem Babyla Sub que pratectu dum leca zomeno illa ita frequentarent, cum subreperent etiam huic Ora- 1 5 c 20.

(g) It was

(b) Fine +ax mar xerender, zi EURAMIX et TO

Píalmos respondebat cum concentra Confusi nes qui

(1) See Tillem ubi fupi i

(d) See Čapitoli-

Life of Gordian

(f)Contra Gentil de 5 Babyl Oper to 1 p 664,665 apud autorem vitæ Ter-tull & Origenis,

p 639

his Ashes * obtain'd over the Oracle of Apollo near Antsoch Mr Chevreau (F) has * See the

not been very exact in speaking of the Martyrdom of St Babylas

BABYLON Moreri and his Continuators have collected so many things continuing that City, that if I would give this Article a reasonable length, I should be to repeat most of their continuators so that, to spare the Publick the distaste ling the same things in the fame things in the fame things in the same that they have not touch'd I do tamine if what they relate is so exact as it ought to be The Inhabitants of Babylas pretended that their City was very antient, they counted Four hundred seventy three thousand Years from the first Observations of their Astrologies to the coming of Alexander, as the Dealers Scorley informs us. Others their Astrologers to the coming of Alexander, 45 † Diodorus Siculus informs us Others † Lib 11 fixing themselves to a round number, say, that the Babylomans boasted to have pre- P 118

Edit Rhoferv'd in their Archives the Observations which their Astrologers had made on Edit I Nativities () for the space of Four hundred and seventy thousand Years. By this we must Complete (A) Passage of Pliny, which some Author's make use of improperly,

culo, oculisque emiffitus omnia perlustrarent, ut sic detegerent imposturas ac prastigias ibs exercitas, neque id ferrent ea tempora, ut vi expellerc cos inde possent An-tistites, illi sub pratextu à mortuis purgundi tocum Dis sacratum, cum Babila alissque, Christianos inde remowere nitebantur. Nihil enim magis aut citius detegere valebat Antistitum ejusmodi imposturas, quam continuus concursus publicaque Panegyres, ob ludos aut festa publica News from ibi celebranda si quarumcunque sistarum Philosophis, eorumve sequacibas ad illa pateret accessus (a)

(F) Mr Chevreau has not been very exast in speaksn March 1684 pag 15, 16 (b) Ghe-

(a) Van Dale de

Oraculis ₹ 442 See the

the Repu-blick of

Learning

vreau's History of the World,

and of O-

rigen, p

758 (d) This

I writ in

the Year 2694 (1) He pu-

bliffi'd an

Editron at

and Corre-Kions, but

he alter'd

nothing in

the paffage

Merriing May las

quanus Matthær

Months

Setthe Journal of

Moral .

a.r.on (b) Che-Vræana 2d part.

Travoux

uniel Larro.

ing of the Martyrdom of St Babylas] See what he fays of it "(b) Babylas, Boshop of Antioch, suffer'd "Martyrdom with his three Children, for not having permitted Numerian to see the Ceremonies of the Christians, adding, That a Man pollument of the Christians, adding, That a Man pollument of the Christians, adding, That a Man pollument of the Christians, adding that a Man pollument of the Christians, adding the conference of the christians. ted with Blood, and with the Sacrifices of Idols, could the World, "ted with blood, and with the Sacrifices of Idols, could lib a C4 "not enter into the Church, or, as Suidas lays, That p 40% of "he would not suffer the Wolf to enter into the Sheep-the 2d I "fold of the Lord" I St Babylas had no Children, hametical to Cheureau should have faid, that (c) three Broof Hold that were yet Children, or very young, sufland 1687. Martyrdom with him 2 There is above (c) Lover Rentry Years between the Death of Bebylas, and of Tertul the Reign of Numerian the Reign of Numerian 3 The Ancient Authors do not ascribe to that Martyr Mr Cheureau's Expressions We must confess that the Undertaking of a general History is a very difficult matter or a general faitory is a very difficult matter Mr. Chevreau was a learn'd Man, he knew the Defects of those that preceded him in that Design, he took a long time for his Work, and yet He is (d) alive still, and notwithstanding his Age, he enjoys a perfect Health of Body and Mind, and therefore I don't doubt but that he will publish a new (e) Edition, that will be yet more curious than

new (e) Edition, that will be yet more curious than the Hague the preceding I ought to give my Readers notice in the Year to confult the Learn'd piece that (f) Mr Larreque actions to be Printed at Leyden in the Year 1688 foveral Under the Title of Matthai Larrequani adversarious for t

Pages of it
I hoped that Mr Cheureau Would not have taken amiss those little Critical Notes we have just now feen, and as I had all the Esteem for him which is due to his great Merit, I would have suppress of them if I had thought that they would have imade him uneasie. But I thought that he was above being concern'd at so small a matter, I fancy d that he would have applied to himself what I faid in the would have applied to himself what I faid in the preface, and he was certainly one of those who need not fear so small a loss. I Matther: Therefore furpriz'd at his unforeseen concernees, and troubled because he was angry

Therefore furpriz'd at his unforeseen concernees, and troubled because he was angry

Therefore furpriz'd at his unforeseen concernees, and troubled because he was angry

Therefore furprize the therefore that when h'd him a longer Life than he enjoy d (g) I ged 87

Therefore for the therefore the thirty had that he must be the there that which I had that he must that the thirty that the former the former the thirty that the thirt had that he might read in this second Edition, the Tokens of my Respect for him, and the Explanation of a thing which had been expiesed in an ambiguous manner. I am apt to think that that Ambiguity was the chief Cause of his Discontent, he thought that the pointed Lane, and yes had some Poison in it. Tis a gap which his own Imaguation fill'd with disobliging Notions, and I was desirous he should know, that according to my urch E- true meaning that Histor denotes only a general

Dutch E-

put three Brothers who were as yet Children, to take away all Equivocation, and that he ought to have explain d himself more clearly, than several Authors who writ it so before him. As for the Expressions which I said the ancient Authors did not alcribe to St Babylas, Mr Chevreau quotes (1) Georgius Syn- (1) Ibid cellus, and Paulus Diaconus, but can these Authors P 321 be call'd ancient with respect to the time of the Martyr we now treat of? Did not they live towards the end of the VIIIth Century? To conclude, he quotes several Writers, most of them modern, who have said that Babylas was slain by Numerian, and sets down these words of Mr Tillemont, (1) We (1) Ibid P must confess, that the History of St Babylas is Embarass'd with many Difficulties which are insurmountable by reason of our Weakness I agree that all this may serve to excuse those who don't speak exastly of the Martyrdom of St Babylas, but it will be always al-St Babylas, Mr Chevreau quotes (1) Georgius Syn- (1) Ibid Martgrdom of St Babylas, but it will be always allowable to remark, that they did not take care to chuse that which was the least unexact in that

I am very well perfuaded, that Mr Chevreau has found haults in my Book, any one, who has not the fourth part of the Knowledge of such a Learned Man, may find many faults in it If he had given some hxamples of what he has said in general (k) concerning those effected Faults against our Landon and concerning the fault many hyplesus, absures guage, and concerning those mean, builefque, boscure, p 320 and perplex'd Expressions, I should think my self oblig'd either to dispute about it, or to confess that I am in the wrong, and I should willingly do the latter, if I thought it any way reasonable fince he has pointed at nothing, I may be allow d to take that part of his Book for general and loofe Reproaches He charges me particularly with a kind of a Contradiction, about a Man who had been, as he lays, my Idol (1) a long time I am fure (1) 1bid he would have omitted this, if he had feen how I have justified my felf on that point (m) And as (m) In my for using Words, which, he says, (n) nice Ears cannot Restletions endure, the Reader may see in an Explication at the call of this Book what I have to answer to that, I call d, The should be glad to deserve all that he says (s) by Publick way of retorsion to the Period which ends with and Opinion, And I should think my self very hap- & py if I could be excused on account that 'tis im- (n) Ibid possible, or next to impossible, not to commit a (o) Che-

to avoid Mistakes would not have hindred me from being deceived very often, and that very grossy too (p) Cicero (E) Boasted to have preserved for the space de divious foundred and seventy thousand Tars We shall not lib to only quote two Passages of Cicer (p) Contemnation p m 307 mus etiam Babylonies, & eos qui m Gaucaso cali signa servantes, numeris & motibus stellarum cursus perse- (q) Id ib quintur Condemnemus inquis hos aut stultitie, aut lib 2 fol vanitatis, aut imprudentia qui CCCLXX millia 320 A annorum, at ipst dicunt, commentus comprehensa continent Let us see how he laughs at this in another place (q) Quod asist 470 millia annorum in persecutantis experiundise pueru quicunque essentiation, non ras sempeste dessum eminem autem habemus autorem qui aut per arbiteri dicat, a factum sciat

effet desitum eminem aucem in feri dicat, a factum sciat Corret a Passage of Pliny] rias fuisse (A) by his we must Corret a Passage of Pliny] rias fuisse (A) by his we must corret a passage of Pliny] rias fuisse (A) by his we must corret a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage of Pliny] rias fuisse (A) by his we must correct a passage (A) by his we have a passage (A) by his weak (A) by true meaning that Histur denotes only a general representation of the Impossibility of avoiding fealts, in a work that contains abundance of minute and particular things, though an Author be never so learn'd

But to come to the Point, Mr Chew an himself acknowledges the Solidity of my inst Remark, that confesses in the solidity of my inst Remark, that always existed, or that the Association is presented in the solidity of my inst Remark, that always existed, or that the Association is tror Associated to the Point of avoiding the section of the Impossibility of avoiding the section of the section of

great many Faults in such a work as this I don't vræana believe that I had ever engag'd in such a Work as ibid par this Dictionary, if I had foreseen that all my care 330, 331 to avoid Mistakes would not have hindred me from

* In lib 2 de cœlo, com 46

123 1 Marshamus pag

5 7 edit 1676 in

Childucorum 1-

pud Joleph / r

contra

Apion

P 1045

(a) Scili-

ger id Graca

I usebu,

pag 407 Voslius

Perizoni

nu npr

(/) Mir-

ib imus

lecul 17

f 474 edit An-

glic apud

cundem

(c) Vide Dody ell obligat Cyprian

ın Appen p 36, 37 (d) Here-

tofore Pro-

f raneker

He is now

Profissor in

Gruk, 12

and in E-

loquence at

Leyden

Ince the

Lill Year

Differta-

tio prima Philolo-

gica de Origini-

bus Biby-

Lees me

tome Theles il at mare

maintainer in the Moth of

169,

Hiftery .

inti i

either to confute the Antiquity of Babylon, or for other Designs. Which a learned Professor of Leyden has lately observ'd, and I wonder that it has not been taken notice of sooner Aristotle knew, without doubt, that the Rebylonians boasted that they had a series of Astronomical Observations that comprehended a productions number of Centuries, and being minded to inform hunself of it by the means of Callifthenes, who was in Alexander's Retinue, he found a great military in the Account, for it is pretended that Callisthenes let him know that he had seen but 1903 Years Astronomical Observations in Babylon Simplicius * reports this, and borrows it from Porphyrius. If Callisthenes has computed right, it must be agreed that after the Deluge Men made very great haste to become Astrologers, for, according to the Hebrew Bible, there is but Two thousand Years to be found from the I lood to the Death of Alexander There is reason to question what Simplicius reports, and it is remarkable that all the ancient Authors who ascribed the building of Babylon to Semiramis, built † only upon the Authority of Ctefias, whose Histories were full of Fables And therefore we see that Benosus || blames the Greek Writers much for having publish'd that Semiramis had built Bublion, and that she had be autified it with admirable Buildings The Supplement of Morers quotes Quintus Curtius about the Impudicity of the Babylonian Women It may be added that that Disorder was very ancient Jeremiah's I etter inserted in the Book of Baruch touches something of it, but in an obscure manner, and which wants a (B) Commentary taken out of Herodotus.

BACHO-

ways made use of Wilting, so that we must take for the proof of his Opinion, the Testimonies which he borrows from Epigenes and Berosus, concerning the Astronomical Observations which the Babylonians caused to be ingrav'd for the Conclu-sion that he draws from those Testimonies, is the fame thing as the Opinion which he had represented a little before Exquo apparet, this is his Conclusion, Attenus litterarum usus Now there is nothing to absurd as his Argument, if it be supposed that he spoke as he speaks in the Manuscripts and Editions of his Rock. tions of his Book Epigenes, a grave Author, af-firms, that the Observations of the Babylonian Astrologers comprehend 720 Years Those that give them the least extent, as Birosus and Critodemus, assign them 480 Years. Therefore the use of Letters is eternal, and I reasonably believe that it always existed in Affine Pliny irgues thus in the state his natural History is in at this time, I say, he irgues in this manner, after having observed that Cadmus de Histocis apud brought the use of I etters into Europe, and that it was faid that the Invention of them preceded in Ig) pr the Reign of Phoroneus by 15 Years Could a I ool, a Mad-man or a Dotard make a more extravagant Rhapfody? It must then necessarily be suppos'd that this Passage is not in its natural State And it is a great matter of wonder, that a Thou-land learned Criticks should have examin'd those words, without perceiving an impertment Logick in them, that might make em suspect that the Passage was tallified Scaliger, Vossius, Sir John Marsham, and Mr Dodwel have to little mistrusted it, that they have taken it for the I oundation of the Conclu-tions which they would draw concerning (a) the Age of Berolus, or against (b) the Antiquity of Ba-bylon, or for (c) other views I ather Hardoun his Corrected part of this Passage, but it was not chiefly to make Pliny argue well, for if this had been his principal Mories, he would have corrected all his principal Motive, he would have corrected all, and 'tis Mr Perironius (d) who has fully unravel'd the causes of the Evil, and the proofs of the Corrugtion of the Text (e) He has shew'd that the number of a Thousand must be added as well to Epigene, is to Berofus, and in that manner Pliny faid that acording to the Testimony of Epigenes, the Observations of the Babylonian Astrologers comprehended 720 Thousand Years, and, according to the I estimony of chose who like Berofus and Critodemu give them be least extent, 480 thousand Years Pliny is in he right by supposing, as he does, that they are creeble Witnesses, to conclude that the beginning of he Assyrian Letters cannot be found out Now who a thing is so ancient, that the Birth of it is beyond knowledge, one may, without any scruple, in writing as Pliny did, call at Eternal But would any one talifiest so, when the proofs that are given of its Anguity, leave it newer than a thing whereof the againing is known? This is the case wherein my would hive found himself, it he had said what hound in his Woil at this time. Consider well what to faid touching Crimms and Photoneur.

I then H. down's Correction must be explicit. the Testimony Okthose who like Berosus and Crito

down's Correction must be expla Fither H down's Correction must be explained feparately. He mends Pliny's Text thus Edivic Epigen a spud haby for oc CCCLXX annorum M object. Applia 694 vatimes file un colt libus laterculis inferiptas docet

qui minimum, Berosus & Critodemus CCCCXC annorum On the one side he put 470 thousand instead of 720, and on the other he sets 490 instead of 480 He builds on Manuscripts as to the last Correction, and on the Authority (f) of Cueso as to the first. It is true that he says by the way, (g) that the Passage it self of Pliny seems to require the first Correction, which is a sign that he perceiv'd the wrong Argument which the common reading ascribes to Pliny But if a thousand be added to the 480 of the common reading, we fall into another Difficulty, for then Berosus allows 480 thousand Years to the Observations of the Babylonian Aftrologers, and yet we know that when he mention'd the Diligence wherewith the Babyle nians preserv'd the Memory of divers natural and nians pieter d the Memory or civers natural asset historical things, he spake but of 150 thousand years (h) Bregodos or τη σερότη τη Βαθυλωνιακών οπος γενιός αυτον κ. Αλίξανδερν τον Φιλιτπα ο πλικιαν αναγραφαι ή πολών οι Βαθυλώνι φιλασσεδαι μέλα πολύης επιμελείας λοτο ετήν το καιρ μεριασών ει περιχείας χρουν περιίχεν ή τας αναγραφαι ειτρείας περι του κρανα, μη θασκασικί, μη περίδαγοιας, μη βασκιών, μη τη και αναγραφαί. Η βασκιών με τη καιρίδα συμές του μερικί και βασκιών με τη καιρίδα συμές του μερικί και βασκιών με το καιρίδα συμές του μερικί και βασκιών και καιρίδα συμές του μερικί και βασκιών με το καιρίδα συμές του μερικί και αναγραφαί και καιρίδα συμές του καιρίδα primo libio Babylonicorum ait natum se atate Alexandri Philippi fili: Joripta vero multa servari Babylone ma-gna cum cura qua tempus contineant annoi um supra myriadas quindecim hac autem scripta continere historias riadas quindecim hac autem scripta continere historias circa calum, mare, & rerum primordia, & reges, eorumque res gestas. It must be confess'd that this Passage does equally prove these two things. The one is, that the number 480, or 490, must be put out of Pliny's Text, the other is, that 480 thousand must not be put in the 100m of it, but rather the offend. Note in the 100m of it, but rather 150 thousand Notwithstanding, one may dispute about it, it may be objected, that Birolus being better inform'd of the fact, found 480 thousand Years, and inserted that Calculation in a Book which Pliny follow d. It might also be objected, that the numbers in the Passage quoted by Fuschus have been fallisted However it be I had rather retain the Correction of Father Hardourn, and add to it, as to Berosus and Critodimus, the alteration of 490 into 150 thousand

I shall observe by the way, that Vossius gives a wrong account of what concerns Berosus in the wrong account of what concerns Berofus in the Passage of Pliny, that makes the subject of this Remark He (1) pretends that Pliny says that Berofus writ the History of what had past during the course of 480 Years I quote Vossius words, compare them with the Passage of Pliny, and you will find a very great untruth Whom shall we trust?

(B) Wants a Commentary taken out of Herodotus 1

See here Jeremiah's Text (k), The Women surrounded with Cirds sit down in the Streets and if any one of them be drawn away, and he with any fuch as Hift Gree come by, she casteth her Neighbour in the Teeth, that she was not thought so worthy as her self, and that her Cord was not broke To understand this well, we must have recourse to Herodotus (1), who informs us, That there was a Law in Babylon that obliged Temple of Venue, to wait there for the Opportuble of Venue, to wait there for the Opportuble of the Opportuble of Venue, to wait there for the Opportuble of the Opportuble of Italy of lying with a Stranger They were all to \$\times 42, 43\$ do it once in their Lives. The Rich fat in their (1) Herod Coaches, and had a great number of Domesticks \$\text{lib 1 cap}_1\$ to attend them. The others had only at

(f) That sa to Say, on the two Passages of the Tres tife de di-Vinatione quoted here (g) Certè aunörum millia locus iple postulare videtur. non annos Harduin in Pln to 2 pag 134 (b) Beroius apud Alexandrum Polyhistor ab Euseb in ChronicoGræco, p 5 & 6. edit Scalig (i) Plin Nat c 55 (He ought to have laid lib 7 cap 56) refert Berofum tradere memoriam quadringentorum an norum & oftoginra Volhus de pag 86 (k) The Book of Baruch among the

BACHOVIUS (Reinier) was born at Cologne in the Year 1544 You may find his Life among those of the Learn'd Civilians of Germany in Melchior Adam I shall not repeat what Morers has taken from him, I will only lay open the Persecutions that Bachovius suffer'd in Leipsick for his Calvinism At first there were only some suspicions against him, and they were satisfy'd with keeping him out of all publick Employs, but the Times altering he obtain'd the office of a Senator, and atterwards in the Year 1585 that of an Alderman, and three Years after that of Consul The Flector Christian I dying in the Year 1591 Bachovius was uig'd to profess Lutheramsm, and as he would not do it, they compell'd him to lay down his Offices He would not hearken to the advice that was given him to retire, though the danger of a Prison wis represented to a Taken him, he thought that his Flight would give his Lnemies occasion to publish that he from Melfound himself guilty But in the Year 1593, he was oblig'd to yield to popular Insurchior A-rections, and leave Leissick He went first to Servise, and the Yeu ister into the Patrick leightness. latinate, not without having almost lost all his Estate The Elector Palatine prov d a of Circligood Protector to him, he exercised several profit ible and honourable. Offices at Hei-ans delberg until his Death, which happen'd the 27th of February a 1614. He published (A) & See the a Book that had more of the Divine than of the Lawyer in it. Among other Chil-Remark B. dren, he left Reinier or Reinhard BACHOVIUS, whom he saw promoted from the Name of Professorship of Politicks, to that of the Civil I aw in the University of Heidelberg I hat Tabor, Son had a (B) considerable Reputation among the Civilians of the XVIIth Century, and he is above all he had the art to Confute a subtilly what he ingaged to oppose He was he accounted kle on the Point of Religion, for he faid privitely to a ? Lutheran Professor, that if agreen Cities would permit him to read private Lectures of the Civil I aw at Strasburg, he Vite would leave his Professors of Heidelberg and go to Strasburg He declared that he presides detested the Doctrin of absolute Predestination, and that he believed the Corpore al Presence of JFSUS CHRISI in the Sacrament of the Lords-Supper, tho he knew nem onot the manner of it. The Person to whom he discover'd that Disposition communicited it to the Magistrates of Strasburg, who order d him to tell him, that he should Profehrus be welcome Bachovius went into that City with his Libi iry, but not finding a main- in Mautenance for himself there he neturn'd to Hadelberg, where his trusty I nend found him boris vext and Sick in the Year 1629 (a) I make

BACON (Roger) An Inglish Cordelier, lived in the XIIIth Century He was a out of Pragreat Astrologer, Chymist and Mathenittician, which doubtless give occidion to su-spect him of Magick There runs a Tradition among the English, That this I tyer made Tabous a (A) Brazen Head that answer'd all his Questions Mi Silden (B) rejects this is i

but in fuch manner that there was liberty to go in and out, that strangers might pass freely in the intervals and make choice of her whom they liked best When they had made their choice, they cust Mony in her Lap, and led her into some by-place to enjoy her. They play d for her to the Goddess of (b) the Temple. Those Women were not sufof (b) the Temple Thoie Women were not suffered to refuse any Stranger, nor the Mony that was given them, tho the Sum was never so small They given them, tho the Sum was never to intall. I hely were to follow the first Strunger that cash them. Money Observe that those Sums were designed for Religious Uses (c) India 28 100 100 m apple of St quidem in sacrum convertitur usum. After the performance of the Act they might return to their Houses, the Devotion or Lypiation which the Goddes required was accomplished. Those that were beautiful or handiom weie soon dispatch d and reliev'd from Centry, but the ill-favour'd

waited long for the propitious Hour to Satisfy the Law Some were so unfortunate that 3 or 4 Years waiting did not end their noviciat (d) Real 25 Tepina 25 Tepina policy new 1 Nam que This rel am gra- dam triennium quadriennium que expettant This retum mihi moves the obscurity of Jeremiah's words Fach of quam fe- those Women were kept in a little Cell bound arunt pu- bout with Cords, and did not come out but by breaking the Cord, after which, they infulted over those that were yet in the (e) Inclosure Who can sufficiently bewail the monstrous Alliance that was made in Paganism between the Worship of the It might justly Gods and the most filthy Passions have been call'd an easy Devotion, if the Comedy had contain'd more Acts and more Scenes, and it there

had not been a disadvantageous mixture for the illfavour d, for 3 or 4 Years patience for once was a hard penance Martin del Rio retracted what he had faid on the words which I have quoted from the Book of Baruch He thought they were to be

understood of certain Ligatures that were practi-fed to make one felf lov'd See his Magical Difquisitions (f) (A) He publish'd a Book that had more of the Divine Adam in than of the Lawyer in it] It was a fort of a Commen-vitis Ju- tary on the famous Catechism of the Palatinate

Melchior Adam fays this of it, (g) Propaganda veri-tatu evangelica fiudio edidis Catechelin Palatinatus,

of Cords, that is, (a) they form'd fome Rinks testimonis Sacra Scriptura at sententi s pai im qui pi - that were separated from each other with Cords, mis quingentis a Clifto noto annis in Eccles a Dei clamis quingentis a Clifto nato annis in Ecclefa Dei cla-inerunt exornatam & illustratam, cum epitome vitæ corundem pitrum, & methodica narratione de Conciliis, quorum Canones in illo Catechetico libel'o c m-

(B) Had a considerable Reputation amore the Civi-lians | Convincing (1) calls him, D scipling jurid ce externum dicties tinvins (1) trys he is, subtil ssimul-Jurisconsultins, non tam sue sentintie adstructor, quam distructor aliene. Another (k) tays, to in his que ad solidam nostri juris interpretationim faciunt, acutiorim aux tradit prior atas. Listly the Folthets of acutional vix tradit prior ata: Luftly the Fpithets of accuratifimus, of jubilifimus, of acutifimus, of inevorabilis censor (1) do not fail him The Flogy Finnius gives him, agrees but with too many Persons I here are but too many subtle Writers, and Men of great Reasoning, who prove their own Doctrinill, but intirely overthrow that of others Man is commonly fironger in an offensive, than is defensive Dispute See what an Llector of Cologne said concerning the Quarrel between the Cordillers and the Jacobins. It is Father Paul that relates it See the 4th Book of his History of the Council of Trent, pag 309 of Mr Amelot de la Houssaie s Translation
(A) Made a Brazen Head that answered all his Que-

(A) Made a Brazen Head that anjwered all his Questions | Majer remarks (m) That Rogen Bacon is commonly introduc'd upon the Stage as a great Magican, And that there is a general report, that he and his Fellow-Monk, I homas Bungey, wrought 7 Tears to forge that Head, to know from it, if there might not be some means to inclose all Ingland with a thick it ill and Rampart? Upon which, it gave them an Answer, which nevertheless they did not understand act mell, because not thinking to receive it so speedily, hey needlebecause not thinking to receive it so speedily, by neverth-fied on other things, than to give an iai to it i Oracle These are popular Stories, that do not deserve to be consuted The like are made of Abortus the for great Great

(B) Mr Selden reefte this as a Couldish Fable Men, p m These are his own words, (n) Istiusmodi caput ex are constatum ab eruditissimo Rogero Buchone est in ore nostratis vulgi, sid non sinc injuita in illius Mathesin, quam fummam & a demonum prestigiis puram mon-strant satis illius opera quotquot nos legiste contigi. A quidquid adversus cum uti magum seu rewouas ir 3 Balesus inscitta dicam, an in optimas artes malitia, editione m 38. centuriarum prima fatis incogitanter effutierat, id bene Nan

Name was destitutus

(b) De 111 toritite Juttin in Germania ipud Migirum Lponym p 99 (1)Cap 11 de pact n 9 ipud eundem (k) Hahn in dedic oblesy id Weien-Lec apud (1)Schutz ipud eundem (m) L 1b is Symbol nureı menie, (n)Selden de Dus SVIIS Syntagin

rodotus does not explain particularly enough
(b) It was
Venus the Babilonians call'd her Mylitta Herod 1b (c) Herodot 1b (d) Id 1b (e) These words might bave been apply'd to those that out of it I am grarunt pu-ellæ Pereolum tuisse malum Quod zonam fol-Vit diu ligatam Catul

Epigr

(f) Lib 3

g Melch

parte 1

quest 3

a small ad-

dition 📂 give the betterlight

by a Paraphrase to

what He-

* L1b 2 de præno tione cap 1 6 lib 7 pud Naude Apology for great Men, p m 16 p 493 Journal of the 8th of March, 11 I 20 111 1684 See the News from the & Secthe Judgment that Conringius, Baclerus, Blount p 635

(a) Difouilit

Magicar l 1 cap 3 p m 22 (b) Ab hoc nu-

meio ic-

moveo ut

cosmigos Picatri

cem Hif-

mum Par-

menfem. Cicchum

Lículanum, Pe-

trum de

Agrappam & Paracel-

partim a-

theos par-

tım hære-

fum homines

Abono,& Cornel

panum, Aniel-

childish Fable, and observes that no Historian has mention'd it, and that Baleus who had defam'd Roger Bacon, recanted, and repair'd that Injury honourably Francis Picus * fays, That he read in one of Bacon's Books, "That a Man might become a Prophet, and fore-tell things to come by the means of the Lockers and fore-tell things to come by the means of the Lockers and fore-tell things to come by the means of the Lockers and fore-tell things to come by the means of the Lockers and fore-tell things to come by the means of the Lockers and fore-tell things to come by the means of the Lockers and the lockers are the lockers are the lockers are the lockers and the lockers are the lockers are the lockers are the lockers and the lockers are the lockers are the lockers are the lockers and the lockers are the lockers a and fore-tell things to come by the means of the Looking-glass Almuchefi, composed according to the Rules of Perspective, provided he used it under a good Constellation, and had first brought his Body into an extremely by Chymistry. This is not contrary to John Picus Mirandulanus, the who make anin'd, That Racon only busy'd himself with natural Magick. This Fryer sent distribution of his own Invention to Pope Clement IV. Several of his Books have been published. Specula Mathematical distribution of the proposition. † In præ- on to Pope Clement IV † Several of his Books naveween published on to Pope Clement IV † Several of his Books naveween published on the Population of the Apo- iica & perspectiva Speculum Alchemiæ De mirabili potestate artis & naturæ Epistolæ cum log apud notus, &c It is very likely that he did nothing by compact with the Devil, but that he Naudenh Notus, &c It is very likely that he did nothing by compact with the Devil, but that he Naudenh fore there is reason to say, that his Writings are full of (C) Superstition. He was much infatuated (D) with Judicial Astrology

The Letter which he writ to Pope Clement IV and which is in the Library of Lamberth, contains with the Flogies of the Holy Scriptures a strange Design; for he ex-

horts that Pope to confirm by Apostolical Authority, and to recommend to the whole that an E- Church the Method which he had found to teach every Body Hebrew, Latin, Greek and dron of Arabick in very few Days He pretended, that not only all the Laity ought to read the Scripture, (E) but also to understand the Originals, and he was positive, that his a general Grammar was passionately desir'd, and that divers Prophecies confirm'd it

BACON (Francis) Lord High Chancellor of England under King James I was one of the greatest Men of his Age, and one of those that knew most learnedly the impersection that was in Philosophy He labour'd hard on the means to remedy it, and he form d very fine (X) Models of Reformation The Publick receiv'd his Labours very A compleat Edition was made of them at Francfort in Folio, in the Year Repub of twourably I carning, 1665 The Journal of the Learned ||, did not mention it without much praising that fa-June 1684 mous Chancellor The Treatile (Y) de augmentu Scientiarum that was Replanted at June 1684 mous Chancellor ralogue of Parse in the Year 1624 is one of that Author's best Productions. His Moial and Ponew Books, litical Works translated into French by Baudouin, sold so well, that they made seven ril Editions of them. His Life of King Henry VII of England, & is very much esteemed By labouring to hard for the Republick of Learning, Bacon neglected his Domefirek

monitius omne non modo retractavit, verum in ea qua Or made tall & tanto viro digna sunt postrema recognitione etiam of them in prudenter commutavit Nec quod hanc vulgi samam Sir Tho-adstruat, habent Annales nostri John Dee, an English mas Pope Philosopher and Mathematician, made an Apology for Roger Bacon He makes mention of it in the Lpistle Dedicatory of his Propadeumata Aphoristica de prastantioribus quibusdam natura virtutibus. See Naude in the 488th Page of his Apology for great Men

(C) Are full of Superstition] Martin del Rio, who of all Men in the World is least prodigal of his Abso-Jution on those matters to suspected Persons, clears Roger Bacon of Magick, and is contented to make a superstitious Author of him Alchindus (a), says he, Rogerius Baconus, & Geber Arabs multis scatent superstitioss, ideo vetita lestionis etiam hos putarim John Wierus has not the same Indulgence, for he puts Roger Bacon, Petrus Aponensis, Anselmus Parmensis, Cic-chus Asculus, and some others in the same Class, whereas Martin de Rio (b) treats the three last that I have named as true Magicians, and puts Bacon only in the number of the Superstitious. As for the rest, Wierus agrees perfectly with him, that is to fay, he took Petrus Aponensis, Anselmus Parmensis, &c for Sectators of michievous Magick Superiorum (c) magorum nugamenta stidem insulse sequut: sunt Appion Grammaticus, Julianus Apostata, Robertus Angli-tis apud Helvetios misere mortuus, Rogerus Bachon, Pe rus Aponensis Conciliator dictus, Albertus Teutonicus, Ainoldus de Villanova, Auselmus Parmensis, Picatrics Hispanus, vel author libri ad Alfonsum sub Picatrics nomine, Cicchus Asculus Florentinus, & plerique alis obscurioris nominis scriptores, deplorate certe ingenii homines Qui quum se magiam tradere pollicentur, non nisi aut delisamenta quadam nulla ratione subnixa, aut

superstitiones pies omnibus indignas congesserunt
(D) Infatuated with Judicial Astrology] John Picus
(d) maintains, that the Book intitled Speculum Astrologie, which treats of the Lawful or Unlawful Authois, who wrote upon Astrology, is a Work of Roper Breen That Book was condemn'd by Gerson (c) and by Agrippa (f) as superstitious to the utter-most Francis Picus (g) and many others have conmost

ticos Ibid (c) Wiei de præstig l 2 c 4. He observes that John I rancis Picus, lib 7 refutes Bacon (d) Lib 1 adversus Astrolog apud Naudé p 526 (e) I ib de libris Astrolog non tolerandis proposit 3 apud Naude p 525 (f) In epistol apud eumdem, ibid (g) Lib 7 de prænot cap 2 apud eumdem, ibid

demn'd it because the Author maintains in it, fubmission, that the Books of Magick ought to be carefully preserved, because the time draws near carefully preserved, because the time draws near that for certain Causes that are not specify'd they must necessarily be perus'd, and made use of on some occasions. Naude adds, That Roger Bacon was so much addited to Judicial Astrology, that Henry de Hassia, Guilielmus Parisiensis, Nicolas Oresmius were oblig'd to inveigh sharply against his Writings, and the Passity of Astrologers (h)

(E) But also to understand the Originals As I have not read his Letter, I cannot say if he lays his Ground-work upon this, That a particular Person, who understands neither the Greek nor Hebrew Tongue is oblig'd to depend on the Sincerity and the Capacity of Translators. Which it may be said is a weak Foundation, and does not deserve that we

is a weak Foundation, and does not deserve that we fhould build our Salvation upon it However it be, his Pretention is not far from being extravagant and contains impossibilities 'Tis the Augant, and contains impossibilities 'Tis the Author's Judgment, who spoke of that Letter (1) Inter Scriptores 13 seculi, qui a Whartono pro Scripturu & Sacrus vernaculu adducuntur, comparet Rogerus Bacon, cujus epistolam de laudibus S Scriptura ad Glementem IV bibliotheca Lambethana tenet Observat autem, Autorem illum portentosa quadam & impossibilia in praises illa epistola comminisci. Non enim tantum negativan esse docet, ut omnes Christiani sacram Scripturan setta quam sidei sua sontem & regulam perfecte sciant, sed the Book attention for the strangent of the constitution of the second setter set suampine investible audestur, ut suggest asserit Et quamvis incredibile videatur ut singuli Christiani linguarum istarum notitiam sibi company possint, id tamen Baconus factu perquam facile esse p Suadere suis Lectoribus cupit, imprimis cum se Gramma matica ticam quandam universalem invenisse glorietur, cujus controope intra paucissimos dies quilibet linguam Hebraicam, versiæ de Gracam, Latinam & Arabicam addiscere queat, & ut Scriptuomnes, quod legunt, etiam intelligant, se opus quoddam ris & Samanuduttorium seupraliminare ad promovendam S Scri- cris Ver pturæ intelligentiam editurum Spondet, enixe Pontificem machinionans, ut artificium Suum Summus omnium votis expetitum & frequentibus vaticiniis confirmatum, apostolica autoritate confirmet, & universa ecclesia commendet, unde innumera in ecclesiam beneficia redundatura minime

(X) He form'd very fine Models of Reformation] See what Mr Baillet faid of them in the 1st Volume (k) of the Life of Mr Descartes, and what Gassendus (1) faid in particular of Bacon's Logick

(1) The Treatife de augmentis scientiarum, is one of that Author's best Productions] See here what

(1) Acta eruditor Lipf meniisJu-P 297 In the Ab Stra& of

(k) Pag 147 & 148 (1) Opp

stick Affairs in such manner, and plung'd himself into so many Expences, that he dy'd very poor We will set down (Z) two Authorities on this Subject. His Death is plac'd on the 9th Day of April 1626 He liv'd 66 Years

BACOUE (Leo) born at Castelyaloux in the lower Guienne, forsook his Natural Religion which was that of the Reform'd, and turn da Cordelier He attain'd afterward winifm, to the Prelacy, and was made Bishop of Glandeve He that * informs me of this, obferves, That Father Leo Bacoue is the only converted Huguenot that was promoted to Episcopacy under the Reign of Lewis XIV That Cordelier publish'd a Latin Poem to Episcopacy under the Reign of Lewis XIV That Cordelier publish'd a Latin Poem on the Education of a Prince, about the time that the Dauphin was to have some Preceptors He caus'd it to be Re-printed at Paris in the Year 1685. The Journal of the Learned † mention'd it the following Year

BADIUS (fodocus) firnam'd Ascensius, because he was born in the Borough || of Affebe near Bruffels, made himself famous by the great number of Books which he Printted and Commented He was born in the Year 1462 He perform'd his first Studies quotes at Ghent, he continu'd them in Italy, and made a great progress in the Greek Tongue at makes use Ferrara under Buptista Guarini He tettled himself at Lyons, and taught the Latin and Municipal Muni Greek Tongues there as well in publick as in private Atterwards he remov'd his Tabernacles to Paris, and set up a (A) Printing-house there, which was much to his Ho-It produc'd a good number of (B) Classick Authors, with his Explications and Badius the He took the like pains on some Modein Authors, as on Petrarch, Politian, Ganden-Notes Laurentius Valla, Baptist Mantuanus, &c He publish'd also some (C) Books of his own sis making as well in Piole as in Verse, 4 and they that were good Judges acknowledged, 4 Ex Vathat if his Domestick Cares (D) had not oblig'd him to write as much or more for Jerio An-Gain than for Glory, he would have succeeded much better than he did Erasmus hap-lioth pen'd to compare him in some things to Budæus, and one can scarce believe what Belg p buffle was (E) made at Paris against that Comparison Those that place Badius s 598, 589

(a) Conver fations of Voiture end Co-Star, p. 173 edit of Paris, 1654

1 ft Vol (d) There

must be a fault of

the 9th of

April,

1626 (e) Sorbe-

Costar (a) wrote of it to Voiture Some Months ago I read the Book which Chancellor Bacon writ about the progress of Sciences, in which I found many valuable things Afterwards he relates some of those things, and by that choice he shews his good taste, for truly they are all fine and great Thoughts I have heard that Bacon's Works was one of the Books that Costar made most use of, and that he took from thence the Ground or Basis of his Collections, that is to fay, That having found some Thought in Bacon that pleas'd him, he wrote it down in a Sheet of Paper, and when he met with any thing that related to it in other Books, he added it to that Leaf, after which he wanted no Repertory, nor Common-places

(Z) We will set down two Authorities on Bacon's Powerty] The first is supply'd me by the Bibliotheque Universelle, and the second by the Sorberiana That Bibliotheque (b) informs me that James Howel says (b) Tome in a (c) Letter dated the 6th of January 1625 (d) 15 P 45 (c) The8th That Chanceller Bacon dy d so poor, that he of the 4th left any thing to bury him with, which made Howel Sett of the judge, That the he had a great Genius for Learning, 1st Vol he was not very Judicious Nevertheless, he imputes (d) There that Chanceller's Poverty either to the contempt of Riches, or to an excessive Liberality Howel fays, That a must be a little before his Death he writ a mountful Letter to the Printing in the "he should be reduced in his latter Days to Beggary, and "less who desired to live only in order to Study, should be oblig'd to study for a Livelihood These words seem described as base to our Author, as those of another Letter, which the same had writ before to the Prince of Wales, were prophane He said to that Prince, "That he hoped, that the 9th of "another Father had been his Greator, the Son would be her Redeemer " be bis Redeemer

Let us fee now what Sorbiere fays, (e) " Bacon's Natural History at Paris 1631, Translated, or ra-(e) Sorberiana, "ther Epitomiz'd by Peter Amboise, Esquire, Sieur
41 edit of "de la Madelaine There is a Discourie of the
Holland "Translator on that Chancellor's Life, and at the
"end the Translation of Nova Atlantis is added to Those few excellent Remarks that I have seen make me wish greatly for an entire and faithful Version Mr Boswel told me, That he had been paiticularly acquainted with that rare Man, who left him all his Papers by his Will, which was the only thing that was executed of above a million of Legacies which he made by way of Gillantry He bequeathed 400 Thousand Livies to an imaginary College, of which he drew the Plan in his Nova Atlantis." This Dif-"drew the Plan in his Nova Atlantis" This Dif-courie does not feem to fay that Bacon dy'd in Poverry, it rather infinuates that he dy'd fome-what (f) Whimfical But look nearer into it, and you'll find there is a fign of Indigence in it

(A) A Printing-house, which was much to his He-

nour] Father du Moulines informs us, That (g) Jodocus (g) In the Bad us is the first that brought round Characters into France, and that before him all the Printers of the Kingdom made use of Gothick Characters About the Year 150 he came from Italy into Irance, as well to teach the Cieck in Pairs, as to set up a very fine Printing-house there, which he call d Pialum Aicentianum Father du Moulinet foigets that Badius stopt num Father du Moulinet foigets that Badius itopt (n) unefome considerable time at Lyons, before he came to vill OrParis See the Remark H Mr Chevillier has (h) final of
prov'd against that Father, That Printing in France
did not begin with Gothick Letters, and that they in Paris,
Printed in Roman Letters before Badius stime And p 54
has the this Min (i) made a great number of Editi- (i) Ibid

ons in good Letter He made [everal al]o in Gothick

(B) A good number of Classick Authors] Valerius

Andreas gives a (k) List of them, wherein Horace,

Persius, Terence, Juveneus, Theocritus, Sallust, I alerius Maximus, Quintilian, Aulus Gellius, and feveral Treatiles of Cicero appear The List of Swerting is more (1) ample, Ovid and Seneca's Tragedies appear in it

(C) Some Books of his making | Valerius Andreas mentions theie following Pfalterium B Maria Epigrammatum liber Navicula stultarum mulierum De grammatica De conscribendis epistolis Vita Tho-

(D) If his Domestick Cares] Liasmus speaks somewhat freely of it, (m) Necinfeliciter omnino cessit conatus Badio, adest illi facilitae non indosta, felicius tamen coffurus nisi curæ domesticæ, reique parandæ studium interrupissent otium illud Musis amicum hujus laudis candidato necessarium He expresses himself to the same purpose in one of his Letters (n) Aliisliberum erit de Badio judicare quod volunt, ego semper illum habui in corum numero quorum nec eruditionem, nec ingenium, nec eloquentiam possis contemnere tametsi non dissimulo ellum longe majorim fuisse futurum, si fortuna benignior 73
otium ac tranquilitatem studiorum suppeditasset Brixi- (n) The
us after having given a very mean Idea of Badius, 28th of the
says, He studied much more for Gain, than to be- 2-th Book, come Eloquent (o) Scio Badium non effe pror/us une Lioqueit (0) Stie Baaium non eije prorjus aμασον Verum qualis qualis est talcm se certe hominibus nostris hactenus probavit, ut quottes de doctis sermo inter doctos incidit de Badio plane us as λόχ. Illi, quod non in siciaris, quassus tantum non eloquentia scopus est (E) The bustle that was made at Paiss against that

Comparison | Brivius, who was a Friend of Erasmus, stolas E-wrote to him on that Subject, the Letter whereof rasmi 27 I have quoted some words. He told him plainly, 1 22 pag. That the learned Men of Paris were angry to see 1166 that in some manner Badius was preferr'd before Budeus Quo major indignatio nostrorum omnium animes subst, quod hac in opin one, justa de causa quum sint, existiment illum abs te non tansum Badio collatum, sed Sum animos a tu st side abalenarit, eb id quod existi-Nnn2

* Rocoles r) of Cal-† The 21th Junuary, # Morera to call it a House The Author of the word Municipi-

ed of the 1684 pm (k) Commentarii familiares cumfcruntur in Horatium Haccum, & \mathbf{V} aler Andreas Bibl Belg p 589 (l) Swert in Athen Belg (m) In C1ceroniano, p m 1173 (e) In einter epi-

(f) See du Mau-Tier Says concerning the last will of Cerifantes Holland,

us in Vi-Elos qui has non videant, & fi Vi-

dici Vau-Privas Biblioth k rauc P 237 † Be/a Hift of the Churches , 16p 149 Ant I 1yroi isthic gia ettim vennor effe qui

vocifi-

rentur

ficulis icm di-

Fraim Fpift 28 1 22 pag

our maledicis ver-

gnam cx-istiment

1172 (b)I rafm

cpift 72

1 20 pag

1030 Ubi fupra (d) It is the 23th. 1 ttu of th _5th Book, [\$375 (e) Sc 11 Caille, H flory of Printing , 74 In the (f) Che- Man vill ubi the De tup p 138

(b) You may read it in licaille ubi tup p g
(1) Rocoles, 111 H flory &

131

Friend of

Badius

Du Ver- Death in the Year (F) 1926 are mistaken He was burthen'd with a great Family, and it is find in his Lpitaph, That it is likely he might have produc'd as many Children as Books, if he had (G) let himself as soon to one of those Functions as to the other; but that he had been an Author a long time when he angag'd himself in Matrimony 1 would not warrant that this (H) was exactly true. It is Son Conradus BADIUS was born in Paris, and settled himself at Geneva. He was early true as a very good Protestant, and show dut by the Alcoran of the Cordeliers. He true the first Book of it, and compiled the second, and adorn'd both with Marginal these which are very biting. He was both a Printer and an Author, and would sometimes make French Verses. He made some against * Nostradamus. Three of his (1) Sisters were marry d to two samples of what a Modern Author marry. mous l'inters. I have been ignorant for some time of what a Modern Author meant, mous Printers I have been ignorant for foince time of what a system of the constant is a finite of what a system of the printing, who feems to accuse (K) Henry Stephens for having Censur'd Jodocus Badius I have nothing to say about one Conradus BADIUS, who dy'd † with all his Family of the Printing, Plague at Orleans, where he was Minister in the Year 1562, and who was a Friend printing of Theodorus Beza from his Youth ||

Mr Chevillier, who collected several Elogies of Jodocus Badius, affects that he bad been Professor of Literature in the University of Paris, and afterwards in the City of Lyons,

where he read the Poets in Publick +

BAGNI

dent, ma- mant Budwum eum Badio commiffum perinde effe acfi guis Achillem cum Thersite committeret Erasmus justify d himself, and made it appear, that he had yould himself, and made it appear, that he had very plunly shewed Budeus's Superiority He wonder'd (a) they had not perceiv'd it in France, or if they had perceiv'd it, how they came to make such a stir, and compose so many Satylical Verses I hat Business was so much talk'd of, that it came I hat Businels was so much talk'd of, that it came to the lars of Francis I (1) Si verus est rumor sic fremunt amici Budæi, quasti nineris patris ac matris illius imminizerim. Clamant & Calum' o terra' Budæin cum Badio? Clamant me invidere gloriæ Budæin, meque multis epigrammatiis dilacerant. Caula delata est & ad Regis cognitionem. Volenti cognosciere distinti causam, distum est Budæum me tarasse in lace aundam est me estrassem au estile quadistam. loco quodam, eo me offensum quessisse vindictam, eunque cum Badio contulisse If Erasmus design'd to honoui Badius by that Comparison, he was very much mistaken, for that poor Man was wounded to the Heart, every time that Complaints were mide of the Injustice done to Budaus It had been better for Badius if Erasmus had not thought of him The place was mended in the 2d Edition

(I) His Death in the Year 1526 are mistaken] Swer-tius (i) laid only, that he found that Badius had attain d to the Year 1526 This fignifies indeed that he did not know whether he had liv'd beyond that Year, but he pietended not to affirm, that he did not live longer Kong instead of making use of this Caution, affirms that Badius dy'd in the Year 1526 And others have faid it after him But Brixius & Letter, which I have quoted, was written in the Year 1528, and ipeaks of Badius as of a living Man Valerius Andreas lays nothing concerning the Death of that Man Moreri plac'd it about the Year 1529, or 1530 He is mistaken, for it is very well known, that Erasmus rejoyc'd in a Lettius Ath n ter of the (d) Month of September 1530 that the Belg p 490 news that was spread of the Death of Badius was relates this not true. And we have an Edition of the Fpistles Epitaph, as of Longolius made by Badius in the Year 1533 Gef-if it was net observes in his Bibliotheca, Printed in the Year made b) a 1545, that Badius had been dead about 10 Years He was not dead when the Book of Alphonsus a Cafro against Herefies was Printed at Paris, for Badi-Badius fro against Herefies was Printed at Paris, for Badius He should us was one of those that Printed it in the Year I was one of those that Printed it in the Year I was one of those that Printed it in the Year I was one of those that Printed it in the Year I was one of those that Printed it in the Year I was one for the first page of Peter Lombard in Epistoby the law Pauli contains this, (f) pro haredibus Jodeci Ba-Grand-son dir 1535 Mense December 1535

[G) As many Children as Books, if he had set himself mark as soon I This Thought was the subject of the tollowing Epistoby (g) that one Composed for himself the source of the sollowing Epistoby (g) that one Composed for himself the sollowing Epistoby (g) that one Composed for himself the sollowing Epistoby (g) that one Composed for himself the sollowing Epistoby (g) that one Composed for himself the sollowing Epistoby (g) that one Composed for himself the sollowing Epistoby (g) that one Composed for himself the sollowing Epistoby (g) that one Composed for himself the sollowing Epistoby (g) that the sollowing Epistoby (g) the sollowing Epistoby

lowing Epitaph (g) that one Compos d for him

Hic, liberorum plurimorum qui parens, Parens librorum plurimorum qui fuit, Situs Jodocus Badius est Aicenlius Plures fuerunt liberis tamen libri, Quod sam sinescens capit illus gignere,

A are florens capit has quad edere

This is not the Lpitaph that is to be seen (h) on

Helory of This is not the Lpitaph that is to be ieen (b) on Col nj, the 1 omb of jodocus Badius in the Charnel-House of the Collegiate Church of St. Benedist at Paris, (k) pag 5 where he () was bury'd If we may rely upon the fact I puph he follow'd the Maxim of most of the I cained that is, he marry'd late. See the Book (k) intituded tilesiana

(H) Wirrant it to was exactly true. The Sieur de la Californi keyn a doubt of the tells us (l) That

., dela (a fem keen choubt of it, he tells us (1) That

Badius at his return from Italy taught several Gentlemen in Lyons, and Compos'd and Printed a great many good Books at the House of John Trechsel, Printer at Lyons, whose Daughter Thelif Trechsel he marry'd That Author goes on thus, It was to him that the Learned Robert Gaguin the twentieth General of the Order of the Trinitarians, who knew his Mit and Capacity for the Correcting of the Press, wrote to Print his Works, as appears by the Letter which that General directed to him, which is before his Epistles in Quito in the Year 1498, which oblig d Badius to go to Paris about the Tear 1498, which oblig a Badius to go to Paris about the Tear 1499, or 1500 after the Death of his Father-in-law, both to teach the Greek Tongue there, and to reftore the Art of Printing, which began to decline It appears from this Pullage, that Badius was a marry'd man in 1500. He was then but 38 Years of therefore it cannot be faid that he defer difference till he was old, jam fenestens capit films hisginere. And yet his Grandion Henry Stephens, affecting from the for Henry Stephens (m) is the Author of phis pagignere And yet his Grandion Henry Stephens, afhrms it for Henry Stephens (m) is the Author of phiis pathat Latin Lpitiph, and of a Greek Epitaph that runs
on the same Thought Mr Almeloveen has puthe fame Thought Mr Almeloveen has puthe fame Thought Mr Almeloveen has puthe fame Thought Mr Almeloveen has publish'd both of them, with another of the same Author in Latin, in his Curious Dissertation De vitis Stephanoi um

(1) Were marry dest two jamous Printers] Catherine Badius a Daughter of Jamous was marry'd to Michael Vascosan (n) Perrette Badius, another Daughter of and her Jodocus, was the Wife of Robert Stephens (o), and her Sister Jane Badius (p) marry'd John de Roigny, who of the Mark of his Father-in-law, and fet the Prelum Ascensianum on his Editions for above eleveen de whether her Father had taught it her as Mr. d. vitis Stewhether her Father had taught it her, as Mr Almeloveen believes, (r) or whether she learnt it by
much hearing People speak it in her Husband's
House. Both these Opinions have their probability, those that are of the second Opinion may
ground themselves on this, that a Sister of Henry

Learnt Latin
Henry Stephens, Daughter of Perrette Badius, learnt Latin without the assistance of a Grammar, and only by use Robert Stephens's House was always full of Pcople that spake nothing but Latin, so that the very Servant-Maids acquir'd the knowledge pographiof that Tongue See the Epistle Dedicates. Henry Stephens presix'd before Aulus Gellius, you'll find these words' directed to his Son monia you'll find these words' directed to his Son (n) La tua corum qua Latine dicebantur (nistrarius aliqui cabulum intermisseretur) haud difficilior erat intelligation (n) La quam si dista sermone Gallico sussentia qui de sitte sorore mea, amita autem tua, nomine Katharina (p) Ibid dicam? Illa quoque corum qua Latine dicuntur interpre-Robert Stephens's House was always full of fite forore mea, amita autem tua, nomine Katharine (p) Ibid dicam? Illa quoque corum qua Latine dicuntur interpretem non desiderat multa vero & ipsa eodem loquisermone potest, & quidem ita (licet nonnumquam impingat) ut ab omnibus intelligatur Unde illi hac Latine linguae cognitio? Artem certe Grammaticam haud magistram habuit, nec alius illi hac in re quam usus presvit He explains what he means by that use, which is, that the Printers and Correctors of Robert Stephens spoke nothing but Latin

(K) Seems to accuse Henry Stephens for having censur'd Jodocus Badius 1 was ignorant in this, by not understanding a French Period of the Sieur de la Caille but at last I think I have apprehended it That Period contains these words (s) "Here (s) La Caille is his Epitaph ielated by Henry Stephens in the ille, His Book which he compos'd de artis Typographica of Printing querimonia, printed by the same Stephens in 1699 ing, p

querimonia, printed by the same Stiphens in 1569 ing, ?

Henr us Step ..nus, giæ ek bintiam nou Stephen's Book , De

BAGNI (Fobs Francis) liv'd in the XVIIth Century. He was raised to the Employs than Morers mentions, as will appear by our Remarks One thing has de Riche been faid of him in the Sorbersane B) which is false in divers manners He had hear?

(C) a ann 16.0

(4) a ann 16,0

(b) Mr Almeloveen, who lends his Books So obligingly, kindnes (to Send methe Artis ty pographi cæ queri-

(c) Bail-

tom I

p 119

monia,

"wherein are several Complaints address to the faid Badius, both in Greek and Latin." At first I believ'd they meant that Henry Stephens reproach'd Badius very much, both in Greek and Latin, for having spoil'd the Trade But considering that he was his Grandson, and finding nothing against Badius in the Querimonia Artis Typographica which Mr Almeloveen has publish'd, I remain'd much in suspence Mr Almeloveen having assured me that he had left out not having assured me that he had left out not have period over again, and then I apprehended that these words, both in Greek and Latin, ought perhaps to be referred not to Complaints, but to Epitaph At last I have been able to consult that (b) same Work of Henry Stephens, I found in it, is, A Preface in prose against the Ignorance of Printers 2dly, A Poem wherein Printing is introduc'd, complaining of its decay 3dly, The Epitaph both in Greek and Latin, or in Latin only, of some learn'd Printers, but I found neither Complaints against Badius, nor any address'd to him, that Passage of the Sieur la Gaille is a Riddle to me, if it is not a mistake Is it to be wonder'd at that dead Languages, with the many Transpositions that are allowed them. should be wonder'd at that dead Languages, with the many Transpositions that are allow d them, should be fo oblicute to us, does not our own cast us into Darkness when we go from the natural Order of Words? (A) Which it will not be amissto observe] He says, if. That Cardinal Bagni was of the House of the Counts de Guidi. This is to pretend that the Name of his Family was de Guidi. But he should not have the parated the Name of Guidi, from that of Basis at a Balneo. Naudé never divides them 2dly, That he was Born the 4th of Offober, 1573. I his does not agree with an Author (c) whose exactness can a far more certain Security than Mayer. That does not agree with an Author (1) whole exactness is a far more certain Security than Mover! That Author places the Death of Cardinal Bagns on the 24th of July, 1641, and makes him 76 Years old So that consequently he was Born in the Year 1565 3dly, That Clement VIII sent Bay into France, to Congratulate Henry IV on his riage with Mary de Midicus It is not so Morers in not understand Thomassin, whom he quoted He might read in that Author that Cardinal Aldobs and m, Legate of Clement VIII in France, as well on the account of the Descartes ment VIII in France, as well on the account of the Marriage of Henry IV as of the Peace with Savoy, had John Francis Bagni in his Retinue And in this the pretended Deputation of that Man confisted 4thly, Moreri multiplies Bagni's Nunciatures more than he ought to do He will have it that he was twice ought to do He will have it that he was twice fent Nuncio into France, once under Gregory XV and once under Urban VIII and that befides Gregory XV fent him Nuncio into Flanders Thomasin is fatisfied with saying, that Bagni was sent to Paris by Gregory XV in the Quality of Nuncio extraordinary, and that he went from Paris into Flanders to perform the Function there of Ordinary Flanders to perform the Function there of Ordinary Nuncio Gassendus says not so much of it as Thomasin's he says, that Bagni going to the Nunciature suffels pass through Parus, and saw there included that was to be seen Transsit subside tempt is to say, in the Month of suly, 1621)

memoratus supra Vicelegatus a Balneo, Pontiscus DESTINATUS in Flandriam, qui cum suffingularia quaque in urbe spesiare, sed tamen quass INCOGNITUS, commodum profesto convaluit Peireskius qui insum varie deduceret ad eruditos, ad Musaa, ad opera omnia rariora (d) I know that he was Nuncio in France, but it was at another time The same Gassendus mentioning the Acgusint si.

Men in the Year 1614, says this of our John Francus Men in the Year 1614, says this of our John Francus 1621

Bagni Unus suit Joannes Franciscus Vidius à Balneo, paracensis Archiepiscopus, & per ea tempora Avenionensis Vicelegatus Singularis enim deinceps necessitude interics suit done ille Avenione degit, seu cum est versus and principal successitude interics suit done ille Avenione degit, seu cum est versus and principal successitude interics suit done ille Avenione degit, seu cum est versus and principal successitude interics successitudes interics successitudes successitudes and principal successitudes interics successitudes successit Flanders to perform the Function there of Ordinary nensis Vicelegatus Singularis enim deinceps necessitude interiossis suu done ille Avenine degit, seu cum est versatus perillustris Nuncius tam apud principes Belgarum, quam apud Regem Christianissimum, seu postquam factus est Caidinalis rara ai spectata virtutis (e) It is most certain that Bagni wis twice Nuncio, for Naude, who was a long time hi Domestick Servant and Library-Keeper, speaks thus to him in the Dedica-

tion of his Coups d Etal "My LORD, feeing you are now at Rome enjoying the Honours that serve to reward your Deserts, and living in the Quict which the publick I unctions happily exercised in seven Governments, one Vicelegation, and "two Nunciatures have procur dyou, I did not think, &c" He was fent Nuncio to Bruffels by Gregory XV and into France by Urban VIII Thomasin and Morers are both in fault, they could not unfold the easiest matter in the World to repost it right It was in the Nunciature of France that Bagns was raised to the Cardinalship Gassendus (f) says, that in the Spring of the Year, 1631, he pass through Provence in his return to Rome, and that he went to see his old Friend Mr de Peiresc brought the learn'd Gabriel Naude along with him He continu'd to perform the Functions of Nuncio in Paris for above a Year, after his Llevation to the Cardinalship, and imploy d himself particucularly in pacifying the Differences between the Queen-Mother and Cardinal Richelicu (g) A Manuscript Memorial of Mr Braudrand, contains, 1st, That he was not made a Cardinal at the Commendation of France, though we are told so in the Hi-flory of the Ministry of Cardinal Richelicu, but ments by the Pope, as Nuncio of the Holy See, for tis what is often granted to those who are Nuncios in the Courts of Irance and Spain, and the Court of the Imperoradly, That there is a mistake in the words of Gassendus that I have quoted, accepto Parifies purpurato Pileo Romam redut "The Pope doth not fend the Red Hat to the Cardinals which he mikes, butthey are ob-liged to come to Rome and fetch it, for the Pope fends only the Calor by a Courier, and afterwards the Red Cap by one of his Chamberlains So that Cardinal Mazarine and Cardinal Richeliou never had the Red Hat, because they never went to Rome after their Promotion For these One hundred and twenty Years past none but the Cardinal Infant has had the Red Hat sent to him, "but that was a particular I avour granted upon the account of the King of Spain his Biother? All this is very curious, but nevertheless Mi Baudrand should not have found fault with Gassendur's words fince they don't fignifie that the Car-dinal receiv'd the Red Hat, they fignifie only that he receiv'd the Red Cap Gassendur uses the word Pileo and not Galero

(B) In the Sorberiana, which is falle in disers manners. It is pretended that he cited out at the fight of the Thirty-seven Volumes of the Councils, printed in the Louvre, I wonder that there should be still any Hereticks in Irance, can any Chissian from henceforth deny himself to be a Catholick? Sorbiere admires this I hought (h) Optime Cardinalus Banius in Gallia Nuncius, says he, dum 37 Vol Concil cerneret typis regiis impiessa afebat Miror unde jam in neret typis regiis impiessa asebat Miror unde jam in Gallia hæretici siant, quis enim h) pothessum Christianarum servans potess non esse catholicus? It is false that that Cardinal saw those Thirty-seven Volumes He died in the Year 1641, and that Ldition of the Councils came out in the Year 1644, but if he had said what is imputed to him, he would have spoken a very false Thought For there is nothing less proper for the Conversion of Hereticks than a Work of many Volumes, than Thirty-seven Volumes of the Councils Of Ten thousand Protestants there will scarce be found two that can read stants there will scarce be found two that can read a Page in that Edition of the Louver, and among those that understand Latin, the greatest part have neither the Inclination nor the Patience to undertake so vast a reading. The Inconveniency would not be taken away by Translations into the Vulgar Tongue, for where are the ignorant Persons that would not lose themselves in such a Sea as that? Without the Grace of GOD, and the power of Education, the reading of the Councils would make a great many more Unbelievers than Christians. There is no History that affords more matter of Scandal, nor a more odious Scene of Remark B. Passions, Intrigues, Lactions, Cabals, and Tricks, of the Arthan that of the Councils (1) Those that have time Negularian that stants there will scarce be found two that can read

novo Cardinalis a iua legatione fun ctus, & ccepto Pariliis purpurato pileo Romam lid lo4 P 3 7 # 1 ann 1631 (e) Secthe

Hiftory of Richelieu ly Aubery Vol 1 p -64, & of Holland, 12

WHE THFR the Councils in .7 Volumes are able vert Hereticks

(h) Sorberrana of Hol-

281.

known by that Latiniz'd

name,than

by that of De Bay, which was his true

Name

Founder's Name γ 1 correct Valerius

Andreas

thus, for hisnumber C10 10 most ab-Surd fault

of the Prin FEx Valer Andrea Biblioth

670

See the

(c) Baillet

Descartes

tom I p

(d) Id 1b pag 119,

(e) Ibid

pag 119 See also p 161 (f) Id 1b p 253, 254,

300, 301,

302 (g) Tom X p 179 ad ann 1624

Gazettes (b) Palav Histor Concil

Trident

1 15 c 7 (1) An-

Gratiani,

don tranflated by

Mr Flechier, p

m 158 (k) Pala-

VIC ib d

Life of Cardinal Commen-

thony Maria

161

(C) a Brother, who was called the Marquis of B A G N I, and was General of the

Pope's Troops in the Valseline in the Year 1624

BAIUS * (Michael) Professor of Divinity at Louvein, was born at Melin in the Territory of Aeth, in the Year 1513 He raised himself so much above others by his Progress, and his prudent Conduct during his Studies at Louvain, that from the Station of a Scholar, he was promoted to that of Principal of the College of a Standonck. Having been three Years in that Office, he set himself to teach Philosophy, and, after having spent six Years in that Profession, he obtain the place of Principal of the Pope's College in the Year γ 1549 In the same Year he took his Degree of Licentiate in Divinity Two Years after he receiv'd his Doctor's Degree, and was made Regime Professor of the Scripture In 1563 he was one of the Divines that the King of Spain (A) sent from Louvisin to Trent He made himself admir'd in that Council He obtain'd the Deanry of St Peter at Louvain in the Year 1575 At the end of Three Years the Dignity of Preserver of the Privileges of the University was conferr'd upon him .

His Epitaph imports that he was Chancellor of the same University, and Inquisitor General in the Netherlands He was a very learned Man, and no less commendable for his good Manners, Piety and Modesty, than \(\zeta\) for his Parts and Learning He had read St Augustin's Works \(\text{† nine times}\) He composed several Works \((\beta\)) of Theology that favour'd || of that Reading, and which contain'd, as it was (C) pretended, a great number of Propositions, which Pope Pius V censur'd He Writ also some Books (D) of Controversie against those of the Protestant Religion He had so much (E) defe-

Belg pag that I have heard several times in the Mercuriales of Mr Menage A witty Man was quoted there, who when he heard fay, Such a one was Condemn'd in Such & See the Remark H a Council, said, It was a sign that he did not know how to Cabal so well as his Adversaries, or that he had not the support of the Secular Arm as they had Can those, † Swert in Athen Belg Val Andreas that know the Religion of Sorbiere, be well edified with his Optime?

(C) He had a Brother that was called the Marquis of Bagni] Mr Baillet (c) assures us, I hat that Marquis was the Brother of Cardinal John Francis Bagni, and that, having left the Sword, he advanc'd him-felf in Ecclesiastical Dignities to the Cardinalship, wherewith he was provided in the Year 1657 He had been Nuncio in France all the time of the Pontihad been Nuncio in France all the time of the Pontificate of Innocent X and the two first Tears of Alexander VII He died at Rome the 23th of August, 1663, aged 80 Tears (d) Mr Baillet thinks it likely that Mr Descartes went to see him in the Valteline He grounds his Conjecture on that Marquis's being addicted to the Study of Natural Philosophy (e) That which is certain, is, that Descartes was very well known to, and much respected by, Cardinal John Francis Bagni (f) The French Mercury says, (g) That the Marquis de Bagni, to whom his Holiness had given the Power of Commanding the Soldiers that were in the Valteline, was known to be a Partisan of Spain, descended from the Family of to be a Partisan of Spain, descended from the Family of the Colonna's, altogether Spanish, chief of the Gibe-

the Colonna's, altogether Spanish, chief of the Gibelins in Romagna, and who had always been a Pensionary of Spain, having accompanied the Constable Colonna as such in his Journey into Spain four Years ago

(A) That the King of Spain sent from Louvain to Trent] See in Cardinal Palavicini (h) all the Springs that retarded or advanced the Deputation of Michael Baius. The History of Commendon (1) past slightly, and with too much Flattery, over it, but that of the Council unravels all Commendon's Intrigues nearly, and gives him only what belongs quoting the Venetian trigues neatly, and gives him only what belongs to him That Nuncio being at Bruffels in the Year 1561, took notice of the Differences that had been at Louvain, because Baim and Hessels did not follow the common Road in the Doctrine of Free-will, of Good-works, and in some others Those two Doctors had kept filence a long time, in conde-fcention to those who advised them, but when they knew that at the folicitation of the Cordeliers the Sorbonne had censur'd Eighteen Propositions, and when they found themselves exhorted by their Disciples to maintain that Cause, they prepared themselves for it Commendon stopt that Pen-war, not by his fine Discourses, as Gratiani affirms, but because (k) the Letters which he writ occasion'd the Pope to give order to the Cardinal of Granvelle to impose filence

(B) He composed several Works of Theology] He publish'd some of them, the Titles whereof are these such as I find them in Valerius Andreas, De meritis operum libri II De prima hominus justitia & curtutibus impiorum libri II De sacramentis in genere contra Calvinum De forma baptismi. All those Tieatises were printed together at Louvain in the Year 1565. The next Year these following were printed there, De libro hominis arbitrio liber I De charitate, justicia & justificatione libri III De sa-criscio liber I De peccato originis liber I De indul-gentia liber I De oratione pro defunctis liber I De indul-

(C) Which contain'd, as it was pretended] I fay, as it was pretended, for the Question of Fact is not yet decided, and I see that Michael Baius is very far from decided, and I see that Michael Basus is very far from granting, that he taught what was imputed to him (1) In his (1) Notwithstanding, (1248 he) among those Propositions Letter to (m) there were some very different from our Sentiments, Cardinal others that we never maintain'd nor treated in any sense, Simonet-but all or at least most of 'em were turn'd and express'd ta apud in such a malicious manner, that the Expressions only Gery, Amight make them suffected, chiefly in the Opinion of those that had not studied those sorts of Ruestions. This is the Centhe usual Game of the ODIUM THEOLO-sures, pag GICUM. That Passion which has occasion'd a Proverh long ago, finds Heresies where ever it pleases. verb long ago, finds Herefies where-ever it pleases, it forges such artificial Extracts, and so proper to A ME-exasperate the People, that it transforms that which THOD is not so much as Heterodox, when it is consider'd of extrawith its Principles, Restrictions and Applications, Eting Prointo pernicious Herefies This Passion is conta- positions gious A Physician, who affects to set up for an out of a Informer only by a zealous Motive, finds himself Book that all on a sudden posses'd with a Secendotal Spirit, one would he brings in sophisticated Extracts, he divides what have cenhe ought to join, and joins what he ought to divide, sure at a propositions such a given as weally and he gives the Propositions such a turn as is able to suprize the Religion of the Judges The Physician Francis Blendel will soon afford us an Example of it. It is not the only Injustice that is observed in Persons that are possess with that Passion The duplicity of Weights and Measures is another Iniquity that accompanies them Desire Gordeliers another Iniquity that accompanies them Desire show'd to 'em to censure those that set 'em on, shew them Gardinal plainly the Justice of your Cause, and they will Graneither lend a deaf Ear to it, or pay you with Nonvelle, and sense It is then, that their Charity suffers all, which were and excuses all

(D) Some Books of Controverse around that it is the sense of the se and he gives the Propositions such a turn as is able

(D) Some Books of Controversie against those of the some to Protestant Religion] The same Valerius Andrews sup. Rosse plies us with the following Titles, Responsie and See the Aquastiones Phil Marnixii de Ecclesia Christi, & Jacra- pology for mento altaris, at Louvain, 1579 Apologia pro rethe Comfronsone contra objectiones ejusamento de veritate corporti sures, pag
Christi in Eucharistia, at Louvain, 1581 Epistoda de 42, 643
statuum Inferiorus Germania unione cun su qui se desertores Romana Ecclesia vocant, & de juramento quod
eorum jussu à Clero & Monachus exigitur, at Louvain
and at Cologne, 1579 He writ alto a Letter de juramento sussi Duis elemania descriptione de puramento que ramento jussu Ducis Alenzonii Antwerpia in pratorio concepto & comprobato

cepto & comprobato

(E) He had so much descrence for the Pope's Consure To comment this Text well, I will make use of (a) Gery's the words of the Sieur Gery, Batchelor in Divinity Historical (a) Speaking of Baius, he says, In the time of that Apology pious and learned Doctor's Splender, and greatest Repufor the two tation, there appear'd a Bull against 76 Propositions, Consures of which the Solicitors of that Consure imputed all to him, Louvain though some of them were none of his, others were turn'd and of in a malicious manner to make them consurable, and the Bull it self acknowledged that some others might be added mith sending it to Louvain in the usual form in 1688

rence for the Pope's Censure, though he did not believe that he had taught any Heterodoxy, that he would not have the Books wherein it was pretended that the centur'd Piopositions were contain'd, to be Reprinted Valerius Andreas has committed (F) several Andreas in Biblioth Faults in speaking of that Censure We are promised a New Edition of Michael Bains 5
Works It will contain several Pieces that were never yet Printed. He that has collected them will illustrate it with many Theological and Historical Notes He has a compar'd the Editions of that Authors Works with the Manuscripts that are found in good Libraries There was a Report † that Michael Bains, to be revenged of the Jesus of the Censure of the Cens imploy'd all his Credit in Louvain to cause the Doctrines of Leonard Lessius to be cen-versities, fured there I ought not to pass over in silence that (G) some care was taken of his publish'd by

Honour Mr Gery

1570, but a second publication was made of it nine or ten Years after, and they affected to have it done by a Jesustin 1580, which the Society had without doubt sollicited to make a some of their Credit What did Baius do, and what did the Faculty? Nothing else but humbly to submit, and for Peace-sake, and the Edistication of the Faithful, to suppress all the Justifications and Explications which they might have made, and all that they could have represented Nevertheless it must not be believed that Basus with nothing for his Junot be believ'd that Boms with nothing for his Ju-flification His Letter to (b) Cardinal Simonetra proves the contrary, for he tets forth in it, that Dr John Heffels and himself put their Afranvelle certain Propositions which Cardinal de Granvelle had communicated to them, into that Cardinal's hands The Scotists forg'd those Propositions to cry down those two Doctors, and presented them to some dignified Persons, without either naming Hef-sels or Baius If I was ask'd why they would cry down those two Professors, I should answer, that it was because those Professors made use of such a Fasti of
the University of
Louvain
pag 366.

(c) Gery,
the content and the explication of the Master of the Sentences,
they endeavour'd to reduce the Study of Divinity to the
pag 366.

(d) It is
quoted in
the Basic and to the Writings of the ancient Faquoted in
the Basic and the endeavour'd to reduce the Study of Divinity to the
quoted in
the Basic and the endeavour'd to reduce the Study of Divinity to the
quoted in
the Basic and the endeavour'd to reduce the Writings of the ancient Fadid the page 12 the study of Divinity to the
quoted in
the Basic and the explication of the Writings of the ancient Faquoted in
the Circumstance of the Sentences,
and to the Writings of the ancient Fadid the page 12 the Sentences,
and to the Writings of the ancient Fadid the page 12 the Sentences,
they endeavour'd to reduce the Study of Divinity to the
pag 366.

This sentences,
they endeavour'd to reduce the Study of Divinity to the
ancient Fadid the page 12 the Sentences,
they endeavour'd to reduce the Study of Divinity to the
Augustin This
did the page 12 the Sentences,
they endeavour'd to reduce the Study of Divinity to the
ancient Fathere are the Writings of the ancient Fadid the page 12 the Sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Study of Divinity to the
sentences,
they endeavour'd to reduce the Writings of the ancient Fathey endeavour'd to the Writings of the ancient Fathey endeavour'd to the Writings of the ancient Fathey endeavour'd to the Writings of the ancient Fathey miverfelle lid Foundations of the Scriptures And those persons imatom 14 gined that there was a design to reprimand and mark tom 14 gined that there was a design to reprimary una main p 198 as them, every time that any Body spoke extensise than they being print in any Lessures or Disputts, or whomever simething was ted at the taught different from that which they were used to read end of Ballin certain Authors Bails was not substited with that (d) Letter, but fent an Apology of his Sentiments to the Pope in the Year 1569

(F) Valerius Andreas has committed (e) foveral Faults] 1st, He reports it for a certainty, that Bull of Pius V against the Seventy-six Propositions, was confirm'd by Gregory XIII (f) In the new Edition of Basus it will appear that this is false 2dly, He asserts that most of those Seventy-six Propositions, were extrasted out of Basus is ty-fix Propositions were extracted out of Baius s
Books The contrary will be shewn in the New
Edition 3dly, He says only that the Bull of Pius V
was publish'd at Louvain the 17th and 19th of April,
1570 But besides that he should have said the 16th of November, he has committed some Sins of Omisfion He does not fay that the Bull was publish'd either by the Pope's or Cardinal Granvelle's Order, but the Bull was of the Duke of Alba, and by that of the Bull of Mechlen It was an Irregularity, fixed the Pope had commission'd Cardinal Granule to notifie the Bull to the Divines of Louvain, fuch manner as should be most convenient. Mowever Valerius Andreas should have express who were those that order'd the Bull to be publish'd He ought also to have observed that on the Days which he sets down, I mean the 17th and 19th of April, Michael Baius exposed his Opinion in publick on the condemn'd Propositions The retractation on the condemn'd Propositions The retractation that was drawn from him was extorted by ill means The New Edition will treat of all these tangs 4thly, He says, That some credible Perfons told the Pope, that some Divines in Louvain were making an Apology for the condemn'd Propositions It shall be shewn by the Testimony of Toleras, that they were Impostors who reported those things to the Pope 5thly, He asserts, That He did Gregory XIII condemn'd the same Propositions and the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that this is false of the same It will be made appear that the same It will be same It will be made appear that the same It will be same It will 6shly, He places the Death of Bases on the 16th of December; he ought to have plac'd it (g) on the 16th of September. I don't repeat what I have al-

ready observ'd (b) concerning the wrong Chronology of his Printers I ought not to add to it the Tear 1551, which he marks out as the first of the Text of Bails's Royal Professorship of Divinity, he is not missaken, but the Lpitaph of Bails was not made title on that Date, fince it makes that Professorship to continue Forty Years, two Years more than the Calculation of Valerius Andreas requires That which might have induced many perfors to multiply the Bulls against Michael Baius, 18, that they imagine there is no difference between condemning a Doctrine, and causing the Condemnation that another made of that Doctrine to be published. In that Sense it may be truly said, that Gregory XIII condemn'd the Seventy-six Propositions, for he did not only make a Bull, wherein he inserted the Gonstitution of Pius V by declaring that he sound it in the Pope's Registers, and that an entire belief ought to be given to it, but he commanded also that his Bull should be solemnly publish'd at Louvain by the Jesuit Tolerus, in the Year 1580 Morillon, Great Vicar of Mechlin, notified that of Pius V to the Divines of Louvain in 1567. And in the Year 1570, he notified it to them again with a little more formality

(G) That some care was taken of his Honour in the another made of that Doctrine to be publish d

a little more formality
(G) That some care was taken of his Honour in the Bull of Pope Pius V] The Letter of Bains that his been quoted, adds, (1) That after many long Sollicitietions, which began from the Pontificate of Pius IV they obtain d at last a Bull of Pius V dated the ist of October, 1567 which condimns (k) Seventy-six Propositions It is true, that he who (1) brought the Bull by Commission from Cardinal Granvelle, laid publickly before every body in the Assembly of the Faculty before every body in the Assembly of the Faculty of Theology at Louvain, that the first Sixty of those Propositions were taken out of the Wittings of Bains, but the Bull did not express his Name, and moreover it softned the Note of the Condemnation, feeing it contain'd that part of those Piopofitions might receive a favourable Construction Cardinal Palavicini informs us, that to the end that Baius might be treated with the greater mildness, Pope Pius V was contented to cause his Bull to be privately notified to the University of Louvain by the Bishop of Mechlen, but that because the evil did not cease, Gregory XIII judg'd that it ought to be publish'd solemnly, and that he deputed his Preacher the Jesuit Francu toletus for that purpose, who did not oblige Baim to a publick Recantation, but left him without any difgrace (m) Hic studiet Baium remoure a pravis illis opinionibus, cohortatus, ut Sedis Apostolica judicio acquiesceret & perpaucis colloquis id obtinuit, privata illius retrastatione conientiu atque hoc patto Baius non solum illasus perstitit, sed ipsius etiam nomini verba Diplomatis pepercere, quin per illud ejus errores manum tam mitem experti sunt, ut vix viderentur errores, cum aliqua ex proscriptis positionibus, nullis certis in hac exceptione adnotatis, dicerentur posse sustineri in aliqua minus propria significa-tione We have observ'd in another place the Inconveniency of censuring a heap of Propositions in such a general and loose manner, that the word respective does not teach how to distinguish any thing The Bull of Pope Pins V had the same inconveniency, and besides, it made the Reader uncertain on another account, for, without denoting any thing by name, it affirm'd that among the condemn'd Propositions there were some which might be maintain'd in some manner. It was the least thing that the Bull permitted, and it could not be question'd but that it did permit it, but they might have pretended that it permitted much that was more. The placing of the words produc'd that increased perplexing Obscurity, a Comma was omitted by the other that omission was the case that the Terms were susceptible of two very different Constructions, a Comma

and that was the occasion of much Contest

(1) Gerv. ubi supra (k) Palavicin ubi ınfra, *Says* vem Bais politi-(1) Gery

(m) Pala-Hiftor Concil Trident

A BULL of the Pape. wherein cing of obscurity

He did Biblio-Bel-

(b) 130

Sieur Go

ry, p 40
produces

part of it, which he

translated

from Latin, print-

ted in the Fafti of

us's Apolo-gy at Rou

en, 1666

Studii

enfis (f) What Isay here and in the

Lovanı-

Body of the

Article,

concerning the new E-

dition of Baius, is

bands, and

which comes from

a good

(e) In Fastis Academicis

↑ Swert nis Belg p 565 v Id ib s You'll find it in Sweitius ubi fupra 2 Valer Andr Bibl Belg P 4 1 Swert 16 p 355 † Vilei Andr 16 Id ibid

Sweit 135 Ofto berg (~) Quas quidem fententis ftiicto corain nobis

ponderatas,quam quim nonnullæ aliquo pačto iustineu poifint in iigore & iciborum tenfu n' aucto-

11bus intento hrereticas, emontas, suspett is, temerarias.ic indilof is & in & pirten trum autouttte damna-Amour's Journal part 2 p 64 apud Biblioth univerialem tom 14 p 201 Secalfothe Difficulties Mr Steyacrt part 9 p 18 180 new Edition of Bai-

(a) Gery ubi tupia P 37,38 (6) Erant

us s Works

part 2 p

part 2

ieq

ambo & **I**cientia & exemplo vitæ conspi-

His last Will was a Proof of (H) his great Cha-Honour in the Bull of Pope Pius V rity, for he left all 6 his Estate to the Poor He founded a College at Louvain, under the protection of St Augustin r He died the 16th of September 1589, aged 77 Years, and was buried in the Pope's College, of which he had been a long time Principal His Nephew James B A 1 U S, Doctor of Divinity, caus'd a Monument to be built for him with 1 fine Inscription of That Nephew did tread in his Uncle's steps. He was made Doctor of Divinity in 5 the Year 1586. He was often deputed for the Affairs of the University of Louvain, and acquitted himself was of the Commissions. He was De in of St Peter's in the same City, and Royal † Professor of the Catechism He publish d (1) some Treatises He gave all his Estate (K) for the use of a College, and publish d (I) some Treatises

died the 5th || of October, 1614

The new Edition of (L) the Works of Baius, which I mention'd as a thing to come, has appear d fince the first Impression of this Dictionary, and has been Condemn'd at

the Latin words (2) quoted in the Margin, and admire the Adventures and Hazards of Controversies. That which the Pagans call'd the Humour and Caprichio's of Fortune, is to be found in this Sanctuary the pretended infallible Oracle of Rome does not rectific the Diforder. After having put himself to much thouble to concert all the Syllable of the Arguer, he may fee that his Court or bles of his Answer, he may see that his Copist or his Secretary forgetting one Comma, will be the cause of the Damnation of many Persons Nay, the Comma fignifies nothing there, place it after possibilit, or not, the Equivocation remains still The practice of Writers, or Printers, does not prove that a Comma after possint does necessarily bind that which follows to the word damnamus You may see in the most exact Books an Hundred thousand Comma's plac'd as that which one should put after poffint, notwithstanding which, the words relate to the word possint, or to fuch another from fuch a Comma to the next

(H) His last Will was a Proof of his great Charity]
The Apologist of the Centures of Louvain and Douas opposes that Virtue of Michael Ba us to the pretended Miracles of Lessius (a) It is a great Miracle, lays he, to sec so much Humility accompanied with a great Wit and a profound Silence, that made Toletus bimfilf speak these words which are preserved in Lou-vain by Fradition Michaele Baio, nihil doctius, nihil humilius It is a great Miracle, to fee fuch a Submission and Patience as was scen in him, notwithpia aures flanding what past on his account concerning the Pope's oftensioBull It is a great Miracle, o see a Holy Priest, whose nem immany Studies and Occupations have not dried up his
mittentes Piery, and who mele into Tiars at the Altar, being respective thoroughly affected n > the Sanctity of our Mysteries thoroughly affected n in Sanctity of our Mysteries Last's the agreet directed for the Poor that extends so far to them, as to desire no other Heirs, and which for their sakes stifles all Sentiments of Nepotism, how reasonable soewer they might be in him It is this that will make Baius always dear to Posterity, whereas a Reputation, which is only supported, by an Artiscial noise of Miracles and Wonders erounded on nothing, withers away at the end of some time, and vanishes into smooth Cardinal Palavicini reposts that Commendon giving an account to the reports that Commendon giving an account to the Caidinal of Maniua of the State in which he found the University of Louvain in the Year 1561, obferves to him that Michael Basus and John Heffelius had taught some Novelties on Free-will, and that they were two (b) Persons commendable for their Learning, and their good Lives, that Ruard Tapper had taken Umbrage at their Union, and thought that they valued their I earning too much, though they were otherways modest and virtuous, But, adds he, every one places his Vanity in the Trade which he exercises, and bears other things very easily (c) Compertum sibi esse Ruardum in Theologicis disciplinis preclarum dum is in illa Academia docens, in his duobus adbuc atate juvenili observaret infaustam conjunctionem ingenii & audacia, folitum esse dicere se nonnisi schisma ab illis expectare, & Theologicam lauream diu ipsis distulisse eos profecto videri scientia sua nimis amantes, quamvis alioqui probos & modestos & hac ille werba sapienter usurpavit digna qua à nobis repetantur, sed cujulque superbia in ea arte quam profitetur sita est,

(1) He publish'd some Treatises] A Panegyrick on the arrival of the Archduke Albert, and the Infanta of Spain A Catechilm, Sive infitutionum Christiana religionis libri IV and De venerabili Eucharistia Sacramento & Sacrificio Missa libri III (d)

lavic Hift Concil Trid 1 15 c 7 n 7 (c) Id ib n 9 (d) Ex Valer Andrea Bibl Belg pag 401

(R) He gave all his Estate for the use of a College]
Swertius afferts, 1st, That James Bassus left the
Administration of his Estate to his Nephew Giles
Bassus, Doctor and Professor of Divinity, and that
he charg'd him to imploy it totally in the Building
of a College for young Persons of his Country
2dly, That Giles Bassus in performance of his Uncle's
Will, caused a very sine College to be built, which
is justly call'd BAIANUM 3dly, That (e) this
College had been built but few Years, and he takes
notice in what place But Aubertus Miraus, who notice in what place But Aubertus Miraus, who could not be ignorant of what Swertus had writ upon it, affirms only, (f) that he had read somewhere that James Baius had thought on the Foundation of a College where Students in Divinity should be entertain'd Thus People speak when they can only praise a Man for the good Intentions which an Author whom they have read ascribes to him For when they know that they have been perform'd, they take particular notice of it Aubertus Miraus did not know therefore of the Building of the Collegium Baianum Now this Ignorance of such a notorious Fact is something prodigious, in such a Man as he that knew the Spanish Nother-

lands, his own Country so well (L) The new Edition of the Works of Baius has appear'd] This sthe Title of it, Michaelis Baii celeberrimi in Lovaniensi Academia Theologi opera cum Bullis Pontissicum, & aliis ipsius causam spettantibus, jam primum ad Romanam Ecclesiam ab convitiis Protestantium, simul ac Arminianorum caterorumque hujusce temporis Pelagianorum imposturis vindicandum collecta, expurgata, & pluring squa hacterius deliturant opuscuculis autta fudio A P Theologi Coloniæ Agrippinæ sumptibus Balthasaris ab Egmont & sociorum
M DC X(VI It is a prety large Quarto divided
into two Parts The first contains six or seven
Pieces of Baius that had never been publish'd,
with those Writings of his that were already Printed. The second is almost wholly company of Writing
The second is almost wholly company of Writing ed The second is almost wholly compos' of Writings that appear for the first time, and which concern the Censure of some of Basus's Propositions One of those Writings is a Chronological Narrative of the Proceedings in that Cause, and was composed by him who has had the care of that Edition The Narrative informs us among other things, (g) that two Reasons ingag'd Michael Basus to form his method of teaching Divinity on the Scripture and on the Fathers, and chiefly on St Anguille. The first was, that the Protestants of the gustin The first was, that the Protestants of the Netherlands boasted to have the Scripture and the ancient Fathers on their side The second, that many (b) Catholick Writers leaving the Hypothesis of St Augustin, came very near that of the Pelagians Ruard Tapper, and Tiletan, Professors of Discourse at Laurana, diapprov'd that new method of vinity at Louvain, disapprov'd that new method of Baiss, as soon as they heard of it after their return from the Council in the Year 1552 And it is affirm'd that Ruard cried out one day, What Devil brought this Dostrine into our School in our Absence? It was the beginning of a furious Storm against Baiss, the Cordeliers chiefly let themselves loose against him The Guardians of Nivelle and Aeth, sent Eighteen Articles to the Faculty of Divinity at Paris in the Year 1560, and desir'd their Judgment upon them That University condema'd them all, some, to the number of three, as false and contrary to the Scripture, and the rest as Heretical Baiss made Remarks on that Censure, and had a mind to vinity at Louvain, disapprov'd that new method of made Remarks on that Censure, and had a mind to communicate them to some Doctor of Paru, but he gave over that design when he saw that (1) it was impossible for him to obtain a Copy of that Decree of the Serbonne He communicated them to the Provincial of the Cordeliers He shewed plainly,

(e) Obse-cutus patrını desigustiffimum(Col ab hinc paucis annıs exftruxit è regione Pædago-gu Falconis & Bai anum meritò indigetatur Ath Belg Pag 355 This Book Bas print-Year 1628

(f) De altero Collegio fludiofis adolefcentibus pariter pie pru-denterq, cogitaffe fcriptum. invenimus Aub Scriptoribus Sacuh XVI pag

(g) Oper Mich Bail part 2

(b) As Bartholomew Camerataus, Albert Pighius, Francis Horantius a Spanish Corde-Ruard Tapper

(1) Ibid p 193

Rome by the Congregation of the Index. It contains many instructive particularities, and several things that would carry the makers of Resections a great way. The Remark

(z) Id ib PME 194

(a) The censures of theUniverfities of Salamanca and Alcala mere not made till after the Death of Tiletan 16 p 195 (b) Ibid

(c) Ibid p 199

P 197

(d) Martin Richtovius Bishop of Ipres, Francis Sonnius Bishop of Boileduc, and Cornelius Bishop of Ghent

(e) Ibid D 200

which was visibly contained in St Augustin The Year following a List was presented to Cardinal Granvelle, of the Propositions extracted from the Writings of Baius, as it was pretended, yet (2) some of those Propositions were contrary to his Opinions, and he had never disputed for nor against some others, and most of them were drawn up so artificially, that the meer turn of the Expressions might make them suspected of Falsity or Heresie The Cardinal communicated them to Michael Baius, who made an Answer, that is not Heresie The Cardinal communicated them to Michael Basus, who made an Answer, that is not to be found The same Cardinal received Orders to impose Silence to the Parties, and by that means the Quarrel was over But it was renew'd in the Year 1564 for Tiletan endeavour'd to obtain that the Universities of Spain (a) should Censure's Writings, and he fent Lxtracts of them to Pous IV that they might be Condemn'd Other Extracts were added to those, and they were sent to Pous V who made a Bull the 1st of Offsber 1567, by which he Condemn'd 76 Proposition. October 1567 by which he Condemn d 76 Propositions That Bull was neither publish'd nor affix'd, but was only (b) read to Baiss, and to the Faculty of Theology of Louvain the 29th of December 1567 by Maximilian Morillon Vicar General of the Archbishop of Mechelen That Vicar General being requir'd to give a Copy of that Bull, refus'd it He declard, that he had Orders to prohibit all the Printed Books out of which it was faid that most of the 76 Propositions were extracted The Dean of the Faculty represented, That for great Reasons, it was very necessary that the Books of Basus should not be prohibited, neither were they That Do-ftor wrote to the Pope the 8th of fanuary 1569 and fent him an Apology, wherein he made it ap-That he had not taught the 76 Propositions, and that most of them were true in a certain sense, and Augustinian The Answer which the Pope made the 3d of May, the same Year, contain d an Exhortation to submit himself to the Censure Basus was extremely furpriz'd when that Letter Pius V was deliver'd to him, to iee himselfused like a Rebel that had incurr'd the punishment of Excommunication and of Irregularity

He requested Morillon to be absolv'd from that Punishment, but could not obtain it without abjuring the Articles which the Bull had conderan'd (c) Summopere autem miratus est Baius secum agi ac si suas vindicias & Apologiam scribendo Pontifici, in eum fuisset rebellus, ac Excommunicationis & Irregularitatis censuras incurrisset a quibus cum peteret absolvi, Morillonus absolutionis beneficium ei impertiri noluit, quin prius Articulos per Bullam confixos ejuraverit From that time every Body was fuster'd to inveigh against that Doctor as if he had really taught those 76 Articles, they exclaim'd against him in their Sermons and in their Lectures. He hole this Adversity very patiently. Lectures He boie this Adversity very patiently, but in the Year 1570 there were (d) three Bishops, who advis'd him to vindicate himself He explain'd himself then on these Matters in his Auditation of Direction of the Matters of the Matter tory of Divinity, and declar'd, That among those 76 Propositions, there were some that deserv'd to be condem'd, but he had never maintain d them that others were maliciously forg'd, that he did not admit of them in the bad sense which they might receive, tho in other respects they were ca pable of a sound Interpretation (e) Capit in Scholis Theologorum quid circa hujusmodi Articulos sen-Jansenjusetiret, cum multa humilitate ac modeftia aperire declarays nonnulles spferum effe falsos ac jure confixos, sed a se nunquam traditos alsos esse arte ac dolo confistos, qui pravum sensum pats possumt, quem nunquam tenuit, licet & in sano intelligi queque facile possens. In the Month of June of the same Year 1570 the Bishops of the Netherlands held a Council at Mechelin, wherein a the instance of the Duke of Alba, they engag'd themselves to cause the Bull of Pope Pius V to be solemnly publish'd at Lewisin, and to be sign'd by all the Protessors of Divinity The Commission for it was given to Merillon, who perform'd it the 16th rays nonnullos epforum esse falsos ac jure confixos, sed a by all the Proteitors of Divinity I he Commission for it was given to Morillon, who perform'd it the 16th of November the same Year Nevertheless he could not obtain the signing of the Formulary, whereby he requir'd the Approbation of the Censure of the 76 Propositions The Faculty of Divinity of Lewisis imagin'd that there was some hidden Design in it, and tho' they were assured by Letters from the Bishop of Boisleduc, and the Bishop of Gheat,

that the Serbonne had censur'd that as Heretical

that there was no design to surprize them, it does not appear, that ever they agreed to that Signature But the following Year (f) they made a Decree importing that the 76 Propositions should be held for Condemn'd, and that all the Members of the Faculty should abstain from Teaching them, and that all the Books, wherein they should be maintain'd, should be taken away from the Students in Divinity 'Tis to be observed, that Modents in Divinity Tis to be observed, that Morillon did not deliver any Copy of the Bull which he notify'd solemnly This gave occasion to some to maintain, that it was false, or that having been obtain'd by indirect means, it would be revok'd. Others maintain'd the contrary with great Heat Pope Gregory XIII being sollicited by the Spanish Ambassador, in his Master's Name, and by Father There in the Name of some Divines of Lowers. Toletus, in the Name of some Divines of Louvain, to bring a speedy remedy for the Disputes, made a Constitution the 28th of January 1579 wherein he inserted the Bull of Pius V, without approving or consirming the same, and without condemning the 76 Propositions 2-new, he was contented to fay. That he had found it in the Registers of his Predecessor and to order that Credit should be go Predecessor, and to order that Credit should be given to st. He sent the same Father Toletus to Louvain, in the Year 1580. That Jesust notify'd the Constitution of Gregory XIII there solemnly, and ask d Basus whether he condemn'd the 76 Articles, or not &c Basus answer'd, (g) I condemn them according to the intention of the Bull. All the Doctors, Each lates, Batchelors, &c declar'd, That they submitted themselves to that Bull. Toletus informed iubmitted themselves to that Bull Toletus inform'd tentio-Baius in some Conversation which he had with him, nem B that he was accus d of teaching his Disciples privately the Doctrins that Pius V had condemn'd Bains Bulla e deny'd it, and submitted himself to all manner of damnar ueny a it, and submitted himself to all manner of damnar Punishments, if he could legally be convicted of 1b p 206 what he was accus'd No Body going about to convince him of it, Toletus promised to give a good Testimony of him at the Court of Rome, and declar d that it was false that the reading of Basus's Writings was forbidden He propos'd to him the summing of a Engage that was very bear the Writings was forbidden He propos'd to him the figning of a Formulary that was very hard, but nevertheless, Baius did it to piocure some ease to himself He was oblig d to own under his Hand, that he had taught many of the 76 condemn'd Articles, and that they were condemn'd in the Sense that he had taken them (b) Ei prascripsie (Toletus) quandam Confessionis formulam, in qua fateri debuit mulitos ex damnatis 76 Articulis à se esse traditos, ac eo sensu proscriptos quo eos docuisset, cui formula optimus hic Dottor undique lacessitus ac calumniis obrutus, ut tandem pace aliqua fruaretur, subscripsie die vigessma quarta Martii hujus anni 1580 He wrote a Letter to the Pope, wherein he declar'd, the Calumnies that had been spread against him for the space of 12 Years concerning those Articles, and desir da Copy of the Bull of Pius V. This was granted him in June 1580 Father Horantius publish'd a Writing against him the same Year. He complain'd of two thing, one was that (i) Baius had answered Philip de Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola Marnix too civilly (k) Conquerens 1 quòd ejus episola esta di tibid pag 208 (k) Id ib Compare this Man publiche pag 208 (k) Id ib Compare this Man publiche pag 208 (k) Id ib Compare this Man publiche pag 208 (k) Id ib Compare this Man publiche pag 208 (k) Id ib Compare this Man publiche pag 208 (k) Id ib Compare this Man publiche pag 208 (k) Id ib Compare thi that he had taught many of the 76 condemn'd Articles, and that they were condemn'd in the Sense

The Author of this Chronological Narrative takes much pains (n) to inform us, that Mr Lei-decker, and some other Ministers are in the wrong to conclude from that Bull of Pius V that the (1) Id ib Church of Rome has condemned the Dostrin of (m) Id ib St Augustin, and favours the new Pelagians It (n) Id ib validity of that Bull, the Knavery of those that P 210 & made the Extracts, the Negligence of that Pope, and the Precipitation wherewith he condemned that Propositions before he had examind the those Propositions before he had examind the Works from whence it was pretended that they had

(g) Damno fecundum innem Bullæ,& ficut Bulla cos

ters to the Prelates of France

* Quil us cerat Bail nuperus editor

which I shall make concerning that Edition contains a good Supplement to this Article. The Person that procur'd it, was very ill treated by Father Dez a Jesuit, an a Work compos'd on purpole to defend the Church of Rome against the injuries of that Man.

BALBUS This Name makes such a Figure in the Ancient Roman History, that it is strange that the (A) Historical Dictionaries should be taken so little notice of it If I endcayour to repair their Fault, it is chiefly with the ct to Lucius Cornelius BALBUS, who was Consul in the Year of Rome 714 and who he Nephew whom I shall monthly in the Text or in the Remarks, as occasion there. This Consul was born at He behav'd himself Valiantly in the Wars which the Romans made in Spain 2-† See Ci- gainst Sertorius, and against the Lusitanians, insomuch that Pompey being very well saccio in tisfy'd with his great Performances, declar'd him a Roman Citizen Lucius Gellius and (n Cornelsus, that were Confuls after him, made a Law importing, That all those whom Pompey had made Citizens of Rome, with the consent of the Council of War, bo & the should be confirm'd as such By this means Balbus enter'd fully into the Possession of the Freedom of a Roman Citizen † He took upon him the Prenoun of Lucius from one of those two (B) Consuls, and the Name of Cornelius from the other He was so

Oratione pro Corncho Ba!-Manucium & Nicoliı m Abrı-

(a) Ibid p 235

(b)Ibid p 229, 230

(c) ff de Reg Jur & 6 Decret eod

(d) Ibid P 242

had been taken, &c That fame Negligence appears also in that the (a) Rules of Grammar were not observed in that Bull It may be alledged, that Urlan VIII in his Bull against the Book of Jansemiss publish'd in the Year 1642 confirm'd the Bull of Piss V and that of Gregory XIII But the Author answers, That Urban VIII did not confirm those two Bulls but by supposing false Facts, and therefore that his Confirmation is void (b) Quandoquidem ergo Urbanus cas non confirmaverit, nisi supponen-do qua falsa sunt, er ista confirmatione nullum robur ac-cedit istis suorum Pradecessorum Constitutionibus quod e-nim in sua origine vitiosum ac nullius roboris est, ratihabitione non fit validum, vel, ut jura loquuntur, (c) Quod initio vitiosum est, non potest tractu temporis convalescere nec sirmatur tractu tempo-ris, quod jure ab initio non subsistir. That Pope temporis convalescere nec sirmatur trastu temporis, quod jure ab initio non subsistir. That Pope being deceiv'd by Francis Albizzi Assessor of the Holy Office, and Pensionary of the Jesuits, imagin'd that the Bull of Pius V had been attended with all the Formilities, and had been confirm'd by that of Gregory XIII. These were two false Suppositions, for Pius V did not cause his Bull to be assessor of Pius V did not cause his Bull to be affix d, and did not publish it formally in Rame, And as for Pope Gregory, he was fatisfy'd with saying, that he found it in the Registers of his Predecessor So then they made Urban VIII say a falsity, when they interted in his Bull, That the Articles condemn'd by Pius V had been Proscrib'd a-new by Gregory XIII and to deprive the People of the knowledge of that Imposture, care was taken to leave the Constitution of Gregory XIII out of the Bull of Urban VIII tho' the Bull of Pius V was inserted in it (d) Animadvertendum est quidem a Gregorio XIII constrains surface Pius V Constitutionem, articulosque in ea confixos denue suisse and confixed the proscribe and surface and surf Confitutionem, articulosque in ea confixos denuo suisse damnatos Verum han Urbani VIII Bulla aperte saisse ca saltem in parte convincitur, sicut & ab Joanne Sinnichio Lovaniensis Academia delegato Roma convicta est, ex ipsomet Gregorii XIII Diplomate, in quo nibil de ista confirmatione, aut de iterata hujusmodi articulorum dispunctione habetur Neautem id innotescerer, Albizzius, Jesuitarum stipendiarius, qui Bullam Urbani VIII conscripsit, in ca quidem Pii V Bullam integram inscruit, sed non Gregorii XIII Constitutionem, en qua singulis patuisset ejus mendacium, & quam falso in Bulla Urbani dicatur Pii V Bulla à Gregorio XIII confirmata, proscriptique in ea articuli, iterum a Gregorio XIII confirmata, proscriptique in ea articuli, iterum a Gregorio XIII prohibiti cum Gregorius XIII duntaxat testificictur tenorem Bulla quam inscrit, esse plane conforment tenori Bulla quam in Pii V registro invenit, or isti tenori cam sidim adhibendam, qua institu Bulla protographo debetur All this is much fittered to the Grands that creen into the Condemnation of Back. Frauds that creep into the Condemnation of Books, than to confute Mr Leidecker, for in short, for one Roman-Catholick that believes Baim to be innocent, there are above a thousand that believe him rightthere are above a thousand that believe him rightly condemn'd, and therefore the Church of Rome may with much likelihood be accus'd of holding that Doctor's Opinions for Heretical that are most agreeable to St Augustin's Doctrine This ought to make the Fate of some Men to be pity'd Tho' Pussion Irregularity and Injustice, appear manifestly in the Proceedings that are us'd against them, were they are in the opinions according to the One yer they ue in the wrong, according to the Opinion of the greatest number A Judgment against their Doctiin, is sufficient to keep up the Preju-

dices of the Publick An Adversary will enjoy the fruit of his Frauds and Intrigues, he will confiantly take advantage of the Folly of the People, who generally presume in favour of Tribunals

A great (e) Work of Basus is promised, if this new Edition goes off the Basus is promised, if this new Edition goes off the Basus is promised, if this Explication of David's test, and his Explication of David's test, and his Explication of David's test, and the Historical Distinance have taken so little notice of it. They are prodigiously barren on the word Balbus Charles Stephens takes notice that it was the Sirname of the Atilia, and that the first of that I amily who was call'd Balbus, was call'd so of the Stephens takes notice that it was the Sirname of the Atilia, and that the first of that I amily who was call'd Balbus, was call'd so of the Stephens takes notice that it was the Sirname of the Atilia, and that the first of that I amily who was call'd Balbus, was call'd so of the Stephens takes notice that it was the Sirname of the Atilia, and that the first of that I amily who was call'd Balbus, was call'd so of the Stephens takes notice that it was the Sirname of the Atilia, and that the first of that I amily who was call'd Balbus, was call'd so of the Stephens takes notice that it was the Sirname of the Atilia, and that the first of that I amily who was call'd Balbus, was call'd so of the Stephens takes notice that it was the Sirname of the Atilia, and that the first of that I amily who was call'd Balbus, was call'd so of the Stephens takes notice that it was the Sirname of the Atilia, and that the first of that I amily who was call'd Balbus, was call'd so of the Stephens takes notice that it was the Sirname of the Atilia, and that the first of the Atilia so of the Stephens takes notice that it was the Sirname of the Atilia so of the Stephens takes notice that it was the Sirname of the Atilia so of the Stephens takes notice that it was the Sirname of the Atilia so of the Stephens takes notice that it was the Sirname trys fo many Persons are call d White, Black, & And since there was an (f) Emperor of the and another Emperor (g) of the West, that call'd by the Sirname of Balbus, or Stammerer, cause they had that desect of Speech, Why may it not be believ'd that in the time of the Roman-Common-wealth a like desect introduc'd that Sirname in feveral Illustrious Families? It is not therefore for this that Charles Stevens deferves to be Criticiz'd, but because he took the Ailir for the Accis, or Aris, and because he emission'd himself so, that he feems to tay, that the Ailir had no other Sirname but that Yet there have an some Reguls, Serrani, and Calatini among them Nay, there was one C. Atilius Balbus Conful in the Year of Rome 508, and 518, which is nerhous the series of Charles Seaton's Paragraphs. Balbus Conful in the Year of Rome 508, and 518, which is perhaps the cause of Charles Stephens's Error Mr Lloyd ought to have been satisfy d with correcting that Article, but he thought it fitter wholly to suppress it, in smiration of those Chyrurgions, who instead of curing a Wound, cut off the whole Limb Or like those Disputants that cut the knot of an Objection, when they find themselves almost in Aexander's Condition with respect to the Gordian Knot Mr Hosman neither cur d nor cut, but retain'd the Article as he found cur d nor cut, but retain'd the Article ashe found it in Charles Stephens

It in Charles Stephens

(B) He took upon him the Prenoun of Lucius from one of these two Consuls] It was the Custom of Romethose who obtain'd the Freedom took upon the Name of him that procur'd them that Ho It is for that Reason that the Historian Theopand his Posterity bore the Name of Pompey I be ask'd, Why them did not Cornelius Balbus take the Name of Pompey upon him? My Answis, Because he would rather ground his Right of Law, than on the Kindness of that General The Law which I speak of, is that which the Consuls L Gellius, and Cornelius made with the Advice Law which I speak of, is that which the Consuls

L Gellius, and On Cornelius made with the Advice
of the Senate, in the Year of Rome 682 If Imported, that all those on whom Pompey had
conferr'd the Freedom of Rome with the Consent
of the Council of War, should be reputed Citical
zens of Rome Nascitur, Judices, cause Cornelius as
ea lege quam L Gellius, Cn Cornelius ex Senatus
sententia tulerunt, qua lege videmus satis est santium,
uti cives Romani sint 11, ques Cn Pompeius de confilis sententia suguilatim civitate donaverst (b) Ballius
looking upon those two Consuls as the true Authors of the Honour which he enjoy'd, took the
Prenoun Lucius from the one, and the Name
Cornelius from the other This is much more likeiy,

The ORI-GINAL of the Sirname Bal-but U.S. ther Da. VC IT right to the Atilia (f) Viz Michael II of that name, who was Emperour Constantinople from the Year 820 (g) It was Lewis III of that Name who was also King of France and who dred 12 879

WHAT пате those that k obraun'd the Ro-man Free-mom gave felves



(b) Cice-ro Orat, proP-11-

much esteem'd in Rome, that he had the Friendship of the greatest Heads of the State, as Pompey, Crasses, Casses and Cicero, and was Adopted by Theophanes, who was very adapticularly belov'd and consider'd by Pompey It is by reason of that Adoption, that (C) Capstolinus 4 calls him Balbus Cornelius Theophanes, when he says, that the Emperor Balbunus affirm'd, that he was descended from him The Prosperity of Balbus drew Lino Engages upon him that Betting a Law Size and the balbus have been been said to the State of Size Cicero as the said that the said the said that the Enemies upon him that begun a Law-fuit against him about his Freedom Crassus, See Ciperos, and Cicero pleaded his Cause, and gain'd it. He found himself much perplex'd during the War between Casar and Pompey, tor he had great Obligations to both the appears that he gave the preference to Casar s, but in such manner that he endeanes to the control of vour'd to bring Matters to a Reconciliation Velleius Paterculus notes γ it as a great Temerity, that Balbus was so bold as to go to Pompey's Camp to confer with the Consul Remark G. Lentulus, who was uncertain at what Price he should sell himself. It was by that means γ Lib 2 (as he goes on) that Balbus, tho' a Spaniard, open'd his way for the Triumph, the cap 51 Pontificate, and the Consulship. In effect Pliny observes that Balbus was made Consulship. And that he was the first Stranger σ that obtain d that Dignity, but as for the Honour Lib 5 vour'd to bring Matters to a Reconciliation Velleius Paterculus notes y it as a great Teof a Triumph, he says it was another Cornelius Balbus, a Nophew of this, that obtain d that Dignity, but as for the Flohoui of a Triumph, he says it was another Cornelius Balbus, a Nophew of this, that obtain d that the thing that the the thing that the Unit of all Strangers were for Rich, that the Unit of the same of the two Cornelius Balbus were for Rich, that the Unit of the same of the same of the the the Nophew of the same of the

ly, than what (a) Manutius says, That the Balbus had been made a Roman Catizen by Pompey, yet he mae nevertheless oblig d for that Degree to L Cornelius Lentulus, of whem he berton d the Prenoun and the Name according to that Custom He conjectures also, Name according to that Custom He conjectures also, that this L Cornelius Lentulus is the same who was Consul the first Year of the Civil War, that is to say, in the 704 Year of Rome We learn from hence, that Cardinal Baronius (b) made too long an enumeration of Titus's I avours to Josephus, when he notes particularly that besides the Right of a Citizen, he also conferr d the Name of the Family Flavia upon him For in the first place, it was (c) Vespasian and not Titus that made him a Citizen, and after that the Name Flavius came in of course

(a) Ma-

nut in ar-

gumento Orat pro Cornel

Balbo See also

the Notes

Epiftles to

Atticus p 8 edit Græv

Where shere seems so be a fault in the Impression (b) Bason and ann 36 n 12 (c)Joseph

an Vita

fua (d) Capit in Balbi-

no p m 147 (e)Cafaub in hunc

locum

Capitol

Hiftor Grac p

(f) Vof-

(g) Til-lem Hifto-

rx of the Emperour,

3 p m 489 (h) Strab

Lib 13 (1) Hunc

In ca CIVI-

tate in qua sit natus, hone-

Millimo loco na-tum esse concedis

Cicero pro Cornel Balbo

non pro-

Haftorv

al mit

on the osh Book of Cicero's

> zen, and after that the Name Plavius came in or course
>
> (b) That Capitolinus calls him Balbus Cornelius Theophanes] I give you that Author's words (d) Familia wetustissima ut ipse (Balbinus) dicebat, a Balbo Cornelio Theophane originem ducens, qui per Cn Pompejum civitatem meruerat, quum esset sua patria nobilissimus, idemque historia seriptor Causaubon (e) imagines, that this concerns the Historian Theophanes, born at Mytelene in the Island Lesbor Vossius (f). magines, that this concerns the Historian Theophanes, born at Mytelene in the Island Lesbos Vossius (f), Mr de Tillemont (g), and several others, are of the same Opinion I believe they are mistaken, and it is better to find the adopted Son here than the Father Cornelius Balbus was the Son of Theophanes by Adoption The three Titles which Capitalian and the of belong to him and the lest only nes by Adoption The three Titles which Capita-linus made use of belong to him, and the last only belongs to Theophanes If I am told, that Balbus was not the noblest Gentleman of his Country, I answer, That Theophanes had not neither that Rank in M tylene It is true, that Strabo (h) affirms, that Theophanes had a share in the publick Offices, and that he made himself the most Illustrious of all the Greeks But this does not help us to confirm the words of Capitolinus Strabo doth not afcribe to him an antiquity of Family, nor a nobleness of Blood that rais'd him above all the other Mitylenians, and this is the Business in question in Capitolinus So then the Objection fignishes nothing, fince it would prove too much And it is enough for me, that Balbur's Enemies did not deny but that he was of a (s) very honourable Family It is likely, they would not acknowledge all that he afcrib'd to himfelf hereupon There is another Objection to, be fear'd Balbus was Conful, and Theophanus was not Whence comes it then that Capitolinus, who remark'd the Quality of Historian, forgot that of Conful, altogether more proper than the other to fet off the Nobility of Balbinus? I answer, That Capitolinus is not a Man from whom much Accuracy and Judgment is to be expected. The worst Capitolinus is not a Man from whom much Accuracy and Judgment is to be expected. The worst that may come of it, would be to say, That he apply'd Balbinus's pretensions wrong, and that he thought that Cornelinu Balbin Theophanes from whom that Emperor said he was descended, was the same Theophanes of the Island of Lesbes, whose chief Glory was that of having been an Historian. I would not absolutely reject this Conjecture, Men of better parts than Capitolinus might have taken the one for the other in that place, but I had rather say, he knew that Balbus the Gaditan was Author of an he knew that Balbus the Gaditan was Author of an

(D) Wherein Paterculus's Fault confifts | Thefe his Uncle are his words, (k) Tum Balbus Coinclius excedente & Sidonibumanam sidem temeritate ingrissicastra lostium se- us Apol-piusque cum Lentulo collocutus, Consule dubicante quanti linaris, se venderet, illus incrementis secit viam quibus non Hi- lib 9 spaniensis natus, sed Hispanus in triumphum & Pontiss- cpif 14 catum assurgeret, fieretque ex privato Consularis I hat 15, Balbus Cornelius being enter d at that time into the Enemies Camp by a Temerity that exceeds the belief of Man to gain the Conful Lentulus, nhose particular licendhe (k) Patero was, treated several times with him, nho was for some lib 2 time uncertain at what price he should set hinself By cap 5 that means, Balbus clard the way to his Advance. (1) This ment, whereby, the (1) he was not only born in Explicationan, as divers Romans and Italians were, but loss on of the of Natural Spaniards, he found the means to ruse him discence self in Rome to the Honour of a Triumph, and o the that Pi-Pontificate, and of a private Person, as he was, he betericulus came at last a Consul I shall iay nothing of that A-thion of Balbus, into which Ciciro gives us a great tween Hislight, and he may be (m) consulted in the places panus which I quote I will only dwell a little on Paterculus Either he siys nothing that s reasonable, or he panies affirms. That Balbus was rus d to the Consulship, (flustext Natural Spaniards, he found the means to raise him- d ffcrence affirms, That Balbus was rus d to the Confulfhip, as well as to the honour of a friumph, and to the faid fo) Dignity of Pontist, and it would be in van to de- feems as nut under pretence that he did not iny, & Con- good as sulatum, as it feems it had been more natural to say that of fo, to lignify that Balbus was made Conful It does Lipfius, not belong to me to regulate a Man's Expressions who by that ipoke so politely as that Author did, he had Itipanifome reasons for altering the turn of his Phrale, ensis unwhen he had a mind to denote the Confulship But derstood an he was mistaken in the thing, and confounded the Uncle's Honours with those of the Nephew That Balbus, who negociated with Lentulus in the beginning of the Civil War, is the Nephew, as appears Hispanus by Cicero's Letters, which I have quoted It is a natural Balbus the Nephew that I riumpht over the Gara- Spuniard mantes, and the first Stranger that was honoured (m) The with a Triumph, as (n) Pliny informs us, but side Epister that was honour'd with the Consulfnip, as the Book id same Pliny (o) informs us. Those two Balbus's immiliation were distinguished at Rome by the Title of Major tes, and that was given to the Uncle, and by that of Minor, the Contact was given to the Uncle, and by that of Minor, the Contact was given to the Uncle, and by that of Minor, the Contact was given to the Uncle, and by that of Minor, the Contact was given to the Nephew I wonder that (p) ment on Salmassus, who distinguished the Honours of both the 9th left of the 1st of t very well, did not take notice of this Fault of E/file of Paterculus

(E) Bound in a very strict Friendship with Pompo- book to nius Atticus] This cannot be deny'd, considering Atticus that Atticus having reloved to end his Life by (n) Plin Starving, fent (9) for his Son-in-law, and L. Cor- lib 5
melius Balbus, and Sentus Peduceus, to declare this cap 5
last Resolution to them I think, I have read in (0) Id lib one of (r) Cicero's Letters, That Balbus was one of one of (r) Cicero's Letters, That Balbus was one of 7 cap 43 those that ent often at Atticus s I able Which (p) Salwould prove that he was pleas d with hearing good mas in things read

(q) Cornel Nepos in ejus vita c 21 (r) I could not find the place, but I think to have read it in Cicero's Litters to Actions

linend- born there

punielis (f his text derstood an Inhabitant of Spain, Spaniard , 2d Epiftle 1/ c 8th

Solin cap

*) Balthafar Bo-

nifacius, Histor

Judicra

lib 16 cap 16 ex Tila

quello

leg Con-

(a) Lib 7 (b) De

Histor

Grac lib 1 cap 23 pag 148 (c) Lpift

14 / 9 (d) Suet

in Caf c 81 1/1 quo-ted by Vos-

fius, c 71

Moreil

(e) A Gellius 1

17 CAP 9

where he Says that

Tulius

writ to each other

in Ciphers (f) Cice-

ro ad At-

tic 1 9
epift 13
(g) Epift
Balbi ad

Ciceron

1 9 ad

Attic p 36 edit Grævii

Cæfar and Balbus

Friendship with Pomponius Atticus. Some Persons have confounded Cornelius Balbus (F) with Cornelius Gallus We are going to shew that Volsius (G) was in the wrong to Censure Savaro, that Lloyd and Hosman deserve to be a little (H) censured, that Paul (I) Manutius ought not altogether to be exempted from it, that Glandorpsus (K) multiply'd beings without necessity, that the distribution of the greater and lesser Consulhip

(F) Have confounded Cornelius Balbus with Cornelius Gallus] It is about a thing that brings no honour to his memory. They (*) make him dye in the veneral Act. Without doubt, the first origin of this Falsity is a fault of Impression. On Pliny's Authority (a) they had put Cornelius Gallus in the List of those that dy'd in that Condition, and the Printer placing a B for a G, was the cause that many have taken one Man for another I find this error in several Editions of Tiraquellus's Com-

mentary on the Matrimonial Laws

(G) Vossius was in the wrong to censure Savaro)

Whilst he was taking notice of a Fault which he believed to have found in Savaro's Commentary on Sidonius Apollinaris, he (b) himself was mistaken. Savaro had affirm d, That Balbus, to whom (c) Sidonius Apollinaris ascribes the Journal of Julius Cafar's Life, is the same with Balbus Cornelius The-ophanes, of whom Julius Capitolinus says in the Life of Balbinus, That he had obtained the Roman Freedom by Pompey's Favour, and that moreover, he was the most Noble of his Fellow Citizens, and an Historian Vollius retutes this Pretention of Savaro, 1st Because Balbus Author of the Journal, was an intimate Friend of Julius Casar, as appears by (d) Suetonius, and by (e) Aulus Gellius, whereas Theophanes was an intimate Friend of Pompey, and it was accounted a Clime in his Posterity, as Tacitus observes in the 6th Book of his Annals 2 Because Theophanes being of Lesbes wiit in Greek, and Balbus did live at

Rome and wrote in Latin
Would I be too Critical, I could say against these
Reasons, ist That the same Balbus that was one of Cafar's intimate Friends, was one of Pombey's good Friends, and fo far honoured with his Privacy, that Pompey's other (f) Friends were jealous of it.

It is true, that the tye that was then between Pompey and Cafar having permitted Balbus to cultivate the I nendfip of the latter, without failing to what he ow'd the other, it was found at last that Cafar : Tavours were fuperior to those of Pompey

Nevertheles Balbus obtain'd (g) leave of Cafar not
to tolking here. to follow him against Pompey, and retir'd to Rome during the Civil War It is true also, that he was (afar's Agent there, and that by endeavouring to bring Matters to an Agreement, he did not appear altogether free from Partiality But after all, it is not lufficient, in order to make a just opposition between Balbus and Ibeophanes, to lay on the one fide, as Succonius does, That Balbus was an intimate Friend of Julius Casa, and with Aulus Gellius, that Balbus was one of Casar's Agents at Rome during his Ablence, and to fay on the other fide with Tatimite I riends, and that Tiberius imputed it for a Crime to Theophanes's Posterity For considering that Empelor's cross Humour, he might have persecuted a Family, under pretence that it had obtain'd the Roman I reedom by Pompey's Favour Now this would be true in a literal fense as to Theophanes, tho' he should be confounded with Cornelius Balbus, seeing it is not only certain that Pompey conferr'd that i reedom upon him, but also that he pleaded for him when they brought it into question, and loaded him with Kindnesses So that Vossius's firm Reason is not good I might say in the second place that the Theophanes, whom Vossius means, liv'd at Rome as well as Balbus, and that because some Romans Rome as well as Balbus, and that because some Romans have written Histories in Greek, it does not follow that Balbus is not Theophanes, because Theophanes with in Greek Nay, how do we know, whether the Balbus in question is not the Cornelius Balbus, of whom (b) Macrobius quotes the 18 Book of the h. Nation 2 Similar does not doubt it (s)

But without trifling on Disputes that might be chaig d with too rigorous a precision, See here the words Vossius imagin'd that Savare confounded Cornel us Balbus with Theophanes born in the Island of Leslos and Author of an History of Michridates's War But he has not done it He only confoundable with the confoundable ed him with the Theophanes mention'd by Capitolinus, and who differs very much from him of Lesbos, tho'he has that common with him, to have also icceiv'dhis Freedom of Rome from Pompey there is nothing more reasonable than to take the

Theophage Conicions for the Cornelius Balbus of Succession for the Balbus of Sidenius Apollinary, for it is thain, that the fame Cornelius Balbus born at Cadiz, and honour'd with the Freedom of Reme by Pempey, was by the Recommendation of the fame Pempey Adopted by (k) Theophanes of Lelbes after which, according to Custom, he nam'd himfelf Lucius Cornelius Balbus Theophanes, as Paul Manufuls and Corradus have observed former in the Summary of Cicero's Oration fame Balbus, and the latter on his Nores on the Balbus for the Historian Cornelius Balbus Theophanes mention'd by Cupsstorian Cornelius Balbus Theophones mention'd by Capstolinus So that if there had been any thing to be Criticiz'd there, Vossus should have censured those Learned Italians, rather than Savare, who came a long time after them

long time after them

(H) Lloyd and Hofman deserve to be a little central fund. I say nothing of Charles Stephens, he has been a little too dry on our Cornelius Balbus, but what he says of him the state of the state were not superfluous, (vik) I Readers are more concern'd for the latter Hofman lengthens the Article, (1) to inform us that there was another Cornelius Balbus of Lesbes, fir-nam d Theophanes, that is, to teach us a falfity Lucius Cornelius Balbus Theophanes differs no ways from him who was of Gadiz, and who is the Salar

from him who was of Gadiz, and who is the Significant of this Article

(1) Paul Manutius ought not altogether

empted I have already touch'd fome of the flakes, here are yet two more The one is in the Summary of Cicero's Oration for Cornelius Balbus, Atticu and in the Notes on that place of the Oration where mention is made of the Adoption of that Balbus He says there (m) most falsely, That Theophanes was one of Pompey s Freed Men, for it was not the Liberty, but the Roman Freedom that Pompey Saye Theophanes. Quid Magnus his maker (Saye Theophanes). not the Liberty, but the Roman Freedom that Pompey gave Theophaner. Quid Magnus his nofter (fays (n) Cicero) garante perturbate fortunam adaquavit nonne Theophaner. Mitylenaum scriptorem rerum surum in concione militum civitate donavit? The other Fault of Manutius (o) is to refer us among other Authorities to the 7th Book of Pliny, ch 43 concerning the Triumph of the young Cornelus Balbus Nephew to him of whom we ipeak, for Pliny speaks only of the Uncle's Consulship in that place One may be easily mistaken in such like things On the same place of Pliny. Father Hardown refers us the same place of Pliny, Father Hardouin refers us to a passage of Paterculus, (p) where he only speaks stand of

of Balbus the Nephew

(K) That Glandorpius has multiplied Beings without necessity | He ought not to have produced three

Consuls called L Cornelius Balbus It is to multiply Beings without necessity He says, the first is (b)

Balbus the elder, whose Consulship he plates the
Year of Rome 713 The second is Balbus the
er, for whose Consulship he says nothin
er, for whose Consulship he says nothin
and instead
of the 29th
och of Solinus the
out, who he says was made Consul for of Balbus the Nephew by Marc Antony, and had such a vast Estate that enabled him to bequeath 25 Drachms to each tizen of Rome The truth of it is, that these three logne, for Balbus the Uncle does

tizen of Rome The truth of it is, that these three Consuls make but one, for Balbus the Uncle does not differ from him whose Consulship was of so short a continuance Do but see Dien Cassus To note the Character of that Consulship, Father Hardouin says ingeniously That Balbus was Consul under the Consulship of Cn Domitius Calvinus, and of C Assis Pollie in the Year of Rome 714 (r) Consuls bic fuit, quoniam it a necesse of diesers, Cn Domitius Calvinos secundum, C Asinio Pollione Coss Anno Urbis DCCXIV To conclude, if Glanderpius had had any knowledge of the Passage of Pliny (f), where Balbus the elder is call'd Paternal Uncle, Patruus, of Balbus the younger, he would not have consind himself to the Quotation of such a bad Authority as that of Volaterranus, to inform us that one of those Balbus's was the Son of the others Brother.

doptic Theophi pro Ba Placet ıgıtur (pulfun agrum Campa num p adopta tum p Pleben his Con MESTION COMCCTM rnel

Attıcu (n) Orat pro Ar-chia Va lerius Maximus Says as much, Lb 8 cap 14 (0) In argument Orat Ca cer pro Balbo, where inquoting the

(/) Macrob Sa tuinil 13 c 6 (1) Simler in Epit Bibl Geiner

flip (L) is chimerical; and that Morers committed (M) several Faults, tho' his Article of Balbus is very small and very dry

I shall say but little of some other Balbus's nius, lib 2 de origine mention a by the ancient Authors Lucius Lucilius BALBUS Disciple of Mucius Scevola, and Preceptor of the famous Prvius Sulpitius, was an excellent Lawyer He Conomation of the famous Prvius Sulpitius, was an excellent Lawyer He Conomation of the Chart of Rome of Cicero says, that (N) Sulpitius exceeded his such a little slow, whereas the Disciple of Maturity to his Learning, which made him a little slow, whereas the Disciple of Maturity to his Learning, which made him a little slow, whereas the Disciple of Maturity to his Learning, which made him a little slow, whereas the Disciple of Maturity to his Learning, which made him a little slow, whereas the Disciple of Maturity to his Learning, which made him for property stakes to which perhaps his Disciple Sulpine of did not a little contribute, by a inserting most of for one such shadow with gle person functions. In the Intersection of the Stock Philosopher, one of Cicero's Intersections in the Stock Publius Octavius BALBUS was Contemporated. mention'd by the ancient Authors Lucius Lucilius BALBUS Disciple of Mucius Books of the Nature of the Gods Publius Octavius BALBUS was Contemporary cutor of the with Cicero, who praises him for his Knowledge in the Civil Law, for his Wit, and the Gods, Probity, and for many other good Qualities Cicero of does not praise less Lucius the Man Octavius BALBUS, who liv'd at the same time It is likely that one of those two that is Octavius Balbus is he of whom Valerius Maximus? reports, That having sav d himself the Oration of the Trumping and having this the Vice half of the Continuous and having this the vice half the Oration of the Trumping and having this the Vice half of the Continuous and having this the Vice half of the Continuous and having this the Vice half of the Continuous and having this the Vice half of the Continuous and having this the Vice half of the Continuous and having this the Continuous and having the Continuous and have the Continuous and having the Con thro' a Back-door from the Cruelty of the Triumvirs, and hearing that they were kil- on for Cluling his Son in his House, he return'd back again, and caus'd himself to be put to entius, Appear reports , the Matter somewhat differently

BALBUS, BALBI, or BALBO (Jobn) a Dominican Monk, mourined in the XIIIth Century He understood Greek, a rare thing in those Days, and much more the 7th Thin all his Fellow Monks together He was as much esteem'd for his good Lite Verine as for his knowledge, and some a Persons have call'd him Blessed. It was for that reason that his Image ac'd in St Thomas's Church at Pavia The Title of his Works may be seen in the instead of referring us to Vossius's Book on the Latin mild C Historians, work well to remark that John Balbus is incomparably better known by the Name of Joannes de Janua, or Joannes Januensis than by any other 1 rem Oiat shall say why he went by that Name, and enquire whether he be the same with Jaco- have de Vorgoine I shall only make one Remark (A) for all this BALBUS, BALBI, or BALBO (John) a Dominican Monk, flourish'd in the

bus de Voragine I shall only make one Remark (A) for all this

(L) The distinction of the greater and lesser Consulship of the diffinction of the greater and teger Consulping is chimerical.] Mark a little to what irregularity of Mind People are subject. Some (*) on these controls of Pliny, Fuit & Balbus Cornelius Major that control the Chimera of two degrees of this, and pretended that Balbus, was made good Consul, or first Conful. It is easy to see that Major in this passage, does not relate to Consul. mafile (*)See The mafile (*) Plin pag 383

(M) And that Morers committed several Faults of It is only on an it is said, that he reports that Cornelius Balbus, composed a Journal or Ephemerides of what happened daily to Casar If he had known that Sidonius Apollius to that Got that Journal, as of a Book that was extended that he mention dit also with praise (a) he will have it, that (b) Symmachus spoke of that same Book, when he writ to his Friend, Si impar cit desides to the Livius, sume machus ipoke of that same Book, when he writ to his Friend, Si impar est desiderio tuo Livius, sume Ephemeridem C Cziaris decerptam Bibliothecula mea ut tib muneri mitteretur. Hac te origines, situs, pugnas, & quidquid fuit in moribus aut legibus Galliarum decebit. That is to say, if Livy does not fully satisfy your desire of having the History of ancient Gaul, you need only take Czesar's Ephemerides, of which I made you a present, &c But others (c) pretend that Sym-machus means only the Memosr, that Casarhad made himself, and which we have still under the Title of Commentaries on the War of Gaul It is nevertheless true, that he made other Memoirs under the Title of Ephemeris, as we learn of Servius Why
man Symmachus speak of the latter? 2d The
at take heed not to confound that Author with one
of the Name, firman d Theophanes, who was of Lesbos,
as Savaro and others have done, contains two Faults, chave shew'd the first in justifying Savare from mure of Veffius The second consists, in sup that there was an Historian born in the Island

That there was an Historian born in the Island of Lesbes, whose Name was Cornelius Balbus Theophanes, than which nothing can be more false. The Historian Theophanes born at Mitylene in the Island of Lesbes was indeed call'd Cn Pompeius Theophanes, because Pompey had conferr'd the Freedom of Rome upon him, but he never added the Name of Balbus, or Balbus Cornelius to that of his Family and there are the County's cheek Possible. ly, and there is reason to be surprized, that Vossius should say, that the Historian Cornelius Balbus Theophanes, mention'd by Julius Capitolinus (d) is the Thesphanes of the Island of Lesbes, that writ the War of Mithridates 3d But again, Why must one take care not to do as Savare did? It is because

Cornelius Balbus dwelt at Rome, and because Theophanes was of Lesbos Are not these two Attributes incompatible in the same Subject, and can a better proof be required for a Personal distinction? See how Errors are a less than descent on? See how Errors grow Merers designing to

abbreviate Vossius's Proof, made it incomparably worle than it was 4th He goes on thus, I think it is the first that Cicero desended against those who Impeach'd him for taking unjustly the Title of a Roman Citizen upon him Not to iay, that the I xpression (e) is so far from being clear, that one would think by it, that Cicero began that fort of Pleading with the Person in question, which is neither what Moreri intended to say, nor what ought to be said, there is this fault in these Words, that this ought not to have been mention'd as an uncertain Fact, and that there was nothing more easy than to be evidently convinc'd of it by reading the Summaries of Paul Manuclus, of Father Abram, &c., on Cicero's Oration pro I Cornelio Balbo (N) Cicero fays that Sulpitius exceeded his Mafter J Cicero's thought, will be better comprehended by

Cicere's thought will be better comprehended by his own Words than by mine Read then what his own Words than by mine Read then what follows (f) Cum dicendi caussa duobus peritissimus operam dedisse (Servius) R Lucilio Balbo C Aquilio Gallo, Galli hominus acuti & exercitati promptam in agendo & in respondendo celeritatem subsistiate diligentiaque superavit Balbi dossi & eruditi hominis in utraque re consideratam tarditatem vicit, expediendis

conficiendisque rebus Sic & habet quod uterque eorum habut, & explevit quod utrique defuit

(A) I shall only make one Remark for all this] John Balbus, a Noble Genoese, was call'd januensis or de Janue, because he was of Genoa He says himself in his Catholicon at the word janua, that he was of a City call'd Janua, which City is no other than Genoa From Lustprandus's time it was rather call'd faults of Janua than Genea, either to infinuate more clearly thereby that Janus was the Founder of it, or to the tart the reason mention'd by John de Janus, to the tart that City is the Gate of Provence, Lombarathey and Tuscany He informs us there, that he was call'd Frater Johannes Januensis de Balbis, and that he had made some other Books At the end of the Catholicon, he says, That after several Years of great Labour, he sinished it the Day of the Nones. great Labour, he finish'd it the Day of the Nones

of March, which is the 7th Day of March 1286

Mr Oudin, formerly a Monk of the Order of
Norbertus, and at present affociated to the Protestant Church, to the great satisfaction of the Party, which has great reason to rejoyce for so good a conquest, and which expects many good Pieces from that Pen, I say Mr Oudin pretends, that (g) Jacobus de Voragine, Author of the Golden Legend, and Joannes Janua, Author of the Catholicon, are one and the same Person His reason for it is, that it is agreed that they both liv'd at the same time, that they were both Dominicans, both of Genos, and therefore both call'd Januenses So that it was an easy thing for those who saw the Name of Januensis at the beginning of divers Manuscripts, preceded by clef's co

de origine and him that is BALDUS, de bell civil p 601 6 Non vi ha mancato chi lo riponga mero de' Beati, e come tale Templo di S milo di Pavia, in luogo minente vicino al ioshtat o Alfonso Fernandez apud Michaelem Jultinianum in libro de gli Scrittori Liguri, pag 312 (c) If a Man would oblerve the Bruto, p

264 Whether Joannes de Janua and Jacobus de Voragine and the lame Authois (g) Sup-

ad extremum BAT BI EPHEME-RIDEM FANDO ADÆQUA-VERIT Sidon Apollinar epift 14 i o (6) Symmach Epift 18 (c)Vossius de Hist Lat p 64 where he ascribes to Suctonius what be-

(a) Quis

operaSue-

tonii,quis

Juvenci,

Tartialis Histori-

am,quifve

(d) See in Cafaubon and others that neve somfault

BALDUS, a famous Civilian in the XIVth Century, was the Son of (A) Francis Ubaldus, a Physician of Perugia He study'd under Bartolus, and being but sisteen Years of Age, he propos'd fuch a puzzling Objection to him, that he requir'd time to think of it; and the Answer to it was not given till the next Day. So that those that say that Baldus (B) began his Studies very late, are grosly deceived. A little after his promotion to the Doctor's Degree, he maintain'd some Theses which Bartelus opposed for five Hours together,

the Letter 7 the first of the Christian Name, Joannes and Jacobus, to ascribe them sometimes to Jaco-bus Januensis, and sometimes to Joannes Januensis; whereby they made two Authors of one

But he will give me leave to tell him, that his Conjecture does not well agree with the enumeraof his Works at the Word Janua, for tho' there might have been a great space of time between his finishing the Catholicon and the Article Janua, yet it is not at all likely, that if he had compos'd any Books during the time that past between the composition of that Article, and the closing of the Dictionary, he would not have added them to the rest in that Article And therefore it may be suppos'd that the Catalogue which he gives under the Word Janua, is of the Year 1286 in which he single'd the Catholicon. Now it is certain that he finish'd the Catholicon Now it is certain, that Jacobus de Voragine publish'd an Italian Translation of the Bible in the Year 1270 What likelihood is there, that if at the end of 16 Years he had spoken of the Books which he had given to the Publick, he should have forgot one of so new an undertaking, and in all respects so remarkable as the Tran-flation of the Scripture in the Vulgar Tongue? And therefore it is not likely that Jacobus de Voravertheless let us not decide it Let us wait for the Information of the Learned, and particularly of Mr Oudin Dr Cave (a) remains likewise in uncertainty about it This is what I said in my Projett, but at present I will be more positive against Father Oudin's Conjecture, I am grounded on several good Reasons, that come from a very good (b) Hand Here is the extract of a Memorial that came from Dijon "I believe, it may be "clearly decided that the Taranta de Company of the several decided the Taranta de Company of the Co clearly decided, that Joannes de Genoa ought by no means to be confounded with Jacobus de Vora gine The first, who is the Author of the Di-ctionary intitled Catholicon, was never cited un-der the Name of Jacobus The second, who is der the Name of Jacobus The fecond, who is Author of the Golden Legend, was never cited Name of Joannes The first is always call'd Joannes de Janua, or Januensis, because he was of Genoa, of the Family of the Balbs The fecond, whole Family is unknown, is generally "call'd facobus de Voragine, very rarely Jacobus Ja"nuenfis, and then Archiepiscopus must either be
"understood, or we must believe, that he was
"call'd so by reason of the small distance between "the Borough of Ligaria, call'd Voragine, the place
of his Birth, and Genea. The first was only a
Dominican Monk The second was rais'd to the Archbishoprick of Genes All Authors, and the Dominicans among others, have always distinguish d the Names, the Country and the Works of those two Writers This is carefully observed. by Leandro Alberti in his Description della riviera di Genous di Ponente James Bracelli a Genoese, who wrote in the Year 1431 and of whom we ' have a little Book de claris Genuensibus, makes no mention there of Jacobus de Voragine because he was not of Genea, but he speaks in it with praise of Jeannes Belbus, the Author of the Cathelicen, to whom he would not have fail'd to have Janua in- "given the Quality of Archbishop of Genea, if he to several "had had it, as he ought to have had it, accord-Authors "ing to the Opinion of those who consound him

with Jacobus de Veragine Simler (c) is 10 far from confounding two Authors into one, that on the contrary, he made three of one; for he speaks of Jeannes de Janus, of Jeannes Januaris, and of Jeannes Balbus, as of three different Authors He is besides mistaken in writing Baldus for Balbus, a fault that Quensiale follow'd in his Treatise (d) of the Country of Illustrious Men Martinus in the (s) Catalogue of the Distinguishment, which he made use of to make his own, falls also into faults of multiplication. He ledges the Catholicon that was finish'd the Day of the Nanes of March 1286 and overes the very Words. Nones of March 1286 and quotes the very Words that are at the end of the Dictionary of James de

nus, and printed at Vinice in 1487 It is plain, that they are only two different Editions of one and the fame Book, and that the first ought no less to be ascrib'd to John de Janus than the second Martinius would not have fail'd of it, had he known what is in the Article Janua in the Catholicon that was fimsh'd in 1286

I see that it is not yet agreed, who is the Author OF THE of the Dictionary, that was first intitled Catholicon Book inti-Mr du (f) Cange ascribes it to our John de Janua, et d' Cange ascribes in the our John de Janua, and fays, that neither Papies nor Ugueso (who had tholicon made some Compilations before) us d that Title (f) Præ made some Compilations before) us d that Title

(f) PræBut (g) Mr Borrichius, who wrote after him, having read Mr du Cange's Presace, maintains nevertheless, that Papies is the Author of the Catholicen,
and that he finish d that Work in the Year 1286
He had seen, that it was affirm'd in that Presace, pend de
that Papies did not flourish in the Year 1200 as Lexicis
Trithemius will have it, but in 1022, as the Chemic that Papias did not flourish in the Year 1200 as
Trithemius will have it, but in 1053, as the Chronical Græcis & Cle of Albericus justifies, and nevertheless he takes it for granted, that Papias finish'd his Dictionary in 1286. He ought eithers have refuted Mr du Cange, or at least to have observed that he was missage, or at least to have observed that he was missage, or at least to have observed that he was missage have conjugated the Reader However, it is a strong presumption against Mr Borrichius, to see that he places the conclusion of Papias's Dictionary exaction in the same Year 1286 that Joannes de Janua sinish'd his Catholicon. The above quoted Memorial, assures me, that Papias did not make the Catholica con that was sinish'd in 1286 and that John Balbi is con that was finish'd in 1286 and that John Balb: 18 the first that made use of the Title of Cacholicon in the Title-page of a Dictionary

It was a long time ago, that Barthius without having confulted the Manuicript Chronicle of Aberical Cording cus, judg'd that Papias was more ancient than fome to Barthmake him to be Platina gives it for certain, that us The he liv'd in the time of Pope Innocent III that is in Neglithe beginning of the XIIIth Century, which agrees with Trithemius Borrichius places him at the end the control of the XIIIth Century. with Trithemius Borrichius places him at the end the contiof the XIIIth Century But Barthius in the 3d tinuators
Chapter of the 3d Book of his Adversaria, plac'd of Comhim in the Empire of (h) Henry II because that
Author carries the List which he gives under the
Word Eise of all the Princes of the past Age, no
died in the
farther than Henry, whom he calls minorem, which
he would not have done if there had already been so that it
shows two Emperors of the Name of Henry

It is seems that above two Emperors of the Name of Henry true, that Barthius raises a Doubt, which generally Barthius's the prodigious neglect of those that continue or reason amplify Compilations, may justify, generally speaking Which is, that perhaps Papias less the Article prove too at an just as he found it in some old Dictionary, withmuch out continuing the Catalogue to his time Thus we find in the Chronicle of the Abbot of Ursperg, in one place, (1) that the Author was at Rome in the Year 1102 in another, that he was very young in minoric etate, in the Year 1198 and in another that he ri etate, in the Year 1198 and in another that he was made an Abbot in the Year 1215 If the Continuator had clear'd the matter relating to his Additions, we should not meet wish first

nuator had clear'd the matter relating to his Additions, we should not meet with such consused things (A) The Son of Francis Ubaldus | Observe themschaft Baldus is the Christian Name of that Civilian, and Ubaldus his Sirname Moreri calls him besides, Peter; owhich is to consound the elder Brother with the younger Petrus Ubaldus, was the 3d Son of the Physical decided fician Franciscus Ubaldus, and was a good Civilian Histor p His Brother Angelus Ubaldus, was also a great Jurist See Panziralus. In the 70th, and following Chapters See Panzirolus, in the 70th, and following Chapters of the 2d Book de claris legum interpretibus

(B) That Baldus began his Studies very late] It is number reported, that he was 40 Years of Age when he began to Study the Civil Law, and that Bartolus hafulfiled ving faid to him, tarde venifi Balde, Baldus an(k) Panfwer'd him, situs recedam (k) According to La Mozirof de the le Vayer, Bartelus faid, You come late, Baldus, you'd Claris lebe an Advocate in the other World Sero wons Balde, gum ineris advocatus in also faculo I don't believe, that if terpretiables faid this, he made any allusion to Cate's bus, 1 2. Jest That Cenfor faid to deride Secrates's School, (7 7 201 (1) That the Scholars grew old in it, that they might (1) Plu-exercife their Elequence in Hell at the Bar of Mines This Story about Beldus, has no foundation Panarelus proves, that at the Age of lifteen Years he ? 350.

Glof-

A PIA sa cording gence of the conti-Seems that (1) See Vossius

de Hiff Lat leb 2 and baving be

(a) Cave de Script Lcclef PAE 750

(b) From the Learn. ed Mr de

(c) Fpi-tome Bibliot Ges-(d) P 307

MULTI

ON of Joannes de " (e) In the beginning of his Lexicon Philologicum brinted at Bremen in 1623 and at Francfort en 1655 and re rinted at

107 A.

ther, we hout obtaining the Victory He often pleaded some Causes against Bartolus, and such an Emulation was raised between them, as soon degenerated into Hatred This cannot be question'd, when it appears that Baldus endeavour'd to eclipse his Ma-Per's Reputation What has been faid, that the Pandetts of Pisa having been consulted as convinced of divers Falification and that he was (C) punished for it in an ignominious manner, ought only to pand a Fable He taught at Perugia, and Cardinal de Beaufort was his Scholar there, was afterwards Pope Giegory XI. He was call'd to Padua about the Year 1378, the left that University when Galeazzo Visconts being minded to resettle that of Pavia, drew thither by Money the ablest Professors that he could meet with A quick Repartee (D) that Baldus made the first time he appeared to the College of Pavia and the part of the part of the college of Pavia and the part of t in the College of Pavia, caused him to be admir d. He had a formidable Collegue there, whose Name was Philip Cassolus, who had an excellent Memory, and was a Man of great Parts, but the good Opinion that he had of his sufficiency having mov'd him to make a Challenge, he was overcome, and his Honour was sacrific'd to (E) that The Death of Philip did not fice his Concurrent from trouble, for there was such a hot Emulation between the Professor, who succeeded him, and Baldus, that they introduc'd the shameful and permicious Custom of Bribing the Auditors by upplications Baldus got a good (F) Estate He composed many Books, and there is no likelihood that he studied only (G) two Hours in a Day He must not be alledged an Author without Faults, had he only had that of Conti idicting himfelf, he would all very short of Pertection, but he (H) had many other Faults. The Excuses

(a) Panzirol pag (b) Ibid p 200, 201

(c) Apud ubi infra (d)Turaq. de Jure primige. morum Praf n (e) Baillet Tamous Children. pag 420 He quotes la Mothe le Vayer, Letter 32 pag 420 and Bartoli Car Hom Ist P 248 (f) To 76 Tears of

(g) Pan-ZH 9 210

Age

IN WHAT manner anAuthor ought to report a

made a very puzzi the famous Bartolus, that at the Publick Lectures, and that four the read fome Publick Lectures, and another de Confituto See here the words of that Writer (b) Opinioni Bartoli adeo argute contradicit, ut ille argumenti acumine percerritus respondere non poruerit, commendatoque juvene tempus ad solvendum petiit, & sequenti mane respondit Deinde 17 annum ingressus solenni interpre-tatione dissicilimam legem publice Baldus explicuit, unde fabulosum est quod vulgo fertur, Baldum quadragena-rum ad legum studia accessise The Civilian Zasius tamorts the inme Story on the Credit of Paul at Tiraquellus rejects it as a Fabl. Alfanda fayen lus rejects it as a Fable (d)

Alfanda fayen has effe commentities of prorfus fabulofa, ut
ev iis confiar que supra diximus Mi Baillet Obscives, that la Mothe le Vayer, and Father Bartoli feem to have

adopted that Opinion, as if the Fatt was well averr d
and not a Story made at random He refers to
Tiraquellus, and to the Eighth Chapter of the Llogies of Paul Jovius (e) The latter observes that gies of Paul Jovius (e) The latter observes that Baldus had a forward Wir, and which was of a long continuance, Pracect ingenie pape puer, non ad optmam mode frugem, sed rarissimo enam natura dono ad
longam senestutem (f) pervenit

(C) And that he was punish'd for it ought
only to pass for a Fable] Some say that the Digrace
which he receiv'd, oblig d him to exile himself,
and to say, as science Assume did that he would

and to fay, as Scipio Africanus did, that he would not have his ungrateful Country to supply him with a Grave Publice traduttum patria excessife ferunt, & abeuntem Scipionis Africani verba protulisse, ingrata patria ne ossa quiden mea habebis, ac in voluntario existo senem defunctium fuisse (g) Others say that he was condemn'd to be mark'd with a hot liron on the Forehead, and that Bartolus protected him. him Jason had heard of it, but he was much in the wrong to immortalize that Hear-say in his Wooks. That Honour must never be done to such Works. That Honour must never be done to such Remover the form of the two Cases, the one is, when the very likely, and the other, when they are the word likely, and the other, when they are the word likely, and the other, when they are the word likely, and the other, when they are the word likely, and the other, when they are the word likely, and they can be the called the word likely of the foregoing the word likely of the foregoing Ages. To prove demonstratively that Jason's Hear-say is a lable, there needs no other reason than this Jason knew it only by Hear-say, if the thing had been handred places. knew it only by Hear-say, if the thing had been true, he would have read it in an hundred places Balaus lived a very long time with a second true. Baldus lived a very long time with great Honour the made Books, he confuted whom he thought fit, he had some formidable Antagonists and Enemies Take it for a great certainty, that if they could have reproach'd him with any Infamy, it would have been done in more than one Book It is there that Jason and every body would have learn'd that Drigrace It is the Misfortune of learned Men that make themselves eminent, and write much, early or late they shall be publickly reproach'd with the least faults of their Youth. If other Au-

thors become their Enemies, they ought to expect fatyrical Romances, rather than the Different of an Adversary Thus Panearolus should have Apologiz d for Baldus, he should expressly and in in open manner have made use of this Observation, and not have only faid , Que omnie fulle effe & ulii po'ius evinisse non dub to, cum nulla de hoc certa exter aucioritas, & eum Ticini decessis constet (h)

(D) A quick Repartee that Baldus made] He was of a small size, so that is soon as he appeared in the

Auditory they cried out, Minust prasentia summing. He answer'd without altering his Countenance, Augebit catera virtus Panzirolus (1) adds, Quo ditto (1) Ibid

omnibu. fui admirationem injecit

(E) His Honour was facrified to that of Ballus]
Caffolus had ingaged himielf to iniwer immediately
to all that could be ask'd of him concerning the last Wills The day and hour were appointed to verifie whether he had reason to boast of that The Assembly was numerous, Baldus stood up, and asked a Question which Cassolus could not unswer Judge whether the Challenger was mortified (k) Philippus qui, ut memoria cateris anticellebat, ita superbo titulo Doctorum Doctor vocabatur, ingenio fretis, se ex omnibus ultimarum voluntatum quastionibus ex tempore responsurum prosissus est. Statuta ad dicendim die, cum in magna expectatione effet, surgens Baldus interrogavit, Ubi in jure cautum reperiretur, parem non esse essus, qui non vult, ei, qui non potest, conditionem Ad primam interrogationem hæstfante Philippo, eum Baldus de proposita quastione legem ostendisset, magnam

(F) Baldus got a good Effate] The Counsels (1) which he gave only on matters of Substitution, were worth to him above Fifteen thousand Crowns He had several Lands, and lived in a pleasant Country-House near Pavia, from whence he came on his Mule to the Auditory Panwirolus (m) adds, Domus vetustate vitiata adhac hodie pro re memoranda

osten atur

(G) That he studied only two hours in a day] (G) That he studied only two hours in a day | Panzirelus confuting this, says among other things, this Baldus going a Journey, which hinder'd him from spending in reading the time that he wasnied the imploy in it, said, Livery step my Horse makes, are as many Laws that go out of my Memory (n) Quot gradus equus ambulubat, tot leges shi excidere guerebatur. It is a sign that he had acquired, and preserv'd his knowledge by much reading

(H) But he has many other Fault. He advances to

(H) But he has many other Fault] He advances a thousand things, that are singular and contrary to the Opinion of other Civilians, and without quoting any Law, they are his own lancies quotes Laws that do not concern in the least the quotes Laws that do not concern in the leaf the perampions in question, he treats of divers things out of their Order, he is too barien on the necessary part, and too profix on the uselest. He inswers Questions that never my body ask'd, and answers nothing to what every body asks. He confounds himself by his own Subtilities, and gives himself too much liberty. The vivicity of his Wit is the cause of the vant of Uniformity in his Opinions Cum parum fil constans Sapenumero contra, s repera

zirol p

(k) 11 16

(1) De jure reipondendo immentini pecuniám coegit, qui ex fo-lis fubstitiffionum speciebus Jecim plu quinmillia aureorum lucratus fuisse traditur Alunde preterea cx innumeris aliarum fuccuffinnum crique causis & contra-Etibus peramplas cumul1-Vit 11

Taken from Panzirolus ubi fupra † Paulus Jovius, Elog c 8 p 27 || Panzır ibid | Id ib | B Hanc cobusDer para Virgini ana-thema appendit, ut palam ficcret cui Palladı ipie iuos labores confecraret Sotuel Biblioth Societ Je-Ju, p 356 v Taken from Sotuel ibid & HisGreat Great Grand Father left the Name of Canta-

gallina, an illustrious
Family of

Perugia,

and took

this Fabr Scharlon-

fromwhich ne was de-∫cended,

ınfra (a) Pan-LIT PAG 203 (b) Ipfe quoque fe exculat, quòd intellectus. qui ratiocinatur, non femper fit idem, fed varius. & Episcopo Ticinensi fæpe interroganti, cur toties leges mutarentur, re-fpondit, flagrante bello permittitur, quod pacis tempore non licet, id n i juffum esse quod cuique tuo tempore expedit exemplo enim me-

tempora

wherewith he colour'd (1) his Contradictions deserve to be consider'd. He died the 28th of April (K) 1400 His Death was somewhat Tragical He had a little Dog which he lov'd very much, he plaid with, and kist him very often In one of those Careffes he was bit in his Lip, and the Dog being mad at that time, he spread a subtle Poison in the Body of Baldus, which had no effect for a long time, but at last it produc'd the fear of Water, and caused an incurable Distemper * Baldus lived † 76 Years, and less | two Sons, who proved good Civilians Zenobius the Eldest was Bishop of

BALDUS (fames) one of the best Latin Poets that Germany produc'd in the XVIIth Century, was born at Ensisherm, in 1603. He turn'd Jesust in the Year 1624. He taught Rhetorick and Literature for six Years, he was a Preacher many Years, and preach'd also at the Court of the Elector of Bavaria, and acquir'd an extraordinary Reputation by his Poems. There were none, even among the (A) Protestants themselves, but praised them in a singular manner. One of his last Works was his Hearing suffering angular surgery surgery surgery surgery. was his Urania victrix seu animæ Christianæ certamina adversus illecebras quinque sensuum corporis sus Pope Alexander VII was so pleased with it, that he sent his Medal of Gold to the Author Father Baldus consecrated it a to the Holy Virgin Some Senators of Nuremberg disputed (B) which of them should have his Pen, and it is said that he to whose share it fell kept it in a Silver Case That Poet died at Newburg the 9th of August, 1668 His Poems are of a different Nature, they contain Panegyricks, and Treatises of Morality, Pieces (C) for the Stage, and Pieces of Devotion,

Odes γ , δc BAI DUS (Bernardin) Abbot of Guastalla, born at Urbino in the Year 1553, was one of the most Learned Men of his time. He made such great Progresses under his first Tutors, that he found himself able to translate the Phinomena of Aratus into Italian Verse, while he was yet but a young Scholar. His Lather (1) perceiving by those early Trials that he had a very hopeful Son, sent him to Padua in the Year 1573.

tur, id tamen non levitate, sed ingenii subtilitate evenisse Paulus Castrensis autumat (a) Those that have a quick Imagination have commonly but a short Memory, and that's the reason why they do not remember, when they look on a Question on one side, that formerly they maintained it in another sense They contradict themselves without knowing it Add to this, that a subtle Wit easily invents the means to prove and refute the same things. But it is a great defect not to be capable of suspending the Liffects of that subtilty, till one can set his mind steddy.

(1) The Excuses wherewith he colour'd his Contraditions] He said (b) that our Understanding alters, and therefore that it argues one day after one man-ner, and another day after another I believe that he reserved to himself in petto the privilege which he attributed to the Legislators I he Bishop of Pavia ask'd one day why the Laws were fo change-able, Baldus answer'd him, that the same things become either lawful or unlawful according to the Times, in time of War fome things are permitted that are forbid in time of Peace Wherefore Juflice concerns all things that become proper to the Times, such a Conduct is proportioned to the present Circumstances, therefore it is just Those that make Laws imitate Physicians, who permit, order, and forbid the same things according to the order, and forbid the lame things according to the Time and Seasons, 'tis the time they observe This was Baldur's Answer, and this is either implicitly, or explicitly the Principle on which Authors argue who constute themselves, when they are to dispute against two forts of Enemies This Proposition is true and good this day, when I Dispute against Pelagius, in a Year's time it shall not be so if I dispute against Calvin I remember to have read, that certain Controversists not being able to deny but that the Church commands cerable to deny but that the Church commands cer tain things that don't feem agreeable to Scripture, nor to the Primitive Church, have maintain'd that they were nevertheless just and true, because the Holy Spirit, who guides the Church, inspires her in every Age with such Interpretations as are most proper for the good of Souls Scripturas ess ad tempus adaptatas & varid intellectas, it a ut uno tempore secundum currentem universalem ritum exponerentur, mutato ritu iterum sententia mutaretur (c) Non est nutato vitu iterum sententia mutaretur (c) Non est nirum si pravus Ecclesia uno tempore, interpretatur Scri-pturam uno modo, also tempore also, nam intellestus (n) it cum pravi (d) I love this plain dealing (k) He died the 28th of April, 1400] His Epi-tuph confirms it, so that Bellarmin (e) is deceived in placing the Death of Baldus in the Year 1420 Dithemius, who placed it in the Year 1423, said a

à legum Intoribus dicebat observari Apud Panzarol ibid Cusanus Epist 2 ad Bohemos (d) Hem Ep. st 7 (e) Bellarm Scriptor I celes p 22 382

Falsehood, but Morers who said that according to Trishemius, the Death of Baldus ought to be placed in the Year 1423, was not in the wrong. The Year 1403 should not have been put in the Dutch Edition of his Dictionary instead of the Year

(A) Even among the Protestants themselves, but praised them] Father Sotuel expresses himself sipon this in these terms less Acatholics etiam adeo plants euerunt, ut publico typo eum Horatium Germanum nominare non dubitarint If I am not mistaken, this is grounded on a Letter of Barlaus Father Baldus having seen the Verses that Barlaus had made in of the Duke of Bavaria, wrote a very obliging Letter to him, and fent him a Volume of his Poems Banleus thank'd him for it with large Encomiums, and writ to him among other things, (f)
Restituisti nobu lyram neglettam diu & intermissam, ut Jam merito vocari possis lyricorum scriptor, aut potius ter, p 911
Bojorum sidicen lyra, ut ad Horatii verba alludam See also the
This Letter was written the first of March, 1644
489th, This Letter was written the first of March, 1644 489th, The Jesuit was then (g) Rector of the College of written to Munich

Mr Baillet says (h), I do not know whether he that preserv'd it in a fine silver Case made on purpose for it, Table of did not commit a Sacrilege, because it seems to Barleus's me that Father Baldus had consecrated it to the Letters Holy Virgin, and that his intention was that it floud be hung up to one of her Images, or to one of her Altars, as Lipsius had formerly done in the heat of such a-like Devotion"

(b) Judgm on the Poets

on the Poets

(C) Pieces for the Stage There is one of them
that bears this Title, Poess Osca, sive drama Georgicum de belli malis & pacis bonis carmine antique, Attellano, Osco, Casco (1) How rustick soever this
piece, and the Gibberish in which it was composed, may seem, yet I do not question but that pare this it cost the Author both more time and Wie with the it cost the Author both more time and Wit with the than a grave piece in good Latin We must not therefore believe that it was printed at Munich in the Year 1617, as F Sotuel asserts James Baldus Accursius was not able to perform such a Project at the Age of 14 Years

(A) Hu Father perceiving by these early Trials

sent him to Padua] Correct by this a fault of Niciss Erythraus I am sure he did not intend to lessen the Honour of our Baldus in any thing, and yet he did lessen it very much, but it was without thinking of it, and for want of minding the order of Times He says that after the Lectures of (k) Marganius, Baldus thought homes into his Mo-Marganius and come Greek Poems into his Mo-Marganius and greek Poems i ther-tongue Apud quem tantum profecit, ut es duce nius, as it O cereum quedammedo lucente obscurissma Gracerum is in Ery-querundam poetarum loca penetraverit Quam-obrem ea est incensus animi alacritate atque siducia, us.

(f) See hus 467th Let-

on the Poets tom 5

Bernardin studied Homer there under Emanuel * Margunius, and in private almost all the *He was other Greek Poets, and understood them very well. He composed a Book at Padua; of Candia, about the Machines of War, which made his Name fly beyond the Alps, and increased and a Prohis desire of understanding French and High-Dutch, for he thought it decent to learn the Language of those whose Assection he had acquired. He learn'd those two Languages with an extraordinary Facility. The Plague tore'd him to leave Padua, and Pidua being return'd to Union he applied himself for sive Years to Fadurah Commendation. guages with an extraordinary Facility The Plague forc'd him to leave Padua, and being return'd to Urbino, he applied himself for five Ye irs to Frederick Commandin, an excellent Professor of Mathematicks, and learn'd of him ill the parts of that Science He was extreamly forry for the Death of that learned Man, and having applied bellies himself to write his Life, it created a design in him to compose those of all the Ma- & corum thematicians He labour'd twelve Years about it. The Commentaries which he puniventoribus blish'd in 1582, on Aristotle's Mechanicks, shewd his Cipacity in that fort of Knowledge To divert himself in those painful Meditations, he made a Poem in his Mother-Tongue concerning the Art of Navigation Finding de Gonzague, Prince of Molfette, and Lord of Guastalla, being a great lover of Mithematicks, would have In that Court he began to write on Vitruvius, and made the our Baldus near. him Book intituled, De verborum Vitruvianorum significatione A fit of Sickness having hindred him from taking a Voyage into Spain with his Mister, he imployed the leiture that the absence of Firdinand de Gonzague gave him, in making a very Methodical Treatise of || the Court, and several (B) other Works He was made Abbot of sex de au-Guaftalla in 1586, without having made any advances towards it, and from that time la erudi-he applied himself wholly to the Study of the Canon-Law, of the Fathers and Coun-tiffimos composed five Book. De nova Gnomonice, in the Year 1593, he translitted in the following Year the Chalaick Faraphiase on the Pentateuch, and accompanied it with Commentaries, after which he translated the Book of fob, and the Lamentations of fere scharling much from the Hebrew, and added Notes to them He spent some Hours in explaining continuous with the scharles of the scharles (D) 3 Plate that is at Eugubio, on which there are some Inscriptions in the old infra Tuscan Language. He began a very great piece of Work in the Year 1603, I mean the Description of the World. His Plan was no less Historical than Geographical,

and extended to the least Boroughs of which the Modern Writers have said any Order He died the 12th of October, 1617, after a great Rhume that had lasted

ausus sit poemata Graca in nostrum sermonem conver-tere (a) He translated a Poem of Aratus before he went to Padua

(B) And several other Works] This Remark shall only contain the Titles of some of our Baldus s Writings, I mean those that have not been mention'd in the Text of this Article, whether the Author made them during his Master's Voyage, or the nother time. If sy then a left he concluded the at another time. I say then, that he translated Heronem de automatis & balistis, the Paralipomena of Quintus Galaber, and the Poem of Museus, and that he made a Book of Mathematical Paradoxes, another translations of the property of the p he made a Book of Mathematical Paradoxes, another, de Scamillus imparibus Vitruvii, another, de Eirmamento & Aquis, another on the Description of the Temple by Exekiel, another, de Historia scribenda legibus, another, of the Antiquities of Guafialla, the Life of Frederick, and that of Gui Ubaldus, Dukes of Urbino, Oeconomia tropologica in S Mathaum, divers Latin and Italian Poems, among which that intituled Deiphobe, is an imitation of the Cassandra of Lycophron The following Remarks will give the Title of some of his other Books I shall say here, that Nicius Erythraus has reason to say that the Description of the Temple is a very difficult matter, but he was in the wrong to take difficult matter, but he was in the wrong to take jeremiah for Ezekiel Jerosolymitani templi

descriptionem, says he, per Hieremiam literis consigna-tam & traditam, rem involutam & multis difficulta-tam be traditam, rem involutam & multis difficulta-tam be obsessed in the same of the same of the same (b) Id ib ligentia aperuit (b)

(C) Without excepting the Arabick | He studied

it at Rome with John Baptist Raimondi, and applied himself so much to it, and likewise to the Selavonian Tongue, that he enquir'd almost after no manner of News Roma dum viveret fere nescivit manner of News Roma and viveret fere rejeivit quid gereretur in aulis Arabica enim lingua cum Jo Baptista Raimondo diligentisseme studuit, & arcana industria Sclavonica, quam perfette callebat (c) He translated the Geographical Garden of an anonymous Author out of Arabick, and composed a Dictionary of that Language He believed that that unknown person lived towards the end of the Xth Century If Mark Vilseus and not been dead, he would have caused the Translation of that Geographical Work. caused the Translation of that Geographical Work,

and the other Writings of Baldus, to be printed (d) (D) In the explaining of a Plate that is at Eugubio] Schoockius having but a confused Notion of this Work of Bernardin Baldus, ascribed another to him that is none of his "Literquilinio Anniano Ber-

nardinus Baldus nuper collegit Antiquitates Lthruscas anno 1637 Florentiz cvulgando volumen typis perquam elegantibus cujus hæc inferiptio, Ethrusearum antiquitatum fragmenta qui-bus urbu Roma aliarumque gentium primordia, mores " & res gesta indicantus, a Gurtio Inchiramio reperta
" Scornelli propi Vulteriam anno salutis M D C XXVII
" Ethrusco vero CID CID CID CCC XCV" (e) Could (e) Schoola Man who knew that Bildus died in the Year 1617, kius de sahave committed such a Fault? That which is the bula Hamore furprising is, that the same Schoockius, havmore surprising is, that the same Schookhus, having fpoke after that manner in the 67th Page, pag 67
fpeaks as he ought in the (f) 217th Page. Why (f) Simils
then did he not correct his Illusion? Perhaps he satione
had forgot it, as it happens but too often to those
who are for Wisting much. They can hadly
maintain that Character without Copying in haste
what Scharlowerus says concerning that Work of
require what Scharloncinus fays concerning that Work of Baldus Tabulam Etruscam Lugubinam interpretatus fuit in ea autem divinatione, ut ajebat, subcissivas uni-us mensis horas consumpsit. Our Baldus appears in the new Edition of the Eponymologium of Magirus, only that we may know that he publish d a Book in the Year 1637, the very fame that Schoockius quaginta airribes to him. A very good Choice indeed evulgan(E) He finish'd that Book as to the Matter] These do sum are the Words of his Historian. Totum opus ad umquass discountry.

are the Words of his Historian Totum opus ad umbilicum perduxit non digessit tamen universum, quatuor vinatioaut ni fallor quinque tantum tomi sucrunt ordine alphabetico dispositi superessen septem aut osto disponendi, tabulam
quantum ex chartarum & fasciculorum mole conjicere Aneam
licet I do not believe that Fabricius She arlonoinus
Lugubihas given an impersest List of our Baldus's Works, nam linbut according to the ill Custom of most of those guasseries but, according to the ill Custom of most of those guaEtrus that give those sorts of Lists, he does not distinct a veteri guish the Books that have been printed from those perscripthat have not I have not transcribed all the tam, si-

(F) After a great Rhume that had lasted Forty Days tendo OI thought I might thus translate Scharloneinus's pera Mar
words, Posteaguam dies 40 veheminti Distillatione vewatus suisser Vossius understood a Catharre by Distilviri calatio, and he is not in the wrong to pretend that teroquin these two words are Synonymous That of Rhume judicio-seem'd more proper to me, for commonly a Ca-sissimi la thare does not continue forty Days More i found ibid paghere by a great militale an Apoplexy of forty 217 Days P & B

melensi, roquin longe dohinc ferme quinquaginta pera Marcı Velseri

(c) F1britius Scharloncinus in cjus vita

• Order

Jic

hr

* Taken ter of Fabricius Scharloncinus ad ıllustrisimum & reverendiffimum num Lr-

fcopum Balneoregicniem ex Nunti um Apofolic um ad Polonæ (c/(m see also NICIUS Ery th tus, Pinacoth

1 p 4 and the Funera' Oration of Baldus by MukAnthony Virgilius, not Printed in the Year 1607, as Mr Teilfier lays, Biblioth p 220 but mile Year, 1617 t See the Hiftory of the French Academy, pag 23c, & 258 I The State of I rance

of the dead

A. rdemists between

Contart

and des

Marets

Conrart

died in Septembur 1675 (a)Scharloncinus ubi fupra (b) A piandio Luclidem arabice editum vel libellum alıguem Germanicum aut in manus

Gillicum " fumebat It it (1) Id b (d) Se t/ Prefice of Mr Chinut's Memons nut's Memors (c) In the Comparison of Demoinenes with Cicero (f) It as I trinslate diebus tests omnibus factum factebat Which Bore not appearant only that he officiated every Holy-Day But it can to be demed that Way is contain d in the Latin Words of Scharloncinus (g) The Latin Words of Scharloncinus (g) Pellision Hist de l'Acad Franc p 229 (22) Edit 1852, in 12

He was extreamly (G) laborious, without Ambition, or Vain-glory, Forty Days * always ready to excuse other Mens Faults, (which he grounded on (H) a very good Reason), very Devout, not only for a (I) Mathematician, but also for a Church-

BAIESDLNS (John) Advocate in the Lament of Paris, and in the Coult, was of Paris. He was admitted into the Free Lademy about the Year 164, the 100m of Malleville, and if he had not yield his (A) Pretentions to Mr Corneille, he had increded Mainard who died before Leville. The Chancellor Sequier was his Mecenas † He publish'd several (B) Wo of which he was not the Author. I think he lived || till towards the Year 1676. I have not found his Name in the Request of Differences. num Epi- the Request of Dictionaries, and yet it (C) ought to be there according to the Me-

(G) He was extreamly Laborious] He would rife at Midnight to study, and he read also while he was eating In studies sie assiduus fuit ut sepe & legeret & comederet S Augustini de civitate Dei ter inter prandium evolvit, statim à nostis meridie dum ei vires sirmiores essent ad lucubrandum surgebat (a) He reckon'd an (b) Fueled translated into Arabick for one of his Books of Recruition Happy those that can labour to much without impairing their Health Felices quibus ista licent, miramur & illos, Et nostr

(H) Which I e grounded on a very good reason I If we knew those openly, said he, whom we take for the best Men, we should not find any that should not appear to us to deserve to be whipt, Facile parcendum esse dicebat (c) iis maxime qui in re levi impegissent, quoniam si juos censemus optimos, nudos confrice-remue, nullum cosum non judicaremus multis dignum verberibus. I his may teem to be stretch'd too far Perhaps it were better to keep to Cardinal Mazarin & Maxim, he find, (d) That the grea of Mon were like Listims, which being never to exactly chosen, had always fomething bad when their Intrails were examin d On this occasion I remember a Passage of Father Rapin (c), which feem'd very judicious to me the first time I read it It is a thought which he makes use of in order to make Giero's Apology There are certain things in the bottom of the Souls of the greatest Men, which if they could be perceived, they would be found to be as mak as others and that often times the Keputat on of a Hero does not proceed so much from the Industry wherewith he shews his good Qualities, as from that of hiding his bad ones, and not suffering I imfilf to be penetrated

in 1650
(1) Lity devout, no' only for a Mathematician, but placer also I He fisted twice a Week, he communi-Balesdens cited (f) every Holy-Day, and he was very chain the Lift intable to the Poor His Mother said that when he was but a Year old he did not only look upon the Altars and the Images with Joy, but also with Veneration (g) With joy, I do not question it, for it is usual to Children to start at the light of Gildings, Ornaments, and Images but as for Veneration, that is another thing, they have at most but machinal Motions to which they are used Our Baldus died well furnish'd with all the Sacraments of the Church, and in the Arms of Iriars Spiritum Deo reddidt Sacramentis Ecclesia omnibus rite munituc (b) Quemadmodum santtissime vixerat, ita etiam fanctissime in complexu cucullatorum patrum extremum

vite spiritum edidit (1)

(A) If he had not yielded his Pretensions to Mr Conneille | See what the Historian of the Academy fays of it (k), "Mr Corneille was afterwards re"ceived in the place of Mr. Manual Mr. ceived in the place of Mi Mainard Mr Balef-dens had also been proposed, and as he had the Honous to belong to the Chancellor, the Academy had that respect for its Protector, as to depute five of its Members to him to know whether those two Propositions were equally pleasing to him. The Chancellor left the Company at their full Liberty, but when they began to deliberate on that matter, the Abbot of Cerify presented them with a Letter from Mi de Balefdens full of many Civilities for them and for Mr Corneille, whom "he defir'd the Company to prefer before him, protesting that he yielded that Honour to him, as being his due by all manner of Reasons. The Letter was read, and praised by the Assembly (1) In the Comparison of Demosthenes with Ci" and he (1) was fince received into the first Vacancy, which was that of the de Malleville; but I do not find on what time, the long and frequent appointions of the Secretary of the Academy, the left many Blanks on the Regulace?

in the Registers

(B) He publish d soveral Works, of which he was not the Author] Mr Pillisson (m) gives the List of all that Balesdons publish d, "He Translated the Book nat Balefdens published, "He Translated the Book intituled, The Penitent Sinner's Looking-g'ass, and among other Manuscripts which he had collected, he gave the following to the Publick Cartille dium Logica, seu Language of Conjectures, Redimenta cognition of the Public of Conjectures Rudimenta cognition of the Pierrorum Joannis Papiris Massonis, in Two Volumes Gregoris Turonensis opera pia, cum vistis Patrum su temporare in nensis opera pia, cum vitis Patrum sui temporis, in two Volumes She Atts of the Conveyance of Dauphine, made over to the Grown of France A Treatise of Brandy, by Mr John Bronaut, the King s Phyfician He publish'd also Æsop's Fables, corrected by
himself, in Irench, for the King's Instruction,
with Politick and Moral Maxims" Mr de Marolles

"with Politick and Moral Maxims" Mr de Marolles
(n) lays, I hat Balefdins gave him several Letterant
a figurative Style, without mentioning a very
number of others, of which he proposed to make very
volumes, there was such a prodigious number of them. Vers curi(C) It ought to have been there according to the Wenagiana I In effect these words are found there, intheAntiThe first Verses that I made (lays Mi Menage) are the
Request of Dictionaries I was looking for Rhimes
to finish it Mr du Puy sent me Claquedent to Rhimes
to Balcident (o) Mr Menage had the best Memory
in the World, but notwithstanding he might take
one thing for another in those very things that perone thing for another in those very things that pertonally concern and in I do not believe that he ries
ask'd for the Rhime in question to finish his Request of Distionaries; for that in company the quest of Distinuaries; for that incomparable Satyr was finished before Balesdens came into the Academy He did not come in there before the Year nostris 1647, or 1648, and that Request was finish'd about ponaris the Year 1642, I prove it by the History of the amice li-Academy Mr Pellison says (p), That Mr Menage bellis, No suppress d that Request after he had made : he goes minis effion thus, It remained above 10 Years hid among his Papers, till a person that had them all in his keeping suffer'd himself to be robb d of that by a person not un-Infer a nimjet to be roov a of that oy a person not un-known to us, who soon gave many Copies of it. Mr Pel-lisson had faid in the same Page, I hat a Printer had lately pullish d that Request in a small form, with many faults, and that it had been since more correctly Printed, in Quarto. Without doubt he means by Printed, in Quarto Without doubt he means by that more correct Impression the Edition Menage's Miscellanes, that appear'd in the Year 1652 is the Epoch Confederal of Dictionaries was finish'd in 1642. It is be faid, that when Mr Menage was tired keeping that piece which he had suppressed when he resolved to publish to himself amounts. when he resolved to publish it himself among other Poems, he went about to inlarge it, and to put the new Members of the Academy in it, and that if Balefdens is not feen there, it is because the Rhime which Mr du Puy fent, did not please bale, mollically the so, Mr Balefdens was obliged to his Name for not receiving a terrible blow in the Request of Dictionaries, and that Name so untractable with respect to Rhiming, produced a much more savourable affails then that of (s) Triviamus and that of (s) Sed tu able effect, than that of (r) Tuticanus and that of (s)
Earinus did But I do not think that recourse ought to be hid to that Supposition, for the Request, printed in the Year 1652, does not contain the Name of any Academist that entred into the Academy fince the Year 1640, and yet there were some among lib 9 1 those that entred into it since that time that lay open 12

(1) Mr Baleidens

(m) Pçlliffon whi. fupra, 358,

NO Catas those that had given of their Books

(o) Menagiana pag 109 of the first Edition of Hol-

bel 15, No citur conditione tui Lex pedis of-ficio, fortunaque nominis Quaque meos adeas eft via nulla modos Ovid. 6 4 de Ponto eleg 12

(s) No-Sed tu Syllaba contumax 🐉 repugnas Martial

He had lived in the (D) College of Harcour

nagiana. He had lived in the (D) College of Harcour

BALMIS (Abraham de) a fewssh Physician, born (A) at Leees in the Kingdom • Simon, of Naples floursh'd at Venice in the Beginning of the 16th Century. He composed an Critical
(B) Hebrew Grammar that was Printed at Venice in Hebrew and in Latin by Daniel History of Bomberg in the Year 1523 He translated several Commentaries of Averroes on Arifootle into Latin, as also some Worksof Avem Pace, and writ a Book of his own, De m 536. Demonstratione, and another De Substantia Orbu See Gesner's Bibliotheca, and the Biblio-Let us not forget that he * taught in the University of † It was theca Rabbinnica of Bartolocci Padua, and that he was much more pleased (C) to confute what others had said, than the King's Ad-

to lay down any thing as certain BALTHASAR (Christopher) was a learn'd and worthy Man in the XVIIth He applied himself chiefly to the Study of Ecclesiastical History, and that His name Application gave him a very great Disgust for the Romsh Doctrines, and a great desire Faur to embrace the Protestant Religion He had a † considerable Post in the Presidual of Auxerre, and because he must either resolve to leave it, or not to change his Religion, + It was at he was for some time perplex'd about it But at last Conscience gain'd the upperhand, and oblig'd him to leave Auxerre, his Estate, Office, Relations and Friends, and to go to Charenton, where he was publickly received into the Reform'd Church He meny of the persever'd in it until his Death, and edified his Brethren as well by his good Life, as by syned of his Discourse The Expences that he was obliged to be at in Para being too great for the Upper the Condition he was in, and his Conversion exposing him too much in such a City as that, he consider'd that it would be better for him to retire into some Province, and she Upper was very well pleased to find himself invited to go to Castres by a || young and rich Guienne Counsellor of the Burtite Court of the Edict, who lodg'd him in his House, and allow'd him a reasonable Penna. That Counsellor thought himself very fortunate for having a Learned Man with him, who might teach him many fine things by his Instructions and Conversionance. But Mr. Political addition to the Bullion to the Bullion would be a set of the Conversion of the Conversionance. and Conversation But Mr Baltbasar desiring to labour for the Publick, would have were all his time at his own disposing, and for that reason he took leave of his Counsellor the Alls of His Design was favour'd by the National Synod of Loudun in the Year 1659, for that the National Synod of Loudun in the Year 1659, for that the National Synod of Loures, to be paid by all the Churches of the France, according to the Repartition that was made of them Before that Synod dun, in the was held, he had prepar'd a good number of 2 Differentions on material things against Synodi-Caidinal Baronius He gave four or five of them to a Minister of Castres, who was one of the Deputies of the Province of Upper Languedoc and Upper Guienne They were tom 2 ?. presented to Mr Daille, Moderator of thit National Synod, who of all the Ministers 572 was best able to judge of the goodness of those Pieces Mr Daill was very well pleafed with them, and gave all the Company a very advantageous report of them. He them the brought them to Para, where it was hoped they would have been Printed, for they were thought worthy to be published. But the Event made it appears along the published. were thought worthy to be publish'd But the Event made it appear, that no Mea-Diatribæ sures were taken, or could be taken for it The Author, who was very old, and troubled with the Stone, died; Mr Daille died also, after which the Church of Castres from a Mea-write several Letters to recover those Dissertations, but they could not so much as morial. hear what was become of them Mr Balthafar left some others that were not yet si- communinish'd, and many Collections, most of which consisted of separate Notes, wherein he cated by had fet down the Authorities and Testimonies which he was to make use of against Deveze, Cardinal Baronius It is pity that all this should remain in a Chest or Trunk, in the beretofore Possession of I know not who Mr Balthasar wrote very well in Latin, his Pane-Munister of gyrick of Mr Fouquer is in a fine Style, which is all that I have seen of him, and I Castres, gyrick of Mr Fouquer is in a line style, which is at that I have been less scrupulous about and at precannot tell whether he publish'd any thing else If he had been less scrupulous about fent of the the Language, he might have made more speed in his Refutation of Baronius. Never- Hague theless,

was Mr dt

the request good Teft:-Langue-

1616
(b) That w to Mr Menage as much as he could desire Was good in the Preface of his Mr du Rier a Translator without Reproach [O) He had lived in the College of Harcour] Mr Translation de Marolles, who informs me of this (a), adds, That of the Commentaries le Landez, since Doctor of Divinity, and Uncle to the Mazures, Rectors of So Paul one after another roes in A- He says, That Balesdens was of a merry Humour, and nalytica, of a diverting Conversation at that time topica, (a) Born at Lecci] You will find these words for Arian Gesner's Bibliotheca, (b) Ibidem hic author natum se stribit in Little civitate agri Salentini que a Brundusto fribit in Little civitate agri Salentini que a Brundusto Wenice in loco sita ubi olim Rudia patria Ennii, ex reliquiis

in loco sits ubs olim Rudia patria Ennis, ex reliquiss Rudiarum natta originem (c) I wonder that Topps nor Leonard Nicodemo made no mention of him in

nor Leonard Nicodemo made no mention of him in the Bibliotheca Napoletana

(B) He composed an Hebrew Grammar] He intituled it Mikne Abram, that is to say, Abraham's Possifien Tather Bartolocci (d) is mistaken when he says that Daniel Bomberg translated it into Latin If he had consulted the Preface, he might have seen that Daniel Bomberg caused that translation to he (c)Geiner verso (d) Julius that Daniel Bomberg caused that translation to be made by others. In the first place he made use of the Author himself, and desir'd him to translate word for word. That Rigour was observ'd for some time. Afterwards the Author gave himself more liberty to have some Elegancy. After his

Death Calonymos, who finish'd the Translation, gave himself a much freer scope, and Bomberg did not oppose it (e) This shews that de Balmis was no longer living in the Year 1523 Mr Simon (f) fays that the Translation of that Grammar is word for word, and very barbarous, (g) that in truth there is but Biblioth. little method in that Author, but that otherwise be shews fol : a a great Erudition, and that in a great many places be reproves the Errors of the Grammarians that writ before of the Pro-him Mr Huet (h) mentions what belongs to the face that Latin Translation very faithfully He says that fays the de Balmis began it, and that Calos Calonymos finish'd (f)Simon, it, that the first made it barbarous and more ob-four than the Original, and that the second, think-ing to avoid the Defects of the other, ran into the opposite Extream

opposite Extream

(C) He was much more pleased to consute.] Munster
charges him in this manner, (1) Abraham de Balmis,
says he, nihil aliud agere mihi visus est quam veterum lib I sub
doctrinam perpetuo convellere aique impugnare, magu in
sinsestando occupatus quam in docendo. At in dubium
tantum vocare priscoium praceptiones, cum interim nihil
tius de
certi statuas non doceie est sed ridere.

bus, p m 186, 187 Mr Baillet's Judgment of the Learned, tom 4 n 724 p 206 makes him say, that that Transaction was made by an unknown hand (1) Muniter in Prefat. Grammac. Elice apud Spizelum for liter p 958

P p 2 (4) Can

(e) See n Critical History of the Old Teftament,

printed at Venice in

ın Bıblıoth fol 1

Bartoloc-

cius, Bi-

blioth magna Rabbin

the Year

moirs pag 32 ad ann 1616

BALTHASAR. BALZAC

theless, I believe that what has been faid concerning (A) his Scruples about the Lami Tongue, as somewhat Hyperbolical. What as reported of his Ciedulty about (B),

Wirchciaft, feems to me more likely

BALZAC, a finall Country Seat in Angoungle on the River Charante, is famous—
for hiving (A) given its Name, and for having fer the long time for a dwelling-place
to one of the most Eloquent Writers of the XVI.

Mr de BALZAC. His Name was fohn Lewis Garden and he was the Son of Williams
Mr de BALZAC His Name was fohn Lewis Garden and he was the Son of Williams
Guez, (B) a Gentleman of Languedoc, who was very therwing, and who having at first
applied himself to Roger de Bellegarde Mareschal of France, and Governor of the Marquifore of Salueer manage'd several Affairs very wisely. Before he was 26 Years of Are he fate of Salucer, manag'd several Assairs very wisely Before he was 26 Years of Age, he was sent to the Court of Philibert Emanuel Duke of Savoy, about some Negotiations of Consequence, wherein he had good Success, and gain'd the Listeem of that Prince Some time that he was Governor to the Son of the Mareschal de Bellegarde That young Lord was kill'd in the Battle of Coutras, * in the Year 1587 The Father died t in the Year 1579 of that William Guez having lost those two Patrons, went to the Juke of Epernon, who deind to have him near him. He did him great Services in the eral trouble-stone Occasions. Henry IV having seen the Dexterity, Probity, and Firmness which that Gentleman showed in the Butinesses for which the Duke of Epernon sent him to the Court, would | willingly have oblig'd him to keep in his Service, but found him more inclin'd to a Provincial I ise than to that of the Court, with which his Virtue could not early agree. That good Gentleman fix'd himself in the rovince of Angoumois, where he died the 20th of September, 1650, aged an himself in the rovince of Angoumois, where he died the 20th of September, 1650, aged an had

felm Hist of the great Offic pag 194 † Id ib | See choice Letters of Balzac, p 364 Edit of Holland

x 1 480

> (A) Concerning his Scruples about the Latin Tongue] Among leveral pieces that the Abbot of Marolles caused to be printed in the latter Years of his Life, there is one that contains the Names of those who had presented him with their Books, or who had extraordina-rily honour d him with their Kindnesses. There we find the following Words. "Christopher Ralthazar who the following Words "Christopher Ralthazar who had writ fo many Collections with his own hand " for divers Historical Manuscript Treatises He defign'd to make fome Animadversions on the Annals of Baronius, but went a little too late about it, and had not yet form'd his Style, intending morcover to turn it after too elegant a manner, infomuch that he could not make a whole Page in one day, though he was above 63 Years of Age" If the Abbot of Marolles had dated the time which he pointed at, we had known at what Age Mr Balthafar obtain'd a Pention from the Sy-

nod of Loudun (B) Concerning his Credulity about Witchin aft] The fame Abbot of Marolles supplies me with all the Commentary of this Lext—The Passage is some-Commentary of this I ext I he Passage is somewhat long, but I will not abbreviate it What is not useful for one thing, may serve for another Let us return (a) again into our Closet, where one day in a Company of learned Men, where Mr Balthasarwas, who is o skiltul in the knowledge of History, and Mr de Soibieres, whole Affability and Learning deserve also much commendation. The one, who being a Catholick, imbraced the (b) pretended reform'd Religion, and the other, who being a Piotestant, return d to the Catholick (hurch. Whereupon the first having been taken in land. It can be the motives of ving been taken in hand, because the motives of his Change could not be comprehended, considering his great Knowledge, faid, he was brought to it by the Persuasion which he had conceived that there was more Purity and Simplicity in the other Communion than in ours. That the Holy Liberty of the Gospel was re-establish'd in it, under the mild yoke of the I aith of our Lord's Promises, and that the Abuses and Superstitions agreeable to the use of the Primitive Church All the parts of his Answer were denied, but that being to no purpose, other Matters were deficured, and from Miracles they came to salt of a great many Stories that we salt of Sor talk of a great many Stories that are told of Sorcerers, and of divers Apparitions that Children would hardly believe, whereby it appear'd that he who had thewn himself to be such an Enemy to Superstition, admitted it in some measure by a fufficient Credulity for those things, besides, having explain d himself on the vain Predictions of Aftrologers, he shew'd plainly that he adher'd but too much to them, as also to those of Nostrabut too much to them, as allo to those or Noura"damas in his Centuries, than at she nothing can
be more barbarous. This was a udgment of
the Thole Company as present the
"Abbot () Talman, a carts, Mr Bauthe Abbot of
Verdus, who are so free popular Errors,
with Mr de'a H "piniers" so reasonable in

" all his Opinions, de la le Bossa, Gover" nor of Gen, who knows to many good things,
" and delivers them so nobly, and some others,
" whereof one alone endeavour'd to maintain the

Opinion that had been rejected "

"Opinion that had been rejected"

(A) For having given its Name] I cannot tell what Morei builds upon, when he fays that those of the Family of Guez have bore the Name of the I ordship of Balsac First of all he ought to have known that that Village must be (e) written Balsace, and that Balsac with an sis the Name of the ancient Family of Balsac d'Entragues Sections. ancient Family of Balfac d'Entragues Second difupr none but John Lewis Guez bore the Name of the Se ex So his Father always kept the Name of this Family (7), tello m and if after the Death of John Lewis some of the the Judg Relations caused themselves to be called Balzac, I do not believe it came to Mr Moreri's know-ledge What has been faid by some Persons, (g) That if Mr de Balzac had not taken the name of his Lordfip, his Family Name being put on the Front of his Works would not have being fuch good success in the World, and that People wealth was have had so great an Idea of his Letters, if they had been intituled Monsieur Guezs.

Letters, and that "tis believed that the Name of Bal-Zac being taken for that of a Noble and Ancient House fufficiently known, gave him the more Authority, this, I say, is partly likely, and partly very false it is likely that such a plain Name as that of Guez, (b) might have prejudiced an Author in the Title of a Book; but it is very false that John Lews Guez 22d Let-put the Name of Balzac at the Title Page of his ter, p 764 Books, to avoid this Inconveniency, and to make a Passage People believe that they came from a great Lord, that was the thing which sored would be at with his confused and perplexing Expressions Once again, this is false, for John Lewis Guez had taken the Name of Balzac, before he thought of Printing his Letters I cannot apprehend from whence it came valuer d'that Mr Menage, who caused that Author's Her and Latin Letters to be printed, where is (1) Meat the top of the Title, and it the top of the rate where is the top of the Title, and it the top of the rate where the rate wh Page, the Name of Joannis Ludovici Guez , Balkacii, Jupra and (1) that there is there the Name of Joannie Movici Guefai Balzacii I should think that the ter of the Anti-Baillet put Guelai instead of Guel I did not see the same (k) fault in a very con Edition of Mr Menage's Poems

(B) William Guez, a Gentleman of Languedoc] arAmster Sometimes Mi de Balzac represents his Extraction, io as to give us a high Idea of it He fays, (1)
That those to whom he has the Honour to be related have founded some Monasteries in several Parts of the Kingdom, and that Angouleme and Toulouse are proud of the tokens of their Piety. He tells us in another place, (m) That the Great Grand-sather of his Great Grand-sather was gratified by the Countels. Alix with three Parishes in Languedoc. Theophile gives his a quite contrary idea of Mr. de-Theophile gives us a quite contrary Idea of Mr de Balzae's Family

(C) Aged an Hundred Years] I have made use of Lette a round Number after Mr de Gira, whom I have Balza quoted, but I ought to restrike the thing a little Edir by the means of a (n) Letter of Mi Guez to his Son, Holy

(a) Sorel's He knowledge had of good Books, p 28 edit of Holland, and Meti-Baillet tom I p 4
have ob-Served st (f) Anti-Badlet, 16 Apred Sarefram bi fupra, & ex Soment of the Learned, tom 1 p 484 (b) Secthe Preface of History of C lvinism, of Maimcure Galant about the Letters of the Che-

> tt tion of Wetstein dam,168 (l) Muscel land Vork Letters. p 36/ (n) It is in the 36 Page of th

Choice Letters

(b) The Memours of the Abbot of Marolles were printted off the 5th of January, 1655 M Balthafar had therefore made

bis Abju-

ration in

1658, at

(a) Mr

mours of the Abbot

P 276

Marolles,

(c) He ought to rue faid THIS mant

(d) He ought to home facil Bourdehad married a Gentlewoman of the Family of Nefmond, with whom * he lived Sixty-, * Sheliv'd folir Years in perfect Concord Among other Children he had the Lanious Mr de until the Tean 1653 Belgiae by her, of whom I am going to ipak See the Latin Elogy of William Guez, See the Belgiae by her, of whom I am going to ipak See the Latin Elogy of William Guez, See the booked by Mr d Grine, and printed at the end of the Christian Secretes. I have 1, th Letter from it white was just now read, to which I add, First, That William Guez did to of Balaton in the first time his de Bulzae saw that fimous are companied by the Father had a guised bimself as a Casuchin. Secondly, That 11 - Book 3 mong several other vertues of William Guez, Don Peter de St Romanda praises the Magnithesia Book 3 to Balance, and in that of his Letter 27 than the House was surnelled with such examples and particular to Chape-House at Anrewseme That House was furnished with such enquisite Rarius, and particu- to Chapelarly for the Pittures and other Ornaments that the Quent Mother Many d Medes would be made no where the during her shode in the work with a particular of the other body. hodge no where else during her abode in Ingouleme I midh, in a call of his other Chronol Sons was call'd' Mi de Roussines Fourthly, That he had a Daugher, who (D) is cit- ad ann

ten mention d by Mensieur de Balzac

BAIZAC (John Lewis Guez Siet r do) was Born it zinge derie in the Year (A) Har a Balzae

1595 He acquir'd in extraordinary Reputation very early Indie v et to firm, i I an write the by, so much Eloquence, and so many uncommon Thoughts in the Lecters which he 4 rh Let wrotein his younger Yours, that those who saw them were chained with 'can, and terrof the wrotein his younger Yours, that those who saw them were chained with 'can, and terrof the wrotein his younger Yours, that those who saw them were chained with 'can, and terrof the saw to the Candida de l. Unlarge state Book pidis'd 'em every v'here So that being in the H Service of the Cudic 1 de l Val tie, to him

ligned Guez, and dated the oth of November 1642

He was then enter A not good Year of his Ag. He was not therefore the country of his Death
September 1650 the dry of his Death
I hat Letter is a printed, at the ell the Apologies against Phyllarchus

Manufcripts to be printed, but affect ill the Ajologies ag unif Phyllarchus

(D) A Daughter, who is often nention'd by Mi de Balzac] She was Murved to Mi de Campagnolle, who died Captun of the Guards at the Siege of Montauban, and who was the Brother of a Riave Man whom Mr de Thou mentions (a) fometimes

That Captun of the Guards left a Son who was kill d (b) at the Seige of Lens, and a Daughter who is the I ady of CAMPAGNOLLF, that is fome-time that we much Love for that Niece, and give.

The Captun of the Guards left a Son who was kill d (b) at the Seige of Lens, and a Daughter who is the I ady of CAMPAGNOLLF, that is fome-time of the I advice for her Education See his choice Letters of the 7th Book in the Ldition in Folio I have found a passige in a I citer of Costar that concerns the Lady of Campagnolle Ar Balzac (says he) (d) You wants not low for you, but that you should love her a little rine. I his he want to be street in the thirty of the start of the thirty should be seen a little rine. I his he want to be street of the thirty should be seen a little rine. I have feel the street of the thory thirty should be seen a little rine. I have feel the street of the thory thirty should be seen a little rine. I have feel the street of the thory thirty should be seen a little rine. I have feel the street of the thory thirty should be seen a little rine. I have feel the street of the thirty should be seen a little rine. I have feel the street of the thory thirty should be seen a little rine. I have feel the street of the thory the street of the street of the thory the street of the thory the street of t of the 6th little 110 ef th 6th little time. This he will to there I have feen mother Brok wherein there is iomething that the Ard of the 9th I anglade (4) one of those whom (udinal Marain (d) See the 1 polony d most in his private Negotiations, had f) lock 29th Letter of Voic Court, that was called Midemostelle de Compagnol 11ed did not dare to propose Minimum to her how He did not dire to propose Marriage to her, but he had exacted a Promise from her that she ture's and " should not Marry, promiting also to let her know when his Fortune should be in a condition to make her happy. He trufted Gourville with the Promise he had made to that young I ady, and told him with some discontent, that tries of the a he thought he had not a fufficient Istate to pretend to that alliance, having in all but Forty thousand Crowns Gourne He told him that he about that, and that is might go with all assurance and conclude his form the might go with all assurance and conclude his form the might go with all assurance and conclude his form the might go with all assurance and conclude his form this assurance. I anglade departed, and response of the found that he had not forgot her. They were some of the found that he had not forgot her. They were some of the found that he had not forgot her. They were some of the found that he had not forgot her. They were some of the found that he had not forgot her. They were some of the found that he had not forgot her. They were some of the found that he had not forgot her. They were some of the found that he had not forgot her. They were some of the found that he had not forgot her. They were some of the found that he had not forgot her that the lumination of the found that he had not forgot her that the lumination of the found that he found that Gourville had taken a fine House for them, and furnished that he lumination of the found that he found th " tend to that alliance, liaving in all but Forty new Married Couple lived yet a long time very

"lovingly together

(A) Uni Born at Angouleme is the Year 1595

I have not found this in any Book, but ice how I have interral it out of two Letters of Balzac He the thanks ment one (n in one of these two Letters the thanks which he had given to Mr. S. 11/2 min 149, Spanheim for the fine Speech which he had received from him, and n bich I had received an I im a Fr. no. i' expects by the Pars I ad intention from Without cloubt, that he had not a still he had been been considered or the fine of the formal or the fine of t

Hem), Prince of Orange it may be supposed that France herecord at in the Year 1648, for he was nor p 121 quick in uniwering, he was therefore 53 Years of the 2d quick in influence, he was therefore 53 Xears of the 2d A c in 164°, and in fi configurately be Born in ed t 1595. In the other letter () die d the 1, 1 Octo- (1) It is bo 1637, he fich of Writing which he made at 17 Years of Age, and he frys, that it was 25 the 1dBook whole Year fince he made it. So that he was 4 Years of Age when he write that Letter, and therefore he must be Born in 1595, St Romusald (1) Chron (1) places his Brithin the Year 1598. For he was, Abridgenius his 25 Tears of Ag. in the 7 at 1626, but he forment at

(k) places his Birth in the Year 1598 For he was, Abridgings he, 25 Tears of Ag in the T at 1626, but he forment ad pot to prove that Reidor. I do not differable that ann 1598 I have found a passage which proves that Balzac vas Born in 1596. I quote it in the kemaik B. The imaliant vitting which he composidat i Years. A WRI-of Age, is worth a Digicshor II owns, (I) that in TING making of it, he committed both is fault in day tellogible, and excuses himself the best he can on his by Bileac Youth, and on that he carroos die in Holl and without at 17 Youth, and on that be corrossed it in Hollind without at 17 assigning to publish it in print. He took it very ill Yous of that He nsur revived that Fault. This is an incom- Age venience to which Authors that are any thing the mous are commonly hable. There arises a Quarrel 1 orh I erthat coules their Antegonists to search enefully to the total the tot for the least fault of their Youth to reproach them publick's with it I do not wonder that fome have pelain, believed that at that time Balzac would not have refer to do make his I outune in Holland under the Profession of a Hugi cnot. Before I read the Writing in our thou I read at the Writing in question I took it to be a rash Judgment, but I have alter d my Opinion since Mr M nately (n) tavour d (n) H alter d my Opinion fince Mr Mnatoli (n) tavourd (n) H; me with a transcript of that Piece He has a print-provided ed Copy of it of the I dition that Heinstein caused to with a be made at Legden in the Yeur 1630. The Title of great numit is, A Political Discourse on the State of the United ber of such Provinces of the Netherlands by I I D B a trench rare pieces, Gentleman It is always Piece of 4 or 5 Pages, which he substant has full of Wir and Thoughts but takens. Work is very fine, full of Wit and Thoughts, but rook great Office at Leyden, and who received a Salary from lest the States of Holland, would not have decided fo strongly for the Justice which who received a balary from lest the States of Holland, would not have decided so strongly for the Justice wherewith the States degraded Philip II and would not have sought such refin'd Praites for Holland, nor fuch piercing Invectives against the Spanish Government, nor in short such studied Maxims in favour of Liberty of Conscience. So that it is an excusable thing to suspect that the brench Gentleman sounded per hips the business by that stying Sheet, and that if the Republick struck with admiration for such time Pen, and so well affected, had offer'd a good Oshee, the Author of 17 Years of Age would have preferred it before his Country and his Catholi-

Mi de Pil~ai travell'd into Holland in the Year
1612 with In ophil, to who n (i we may believe
I wher (o) Gouli) ne play da scor vy In k at that time, (o) I otter
thich occ though the Discord tha was between that of Phyll
Pue in l Balwae The terrible Letter that Theophile I part
couse to be wanted against his I ellow-I raveller, pag 257
167 Cache had worth two or three unpleasant Advent restricted flock itys he, of the plundering of
Artlors, Done had be son-in-law accuses you of inorly to f The four trapent to lave formerly
you for he ing cudgell d
(n) H

he H Sorel,

(b), It is the 14sh of the 1st Book to Conrart -

Coftar's

Conferences p 249 (e) Galan-

Kings of

France,

tom 2 p

he was foon known to the Court; and so far, that Cardinal Rechiles, to whom he had written several times, did him the honour to answer him very obligingly fwer was printed with Balzac's Letters, the first Edition whereof is of the Year 1624. He thought himself to be in the way of a very great (B) Fortune, his Letters sold so well that several Lditions of 'em were made, they were prais'd beyond measure, but not with the unanimous consent of all Readers. Some Men of a contradicting Spirit started up, whether they were excited by Envy, as is not unlikely, or whether the weak Passages of Balzac's Works were discover'd Those Dissentions having reign'd for some time in Companies, became a publick War in the Year 1627. but one of the most cruel Wars that ever was seen of that kind It was begun by a young Monk, who compos'd a little Book intitl'd Conformity of Mr Balzac's Eloquence with that of the greatest Persons of the past and present times. Tho' that Piece was not made publick, it went nevertheless from Hand to Hand, almost as if it had been Printed, and no Body was ignorant that a Feuillant call'd Brother (C) Andrew was the Author of it. Mr. de Balzac desir'd that it should be publickly Consuted, which was done in the Apology (D) publish'd by Ogier in 1627 The General of the Feuillants, whose Name at that time was I ather Goulu, took Brother Andrew's Cause in hand, and under the Name * of Phyllarchus wrote two Volumes of Letters against Balzac with an extraordinary Heat, as I have faid in his Article That Quarrel was the occasion of many † Books, and was fuch a Storm as almost overwhelm'd Mr Balzac, as well because of the Artisices of his Enemies, as because he had given some hold to his Criticks by some bold Hyperboles, vain Sallies, and ticklish Propositions He let that Storm pass without answering (E) his Adversary, upon whose Death, which happen'd in the Year 1629.

***That** is to fay Prince of Leaves, by way of allusion to bis quality of General Feuillants + Bibloth Franc de Sorel uba lupra See the Article Vaverfac

(d) Entret

8 p 132 Edit in

(e) That falls in the Year

1618

12

(B) He thought himself in the way of a very great Fortune 1 It is a pleasant thing to hear him relate the reasons of his great Hopes Read then the 2d Story which he tells in (d) his Entretient, it concerns him Among other things, you will find there the proof of what I have faid concerning the Elogies that were given to his Letters, tho' they were not yet printed. He tells us, That the Bishop of Luçon being recall'd from his (e) Exile, exercial him entraordinarily, and called him an Illusarejs a him entraordinarity, and called him an Illustrious Man, a rare Man, an extraordinary Person, and that having invited him to Dinner one Day, he said to many Persons of Quality, that were at Table with him, Here's a Man (that Man was then but 22 Years of Age) to whom we must do good) when it lies in our power, and we must begin with an Abby of Ten thousand Livres a Year Is it not true, that a Man hall searce see a from heavening? Man shall scarce see a finer beginning? Money would Man shall scarce see a siner beginning? Money would have been lent him upon this at Rome, and Wagers would have been laid on his future Advancement Nevertheless matters went no farther Cardinal Richelieu did not remember what the Bishop of Luçon had said This puts me in mind of a passage of the (f) Menagiana "Monsieur de Balzac aspir d first to be a Bishop, afterwards would have been "contented to be an Abbot, but he did not suc-"ceed in either of those Designs Nay, he said
"in one of his Works, that he should never be
"an Abbot, unless he built the Abby
(C) A Feuillant call d Brother Andrew] He
was of Mans, (g) he reconcil'd himself afterwards

to Mr Balzac, and went to fee him at Angouleme Mr Balzac entertain'd him magnificently, and contracted a cordial Friendship with him, which con-tinu'd as long as he (b) liv'd He wrote several Letters to him, wherein he styles him, The Reverend Father Don Andrew de St Dennis See particularly one of the Differentions printed with the Christian Socrates, and among the Latin Letters the Poem intitled, Iter speratum, preceded by a Letter wherein Balzac relates the change of that Monk with much Joy, and makes use of this fine excla-

mation

O super: tanto-ne placuit concurrere motu Another Latin (1) Letter which preceds that, informs us, that Brother Andrew, who according to Possure's expression had been the Helena of that War, having heard that Mr Balzac was dead, mented and prais d him Now having been after-wards inform'd, that the news was talk, he be-came a good Friend of that pretended deceas d, and therefore made it appear, that he was not in the Case of this Sentence. Case of this Sentence

Virtutem (k) incolumem odimus, This circumstance must not be forgot (1) that this Religious, who was then brior of the Convent of St. Memin near Orleans, had no sooner heard of Mr. Balzae's dangelous dekness, but that he affembled all his Monks to key with him for the

fick Person The latter being recovered gave a Persuming-pan for the Altar of their Church of 400 Livres value, and an Annual Revenue to supply it continually with Perfumes If Morers had menti-on'd the evident Marks of Balzae's sincere Reconcilion'd the evident Marks of Balzac s sincere Reconcilation with Brother Andrew, and with Father Garaffe, this place of his Dictionary would not have been found destitute of Judgment He past at first for the most Eloquent Manin France That Reputation, the Envy of Some Men against him, and the Quarrel which he had toward the Tear 1627 with Father Goulu General of the Feuillants, and others, is sufficiently known Novertheless, every Body was persuaded of Mr Balzac s Sincerity and Generosity, who dy'd most Christianly as he had liv'd What a strange leap from the Year 1627, to the Year 1654 in so few Lines! And besides, what is that Sincerity and that Generosity which every Body was nevertheless persuaded of, good for? Was that the Business in question? The question was, only to know, whether Balzac was a good, eloquent, and orthodox Author

quent, and orthodox Author

(D) The Apology publish'd by Ogier] There have been various reports on the true Author of that Work Some believ'd that he who father'd it upon himself was really the Author of it Others beon himself was really the Author of it Others believ'd, that he only lent his Name to a Piece Compos'd by Balzac himself. See here what Mr. Manage says of it, (m) Prior Ogei Answer'd those Books of Father Goulu against Mr. Balzac by a Book which he intense the with some Learning and Elegancy. But Oger astensited only the Dottrinal part of it. And all that was Peter Ay-Elegant in it, was written by Mr. Balzac. I have heard Mr. de Racan, and Mr. de Gomberville, say so several times. They had seen Mr. Balzac I have have seen that Work Moreover, I have read, that Mr. de in the Balzac speaking of that Work, said, that he was the Remark & Father of it, and Oger only the God-sather, that he of Father had supply'd the Silk, and Oger only the Canvase It is. Goulus's likely, that because it was thus publickly spoken Article of, the Sieur de la Moster-Aigron sear'd such another that Mr. Destiny, and endeavour'd to prevent it by declaring in his Presace to his Answer to Phyllarchas deceived in that the Advice which he had received from several places that they would give his Book a Master, she Apoleoblig'd him to advertize all his Readers, That there gy publishs was no Roger there that fought under the Amis of Leo, by the Prithat he had not the Complatiance of those that er Oger will suffer themselves to be provided with Chilwas no Roger there that fought under that his Books should be made for him, and as that in this respect, Pather his Friends were as much strangers him, as those Goulus's that liv'd in the remotest parts of the World He Books than himself. This will be shew'd at length in (a) the Advice will be shew a the remotest parts of the World He Books. Letters had been very falsely ascrib'd to others. liev'd, that he only lent his Name to a Piece Com-

his Article

(E) He let that Storm pass without answering his of the ArAdversary I consels, that at that time he took
Pen in Hand to compose his Relation to Menander,
but that Piece was not printed till a long time asgran

his Article

(g) St Romuald, Continuad ann 1627

(f) pag

at Chron Ademarı (b) See bu care for Fa Andrew's interest in the 17th and 18th Letters of the 4th Book to Conrart written in the Year

1653 (1) Pag 268 k) Horat 04 24 l 3 (I) Preface to Mx Balzac's Works, and the Relation of his

Death

The Publick began to recover from the projudices wherewith they Balzac a Calm enfu'd had suffer d themselves to be inspir'd against Mr Balzec, who making a good use of his makes me Disgrace, and of the small Success of his (I) Prime, settled himself at his Countrytransfer House, where he did not only purify his Mind and Style, but his Heart also, and by not some his Gommerce (G) of Letters, and by the Writings which he publish'd there from the time to time, he picserv'd the Reportion of a Man of very great worth, and who was the best Pen of France Novembeles it must be consessed that his Style savours too much of Labour, and that the thrush his Thoughts is sometimes too much affected, and feldom natural enough but without his Letters have not that easy An, and that happy a fracet Sprightfulness that shines in those of Voiline, yet they are very pleating, and have a and ingecert in lively and serious Gaicty that is almost inimitable. There appear also many lancholy
choice strokes of Leaning, and well-apply'd in all his Writings. In a Word, one canas appears not sufficiently admire, considering in what condition he found the French Tongue, in his Leshow he could trace such a fair way to the neutrons of the Style. It must not be wonder'd at that his Writings savour of Labour. His chief Character was Flevation and he never
speaked in Grandeur, which cannot be attain'd to without Meditation. It is very likely, that mithous future Ages will do him Justice for the Discredit wherein some Citticks kept his Pro- tickling ductions for a confiderable time Which did not hinder a good number of very exthe Heart, cellent knowing Men to persevere constantly in their first Admiration. He was a and inspected good Latin Poet, and his Latin Letters make it appear that he writ very nicely in There

The reason of the confidence appears by these Words of Balzac's at conference Tou may remember the cruel Personne the was kindled against me above 20 Years against may be seen kerre, if he had come down to plead my Cause The Fastion was too strong, and too passionate to expect a right Judgment from the and too passionate to expect a right Judgment from the God be thanked, the Storm is over, and after it a Calm is come Things being chang d, it is to be behev & that Right will also take place again I he Author finding himielt at that time importun'd again thor finding himself at that time importun'd again to publish his Defence, yielded to it Menander, to whom he Addresses his Relation, is (b) Mainard Though that Relation be accompany d with the factoric of fome of the passages which Father Goulu has Criticial, yet it is rather a general Answer two Volumes of Phyllarchus Balzae justify'd also (c) some passages that a Destor of Louvain and Dostor of Bezançon had Criticia'd I find something amis in his Calculation. It appears by his 27th Conversation that he did not resolve to pub-27th Conversation that he did not resolve to publish his Apologies, till above 20 Years after the Persecution that Phyllarchus rais'd against him Nevertheless, it is most certain, that the Volume of his Micellaneous Works, of which the Discouries to Menander are a very confiderable part, was printed in the Year 1645 and that his Bookieller fays in it, That the Author could not refuse the Publication of it at the repeated Instances of his Father, who was 91 Years of Age If you compare Mr.

Guez s I etter, which I have mention d in the Remark C of the foregoing Article, with that Advertisement to the Reader, you will find that the refolution of printing the Apologies against Phyllarchus is of the Year 1644. How can this agree with the 27th Conventition?

(1) Of the small success of his Plince] The Author's I riends had promised that Work as a Master-piece that would silence all the Criticks, espefter-piece that would filence all the Criticks, especially those who accus d Balzac of being incapable of thing any thing but Letters. The Event did aniwer those expectations, that Book added ing to Balzac's Reputation of Fortune, and him some trouble from the Sorbonne. Those Marquis of Aytona, had (a) caused it to be Letter 4. The Line at Brussels, nevertheless it was mentioned in the utmost Contempt, in an Aniwer of the versations, abbot of St. Germain, and as a Book that had been supplied by the Censure of the Doctors, and the Sentence of the Judges a Month after its birth. Mr. Pellison (e) says that in the Year 1636 Balzac read some part of his French, which he call d then the Minister of State to the French. Academy. Which might make one believe that it first he had only a mind to make the Cardinal's that at first he had only amind to make the Cardinal's But you must know that Mr Pellison was Elogy But you must know that Mr Pellison was mistaken The Prince was printed in the Year 1631 That Book was to have been followed by two other Books, the last whereof was call d Minist r of State Some find that he praises the Cardinal more in his Some show the King. (See the 7th Page of the Prince, than the King (See the ,7th Page of the 15th Volume of the Bibliotheque Universille) but that is false We find in the 8th Book of that Author's Letters that which the Faculty of Theology wrote to him, to notify to him, that they were fatisfy d with his offers to alter what they had

found worthy of Censure The Latin Letter which h full of he writ to a lather of the Christian Dostrin concerning that Sorbonnical Process, is admirable It is that is but in the 187th Page of his En fola fileta in the Lditi- terthanal

on of Paris 1651 in 12

OBSIRVL, That fome Perfons have affur d, in that that Work was one of the Author's best Wri-

tings It is thus, Sir, that yourfelf have practisd Richelet, it in your Prince, and in your Relations to Menander Letters, which are the two great Miracles of your Art, and the utmost strain of Hook Floquence. I have trys Costar in his Detence of Volume. Mi. R. ch. let frys in his Remarks (f) on tome 1 etters 11 at the Prince and the Aristippus are two of the most bloquent Pieces of Balzac. If a Judgment of the Metit of Balzacs Prince was to be made by the number of I ditions, it Menigra-would be very advantageous "At first came ni, p 112, " our two I ditions in Parata it and a first came ni, p 112, out two Editions in Quarro it one time, tich an other in the fame form, but in finaller Chaia- See Mr. Eters, and full of Faults, which I believe was Permult printed at Niore, of at Poitiers Afterwards there also in was one in the latter and out that of Bouillerot Elocy in 8 but Corrected, and laftly the I dition in 12 of Courbe? These words we tale in from 1 (f) Page "In 8 but Corrected, and lattive the Lattion in

"12 of Courbe". These words are talen from a (f) Pa

Letter which Mi du Rondel was pleas d to write to m 97

me the 10th of May 1698. I will quote mother part

of it I have lately bought, tays he, the Prince of
the 1st Flatton, wherein I found with unsprakable delight what Mr de Balzie had written, and what he afterwards after d and took out, and it wa only a this time that I rightly apprehended what Scaliger meant with his detrahendo techrauctiorem. Balzac by cutting off 5 or 6 places supprest Laintness, re-anima ted Weakness, increased his Stringth, and excited the Attention that was going to for sake the Read: I make use of an Edition in 4 which is of the Year 163.

The place where it was printed is not set down, but doubtless it was at Rouen I have seen one There is in the Title, The second Edition corrected Mi Perrault, who prais d Balzacs (g) Arist ppus 10 much, Ind nothing advantageous of the Price Illerians only, that that Work appear d after the Missellancous Works. I am certain he will not cellaneous Works I am certain he will not the it amis, it I observe that he is mistaken. I of the Miscellaneous Works did not appear till a long time after the Prince (h) Let us end with a passage of Gabriel Naudé (1) Quibus omnibus velut coron dem accessisse ferunt Balsaci, Viri Glarissimi, Principem, Gallica modo pumice deligenter expositum Verum enimolica modo pumice diligenter expolitum Verum enimoro, quoniam ipfe liber post meum è Gillia d fiessam typis fuit demandatus, ut propt rea nondum in manu m as

pris fuit demandatus, ut propt rea nondum in manu m as pervenerit, variaque, ut audio, ac prorsus ancipiti ju diciorum alia fuit exceptus hoc solum de illo pronunciare possum, quod fuit ab antiquis in simili occasione exformula usurpatum, Non liquet

(G) Commerce of Letters | That Commerce was so great that it overbuiden d Mr Balzac For besides that he compos d with an extraordinary difficulty, he knew that his I esters were shewed to every body, and this therefore nothing must be wanting in them See that he feetings his Condition in them see that he feetings of the good ones, that give him yant believed to every him the bad Compliments of Conversation, 7

that wacertain melancho-It is that is butthe gazety World p 81 82 †Se what Mr Mimage faid 113 214

(7) Perrault, 11lustrious men pag (b) The Privil dee Prince 15 tember, the Approdated the 3 of Ollober follow-

age, a

vrault.

ae 252

c) See the

re af er

tian So-

letter to that (ar-

dinal in

1 etters to Coprart See the

Tith Ichres to (on-

Tart 1 3

al others in the same

& I has he maspleas'd

to call h

refidence

bundred

places of

bis I etters
Fp.ftle

Dedicat of

Balinc's

Conversa-

(a) The 71h

Letter of

Book in the Polume to

Scealfotle

shoule Let-

ters, p 15 and the

p 8i if t of Hol-

(b) Select

Biblioth Franc p

(d) Preface

(e) it is the

I etters

land

Epift *p* 288 (r) Sorel

the 5th

2 This ap.

pears in an

place of h s

The great that Language If he had many Enemies that writ (H) against him, he had also a very DFS- great number of || Friends and Admirers, and there were but sew Persons of Merit, French or Strangers, who travelling through France, were not pleas'd to go and (I) fee him. He was one of the (K) forty Members of the French Academy. Cardinal Mazarin + endeavour'd to recall him to the Court. Queen Christina was very kind to a him, and defir'd him to write to her. The greatest Lords of the Kingdom gave him. CARTES lov'd and esterm'd much See in his c Delart many ? Tokens of their Esteem That which is most excellent in him was, that he not only liv'd and dy'd in his Ketreat as a good Man, but also as a good Christian * While he was living he set a-part Eight thousand Crowns of his Estate bis Life by Mr Bulp 1,9 & feq + Se Bil-1,9 6 zac's ift

fled with the Civilities that come to him from the four parts of the World, and last Night there lay 50 Letters on the Table in his Chamber, that required Answers of him, but cloquent ones, and such as might be shew'd, copy d and printed He says (a) in another place, At this time that I am speaking to you, there lie a Century of Letters on my Table that wait for Answers I owe some to Crown'd Heads As he was the first in France that acquired a great Name by that sort of Writings, he isso obtained the Title of great Epistolary, and so he called himself sometimes, sciat (b) se dignum suisse invide a magni Francia Epistolarii. I he first Letters that he published, were not by much worth those that he writ after his Retirement, and yet the latter did not Sell off so well as fled with the Civilities that come to him from the four ment, and yet the latter did not Sell off to well as the first sorel (c) had reason to make that Observation, and the Critick of (d) Maimbourg did not amils to repeat it. This shows the capricious Huamils to repeat it

mour of the Publick (H) Many Enemies that writ against him] I he Chancelor Seguier having prevented the publication of a Book that was compos'd against Balzac in 1636 received a little while after a (e) Letter from that Author, wherein the following Words are found so long as there are none but these Fen-gladiators that present themselves to appear in print, be not sparing of the Prince: I avours, and abate a little of your Severity
If it was a new thing, it may be I should not be displeas d
with the suppression of the first Libel that should abuse me, but now that there are enough of 'em to make a small Library, I am almost well pleas d to see the number increas'd, and I take delight in raising a heap of Stones that Envy has cast at me without doing me any harm A mong those that wrote against him, besides them that I have already mention'd, Daniel Heinsus may be reckond, who answer d with some bitterness the Criticisms that Balzac had made on the Herodes infanticida See the 35th Convertation of Balzac upon this,

and the 20th of the 2d Book Salmasius, who was Hensius & Luciny and Balzac's Friend, writt on that Dripute, and adjudged the Victory to his Friend, Chapelain but I Minister of Languedoc, whole Name was Cros, (f) inveigh dagainst Balzac in savour of Heinstein Yet a little while after he wrote very sharply against Heinstein, but it is true that it was on other matters. Reckon also Nicolas Bourbon of the French Academy See what the Historian of the Academy tys concerning it (r) Do not forget Coffar, who thinking that Balzac had by way of Jealousy ingag d Mi de Girac to Criticize Voiture, address Voiture's Defence to him, and stust it with a hundred stringing Rulleries The Blow was felt, and the flinging Rulleries The Blow was felt, and the matter came at last to an open War Costar pull'd the Mask quite off See how Mr Girard reto the new

proaches him for it in the Preface to Balzac's Con-

and the 25th Letter of the first Book of Chapelain,

versations There are some I acts in the Menagiana 43d of the 3 d Book of that may very properly be imploy'd here (h) Mr the 2d part de Balzac after having oblig d Mr de Girac to write of the choice in Latin against the Letters of Voiture, ingae'd also letters Mr Costai in the define of Voiture, and to write against Mr de Gilac, it was to draw the Praises of both (f) It is he

that is the Parties upon himself I past through Mans in my reAuthor of turn to Paris at the same time that the Detence was
ite Anonymous to be sent to Mr Costar gave me two Copies of it, the one
nymous to be sent to Mr to Pinchesine, Niphew to Mr Voiture,
answer to and the other to Mr Connict the told me, that he

would willingly submit to all the alterations that should tetter be made in it, either by adding to, or d minishing any and Disting of it. One of the Copies was communicated to Mr courte on Balrac, who sent some Corrections, in the mean while a Irage-tle thou the mass printed. And because his corrections came the of He-when the Impression was finished, word was sent him influs, in-that they came too late, and the Book appear a such as it itteld,

Herodes Infanticida, a lich Answer was printed at Geneva (the the Title does not minitial ii) in 1642 (g) Pag 269 edit 1672 Ace also the 28th and 30th Letter of the 2d beek to Chapelain (h) Menagiana, p m 166 167

was, which vex'd him a little I pass over the biting Words that are given to Balzac in the Hexameron rustique See the Complaint that Mr Menage makes (1) for having been introduc'd in it to having been introduc'd in it to have a Mr. Palace I leave also what and have a Mr. Mr Balzac I leave also what past between Mr du Moulin and him, for it was only a light skirmish of Contioversy, wherein each Party was prais'd Other (k) Disputes proceeded from it that were more violent, but as sar as I can remember, Mr Balzac receiv'd only this Blow in it, Vir ingenio Balzac received only this Blow in it, Vir ingriso compto of Gallica elequentia laude clarus Balzacus, sed in religions negotio plusquam infans. It was Mr du Moulin that give it him in the Dedicatory Epistle of his Answer to Petra Canifa. No notice was taken of it, as if the Instit was not known See the 11th Letter of the 12th Took to Chapelain. I should be too tedious of should undertake to speak of a certain de Vaux (1), and of all Balzac's other Adversaries.

(I) Were not pleas'd to go and fee bim] He found it a very troubletome thing, as appears by these words of his 7th Conversation Some troublesome Persons come here sometimes from above an hundred Leagues distance, on set purpose, if they may be credited, that give him almost a Death wound, by saying to him in their first Compliment, That his great Reputation, and the Celebrity which he has given to the Place of his abode, have oblig d them to come and see that Person so well known, and that Village which is so same so, so that he ought not to take amiss so just and obliging a Carrosty as theirs Some Days fince one of those curious Persons began hu Harangue with, The respect and veneration which he always had for him, and for the Gentlemen his Books There is nothing more Historical than this, by which you may see how far the Style of Compliments can go They were not only Learn'd Men that went to see him, but great Lords also, and I am much deceived if the Count de Pigneranda did not do him that Honous, when he past through that (m) It is Country in his return to Spain Mr Balzac in- printed at forms us with delight, that the fame Count had the end of reproach'd him for the aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christian for the Aident Zeal of his Pen in the Christi the defence of the Honour of France This we find ftian Soin the Letter (m) wherein he confutes the current Report that he had compos'd a Manifesto for the

Prince of Gonde in 1651

(K) He was one of the forty Members of the French Academy] Mr Pellifon having faid (n) pursuant to the Registers of the Academy, that on the 13th Day of March 1634 Mi de Boisrobert shew'd a Letter which he had writ of his own motion to Mr de Balzac, wherein he advertis'd him, that if he defin'd the Company by his Letters to be admitted titled the imong them, it should willingly be granted I Explicative, Mr Pellison having said this, adds, That he did tion of not find in the Register what followed, but that Mr Baltham the Times LAC was upon his Answer infallibly admitted a little while to the Academic Mr Baltham to the Mr Baltham to the Academic Mr Balt after into the Academy Mi Balzac did not find Mr Pel- demy with lison a faithful Historian in this matter He acknow- this Title, ledges that Mr Boisrobert had exhorted him several To the times to write a Complimenting Letter to the Academy, and had also threaten'd him from the Cardi- He plac'd if he should refuse to write that Compliment the Cardi-But he maintains, that he made no Answer, and that nal's piat 5 or 6 Months end he was inform'd that he was Eture in it made a Member of the Academy, and that his Name in a brafs had been feen in the Sun (o) of the little good Man, cut, with a Mr de la Peyre From whence he concludes, that crown of if a Letter had been presented as from him to the rays gound. Academy, it was a falle one. This is what he writ about it, to Mr Conrart the 22d of September 1653 It is each of not known what aniwer he received from him to which was clear the matter, but it appears by a Letter of markt the 3d of November of the same Year, that Mr Con- with the rart had undeceived him One would almost suspect name of an that Mr Conrect writ to him that he hadfeen the othat Mr Conrect writ to him that he hadfeen the o-Academist riginal of his Compliment, from whence we might Hist of conclude, that the greatest Wits do not sometimes the Academist the Academist with the greatest with the concluderation of the Academist with the greatest with the greatest with the concluderation of the Academist with the greatest with the property of the Academist with the concluderation of the Academist with the concluderation of the conclud remember the Letters which they was some Years pag 195

(1) Menagiana, p

(k) TheJe-∫ust Silvefter à Petra Sancta Written sharply and gainst du Moulin s answer to Balzac, was paid in the same coin by du Moulin and Rive. tus (l) He pub-lisht the tomb of the Franch Orator

crates (n) Hift of the Academy, p 221 (o) In the Year 1635, La Peyre dedicated his Book im-

Sce

the Prench

d edit

Bandellus

Par de

are rood for not line Moteri

indes il

me I Bun-

1 Vollars ulitumi

Sectle 1 mark A

Indy s zn t chi

(g) Par

Biogi 1-

phic id ini 1654 (b) folephus Scaligei

in confu-

fibulz Burdoni

delli

for Pione Effer. He? had caus'd two Chambers to be built for him in (L) the Convent & Monstof the Capuchens of Angouleme, and often made his abode there. It was there also that tion of his composed his Christian Socrates He spoke very fine things on his Death-bed, and by death his Will he order'd himself to be bury'd in the Hospital of Our Lady of the Angels in & St Ro-Angouleme, at the Feet of the Poor that were bury'd there He beque th'd twelve thousand moved, Livres to that Hospital, and left a Fund of an hundred Livres & Year to be given every two Years for a Prize to him that by the Judgment of the French mademy should best compose a Discourse on a Subject of Piety * He dy d the 18th of (M) February 1654 1654.

The Sieur * Moriset a Canon of Angoulème made his I uner il Oration, and another *11 ct/ng Morifeet, Brother of the former, and Advocate in the Presidual of the same City, caus d was not a Discourse to be printed in Praise of the Dece is d An Ldition of all Balzace's Works be evecuwas made at Paris in the Year 1665, in two Volumes in Folio, with a Preface of the Ab- red vi fore

bot Cassagnes, a Member of the French Acidemy Consult the Illustrious Men of the real Mr Perrault, and you will find there an Llogy of John Len is Guez

BANDEL (Matthew) Born at Castro-novo in Lombardy, flourish'd in the XVIth the Hist Century
He was a Dominican Morer: * said of him most of the things that help Academy us had faid, but he ought to have added some other curious matters of 1 ict, and not to have omitted two Circumstances that † Vollius mention d, viz. That the lain pag 555 flation of Egesippus is in Italian, and that the Inhibitants of Fermo caused the Special which Matthew Bandel made in prince of their City, in the Year 1513, to be plied ubit tupra in their Records Here follow some Supplements. That Fryai being at Mantua contracted a very first Friendship with Julius Cassa Scaliger (A) which continu'd all his Profession, and which he carefully Cultivated in Guienne. He was some Months Bishop of Agen, and here he compos'd in the Italian Tongue the Histories, of the Gallant Novels that made him so famous. I have quoted them in the Remark M 1500 Violette of the Article Leo X and in the Remark I of the Article Mahomet II. They are leach of them Dedicated to some Person of his Acquaintance. The 21st of his Scaling and Part is Deducated to some Person of his Acquaintance. The 21st of his Scaling and Part is Deducated to some Person of his Acquaintance. The 21st of his Scaling and Part is Deducated to some Person of his Acquaintance. cond Part is Dedicated to * Lucretia de Gonzague, whose Preceptor he had been He in the 677 Dedicated another to his Friend Scaliger They were translated into French, and we must say a word about the Judgment (B) which the Translitor mide of them

Cat llogue Litinis

(b) Ibid, pag 721 (c) Ibid pag 106

(d) Menagiana, pag 238

.. before That which is unquestionable is, that Mr de Balzac took himself to be a good and true Academist, for the Register of the 14th of April 1636 (b) testifies that he read some part of his Prince in the Academy, and it has been plov'd (c) by his printed Letters, that he sent some Works of his own making to Monsteur du Christelet, desiring him to read making to Monsieur du Chreeler, acquing nim to reach them in the Academy, and to accompany them with some of his Words, which he said would not only suffice to excase him to them for the Thanks, but also for the Speech which he ow a them. He had laid just before, That the Honour which the Academy had done him, to admit him into their Body without obliging him to go to Paris, were two singular Favours at one time. I re-Paris, were two ingular Favours at one time I remember two passages in his Letters, wherein he acknowledges the Gentlemen of the Academy for his Brethren The first is in the 16th Page of his Choice Letters, and the last in the 95th Page of his Letter to Chapelain

(L) Two Chambers to be built for him in the Convent of the Capuchines of Angoulome | I have not read any where but in the (d) Menagiana, that he had a design to put on the Habit of that Order "Mr "de Balzae was so affected with Devotion, that he "enter'd into a Convent of the Capuchine where enter'd into a Convent of the Capuchins, where he had a mind to put on their Habit Nevertheless, he did not dye there "Perhaps he desir'd, like many others, to due in the Habit of

(M) The 18th of February 1654] The I ist of the Academists printed at the end of the 2d Edition the Academists printed at the end of the 2d Edition of the History of the Academy, makes Mi de Balzac live till the Year 1657 since in that Year it mammes Hardonin de Perefixe, Archbishop of Paris, as his Successor. On the contrary, the List of the deceas'd Academists, printed at the end of the State of France of the year 1680 mentions Mr de Balzac as dead a considerable time before the Year 1654, since it places him before Baro and Bandoin, who dy'd before the Year 1651. If Mr Pellisson had been concern'd in the 2d Edition of the History of the Academy, the two faults which I have quoted, would not have been seen in the List, one whereof relates to the time when Balzac dy'd, the whereof relates to the time when Balzac dy'd, the other to the Perforence Grand Balzac dy'd, the other to the Person that succeeded him, who is not Mr de Peresine Moreover, Mr de Peresine was not Archbishop of Paris in the Year 1657 But Mr Pelliffon has no hand in all this Mr Baillet, who without doubt believ'd the cortrary, is very excusable, for having thought that on such an Authority he might (e) place the death of Balzac in the Year 1657 As to the Day of his death, Merers, (f) St Re-

muald, Henningis d (e) Hitte, Mr. P. mailt, and feveral others fay it was the 28 of February. But the Perfons whom I have confulted, univer dime, the Persons whom I have consulted, univer d me, that it was the 19 of February, according to the Contract pass with the I rench Academy concerning the Fund that Balzac left it, and a cording to 1 Manuscript I etter of the Sieur Morsset I assiy, It was the 18th of February, if we may rely on these two things, the one is that in the Preface to Balzac s Works it is assirm'd, that the relation of his Death was written the very next Day after, the other is that that Relation is dated the 10th of February is, that that Relation is dited the 19th of February

1654

(A) A Friendship which be cultivated
in Guienne it was in Agen | I his is scarce
known but from these Words (b) Fodem tempore
Mantua degebat Matthaus Bandellus Insubir Dominicanus, vir eloquentissimus, & optimus, qui postia per aliquot menses Episcopus Aginnensis fuit, & Mantua Mirrum Aguicolum summa observantia coluit, atque ibi cum Julio Casare ai stissima amicitia necessitudine conjunttus fuit, quam ab co tempore, ad supremum usque junteus fuit, quam ab co tempore, ad jupremum ujque ana, pag vite diem, in Aquitania perfectuavit Is, quum unam ana, pag bistoriarum suarum, quas riginni Etrusca lingua Boc- (1) It isim lum Scaligerum agnoscit, sed etiam illustrissimum voicat the 61 pag in epistola dedications. Et quum in quatuor tomis in- of the Ict-gentibus, singulas singulis summis, or nobilissimis, at 1015 of ugencrossissimis viris dedicavirit, nemine eorum majori cietti de generofffimis viris dedicaverit, neminem eorum majori honore, quam fulium affecit, quam tamen aliquot ex illustres vocare nulla fusfit invidia. I ucretia de Gonzague wrote two Letters to I ather Bandel, which infinuate to us, that he was rais d to some Office. The first (1) says, that he was in France, and the second (k) that he was in Guienne. In the first he is call'd Reverendo padre, but in the other he is call'd Reverendo padre, but in the other he is styl'd Monsignor P Bandello, and he is congratulated on his new Dignity. There is no date of the Year to it. He was not yet a Bishop when fulius cessariant to it. He was not yet a Bishop when fulius cessariant to it. He was not yet a Bishop when fullus cessariant to it. He was not yet a Bishop when fullus cessariant to it. He was not yet a Bishop when fullus cessariant to it. He was not yet a Bishop when fullus cessariant to seally of the state of the Year and the grant the Answer (m) which he made him, is dated Basseniu 22 November 1553.

(B) What Judgment the Transsator made of them delict of Leyden.

Observe first of all, that the first six were done into French by Peter Boaisteau, and the other by Belleforest The Advertisement to the Reader prefixed (m) It s
to the first Volume (n) contains these Words the 57th
Desiring thee furthermore not to take it ill, if I have I letter to
not subjected myself to the Style of Bandel, for his non that Observe first of all, that the first six were done in- Leyden

Cæsar Scaliger (n) It was printed at Paus in the join 1567 and reprinted the same Year at Antwerp

Q q q

Phrises

(e) Baillet, Judg on Poets t 4 n
1487
(f) In the
table of his
Chronel Journal, printed in 1664 for he fays noting of Balzac on

she 28th. of Feb

a In the 408th pag of the 2d part B It is at the end of Antı-Baillet y Flemlo-fiæ Finorum chuse rather to fet down the , ame of his Latinthan to milake she vulgar name • He taught then at Paris. ZThatTemfign'd for the Religi-Ses of the Students 3 Taken from bis funeral Program-27A COMPOnius Redor of the Uniwerfity of Coppenhagen, a-pud Witte, Memor Theolog renov P 1387

Catalogue a of Thuanas s Library informs me, that the three first Parts were printed at Lucca in the Year 1554, in Quarto, and the fourth at Lyons in the Year 1573. in Office

Lucca in the Year 1554, in Quarto, and the fourth at Lyons in the Year 1573. In Octavo. I wonder that Mr Menage did not place this Monk in the a Catalogue of the Ecclesiasticks (C) that made Verses of Gallantia.

BANDOLE (Anthony de) Advocate in the character of Provence, composed a French Translation of Xiphilinus printed at Paris Year 1610 in Quarto. He printed also in the same City in 1609, in Quarto, a chel between Casar and Henry IV. before Casar's Commentaries Translated into French Commented by Vigenere.

BANGIUS (Thomas) Doctor and Professor Commented by Vigenere.

Penhagen, was born in the Y Year 1600 He finish'd his School Leaven in the

penbagen, was born in the y Year 1600 He finish'd his School Leave by him At the same time, Bangius was Preceptor of Christian Friis, the Chancellor of Denmark's eldest Son Having had that Employ above 5 Years, he place de Pension of the King, and went to Rostock, from whence he repast to Communication when the on of the King, and went to Rostock, from whence he repast to Constitutes when the Emperor's Troops drew near the Baltick Sea He sinish'd his Course of Theology under the Professor Brochmand, then he went to Francker, where he learnt the Rabinssim and Chaldaism under Sixtinus Amama, by whom he was much esteem'd Afterwards he Study'd at Wittemberg, where he receiv'd a Letter in the Year 1630, from the Rector ple wasde- and Academical Council of Coppenhagen, whereby they offer'd him the Profesforship of the Hebrew Tongue He excus d himself from it, alledges he was not Learned chough to acquit himself worthily of that Office himself exhorted by the Sieur Brochmand, who was then Rector, not to have as offer'd him, he accepted of it, provided he might be permitted to study the Arabick and the Syriack Languages forme Tears under Gabriel Sionita That Condition having been agreed upon, he went to Coppenhagen, and in the Month of September 1630, he took possession of the Professorship in Hebrew, and afterwards of the Doctorship in Philosophy He exercised that Profession to the Adfed by Pe- vantage and Improvement of the Students till the Year 1652, when he was promoted ter Scave- to the Professorship of Divinity vacant by the Death of Brochmand He was made Doctor of the same Faculty in the Year 1653, in the King and Queen's Presence.

Three Years after the Office of Library Keeper of the University was conferred upon him, and he performed the Dedication of the Church of the Trinity in a Latin Sermon Being fallen sick the 11th of October 1661, his chief Care was to think of his Soul He Confess'd himself and Communicated the 6th Day of his Sickness, and dy'd the 27th of the same Month. He marry'd in 1638, the Daughter of a Senator, by whom he had 14 Children, 8 Sons and 6 Daughters. His Writings (A) testify his Learning

BARANZAN

gical Hiftories, tom 3 P 53, 54 Roan, 1604

(c) Henry the VIII King of England

(d) Id ib PAG 55

Phrases seem'd so harsh to me, hu Terms so improper, his Discourse so ill put together, and his Sentences so barren, that I chose rather to new-mould his Work, and put it into another Form than to be such a Superstitious Imisator, having only taken the Subject Matter of the Hiflory, as then may it easily discover, if then hast the Curiosity to confer my Style with his Observe here a
Fact that is pretty curious Belleforest working on
the 37th Novel was seiz'd with such a remorse of
Conscience, that he resolv'd to leave off his Translation (b) I will lay down the Cudgels, says he, and
forestraleave from beneforth those Subjects that may be turned
accel History way, and from which some may receive benefit, and every way, and from which some may receive benefit, and others take an Example to make use of in their Follies, for what I have done of it at this time, was rather to gratify a Friend of mine, than out of a desire that such a Piece should come out by my means. Not that Age dispenses me with speaking merrily and pleasantly, but there are different times for those Merriments. And before a characteristic and because there are different times for those Merriments. there are different times for those Merriments. And besides, I have other Designs of greater Consequence than
Bandel's Histories, or the Amours of those, who by these
Example should have deterr'd us from following our Same
sual Appetite so far, as to become at last the Talk of Pai
sterity by the memory of our Follies (c) This King then
shall put a stop to our Discourse, and from henceforth
make an end of any thing that is prophane, if some
rimes a more solid History does not brisk up my Soirits, and a more scrious Discourse does not cause me to
think longer than I have done to follow the Author's foosthink longer than I have done to follow the Author i foot-fleps, whom I have more adorn'd and amplify'd, than follow'd or imitated To excuse what is pass, he adds this Remark "(d) I do not write Love Stoadds this Remark ries as being Lascivious, but as one that laughs at Fools, and those that are transported with, and fuffer themselves to be conquer'd by their Lusts And I accuse Adulterers, detest the Infamous, abhor Murtherers, and am forry that "here are fuch senseless Men in the World, that "infer themselves to dye to short a pleasure as the ease of the Body that, I praise Vertue, and blame Sin, with the I myself growing better by this Reading. I myself growing better by this Reading.

" at the end of their Folly, by the amendment of their Lives If any Body take more delight in " the merry Stories that are in Bandel, let him "(as I have faid) I yield him my share of it, and "leave him also the happiness and glory which he "may receive by it" See here a Lay French Man that scruples to translate what an Italian Monk had written about Love But that Scruple did a ticle Gonzagne written about Love But that Scruple did not continue long, for Belleforest finish'd that Translation, and added also some Supplements to it

(C) Ecclesiasticks that made some Versus of Gallan-try] Bandel made some, and was Congratulated for them by his Friends See (e) Julius Casar Sca-liger's Epigram, de Bandelli amoribus Thusca langua decantatu, and the four Verses that I am going to

decantatu, and the tour veries that A and B and ellus transcribe

Dum (f) teneros loquitur dulcis Bandellus tis 1 poematum Ipse sui comit Aonium sontem sontisque sorres, Seu comit Aonium sontem suit suit suit sontem seu comit sonte sorte sontem seu comit suit sonte sont Is a like the second of the se after with the Tropaum protonangelicum quo en Seri-piis Pontificiorum oftenditur vorum effe lettionem, Iplum conteret

(Lucretia de) (f) Julius Cæfar Scaliger ın Herojbus p m 327 par-tis i poe-B Book, she st

BARANZAN (Redemptus) A Barnabite Fryer, was one of the first in the XVIIth a Christian Century that durst swerve from Aristotle's Road in Philosophizing La Mothe le Vajer Discourse says, a that he can place him among the first Wits of our Age, and that the Works (A) of mortal ty his Youth are sufficient for it He adds, that this good Barnabite had many times promised of the Soul, him, but always under the good pleasure of God, That he would appear to him again, if he in the 4th should depart this Life first He did not keep his word, Providence having ordered it otherwise, and he verify d the Sentence of a & Latin Poet I shall mention in another his Works in 120 p p place, fome Perions that have made fuch Promises Baranzan was of Verces He 172 p taught Mathematicks and Philosophy in the City of Anneci in Savoy Naude in the P Qui 79th page of the Instruction which he publish'd in 1623, concerning the Brethren of nunc it

the Rose-cross, mentions him as a Man already dead

BARBARUS (Francis) a Noble Venetian, was a fimous Man in the XVth Century He was not only very learned, but also very skilful in the managing of great Affairs He was no less a Statesman, than a Man of Letters, which he show'd in all the publick Employs that he was intrusted with, and chiefly when he was Governor of Brescia The Vigilance, the Courage, and Activity, and other great Vertues wherewith he quam defended that City against the I orces of the Duke of Milan Commanded by the fadefended that City against the Forces of the Duke of Milan Commanded by the factuall mous Picinin, cannot be sufficiently admired. He had Enemies within and out of the epigr 3. Town, and compast them all The Divisions were very great in the City, the Avolation and the Martinenghes were the Heads of two opposite Factions, he engaged them by his Eloquence to unite and labour together for the Publick-good. The length of us the Siege, or Blocked, aus'd a Famine in the Town, and the Famine caus'd the Plague, and yet arrong all these Troubles he had the idvantage to irrustrate all the from Vianoli in the Attempts of the Eloquenies for three Years, and force them to retire. This happen'd about the Year 1439. Some Authors believe, that our Francis Barbarus is he that of the Histmade a Book de re Uxoria, some Letters, and some Speeches. It is the opinion of Volaterran 1, who adds, that he had been a Disciple of Chrysoloras, and that he forgot all his Greek in his Old-age. Volaterran (B) might perhaps be deceived in something what he all his Greek in his Old-age Volaterran (B) might perhaps be deceived in something what he Francis Barbarus dy'd in the Year 1454 ||

BARBARUS 20th Book

(a) In libro de Scriptis Danorum

(b) See Heidegger de concord Fcclef Prot pag 209

(c) The Oxford Catalogue Says Uranoscopia feu universa doetrina de cœlo 1617

768

(e) Lib 21 p 777 (f)•Ex fratre nc-

conteret tibi caput, & soli Christo convenire The Exercitatio elenehtica de Nephilimis, Gigantibu, vulgo dictis, opposita Jacobo Boulducco was a product of the Year 1652, and the Oliva Sacra pacis repurgata, a product of the Year 1654, and the Calum Orientus & prisci Mundi, a product of the Year 1657 I leave the Titles of some other Works which have not been omitted in the Funeral Programma, nor by (a) Albert Bartholin Some of the Books whose Iitles I have mention'd, are only Speeches, of which number is the Ol va Sacra pacus repurgata Nevernumber is the Ol va Sacra pacu repurgata Nevertheless, the Author has been placed, for that Reafon (b) in the Catalogue of the Reconcilers of Religion, and that Piece has been wholly inserted in the Irenicorum tractatuum prodromus by John Duraus

(A) The Works of Is Youth] means the Book de novis opinionibus Phylica, printed at Lions in the Year 1619 Konig mentions two of that Fryer's Works Edidis, says he, Uranoscopiam & campum Philosophicum, an (c) 1620 I have had in my Hands a Copy of the campus Philosophicus, printed at Lyons in the Year 1619 It contain'd but one Volume, and treated only of Logick, and almost conformably to the manner of the Peripateticks, but the Approbation makes me believe, that that Volume is but the first Part of Baranzan's Course of Philosophy, and that the general Title of that Course is Summa Philosophica Anneciacensis which confirms what I have faid, that that Author

Taught in Anneci (B) Volaterran might perhaps be deceived in some-thing] See from whence I have such a suspicion (d) History I find in Vianoli (d) that Francis Barbarus, who so of Venico happily defended the City of Brescia, was the Fa-ther of Zachary, and that Zachary was the Father 1 20 pag of Hermolaus Barbarus I find in Gesne's Bibliothe-ce that Francis Barbarus Author of the Rook do reca that Francis Barbarus Author of the Book de re Uvoria, Translated the Lives of Arifides and Cato from the Greek of Plutarch, and Dedicated them to his Brother Zachary I find in Volaterran (e) that Heimolaus Barbarus was Nephew (f) of that Francis Barbarus that defended the City of Brescia Volaterran had mention'd this Francis Barbarus in the nord Page and among other things had God of 773d Page, and among other things had faid of him what follows He understood the Greek Tongue well, but as I have heard by Relation Hermolaus Barbarus Say, he forgot it quite in his Old-days Hic po-fireme Senescens uti ab Hermolao ejus necessario accepi, literarum Gracarum quas probè tembat erat omnino ob-litus The other things that Volaterran had faid of this Francu Barbarus are, that he had been a Disciple of Chrysoleras, that he had written a Book de re Uxoria, some Speeches and some Letters, and that

the City of Brisca This may ciuse a suspicion that Volaterran has 10 yr d what concern d the Father, and the Son confusedly together fage of Gesner testisses that Francis Barbarus Author of the Book de re Uxoria, and I ranslator of the Life of Aristides, was the Brother of Zachary Barbarus Now, according to Vianoli, Zachary Barbarus was the Son of him that defended Brefeia, and Father of Hermolaus, it must be faid then that he who defended Brescia, had a Son whose Name was Francis Barbarus, who made the Book de re Uxoria, Philippi and Translated the Lives of Aristides and Caro out of the Greek of Plutarch, and who was Uncle of Hermolaus Barbarus According to this, Volaterian attributed certain things to the Father that belong only to the Son Moreover, he that defended Brescia might have had a Brother whose Name was Zachary, to whom he had Dedicated his two Translations, and then all Volaterran's fault would consist in not having known that Francis Barbarus was the Grandfather of Hermolaus If I had the Works of Francis Barbarus, it is likely I might find wherewith to decide the Question But not having them, I desir'd Mr de Larroque to clear Doubt, and this was his Answer "Mr Joli (h)" proves, that the Author of the Book de re Uxoria "was the Grandfather of Hermolaus and that he was the Grandfather of Hermolaus, and that he publish'd it about the time of the Council of Constance, for Poggio and Paul Vergerio mention that Book in some Letters dated from the City "of Constance, Poggio's Letter is written to Gueri"ni of Verona, and that of Vergerio to Nicolas Leon"tinus" They piaise Fiancis Barbarus for having
"written so well concerning Marriage, tho' he
"was very young, and not marry d. He Dedi"cated the Translation of the Lives of Arisid's
"and Cato to his Brother Zachary, and dy'd in the
"Year 1454 Mr Joli distinguishes two Daniel
"Barbarus's Observe, That I have been told,
that this Preface of Mr Joli which I have quoted,
contains several Elogies of the Author of the
Book de re Uxoria, and the clearing of many
things that concern Learned Men
Gesner and Vossius quote a Letter of Andrew Brentius, of Constance, Poggio's Letter is written to Gueri-Gesner and Vossius quote a Letter of Andrew Brentius, Hermola-

by which one may learn that Francis Barbarus, us was the Grandfather of Hermolaus, and Tather of Zachary, had Son of compos'd and translated many Books (1) Nimirum in ce omnia trancisci Batdari patris virtutum lumina elu-cescunt cui certe multum Latina lingua debet, tot tan-tisque ab eo libris partim compositis, partim conversis, à quo minime degenerat Hermolaus filius, te tanto pa-tre non indignus. It is most certain, by the Testi-mony of Hermolaus (k) himielf, that his Father's Qqq2. Name te omnia Francisci Barbari patris virtutum lumina elu-

tenebricoium, Illuc unde negant

Says in the p 768 † Volater 773 Voffius || Vossius de Histor

p 62, (ε) Dum Philippi ducis obfidione magna cum laude libera-(h) In the Preface of

the French

Translation of the Book de re ux-Oria,printed at Paris in the Year 1667 (1)Andieas Brentius, Patapistola ad Zachariam Barba-1 im 1pud Vollium de Histor Lat p 621 It is affirmed in the

Francis (k) see the 32 / Letter of the 12th Book of thole of

Appendix
of Dr Cave

157 that

* Gefner ın Bıblıoth fol 246 ex Trithemio

† Gesner ın Bıbl

& cur Oracula deficrunt Gifner ib

Hermol Baibarus in Prafat

(z) Apud Voffium ibid

(1) Gefn Biblioth fol 317

(/) Jeifher Addit to be Hlog er of Mr de I hou, tom I p 354

(c) Vossius de Hift Lat pag

(d) Herm Baibu Epist 31 anter Politiani Lpistolas

(e) Heim Barbarus opist ad

BARBARUS (Hermolane) Grand-son of the foregoing, was one of the most BARBARUS (Hermolam) Grand-son of the toregoing, was one of the most Learned Men of the XVth Century He was Born at Venuce the 21st of May, * 1454. He made great Progresses in his Studies, and so specify, that he began to write Books (A) at the 18th Year of his Age. The publick has oys that were early laid upon him, did (B) not hinder him stom Cultivating Literature with eagerness. He was sent by the Venetians to the Emperor Frederick to his Son Maximilian King of the Romans, and that Deputation was so far from thing a stop to his Pen, that it supply d him with matter to exercise it, for he was not only publish the Speech (C) which he recited before those two Princes at Bruge in the Year 1486, but he made also a stream of the Agreement of Astronomy with Physick, I say, he composed it the same Year, as he went through the City of Cologne in his way to Mentz, at the desire of Theodorick Flas a Physician of Nuis † As he understood Greek very well, he unof Theodorick Flas a Physician of Nuis † As he understood Greek very well, he undertook the most difficult Translations, and began with a famous Paraphrast of Arrfol 317 stotle, I mean with Themsstrus Afterwards he set upon Dioscorides, whose Text he Corrected as well as he could, and of which he made a Translation, whereunto he Do Iside added a very learned Commentary It is said, that he writ also on two || Treatises of & Olivide Plutarch that are the most difficult, I cannot tell if that Translation ever appear'd in He had a defign to translate all (D) Aristotle's Works, and he says in one of publick his I piftles Dedicatory, that the Execution of that Defign was already much advined He had in extraordinary facility in making Verses, and it is pretended that he Composed (E) above Twelve thousand But of this Works there is none that gain'd him so much Reputation as that which the corrected near lave thousand Passages in it 1, and of the corrected in Pomponius Mela That noble Work (F) has the corrected, as well

Name was Zachary, fo that Philip de Bergamo was much mistiken when he made him him the (z) Son of Francis Barbarus, and Grandson of Zachary Irancisci Barbari silius, Zacharia Barbari nepos Moreri, as well here as in a thousand other places, translates Nipos for Nephew, which is a very great fault. Those that pietend to write well in Latin, Those that pietend to write well in Latin, make use of Nepos only to signifie a Grandson Those that are not so scrupulous in their Latin Style, make use indeed of the word Nepos for Naphem, but they commonly add exfratre, or exsorre, to take off the I quivocation, if they say Nepos short, they mean a Grandfon

(A) He began to write Books at the 18th Year of his Age | Gefner (a) tells us so, Ab oftavodecimo atatis sua anno scribere exorsus multa elegantissima opuscula composuit I ossus meint the same thing, but because his Printer forgot two Letters, it was the tenton why Mr Teister (b) laid, that Hermolaus Barlaius legan to write at 22 Years of Age. This is his I inflation of the few oids of Vossius, (c) Ab anno ataus duo vigestimo seribere or sus fuit. And thus you see of what consequence the I aults of Printers are some times It is plain that Vossius had faid duodevige-simo So that two Letters suppress in this word have taken four Years glory from an Author Mr Lissier s fault is to be seen in the 157th Page of Dr Care's Appendix

(B) Did not hinder him from Cultivating] Let us understand this with some restriction, for it is certain that those Imploys interrupted his Studies (a) Honores fiys he, in republica ceffi multos & magno qua fide, qua opinione, qua gratia non dixerim Placet quidem impinissse annos penitus duodecim, sed offo respubsiontinuos totum id tamen tempus literisfere

(c) The Speech which he recited] It was dedicated to Carondelet, who was then Chief Secretary of the king of the Romans. The Author confelles that he does not publish it altogether such as he recited it but he declaies at the same time that he gives it such as he had prepar'd it. If he did not speak all that he had prepar'd, it was because the Courtiers desired him to be short, and to come speedily to the main thing. They were not ignorant that the Study of Police Learning slourish d at that time in Italy, and that the Ambassadors from that Country pleased themselves with making long Speeches, try pleafed themselves with making long Speeches, set off with all the Ornaments of Rhetorick Nay, He rmolaus was obliged to reduce the two Speeches which he and his Collegue had prepar d, into one, and is the Abridgment and the Reduction were to be made in the space of in Hour and a half, judge of Himolaus's presence of Mind, who happily overcome all those Difficulties (e) Observe members the state of the most time of the m opilt ad overcome all those Difficulties (e) Objecto ne mi-cronderespondent in the least of the long of the least of th

fiderans hoc & astimans quod sesquihoram antequam Principes adiremus significatum nobis fuerit non duas orationes seorsum, ut cogitabamus & paraveramus, sed unam duobus junstim habendam & recitandam esse (D) To translate all Aristotle's Works] See what

(b) To translate all Aristotle's Works] See what he fays in the Preface (f) to his Pomponius Mela (f) Apud Vocant nos majora quadam studia, urgenusque nostrum cesner. illud vetus, omnes Aristotle libros in latinum vertende perponendique propositum Quod si ad exitum perdunare sur nam bona ejus pars jam pridem perasta cst) who were bito suturum, quin de reliquo in literis labore grans mihi siat His Translation of Aristotle's Rhetorick was publish'd after his Death See the following Arricle

(E) That he Composed above Twelve thousand] A mong other pieces of Poetry, he made a Poem of 600 Verfes, the Title whereof is the same with that of the Work of his Grand-father Francis Barthat of the Work of his Grand-father Francis Barbarus, I mean, that it is intituled de reUxoria, but it differs much from the Work in Profe that bears the fame Title Frantis Barbarus prescribes not only Rules (g) to those that would marry, but also to (g) Saeth those that are already married he enters into so Titles of many particulars, that he has a Chapter de coitus the Chapratione Hermolaus confines himself to this Question, Whether a Wise Man ought to marry, (h) and concludes for the Negative

(F) That noble Work has been criticized I It has Ribborth

(F) That noble Work has been eriticiz'd] It has Biblioth been pretended that he had too much indulged his fol 246 been pretended that he had too much indulged his fol 240 Conjectures and Memory Pintianus used him very rudely upon it Those that pardon him the Defects of his Memory, do not pardon him his strokes of Temerity, and say very freely, that he went about to correct many things that were no faults, but surpass his Understanding It is true, that in several Edutions of Pliny great regard has been and for Hermolaus's Corrections, seeing they have inserted in the Text, but it has been said long. for Hermolaus's Corrections, leeing they may inferted in the Text, but it has been faid long that that pretended Physician of Plmy, had given han finore Wounds than he had cur'd Let us fee han finore Wounds than he had cur'd Let us fee had sure expresses it (1) Ipse (1) molaus) in its que attigit, sape nimium conjecture Pinium monaus plus que attigit, sape nimium conjecture Plinium paulo acerbius eam ob rem invettus in eum Pintianus ad ulum olim exprobravit Sed concessa facile venia μνημονικών Delphini. duagrometwo, quod minus mirum sit memoriam exci-dere aliquarum rerum, quam constare omnium at non venia dignus aque, cum neglestis veterum exemplarium vestiguis, & priscarum ante se editionum securus, plu-rima pro arbitrio, erudite magis quam caute ac vere, mutavit, vel plane pessumdedit cum plurima ex iis qua castigavit, non errata illa sint, sed parum intel-lesta Tantum nibilominus austoritati Barbari subsecuta atas, eruditionique tribuit, ut conjecturas illius, ceu totidem nuelas d'agas in contentum inferuerit, unde climinanda à nobis varis argumentis fuere. Sensii jam dudum hanc labem operi Pliniano illatam autror Epi-grammatis alias haud perelegantis, in Commentarios a Stephano Aquao editos, de quobut agendum mox erit Sic enim ille

(f) Apud

(g) See the

(b) Gefn

(1) Hard

as his (G) other Books He was Ambassador from the Republick of Venice to Pope Innocent VIII when the Patriarch of Aquileia died The Pope immediately confeired that Patriarchate upon him Hamilaus was so imprudent (H) as to accept of it without waiting for the Approbation of his Superiors, though he could not be ignorant that the Republick of Venice had made I aws, to forbid all the Ministers that they fent to the Court of Rome to accept any Benefice Hermolaus's Excuses grounded on that the Pope had forc'd him mimbrace the Piclature were not heard. The Council that the Pope had forc'd him mainbrace the Piclature were not heard. The Council go Operis of Ten fignified very roughly him, that if he did not renounce the Patriarchate, pag 425 his Father should be degraded of all his Dignitics, and would speedily see his ensisted. They were inflexible Zachary Hermolius made use of all imaginalists. nable means to obtain the Consent of the Republick for the Pitriurchite of his Son, and not being able to gain any thing, he died (I) of Grief for it. His Son follow'd him foon after. Some fay that he died likewife (K) of Grief, but it is more likely that he died of the Plague Pierius Valerianus has plac'd him at the head of his Leuned

> Dum facere Hermoleos medicinam Barbarus optat anteq ex Hermolai literis, quas ad Senatun d Barbi Non paucis lacero vulneribus Plinio, Perlæsum gravius conjecta vulnerat nite Nec minus incauta plurima turba manu

In tantum ut Latio jam deplorque abiret,
Ob multa in Stygien Timere Tessus aquas, &c
Felicior aliquanto SIGO ENDUS GLIINIUS, qui uno duntazat arenetyporum prasidio, collatis inter se exemplations an eauca restituit, qua Homolao latuerant lave set and to, this long Pussing,
the better to convince Mr Prilles that he was nustaken in a thing that was pretty well known Nevertheless I am very much persuaded that Hermolaw's Work on Plan's Natural History is northly pus pertinaries of Admination, confidering the great number of Admination, confidering the great number of Authors that he was obliged to confult, and the little time he had for doing it He flys, that 20 Months were fufficient for it. He broke the Ice for others, he found Pliny in a very bad Condition, and like a Land that has lain waite a long time, Plantage or a House infected with the Plague, or haunt-casting and like a Land that has lain waite a long time, or a House infected with the Plague, or haunt-casting are by Hobgoblins (a) Hac erant in Pliniano codice ones qualifying tia, propter qua non parum multi divinum opus tanguam senticetum, imo vero quasi pestilens aut limurius infame domicilium vitabant. Ea nos Gracis de Latinis auttoribus perlettis omnibus lucubratione viginti mensium revellere ac publicare curavimus. As to kolalaw's Work on Pliny's Natural History is worthy Latinis authoribus perlettis omnibus lucubratione viginti mensum revellere ac publicare curavimus. As to Volaterran's thought, that it was an Occupation little suitable to the Character of Hermolaus Barbarus, opus (b) impar ejus dignitati & unta institute, it has been mest justly Condemn'd, as well because Hermolaus had undertaken that Work (c) before he was a Churchman, as also because it were to be wish d that many Prelates would commit the like faults. Utinam he a multis euge dignitation at one institution per-Utinam sic a multis ejus dignitatis atque instituti pec-casetur kossius adds another Reason, which is, that Pliny made him not neglect the Ipsicopal Functi-ons, and that his Sermonis that are kept in Manu-feript at Padua testify the contrary I had rather

tanta con Year 1492 he added an Appendix to it, which he serious est calls Secundae costingationes, and which is dated from Rome the 13th of January, 1493

(G) As well as his other Books] If we believe (d) Vossius, his Translation of Themissius is not faithful, and has shew'd by the Translation of Aristotles Rhome inch, that he did not understand Greek well enter that he was so full of Pliny, that he fitted too this words those of Dioscorides, in translating the latter That Translation has been often to his words those of Dioscorides, in translating the latter That Translation has been often the latter That Translation has been often eliganter translation, sed (ut nounculis videtur) nimis ad imitationem Plinis, quem dum ubique sequitur a Dioscorides dis verbis aliquando recedere videtur Marcellus Virgilius qui post Hermelaum eosdem libros transstulit, plerumque interpretationem esus carpit

fay that fince the Venetians would not fuffer him to

accept the Patriarchal Dignity, he could not neglect the Patriarchal Functions in favour of Pliny Ob-ferve, that having publish'd that Work in the Year 1492 he added an Appendix to it, which he

rumque interpretationem sque carpit
(H) Hermolaus was so imprudent as to accept of it]
None that I know has related this Fact better than Peter Bembus, wherefore it will be convenient and pleafing to all those that have not that History

in Bibliot to see here what he says of it (g) Eo mortuo Imofol 317 centius Patrinichatum (sic enim appellant) Aquileiengerso sium Hermolao Barbaro, legato apud se bineto
g) Bem- attribuit Quod ubi civitas intellexit, tametsi Hermous Hi- laus ad Senatum scripserat, coastium se a Pontissic voper Ve- siem senatoriam mutavisse quoniam tamens sacridotiis

ve la coastari civita Venet, que legati Roma essent, lega probicooptare cives Venete, qui legate Rome effent, lege probibebantur, graviter tulit, ausum illum contra leges pa-trias facere dunit ejus rei magnopere invidiam, quod

morte dederat, more institutoque majorum comi in finator is prajudicium Pares fecerant, cujus p/1 110 nomen ad id ad p scendum sacerdotium Innocentio commendarent Itaque diceptos in co sese, ac prope delusos querebantus Esat omnino Hermolas propter esus summam in literarum, at que op imarum aitium studiis pra-stantiam magnum apud exteras nationis nomen, apud Suos quidem cir e maximum nam ad doctrine singularem opinionem, etiam vita perpetuam nuocen iam ad-1 inacrat Simul is multum patris opibus & gra ia, qui summo proximum in civitate mapifratum geribat, multum clientelis, necessitudinibus, propinquitatilusque pollebat. Quibus tamen in rebus on nibus satis sibi præsidi, non habuit cim pluris a Patribus una legum charicas, majestasqui, quam ullorum civium omnibus autia rominibus dignitae, atque elivitae fieret Decembiri enim l teras ad cum se vere script is dederunt, moi i omni, excusationeque subla a, sa cidotium repud aret id se non sacerct, paciem magistratu remoturos, & bona ejus publica uros præ se tulerun. At pater prspe sa civitatis voluntate, omnibus tentatis relus, cum jum eam fletti, & leniri posse disfideret, agritudine animi est mortuus Filius non multo post Roma, editi Plinianis castigationibus, immensi prope laboris opere, pri- (1) Vervatus plebeio mosbo periit Eum vita sinem H 1mo- lib 1 laus habuit, omnium ex sua civitate, qui ante il- p 177 lun nati essent, Latinorum & Graeorum literis plane doct:[[imus

(1) He died of Grief for it] We have just now the Corre-feen that Bembus assures it. The thing is likely Efion of enough, for he was an ancient Man, and he en-joy d one of the chief Posts of the Republick Such a hard Experience of the decaying of one s. (1) Crimit Credit in one's old Age and to the prejudice of a de honefamous and dearly-beloved Son, is generally a morfit difertal blow Zachary Barbarus died in the Year 149, plint 1 s
much refigned to the Orders of Providence He c 7
was in the 70th Year of his Life. He was much lamented, and his Tuneral-Pomp was very magnihis Friend Antonius Calvus Accedit quod septuagesimum ingressus annum, quamdiu in familia nostra vixit nemo, quod suntius omnibus honoribus, quod republica incolumi, quod liberis bonesto loco positis, incredibili desiderio & amore civitatis excesso, frequentia funeris tanta (ut audio) quanta in cive nunquam

(K) Some say that he died likewise of Grief \ Volaterian (i) affirms it, Roma decessit ex animi dolore exacerbante quod orator a Venetus missus, pratir ejus autoritatem Senatus, Patriarcha Aquileiensis ab Innocessio fuerat creatus, ai propterea contumax & exul abelieve that he died being accounted a Rebel, and a banish d Person, for he took always the little of Personsh worthish deading a banish d. O. Litle of Patriarch, notwithstanding the strict Or ders that he had received from his Sovereign to it nounce the Pati tarchate, but I believe he died of mile po the Plague, and not of Grief My Reason is, testatis it, That since the time of his Disgrace until his antido-Death, he went about (k) a Work that required a turn, vegreat Liberty of Mind, and a good Constitution neni ce-of Health 2dly, That Peter Grin tue, who lived in leritate that time, says, (1) That Hermolaus died of the præverte-Plague He does not fry fo in a general manner, rit fouriss for he adds a very formal Circumstance, which is, else cap that Picus Mir andulanus having heard it Florence that 36 Hermolaus was fick of the Pligue, fent him an Antidote with all speed but the Messenger came too (n) 5 1/6 late Paul jo us (m) reports the fame I act to that I can casily believe what Hermolaus Barlarus of that I can casily believe what Hermolaus Barlarus of the supported his Disgrace withous Book of Grief, and even the was pleased with an Injury those of that put him the liberty to Study His Politian

(h) It is the 12th BOOK of Politin

(1) Volu P /77

(1) VII

(m) Mois inte diem irreplit & pestilente quidem morbo properata, adeo ut quod a Pico Po-Ittimoq Horentin labor inti per d tpo fitos e quos mittebatur muz po-

(a) rierm Barbarus ensis 1534 (b) Volaterr 1 21

777 (c) Cog1tare debuerat Volaterranus, jam antequam

ad Epis-aspatype provectus effet, parata majori ex parte habuiffe, quæ ad iftud opus perti-

facilis initiatus inchoavead Alexan-drum VI

(d) Iple mistius ab Heramolao **B**arbaro dum nı-Studet elegantie, tanta con

Biblioth

High P 333 (f) Gen

tæ l 1 m 18 Vo

Unfortunate Men It seems to me that he overstrain'd things, when he said that it is not certainly known whether Hermolaus (L) Barbarus was buried That great Mar died at Rome in the Year 1493 He expresses a great Resignation in his Letters. * See the and a great I ranquility of Mind as to the treatment which he had receiv'd from his Remark K I do not believe that it can be faid, that he (M) was made a Cardinal Country is reported that he had recourse to the (N) Devil, to know the sense of a Greek word that Aristotle made use of Let us not forget that Laurence de Medicu gave him some marks $(N\Delta)$ of a fingular Esteem Varillas (O) has given us a very pleasant and elabo-

That great Man

Friends were afraid that he would fink under his Difgrace, and his Enemies made it their Business (a) Pier Valerian to publish it every where Doubtless the latter de littera were those who to rob him of the Honour of his (onstancy and Tranquility, imputed to Grief what they ought to have imputed to a contagious Disease See in the Remark P what I quote out of torum in-(b) Jovius ubilupra (1)Roche OZNI IN Nomenclar Cardinal (d)Oldor ni in Athen Roтапо (e) See bere below the Pallage of Alcyo-

nyus (f) Tulia quo animo fuffra giorum feveritatem, quum ex pair me-

ub: [upra (g) Voss de Hist Lat pag (b) In compendio histo-(1) Præf ın Plin (k) Crin de honesta disci-

I aler an

Plin 16 c 11 (l) Father Rapın, Reflect on Philosophy p m 350 Teislier, Flog tom (m) 1 bar not bad lessure to look Page after Page

for this, but I I True not found it in the places where it was most likely that I should find it (n) Du

Verdier.

(L) Whether Hermolaus Barbarus was buried]
Once again, I believe that Pierius Valerianus has overstrain'd things, when he said, that that Patriarch dying in Poverty, and forsaken, was depriv'd of Burial (a) Ob susceptum inconsults Senatu fuo Aquileiense sacerdotium exsul factus, & de possessiones. Suo aquileiense sacerdotium exsul factus, & de possessiones.

egictus vitam inopem aliquandiu traxit, Alexandri Pon-tific s fummi fortula quodammodo fuftentatus paucis vero post mensibus pestilentia contactus, descrius ab omnibus, infelicissimo mortis genere oppressu est, yuique laudatione, & eloquentia sua innumeros ætatis suæ homines illustræverat, & funere, & honose sepulchri ita defraudatus est, ut ubi sepultus, quove hominis cadaver conjectum fuerit, ignoretur Paul Jovius, who writ after Pierius Valerianus, does not only fay, that Hermolaus Barbarus was buried, but also mentions the place of his Burial (b) Scilicet ut nimus severa patria optimi civis ossa non haberet, qua sub colle hortorum ad Flumentanam portam sepulchro condita è Campo Martio ab erudita Romana juventute salutantur de la Rochepoza: (c) and Father Oldoini (d) shew the place of his Sepulture more clearly, they place it at Santa Maria del Popolo It Valerianus had faid only

pair merito tibi
purpura
pararetur
Sed mors
ante diem
arrepfit

at Santa Maria del Popolo It Valerianus had faid only
that the fear of the Plague caused those, (e) who
should have assisted the Patriarch, to forsake him,
he would not have fallen into an Hyperbole

(M) That he was made a Cardinal | Pierius Valerianus does not affirm it, he says some things that
are inconsistent with it, but does Paul Joouis, who
has so clearly given him the Lyon as to the hurrying has so clearly given him the Lye as to the burying-place of Hermolaus Barbarus, say, that that Patri-arch had obtain'd a Cardinal's Cap? in no wise, he says only, that there was a design to bestow that Dignity upon (f) him The Author of the Nomenclator Cardinalium reports, that Tri hemius, follow'd in this by Pierius Valerianus and feveral others, affure that Herrolaus Barbarius attain'd to the Cardinalfhip As for him he affirms nothing, but is satisfied with these words, Cardinalis designatus, sed ut fertur nondum evulgatus Vossius (g) quotes the Condelier John Rioche, who assures, (h) that Hermo-laus Barbarus was made a Cardinal Father Hardoun (1) affirms the same thing

(N) That he had recourse to the Devil, to know the sense of a Greek word | This word is so essential to the Peripatetick Philosophy, that while it is uncertain what it signifies, it cannot be known what Aristotle meant concerning the Nature of the Body I speak of the word erreneyea, which some Latinists, finding no other word which they did like, have at last rendred perfectihabia Peter Crinitus speaks as if Hermolaus himself had boasted of that magical Confultation, and as if he had faid that the Answer was given with such a weak Voice that he could make nothing of it (k) Et revera perexilis vocula demonum & exigua est, quod olim no-ster quoque Venetus Hermolaus dicebat, vocem se damonus prætenuem & pene subsibilantem andisse, qua ille de Aristotelis sorte entelechia interrogatus, sibi ipsi & Georgio Placentino responsitavit I believe Peter Crinitus is the first Author who mention'd this Most People (1) quote only Bodin's Damonomania, where I have not yet found (m) that Action of Hermelaus Some quote Monlorius, who mentions it in his Treatile de Entelechia. And lastly, some pretend that Budaus is the Inventor of the Perfestibabia. You'll find thele words in Du Verdier Vau-Privas, And (n) also those that were minded to praise him have said of him, Est soulcissimus quidem, sed audacissimus in novandis vocabulis, as when he render'd Aristotle's

Biblioth Franceise, P. 472 reporting what Genebrard Said of

Entelechia by the word Perfectihabia Note, that

Entelechia by the word Perfectihabia Note, that some (o) maintain that Givero has translated that Word of Aristotle very ill (Na) Lawrence de Medicis gave him some marks of a singular Esteem] He went to meet him notwithstanding the ill Condition of his Health, and received him very magnificently in his Country-house (p) Cum Hermolaus Barbarus Reipu Veneta nomine legationes forte per Italiam obiret, & ad urbem Florentiam obster accederet, Laurentius Medices (qui Florentinam Pempuhlican non minore tum consisten quam Florentinam Rempublicam non minore tum consilio, quam Florentinam Rempublicam non minore tum confilio, quam fortuna gubernabat) statim tanto viro cum amicus pluribus (ut sit) obviam procedit nichi veritus, quod agros pedes haberet, ac summus doloribus vexaretur Tum in Caiana villa (quam infinitus prope sumptibus adisicabat) honorisicentissime illum accepit simulque tanti hominis ingenio, & doctrina singulari provocatus, eam quoque liberalissime studiorum nomine illi obtulit, cum insigni atque instructissima bibliotheca, quam ad exemplum Philadelphi mira tum industria paraverat, ut in eo quasi Mularum secessi simul cum Pico Miranexemptum entiaacipii mira ium inaujiria paraverat, ut in eo quafi Mularum secessu simul cum Pico Mirandula honestioribus disciplinus, ac philosphiæ sacru pro arbitrio incumberet in quo Hermolaus Barbarus (ut homo maxime humanus) libenter se dixit & studiorum causa, & Laurentii merito talem animum aguoscere villamque ipsam, si per publicas curas liceret,

(O) Mr Varillas u mistaken in many things, and oftner than Moreri] He says, (q) 1st, That Hermolaus Barbaius past at Venice for him of all the Nobles that made Profession of the highest and nicest Gallantry 2dly, That no Body ever saw him sence, p Study, and that no Books were to be seen in his 187 & Chamber or Closet I question the first of these seq things, and the second I take to be false 3dly, That having taken upon himself the greatest Labour that was then in the Republick of Learning (this was (r) Pliny's Correction) he made use of the Authority of Manuscripts, and of the Greek and Roman Writers that had writ on the same Subjects, and that in the places where those two assistances fail'd him, he made use of his own Conjectures with so much likelihood, and such good Luck, that not one of them have been rej sted See the Confutation of this in the Remark F 4ly, That by that ingenious way he discovered that Pliny was born at Como, and that he composed a Dissertation about it, which convinced all those that read it. Of all the Authors that I have confulted on the List of Barbarus's Works, I found none that ascribes such a Dissertation to him. It is true, that in his Preface to Pliny he feems to prefer the reading Catullum congerronem meum, before that of Catullum conterraneum meum, whereby he eludes a most strong Argument that is taken from that Passage to prove that Pliny was of Verona It is true also, that independently from the reading Congerronem, which he will neither absolutely admit nor reject, he declares that Pliny was of Como, and not of Verona, but he does not enlarge upon this, three Lines are sufficient for him It is not then what is call'd a formal Differtation Now though Varillas were in the right as to this point, yet he tells a great falfity, for there is fearce any Learn'd (s) difinterested Critick, but always adjudg'd Pliny to those of Verona It is likely that Paul Journ's Words being ill understood have deceived Varillas (s) Nanocomposition C. Plinger, Learn'd Varillas (s) Nanocomposition C. Plinger, Learn'd Varillas (s) Nanocomposition C. Plinger, Learn'd Varillas (s) Nanocomposition C. Paul Jovius's Words being ill understood have deceiv'd Varillas (s) Novocomensibus C Plinium secundum civem suum ab imperitis invidiose surreptum, erudita praclaraque sententia reddidisti sthly, He tells
us in the Secret History, That the admirable desire that
Barbarus had to remedy the Disorders in Physick, made
him undertake to do the same thing on Dioscorides
which he had perform d on Pliny Which is to confound the Order of Times Barbarus liv'd so short
a time after the publication of his Work on Pliny's
Natural History, that he form'd no new Designs. Natural History, that he form'd no new Designs, he had Books enough to finish, and I do not doubt but that he wrote on Dissertes (w) before he applied himself wholly to Pliny 6thly, Hermo- end of the laws I riends advis'd him quietly to enjoy the Honour following which he had acquir'd by his Pliny and his Diosco- Remark

(o) ToannesFerrerius Pedeconfutes theminthe Trestise de Entelechia (p) Petrus Crinitus ubi supra 1 15 69

(q) Varil Anecdotes de Flo-

lays, that Pliny's Nat**ural** H: ftory 36 Books. he ought to have faid

(s) Cau-fam dudumadıudicarunt Veronenfibus eruditi.inter quos præcipui Polycarpus Palermus fingulars opere de Plunu patria, & Scaliger in Euseb Chron pag 190 Hardouin in Plin

ubi fupra

rate Account of Hermolaus Barbarus, but he is mistaken in many things, and oftner than Morers

I shall set down a Passage of Alcycling, (P) whereby it will appear that our Hermo- A Takin congratulated himself on his Distrace, and that he never studied with so much from Gesapplication as since his Country had the him ill

BARBARUS (Daniel) Grand Mephew of the preceding, made himself esteem- fol 192 ed by his Learning He published a Commentary on the Live Predicaments of Porphyrius in the Year 1542 Two Care after he publish'd a Commentary on the Three from I huBooks of Aristotle's Rhetorick to Theodettus, which had been translated into Latin by anus
Hermolaus Barbarus He had written to Casara that he had been translated into Latin by anus Hermolaus Barbarus He had written to Gesner, that he hoped speedily to publish se- Book 46 veral Works of Hermolaus β. We are indebted to him for the Edition of the Dialogues Palavic of Speron Speron B A R US (Daniel) of the fame Family as the preceding, was Patriarch and I find the Lagrange Lagrange Lagrange and the Lagrange Lagrange and the Lagrange Lagrange and the Lagrange Lagrange Lagrange and the Lagrange Lagrange Lagrange and the Lagra

of Aquelesa, and famous for his Learning He had much addicted himself to the Ma- 1 16 c 4 of Fidelity to him, had he not been a Christian He was Ambassador of Venice ann 1562 in England, when Pope Paul W. named him * Coadjutor of the Patriarch Grimani de scient was one of the Fathers of the Council of Trent, and express d there a great Zeal Mathem the Pope He voted † strongly against those who desired the Communion in pag ,55 Kinds He died in the Year 1569, aged 41 Years || He had publish'd several Thuan ubi supra † Thuan the Works, and doubtes if he had lived longer, he would have ‡ publish'd many † Thuan

BAR-

rides, but he himself told them, that he ought (a) Themistu Peripatetici paraphra-fes in aliquot Ari-ftotelis libros ed moduma (adolefcens Latinas effe-Cit Gesner fol 318
(b) These words,Hos libros Them:ffii para-phrafticos Fiermolaus Barbarus Venetus A 1570 in fol edidit, in theJournal of Leip-fick ann 1685 pag 461 are not ex-#Et. for Mostiediti-

to translate what Themistius had left us on Aristotle, and he perform'd what he had proposed. Here's a new Anachronism, for the Translation of Themistius is (a) one of the first that Barbarus publish'd (b). He dedicated it to Sixtum IV who had been dead eight Years when he publish'd his Notes on Phny 7thly, Mermolaus did the Republick Justice against his own the same confess of that they had reason to be against his wife intreated the Pope occupier the Benefice on him that should be presented to him by the Ambassador of Venice, and declar'd formally, that he would have none of it, if he must at that price incur the Envy of his Citizens. This items to be a pure Romance. We have seen already in the Passage of Peter Bembus, that Hermolaus's Father would never let go his hold, to translate what Themistius had left us on Aristotle, that Hermolaus's Father would never let go his hold, and that he only endeavour d to foften the Repuand that he only endeavour d to soften the Republick Moreover it is certain, that the new Patriarch always preserved his Titles and did not submit to his Temporal Superior by It do not know where Varillas read, This the only remedy for Hermolaus's Cure, was to send him right Becoar, and that there was some of it in a Vessel of Agate at Florence, which the Soldan Caitbey had presented to Lawrence de Medieis Peter Crinitus, who ought to know it as much as any Body, says that the Anti-dote belong d to Picus Mirandulanus, who knew the Composition of it. (c) Pharmacon contra pessem quad Composition of it (c) Pharmacon contra pestem quod ille sibi si quando incidisset asservabat diligentissime, curat ut Romam quam celerrime ad Hermolaum devehatur Dicebat autem Picus illud ipsum ex oleo scorpionum linguisque aspidam, & aliis ejusmodi venenis confession

Mr Moreri's faults confift in faying, 1st, That the Senare did not approve the Choice which Innothe Senate did not approve the Choice which Innocent VIII made of Harmolaw Barbarus for the Patriage of Aquiles 2dly, That Hermolaus Barbarus de Pliny's Natural History The Senate would have no less disapproved the Election of another Person, and the Republick was not disappeared for what Innocent VIII had done in favour Termelaus Barbarus, but because the Pope pretended to dispose of the Patriarchate without confuling them, and because Hermolous had acknowledged the Pope's pretended Right, in accepting of that Dignity against the Laws of his Country He published his Corrections on Pliny without Pliny's Text

Text

(p) A Passage of Alcyonius, whereby it will appear of See the Passage here, it is Cardinal (d) John de Medicu that speaks (e) Exilium igitur Barbaro mon solum calamitatem detrant, sed etiam dignitatem anuit, quod quidem ita constanter, moderateque ferebat, ut facetissme jocaretur Musa illud sibi à patria impetrasse, quoniam agrè ferrent hominem suis sacris initatum andice Lemande cui anno compationibus impedire stange plura scriptic biennio exsul quant XX ante annos cum patria frueretur & homorobus illius strentissmus eset, recognitionem erratorum Pliniane codicie, explanationem illiania. noribus illius florentissimus esfet, recognitionem erratorum Pliniani codicu, explanationem librorum de anima Ari-flotelis, cum tamen ante ojusdem Philosophi libros talis

argumenti in Latinum convertisset, & XVI libros de ratione disserendi, veteres Peripatetici organon cos appellant , & V Rhetoricos & unum Poeticum, octoque Dioscorida Medicos, quos also etiam opere instrucerat quod
Corollarium inscribebat Adjecerat quoque pulcerrimam
expositionem ad libros analyticos posteriores Aristotelis (f) In the
ante in Latinum tralatos. This items to retute what RemarkO ante in Latinum tralates. This icems to refute what I have faid (f) before, but if you observe it well, it does not, for besides that, there might be some fault of exactness in this enumeration of Aleyonius, it is certain that part of the Writings which he mentions, are rather a Revision, or a more ample Exposition of what Hermolaus had already made, tl an a quite new Undertaking, and it appears plainly, that Dioscordes had past through his hands before his Exile, and before the Correction of Pliny's It is a confirmation of what I have faid against Varillas Moreover it must be observed, that the Writings of that List were not publish'd before the Death of the Author, therefore he could not be exhorted to idleness, because his Pliny, and nius supasterwards his Diescorides, had acquir'd him Honour poses that enough We shall see that Alcyonius observes that Cardinal enough We shall see that Alcyonius observes that Gardinal these Works of Barbarus were preserved in Manu-John de script in a Library (g) Et hac quidem (h) omn a Medicis adhuc diligentissime asservatividia fratribus illius cum sadout the seeding abhine (i) annos Venetiis Biblio hecam illius ex mount to the seeding and the seeding abhine (i) annos Venetiis Biblio hecam illius ex mount to the seeding and the seeding and the seeding about the seeding and the see cuterem, atque incredibili sum latitia elatus cum cognovi doëtissimi amicissimique hominis elucubrationes non inter-cidisse, quod ne evenisset magnopere verebar cum in sub-urbano Oliveris Carapha Collega mei ex pestilentia obi-isset, & domestici intimique familiares suga saluti sua consuluissent, omniaque tanquam bona caduca in medium reliquissent Sed ejus generis scripta ab interitu & furto vindicata fuisse narrabant Zenotelis cujusdam opera, quem ille habebat ad manum I cannot deny but that Barbarus in the Epilogue of his Corrections on Phiny does promise an Edition of Dioscorides, (k) Serra aportet, lays he, annotamenta hac Diofcor ridi sueque propediem emittendo profutura But I per-A Work of that Author on Diescorides had been seen, before he gave that which he had made on Pliny, and after he had given a Paraphrase of Themistius See what follows Primum quidem dum Themistii nobu paraphrasin atque ed juvenis adhuc tam eleganter Latine loquentem producit mox edito in Dioscoridem corollario tam variam ac reconditam dottrina rerum omnium supellectilem depromit postremum Plinio P 425
(n) De Succurrit (1)

(Z) He had publish'd several Works] A Commen-(Z) He had publish a several Work; A Commentary on Vitruvina, that was Printed at Venice in the faculi Year 1567 La prattica della perspessiva, printed at XVI the same place in the Year 1559, and in the Year (a) Teiss (m) 1568 Catena Gracorum patrum in quinquaginta Addit to Psalmos latine versa Aubertus (n) Miraus, Moreri, Thuanus Teisser (a), Konig, Paul (p) Freherus, &c ascribe to tom 1 p had been commentary on the Five Predicaments of 357 Regularity and the Commentary on Acadesis Plan (p) Ireh Perphyrius, and the Commentary on Aristotle's Rhe-torick, which I mention'd in the preceding Ar-ticle. But because the first of these Commentaries

nus ibid

(g) Id Al-CVODAUS (h) The Pliny puhimself, Should have been (1) Alcyo-John de Medicis (k)Herm Barbarus ctor ad castigat p m 521 (1) Jo Oporinus epist de-dient Cafligat ın Plin Mathem P 355 & fcriptor

the Death

of the Au-

ther at a

sta discip

lub I 67

4 Æneas Silvius in addition ad Anton Panormitam de dictis & factis Alphonsi l 3 n 44 p m 69 * Ex Mathia , I heatr Histor in Sigismun do, pag m 998 7 Æneas Silvius ubi iupra, n 5 p 56

BARBARA, Wife of the Emperor Sigismund, was the Daughter of Herman Count of Cilia in Hungary Sigismund had been taken by the Hungarians, and plac'd under the Guard of two young Gentlemen, whose Father he had put to Death While he was under their Guard, he persuaded their Mother to let him escape. It was not without having made many Lycules to her for the Death of her Husband, and many Promiles Among other things he promis'd her to marry the Daughter of the Count of Cilia, a near Relation of that Widow, and he perform d that Promise 4 She prov'd the most extraordinary Wife that ever was seen. She had no manner of shame for her lewd Life, her great Singularity did not confift in this, there are but too many Princesses that ire not concern'd for their Lewdness. That which was extraordinary in this was Atherim, (A) which has almost no Example among Women. She neither believed (B) Heaven nor Hell, and laugh'd at those Religious Persons that renounc'd the Pleasures. of this I ite, and mortify'd their Bodies Sigismund found himself ill marry'd upon another account, for his Wife Barbara plotted with some great Lords of Bohemia to drive him out of the Kingdom, and procure herself another Husband He discover'd He discover'd that Plot, and Condemn'd the Empiess to perpetual Imprisonment. When he was dead she was set at liberty *, and as she thought of marrying again, some Body represented to her the Lyample of the Turtle-Dove, which lives Single all her life-time after the death of her first Mate But she answer'd, If you propose the (C) Example of Beasts to me, propose that of Pigeons and Sparrows † She grew old at Gratz in Bohemia

(u) According to Thu mus and Voffius (β) I reher ibid

was printed in the Year 1542 and the Second in the Year 1544 it is visible that they are not the production of our Daniel Barbarus, born in the Year (a) 1528 Preherus (B) fays by a very strange missing at 40 Years of Age, had obtain'd the Patriaichate of Aquileia from Pope Innocent the VIII to whom he was sent Ambassador from Venice

(A) Athersm Which has almost no Example among Womin | I am not ignorant of what has been but newly tublish d in a Satyr on that Sex, which seems to be Mr Despreaux's Master-piece In this

new Piece Impiety itielf is made one of the Irregularities of Women,

Dans le sexe y at peint la piete caustique

Et que seroit-ce donc, si Censeur plus tragique

J allois t'y faire voir l'atheisme etable, Et non moins que l honneur le Ciel mis en oubli Si j allois ty montrer plus d'une Capanei, Pour souveraine loi mettant la destinée, Du tonnerie dans l'air biavant les vains carreaux,

Et nous parlant de Dicu du ton de Des-Barreaux?
But all this may be true, tho' there be not above four or five Women in France that are fallen into those impious Maxims I would not deny that this Prodigy is become somewhat less extraoidinary, since Women do not pretend to be so ignorant as they did heretosore. There must be a certain degree of false Metaphysicks, to fall into the unhappy abyls of Irreligion However it be, I am very well persuaded with the Author of the Thoughts on Comets, that Women do not deleve to be censur'd upon such an account Atheism is not their Vice, they make it a Vertue not to enter into deep Reasonings, therefore they flick to their Catechism, being much more inclind to Superstition than Impiety, they are great lovers of Indulgences and Sermons, and so much possels with a thousand Passions that fall as it were to their lot, that they have neither the necessary time nor capacity to call the Articles of their Faith in question (a) It is centiin they disconer find the fecret of reconciling

Passions and Religion together, even in Mòlinossim itself, than the expedient of believing nothing

(B) She neither believed a Heaven nor Hell] See the description that Bonsinius (b) lest us of that Woman, Barbaram Imperatricem ea tempestate Grace diem obisse ferunt, indomita libidinis mulierem, que inter adulteros publice vitam duxit, profitutoque pudore viros sapius petiit quam peteretur. Quum ab omni religiosas sancillas, sejuniis aut orationi rebusque divinis autoras araquius increabatt. nullis asseverans molestiis. intentas gravius increpabat, nullis asseverans molestiis ac incedia corpus se macerandum immo laute pascendum, in delitiis & voluptatibus alendum, & post mortem, cum nihil supersit, nullam deorum animorumque cu-

am esse subsundam

(C) If you propose the Example of Beasts to me] It is one of the best common places of Morality to make Man see his Disorders, by comparing his Men tear each other to pieces, Man is (c) a Wolt to Man, but Beasts of the same Kind do not fight with each other. It was by this means that Horace endeavour'd to make the Romans asham'd, who engag d themselves into Civil Wars, he says, That Wolves and Lyons did no do so He supposes that his Objection is so strong, that those to whom

it is propos'd find themselves reduc'd to a shameful

Neque (d) hic lupis mos, nec fuit leonibus Unquam, pifi in dispar, feris Furorne cacus, an rapit vis acrior? An culpa? responsum date Tacent, & ora pallor albus inficit,

Mintesque percussa supent

Juvenal made vie of the same Morality in his

15th Satyr

Sed jam serpentum major concordia Sed jam serpentum major concordia parcis Cognatis maculis similis fera quando lioni Fortior eripuit witam leo 3 quo nemore unquam Expiravit aper majoris dentibus april Indica tigris agit rabida cum tigride pacem Perpetuam, favis inter se convenit ui sis

Ast homini, &c.,
Mr Despreaux has Translated the (e) Latin of those (e) See his
two Poets very well, and joyn'd other Examples 8th Satyr

Voit on les loups brigans, comme nous inhumains, Pour detrousser les loups, courir les grands chemins?

Un aigle sur un champ pretendant droit d'aubeine Ne fait point apeller un aigle à la huitaine jamais contre un renard chicanant un poulet Un renard de son sac n alla charger Rolet Jamais la biche en rut n'a pour fait d'impuissance Traine du fond dis bois un cerf à l'audience Et jamais juge entre eux ordonnant le congres,

De ce burlesque mot na sali ses arrets

Tho' this is a very fine Common-place, and such as will make a great impression on the Mind, yet it has its weak side For first it may be eluded by a Jest, and in the second place it may be eluded by crassoque a Jest, and in the second place it may be seliciously subserved opposed by the Maxim, Nil (f) agit exemplum litem nascingued lite resolvit, that is to say, It may be retorted, Juven and by turning the Tables, the Moralist may lose sat 10 his Advantage I don't pretend to approve of v 50 those that oppose Jests to Arguments, but I say, it is a very great disadvantage to an Argument, to discuss the able to be turn'd into Ridicule by People that love jesting Let us prove this by an Example It any Body had undertaken to make Mr de Baular is fur believe that it is better to chuse an old Miller que tru believe that it is better to chuie an old Mi-ftreis than a young one, and had quoted the place fireis than a young one, and had quoted the place of Pliny, where it is faid, That the Rams seek ration after old Ews than young ones, would he not have been confounded by this bantering Aniw, (g) It is because Rams are (h) Rams? A Roman Lady made use of the like Thought, to a Man who could not apprehend for what reason the Females among Beasts did not desire the Male, but when they had a mind to become Mothers The Lady (1) answer'd, It is because they are Beasts. Was not this a contounding stroke? So much for the first inconveniency. The other is not less, for in short, a Man that you would send to the School of Beasts to learn his Duty there, will tell you that he deto learn his Duty there, will tell you that he de- fieri, re to learn his Duty there, will tell you that he defires no better For there, says he, I shall learn so submit Right to Force The stronger Dog does not scruple to take the weaker's portion from him What is there more common than to see Dogs sighting together? Do not Chickens sight together in sight of their common Mothers? Do not Cocks sight so exuely against each other, that ham many times the Battle does not coase before the death of in sine.

(d) Horat Epod 7

(f)Horat Sat 3 1 2 (g) See Menagiana, p 323
of the Ist edition of Holland (b) Vervecum in patria crassoque (1) Simile liæ quæ cuidam quid effet quapropbestiæ nunquam marem desideracum prægnantes vellent

(a)Several thoughts on Comets, 78 142 pag 421 (b)Rerum Ungaricar decad 3 lib 7 p m 344, 345 THE IN-CONVENI-INCH's of the moral Precepts taken from the conduct of Beasts (c) Homo homini lupus

Fraim Chil r

Centur 1 " 70 p " 48

without fortaking her Debaucheries*, and died there about the Year 1451 Nevertheless the Bohomisms buried her very magnificently at Prague in the Tomb of their Kings, in Bohemisms as Bonfloids affirms it in the 7th Book of the 3d Decad Prateolus does not forget her in the turpi his Alphabetical Catalogue of Hereticks, which makes him very ridiculous, for she & fædis hid not forge any new Doctrine nor set up her self as the Head of a Sect, She fell into libidinate impieties of all times. In all Countries Profine and Impious People have always mi conse taught † at those who exposed themselves by a principle of Religion to the burning of nuit. Man

the Flesh, instead of following the inclinations of Nature

BARBERINI (Francis) one of the best Poets of his time, was born in the Year

Barbara fullas

And at Barberino in Tuscamy

His Mother being a Native of Florence, he went and set
appella-1264 at Barberno in Tulcany His Motner being a Native of Florence, he went and recompleted himself in that City, where the profession of the Law, but above all the beauty of bat virgings has Poems made him very considerable. Most of his Works are lost. That, which he que was intituled (A) The Precepts of Love, had a better destiny. It came out of the Press profession and the profession of the profession o at Rome in the Year 1640, udorn'd with fine Figures It was done by the care of Frence passes who took that occasion to court the higher Powers, for the House of fuillent, Barberins which was descended from this Poet, enjoyed the Papacy at that time At propteres the beginning of that Work he placed the Author's Life and some Elogies, and because and vocation to the beginning of that Work he placed the Author's Life and some Elogies, and because a luptures the sadded a Glossfary that explains them. there are several obsolete words in those Verses, he added a Glossary that explains them, gaudia and clears or proves the Sense of them by the Authority of contemporary Poets ||

BARCLAY (William) a Learned Civilian in the XVIth Century, was of Aberdeen in Scotland, and of a very good (A) Family Though he had been in favour with Praceolus Queen Mary Stuart, he could not make any Fortune at the Court of the King of Scot- P m 85

one of them? Do not Pigeons, the symbol of meckness, come very often to blows? What can be more furious than the fighting of Bulls? Is it not Force (a) that decides their Right in amorous matters?

Illi (b) alternantes multa vi prælia milicent

Vulneribus crebris lavit ater corpora fanguis, Versaque in obnixos uigentur cornua vasto Cum gemitu ieboant silvæque & magnus Olympus

Nec mos bellantes una stabulare, sed alter Victus abit, longeque ignotis exulat oris Multa gemens, ignonuniam plagasque superba Victoris, tum quos amisti inultus amores, Et stabula aspectans regnis excessitavitis

Hanc venerem pietas, coeuntque animalia nullo Cætera delicto, nec habetur turpe juvencæ
Ferre patrem tergo fit equo fua filia conjux,
Quafque creavit init pecudes caper, ipfaque cujus
Semine concepta est ex illo concipit ales
Felices, quibus ista licent humana malignas
Cura dedit leges, & quod natura remittit

Invida jura negant
Shall I not learn there to feize on every thing that lies within my reach, that I may lay up Provisions I ke the Ant?

(d) Sicut

Parvula, nam exemplo est, magni formica laboris Ore trahit quodcunque potest atque addit acervo Ore trainst quodeunque potest asque addit acervo
Quem struit, haud ignara at non incauta suturi
Shall I not free myself from the hard Slavery under
which so many People groan, and the weight whereof
makes'em break out into these mournful Complaints?

Que (e) vôtre bonheur cst extrême,
Cruels hons, sauvages ours,

Vous que n'avez dans los amours

Vous qui n'avez dans vos amours
D'autre regle que l'amour même!
Que j'envie un temblable fort! Et que nous fommes malheureuses Nous de qui les loix rigoureuses

Punissent l'amour par la mort de la Suze It cannot then be deny d, that the Examples of It cannot then be deny d, that the Examples of all manner of Irregularities which the School of Brutes may afford, do somewhat weaken the itoralities of which I have spoken in the beginning of this Remark For since according to Theology, all Beasts are free from Sin, it cannot be said that some are grown disorderly for a Punishment of their Faults, and that others have been kept in a regular course for a Payment of their Coad works. a regular courie for a Reward of their Good-works a regular course for a Reward of their Good-works So that whatever they do is equally regular, and if any one should ask you, as Sigismund's Widow did, Why will you rather have me imitate the Turtle-Dove, than the Pigeon or the Sparrow? You can give no good Aniwer, unless you consult the Grounds of Morality, which you would be obligd to consult, if you did not make use of the Example of the Turtle-Dove What Answer would Mr Despressive give to a Sophister, that should maintain, that his rutting Hind is a very false Comparison?

For to make it good, it were necessary that such a Leipsic in Beast might be in such a Case as those Women are the 7th that Sue a Man at Law for Impotency Now can a Settion of Hind be in fuch a Case? Does she ingage her I aith the 1st volto a single Stag? If one fails her, does she not find of the Supothers? Mr Despreaux's Investive and biting Cenplements fure would be well-grounded in a Country where the Laws of Marriage should be unknown, but it is very certain, that in such a Country Men would be no more Su'd for Impotency than the Stags, and that no Body would be condemd to a Con-grefs by a Decree of Parhament

What I have faid does not hinder me from be- dustron to

What I have faid does not hinder me from believing that the Moralities I speak of are very and voint
proper to affect most People. Therefore I do Long do
not blame Francis de Saler, who propos'd the Llephant for an Example of Chistry, and I condemn
the Answer of the Empress Barbara. A thousand Chastity
things might be said on this Subject. The Actions of Beasts are perhaps one of the most profound. Nuprint
Abysses on which our Reason can be exercised, Bed What
and I am surprized that so few Persons do perceive
it But let us set down the Words of Francis de
Sales, The (f) Elephant, says he, is only a great Beast, phant is Sales, The (f) Elephant, says he, is only a great Beast, phant but the workiest and most sensible that lives upon Earth taken so I shall say one word of his Chastity, he never changes Aristot his semale, he loves her tenderly whom he has chosen. Histor with whom nevertheless he does not cohabit but every Animal and the Days and so projected that the third Year, and only five Days, and so privately, that 1 5 c 15 he is never seen in that Ast But on the 6th Day he ap- from Pliny pears, when before all things he goes directly to some Ri- 18 c quer, wherein he washes his whole Body, without return- from Aliing any more to the Herd before he is put fyd Is not this a fine and a chaste Incl nation of such a Beast, whereby he invites marry d People not to set their Assemble Etions on the sensuality and voluptuousness, which they have exercised according to their Vocation, but as soon as they are over, to wash their Heart and Affection, and purify themselves as speedily as may be, that they may afterwards with all freedom of Mind practise more pure

afterwards with all freedom of Mind praif Je more pure and elevated Actions, &c

(A) Which was intitled, The Precepts of Love]

This is equivocal, one might think, that this Poem is a School of Coquetry, like those of Ovid de Intake of arte amandi, but it would prove a very great minstake. There is nothing more Moral than this Poem of Barberini. It contains nothing but Rules which teach those their Duty that love Glory, Versure and Freenity (a)

State of Widow
Monogra
my, had already ob
Jeru d this of the Elevand Freenity (a)

tue, and Eternity (g)

-(A) Of All very good Family To wit, that of phant, and Barclay, which is related to all the giest Families had given of Scotland, as appears by a Patent from King James it with the printed before the Argenis I make use of the word Turtle dove Printed before the Argenis I make vie of the word furtledove Patent, because it is not a meer Letter written to for notable the Duke of Lorrain, as Mi Mnage (h) affirms, but examples a Letter seal'd with the great Seal of the Kingdom, an Profitand address to every Body in these usual Words, an Profitand all to whom these Presents shall come, Greeting Mr of modely Menage is very excusable in his mistake, but he and chasti-

in Boheland, from the tournal of

> (f) In+10-Bed What taken from Aristotle Anımıl an Histor Anım Claud Spenceus in by Treatife Of the

(g) Journal of I ciplic, p 3+9 of the 1st Volume of the Supplement (h) Mcnage, Remarks on the Life of Ayrault, page Rrr

(2) Ignotis perie-Tunt mortibus ilh Quos Venerem ancertam repicates MORE FE RARUMA Viribus editior cædebat ut in grege Laurus Horas Set 3 /1 (b)Virgil Georg 13 v 220 (c) Myrrha apud Ovidium Metam *1* 10 (d) Horat

(c) Thefe Verses are of the Pa-ftor Fido according to the Translation in the Countess

Sat I l I

W 32

of John Barclay, prefixed to the Argomis put the Year 1571 B See the Remark A of the following Article y Her name was Anne de Mallevil-S Taken from Mr Menage, Remarks of Peter Ayrault, 228 &

(A) It 15

printed be-fore the

Argenis

(b) His

Name 15

Francefco Pona

he wrote the life of John Barclay,

and prefix-

ed it to bus

Translation

of the Ar-

genis (c) In Lo-

tharingia

confedif-

se, ibique

tem genere, mori-

busque

fuis non

contrax-

ındıgnam

iffe
(d) The 19
March,

1582 Moreri

makes it

the 28th
(e) Me-

nage ubi

fupra
(f) Francesco Po-

na in Vita

Jo Barc-

fixed to the

Translation

of the Ar-

nage, ibid (b) Nic.

Erypter Parageth

lan pre-

Italian

a The Life land, the Son of that Princess. This made him resolve to retire into France in Year * 1573 and tho' he was near 30 Years of Age, yet he went to study the Cistic Law at Bourges Sometime after he took there (B) his Doctor's Degree; and as he Law at Bourges Sometime after he took there (B) his Doctor's Degree; and as he had a great deal of Wit, and apply'd himself very much to Study, he soon made himself capable to teach the Civil-Law His Under the Jesuit Edmund Hey, procur'd him a Prosessorian in that Science in the University of Pontamousson by the Credit he had with the Duke of Lorrain, who had lately founded that University That Duke did not only confer the chief Chair on Barclay, but the him also a Counsellor in his Councils, and Master of Requests of his Palace the Year 1582 Barclay married a resolution of Lorrain, by whom he had a Son that became the Man, and was the innocent cause that his Father fell out with the Jesuits Man had so much Wit that they us'd their utmost indeavours to enter him they Man had so much Wit, that they us'd their utmost indeavours to enter hun their their Order His Father was vext at it, they were angry with him, and did him to many ill Offices with the Duke that they oblig'd him to leave Lorrain He went to King James at London, who offer'd him a place in his Council with a very good suntenance, but he refus'd those offers by reason of the condition that was added which was that he should imbrace the Religion of the Church of England In the peginning of the Year 1604, he return'd into France, and accepted the Piofessorship of the Civil Law that was offerd him by the University of Angers He taught there (C) with great glory until his Death, which happen'd towards the latter end of the (D) Year 1605 He was buried in the Cordeliers Church • He publish'd (E) some Books, and one N AND

that caus'd this Superscription, Epistola Jacobi Scotie Regis, Carolo Lotharingia Duci, to be put to King James's Attestation, is a Deceiver or an Ignoramus that cannot be excus'd He ought to have read that Writing, since he caus'd it to be printed (s) in the beginning of a Book, now he could not find a Line there, but what shew'd him that it was not a Letter written to the Duke of Lorrain The (b) Italian Translator of the Argenis tells us, That the Relations of the Lady Malleville, would not agree to her Marriage with William Barclay, before they had feen proofs of the Nobility that he boasted of He adds, That this vex'd Barclay only by reason of the amorous Impatience that transported him, for he was oblig d to wait for the arrival of a Certificate before he tafted of the pleasures of Injoyment He goes on, and says, That when the Relations of the fair Lady saw the That when the Relations of the fair Lady faw the Royal Attestation, they were the first that hasten'd the conclusion 'Tis a Subject of wonder to find those things in the same Page where the King of Scotland's Certificate is to be found, for that Prince declares expressly that (c) Barclay had a Wise already, and this is moreover certain by the (d) Date of the Attestation That Date is above a Month after the Birth of John Barclay, the Son of William, and of the Lady Malleville The Author William, and of the Lady Malleville The Author of John Barclay's Life in Latin was in the same Error He says, The Attestation was required, that he might shew himself under the Title of a Perfon of Quality to his future Spouse Cum Anna de Malavilla contracturus nuptias ex Scotia regias literas accercivit, quibus ingenua nobilitatis titulos futura spon-

accersivit, quibus ingenua nobilitatis titulos jutura jpon-Ja approbaret

(B) He took there his Dector's Degree] Cujas pre-sided at that Act (e) It is a great falsity to say, that Barclay's Marriage did not interrupt his Stu-dies, and that having continu'd them after his Wedding, from a Scholar he became a Doctor, and from a Doctor, a Professor of the Civil-Law, (f) Leguals (nozze) non rompendo il bel filo de gli studis di lus, successe che di scolare ch' egli era, passato al grado del Dottorato, riceve una lettura prin-cipale di Leggi cipale di Leggi

(C) He taught there with great Glery] "When he went to his Lectures, he was follow'd by his Son and two Servants, in a magnificent Gown, with a great Chain of Gold about his Neck (g)"

(D) Towards the end of the Year 1605. Morers being deceiv'd by Nicius Erythraus and others, has set the Year 1609, instead of the Year 1605. He begenis (g) Melieved with reason that our Barclay went to teach the Civil-Law, at Angers in 1604 and he found in Nicius Erythraus that this Professor liv'd five Years after having taken possession of that Place Ab (h) Andibus optimis conditionibus evocatur, ut in iploium gymnasio primariam Juris civilis cathedram ob-Page to 3.76 I re-In was easy to conclude, that he did not dye till about the Year 1609 but the Italian Author is mistaken,

Theatr page 1515 makes the Professoring so continue 5 Tears. He quotes Imperialis and I homain

feeing besides the Authority of Mr. Menage, I can ubi Supra alledge this Reason Plan was dead be-pag 228 fore the Difference between and the Ve-ascribes netians were ended According to him netians were ended According to him netians were ended to the second of the second the sec & jam senecta liberiorem illa turba quas multi omina- face to bantur, cum Pontifex in Anglum Venetosque districtus, John I illum quidem jam a sacris nostris alienum acerbare, hos autem alienare quelebatur Sed tam pium conatum in-tercepit felia & in Christo obitus. This we find in the (1) Preface to the Book De potestate Papa. The

Differences between the Pope and the Republick of te and the Penice were ended in the Year 1607 Witte being perhaps deceived by Moreri only, has placed (k) the publish of fome Books] Among others to ci metia on the Life of Agricola, and a Commentary (1) Et quion the Title of the Pandetts de rebus creditis or de metia on the Life of the Pandetts de rebus creditis or de gurejurando He publish d it in the Year 1605, at regno lipearies. But the two Pieces that made him most to be bros quie Paris But the two Pieces that made him most to be spoken of, are the Treatise of the Pope's Power, and that of the Power of Kings The Title of the first 1s, De potessate Papa, an & quatenus in reges & princi-pes seculares jus & imparium habeat The second is in-titl'd, De regno & regain potessate adversus Buchana-num, Brutum, Boucharium & reliquos Monarchomachos He publish'd this latter Work at Paris in the Year 1600, and Dedicated it to Henry IV The other did not come out of the Preis before the Death of the Author, who durst not (1) say that he was writing such a Work He undertook those two pieces when he saw the disorders of the League, the Subjects in Arms against their King, and the legitimate Possessor of the Crown declar'd to have forfeited their Throne by the Papal Bulls Lorrain, where he was advantageously settled, follow'd the Stream, and approv'd the Revolt of the Subjects, and the Attempts of the Court of Rome against the Temporalities of Princes He remaind firm in his Principles, for he had learn'd them in a good School, neither must it be question'd, but that the Seditions of the Scots had been his chief Caretaism in this respect Nothing is more proper the Republican Maxims hated, than to see the have produc'd Troubles that have destroy deligion that one believes the only true one, and the way belov'd thron'd a Queen by whom one was belov'd ever it be, the Professor of Pontamousson shew uncommon steadiness Most Persons alter Principles as they change their Country and Interests, as for him, he preserv'd those Maxims in Lorrain which he had in Scotland, though the fitua-tion of Affairs was much alter'd The Authority of the People rais'd on the Royal Power ferv'd in Scotland for the ruin of Popery, and in France for the ruin of the Protestants Nevertheleis Barclay did not change his Opinion He had found it unit just in Scotland where it was contrary to the Catholick Religion, and found it no less unjust in France where it did much good to the same Religion It is rare to find such a Constancy in a Doctor, but we find every-where Persons whose Principles are like a Weather-cock I have said that Barclay durst not discover that he writ against the Maxims of the Ultrameuntains, but this ought on-

(1) Mr Menage John Barclay the (k) Wit-

bros quibus popularem ambitum exagitabat nulla diffimulatione conopus (de potestate Papa) fecreto aggressus est, cum tunc aliquid Pontifici negare hærelis cenferetur In prafat Operis de pot Papan

LEAGUE did not alter Bar clay s Hypothefis concerning the

among the rest wherein he resuted some Authors, who tho' of different Religions, did * Quas nevertheless agree about Republican Maxims (F) in favour of Religion. He had (G) an (Interes) cum idem aversion for the Calvinists, and it is likely that the condition wherein he saw his Country which he had lest * for the Catholick Religion, entertain'd that Spirit of Bitter-mus vide-

BARCLAY (John) the Son of the foregoing, was born at Pontamousson the cum avita religione fordescending the state of the s (A) 28th of January, 1583 The Jesuits of that I own under whom he studied were fordescefor charm'd with his Wit, that they us'd their utmost endeavours to draw him into their refrinci-Company I have faid already that this was the reason that his Father went to King pem vero James, who was littly come to the Crown of England He brought his son along marcescewith him; his Son I say who, was (B) already an Author, and had some new Works ready for the Press. He had publish'd a Commentary on the Thebass of Statius in † mis car-1601 and he publish'd a Latin Poem on the Coronation of King fames, and the ceris situ first part of the Euphormio in the Year 1603. Those two Pieces pleas'd his Britannick Majesty very well, who lov'd and understood Learning folin Barclay dedicated that beginning of the Euphormio to him. He return'd into France with his Fither, who anno would not leave him with King Fimes, for feat that Prince, who would willingly have 1571 Luretain'd him, should ingage him to abjure the Romin Faith He continu'd at zingers, tetiam untill his Fathers Death, afterwards he went to Paris where he took (C) a Wite, and went soon after to London He was there in the Year 1606, and it was then that he the was came acquainted with Mr de Peirese He had lately published the History of the Gun-Printed a Powder-Treason It is a Writing | of Six Leaves which was Printed at Amsterdam In Ponti-

(a) Ibid

ly to be understood of the times that the League continu'd, for when it was distipated, he made no longer a Mystery of his Work, (a) but gave it to the Printer, and Dedicated it to Clement VIII But he took it away again from the Printer, and kept it near Ten Years, during which time, he added several things to it, and cut off more. He was making all the haste he could to finish it at the sight of the Differences that were like to arise between the Pope and the Vinters, but Death hims (b) 18.d. the Pope and the Vinetians, but Death hindred him from fetting the last Hand (b) to his Work

(E) Do nevertheless agree about Republican Maxims in favour of Religion. He confuted two Protest ints, Buchanan and Hubert Languet He confuted Boucher also, one of the Rectors of Paris, and a very violent Leaguer I his Main submitted the Sovereign Authority to the People, for the good of the Catholick Religion, the others did the fame thing for the good of the Protestant So that they were all three reunited in the general Thesis, and all

three Barclay's Adversaries

(G) An Aversion for the Calvinasts] This appears by his Writings Read these Words of Mr Menage, (c) "He was a great Enemy to the Calvin strain "Lutherans In his Commentary on the Title in "Lutherans of the Roll of the the Digests de rebus creditis, he lays, speaking of Doneau, Regent Doctor of the Civil-Law in the University of Bourges, Hugo Donellus unus ex præ-ceptoribus mess vir civilu Diciplina peritus, scd

"malus quia hareticus Calvinista"

(A) Was born at Pontamousson the 28th of January 1583 I have blindly follow'd Mr Menage, but reserv'd to myself the liberty to rectify him here by

referv'd to myself the liberty to rectify him here by himself He mentions Page 228, that which serves for a Text to this Remark, and afterwards he affirms, Page 232, that John Barclay dy'd the 12th of the Month of August, in the Tiar 1621, aged 39 Tears and 6 Months. He was therefore born in the beginning of the Year 1582 This is confirm'd by another Fact which Mr Menage mentions (d) In the Year 1603 John Barclay Dedicated the first Part of the Euphormio to the King of England, and (d) he declares in the Apology for the Euphormio, that he was but 21 Years of Age, when he caus'd that first Part to be printed An Author that is but 20 Years and some Months of age, does not say that he is but 21 Years of Age, he only says so when 20 Years and some Months of age, does not say that he is but 21 Years of Age, he only says so when his 22d Year is not far gone Barclay had therefore at least 21 Years compleat in 1603. He was not then born in the Year 1583, but in the Year 1582. So that if his Birth-day is the 28th of January, his Father's Marriage must be plac'd in the Year 1581, and not in the Year 1582, as Mr Menage would have it Draw the same Consequences from what he says (f) that Barclay being but 19 Trans of Age in 1601, caus da Commentary on Statius to be print-1601, caus da Commentary on Statius to be printed. He remarks (g) that he who wrote the Life of John Barclay printed before the Argenis, is firangely deceived in saying that John Barclay was born at the Place of the Piret.

Aberdeen If he was mistaken about the Place of his Birth, he was not mistaken about the time,

which he fays was the 28th of January 1582

read under the Stamp of John Barelay, plac'd before the Argenis, that he was Born the 28th of January 1682 And thus the Ingravers deceive us as well as the Printers

(B) His Son, I say, who was already an Author] We have seen already that at 19 Years of Age he publish d a Commentary on Statius, he describes then to be inserted in the 2d Edition of the Famous Children, he would deserve it yet more, if his Age had been well-known to Nicius Erythraus for in that Cife he must have been an Author at 15 Years And indeed, Enthraus says, (h) that Barclay was but 17 Years of Age when he made a Poem on Aing James's Coronation, that is to fay, in 1603 At that late, he should have been but 15 Years of Age when in 1601 he publish'd a Commentary on the Thebais of Statius Let us observe here a new militike of that Italian Author, which prov'd contagious to Moreri, and so contagious that it has produc'd mother. Moreri was not satisfied to say that Barclay was but 17 Years of Age when King James was Crown d, but he has converted the printed Poem of that Author into a Speech that he spoke. Paul Freberus (1) places John Barclay's birth to the said of the said

printed Poem of that Author into a Speech that he ipoke Paul Freherus (1) places John Barclay's birth in the Year 1585 and the Pauegyrick on the Coronation in the 17th Year of his Age (C) Where he took a Wife] "He married (k) "Louise Dehonnaire, Daughter of Michael Dehonnaire," I readurer of the old Troops, and of Ursina Demostration of the went afterwards with his Wife into "England, where he had two Sons and a Daughter by her' He did not marry at Rome Morers, who says so, did not well understand his Nature who fays io, did not well understand his Nicius Erythraus, who might have inform'd him easily that

Erythraus, who might have inform'd him easily that
Barclay escaped from England with his Wife and his
Son, and retir d to Rome, where his Wife brought
him another Son Ibi (1) Barclaius, ex uniore quam
habebat masculam prolem suspent Sed aliquanto post
clam ex Anglia una cum uvore of filio se sugar
furripuit, ac Roman venit Roma (m) novam
ex unior suspent s of Erythraus, one would never think that Barclay's Erythr Wife did not come to Rome but 4 Years after her ubi supra Husband, and yet Gaffendus affirms it to be true pag 76 Read the place where he mentions the good Offices (1) Theat that Mr de Peirese did her Husband in the Year p 1515 that ives as recreix and ner flusband in the Year 1620 Pratereo fuisse Petreskio non minorem circa Barclass uxorem, filium, & so Ludovicum Debonarum uxores germanum, cum QUARTO post ANNO profesti Roman ad illum sunt (o) If Mr Menage had well weigh d these words of Gassendus, he would not have faid that Rarrian went to Roma in the not have faid that Barclay went to Rome in the E Year (p) 1617 and that his Wife, his Son, and p his Brother-in-Law came to him there (q) in the (s Year 1619 He adds that Barclay's Son came to p 79
Paris with his Mother in the Year 1652, that he (n) Ibid
was no eminent Person, that he made Latin Verses, (o) Gas-

ret una re in infaceris fitu, Vita 70 Barclass the mousion, and dedicated to Charles III Duke of Lor-Intitul'd Series pa-Vinitus . parricidii in maxigem, regnumque Britanniæ cogitati, & instiu-

(b) An num tum Toannes decimum feptimum. Regis inauguratigantiffimum carmen edimo verborum fententiarumque folendore ıİlumına tum.quod rex adeo probavit ut, &c p 1515 (k) Menage ubi fupra, p 230 (1) Nic Èiythr

was no eminent and ann 1616 pag m 283 See a'/o p

vita Peireskii ad ann 1616 pag m 283 See a'/o p

ze-name iibi fupra, pag 231 (1) Id ibid pag 232

and See a'/o p 288. (p) Menage ubi supra, pag 231
R r r 2

nage ubi Supra, PAE 229

(c) Me-

(d) Id 1b

(e) Ibid PAS 231

(f) Ibid p 228,229 (g) Ibid See the end of the Remark D † On the print before the Argenis they have 12th of April || Taken from Mr Menage's Remarks on the Life of Peter Áyrault ubi Kupra 1 Nicius Erythræus, Pinacoth 3 148 80

(a) Ibid

par 231 (b) Joan-nes Barclarus qui

post edi-

rum de Summo Pontifice opus, nec

jam foli-

ta apud Regem, fuolque pollens ratia fubduxit fese ex

Anglia Gaffend 1b pag 282 (c) Eudæ-

mon Jo-annes epist monitoria ad Jo Barclasum

n 1
(d) Id ib
(e) Gaffend ibid

pag 288,

290 (f)Cadem

ingenii

fæcundı-

tate pepe-

rit egic-

gium il-lud opus,

Argenida

nomine.

argumen-

ti novita-

te & verborum

iplendo-

re, ac re-

rum varı-

etate, tantum commendati-

onis ha-

rum eti am quæ il the Year * 1610, he published an Apology for the Emphormic at London, and his Pather's (D) Treatise De potestate Pape. In the Year 1612 he caus'd a Book to be Printed at Paris (E) which he intituled Pieras. It is an Answer to Cardinal Bellarmin, who had Paris (E) which he intituled Pieras It is an Aniwer to Cardinal Bellarmin, who had writ against William Barchay's Book concerning the Pope's Power Two Years after appear'd the Icon Animorum, which he Publish'd Condon From whence he went in the Year 1616 to Paris where he was presented this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Year of the Seals He went this good Friend Mr de Peries to Mr du Vair Keeper of the Year of th rence's Church on the way to Tivoli \ We shall say in the Religion of the Husband's Busto to be taken from thence. Many behave that Folia Barcley made Profession (H) of the Protestant Religion in England (I) pub-

and that at that time he caus'd a Latin Elogy to be Printed at Paris Erythreus speaks of Barclay's Widow as of a presumptuous and haughty Woman See hereafter the Remark G In the Latin Life of John Barclay it is falfly faid that he was Marry'd with Louis Debonnaire, after he had been imploy'd in divers Ambasses by King James

(D) His Father s Treatise De potestate Papæ] If we believe Mr (a) Menage the Printing of that Book made him lose part of the King of England's fa-vour I cannot apprehend from whence this should come, seeing this is a Book that strongly consutes the Pretentions of the Ultramountains, and particularly Bellarmin's Arguments, and wherein the in-dependency of Kings is strongly maintained Could any thing be written more pleasing to King James? I conjecture that Gassendus's (b) Latin has deceiv'd Mr Menage, and this shews us more and more how difficult it is to write very clearly in Latin When it is nearly look'd into, one may apprehend that that Author does not affirm, that the Book concerning the Pope's Power displeas'd King James but one may think so, if a due attention be not given to it. The Jesuits did not believe that the printing of that Book had displeas d the King of Carte Britain. of Great Britain But on the contrary, they re-proach d John Barclay for having put it in the Press with that Prince's Consent, and with the Correctiwith that Prince's Consent, and with the Corrections of the English Divines (c) Neque vero nist ejus (Regis) nutu patris tui librum à Britannici Evangelis ministris ad libidinem desormatum, Londini typis excusum Mr Menage has not rightly mark d the Year of the Impression That Work was Printed in the Year 1609 The Congregation of the Index condemn dit the jame Year by their Decree of the 9th of November

(E) A Book at Paris which he intitul'd Pietas]
Here is the remaining part of the Title, Sive publica pro regibus ac principibus, & privata pro Gul Bar-claio parente, vindicia contra Bellarminum The Letter of Eudamon-Joannes which I have quoted, testifiesthat Barclay took a Journey to Paris for the printing of that Work to do more service to the Protestants of England for it was faid, that he thought he should be less suspected of Intelligence with the Enemies of the Church, if he publish d that Work out of England Ac (d) nunc quoque non dissimili consilio te Lutetiam e Britannia demigrasse, ut cum & coram apud viros principes, & scriptis apud cateros, Ecclesia causam calumniis tuis traduceres, tamen quanto majore locorum intervalle ab Rege disjungereris, hec longius abiffes à suspicione fraudis. This is one of the most. abiffes à suspense fraudes. This is one of the most cunning and ordinary touches of the ODIUM THEOLOGICUM. Those that know not how to answer the Objections that are rais'd against the common Doctrines, fall upon the Persons that propose those Objections. They are so many private Enemies who agree with the Adversors and only retain the outward. faries, and only retain the outward Profession of Orthodoxy that they may be the better able to give more dangerous Blows

(F) While his Argenis was printing in France]
His good Friend Mr de Peirese, to whom he had
sent the Manuscript, took care to find him a Printer at Paris (e) The first Edition of that famous
Book is that of Paris 1621 It has been Translated buit, ut mulie-Iud miris into several Languages, as French, English, Italian, in cœlum Duici, &c Nicius Erythraus Observes, (f) that it

efferri audiebant, ad cognoscendum, quid illud afferret, studia commoverit, adeo ut quidam quo animum illis expleret, in Italicum fermonem illud converterit Nic Erythr. Pinaceth } PAE 77, 78

was Translated into Irahan to latisfy the Currosity of Women Hearing that this Book was very much cry'd up, they express a great desire of knowing the Contents of at. Mr de Peiress (g) (g) Gass Caus'd the Author's Established before the ubt supra, Book, with a District the desir'd Grains to pag ago add to it. It is this, Gass Caledonius, Gassin natalibus, his est Roman Isahan qui decat are loqui.

(G) Why his Work was a harmon's mb was at the Gate of the Canada and, our significant another. Tomb that Cardinal Francis Barberini had caus'd to be made for his Preceptor Bernard William. Both

be made for his Preceptor Bernard William Both Tombs were alike every way. John Barclay's Widow being offended at fuch a great likeness, would have demolish'd her Husband's Tomb, but not being able to do it, she can'd at least his Busto be refer from it can'd at least his Busto to be taken from it, and brought to her House to be taken from it, and brought to her House ther Pride could not endure, that her Husband who was Illustrious by his Birth, and more substant with an an allustrious by his Birth, and more substant with an allustrious by his Birth, and more substant with an allustrious by his Birth, and more substant with an allustrious with a pitiful Pedagogue Quod (b) uxor with a pitiful Pedagogue Quod (coth 3 pag 81 (i) Nam setting seniis substant pitiful ac domum sum te quidem allusenii, co, ut ipsa dicebat, padagogo, componi (h) That John Bundlay made prossission of the Protession of the King of England he was a Heretick, or taken for one He adds, that it was said that Prince made use of him, to Translate his Pression of the King of England he was a Heretick, and thereticus and to carry it to several Princes Erythrain not harries and to carry it to several Princes Erythrain and the pitiful Protession and the pitiful Protession and the carry it to several Princes Erythrain not haberere to be taken from it, and brought to her House

Prince made vie of him, to Iranilate his Freface concerning the Oath of Allegiance into Lasin, and to carry it to several Princes Erythraim not daring to say positively that Barclay was a Heretick in England, or at least that he profess'd Heresy, does nevertheless affirm, as being the Opinion of all the Papists of that Country, that King James made use of John Barclay's Pen to compose the Book intitul'd Funiculus triples, & cuniculus triples. These are his Words (k) Urrum autem, apud regem, incorruptam catholicam religionem semper conscruavers, wel saltem, si non animo, specie tenus harestocum se erroribus oblinierit, incertum est mish: illud autem certum, catholicorum omnium in Anglia suisse optimismo, Regem illum in eo libro, cui titulus est Funicula plex, & cuniculus triplex, Componendo, usum Barclaso adjutore atque magistro. None that I has been more decisive on this Question that perialis. He says, (1) plainly, that Barclay intended of the sincerity of his Conversion at Rome, that after his Death, they caus d the Inscription and that Scarce which his Son had not on his Torib to the Statue which his Son had put on his Tomb, to be taken away Paul Freherus imputes it to the Jesuits, (m) Statuam & inscriptionem quam ejus demortus gloria filius in templo S Laurentii extra mures erexerat, patres Sec Jesus substant & deletam volucrum The truth of it is hard to be known It may be that something was found among his Papers or elsewhere, whereby they might discover that he was a protestant in his Heart, and that thereupon they order'd some Punishment against his Tomb It may be also that the Vanity of his Wise was the only cause of the disordering of his Tomb; and that this gave occasion to suspicious Men, and idle Commentators on Town-talk, to find a Mystery in it, and an occult proceeding of the Tomb Mystery in it, and an occult proceeding of the Tomb Mystery in it, and an occult proceeding of the Inscription and the commentators on Town-talk, to find a Mystery in it, and an occult proceeding of the Inscription and the commentation of that after his Death, they caus d the Inscription and the Statue which his Son had put on his Tomb, to be taken away. Commentators on Town-talk, to find a Mystery in it, and an occult proceeding of the Tribunal of the Inquisition

(1) He

esses, aut haberere quidem certe Cua nonnullam etiam Latine reddenda deferendaque ad principes præfatione ejus monitoria operam abs te na-Vatam mento Tant Budam Jounnes

lis, and

(s) In Præfat 1617 b) In rezis famiia effe nter donesticos Erythræis says, hat the ling made his ecretary, b epittoıs,& conliorum mnium artici-em la-uit reherus soho quotes lis and Tomasin Says, that hu place masthat of Gentleman Chamber, titulo nobilis cubituli ret fratus. (a)Confura Austhorum pag 695 (d) Judg-Roets # 4. (e) Here is a repu looks very a Fablo. (f) In Barclay's life before the Argenus (g) Mer nage, Rethe life of Ayrault p 232,233 (b) See Mr Managa's Second additions. p. 539 (u) Mr. Menage Said page 231, That 231, That Barclass publish d arLandon the Apology for his Euphorted to Charles Emanuel Duke of London ın 1610

Hors com

(1) publickly. His Books of Controversy had no great Success. the others had many Prefat

(K) admirers, and have not wanted (L) Confurers. As for the Fortune which he parameters in a many made at Rome, it is variously spoken of Some * say that Maphen Barbersin, who loved him very well, having been created Pope, was a great Benefictor to him, and conmainus fer'd a good Benefice upon his class. Son, and the Office of his Holiness's Chamber-land to be there.

Others † say, that he wanted it is please himself with the culture of Flowers, herim theatrem.

(1) He deny'd it publickly] We must eacher lay asside the surest Maxims by which we judge of Facts, a schoolick Profession in England He declares publickly (a) that he was born, and always was a Catholick, and that tho' King James (b) had given him, an Office, he did not assist at the Exercises of the England, and did not absent himself and Catholick Assemblies He calls the Prenament Transfer Ambassadors, and their Fathers Confession, who were also his, to witness Here is something of more force. Here is something of more force. He calls King James to witness, of whom he boasts to have receiv'd the Priviledge not to be disturb'd concernceiv'd the Priviledge not to be disturb'd concerning his Catholick Religion King James was yet living when Barclay publish'd these things, the Ambassadors which he casta to witness were not all dead. How can it be traited that he vents a Lye? He clears himself them another thing of which he was accus'd, which he yof having been the Author or Favouser of a bardy Libel that appeared against King james, as food as Barclay left England Lassly, he declaies, that he revokes certain Doctrines that are in the Book which he had written against Cardinal Bellarum. He does not forget to say that he went away with good leave Neaue surrum mei see: impetrata regis pace publice cum Neque furtum mei feci impetrata regis pace publice cum

familia a Britannia ora folos

(K) The others had many Admirers] See many fine
Elogies that have been made of Barelay in Sir (c) Themas Pope Blount's and Mr Bailler's (d) Books
Themas Pope Blount's and Mr Bailler's (d) Books
Themas It is reported, that Cardinal Richelieu
did anneurually read the Argenis, and that from it
he took all the Counfels and Political Expedients wherewith he put Franceinto such an advantageous Situation Ad immertalitatem Barolau una sufficiet illius Argenis, quam Richelaus avi nostri miraculum af-fiduis, ut ajunt (e), versabat manibus, habebatque quasi pracepiricem ac directricom ullius regiminis, quo deinceps Galliam venerabilem juntamilialemque genti-

bus cateris fect (f)

(L) And have not wanted Constant. We have feen the Diffich that Grotius composed to be placed under the Distict that Grossus compos a we be placed under Barclay's Picture It is a great Elegy of that Author's Lasin Style (g) "The Anonymous Author of the little Book initial'd Censura Euphor"mionis, printed at Paris in 1620, speaks of the Style of the Euphormio in these Terms, & quod miretur aliquis, latinitas queque ipsa Romanas aurei peregrinitate radit, & veteris saporis imbutum pala-tum offendis. It is thought (to say so by the way) that Same a Scotchman is the Author of that that Same a Scotchman is the Author of that little Book. Joseph Scaliger does not speak more advantageously of that Saryr of Barclay in his 311th Letter to Charles Labbé, Quanti Eupharmionem Barclas faciam ex eo cognoscere potes, quod vix sen folia eque legere potusrim. Thus speaks the omiginals of that Letter, which I have seen in "Oniginal of than Letter, which I have feen in
"Charles Labba's Hands, for in the Edition of Sca"Letters there is an Afterick in the place
to planminene Barclas. He speaks (b) almost
the same mainer of it in his Scaligerana funds.

There is a Pedant as Angers, who made a

assyrican, which seems at the beginning to be some
"Soing, but afterwards is is nothing at all Peton
"Mujmer, a Camon of Vezela: answer'd the Book intitul'd Cansura Embanesians, by another Rook intitul'd Consum Euphormionis, by another Book in-titul'd Consum consum Euphormionis, but he an-swer'd ill, and it is likely, that this made John Barclay himself write (1) an Apology for his Euphormia But as it has been observed, John Barclay was but 21 Years of Age when he caus'd the first Part of that Satyr to be printed His Argens that was written in his riper Years "His Argens that was written in his riper teas
"is better done And if he that writ John Bar"clay's Life, that was printed before the Argens,
may be believ'd, Cardinal Richelieu esteem'd that
"Work extraordinarily There remains only for
me to remark, that a Beneditine, whose Name is
Bugnes, and who taught Rhetorick in the Abby

et the ill auswer that was made to a Censure printed

Far 1620, oblig'd Barclay to write his own Apology

ofi Tiron, made Latin Notes on that Work Those Notes were printed at Leyden in 1664, with the

This is the Harvest of the I earned Mr Menage,

let us see if we can find some Gleanings after him, and let us begin with these Words of Balzac, (k)
An Academist of Rome a confident of the formidable Sciopius, knowing the Friendship that was between Mr Barchy and myself, and the love I had for his Argenis, in order to moderate, as he said, the volence of nis, in order to moderate, as he said, the volence of my passion, offer d to show me 1500 improprieties in that works new History, which we had then in Manuscript, and I know not how many Faults and strange Phrases. Sorel, an Enemy of Balzac, judged like him of the Style of the Argenis (1) As for the Argenis, says (1) Extrahe, its Latin is esteem'd I am of the contrary mind, vagant for there are an infinite number of new Words in it that Shepperd were never used in Rome, insomuch, that if Salust retired in the World again, he could hardly understand m 83 them He pretends (m) to follow only the Opinion (m) Resofther most Learned herein, so far that somebody marks on said, That Barclay spoke rather French than Latin He the Extrans not contented to blame the Style, but he also vagant laid, That Barclay spoke rather French than Latin He the Extra
is not contented to blame the Style, but he also
condemns (n) the Oeconomy of the Work, and
does not spare the Euphormio (o) It is, says he,
make History of a Person of a mean Quality, but it is extreamly silly 'I hat (p) Book has been read
because it is in Latin, and because People had
because it is in Latin, and because in that
not been used to see Modern Romances in that
they have not considered that it are in the Language, but they have not confider'd, that it pag 182 is well for the Author that he did not write it in (n) The a Vulgai Language, because it is not observed, 13th Book that he does not understand how to make each of the Ex-Perion speak according to his Chaucter, which travagant is the grace of a Saryr Instead of it he uses Shepherd, pedantick Discourses, and makes a Servant and in the speak as a Schoolmaster that understands Greek Remarks and Latin Heltory, fo that all this being confi- on the 13 der d with the meanness of the Adventures, it Book and appears that the Saryr of Euphormio, is the Work of superre "of a School-boy that begins to learn Wit (0) Rr-When he grew old, he did not appear (q) fo cri-manks on tical, but he preserved a Disgust for the Euphormio, the Extratical, but he preserv'd a Disgust for the Euphormio, the Entra(r) That Satyr, says he, was composed in Latin by vagant.
John Barclay, and Translated into brench by John Shepherd
Berault Doctor of Physick of the Faculty of Paris, p 763
there is much Learning to be found in it, with the Cen(p) Ibid
sures of some Vices of the Age, but the Invent on is pag 765
not the most Ingenious and pliasant that is to be found
(q) BibliWe have already seen what Scaliger thought of other
the Work itself, let us see the Judgment which Franc
he made of the Style There are many (r) Faults in pag 182. he made of the Style There are many (s) Faults in pig 18
it which every Body does not know As there are many (r) Ibid
Gallicisms in Bezz's Verses Let us not forget p 193
that this Book had the same fate with the Treatise of the Pope's Power, it was condem'd by the Inquisition The Decree imports, that certain things quisition The Decree imports, that certain things should be cut off from it, but Nicial Erythreus informs me, That the Bookfellers were forbid to fell at, and all particular Persons to keep or read it, and that before that Order, he had read something of Words be well observ'd, and compar'd with some others that are in Page 77 One will be surprized that the Court of Rome did so much despite the Congregation of the sent that are in Page 77 The will be surprized that the Court of Rome did so much despite the Congregation of the sent that are in Page 77 The will be surprized that the Court of Rome did so much despite the Congregation of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that are in Page 77 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that the Court of Rome 18 The west appearance of the sent that t that the Court of Rome did to much usignate that the Court of the Index It will appear that John Burelay was very kindly received at Rome, and that the Pope bestowed great Favours upon him, because of the great Reputation which he had acquired by his Euphormio (u) Roman vinit, ubi cum (t) Nicipro edidonat, celebratum ejus nomen esser, established usignate enceptus, & Paulo V qui tum Romanam but supra pag 47 celesiam Pontifex administrabat, bonis omnibus, quibus somnibus ad vitam necessarii, magnifice ac liberaliter pastitus Mr Monage (x) has found fault with a (v) Mething in the Epistle Dedicatory of the Argenis nag ubi Earclay addressing himself to king Lewis XIII says supra, pag 22 Barclay addressing himself to king Laws XIII lays support, to him, That the Prince of whom he was born, p 2,12 deserved in his Life-time to be call at by the Sirnamo

- Ibid. theatr A 1515

(k) The 16th Difcourse a mone the

let and Sir Thomas Pope Blount in the places auoted in the Rey Ha Inf-Cinto dopose l Hi for a de bello lacro, che la medelima cha il Taffo cantato nel fuo Coffiedo Francesco Pona in

the Life of John Barc 1ay In Piafit lartnef ad Se Curos † Ibat is teln, Son of the applied to

of Jupiter Capitolinus, to whom he caused a Temple to be built there

(z) Baicl epift dedic Atgen
(a) I rancif Pona in the L.fc of John Birclay (b) This Proposition 15 very uncertain, and often wery faile See the haud facigunt quorum virtutibus obstat res angusta domi & curta fupellex of Juvenal, Satyr 3 Satyr

seeBail- to divert the Vexation (M) of feeing himself so hittle advanced That which is certain is, that he died before Barberini was elected Pope. He made Verses, and many skilful Persons pretend & that his Latin Verses are excellent His Works (N) have been confusedly spoken of in Moreri's Dictionary He revis'd his Euphormio to publish the left behind him γ the History of the Conquest of Ferusalem, and some Sheets of the History of Europe \(\circ\) It could not be said that King Fames sent him (0) Ambission to the Limperor's Court, to that of the King of Hungary, and to that of the I use of Savoy He makes no mention of it, when he describes the * Life which he I d with King Fames, and it stems to me, that all that could be presum'd would be, that that Prince made use of him to send to some Princes and Sovereigns some Copies of the Book which he compos'd for their common Interests, against the Preteniions of the Court of Rome

BARCOCHEBAS, or † Barcochab, excited many Disorders in Judea by his Impostures, and drew a dreadful Calimity upon his Nation under the Empire of Hadrian He was a Few, that gave himself out for the Messas, and who found a famous Rabbi || who applauded that impious Pretention This false Messas suited himfelt to the Preposfessions of that miserable People, he spoke of nothing but Wars, Battles, and Triumphs, and the first Lesson of his Gospel was, that they ought to Robel against the Romans He had so much the less trouble to persuade that Doctrin, because he took his time, when the Zeal of Religion had put the Jews into an ardent Psilion against the Emperor That Prince had newly Founded a 4 Colony near Jerusalem, where he had settled Idolary The Jews look'd upon this as an intolerable Ab minition, and is a prodigious Prophanation of the Holy Places, wherefore they were much dispos'd to Rebellion Some pretend that (A) Circumcition was forbidden The Talmud alledges another (B) reason them, this was to force their Consciences

Stat He of Great which was not conferr'd upon him till applied to after his Death Eo es parente genitus qui vel confissione hin silf the hostium, saculi sui summus Magni cognomen serre vivus Prophecy of debuerat, quod vos modestius extinte addid flis (z) It is 11 Book of a fallity sohn Barclay's Father Dedicating his Book Numbers, de regno to Henry IV in the Year 1600 gives him the Ch 24 v Title of Henricus Magnus Mr Menage confesses that he owes this Observation to Mr Nuble

(M) Of feeing nin felf lo little advanced The Aua Star out thor of the Ital an I ranslation of the Argenis conof Jacob felles (a) that the Favours of Paul V and Gregory | H r name | XV were no ways proportionable to the Merit of | John Barclay, whether it be, fays he, that Fortune | base his | lealed to perfecute Vertue every where, or that Article

Article

the Pope thought that Poverty was the true Mother (b) of Knowledge He infinuates that Barclay was no good Husband, and that his Liberality and his numerous I amily brought him somewhat low tolini, af- Ivi dunque si tratteneva il Barclaio con facolta non poco ter beronn anguste respecte la numerosa famiglia, e gli suoi spir ti Name, and generosi in some Latin Verses where Barclay intioduces his Wife that hath her Picture diawn, he fiys he had but two Sons In his Latin Life,

those Verses are quoted to prove that he had two Sons and one Daughter What Judgment!

(N) His Works have been confusedly spoken of in Moreri's Distinary] 1st, I have said already in the Remarks B and C, that that Author converted a piece of Poetry into a Speech 2dly, And that he fally hid the Scene of John Barclay's Marriage at Rome, 3dly, and his Birth in the Year 1586 4thly, He is in the wrong to believe that Barclay's Sation Euphormionis Contains Tive Books Properly speaking it does not contain above two, for the third is but the Apology of the other two, the fifth is not of Barclay, but of Morifor, and the fourth is not built on the Model of the foregoing It is the Book which the Author intituled, Icon animorum 5thly, Moreri knew nothing of it fince he spoke of that Icon animorum, as of a Work that had nothing common with the five pretended Books of the Satirison Euphormionis 6thly, If I am not mistaken, all the Works that John Barclay publish'd against the Protestants, are only the Paranesis ad Sectarios, which he carried ready made into Italy, and publish'd it at Rome as soon as he arrived there. and publish'd it at Rome as soon as he arrived there Nevertheless Moren tells us, that Barclay publish'd some Books against the Protestants, during his melancholy and solitary Life which he led at Rome unisht the Favours of Paul V and of his Successor Gregory XV The Paraness ad Sestarios was printed in the Year 1617 Gregory XV was not elected till the Year 1621 7thly, He adds, that Barclay pullish'd is at that time the Icon an morum This is filse. That Work was printed at London in 1614 two Years before the Author went to Rome

ny 164. See also the 56th and following Verses of the 7th

(O) That he was sent Ambassador] An Elogist, 2 Writer of Lives, makes use too willingly of great Words If a Prince makes choice of any Body to carry a Packet of Importance, you will soon see that a Courier's Journey will be converted into an Ex-traordinary Deputation, or into a true Embafly I am willing to believe that if the Presents that King James made to several Princes, as an Author, were trusted to Barclay, it was not as to a meer Beafer, 'Tis likely that the King, who knew his Merit, made that Commission very pleasant to him, but after all, that Message makes so little noise, that it is a Jest to say, (c) Illius (Regis magnæ Britanniæ) nomine legationes obiv t ad Rodolphum Imperatorem, ad Matthiam Pannonia Regem, & ad (d) Emanuelem Philibertum ducem Allobrogum

(A) That Circumcifion was forbidden them] Spartian (e) imputes their rising, to that Prohibition Moverunt ea tempefate of judai bellum quod wetabantur mutilare genitalia. It is not unlikely that the Circumcising of their Children was forbidden them, iceing we read in Mod finus, that they obtain'd from Antoninus Pius the Liberty of doing it, they had been disturb d on that account, and they had been oblig'd to have recourse to the Emperor's Justice Circumcidere Judeus silios suos tantum, rescripto Divi P i permittitur in non cjusdem religionis qui hoc sicerit, castrantis pena irrogatur (f) The Decree which they obtain'd seems to lay that sometimes they circumcis'd Children that were not born of their This was forbidden them on the Penalties establish d against Castration

(B) Another reason for their taking up Arms] It is reported that the Jews had a Custom to plant a Cedar when they had a Son born, and a Pine when a Daughter, and to make the Bridal-bed of the Wood of those Trees when their Children marrial. ed It is added, that in a Journey which the Emperor's Daughter made into Juden, a piece of her Chariot broke, and that her People cut one of the Cedars and brought it to her, that the Jews could not suffer that, that they rose up in Arms, and kill'd those who had cut down that Tree The Emperor understanding that the Jews were revolted, marched in great Wrath against them, and exterminated them (g) Ob crus carpents vastata est 18, p 7
Bethara In more fust ut cum nasceretur infans plantarent cedrum, cum infantula, pinum, cumque nati con-traherent matrimonium, ex iis conficerent thalamum Die quadam transist filia Casaris, & confractum est ei crus carpents Gedrum iftiusmodo exciderunt atque ad eam attulerunt Insurrexerunt in eos Judai atque eos cecide- vonit ferunt Relatum est Casari rebellare Judaes Projectus ille ille in est iraculum cost iracundus, excidit totum cornu Israelis. The Jews ra nepowould be altogether inexcusable is they Revolted on tibus umfo slight a matter as that These poor People cannot bram so much as lye for their Advantage. What Ignorance Virgil to give the Emperor Hadrian a Daughter? Furthermore, Pines are Trees that grow (b) too slowly, to isrve runt Relatum est Casari rebellare Judaos Profettus ille ris factu-in eos iracundus, excidit totum cornu Israelis The Jews ra nepo-

(c) in the Eife of Barclay, Argenis.

(d) The Duke of Savoy s Name was at that Charles **Emanuel**

driani. CAP 14. (f) Modestinus libro regularum apud Ca-faubon in Spartian ubi fupra.

(g) In tra-ctatu Talmudico Babyl Gittin fol 57 apud Joh à Lent, de rumPfeudo-Meffi-

(b) It may be said of them. Arbos Lenta

It is faid that their Impostor made use of the same Trick for their taking up Arms (C) that Euras had practis'd in Sicily, to make the Slaves revolt, viz that he kindled Straw in his Month, that he might feem to vomit Flames He fortified himself in several places, but he made the Town of Bitter his place of Arms, and the Seat of feweral places, but he made the Town of Bitter his place of Arms, and the Seat of his Empire It is faid, that to try the Courage of his Sectaries, he required them to cut off one of their Fingers, and the courage of his Sectaries, he required them to cut off one of their Fingers, and the courage of his Sectaries, he required them to cut off one of their Fingers, and made up (D) another Invention. He ravaged a great number of places, and maffacred to Persons. He was chiefly Barbarous (E) towards the Christians. The Emperor arving notice of those Ravages, sent some Troops to Ruser, Governor of Judea, with Orders to suppress that Sedition with all speed To observing Order, Rusus exercised a thousand Cruelties, nevertheless he could not obtain its Design. The Emperor was forced to recal Julius Severus I, the greatest Captain of those Times, from England, and gave him the case of all that War. That General attained his end of the Jews without giving them a general Battle. He at-General attain'd his end of the fews without giving them a general Battle He attack'd them after another manner, as well because of their great number, as also because he saw a fight like desperate Men. He chose rather to charge them separately, to cut of their Provisions, to shut them up, and straighten them *, and at list all was reduc'd to the Siege of Bitter, † in the 18th Year of Hadrian. The great number of the segment o ber of Tews that threw themselves into that City, was the cause that they detended themselves a long time, and that Scarcity reduced them to hard Etremities || After rar of the taking of the wing the War was not quite ended, but did not continue long Barcochebas perish that 4, and the Jews have not fail'd (F) to invent Lables about it The manner when Hadrian dispers'd the Remains (G) of that unhappy Nation 4 Id ib

y Euseb Hist Ecclef / 4 c6 p 1 1 8 driano

* Id 1b † It 11 #bout the 134tb After riar of Lufeb

ferve for a Bed stoon as a Maid is ready to share it with a Man, and many would have deferv'd to be , if they had been obliged not to Marry till

their Pines were grown to the requisite heighth
(C) The same Trick that Eurus bad praftsed]
This we learn from St Jerome (c) Tu widelicet
flammeus, immo fulmineus qui in loquendo fulminas
Atque ut ille Barcochebas autor seditionis Judaca stirsus Atque ut ille Barcochebas auctor Jeditionis Judaica strum pulam in orc succensam anhelitu ventilabat, ut stammas avomere videretur. Here's a Man, whole words were there and I lame, as well in a proper as in a figurative there. As for Eunus, see what Florus says of him (d) Florus with a guidam nomine Eunus (magnitudo cladium l' 3 c 19 stati ut meminerimus) fanatico surve simulato dum syria Dea comas sactat, ad libertatem & arma surve surve deasch numinum imperio concitavit, idque ut divinitus stasch survey surv debat It is an Example that teaches Sovereigns how much those are to be fear in a State that boast of Inspiration That Chear, by counterfeiting the Fanatick, made above Suxtyathousand Men take up Arms, and gave the Ruman People much trouble

(D) And made use of another Invention] It is storied that he drew Two hundred thousand Men after him, that had cut off one of their I ingers to make proof of their Courage. The Wife Men not approving such a mutilation, deputed some Persons to him to know how long he would thus mutilate the Jewish Nation, usque quo tute Judges mancos efficies? He answer d, How then would ye have me
try their strength? They replied, that he should enroll none but those that could pull up a Cedar
from Mount Libanus with Their Hands He took an Abjuration, or of
this Counfel, and found yet Two hundred thousand
Men that gave that proof of their Strength (e)
You will say, these are Jewish Fables It is true,
been a less and for such I relate them, and for that reason
belong the better to this Dictionary
what me the was chiefly barbarous towards the Christians I
done
Trained
The made a great Butchery of the Gentiles,
France
the did not exact from them that they should
the Dra-

the Drageoms in the
grant 1685

Converter, and perhaps worse (f), for he
condemn'd all those to a Capital Punishment that

(g) In A
would not forsake Jesus Christ, and load him with (g) In A- would not toriake Jeius Christ, and load him with pologia Curses Whereupon Justin Martyr complain'd thus pro Christ (g) Proximo namque bello Judaico Barcochebas descrittuanas ad onis Judaorum dux & princeps, folos Christ anos ad Anna gravia supplicia niss Christium abnegarent & maleditis num incesserent, protrahi justit David Gans (h) does not (h) In deny but that those of his Nation made a great formation. flaughter I believe also that he represents it more Davidis dismalthan it was He pretents it more dismalthan it was He pretends that in the City ad anno Alexandria alone they kill d above Two hunsels millenari, and the parts adjacent, they left not a Man quart, alive Tune Jude: Bitterrenses unverunt eum (Barcocheban) & elegerunt issum in regem superse, jugum Romanium abjicientes Occiderunt ex Romanis &

Gracis qui in Africa innumerabiles instar arena maris, (i) In the similiter fecerunt Ægyptiis incola urbis Alexandrina ctiam ex Romanis interfecerunt ultra bis centena millia Qui in Cypria, occiderunt omnes plane gentes vicinas, ut ne superstes quidem remaneret See what what will be faid heientter (1) concerning the omission of a set Form in Hadrian's Letter O Religious Wars,

how horrible are your Cruclties!

(1) To invent Fables on the Death of Barcochebas J.

They fry, that (k) after the tiking of Bitter, Barcochebas S. Head was brought to the Emperor Hadrian, and that he ask'd who had kill'd him? and that he order'd the Soldier who aniwer'd it is I, to go and fetch the Body The Soldier being come there, found a Serpent round Barcochebas's Neck The Emperor having seen the Body taid, If hat p 34- b Man had not been k ll'd by his own God, who could have (n) Chrodone him any harm?

(G) Disposed the Remains of that unhappy Nation]
I have good reason to make use of the word Remains, for the number of the Jews that perish d in that War is innumerable. The Abbreviator of Dion (1) relates that they had 50 Fortresses, and in Zach 985 very considerable Boroughs, razed, that they cap 11 had lost 580 thousand Men in Battles and Inroads, p 272 d and that the number of those that perish'd by I amine, Sicknesses and I ire is infinite. So that I is 6 most all Judes remain'd without Inhabitants us fee what was done with those that could fur-vive fuch a Desolation An (m) incredible number of all Ages and Sexes were fold at the same price as Horses, in (n) a very famous Fair called the Jerebinthus's Fair

Wherefore the Jews have an horror for that Fair Lvang
Those (a) that could not be fold there were brought to l 2 c 38
Graza, and exposed to Sale in another Market which H2- p 71 a
drian had settled thire, and which is yet called Ha- Justin
drian's Market, as the Chronicle of Alexandria says Apol 2
Those (p) that they could not sell in Palestine were p 8 b c
transferred were Egypt where they persisted hy Ship-Those (p) that they could not sell in Palestine were p 8 bc transported into Egypt, where they perish d by Ship- Dial p wracks and by Famine, or were killed by the Pagans 2,4 a. When the War was ended, Hadrian forbad all (s) Justin

the Jews by an Editt (q) publickly affixed, to (r) re-sum to Jerusalem on pain of Death, and (s) Guards were purposely placed there to hinder them from entring That Law (t) forbid them also to come near it, or to be in any place where they might have a fight of it (t) I use Fertullian (u) and St Jerome (x) go yet further, and Hist Ecextend that prohibition over all Judga, and the Jews clei page (y) seem to agree to it, when they speak of the Fast 118 d which they instituted because of that Decree, whereby Hier in their Fathers had been forbidden to come into the Coun- Is 13 p try of Judea The (z) Author of whom I boriow 227 try of Judea this, with all his Quotations, makes a Remark on (u) Apol the Terebinthus's Fair He observes, that St Jerome c 21 p (a) says in a certain place that the Jews were sold at 20 d Abraham's Tent, where, he says, a Fair is kept every (x) In Ju-Tear that is much frequented This is not difficult to be die e i, granted, for in the place where Abraham had lived in P 2-4,

31 d In Daniel c 9 p 595 (y) Scaliger Ising l 1 c 6 45 (z) Tillemont Hist of the Emperors, tom 2 pag 501, 02,503 (a) In Zachar c 8 p 262 502,503

Remark I (k) To à Lent ubi fupia pag 14 ex E-chi Ribbatı (1) Xiphilin in Adriano (m) Hieronym in cap 31

p 596 (0) Chro Alex 16 Let p 31 d fur- (r) I uieb ubi fupr i, & De-

nic Alex

p 84 b Sever 12 p 149 (t) Lufeb Hift Ec-

If 13 p

Megillot fol 67
apud Jo
à Lent

ubi fupra p 10,11

(f) Imake

erhaps,

because se-

weral per-

Sons pre-

tend that

use of a

Germane

* See the Remark E

But all the Stories which the (H) Rabbins well on that Subject was very grievous That War cost the * Romans much Blood. If I mention in the must not be credited Remarks several Facts that concern that War, it is because the Arcicle of Hadrian refers my Reader hither, and there was a necessity of making use of that Reference, to make that Limperor's Article less tedious. The Lewish Authors suppose that Hadrian (I) was personally in that War, that he Besser and took the Caty of Bitter, and that he disputed with a Rabbin (K) about the Domaine of the Resurrection of the 4 W/10

(b) Apud a Lent P 17

in Chron

(d) Euich Demonst

1 8 6 3 p 4 6 (e) Iter

Burd p 43 2 Sul-

pic Sever 12 p 149 (f) Lpist XI P 134,

(g) Epift

33 p 102 (h)Paulin

ubi tupra

(1) Tillemont ubi

iupra p

Rablati

fuper Thien in 2 2 apud Noldi-

um de

viti & ge

ftis Heio-

dum pag 453 (/) In

Ì 1actatu Talmudico Guffin, apud a Lent p 16

(m) Ibid

the I alley of Mamre [near Hebron] and where he rec i difree Angels, there was fill in the Fourth Centry a Tunpentine Tree, and that the People of the Country and it had been there from the Creation of the World See the Remark G of the Article of Abraham Let us return to the Misfortune of the Jews Some (1) Authors say, that Hadrian caused their Ears to be cut off, and transported them into Spain. It is very likely, that part of the false Worship which that Emperor established in the new City of Jerufalem, did not begin till after the Ruin of Bitter, and the Death of Barcochebas It was one of the most sensible blows which that unhappy Nation was to beat Hadrian knowing what Aversion they had for Swine, caused (c) one of Marble to be set up over the Gate that led to Bethlehem He made use of the (d) Stones of Solomon's Temple for the Building of a Theatre and several Temples Two (i)Hicron Building of a Theatre and several Temples Two of his Statues and some Idols were let up in the place where the Temple stood (e) The Statue of supiter was set up in the place of our Saviour's Passion This (f) St Paulinus says but (g) St Jerom says, supiter's Statue was set up where JESUS CHRIST arose again from the dead, and that of Vinus where he died The Cavern where he was born was (b) profan'd by the I'emple and infamous Worship of Adonis See Mr de Tillemont, (1) of whom I borrow these things

(H) All the Stories which the Rabbins tell on this

(1) of whom I borrow these things
(H) All the Stories which the Rabbins tell on this
Subject must not be credited] They say (k) that the
Slaughter was so great in Bitter, when the Romans
had made themselves Masters of it, after a Siege of
thice Years and a half, that the Horses march d up
to the mouth in Blood They add, that the Blood
run with such a force that it carried Stones of four
pounds weight along with it, and that it run the pounds weight along with it, and that it run the space of four Miles into the Sea Now there was four Miles from Bitter to the Sea Hadrian had a 509 (k) See the Book Echa Vineyaid-plot 18 Miles long, and as many wide, (it is the distance of Tiberias to Zipporis) where he made a Hodge or an Inclosure of the Bodies of those that were killed in Bitter For he would not suffer them to be builed, and they were not buried until the Reign of his Successor There (1) were two Rivers in the Valley of Jadaim, whereof the one iun on one fide, and the other on the other fide, the Rabbins computed that the Water made but two thirds, and the Blood the other third of those Rivers For seven Years the Gentiles had no thole Rivers For levels a cars the General Rad no need to dung their Vines, they were so fertile by the Blood of the Jews The Blood carried Stones away of an unmeasurable bigness, and enter'd forty Miles into the Sea (m) Quinimo sanguis rapiebat Secum petras magnitudinis quadraginta modiorum, donec ad quadrag nta milliaria usque in Oceanum flueret Three hundred Skulls of Children were found on one Stone I here are in these Rabbinical Expressions some touches of the Style that Rabelau makes use of to represent the Qualities or Prowesses of his Garagantua and his Pantagruel But let us mention another Story concerning the Slaughter of Bitto. In that City there were 400 Colleges, and in each College 400 Teachers, each of which had 400 Disciples of Scholars in his Class. In the first Attack the Scholars made use of their (n) Bodkins to kill the Fuerness. but after the taking of the to kill the Enemies, but after the taking of the Town, they were pack'd up with their Books and thrown into the I ire Isla pubes principle hosses impetum facientes graphies sus confodiebat cum were he pravalerent, urbem capissent, involverant puerules illes cum libris suis, cosaue igne sie cremarunt (0) The Jews say that Hadrian destroy'd twice more People of their Nation, than Moses brought out of the I and of Frent, and they take him for a greater I and of Egypt, and they take him for a greater destroyer than Nebuchadnezzar and Titus (p) One of their Less Chionologe's affirms, that the loss which their Nation sustain'd in the time of Nebra faradm, or in the time of Titus, does not equal that which they fustain'd under the Empire of Hadrian, for the Talmud says, that Four Millions of Persons perish days, and programme a manual says.

Persons perish d at Bitter, quadringentae myriadas Nevertheless there is an Hymn in the Ritual of the

Jews for the 9th Day of the Month Ab, wherein the Edict of Hadrian was published, that forbid them to fet foot in Judea I say there is an Hymn wherein Nebuchadnezzar and Hadrian are equally looked upon as two great Scourges of the Nation That Hymn names them often, but speaks but once of the Jews and Trees it mentions 480 Synagogues llymn names them often, but speaks but once of Vessassan and Titus, it mentions 480 Synagogues burnt by Hadrian (q) Recordere Domine quality sucret Adrianus, crudelitatis consilius ampleaus, consuluit idolasse pervertentia. Et susulit, combussique quadringentas & astoginta synagogas.

(1) That Hadrian was personally in that War] Buschus says express, that the Emperor sent some Tioops to the Governor of Judaa, to chassise the Revolt of Barcachesa, and does not say that the

Revolt of Barcochebas, and does not say that that Prince came afterwards hamself The Abbreviator (r) of Dion speaks only of the Generals that were fent by Hadrian into Judas. He remarks, that while that Emperor abode in Egypt and in Spisa, the Jews being discontented at the building of Elia Capitolina, durit not fir, but as soon as he was gone from thence they took up Arms openly He adds, that Hadrian fent Julius Severus, and the best of his Generals, against them It was a proper place to fry whether he was personally there to punish the Rebels, and yet that Writer does not say it From whence it seems it may be concluded, that Hadrian did not at that time go into Judea But I must observe that Dien makes a Remark which intimites that Hadr was in that War He fays that the Romans loft many Men in it, that that Emperor writing to t Senate did not use the common Preamble, State liberique vestri valetis bene est, ego quidem & exerci valemus. It seems that a Prince, who begins mis Letter with those words, must be in the Army, and if he is not there, he ought not to make use of that Compliment neither in time of Prosperity nor in time of Adversity 'Tis not therefore likely, that Dien would have made that Observation, if he had believed that Hadrian was near Rome, or very far from the Army when he writ to the Senate This Objection may be easily answer'd, for in the first place it may be faid that Hadrian's absence was the reason why he did not use that Formality, from whence it would follow, that Dien did not know whence it would follow, that Dien did not know all the Reasons of that omission, since he believ'd that it proceeded only from the loss which the Roman Army had suffer'd. It may be said in the second place, that an Emperor, who is a great way from his Army, might very well make use of that Formality in a Letter wherein he acquaints the Senate with the good News which his Generals have writ to him. In short, it might be maintained against Dien, that the Victory obtain'd over the Jews was so compleat, and did so effectually remove the Causes of a new Insurrection, that the the Roman Army had sustain'd great Losses, there was room to write to the Senate according to the Style that was used in the News of Prosperity. It Style that was used in the News of Prosperity It may be therefore that this Writer has made a false

Observation (K) That he disputed with a Rabbin about the Do- WHAT Hrin of the Resurrection of the Dead] This Fable the Jews says, that the chief difficulty of Hadrian was to say report of that the parts of a dead Body were scatter'd in a a little that the parts of a dead Body were leatter d 118 a 2 little thousand places He was answer'd that there was Bone calas small Bone in our Body that was incorruptible, led Luz, and that God would make our Body again out of which that little Bone The Jews pretend that a celestral they say Dew will soften that Bone, and make it grow in is in the the same manner as a little Leaven raises all the Back of Dough. Dough, (s) Ossiculum illud dicunt rore quodom cælesti Man molliendum & extendendum ad instar ferment: quod in (s)Hoorn-totam se massam dissundit, vel quemadmodum granum boock con-aliquod tritici in cristam se exporrigit Hadrian Would tra Judæaliqued tritici in cristam se exporrigit Hadrian Would tra Juamnot believe any thing concerning the Incorruptions 18 c 5
bility of that Bone, but the Rabbin, with whom p 556
he disputed, made a trial of it, that Bone resisted (s) Maevery thing, Fire, Water, the Hammer, &c Here
is a long Passage of Manasses Ben-Israel (t) Ajunt in
spina dorsi aliqued officulum esse, quod nunquam perest
ex isto officulo solo post interitum & annihilatium omnium cap 15

(4) Apud eumdem à Lent p. 18, 19.

(r) Xiphi. driano

(n) An In-Arument wherewith they used to write in thosetimes (o) Ibid apud eumdem a l ent p 13 (p) See Jo à Lent P 14

The matter is curious See the Remarks Eusebins & supposes that Hadrian & Hist made that War by his I icutenants It is it leaft very certain, that Hadrian did not command his Unkle Trajan's 1100ps in Judga during the Rebellion of Barcochebus 1 to 6 plandem David Gamey, the Jewish Historian, is much milliben therein Some sty that there fraginus have been two Barcochebas's, one under Titus, and the other in der Hadren, and that Imperite the first, not being able to stand the Trial that he was pur upon vis kin'd is in Important postor, and a talse Messas As soon as he had boasted himself to be the Messas, a d I is nor in in-Postor, and a line Mellias. As food as field boated finite to be the Mellias, as a line of large of the Scripture was alledged to him, which imports, according to the Jewith i his tux. Exposition, that the Mellias should discern $(K\triangle)$ by the Smell at an accorded Lerson shaum was Innocent of Gralty, and it being found that this pictended Mellias had not a Note that M is good enough to make that distinction, he was put to Death. This Opinion is not M is not M. much follow'd

BARDL (John de la) Councellor of Stite, Muquis de Mareller, on the River ena con Scine, was Ambiffador of France in Suitzerland in the Reign of I cans XIV II. till iplos was chief " Deputy of Mi de Chavigm, Scoretiry of St to He issued it the Cen , is in ferences of Munster, as a Minister of the Second Order, and some Independs were Germine used to (A) to have the Istle of Excellency below dupon had been written in Davids He had already been named for the Ambathy of Suntzerland. He tervil 1 me 11 m furthfully and with great Ability in the whole course of thir Ambility. He will the pud I ent History of France in Latin, from the Death of Lens XIII to the Year 16 2. In the de Pieur History was long (B) expected, as a Master piece of Weak, it was printed a last in do-Message the Year 1671 θ , and well received by the Publick. The Style of it is good, Matter $\frac{18}{110} \frac{p}{q}$ are related in it without lastery, and with a great Knowledge of the Intergues of the City.

Cabinet. The Author has Latinised his Name by that of Labord our. The Latin Names v. which he uses would puzzle the Reiders, has he not taken one to place the Liench $\frac{2NH}{4\pi}$ Names in the Margin * Being very learned in Matters of Divinity, he published deviate a Book of Controverse in Latin, against the Opini in $(B\Delta)$ of the Lietesthiats confedent. " cerning the Luchunt" The Dutch Gazettes have informed us that he died in the property Year 1692, being 10 7 uset Age

BARLE 1 1 E (Gabriel) a Deminion Monk, made hin felt remarkable to- the Opwards the end (A) of the XVth Centity, by a minner of Prene 110 more bee ming a $\frac{n \cdot n^{-1} + c}{u^{(1)} + 1 \cdot pra}$ Buffoon, than a Minuffer of the Gaipel. The was Bern at B shells, in the Kingdom of $\frac{n}{pr} = \frac{a}{4}$

anus (cujus offa comminuantur) quasivit ex R sco-suah filio Hanina, undo Deus benedictus perminare fi-cict hominem in futuro seculo i respondit ille, ex lux, seu ossiculo shina Russus alter, undo nossi hoc? da mihi illud, inquit ille, ossiculum, & te docebo contud t illud in mola sed non tusum est, consect in er m non conflagravit, conjecti in aquam, & non atti tum est, imposuit incud, malleoque eccidit, sed ne bilum comminutum est Imperator Romanus, five quod rideret resurrectionem mortuorum, sive quod audivirat aliquod sucorruptibile officulum est in corpore l'umano, cupiditate equs sicendi, vel quia, uti virisimilius est, hastabat ob dissicultates cas, quas sam recensumus, quasivit ce R Jeosua fil o Hanina, unde, vel quomodo restituerentur mortui, quorum membra tam lonce, lateque dispersi es-sent ac d spipara? Respondit illi R siosuali, ex ossiculo fina dos si, appellato luz, quod incorruptibile est Qui cum non posset facile adhibere sidem, exper mento ei ostindit ita esse Hac opinio, si quid antiquis riedimis, non improbabilis est. Istud enim ossiculum tale est, ut ne-que at interire, quamvis hodie nullus sit, qui illud noverit Sunt qui arbitrintur, Davidem hujus officuli mentionem facere, cum ait, Custodiens ossa ejus, unum ex in non consump um est. Pirlm xxxiv 21 I hose is non consump um est Pfalm xxxiv 21 I hose doting I ools shoul! have faid that that little Bonc true Seat of the Soul

(KC) Discirned by the smell if an accused Person was Innocent | Compare this with the Remark C

(a) Trea-

tisc of the Amballa-

dor. tom I p 360

the of the Article Democritus

(A) Endiavours were used to have the Titl of Excellency, &c | Mr de Wicquefort (a) lays 10, and adds, that the Plenipotentiaries of Fiunce made their first attempt with the Nuncio, who answer'd, that he would not do it They would have had him he would not do it They would have had him give Mi de la Barde that Title, and the first Visit The reasons for his refusal were, That he would not give an Example that no body would follow, nor make Mr de la Barde uscless, who did the Affembly good Services He would have made him useless, because of he had done him the Honour that was demanded, he would have put him in a kind of Necessity to have requir'd it of all the other Ambassadors, and not to appear any more if they had refused him, not to appear any more it they had refued thin, as it would infallibly have happen'd. The Venetian Ambassador imitated the Nuncio, Thus Barde was oblig'd to be satisfied with the Honour that they were will ng to do him. He desired the Emperor's Ministers that were at Oinabrug to distinguish him.

nium aliarum partium, dicunt, nominem instauratum, from the other M n st is of the scould Orice in the restitutumque iri, in resurrestione moituorum, junta to vold not treat him as an Amissi in no on is allud, quod in Beresst Raba Paras 3 legitur, aidi - him as a Resident, and provided him was intitud. thad Perfore feer the Itilia Fall on b I l not ir tend to the place of Honor in the Vifit and Confronce And indeed he could expect no great diffu tion, at Muniter or Olinding, ly write of his Credential Letters for the Suits Cincon Mi de la Barte com-pluit d of an Italian Writer who did not speak of those things as he ought, and pretended to con-vince him of it, by from that the Plenipote itieries of France tie red him always as an Ambillider, (11 ocne and that they could not dit, e ife with it, seeing the of su hors King's Pitents, and all the Court Letters give him that Character (b) Aranxins at Servi mus hand hand Birulum lecus ac serpsos invicem habiter e neque thier poter in, cum regio diplomate at que omnibus R en atque Mirarini ad f atque ad alios litteris limatus off t app listus Ideo accurating m bid condum fuit quad homo qui fam Italicus ea de resteus scrippit in aliena lubidine, atque invidia in Labardeum nam i illi ipje tribu ve nolim, qui in liquicemodi relus et am Jupi e verum alies fa-vit, hos cum Residentes, aut al minor s Principes absque ullo Te ulo messe il ne, Legatos nebelo feccus appel-

(B) I ong expected as a Mission-piece of Work] "Mr" de la Barde is preparing it in Mission, where—"in we are to have a French Sillust, or Figit. I his is what Pather le Moine was willing to inform the Publick of, in his Licitile of History

(BA) Against the Opinion of the Protest ints concern-Ing the Eucharif | I his puts me in mind of what I have heard his Grandion, the Abbot of Bron, Canon of Notre Dame at Paris fix, wie That he applied himtelt teveral Years with great diligence (.) Appato examine the Opinion of tome Fathers about 13t Sacr that Question, and to compose a large Volume of tom 1 fol great Lea ning, but all of a fudden it came into 521 apud his Fancy to destroy that great Labour, so that one Morning he threw all that he had writ upon that pag 518 have fault. Subject into the Lire

(A) Towards the end of the AVth Century] Alta- is not to be mus a in his Biliothique of the Dominicans, places found in this Man in the Version Committee of the Dominicans. this Man in the Year 1470, from whence it appears the Edit of that Possevin was only missaken by 200 Year (c) Cologne, Gabriel Bai letta, fays he, Neapolitani regni, Apulus, Or- 16:7 din sautem Dom nicani, Incologis & concionator utilus, There is cum floreret anno 127 He alds, that his Sermons Inge 61) were printed leveral times before the Laition of cum flo-Fanice, 1571

icict um 147

CC HCXCI-N ples 1 10 " 1 0/ 150 to Mi-Hes

> (/) Labarde rebus Gilliers 14 p 189

* See the ny scraps of Barlette are found † Poslevin Appar Sacr tom I p m 610 Biblioth Ordin Prædicat p 195

4 Taken trom (12ipar Barleus's Funeral Oration spoken at Amfterdam *by* JohnArn (orvinus the 18th of Tan 1648

thofe ought to . follow

that im-

pute cer-

(s) Pessi-mè igitur à Valle

lettæ fen-

tentiam exfcribendo.

nam co-

dæum vıdendo eum esse circumci-

Naples. Henry Stephens was not the only Person that exclaim'd * against that manner of Preaching, full of a great number of mean Explications, only proper to expose our most venerable Mysteries to contempt, some (B) Roman Catholicks have not spar'd most venerable Mysteries to contempt, some (B) Roman Catholicks have not spar'd Gabriel Barlette about it. And that is much more difying and glorious for the Catholicks, than the trouble that the (C) Dominical Lave themselves to justifie that Preacher. His Sermons were Printed at Venice, in To Volumes in 8°. The First Volume contains † the Lent Sermons, the Second contains the Sermons of the Advent, Whitsuntide, Ascension, and other Festivals. He was a living when the Turks took || Otranto, in the Year 1480 Some of his Friends in the Year 1480 Some of his Friends in the Year 1480 Some of the Sermons that went under his Name.

BARIEUS (Melchior) Born at Antwern, a Latin Poet in the YVIth Catholicks.

BARLEUS (Melchior) Born at Antwerp, a Latin Poet in the XVIth Contury, and Son of Lambert Barleus, who was Keeper of the Records of Antwerp above Forty Years, was Educated under good Masters, and shew'd by divers (A) Writings, as well in Verse as in Prose, the Progress which he had made. One of his Brothers, whose Name was James, left his Country for his Religion, and made his Escape into Holland, where after having been Regent of the Second Class in the College of Leyden, he was call'd to the Brill, to be Rector of the College there Gaspar Barleus, (B) elder Brother of Melchior, succeeded in the Office of Archivist which his Father had, but when Antwerp was put again under the Yoak of the Spanish Government, he left his Country, and retind into Holland He brought his eldest Son along with him, who was yet in the Cradle 4, and of whom I shall speak in the follows

(B) Some Roman Catholicks] Theophilus Ray-nand, under the Name of Petrus a Valle Claufa, Wit tharply against Barlette, and reproach'd him name-The Woman of Samaria knew that JESUS CHRIST was a Jew? She knew it, fays he, by the Circumcision It must be confess'd that this Critick was not so exact as he ought to have been, for he does not only torget to speak of the two other marks whereby, as Barlette says, that Woman knew that JESUS CHRIST was a Jew, but he imputes also to Barlette to have said that she faw that our Lord was Circumcis'd, but it is certain that Barlette did not express himself in that manner Prima ad habitum quem portabat

Secunda quia Nazar aus in cujus capite novaculum non ascendis tertia ratio ad circumcissionem nullus alius populus erat circumcisus. It would be of no use for the Justification of that Critick to say, that what he imputes to Barlette may be inferred from the words. his words, for what a Man fays ought never to be confounded with the Confequences that may proceed from what he fays How many things do not only escape an Orator, but an Author also, whereof he does not perceive the nearest Consequences?
It may very well be therefore, that this Critick, by imputing to him those Consequences, imputes to him what he never thought of So that if a Man him what he never thought of will be an exact and a fincere Critick, he must pre-fer this Rule to himself, Accept others of having which faid precifely what they have said, but observe religiously not to take any thing from, or add any thing to it, show them the Consequences that proceed from it, but do not affert that they have seen those Consequences, and that they have admitted them, wait for what they will say, when they are told, that they proceed naturally and mecessarily from what they have said I cannot believe to an As that Barlette should have been so impudent, and so extravagant, as to utter the impudoratam blaffhe-miam, which his Critick imputes to him in fuch fine Latin It is enough to accuse him of not knowing what he said with his third mark I will therefore leave his Critick to (a) Aliamura's Anger There was more exactness in the Censure of another Sermon In that other Sermon the question is clausa falto know why the Holy Ghost deferr'd his coming
favit calumniathe feat of being ferr'd in the same manner as the Son of God was, and makes the Dispute between the Father and the Holy Ghost to end only by this expedient The Holy Ghost bethought himself to expedient The Holy Ghost bethought numera to take upon him the form of Wind and Fire, that responder can be said meaner, and more unworthy of the Samarita- Majesty of God?

(C) The trouble that the Dominicans give themselves]
To begin with the Sermon of Whitsunday, I obgnoville To begin with the Sermon of Whitfunday, I ob-Chillium ferve that Aliamura is so far from owning that there is any thing there to be reproved, that on the contrary he finds a wonderful Art in it to represent the hardness as Man's Heart, and he is much surprized that any Body durst find fault with

ium Ubi fraudulento filentio praterivit duas priores illius &C Altamura pag 519

fuch a Preacher about it. (b) Tanti nominis conciomaterem, tantoque com fruit verbum trei diffeminantem,
ut adhic vigeat and fruit verbum treis diffeminantem,
ut adhic vigeat adiffeminantem,
ut adhic v

(D) That he was not the Author] Leander (A) De-bersus pretends that in his Youth he knew the sono- feript Ital rant Person that forg d those unworthy Productions, that went under the famous Name of Barlette One may very well wonder that the new Biblio-thecary of the Order has not alledg'd that reason to justifie his Brother, and one would think that he durst not make use of it, because it was found out that what Leander Albertus said of it is not true But whether it be or not, it is at least very certain, that there are impossible that things in the Sermons that were unquestionally written by Barlette We have seen the Censure of Father Raynaud Moser is in the wrong to say, That several Protestant Authors have made use of his pretended Sermons to ridicule the Catholicks, and that Henry Stephens is one of the first among them, for I dare be positive, that the Sermons from whence Henry Stephens took his Railleries, are none of those that Leander Albertus imputes to an Impostor The Dispute between the Father and the Holy Ghost is one of Henry Stephens's Gaieties, now Altamura acknowledges that that what Leander Albertus faid of it is not true phens's Gaieties, now Altamura acknowledges that Barlette is the Author of it

(A) By divers Writings, as well in Verse as in Prose]
These are the Titles of them, Brabantiados libri 5 These are the Titles of them, Brabantiados libri 5

Or Antwerpia encomium De Diis Gentium libri duo, (e) Valein Elegiack Verses, at Animerp in 1562 (a) De rius Anraptu Ganymedis libri tres (f), Or bucolica, at die dreas Bibl
merp 1572 A Speech De vita humana felication Belg pag
cum adjuncto carmine, De rerum humanarum de 669

fitudine, ad Caiparem fratrem, at Antwerp 1566 (f) CorviHistoria de domus Austriaca eminentia (h)

(B) Gaspar Barleus, elder Brother of Mela nus in

(B) Gaspar Barleus, elder Brother of Mela nus in
this Gaspar for him that Valerius Andreas had nebri Cathis Gaspar for him that was Professor at the form Bardam, and whose Latin Verses were so much cried to

this Gafar for him that was Professor at harden for Bardam, and whose Latin Verses were so much cried less up If he did, he was grossy mistaken That Programmer and the Bardam Andreas If it be said in order to excuse Valerius Andreas, ibid that he does not take things as I suppose he does, (b) Carvible would be still in the wrong on another account. For when an Author is made known by his count For when an Author is made known by his Relations, those ought not to be quoted that are unknown either in the Commonwealth of Learning, or in the World, and consequently these words of Valerius Andreas, Melchiar Barleus Antverpiensis, Gasparis frater, would be frivolous if they were meant of Melchiar's Brother, for that Brother, though he taught at Bommel, is an unknown Person Morers committed the same fault as Valerius Andreas

(A) If

BARLEUS (Gaspar) Nephew of the foregoing, was Professor of Philosophy It Amsterdam, and one of the good Latin Poets of the XVIIth Century. He was \$\frac{1}{2}\$ By the Born at Antwerp \$\pm\$ in the Year \$1584\$ His Father, who was a Protestant, sted into Epistle De-Holland when the Duke of Parma had made himself Master of that City He stand dicatory of three Years in Leyden, after which he was call'd to Bommel to be Rector of the College it appears in the protest of the College in the part of the College in t He flaid dicatory of three Years in Leyden, after which he was call to nommer to be Rector of the College of that place fewen Years, and then he died, having design'd his that he son Gaspar for the Ministry of the Holy Gospel This Gaspar studied eight Years in was born the College of the Province of Holland at Leyden, and, being a Minister, he serv'd a the 12th of February Country Church near the Brill . Bertime being advanc'd from the Office of Sub-Principal to be Principal of that College, thought no Person so fit to succeed him as our † Taken Barlens. His Recommendation was effectual, Barlens was made Sub-Principal, and from his sometime after the Professorship of Logick was given him in the University of Leyden Funcral He concern d himself so far in the Disputes of the Arminians, that he was depos'd Oration from all his Offices when the opposite Party had fully triumph d in the Synod of Dor- John Ar-drecht in the Year 1618 Barleus began then to study Physick, and in two Years nold Cortime he thought himself fit for the Doctorship He took his Degree it Caen, but did vinus not practice it much Some young Persons desired him to instruct them in Philo-sophy and Literature, and having been accustom'd to that he took to it again After Steam war is the Magistrates of Amsterdam having built a fimous School in the Year 1631, Witte war is the Magnitrates of Amsterdam having built a rimous school in the real 1031, write offer d him the Professor's Place of Philosophy. He accepted of it, and exercised it places he honourably until his Death, which happened the 14th of January, 1648 † He was a dia him the made on divers. Man of great Merit. There is a Volume of Speeches which he made on divers. Subjects, and which are not only commendable for the Style, but also for the turn and many Strokes of Wit. Poetry was his chief Talent. His Muses were very copious and *lofty. During his I ise-time there was almost nothing great whereof he Bourehald not make a populous Flory of Reasons of State (A) were not in obstacle to it. did not make a pompous. Elogy, if Reasons of State (A) were not in obstacle to it us gives Cardin il Richelieu, and Chancellos Oxenstres n were not torgotion, much less did he bim, Difforget the Conquests and brave Exploits of Frederick Henry Prince of Orange Queen fertat de Poet pag Mary of Medica, and the magnificent Reception that was made her | it Amsterdam, 140 gave Barleus occasion to exercise his Llequence. He published some very sharp pieces of Controversic (B) against the Advertures of Aimmius. That Wound was | In 1637.

bis Letters

(A) If Reasons of State were not an Obstacle to it I make use of this Restriction, Lecause I have sead in Barlen's Letters, that he would not make a Poem on the Coronation of the Emperor Ferdinand III as he was defir'd to do He confider'd that he had to do with suspicious Persons, that would not fail

to do with julpicious Persons, that would not fail to cry him down as a Pensionary of the House of Austria, besides, after having so much sung the Victories of Gustarus over the Emperor, he could not piacle serious over the Emperor, he could not piacle serious Was with the swedes. He was an horest Poet How many of his Protession are not so unce? They have a two-handed Pen, they do not only prepare Acclamations for the conthey do not only prepare Acclamations for the conquering Party, wholoever (a) he may be, but also after the Event they make Verses for both Parties

I do not question but that there are Poets in Italy that have praised, or will praise the Dauphin, and Prince Lewis of Baden on the Campaign of 1693 These are the words of Barleus, (b) Literas accept Vienna, quibus petitur uti laudatione aliqua velim pro-

Segue Coronationem Ferdinandi tertii Imperatoris Sapram abstruebo ab illa laudatione religiosissime Quanquam enim ea possim scribere qua ad laudes Imperatoris faciant, nec Reip nostra adversentur, tamen
prout sunt nostratium ingenia, judicarent me beneficio
obstrictium Austriacis Scimus Casarem non quidem
aprito Marte nos petere, scd per latus Hispani nobis gragratulate Augustus,

vem effe Laudavi etiam non ita pridem Gustavum Suema Regem, ejusque adversus Casarem bella probavi

Marc Antony

Jam ut laudem Ferdinandum tertium ob gesta adversus

Suecos seliciter bella, à prudentia mea impetrare non

cost possible.

Casp Barleus

Cuperim obsequi petitioni illustrissimi Legeti, sid hoc cavindum ne dum forus benè, domi male audiem Forte nimu sum meticulosus, sed & illud certum illam Casaris laudationem a me professam calumnia suspicionibusque oportunam fore Barleus's fear was not groundless, and if Reason would not suspicion but a professam can be seen and if Reason would not suspice the professam to the seen and the second seen and the second seen and the seen

fer him to make the Panegirick of Ferdinand MI sceing Holland was in War with the House of Au-

for a, and in Author should not blow hot and cold, Prudence did not less require of him that he should not meddle with that Elogy Those that believ'd him a I mend of the Arminians would have defamed him is an Fnemy of God and the State, and would not have been contented to fay so, both in private and in publick. To conclude, if all the Heroes whom he praised paid him as well as (c) Cardinal Richelieu, he had no reason to say, that

the Culture of Parnassus is that of an ungrateful Soil

(B) Lay sharp against the Adversaries of Arminius] In the Yen 1615 he publish d a piece at l cyden intituled, Bosermannus de vei &, sive enamen epistole dedicatorie quam suis ad pietatem illustrium Ordinum Hollandia & Wests is on present in lustrium Ordinum Hollandia & Wests is notis prafixit Yoannes Bogermannus Ecclesiaste. Leovardiensis, in quo etiam crimina a Matthao Slado mpatta Erasmo Rotirodamo diluuntur The Year following he publish da little Book, the Title whereof was, Dissertation (d) Pag 4 cula in qui aliquot Pati e Theologorum & Ecclesiasta-rum male sana consilia & studia justa orationis libertate reprehenduntui. There was too much tartness in that piece, and it was too injurious to the Preachers, for he pretends (d) that Holland afforded, Viror pradicator: ordinis vocales plus satis qui ad scri-bendos salutisferos libros inepti, ad pradicandam Christi Sapientiam elingues, tamen ad obtrestandum cum Magisapientiam elingues, tamen aa oorrectandum cam Magistratibus, tum dissentiintibus eirca res religionis symmistis diseiti sint & copiosi. In the following Page
he says. Si templa aliquot Hollandia peragrare libeat,
Theologos quamplurimos in speimologos, concionatores in
comutitatores, pacis pracones in factionum principes &
schismatis faciundi buccinatores transformatos mirabere, nec tam reformata amplius, quam pessimis aliquorum moribus desormata religionis antistites esse jurabis. This was to abuse those excessively, whose Character he should have respected. That invective was immediately translated into Dutch I cannot well tell whether it was in that Differtation that he call'd one Vincent Drielenburch, who had fet up for a Prophet, by the Name of Nebula, but either in that or phetical fome other Writing he made use of that injurious sua dig-Expression, which (1) exasperated that Man to nitati pufuch a degree, that he publish'd a Book, wherein he calls Barleus a Knave and a Rascal, Nebulonem & Scelefum, and ingag'd to give 100 Livres to the Deaconry of Leyden, and to deliver himself up into the hands of Justice that his Punishment might be exemplary, if it could be prov'd by folid Reasons that he was a Knave, Nebulo A little while after there came out a Book, wherein it was pretended to prove came out a Book, wherein it was pretended to prove it by ten incontestable Reasons Drillenburch and swered those ten Reasons, and slew out extreamly against Barleus. The latter Compos'd a Remonstrance to the States General during his Like. It is dated from Fransfort in the Month of August. Salon on 1620, and intituled, Fides imbells, sive epistola parametrica ad illustrissimos & porentissimos Faderatarum Provinciarum Ordines. It is a piece very well written, extor ou substanting the Rights of Conscience, are gravely represented prig 176. the Rights of Conicience, are gravely represented prig 176, SII 2

elenburch phetande partibus non defuit, name anno fuperiore a Casparo Barlæo in quodam Nebulones nomine adeo Promuriofum ut editomor dem BarlæumSce You 177

and the ogratulate Marc An-Barlæus, epist 334 pag 668 the Letter was written in the Year 1636

(a) Com-

south what

Macrobi-

us Saturn

11b 2 c 5

pm 337

Man who

had taught

two Ra-

vens, the

one to con-

(c) If webe-lieve Sorbiere,that Cardinal gave him 5000 Liwres for his Elogy Sorberia-

", p 40

most consider able are to be Seen in the Col-

Icetion of Letters ei uditorum VIIOrum pubth Aimi-กเวกระท8 in the Year 1660, and be Year 1684

lius leniula, feriprum repentur in ipecimine, a se profe-ctum esse, reliqua asperiora collegarum esse Barlaus epift 156

pag 356 (c) Ibid

(d) Confili i agitari uti libellus iste Cenforis Ordinibus Hollandiæ exhibeatur ut ap**p**areat Barlæum &Remon **Arantes** esse Socinianos Ibid epift 388 pag 675

(f) Ibid gag 679 (g)Martin Schoockius Sie Voetius Selett Disput Vol 1

PAE 1156

(e) Ibid PAR 674, 675 Sec

Aljo p 678

*His Sonnever closed: He was look'd upon (C) all his Life-time as a favourer of that Sect,
and many Persons murmur'd against the Magistrates of Amsterdam, for entertaining and many Persons murmur'd against the Magistrates of Amsterdam, for entertaining such a Professor All his Proceedings were narrowly look'd into, and nothing was pardon'd him He was terribly exclaim'd against for certain Verses that he had made pardon'd him He was terribly exclaim'd against for certain Verses that he had made on the Book (D) of a Rabbin. After his Death, Letters were publish'd in Two Volumes, but the Sextus Empiricus, that was expected from him, never appear'd He show able he was to write History by the Relation of what passed in Brasil, during the Government of Count Maurice of National He publish'd that History in Some of the Year 1647 Strange Reports were rais'd about his (E) last Sickness, and about his

1 orum epsftolæ (a)

(G) He was look'd upon all his Life-time as a favourer of that Sett] It is certain, that fince he was restor'd into the University of Leyden, he did not break off his Correspondency with the Arminians His 156th Letter informs Uytengobard, that Polyander, Professor of Divinity at Leyden, had discover'd to his Friends, that (b) all the moderation of the Witting, which the Faculty of Theology had publish'd against the Arminians, came from him, but that he desir'd that if the Arminians knew it they would keep it secret, seeing it would expose him to the Indignation of his Collegues (c) Rogavit me obnixe per D Vossium internuncium, vobis uti scriberem, ne si forte hac res ad aures vesti as pervenerit, cius in responso vestro meministe vestitis, ne collegarum (a) In the suorum invidia ac odiis, quorum jam semina jatta, mi-6, eth and se objiciatur The following Letter testisses that one of Polyander's Collegues reproach'd him for hiving told this to Baileus, an Enemy of the the Fdit on (hurch, Tu boc dixisti Barleo, quem scis esse hossem 1684 Ecclesia, qui illud ipsum ad Uytenbogardum, & Epscopium perseripturus est These Letters were written in the Year 16,0 It appears by Barleus & Letters, that he was always in the Opinion of the Reliance and the second an monstrants

monistrants
(D) That he had made on the Book of a Rabbin Manasses Ben-Israel, one of the most Learn d Men among the Jews in the XVIIth Century, published a Book on the Creation in the Year 1634 Barleus made an Epigram upon it, and according to Custom, suffered it to appear at the Head of the Work He declared too plainly, that he preferred a good Life before the Truth of Speculative Doctrines A Divine of Deventer published a Writing, wherein he maintained that the Epigram was full of Blasphemies, and that the Author of it was a Societa Nay, there was a design (d) to bring the matter before the States of Holland, to convince Barleus, and all the Arminians, of Societaism Bar-Barleus, and all the Arminians, of Socianism Bar-leus defended himself with Heat, and was very angly He maintain d that his Words were maliangly He maintain d that his Words were mali-cioully interpreted, and even fallified, that they might the better colour the Tricks which they made use of, to find such a Meaning as he had never thought of Epigramma (e) quaddam meum quasitis & perversis detorsionibus maligne in-terpretatur Dicit illo epigrammate contineri varia qua Ecclessa perniciosa, religioni Christiana probrosa, & in Deum ac Dominum nostrum Jesum Christum impia sunt Socioianismum adhac auteri epigrammatic imp

or in Deum ac Dominum nostrum Jesum Christum impias sunt Socinianismum adhac autori epigrammatis impingit, Orc. Censor pessima side voculam à carmine sustiulit, Or suam substituit, maneamus pro vivamus Sensus assingit versibus meis de quibus ne per somnium quidem cogitavi. He protested that he was no Socinian, that he never had been one, and that he detested the Doctrines of the Socinian; He added, that some would be glad, if he was a Socinian, that their Hatred might the better Triumph (f) Non sun Socinianus nec sui unquam, imo hostis sum (f) Non sum Socinianus nec fui unquam, imo hostis sum (f) Non sum Socinianus nec fui unquam, imo hostis sum istorum dogmatum accerrimus. Vellent quidam me esse qui explendi in me odis materiam soliciste quarunt. If that Judgment was false, it was not unlikely, for those that find themselves ingag'd in Quarrels about Doctrines, accuse their Adversaries of so many things, that commonly speaking they cannot do them more Spite, than by appearing quite other Men than they make 'em to be However it be, it was lawful for Barless to repulse the Calumny, bur he ought not to have made such ourlumny, but he ought not to have made such outrigious Verses against the Divine of Deventer, that perhaps Archilochus would not have made worfe I hat Divine's Name was Vedelius, and he intituled his Book Deus Synagoge A Professor (g) of Usrecht seconded him in that attack by a Writing which he intituled Verstius redivious, and Vedeleus took care to get it Printed Vessius believ'd that Barleus fell lick, for having taken the Insults of those

You will find it in the Pressantium & eruditorum &- two Antagonists too much to Heart See what he (b) 1/e two Antagonists too much to Heart what he (h) 1/e writt to Gretius the 15th of December, 1637 Collega Event did Barleus jam tertium mensem laborat quartana Menot consirme tuitur ei à μαρασμῶ Ut convalescat non videtur idem this Contuitur quondam Afflicit valendinem opere projecture perando quod nunc excuditur la laborat pompa ci example to matris in urbem nostrama la laborate pompa ci example thibito. Typis prodibit augustis planimis exornatum province every day thurs Atque hoc quod dixi non dissimulat apud anni that prove cos Sed multum metuo ne morbum hunc inde contraxe- fall. Eturis Atque hoc quod dixi non dissimulat apud amicos Sed multum metuo ne morbum hunc inde contraxerit, quod nimis ad animum researct qua advirsus eum (1) This m
scripta sunt à Dott Vedelie. Mag Schoockio (k) I our tradisbelieve that Barleus's beautifus ands in general found Galitessen
him too much concession the Centure of his Cieft ciEpigram, for he will de to despite his Ciiticks Tibi sum (l) for ut cos stoac prateritione entree
multes Acerrima est constitute in malam (k) Epist
rem homines ad civil since verante natos Excepgrammate scilicet qui manassen Indaum non prosinalis
convitis, totus in te Theologorum ordo asperatus omnem Hareticorum sentinam in caput tuum insundit pag 795
Si verpum, apellam, recutitum eumden cd iisol dixisses, & virum, at videtur, non malum poeticis scom- 16

dixisses, & virum, ut videtur, non malum poeticis scommatibus exagitasses, palmaium meruises (1) Rosi quid mini apud te est sidei crabrones isos iterum dico chus Hoposthac negliges. Acrius enim post iepullam instint, & neiduti,
ubi excusseris venenum omne in aculeos advocant tanquam ipsi last. Barleus s Epigram, that was the cause
of so much stir, would find its place here, if it is
not lately been inserted in a little Book (m) which
is in every Body's hands. I wonder to find
in it but a very small part of Barleus's Verses against Vedelius, but I wonder yet more
thow Sorbiere could think that the Passage which he
mentions, shews that the Author scoff'd at both
Religions. These are Sorbiere's words. (n) Cum.
Holland,
Vedelius nomen sum in priori scripto analytico epigram-Vedelius nomen suum in priori scripto analytico epigrammats Barlaani (o) resisams s, ait

- 4 State tenebroso

Calumnator prove delites antro,

Et exoleta save tergiversator

Auctilia and amattan tendita surdita sessa ?

Arcessis orco monstra perdita secta? Cur versipellis Sarmata malas voces Portenta fidei, exsibilata Senensis Commenta verbis affricas serenatis?

Que sane nec Calvinianis satisfacere nic aliis, sed utri- had said usque religionis ludibrio habita poetam merito suspectum Silvisset; reddidere AMan must be Mad or Drunk to judge so, for besides for the Verses which we have just now read are the that it is sharpest that can be made against Socinianism, and no Body can testifie more lively than Barleus does, how much he detested to be suspected of that He-named resie That Author's Prose, which Sorbiere quotes himself in a little before, does not Thunder less against that the fost Sect

(E) Strange Reports were raised about his less side the Versoness I have heard say that he thought him that are be of Glass, and that he was afraid of being alledg'd be of Glass, and that he was afraid of being alledg'd to pieces, when any Body came near him On hat he in the profession of Butter, or Straw, and that he durst not compared the first and the first and fupnear the Fire This is inconsistent with his press d h, neral Oration, spoken by Corvinus Professor of Name Law, for it is affirm'd there, that he read a (p) Id Lecture to his Scholars the day before he died, quod do-and that he was going (p) to read another when a lemus, eo Faintness took him, from which he never reco
Faintness took him, from which he never reco
Ver'd Antecessit quidem eum morbus cum que lustaba
Trompento ver'd Antecessit quidem eum morbus cum que luttaba- momanto tur subinde, non tamen tantus quin aliquomodo consuetis adhuc sufficeret laboribus. Audiverant eum pridie dies quo eum mors invasit, discipuli docentem audivissent subicomendem qua occidit, nisi ipsis eum abstulisset, ita ut (q) sibi commissa d

cendo debitum præstaret officium Corvinus in Orat funeb (q) He had made use a little before (quod notandum) of the sa, Circumspection, Inopinata eum extinxit, UT NOBIS R1 LATUM, lipothymia Inde tactum ut eum extinctu ante audiverimus, quam morti esse propinquum morbus pre

pag 39 (o) Doubt= less it is a fault of Printing Perhaps the Author false that Vedelius Writing, the Verfes

1694 (n) Ibid

his (F) Death, but the Truth of it is hard to be known. There is but little Credit to Witte be given to Reports of that Nature, for it is known by an hundred Examples, that in Diario if an Author has distinguished himself never so little, Fame does very much magnification. the Corporal or Domestick Disgraces that happen to him And those that know all the Mystery, are commonly Persons that do not publish what may be the Cause of any

Dutchgive the Name
RLEUS (Lambert) Brother of the foregoing, was Born at Bommel y in of ConreGuestland in the Year 1595 He was Greek Professor in the University of Leyden the Second Class * in a College of Amsterdam, and before he taught that Class he had been Minister of the Baron de Langerac, Embassador of He was called to Leyden to fill up the place of ferensiab the Hoelzlin, which is new Addition was made to that Office, for it was given him with the much as if
Tield of Professor for in Ordinary, which is attended with several Advantages. Title | of Professor in Ordinary, which is attended with several Advantages He made his first Speech De Græcarum literarum præstantia ac utilitate, the 22d of October, 1641 In 1652 he publish'd the Timon of Lucian, with divers Notes that have nothing very exquisite, or protound in them, but which may be useful to Youth He died the 16th He that of June, 1655 his Commentary on the Theogony of Hesiod was printed in 1658 teacher the BARIOW (Thomas) Bishop of Lincoln in the Reign of Charles II was a very in Hol-

Learned Man He was a long time Professor of Divinity in the University of Ox-land 15 ford, and somebody suspected (A) that he was removed thence because he was too call'd Re-Orthordox. He was very Zealous against Popery, and he shew'd it (B) by his for He Writings He had many Books, and was a Man of great Reading He died in the free fine Year 1690, or thereabouts Some small Pieces that were found among his Papers have over the been publish'd since his Death Some Persons confound him with (C) William Barlow, other Teachers Bishop of Lincoln, who stourish'd under King James I and who wrote for that Prince

accepimus, plurimis hodie exemplis fere epidemica lipothymia. O bserve, that Coro nus had just before turned his Speech to the Disciples of the deceased. Would be have told them fally that they affisted at

one of his Lectures the day before his I cath.

(F) And about his Death. Morhofius reports, that
Barleus died in a Well, and that it is not known whether he fell into it accidentally, or threw him-Miscro fato periit, puteo submersus, an form of this he faith in the 300th Page of his Polyhifter Doubtless he refers us to Page 155, when he says, that he had already mention'd that Death But in the 155th Page he does not ascribe it either to an Accident, or to a premeditated Design, but he affirms that Barleus became Mad, and cast himself into a Well, and quotes the 64th Letter of Sorbiere for it Eo nonnullorum excrescit è siducia ni-Sorbine for it Eo nonnullorum exercect è fiducia nimia ambitio, ut finistro aliorum judicio in extremam incidant insaniam Quod Barlao accepti, qui ob pralatum sibi Spanhemium in maniam incidit, seque ipsum in puteo suffocavit, quod di eo Sorbierius refert Epist 64 extatque apud Dupertum Musarum subcisivarum, I ib i de co Epigramma (a) That Quotation is very falle, for here is what Sorbiere says. "The "Death of Barleus, of which you require some "Circumstances from me, is not of that importance (b), though he was a very Gallant Man, "for there will always be found more excellent "Poets than Physicians When I was at Amsterdam they spoke variously of the end of his Life, as if Melancholy had advanc'd it It is true, "dam they spoke variously of the end of his Life, as if Melancholy had advanc'd it It is true, that having made a Funeral Oration in Verse on the Death of the Prince of Orange, and Dr Spanheim having spoke one in Prose, he bore the inequality of their Reward very impatiently For as Monsieur de Saumaise said very pleasantly, and a great mistake in giving the Trooper's the I oot Soldier, and that of the Foot Solution the Trooper Barleus had but soc Labra and the other had soo Crowns" There is and the other had soo Crowns There is and indeed, that, according to the common Report, Barleus was subject to some Fits of Mad-Report, Barleus was subject to some Lits of Madness Ferebatur intervalla quadam minus lucida habere, nec aberat conjectura oculorum qui non bene sanam cerebri particulam indicabant

(A) Somebody suspected that he was removed thence because he was too Orthodox] This somebody is a famous Minister and Professor of Divinity at Gro-Iningen, in a word, it is James Alting He says in a Letter (c) dated the 13th of March, 1676, That Dr Barlow was lately rais'd to the Bishoprick of Lincoln, that they might take him from the University, where he taught the Orthodox Faith, for, adds he, the English are much inclin'd to Pelagianism and So-cianism. And thereupon he speaks of a Book, De unione & communione cum Christo, whereof the Au-thor's Name is Sherlock

(B) And he shew'd it by hu Writings] When there

was fuch a great Discourse about Titus Oates, and the hornble Conspiracy which he discover d, this Bishop publish d a Book, wherein he maintain d against all Shufflings, that it is an Aiticle of the Roman I aith that the Pope may depoic Sovereigns, and give their Dominions to others. It was a very good way to shew that he design d to do the Papists tome prejudice, for of all the things that are capable to flir up the Zeal of the Nation gainst them, there is none that can do it more effects ally than to shew that they are always ready by a Principle of Conficience, to take up Arms against Protestant Princes. The Book which Bishop Barlow published on that matter was immediately translated into Frince, and published under this Title, An Historical Treatise applies to the protest of the published of the published under this Title, An Historical Treatise applications of the published t

bout the Excommunicating and Depoints of Kings At (d) I need
Paris (d) by Claude Baibin, 1681

(C) Some Persons confound him with William Barlow I she two Authors who have added some Supthe place of plements to the Treatile of John Deckherrus, De fer th Edition

pru adesporis, have committed that fault Deckherrus had faid that the Jesuit who wrote in English against King sames, concerning the Apology for the Oath Deckherrus of Allegiance, was refuted by Mr Baclo, Bishop of Lincoln One of (e) his Friends writ to him, that that Prelate's name was not Baclo, but Thomas Barlow, Is si placet est Thomas Barlovius magni apud Anglos nominis, & de nostratibus optime meritus Optandum foret videre aliquando avendo a ipsius, quorum tis adel-magnam in instructissima sua Bibliotheca copiam habet, potis, p on uperrime uno & altero opusculo presertim contra Curiam Romanam magnum litteratus desiderium excitavit Historia ejus de conspiratione contra Jacobum Angliæ Regem, vulgo The Gun-powder Treason, non sta pridem publicum vidit. The Letter, from which I have taken these words, was written at Strasburg in 1681 It is plain therefore, that Mr Deckherrus's Friend imagin'd that the Bishop of Lincoln, who Friend imagin'd that the Bishop of Lincoln, who had writ for King James against a Jesuit, was yet living Now this is a great Mistake. It was in the Wear 1609, that King James made use of Dr. Barlow, Bishop of Lincoln's Pen to write against Robert Parfons an English Jesuit. If that Doctor had been yet living in the Year 1681, his Age would have been a thing altogether extraordinary, and those would have been inexcusable that should have mention'd his Learning and his Books, if they had forgot to his Learning and his Books, if they had forgot to speak of his great Age It would be to no purpose to say that some Learned Men live 100 Years, seeing it is very well known that the Bishop of Lincoln's name that wrote for King James was William, and not Thomas I don't know whether 100 Years would have been sufficient for Thomas Barlow to be living in 1681, and to have been a Bishop in the Year 1609, for it is very rare to be a Bishop in (f) See the England before the Age of 35 or 40 Years. The Book init-Author of the News from the Commonwealth of Learn-tul d ing, who took a small review of Mr Deckherrus's De scripand Mr Vindingius's Faults, did not only oversee tis adelable.

this, but, which is worse, adopted it (f)

Dutchgive one should Say, the Rector's Affeffor teaches the

BAR- † Corvinus in Obri Cifp Barlæi

> Frift Didicatory of huT imon

+ Witte, ubi supra

(e) Paulus Vindingius See

Alcine Oper sems 5 P 391

(a) Mor-hof Poly-

hyst pag 355

(b) That us to Say, of the Same

1mportance as that of Wallæus and Ves-

Lingius,

which he had men-

tion'd just before

potis,
(A) Pro- p 372

* See the BARNES (Robert *) Professor of Divinity, and Chaplain to (A) Henry VIII.

Remark A King of England, was sent by his Master into (B) Germany in the Year 1535. He conferr'd forthwith with the Protestant Divines on the subject of the Divorce He had afterwards some audiences of the Elector of Saxony, and joyn'd with the English Embassadors that propos'd an alliance to that Elector against the Pope, and who desir'd that Henry VIII might be associated in the League of Smalcald They gave hopes of a Reformation in England, but at the bottom their only aim was to obtain an approbation of their Master's Divorce, and a Politick Alliance to give the Emperour more trouble, who threaten d to revenge the injury done to his divorced Aunt They (m) Anwent away with the Opinion (C) of the Divines of Wittemberg, which was not altogether favourable for them, but they supprest the conclusion, when they shew'd it to so have the King. That which could not please that Prince was in the Conclusion † The non-est conduct of Barnes pleas'd the King of England very well, for which reason he was adscri-

† Seckendorf Hift Lutheranılmı 13 p 110 & fequent

(b) See Secken-

dorf, Hift of Luthu-

13 p 110 in the addition (,) Id in fupple-

mentis ad Indicem

I n 10 (d) That which he

prefix'd to

on of the

Martyrdim

of Bunes inscried in

the 7 h Volum of his Works See Sec-

kendorf,

13 p 262 (e) Tis the

26 h of the 1st Book (f)I uther apud Seckendorf,

(g) Bur-

net's Hft

Book 3 pag 689 (b) Sec-

kend ubi

pag 26. (1) Id 1b

fupra

in ifm,

(A) Professor of Divinity and Chaplain to King Henry VIII | He had (b) those Titles given him in the credential Letters which the King his Master in the credential Letters which the King his Master gave him to negotiate in Saxony, and those Letters are dated from Windsor the 8th of July 1535. His Christian Name does not appear in those Letters before that of Barnes. In Germany he gave himself the Name of Antony Amarius, tho' his true Name was Robert Barnes. When he dedicated his Lives of the Popes to the King of England in the Year 15,5 he sign d R. Barnes Doctor (c) There is 11 a Pretice of Luther (d) that Barnes conceal'd his Name and his quality of Doctor in Wittemberg, for four of the Persecutors. fear of the Persecutors Melanchibon calls him D Antonius Doctor, on D Antonius, in a (e) Letter which he wrote to the King of England the 13th of

March, 1535
(B) Was fint by his Master into Germany] The Prefice which I have quoted informs me that Barnes lived at Wittemberg, about the Year 1530, and also that he lodged in the House of Luther (f) Quis ante annor decembor deves n Barnesio quasirvisset, & quod Christus ipse in co nobiscum versatus esset domesticum unim & commensalem habumus Barnes might have liv'd in Germany till the Year 1535 and might have receiv'd Credential Letters there trom Henry VIII to negotiate with the Elector of Saxony According to that account the Author of the History of the to that account the Author of the History of the Reformation of England might very well lay, (g) That at last while the Bishop of Hereford was at Similcalde, that is, in the Tiar 1536, Barnes was sent by that Minister into England, where he was very well in a coording to that account these words would be exact, for all the reason that Mr de Seckendorf illedges (h) against em, is that Barnes came from England into Germany in the Year 1535 with a Commission from Henry VIII He was therefore return'd into England before the Bishop of Hereford sent him thither, and therefore the Meisage wherefent him thither, and therefore the Melfage where-with that Prelate chaig'd him ought not to be ta-ken for his return into his Country But can it be prov'd that the Credential Letters were not fent to Barnes into Germany, and that he himself was fent into that Country? Yes, it may be done Seekendorf proves it by the Records that have supply d him with many good Pieces (1) Venerat Wittenbergam (Reg x sol 99 n 42) verne hujus anni 1535 tempore, Dostor LX BRITANNIA ab Henrico Reg. MISSUS Melanchthon confirms the same thing in Greek, for he made use of that Language to inform his good breard. iame thing in Greek, for he made use of that Language to inform his good Friend Camerarius, that there was an Envoy from England, who spoke of nothing but of the King's second Marriage, and who said that Henry VIII cared but litle for the Affairs of Religion "Hade to more space these the masses of Religion "Hade to more space the transminguage of the Best of the masses of the said of the masses of the Best of the said that the Best of Historian says only that the Bishop of Hereford sent Barnes into England, he does not deny that Barnes was return'd thither before

was returned thirtner before

(C) The Opinion of the Divines of Wittemberg]

Dr Burnet gives the particulars of it exactly (1),

The first thought which they had about that business was,
that the Ordinances of the Levitical Law were not Moral

Afterwards they alter'd their Opinion, when
the Question had been a listle more agitated, but they never agreed that a Marriage already confummated could be disamul d, and they confirm'd themselves more in this last Opinion, so that they condemn'd the King's two Marriages. He mentions this under the Year 1530 Not that he was ignorant that that Opinion was given in 1536, but he did it without doubt to

shew his Reader all at once the different Opinions ter acta of the Divines on the Divorce of Henry the VIII anni Mr Seekendorf thought fo, for when (m) he remarks that the Opinion of the Divines of Wittenberg is to be found in the History of the Retormation of England, in the Volume of the Original
tuilt. Pieces, among those that belong to the Year 1530, 11 fol 94 he adds this Parenthesis (forte per occasionem) The Secken-Bishop of Meaux did not know that the Decree of dorf ubit Wittemberg is of the Year 1536 He speaks (n) only supra, p of Melanchthon's Opinion as to that Year, and does 112 not criticize Di Burnet for having plac d the Anfor criticize Di Burnet for having place the Anfwer of the Divines of Wittemberg in the Year 1530 History of
Mr Seckendorf observes that the Copy of that Anfwer which he read in the Archives of Weimar, is tione 17
longer than that which is to be found among Dr n 58
Burnet's Original Pieces Here is the passage that
was suppress by the Fmbassadors of Henry VIII W H E-Etste consentiamus cum Dominis legatis servandam esse THER ligem de uxore fratris non ducenda, mansit tamen inter the Dinos controvirsum quod legati statuunt dispensationi lo-vines of cum non esse, nos vero putamus esse illi locum Nequi cnim Wittemstrictius obligare nos lex potest quam Judaos si autem lex berg did dispensationim admissit, vinculum matrimonii utique argue fortius est quam lex illa altera de uxore spatris conse-Mr Seckendorf conjectures, that the Embassadors quently supprest those Words, that then Master might have still some hopes that the Divines of Wit- (1) How emberg would at last approve his Second Mariage That thought is very reasonable, and in general flum est, those Divines might rightly suppose, that there are things that ought not to have been done, and which ought nevertheless to be maintain'd when once they have been done. But I confess I can't well lox tradiapprehend how the beginning and the end of their to Levit Opinion can be reconciled. They own on the one xviii acfide (a) that the Ordinances of the Levitical Law prohiber are Divine, Natural and Moral, that no Law can be made in opposition to them, and that the Church has always judg d that a Man's Marriage with his Brother's Widow is Incession, and on the other side they maintain, that that Levit cal Law may be dispensed with Legati statum different levels of the same of Law may be dispensed with Legati statuant dispensationi locum non esse, nos vero putamus esse illi locum Is it may be dispensed with, Henry VIII might very well believe that he was lawfully married with Catherine of Aragon But is it be Divine, Natural and Moral, and such in a word that it cannot bear any contrary constitution, in short is the Church always judged that a Marriage not conformable to that Law is incessions, then Henry VIII ought to have look'd upon his Commerce with Catherine of Aragon no otherways than as an Incess, and the Divines of Wittemberg ought not to have been uncertain whether they should approve or disapprove his Divorce The Maxim, That there are things that ought not to have been done, but when lex siers they are once done they must not be undone, could have no place here, seeing the question was about the continuation of an Incess Some malicious Persons, whose interest it were to recriminate, would not Seekenders, whose interest it were to recriminate, would not easily agree with what Dr Burnet observes (p), That if in the conduct of the Saxon Divines there does not appear that Cunning, that Policy, and that Dissimulation of the Court of Rome, yet there appears in it at least the Sincerity and the Conscience of the Apostolick Times. As for me, I had rather believe that they did not argue consequently, than affirm that whilft they were reflecting on the Pope's Dispensation, they had out of Prudence a regard to Charles V and the interests of his Cousin the Princess Mary but but Meaux

an Advertary that loves to give things a malicious turn, might by way of retaliation make an ill

Judgment of the conduct of those Drvines (4)

nus & diimploy'd prus, & Burnetus illud inanni 1530 (forte per 11 fol 94 Secken-(n) See the

THER

prohib**et** ducere fratris uxorem divina, naturalis Seckenderf, Burnet documentis (p) L16

p 229 (q) See the

Bishop of

Hift of the Variat 17

N 57

(k) Melanchthon, Letter, 170 of the 4th Book dated the 11th of March (1) Burn Book 2d page 220. ad ann 1530

imploy'd to entertain a Correspondence with the Princes of Germany He was sent several imploy'd to entertain a Contespondence with the Princes of Germany rie was jent jeveral times to those Courts, and among other Negotiations, he was the first that was imploy'd in the Protect (D) of the Marriage of Anne of Cleves He was a good Lutheran, and conceil d it but seldom in his Sermons, for in the Lent of the Year 1540, he contuted the Sermon which Bishop Gardiner had Proach'd against the Doctrin of Luther He took a Taken 'Gardiner's own Text, and taught a quite contrary Doctrin to that which that Prelate from the had establish'd concerning Justification he attack'd also that Bishop personally after History of the endecent manner, and used complained the Reformance of Gardiner's Fruings complained the Reformance of Gardiner of Complained the Reformance of Gardiner of Complained the Reformance of Gardiner of Complained the Ref an indecent manner, and jested on the Name of Gardiner Gardiner's Friends complain'd the Reforto the King about it, who order that Barnes should give him Sitisfiction for it, that he should sign certain Airicles, and recant in the Pulpit. All this was performed, but in such a manner that complaints were mide, that in one part of his Sermon he had Burnet. Upon those Complaints (at present the Suprimy to maintain what he had retracted in the other inffer Death in the mide of Hames, for the Parliament condemn'd him as a Heretick, 13 pag m without giving him leave defend himself. A little before his Death he declar'd his 689 or Belies, rejected Justification by Works, the Invocation of Saints, or and defir d that the King would go about a good Reformation. The freedom of his Tongue had 1 its d him many Troubles a long time before. In Wolfey's prosperity he Preached so 7 lox mentionally it Cambridge against the Luxury of the Prelates, that every body might easily thousand the design'd it against that Cardinal. When every he was brought to London when the last condensation in the last the King order'd him to be fent to the Tower, from whence he never came but to (E) lisbury) gueis he design'd it against that Cardinal Whereupon he was brought to I ondor, where last opinibe came off by the Solicitations of Gardiner and I ox, provided he should abjure on which
see came off the Atticles that were proposed to him "Atterwards he was imprisoned again on new doubtful Acculations, and then every one believed that he should be buint. But he fled and to Doffer went into Germany, where he apply'd himself wholly " to the conditions of the state of the stat " went into Germany, where he apply'd himself wholly" to the Study of the Bible and Burner, ib of Divinity He made such great progresses in it, that he wis much consider d both of See the by the Doctors and Princes. When the King of Denmark sent some Ambailadors in-Remark B to Figland, he would have Barnes to accompany them β , or γ that he should be one of them. The Bushop of Salisbury, whom I quote in the Mugin, might easily be justified of a thing that he is criticized for I here are it least (F) two Books of Barnes

BARNIS (John) in Latin Barnessius, in English Benedictin Monk, was one of (k) Thethose Roman Catholicks who following the Limples of Frasmus, Cassander, Wicelius, Moroph drewius, I other 1 aul, and many others, made all their lite-time Proteition of the Catho-Riyn in lick Reagion, tho they observed a great many abuses in it, which they pussionately Theolodefirst might be reformed. He writ a Book against (A) Mental Reservations, which gia anti-(a) History we but little picting to the Jesuits, the he dedicated it to Pope Urban VIII

file Riformation, Catholico-Romanus pacificus (B) is full of such things as cannot be relished by these Catholico-Romanus pacificus (B) is full of fuch things as cannot be relished by those that tyrnada-

(D) In the Project of the Marriage of Anne of Cleves] I his was an unlucky thing for Barnes, (a) because the King being not well pleas'd with that Marriage spar d neither the Author nor the Instruments of it I his is what the Bishop of Salisbury assures us of Luther touch d on another Circumstance, he says (A). That the true saying of the hings has he says (b) That the true cause of the kings hatted for Robert Barnes, was the liberty wherewith that Doctor distuaded him from repudiating Anne of Cleves Mr Seckendorf (c) precends that Dr Burnet observes the same thing I question it much, for I have not met with it in his Reformation of

13 7 689

ad ann

(6) In Præfat

1 clation

martyrıı

Barnefin

api d Sec-

kendorf. l, p 262 (c) Ibid (d) Ibid

n 24 (e) It is inserted in the 7th Volume of his Works Alt fol

ibid
(f) Ibid

(e) Ex

Icholis five lup-

dorfis ad

peidito hileri

England

(E) To suffer death in the midst of Flames The relation of his Mittyrdom was ient from England into Germany Mr Seekendorf (d) found it in the Archives of Weimar translated into the German Language Luther published it (e) and added a Preface to it, wherein among other things he praises Barnes's Modesty He was not ignorant into the defects of Hemy VIII and he did not diffemble them when he was among his but every where else he tpoke of that in very respectful and honourable terms

There are at least two Books of Baines I he contains the Articles of his I inth, the is the History of the Popes The I irit was ringed in Latin with a Pieface of Pomianus, at whose House Barnes lodged at that time. It was the Communication of Novembers in plementis Seckenwhole House Barnes lodged at that time. It was printed in the German I anguage at Nationberg in the Year 1531 It contains 19 These according to the Manager of Luther's Principles, and divers Proofs taken from the Scriptule, and the Fathers I he other Bool (1) These apprinted at Wittemberg in the Year 15,6, with liber as printed at Wittemberg in the Year 15,6, with Preface of Luther It contains the Lives of the liber and the North Alexander III and is dediniveritured to the King of England I he Author with the Scriptule Dedicatory the 10th of September 15,5 He se pro de perdito the Eng of England I ne Author writ the Se pro de perdito their History to his time (g) Mi Seekendorf is of opinion that that Book delerv'd (h) a Second I distribute their History to his time (g) the Seekendorf is of opinion that that Book delerv'd (h) a Second I distribute the Prefixe of it in his factorial than the second I distribute the Prefixe of it in his factorial than the second I distribute the second I distribu tion, and has inferted the Preface of it in his Indian 1536 may be reckon'd for lost Nevertheless a new

Edition was made of it at Leyden in the Year 1615 which contains also the Lives of the Popes written by John Baleus, and which is not yet very **learce**

(A) A Book against Mental Reservations] It was printed at Pairs in the Year 1625 under the Intle of Dissertatio contra equivicationes, it was printed in French the time Yeu, and in the time place, ed in Frinch the time Yell, and in the time place, name of under the Title of Freatife and Dispute against equivocations. The approbation of the Faculty of Divinity trys, that John Baines was Dottor of Arts of Quintithe Sacred Theology, and Professor of the English Mission, nus The and first assistant for the Congregation of Spain, and is passage dated the 13th of July 1624. The Authors Fpi-which I still Dedicatory is dated from Pars the 13th of guote out I must 1625. So that Lather Theophilus Raynaud of it is mistaken, when he trys, that Barnes was carry depicted for Rome, and imprison d under the Pontificate of his Apopaul V. I shall set down his own Words, for they pompaus inform us of something concerning that poor Benedictic (1) In the ditus (k) Joannes Bainesson Jesustia admedum in-12th Vol d Elin (k) Joanne Barnefus Jesustis admodum in- 12th Vol sensus, ob nonnully suspiciones de comperta illis vita p 752 sua, co loco suit apud Paulum I ut cum tanquam nova (m) Ibid pale fabrum per Albertum Auftreacum è Gallea abduthum, or e Relgio Romann a sectium sudicaverit carcere (n) Brown adignum, done comoto cerebro inter fatuos pone S Pauli in Appendiminori aciem saciam fatuari desit cum aliorum periculo fasciculi. This Passige was quoted by Edward Brown in the rerum ex8 6th page of his Appendix to the Fasciculus rerum petend expetenaarum, printed at London 1690 See the fol- He quotes lowing Remaik. We read in the French Mercury, John Ba(1) It at this good Benedictin believed that the Jenier, dia-Juits l'ated him mortal's after the Printing of his Book of triba de Equivocations, which Doctor Gamaches (who was ac- antiqua counted one of the chief Divines of his age) would not Eccletize approve of, being required to do it, (m) and that he Britannimate that Book whilst he was Confessor in the considera-Convent of Chillis

(B) His (atholico-Romanus pacificus] It was gis printed at London in 169, in the Appendix of the press.

Fasciculus recum expet nd trum. The Author of the 1556

Appendix informs us, that he had seen three Man:

(6) That is Jeripts of that Worl of Baines, and he quotes their to fay he words of Jenn Basser Protessor of Divinity, (n) Bo- benedicting nus ille (o) I eneus tame's vita inculnata & fima Barnes

His veri marlumpti notione This Buck was printed at Lyons in 1656 under the manie of pag 751 (n)Brown tate, Bruım-

" See the Same Re mark 1 rench Mercury, Fol 14 pag 3,6 y Irench Mrcny 101 1 P 752

8 11 100 Mocury, shid

? He gave bimfelf the Sirname of Stempanus.w/ich I believe is to fary ut Ltampes

3 A loco Limbethan diti sunt Alting , ubi supi a

4 Taken from the Theologia Hiftorica of Henry Alting, p 305,,06

(a) brench Mercury, P 753 (b) Plac-

cius de

Pieudony mis p 189 gimbe $(d)^{4}$ Id P 45 - (c) Printed with his Pharus Veteris Teftamenti at P 11 15 11 1648 fol (f) He does the Same thing in hasyntagma de libits propius pins Sec 371 Remark

(g) 1 heo-

philis Rayn and

Hoploth ∫eit 2

∫er 2 ι 2 p 256

edit Lugd

1650

Doubtless he desir'd to bring the two Churches as near one are cilld good Papills The Court of Rome was very much displeased with him for another as ever he could It This poor Man, blameless in his Morels a being at Paris was (C) apprehended, and flipt of the Habit of his Order, to be carry'd into Flanders bound on Horse-He was & afterwards fent to Rome, where he remain'd in the Prison of the Inquisition, till he was removed into that of the Mad-men. In this latter Station he ended his Days, being most certainly worthy of a better fate. He was a profess Monk of the Convent of the Benedictins of Donas, and had been Superior there, but being not able to agree with the Monks of his Order he retired into France, and did not obey the Summons of the Benedictins, whereby he was required to return to Douas, or to retire into some other of their Monasteries. He lodg'd at Paris near the College of Navarre, afterwards in the College of Burgundy, and lastly in the House of the Prince of Portugal, where the Captain of the watch arrested him the 5th of December 1626 He wis writing an Answer to the Book intitul'd, Apostolatus Benedictinorum in Anglia, wherein he would have inscreted his particular Opinions about the Discipline of the Tither Theophilus Raynaud disguis d'under a (D) talse name, writ against his Treatife of Lquivocations

It may be the Reader will be glad to fee here the reason why (E) Barnes was in

Enemy of the Jesuits, I me in the reason which they have published

BARON (Peter) Professor of Divinity in the University of Cambridge in the

XVIth Century, was a 2 I renchman born He exerted some troubles in that University by certain Doctiones which he deliver d there in the Year 1590 It was pretended that his Opinions came very near those of the Pelagians Whitaker, Tindal, Chaderton, Perlins, &c opposed it in their Seimons, I cetures, and Books, but at the beginning they spired their Adversary's Name because of his great Age Perceiving afterwirds that he continu'd to dogmatize, and that he munt un'd an heterodox Hypothe-115 111 his Summa trium de pradestinatione Sententiarum, Whitaker formally declared himfeet his Antagonist, and ictuted his Summa The matter was brought before Queen Lizabeth, and the Archbishop of Canterbury A Convocation of Piclates and Doctors of Divinity met it Lambeth Whitaker was Summon'd to appear there, who maintain'd the common Opinion with 10 much force, that he made it triumph gloriously of Baron was condemn d, and nine & Articles were drawn up the 20th of November 1595, that were received in the University by Publick Authority Baron was dismist, and return'd into France which reftor'd Peace in that University + Some (1) think.

integræ fuit, media Lutetia correptus, suo habitu exutus, & quadrupedie instar larbarum in modum alligatus ad equum, & ita elementissime avettus primo in Flandriam deinte Romam, il in Inquisitionis barathium, de-

and deinte Roman, it in inquipitions barainum, deinde in maniaco un ergastulum erat detrusus

(() Bring at Priss mas apprehended] They would
hive sent him away the same day he was taken, if
the Captain of the Watch had been as impatient
is the Lather Procurator of the Beneditions of Doual
was The next day Lather Barner was carry'd in a Couch to I lette where two Beneditions waited to go along with him, and with the Guilds who were ordered to carry him to Cambray. He was bound on a Horie, and deliver d to the Governour of Cambray, who funt him to the Castle of (a) Waerden Tather Theophilus Raynaud was in the wrong to speak of Orders from Albert of Austria, for that Archduke was dead a long time before Barnes was apprehended I have quoted that Jefuit's words in the first Remark

(D) Disguis d under a false Name] I speak of the Book the title whereof is, Splendor weritatis moralis, feu de lieito usu aqu vocation s pro I conardo Lesso adprinted at Lyons in 16 7 in 8vo The Author calls himself Stephanus Emonerius I have a stronger proof of it than that which Placeius (b) form'd out of two passages of I there Alegambe, in one of which it is said (c) that Theophilus Raynaud compos'd the namine alegame the I restife of which I have wift lub nomine alieno the I rentile, of which I have just on now given the I itle, and in the other (d) that he difguis'd himself under the Name of S Emonerius. This is the Proof Pather Alram tays in his Treatile de (e) Mendacio, that Theophilus Raynaud acknowledges the Book of Fmonorus, intitul d Splendor veritatio moralis, for one of his Works, and that he may easily be discover'd in it Miror to huno pro The ophili partu agnoscere, thus says, one of father Abram's Itellocutors, the other answers, Quid ne ve o agnoscam cum illum in suis (f) Moralibus sum est fateatur? Quem si abdicaret, nullo tamen negot opairem vil ex ipla filii facie i eterisque corporis line-amintic agnoscire possimus, c oculos, sic illi manus, sic ora firebat

Here is a Pailage of Theophilus Raynaud, whereby it appears that he acknowledg'd the refutation of Barnes for his Work, and that the Benedictin was yet living in the Your 1650 (g) Dixie go Sancin

prafatione openis de Aquivilatione, adversus Caetani germanum, bipedum omnium effrontisfimim, Joannem Barnifium Anglum, qui vicenario carcere in quem curante summo Pontifice reclusus est, necdum detersit mul-tiplicis adversus Deum, & Religionem Gatholicam, ac Benedicti familiam, malignitatis rubiginem

Secretatern Jesu, &c.

(E) Why he was an Enemy to the Jesuit.] Being seturn'd from Space into the Netherlands, he affished at one of their Publick Disputations, wherein the Respondent propos'd his quodlibetal Thesis thus, An Joannes in Hispania infamis, possible in Belgio also peccato infamari. That is to say, Can John being infamous in Spain, be innocently defamed in the Netherlands? Such Cises of Conscience have been examin'd by Sata Malina and leveral other. Writeres examin'd by Soto, Molina, and leveral other Writers, but in a general minner, tho' with the addition of certain circumstances. Those generalities were not kept to in the Disputation, at which John Barner assisted, for the Question was reduced to fuch precise Terms, by denoting in a particular manner the time and place, that he believ'd they meant him personally, and he would never be periwaded to the contrary, tho' they made very humble protestations to him that they had no such design He resolv'd to revenge himself, and made choice of the Subject of Equivocations Theophilus Raywhich he writ against that Book of Barnes (b) Ad (b) Thewhich he writ against that book of barrows in our ophilus fingularia locorum ac temporum adjuncta, illis in our ophilus arefamiliaria, difficultas restricta est , Clara lo-Raynaud jingularia tocorum ac temporum aujuncia, tilis in perfamiliaria, difficultas refiricta est , Clara to-corum designation, petitum se ratus Barnessus, bellam indixit inconciliabile Societatis Jesu Do Foribus, nec se ullis unquam vel contestationibus, vel mollibus ac prope libris pro-Supplicibus verbis, flecti passus est, ut nihil minus quam de co notando cogetatum esse, in eo Thesium programma- 22 col 2 te ac prologuio, persuaderetur He does not forget to Apopomfay that Barner was condemn'd to perpetual impulsionment, and that having lost his Senses, he was removed to the Hospital of the Madmen, (1) Barnessum ob periculosas novitates, carceri esse mancipatum, postea autem emota mente, in satuorum ergastulo Transtiberino, (vulgo gli Pazzaielli) conrus est, ubi anno 1643 erat Juperstes
(1) Some think that he was us'd too severely The
Lxtratts of a Book of Thomas Fuller, which Mr Desmaizeaux has been so kind is to send me, shall be my

Commentary on this place That Book is an History

tagm de prits, pag

that he was us'd too severely (r) We shall see the Titles (Z) of some Works of that Professor

BARON (Vincent) in Latin Baronius, a Monk of the Order of St Dominick, was efteem'd in the XVIIth Century for several Books which he Publish'd He had the Famous Theophilus Raynaud for his Antagonist, and for what I know, his great desire of fighting such a famous Champion, made him take for that Jesuit's Works what was not so He acknowledg'd sometimes that he was mistaken in his Conjectures about that very thing. Father Baron's Works that are come to my knowledge, are a Book concerning Justification against the Doctrin of the Calvinifts, a Moral (A) Theology divided into three Parts, and an Apology (B) for his Order In his Moral Theology he made choice of the chief matters that are in dispute between the Dominicans and the Jesuits He was a famous Preacher

Here is a memorial which came into my hands * fince the first Edition of this * By the ork. "Father Vincent Baron was born at Martres in the Diocess of Rieux in Gas-He made Profession in the Order of the Preaching Fryers at Toulouse in the fon des

"Year Riolles

ry of the University of Cambridge, at the end of The Church History of Great Britain, from the Birth of Christ till the Tear 1648 (4) "There happen'd in 1580, "a Dispute between Mr Chadderson and Dr Baro, "(a) Magaret Professor, concerning some Heterodox "Opinions, which that Doctor had advanced as "well in his Lectures as in his Book de Fide, and "his Commentary on Towar. This Professor Con-(4) Thomas Fuller's Hift of the University of his Commentary on Jonas This Professor Convened Mr Charleton in Consistory before the Vice-Chancellor, Dr Hawserd, Dr Harvey, and Dr Legg, and tho' on the one side Mr Chadderton absolutely deny'd that he had ever preach'd against Dr Regg, yet on the other he affirm'd bridge, p 145, Ot edit London 1655 " against Dr Baro, yet on the other he affirm'd, that these two Propositions were Erroneous I Primus Des amor non est in natura sides Justissia. (a) Mar-Countess of

Cam-

garet

Rich-

ther of

Henry VII built

mond.Mo-

Some Colleges as Cambridge, & founded

two places

of Profesfors in Divinity, one at Oxford

and an other at Cambridge Those who

enjoy these

Profesors.

the Sallary annexed to

shem, are call'd, Margaret Profes-

John Tifter

Bishop of Roche-

ster was

who enjoyed that at Cam-

the first

bridge, Eraimus

was the

This Merginal Note Marzeaux's
(b) Ib ad **200** 1596

cantu

"Both of them writ on this Subject, and they found at last that they agreed in their Expressions, but altho' they seem'd to be of the same mand by their Words, their Opinions were so different that they fell out, and at last the Dostor lost his Place (b) His Triennial Lectures were very near an end, and tho' Custom had almost made it a Duty to continue out of Civility the same Prosessor after that Term was expired when same Professor after that Term was expired, when they had no urgent occasion to the contrary, yet the University did not think it proper to continue Dr Bare in the Chair, and they thought it wou'd be much handsomer to dismiss him then, "and that it would not be so great a Hardship and Digrace to him to go out of that Place, at the expiration of the Term He took notice of this himself, and foresaw that they expected he should sign the Articles of Lambeth, which were would put him under a necessity of doing it, to which he could not condescend For this reason he resolv'd to quit the Place So that his resigning did not at all proceed from his own will places, and " or choice, but he was necessarily determin'd to it, witness the Answer which he gave to a Friend, who ask'd him the reason why he left the Chair, Fugio no Fagarer I here are fome People who think, that they treated a Man of Dr Bare's Merit too loughly For, I He was a stranger, and turpius ejeitur quam non admittitur hesses 2 All those who deny that Baro was a Learned Man, (which all his Works evidence) show that they themselves have no learning 3 He was a Man of an unblamable Life and Conversa-"stion, which appears by his not being accus'd of any Vice, which they would not have fail'd to do, when Mr Chadderson was so exasperated against him 4. To conclude, He was a Manad-vanc'd in Years, who had come thither a long time before, at a Juncture when the Professor's Chair had no less occasion for him, than he had Second, and .. for it, and who had taken a great deal of pains to Baro the " be a Credit to it Others maintain, That in fuch Cases where Conscience is concern'd, fourteenth " "fuch Cases where Conscience is concern'd,
"Complaisance ought not to be thought on, and
"that Baro, being a Stranger, had introduc'd a
"frange Doctrine to infect the University, which
"is the Fountain of Knowledge and Religion,
"and that 'twas for this reason Archbishop Whit"gift depriv'd him of his Professoriship "
This u, Sir, (they are Mr Def-Maizaaux's Words)
what Fuller says, and I chose to translate him interally
the not so well, rather than run the hazard of deviating
from his Seuse. He takes notice, that all the English

He takes notice, that all the English from his Seufe Write Bare constantly or Beree, and that in Origi-

nal Writings the (c) Doctor fign'd Baro, from (c) See the whence it might be concluded, that I should have H story of call'd him Bare, and not Baren, unless it be faid, the French that he Latiniz d his Name when he fign d Bare, and Academy, that the English call'd him according to the Latin p m 321
Termination That which is certain, is, that the
Name of Baron is much more us'd in France than

tia & dignitate divina legis

(A) A Moral Theology divided into three Parts] The first is design'd against the Doctrine of Probability, adversus laxiores (d) Probabilitas Therein he Confuces Caramuel, who had written four Letters against the Difference when the confucers and the confucers when the confucers are applied to the Difference when the confucers are applied to the confucers and the confucers and the confucers are applied to the confucers and the confucers are applied to the confucers and the confucers are a confucers and futes Caramuel, who had written four Letters against the Dissertation which Fagnano Dean of the Prelates of Rome, had inserted in his Commentaties on the Canon-Law Fagnano maintains strongly, That an Opinion which is thought less probable, ought never to be preferr'd before that which is thought more probable Caramuel Constituted him, and was Constituted by our Vincent Baron Father Theophilm Raynaud was Restited in the same Work, in relation to an Opinion of Suares Condemn'd by Clement VIII Suares had maintain d. That Consession might be made by Letters Father Theophilm contriv'd some Expedients to desend his Brother against the Pope's Censure, and Ather Baron writ against those Expedients, and at the same time he sell upon the Jansenss, the very rarely, there happen such Cases wherein there may be an invincible Ignorance as well against the Law of Nature, as against a positive Law (e) In the Second Part, he Attacks Amadaus Guimenius, and is not satisfy'd with maintaining that the loose Opinions that are Attacks Amadaus Gumenius, and is not fatisfy'd of the with maintaining, that the loofe Opinions that are Learned imputed to the Dominicans are not their true Sentiments, he shews also what one ought to think of those Opinions. He acknowledges in his Preface, the Error wherein he was in composing his Work. He thought that Amadaus Guimenius was but a false Name which Father Theophilus had given himself (f). In the third Part he treats of Liberty, and of the media Scientia, and he maintains, nal of the That the Fore-knowledge of GOD, has no other foundation than his Decrees, and that that Fore-knowledge is of a from destroying Man's Liberty, that on the contrary, it establishes it (g). This that on the contrary, it establishes it (g). This knowledge is in far from destroying Man's Liberty, that on the contrary, it establishes it (g) This must not be taken for a Paradox, for whosoever should say otherwise, would not follow the Desinition of Liberty that ought to be given in the System of the Physical Predetermination. It is by virtue of the different Ideas of Liberty, that the Learned of the Dispute may be made to continue, and the Reader June may be so deluded that he does not perceive when his Cause does not go well

(B) And an Apology for hu Order 1 'Tis a Latine

(B) And an Apology for hu Order] 'Tis a Latin Work, as the fore-going It ferves for an Answer to the cruel Invective of Father Theophilus Rayto the cruel Invective of Father Theophilus Raymand, intitul'd, De immunitate Cyriscorum a Censurus,
and to him that pretended to shew, That it is
much if the tenth part of all the Works that are
ascrib'd to Thomas Aquinas are truly his Father (b) JourBaron enters the Lists also with Mr de Launoi, who
maintain'd, That many Passages of the Fathers set Learned of
down in a Treatise of Thomas Aquinas against the the 7th of
Greeks, are suppositious That Dominican was not
Contented to make an Apology for his Order, he
made also their Panegyrick (b)

made also their Panegyrick (b)

from (c) See the

(d) See the Journal of the Learn-8th March

(c) Tournal

(g) Jourthe 21ft of

m 92

He taught Divinity for several Years with applicate in the Convent of the Time City, and was Prior there, as he was lakewise at Avignon, and in the Gemeral Novitiate of the Suburb of St Gorman at the He was Definitor for his Prowince in the General Chapter held in the Year Where he presided at the Thefer dedicated to Pope Alexander VII. whereby the got the esteem of the whole Town,
and of all the whole Order. He was in the Assembly where the Pope sent to tell
the Designator, and the Fathers of the Chapter sham, that he was affected with
grief to see Christian Morality in such a deployable relaxation whereunto some new "Casuilts had reduc'd it, and that he exhorted them to compose another that should "be agreeable to the Doctrine of St Thomas This ingag'd Father from to undertake the Works which he compos'd on that Subject. He was sain elected "Provincial, and afterwards the Father General fent him Commissary into Portugal "about considerable Affairs, wherein he was so successful, that the Queen, the Court, and all the Monks gave testimony of his Merit by a publick Affair returned to Paris to the General Noussate, and died there the ark of January 1674, being 70 "Years old Besides divers Latin Poems which he left as a pattern of his capacity " in Literature, he publish'd (C) the Books which I shall mention in a Remark You will find † a very honourable Passage concerning him in the || Historical Apology of the Censures of Louvis and Dougs The Congregation of the Index (D) was 248d pag logy of the Leniures of Publish'd not favourable to him

t in the m sha Year Divinity

BARONI (Leonera) An Italian Lady, one of the best Singers in the World, floursh'd in the XVIIth Century She was Daughter of the Fan Adriana of Mantia, Mr Gery, Hournin in the Ayann Century with the Market of and was so admir'd, that a great many fine Wits made Verses in her Praise. There is a Volume of excellent Latin, Greek, French, Italian and Sangh Pieces printed at Rome under the Title (AA) of Applausi poetics alle glorie della Sangh Leonora Baroni. Those that desire to know the particular Persections of her thinging, need only read what (A) has been said by a good Judge, who had heard her Sing. It is from him that I have taken this short Account of that Lady

BARONIUS (Dominick) a Florentine Priest and Preacher in the XVIth Century, writ vigourously against the Church of Rome, and concurr'd with the Vandois in Predment to maintain Orthodoxy; but at last he was lookt upon as a falle Brother, because he maintain'd that in time of Persecution (Z) it was not necessary to pro-

(C) Publish'd the Books which I shall mention, &c] What I am going to Transcribe, is contain d Word for Word in the Memorial from which I have taken the Addition of this Article Theologia Moralis, Paris 1665 two Volumes in 8° Primus comma eyaf-Paru 1665 two Volumes in 8° dom correctius, editio secunda 1667 in 8° Libri Apolo-getici contra Theophilum Rainaudum Paris 1666 two Volumes in 8' Mens Sancti Augustini & Thoma de Volumes in 8' Mens fansis Augustini & Thoma de Gratia & libertate, 1666 in 8° Ethica Christiana, Paris 1666 two Volumes in 8° Ethica Christiana, Paris 1666 two Volumes in 8° Response ad librum Cardena, in the same Place, in 8° Horefy Convinc'd, Paris 1668 in 12° Panegyricks on the Saints, in the same Place, 1660 in 4' The Book intitul'd Ethices Christiana september leci, compos'd against a certain Matthew Meya, who had taken the Name of Amadaus, was Censur'd at Rome by the Intrigues of Cardinal Nitard, who was offended at it, and Capisucchi the Master of the Sacred Palace, who had approv'd of it, was depos'd, and Father Hya-

had applov'd of it, was depos'd, and Father Hyacinibus Libelli, since Archbishop of Augnon, was put in his room Capifucchi was atterwards re-instated and since made a Cardinal. See the Margin (a)

Two or three Months after I had receiv'd this Memorial, the following Account was sent to me "Apologia pro sacra congregatione Indicis episque "Secretario & Dominicanis, contra Petri à Valle "clausa libellum sanosum inscriptum de immunicate Authorum Cariaconum à Centura. Rome viv pis M DC LXII in 4° Advertat lector pis MDC LXII in 4° Advertat lector præter innumera errata ex prælo passim sensium-& stylum auctorum mutantia, addita nonnulla necessaria sermone simplici, & multa adjesta convitia has autem labes tollet fecunda editio That 2d Edition was made at Paris by Simon Pigar in the Year 1666 in two Volumes, divided into 5 Books The first made at Rome at the austrance of Cardinal Capifucchi, then Master of the Sacred Palace, who approv'd it, occasion'd the deposing of "the same Capifocchi from his Office by Alexand"er VII a great Freind to the Jesuss It was also
"put in the Index the 28th February, 1664"

(D) The Congregation of the Index mas not favour able to him] Here is an Extract of their Decree of

the 27th September 1672 Dua primi temi operum Pr Vincentii Baronii, inscripti Thomsogia moralis summa bipartita prohibentur tertius were prafati autteris supedroch

Respons ad dem auttoris, scilicet quartus & mutem duo tomi ejusRespons ad dem auttoris, scilicet quartus & mustum, quinque libros
apologeticos continentes pariter probibentur. (b). See
the end of the fore-going Remark

(AD) Under the Title of Applausi poetici] Nici-

us Erythraus spoke of that Work, when he faid, (c) Legi ego, in Theatro Eleonora Barena, cantricis eximia, in quo mines bic Roma, quotquot ingenio & poeti- Erythr

mia, in quo omnes les Roma, quotquot ingenes & poeti- Erythr ca facultatis laude praftune, carminibus, tum Escufce Pinacoth tum Lutina striptis, singulare ac prope devino mulieris 2 p. 129. ilius cauendi artistico sanquam faustos quosdam elamores (d) Tuhan & piausus edunt, dago, inquam, unum Lalis (Cuidictrom of a discoms) epigrammatida purum, ita elegans, &cc (d) What haddling the purum, ita elegans, &cc (d) What haddling purum, ita elegans, &cc (d) which shall sine with the series of function bad Musick, she understands it persectly, muth the sand composes also, which makes her absolutely the form bad Musick, she understands it persectly, and composes also, which makes her absolutely the form of what she sings, and pronounce and Malherhe express the tense of Words persectly well. She sand sand same other Treasures greable, nor a Coquette. She Sings with a sister at sister at does not pretend to Beauty, neither is the dila-other Treagreable, nor a Coquette She Sings with a tifer as bold and generous Modesty, and with a sweet Paris, Gravity Her Voice is of a high extent, even 1672 de sonorous and harmonious, she softens and raises the end of it without any difficulty, and without making which she any gramaces Her Raptures and Sighs are following nor lascivious, her Looks have nothing of words are lewdness, and her Gestures become a Modest to be read Maid. When she passes from one Tune to another, she makes one percesses sometimes the Discourse. Maid. When she passes from one Tune to another, she makes one perceive sometimes the Divisions of the inharmonick and Chronicack kind, with so much Dexterity, and so thermand with so much Dexterity, and so thermand of the mach be supposed by its standard of Singing She has no gars, Prened of begging the assistance of a Theorie standard or of St Viol, without one of which her Singing the last she imperfect, for she touches these two limits ments perfectly well herself in short, I have king's inhad the good fortune to hear her Sing several times above 30 different Airs I must rell you, that one day she did me a particular Favour, which was, to Sing with her Mother and hersister. Her Mother touch'd the Lyre, her Sister the Harp, and have the constant common of the same standard of the same should be supposed as the same should be supposed to the same should be supposed by the same should be same should be same should be supposed by the same should be Mother touch'd the Lyre, her Sister the Harp, and herself the Theorbo. That Confort compos'd of three sine Voices, and of three different Instruments, surpura'd my Senses in such a manner, the Violand ecasion'd such a Rapture in me, that I forgot that the my mortal Condition, and thought my set at the line of my mortal Condition, and thought myself al-ready among the Angels, enjoying the Felicity Spain and of the Blessed (d)

(2) That in time of Perfecusion is man not necessary vereigns to profess the Truck outwardly. Me did not there of Europe tore desease the Name of intense that of Nicodemire wish did Let us be in what manner that Historian speaks of hear h hım

(c) Nac

the Viel,

Baron the " Fxercitatio, which Mr Launot refutes with fo much butturness in ce hisLetters " (the 14th "
of the 5th " part) Se the " Remark P of the Arnoi (John de) at the beginning (b) See Father Pa-

erroru**ch**

fess the Truth outwardly Celsus Martinengue Minister of the Italian Church of Geneve writ against him on that Subject, and Replies were made on both sides. Those from the kickly after Books are become very scarce, I know not for what reason Our Baronius composed can it story a Mass according to his Fancy, which he thought proper to pacifie the Differences of the Vauof the two Religions, he found himself frustrated in his attempt, for the Protestants dois comrejected his managements

BARTAS (William de Saluste Lord du) A French Poet Look for SALUSTE

BARTHIUS (Gaspar) One of the most I earned Men of his Age, was born

t at Custrin in the Country of Brandenburg the 22d of June 1587 His I amily was of of sequence of the Civil Liw at the Charles Barth Professor of the Civil Liw at the Franchort on the Oder, the Elector of Brandenburg's Councellor, and his Chancellor Geneva, 1644 at Custrin, died the 6th of February 1597 at Halberstad, from whence his Widow withdrew to Hall with her Children, Gaspar was sent to Gotha, afterwards to Eisenach, and
after that to several Universities of Germany, and Italy 4 He became so learn'd in a
little time, that his Youth was admir'd (B) by great Men, and that he (C) composid
feveral Freber

(a) Peter Gales History of the Churches of the Van-dois, chap 10 p 62

(6) Id 1b

him (a), Dominick Baronius, says he, was a Florentine, a Popish Priest, and a Preacher of Repute, and who in less dangerous Times, had show d some Zees for the true Religion, almost wholly approving of the same, and condemning almost all the Papal Superstitious Constitutions. ons, retaining only some particulars of it, of which he spoke so ambiguously, that it could hardly be known what he thought of them, as appears by several Italian and Latin Treatises which he composed, and specially by that of Human Constitutions, wherein he shews what may be admitted, and what is to be rejected. In which Book, among divers great Errors which he condemns in the Popish Church, he fays of the Maj. I don't fet down the Passage which Peter Giles alledges, but here is what follows that Opposite the Control of the Maj. follows that Quotation (b) He writ in the same Style concerning the other Popish Superstitions But for p 64 See also, pag 246 all this, he endeavour'd to perjuade, that in very dan-gerous Times and Placis, People might discernble out-wardly what they thought of such Friors, and even co to Mass, prov ded they constantly retain'd the Truth inwardly,
muthout approving any of those Errors in their Heart
He said, That in such Times and Places the Minister of Truth, ought to make it his Business to shew his Disciples the Tares, and to teach 'em how to discern them from the good Grain, and to make them hate the Tares, and love the Wheat with all their Heart But as to the outward Profession that he ought to let the Lord work his Plea-fure, without exposing himself and others to great dan-The Sieur Celfus de Martinengue

gers The Steur Celfus de Martinengue Confuted by a notable and long Treatise, all the Reasons that Baronius alledg'd for the support of his Opinion, and Replies were made on both sides for some time. And Baronius thinking himself sufficiently able to reconcile the two Opinions, reform a the Mass, to the end, that, as Said, People might go to it with a good Conscience, and fung it himself according to his own Reformation, and did the same in several other Points, thinking by that means to please every Body by his triming. But his Way was condemn'd by a great number of the true Faith-ful, not only by Words and Writings, but also by Attions, choosing rather to lose their earthly Goods and this tem not al Life, than to shew any outward consent to the Popish

Idolatry, and to erroneous Superstitions

(A) His Family was of an ancient Nobility] There are but few Gentlemen of a distinguish'd Quality, and few great Lords that pretend to a more ancient Original than Barthius One of his Ancestors signalized himself in the War against the Vandals in the Retinue of the Emperor Lewis the Debenair in the Year \$56 He was a Bavarian, he commanded the Cavalry, and was kill'd in that War, as (c) Cyriacis Spangenbergius observes The Grandfather of Baribius was one of the chief Gentlemen of Bavaria he went and settl'd himself in the Circle of the Upper-Savon), where he bought feveral Seats, and in the Year 1545, he was honour'd by the Emperour and the States of the Empire, with many noble Titles Avusidem nosterne in histerrisminor effet gentilibus suis alibi viventibus a Carolo quinto Confilio &, Senatus-consulto omnium Imperii fiatuum tum Spira prasentium, ex integro Casarea Majestatis & sacri Imperii auttoritate utriusque nobilis & miles Tornearius declaratus est, omniaque libera & vera les Tornearius declaratus est, omniaque libera & vera nobiliatus privilegia accepit, cum singulari integritatus, destrina, & strenuitatis testimonio anno Christiano M D XLV (d) He exercis'd the Chancellor's Office at the Court of Albert of Brandenburgh, Elector of Mentz, Archbishop of Magdeburg, and Cardinal One of his Ancestors, (e) whose Name was Herman, was great Master of the Teutonick Order towards the end of the XIIth Century The Old Annals make mention of him, Munster speaks of him

in his Cosmography, and the Catalogues of the Great Masters of that Order, even those that were made by ferom Megiferus, do not forget him O-manus, lations of Turnaments, and in the Collections of the Chief Families of Germany The I ather of Gafar Barthius had (f) several Brothers, who all dy d without (g) Children One of them had been Master of the Horse of some great Princes, and did not want Learning (b) Barthus lays, that he shall be the last of his Family Superfits nunce of omnibus paterni mei nominis familiam meam i niversam mecum rebus humanis brevi educam (1) You see him in the front of several of his Works, with the sitle of S R Imperis Eques The thoughts that his I amily should due with him was a great Affliction to him, and came very near his Heart. He often cast his Lycs on that mournful Object, which makes me believe, that he was not very much if flicted for the Death of his Wife. She was buren, and he reckon'd that his Manly Strength would lift and he reckon'd that his Manly Strength would lift no longer than his Wife, for otherwise he would not have spoken as we see he did. But when he least suspected it, his Wife dy d. He soon took another, to see whether he could avoid the forwhelm for the last of his Family. He look'd upon himself no longer as an useles Weight on the Larth, he might well enough say that, whilst he was in no hopes of Proceeding He had the Hippines of setting Sons and Daughters by a second Mairinge, but he forgot to correct the places of his Comparernal mentary where he appears without hopes of leaving a Successor. If he would not correct his Manuscript, he ought at least to have added some. nulcript, he ought at least to have added something at the end of it concerning his second Mairiage that was more fruitful thun the first If I riage that was more fruitful thin the first If I Some This should be ask'd, How I came to know that his first is not ex-Wife was not dead, when he complain'd, that he was the last that remain'd of his Name? I would answer, That I have made a small Calculation Barthius s Funeral Oration informs me that he became Widower in the Year 1643, and that his Mother dy d at Hall the 22d of |anuary 1622 Now she had been dead but 18 Years when he made his (k) Complaints, his first Wife must therefore have been alive at that time

(B) Hu Youth was admir d by great Men] Scaliger fet a great Value upon the first Productions of Barthius "(1) Cujus virtutem juvenilem ac coidatos ausus Josephus Scaliger suspense adco, ut divided the vinationis instar hanc illi de Barthio vocem excidisse compertum sit, natum effe adhuc unum ater-"nitati ingenium, quod si ad maturitatem perveniret,
"literas aliquandiu vivere posse" Daumius (m) says that some Learned Men were not asham'd to learn of that Scholar Eo adolescente uti doctore non erubui-runt Taubmanus, Siberus, Schmidius Que Gruteri aliorumque apud exteros virorum de co tum lata fucrint judicia, domi eorum literæ asservatæ pirtim, partim lettæ docent Another learned (n) Person, who had been Barthius's School-fellow, speaks thus of him Novi ante annos fere quinqua- octodeginta pueri prafisbiles minas, cum sub Wilkii p m manu essemus συχολασαι novi ante hos XLIII annos Witt- Id ibid
berga adolescentem storintem gratia apud nonnullos, Sau- pag 8-6
μαζομίνον ανω κατω ab aqualibus

lius in templo honoris reservato, p 381 (m) Diumius cpist 14 ad Reinesium (n) Reinesius epist 15 ad Diumius, p 46 That Letter is dated the 14th of January 1651 I t t 2 (6) Com-

Pos a ly Giles, ch icveral Freherum.

> THUS's caufleis feu of dying withour Pofferity

ubi Supra, Uncl ,and that h s Gi andfather lef 6 aEF

> (g) Illiberis omnes excefferunt 16 frag 1027

(b) Ibid pag 1025

(1) Ibid

(k) Igo terra ommbus mei bus fuperstes supervivo integro

nalibus Saxonicis pag 138

(c)In An-

(d) Barthius in Statium, t 2 p 1026 (e) Id 1b † Spizeli

(1 Lycial Books before he had a Beard He had a wonderful facility of making (D) Verles, and indeed he publish'd a great (E) new He learnt the living Languages, and made it appear by his Franflations out of the first of the fiving Languages, and made it appear by his Franflations out of the first of the firs the spiral in the middle Times. This constant application to books obliged him to leave all manus, in the intermediate in the litter of Imploy, and it to live a restrict lite at Leipfick. He refolv'd early to leave off worldly things, (G) and the Study of Profame Authors, in order to apply the first together to the great concern of Salvation. He put this defign in execution in the litter Yells of his Life, and it appears by his Soliloquia publish'd in 1944, that where the salvation of the strength of September 1948, being above at Very of Age. The Manuscript (I) Books wheel he is the salvation of the salvation Dinium, tember 1658, being above 71 Years of Age The Manuscript (1) Books which he left

) Bullet I mour Children,

P.F - 47, 298

() Ibid

(1) It is

´ he

the soth

Book of

() Buth

in Stati-

um to 1

(1) Nam fuit hoc

Vitiofus

in bora

Type ducentos

Lt mig-

num, ve

pede in

ino Ho-

sn 4 / 1

(d) Spize-

lius in templo

honous,

, 382

() Id ib 1-350

1 31

his Adres-

(C) Compos d several Books before he had a Beard]Mr Baillet, who has plac'd him in the Catalogue of the Baillet, who has plac'd him in the Catalogue of the Famous Children, will tell us more of him than any Body elle. He is forms us (*) That at Twelve Years of Arc Buthius put the Pfalter of David into all forts of 1 itin terfes, and that in the same Year he published oils Poems in the same Tongue, and that the Collection of Silva, Sityrs, Elogies, Odes, Fpigrams and Innibick Lesles, which he caused to be printed at Witnessey and the Tongues all the Peems temberg in the Year 1607 comprehends all the Poems which he made from the 13th to the 19th Year of his Age We have it from himself, continues Mr Baillet, '(a) I hat being yet but in the 16th Year of his Age
'he made a (1) Frentile or a Differtation by way of Letter, about the manner of Reading Latin Authors ulefully, beginning from Finius to the end of the Roman Lmpire, and continuing from found in " the decay of the Latin Language, to the Criticks of their latter Times, who restor d the ancient Authors It is a Performance which the Author fiys, cost him but 24 Hours, but it is so close and so full, that it makes us judge, that Barthius ought even at that time to have had a prodigious Reading, and that his Reading was to far from be-"ing undigefied of confus d, that it was attended with a good Judgment, & To this may be added, that he was but 18 Years of Age when he made a Commentary on the Cents of Virgil, which was printed at Amberg in the Year 1608 and which contains much I earning

(D) A wonderful facility of making Verses] Bartius (b) having observed that Statius rejoye'd in some manner for having been but two Days about the Epithalamium of Stella, which contains 278 Heximeters, adds that Statius did not expose himself to the Censure of Horace (c), Seeing he did not make 200 Verses in an Hour, as that Poet did whom Horace laugh'd at I find a great Hyperbole, says he, in that Criticism, tho I am not ignorant what it is to make a great many Verses in a little time, for in three Days I mide a Latin Franklition of the three first Books of the Iliad which

I inflation cont and domething above 2000 Verses

(E) He pullish d a great man, J Tor besides those that an emention d in the 3d Remark, he publish d a Poem at Panessor in the Year 1623 initial'd Zotus diet :bit, ftins diacus v tæ (bristianæ, Satyricon, plivaque omnia veis divided into 12 Books In the same Year, and in the same Place, he publish'd Epidorpidum ex mero scavente libri 111 in quibus bona pars humana sapient a metro explicatur. His Lpigiams (d) divided into 3 > Books, and Dedicated to King James, appear d under the Name of Tarraus Hebius The 4 Bocks Amabilium Anacreonte decantati, weie printed in the Year 1612. He made a Paraphrale on Elop's lables in Verse, a Translation of Museus also in Verse, and a Poem of Leander (e) I do not believe that his Translation of Quintus Smyrnaus in Verte was publish'd He speaks of it in the 514th,

Page of the 3d Volume of his Statius

(1) Translations our of Spanish and I iench] I do not know that he Franslated my thing out of the little Language, besides the Memoirs of Philip de Can s, which he put into Latin II had much more Inclination for the Castilian Tongue, which he made appear in divers places, and (f) Don Nicoland and programs are not supported the Platfer which he In monto was not ignorant of the Praises which he Lefter d on the spanish Books I know but two spanish Books I know but to the cliff not the Author whereof was unknown to him, the other is the Continuation of the Diana of

Montemajor Here is the Title which he gave to the Translation of the Celefina Pornoboscodidascalus Latinus De lenonum, lenarum, conciliatricum, servi-tiorum dolis, veneficiis, machinis plusquam diabolicis, tiorum dolis, veneficiis, machinis plujquam diabolicis, de miseriis juvenum incautoi um qui florem etatis amoribus inconcessis addicunt, de miserabili singulorum pericula & omnium interitu, at Francksort 1624. He added some Notes to his Translation. The Spanish Author of that Work, or of that Transl-Comedy, was Rodericus Cota. The Continuation of the Diana of Montemajor Translation by Bartham, is the Work of Gaspar Gil-polo. Bartham's Franslation was printed at Hanam in 1625, under the Title of Erotodidas salue. at Hanaw in 1625, under the Title of Erotodidascalus, seu Nemoralium libri V Mr Baillet says, (g), That he also Translated the pornodidascale of Arctin into Latin Without doubt, it is the same Book that Dau-mius speaks of in these Ferms, (h) Reliqua que

las Damas ex Hispanico ab ipso transsato, & a nobis recusso nuper, adjecto cognoscere poteris. You may conclude from thence, that that Latin Translation of the Preface Aretin, was not made from the Original, but from Barthia Spanish Translation (6) Toleave off worldly Things] Having faid that (1) his Mother had a tole-light of her Death three Years before the dy d, and that he furviv'd that good Mother 18 Years in good health of Body, ex-

cept a weakness in his Sight, he adds, Cupio autem captis scribendi laboribus dimum aliquando defunci. & totum me (bristo dedicare, quam rem sepius jam orsam hattenus infinita billorum & bellicorum tumultuum ex-attionumque impedimensa hattenus suspenderunt To To know it what time he ipoke thus, one needs only remember that his Mother dy d in the Year 1622

Sec the end of the Remark A

(H) That his I houghts were altogether bent upon Eternity | Here is the Testimony which Theophilus Spizelius has given of him (k) Sacrum nimirum ad Deum sinceramque pietatem Barthius meditabatur accessum, plurimis pie literatorum ac Deosacratorum kominum exemplis incitatus. Quo de imprimis testatur insigne SOLILOQUIORUM OPUS, extremis vita temporibus a Barthio publicatum, flagrantissimis ad Deum Suferiis oppido plenum, & vel Augustino Scriptore dignum, quod ctiam hemiplecticus quotidie revolvere, & dignum, quod etiam nemipiecticus quoi une reconocere, o per priorum meditationum vestigia denuò cogitationes suas cælo immittere consucvit, quinimo divinum amorem, quem intimis sibris simel imbibisset, continuis precum ejaculationibus alendum jugiter atque roborandum autovit, quousque e sacra pariter ac literaria solitudia versorio, anno avi nostri ottavo O quinquagesimo, tis vero septuagesimo primo emigravit

(1) The Manuscript Books which he left behind Dammius has inform d the Publick (1), that the and 3d, Volumes of that Author's Adversaria among his Papers, and also the following Books, viz Notes and Glossaries on the Writers of Palestine publish'd by James Bongars Benedictus Paulinus Petrocorius de vita S Martini & Paulinus Pellaus cum Tertulliani Jona, Juretique & Barthii animadversonibus XXI Books of Epigrams XII Books of Anacreonticks The Zodiack of the Christian Life, corrected and inlarg'd in leveral places many other Poems, most of which have not been printed, and others have been corrected Glossaries on Va-lius Maximus, and on the Epistles of Pliny the Younger Daumius declares, that if the Cruelty of the Times, alrogether contrary to Literature, will permit it, and if by the Liberality of some Mecenas some Benefit may accrue by it to his Heirs, all thole Works may one Day come out of the Press (m) Si diritae permittat temporum politiorious hen Musis

(g) Judg. ment of the Learned t I p 542

us's Commentary on Statius dated the 15th of March,

(1) Barth in Commentar ın Statıum t 2 pag 826

(k)SpizeI ubi lupra pag 384,

Daumius ubi

Billiotheque // / ,

(m) 1 pror us

behind him, those that were (K) printed, those which he lost in (L) the burning of 4 Hullehis House, and those that he writ, and which are not (M) to be found, I say ill those Writings make such a prodigious bulk, that it is hard to conceive how ore Man could be sufficient for so many things. There is a Story in Print which it had been # Qui ma better to suppress, concerning a Journey (N) which, as its stid, he made into Holland with a fair I adv Some Learned Men have complained (O) of the printing of that Story, and call it a Fable Barthius had two Waves 1 He married the first in the Year 1630, and the second in the Year 1644. The first died in the Year 1643, without having had any Children by him The second had a Son and three D aughters, and survived have the honor of the four transfer had a son and three D aughters, and survived have the honor of the four transfer had a son and three D aughters. him * He happen'd to be four times 4 in befieg'd I owns, and came off unhuit, having lost but once his Cloathes and his Aims He complian'd of hiving been abus'd (P) by Vossius? He took (2) Scaliger's part against Scioppius, and he was no Friend to the I carned Remejus The latter had surprised him in too many I sults (R) not to make him angry with him. It was impossible that a Man that writ so many things, and

quentur demceps, uti qui-dem Typographorum coming erit Bart! Præfat in Rutilii stinerar It is dated the 14th of October 1622 (b) Lxpectant cditionem fi 1ollertem typograpaum na: mus Id (c) Biblioth Univerielle, t 5 p 240 111 the extratt of the Itinerary of Rutili-(d) It is certain

that the

(e) He

in that

Preface

(f) De quo Ad-

rum tomo **1ecundo**

cenfito in

115 & a-

motis ne-

bulis quis

illi indu-ceme vor volume Barriers

anStatium,

P 110 see also the

Preface of

Diumius

(g) Id 1b

434

aut teitio, uter-

does in no

Booksellers will not chop at that Bart is they did formerly, when Barthius declar d in a Preface, that he had a very great number of Books, that waited only for the courtefy (a) of the Bookfellers to appear in Publick, and that they would come on this ioon as a good (a) Bookfeller hould prefent himfelt. This produc'd a very faced, effect as to ione of his Works, and a flower one as to ione others, but nevertheleis most of those Books were printed, when that Preface was mention'd in the Bibliotheque Univerfelle Let us see in what I erms it was done, the passage deserves to be set down, it contains a Criticism tomewhat Satyrical, but which is grounded on keason "(c) There is a Preface before it "wherein the Titles of tome Books are to be icen, wherein the littles of some Books are to be icen, which the Author promis d to give the Publick, but whereof a small (d) put only have been sented, because he found no Booksellers, as he himself observes, that were so zealous is he for the advancement of Literature But if all his Works were like this, it may be affur d, that we have only lost a great many Quotations of no great use. Not but that there might be iome good things in them as well as in this But "they are as it were hid under to great a number of Passages of the Ancients, that there needs much patience to find them out (A) Those that were printed Twill only take notice of the chief of them here. A great Volume in Take partial delegations divided into 60 Rools. Tolio intitul d Adversaria, divided into 60 Books Quibus en universa antiquitatis serie omnis generis loci best part of tam Gentilium quam Christianorum scriptorum illustranem is printur & emendantur, cum rituum morum, legum, formularunque observatione & elucidatione, cum undecim indicibus, VII auttorum, IV resum At Francksor: 16-4
That Author's Meinory, Rending, and I earning, appear there in a wonderful manner, it were to manner obferve this wish'd, that he had been clearer, and had made n better choice He left two Volumes of Anver/2-

prossus insconforum, fruttusque si aliquis Macenatum benignitate ad relicto vi ponueliu haredes sit redundaturus. I have not heard that any of those Manuscripts

have been taken out of his Heirs Closets, except the

Paulinus Petrocorius de vita S Martini, which Daum - us took care to have printed in the Year 1681 I he

ris of the fame fize, not to tay, that he had Revis d and Corrected the (f) first The whole Work would have confisted of 180 Books Let us proceed to some other Titles Galli confessoris Chrifigure destrine compendium, seu sermo Constantie ha
she blought a very fine I ady along with him,

blood Barthius recensuit & animadicassonium li
she figure that scriverius had notooner seen her, but he (n) Ib

she figure that Francsoni 1623 in 8 Phabadi is tound the means to get Barthius drunk, that he tom

arianos cum animadiversionibus Guil Britonis anght entertun that Lady with more liberty, pa 9

shilippidos cum notis Claudiani Ecdicii Mimerti that hich succeeded according to his desire Nejam perjam peractus est, 1655 in 8 Anea Gazai Dialogus de inni orprimo esalate animorum cum Zacharia Mitzlenao Philosopho
Tarino I einstek 1655 in 4 Christiano, Grace & Latine, l'espick 1655 in 4
Barthius publish d'a new I ranslation of Encas Gazeus, and made use of that of John Tairnus as to Zachary, both which Works he adoin'd with Notes Solitoquia resum Divinarum Cygnex 1654 in 4 A large Volume of Notes on Claudian, printed in the Year 1650 in 4 And three large Volumes upon Statius, printed in 1664 in 4 He wis not well pleas'd with that Edition of Claudian, (g) because the Printer had not made use of a good (oirector 'Tis pity that there is no Table of Matters, nor in Teneral any Lodey in the His Commentaries on States general any Index in it His Commentaries on Statius are very free from that I ault

(L) Those which he lost in the burning of his House I It was a Country-house, which was burnt by the carelesnels of the Farmer, or some such Person that lodg'd

there Cum v lla nostra urlana non bello, non l'itronum manu, sed perfide incola temerit ste confagi so (h) It is without doubt, that which Dium us calls In-It is without doubt, that which Dium us cells Indicational um S 'les I usanum, which happen'd in the Year ne Barth 1636. He says, Etiam nonnulla stammis, (i) incendio in Stitiselles husano anno M DC XX VI absumta perior. In um tom 2 that Missortune, Barthius loss his (k) Index Appu-p 1041 les mus, all that he had done on (l) It tullian, his Index on Thursdias & In quo scriptore (Thucydide) (h) It is per bellicos hostriennales motive & explores singens damton 3 num accep mus, indicem enim tam in authoring quam p 198 Scholass have usented to the says and sender the last Scholass n (qui iccention tamen est quam vulvo a tendi- He / sd tur) confecer imus, is cum parte B bliotheci periit (m) said n t/ r
Famma ineen sermium minu mea scriptic 9th pageos tur) confecer imus, is cum parse a month of the first that the formula men for first that the charter effection, some a student of separation of the thys, that he I be my had been already twice plunder d, when the I me mone that new Range in it Adost below he non possume note money duabus nastation. mbus de opulata, & uno incendio ver dimidiatim erepta (v)

(M) Are not to be fond I Daum us five, that istent the Author's Death they look of my un for his Commentary on St Aucustin De civitate Det, his Book De superstite online at time, and second only bis surprise was, his Characters, and several other Writings of that Nature Barthus quotes very often the Books which I have just now mention d, and gives an advantageous Idea of them. It is vety likely, confidering the Quality of the Matters, that they were none of the worst of his Works He had begun a great many others, to which he re-terred his Readers, a if they had been dready printed See the 1 idex Autorum of his Statius at the Word Barthun

(N) Concerning a Journey which as't s | aid he made into Holland | Mi Colonics (p) mentions it on the Ciedit of Unac Lossius He wis very much to blame to print fuch like things for which he had no other Authority than a Convertation. Who is ignorms that those who presend to entertain a Compiny pleifintly, we furnished with a great many little Stories, to which they add such Circumstances as they please, to make them more singular and pleding. They would not give themselves that liberty, if they knew that what they say would be printed. However it be, the Story runs thus. Mr. I office told me one Day that Barthius being come from Gommy to Harlon to fee Sorverus he brought every fine Lady along with him, and that Sciences had no tooner teen her, but he (n) Ibid vertheless, he could not do it so well, but that (0) Il id Enthius being recover d from his Drink, had tome sufficient of what had past, which increased in such a manner, that he carry'd the Lady Lack again, and suffer d her to be drown'd in the Rinne" It must not be deny'd that Barting had a bid Reputition as to his Morals. One of his(q) best I nends confesses it, but he maint uns that this is ill-grounded De moribus que nvidi nugati sunt quorunque causa ego ignotum mo malo abborebam, rem aliter quindicennali hac cum eo conversatione comperi Adeo quicquid de co diverun scripscruntque ego hactenus prossus credere alu i , cujus intima nescio an aque alii patuerint

(O) Some Learn d Men have complained of the print-(6) Some Learn a Min have complimed of the printing of that flory, and cill it a Fable.] See here what Monhofus (1) laid of it, Quibus (Colomein opufculis) adjiction libellus Gallico fermone cui titulus Collection of Particulars, in quibus multa de eruditis sam litriter

munnus obicilamque ui-bem aliquando fucrit Id quod nobis aurtei contigit, nuipiam læsis, nisi fpoliatione una

umorum discptio-

Humma non ib ic l domeffico feelere mer tum minfioni

() / lum prefit in

(1) Buth in Statium t i 190 paffini a'i-

(/) Ibid de page 1,,5 th ,d I uhe fays, Nota noftix in integrum tullianum

(m) Ibid tom 2 pag 306

pac 37-

(p) Opuicul page 102 edit Ultraject 1669

(q) Daumius ead Reinc frum (i) Moi-hot Polyhift p 71

with so much Precipitation, could escape the Victorious Censure of Reinesius been pretended that it was not always for want of (S) memory that Barthus contradicted himself It would be no wonder that his Memory, how strong soever it might be, should often play him very bad Tricks, considering his way of (T) composing his

Books He made no Collections, and scarce ever Corrected what he had written.

BASINA, Wife of Childerick King of France, and Mother of the Great Clovis, had been Married with a King of Thuringia Childerick being forc'd to leave his Dominions, because his I ewdness had so exasperated the People that he had reason to fe ir every thing from them, sled * to the King of Thuringia He was received by him with all manner of Kindness, without doubt Basina, who was a very beautiful Princeis, entertain'd him admirably well It has been always found by Experience, that those Lascivious Princes that are expell'd from their Country, do not renounce their Gallintries in the place of their Retreat Childerick was an Example of it He fell in Love with Basina, and finding her pliable, he made no scruple to pursue the matter 10 far as to enjoy the (A) Wife of that same Friend and good Neighbour, that supply'd him with a place of Refuge He contracted such a Commerce of Love with her, that she could not be without him The French recall'd Childerick † eight Years after they had driven him away Basina was no ways pleas'd with that Prince's Absence She left her Husband, and went to Childerick, and when he ask'd her the cause of her coming, she answer'd him ingenuously, (B) that she came out of Love for him, and that if she had known any Prince beyond the Seas that had been more proper for her, she would have

† Gregor Turon

(a) Barth

in Stati-

um. tom 2 1 875

colaus

Loensis in

the 18th Chap of his Mil-

cellanea

(1) Refo-

luto anagrammate Gasparis Barthu Berolinoer con-

* About

the Year

460

miliariter a Vossio alissque suppeditata, laudato semper autore, vir ille effutivit, que infiguis sane temeritas fuit Multa tamen in his sunt mendacia, quale illud de Casparo Barthio horrendum, qui concubinam suam Rheno Suffocaverit, quod ejus cum Scriverio amores de-

(P) Of having been abus'd by Vossius] Few Perfons could make the like complaint, for never was fuch a Learned Man as Vossius more civil, or moderate to those that he reprov'd Nevertheless let us fee (a) Barthius 3 complaint at length Quo loco (b) vir dostiff pulcre etiam de Lutatio judicat dossum esse lestuque dignum Exegeten, præter quidem glossema-ta Sane longe melius & compertius, quam nuper Joannes Gerhaidus Vossius, qui Lutatium ex Servio & (b) That is Higinio compositum dicere ausus est maximam partem to say, Ni- Qui doctissimus homo cum also nos loco perperam (ut clara res est, & demonstratum sam nobes alibe) ineptearum & absurditates, nunquam à nobes lasus, & ab invides planique egregie ineptis Thrasunculis incitatus, insimulare ausus sit, merito utriusque nota hic habebitur, cum ea Commentariis Lutatianis infint, quorum nec centesimam partem Serviana & Higiniana Commentation s vindicare possint Idem præstantissimus vir incogitate codem

loco scribit Lutatium a Lindebrogio primum editum

(2) Took Sciliger spart hoily] Three Books are ascribed to him against that great Man's Enemy, and his Name was found out by way of Anagram and his Name was found out by way of Anagram in that of Tarraus Hebeius Nobilis a Sperga (c) The first of those three Books, is intitul d Cave canem, de vita, moribus, rebus gestis, d vinitate Gasparis Scioppii Apostae Satyricon, Hanov 1612 in 12. The 2d Scioppius excellens, in laudem cjus & sociorum pro Josepho Scaligero & omnibus probis epigrammatum libri III ex triginta totis hinc inde collecti It is printed with the first The 3d, Amphitheatrum Sapientae, Hanov 1613 in 8 See Rhodius in the place which I have quoted, and Placeius in the 262d Page of his Pseudonymous Writers

(R) Surprized him in too many Faults not to be angry with him] They were such I aults that an In-

gry with him] They were fuch I aults that an Ingenious Man could not have defended, they were undenable Faults, and that is it that vexes one most A Cl Barthio quem tu tantum non in calum effers, & quem sua defensurum esse scribis, nihil indigni iniquine expecto, tam licet issi in meis, si quando lucem adspicient publicam, (lenta autem res fortasse incumbent in spongiam, ut olim illius Ajax) quam in ipsius mihi licere v sum est experiri, non existimo autem Soli oblocuturum esse Suni enim pleraque, que nunc quidem produxi, adeo certa liquidaque, ut nist temere litigare velit, ne calamum quidem contradicturue mihi tingere debeat Perpende, quaso, mi carissine NESTERE, ano mabut, ubicunque ab co dissentio marine vero examina, qua cap 8 1 2 quo ejus in Plinim Valerianum, distum Empericum, illata emendationes producuntur, trado & miraberis hominis doctif-siminian fest simas inscitias, frustrationes, & puerilia Mala, andaces et iam conjecturas in autores tellestum investas deprehendes magno numero Istas siquis prafraste tueri prasumserit, eum ne sani quidem capitu asse d xero, Barthium autem mecum fore & visurum, me quamvis indignoindice, id quod verum est nullus du-tito. These are the Words of Resuessus in a Letter

which (d) he writ to Nesterus the 31st of March (d) It is 1638 See also his 15th Letter to Daumius the 6th (S) For want of Memory that Barthius contradicted himself] "Some have observed (e), that when he himself] "Some have observed (e), that when he gives his Judgment, he falls sometimes into Con-"tradictions for want of Memory" Daumius pre-p 464 "tradictions for want of Memory" Daumius pre-tends, that those who took notice of that fort of Contradictions, knew nothing of what Barthins aim'd at He lays, that Barthius writ all that came into his mind, this day one thing, and to morrow another, to the end that when he should look over it again sometime or other, those Contradictions might engage him to examine matters more deep-ly, and afford him a more convenient occasion to correct, or confirm what he had publish'd Memini (f) in publicis alicubi Disoutationibus diversa sententia ejus loca exagitata fuisse. Sed auctores scopum scriptoris nescio an vel per transennam viderint. Novi enim, hoc conssio, eoque sine Barthium ea, qua in enim, noc constito, eoque sine Datchium ea, que in mentem sibi venerant, in chartam consecisse, etiam diversis diverso tempore sententiis, ut quandoque ad ea revertenti illa diversitas ampliorem de veritate cogitand: Suppeditaret materiam, occasionemque longe commodiorem retractandi vel stabiliendi quod scripserat Id quod tine capitis VI Libri Undecimi & alibi sapius See how Reinesius (g) has confuted that (g) Rein. testatur

(T) Considering his way of Composing his Books]
These are his own Words (h) Puto jam tale quid
supra notass. Non enim potess, ut, nullis penitus rebus Supra notass. Non enim potest, ut, nullis penitus rebus passini, omnium strictam memoriam habeamus Om-(h) Barth nino enim aliter nos commentamur, quam solent homines in Statietiam litteratissimi, dum auctores legunt, excerpentes um, tom quedam aique ea deinde excerpta in Silvam Observationum, eam porro Silvam in Commentaris redigentes Nunquam tale quid factum a nobis est sed ut cuique auctori enarrando bene facere volumus, arrepto illi animadversiones hoc genus imputamus, solius memoria beneficio nivi, quam marginalibus nonnunquam prius Notis instrumus, dum cum Libris veteribus Editiones comm tis instruimus, dum cum Libris veteribus Editiones comparamus Catera omnia e calamo fluunt, elegante & mi-nuto literarum ductu Nec unquam scriptio repeteur nuto literarum ancia nec ullu lituris cruciatur Quarum nec decem aliquae lastanio la Commentaria agnoverint I know not battenus hi Commentaris agnoverins I know not whether it is well done to boast of such a thing, it seems to me, that the Publick deserves more re-

fpect

(A) So far as to enjoy the Wife of that same Friend There would be ground enough to believe it, tho the Historians had not faid it Would Basina have run after Childerick, if she had not lov'd him, and tasted with him of the Fruits of Love? have the Testimony of Historians These words are to be found in the Author of the Archievements of the Kings of France, in the 7th Chapter Dum fuit in Toringia cum Basina Regina uxore Bisni Regis ipse Childericus commixtus est Aimoinus relates the same thing in the 8th Chapter of the 1st Book, Dicebatur idem princeps consuetudinem Scupri cum en habuisse, cum exularer Rorico is more expressive I will quote him in the following Remark

(B) She answer'd him ingenuously, that she came out of Love for him] According to Gregorius Turonensis, in the 12th Chap of the 2d Book of the History of the

(f)Daum epist 14 ap Reinefium p 37

epift 15 mium

firmatl xcellentiffimus Geifina de 77 6777 171 (177 exemplo-rum decadrng Rhodius de autt sup-10/st # 54

gone to him. Childerick was charm'd with this Discourse, married Basina, and had a Son by her that was a very brave Prince, and who embiaed the Christian Faith. If that If that Woman's Conduct was worse than that of (C) Helena, all things duly consider'd, that of

Woman's Conduct was worse than that of (C) Helena, all things duly consider'd, that of Chelderick is not better than that of Para Fither (D) le Cointe's excuses have nothing of solidity The Author of the Chantries of the Kings of France relates the Visions of Basina's new Husband (E) bette than Mr de Cordemoi

I HAVE read, since the Edition of this Work, what I ther Daniel has publish'd against those who say the Edition of this Work, what I there Daniel has publish'd against those who say the Edition of this Work, what I there Daniel has published against those who say the Edition of Thuringia came to him, & on the History of That Authors thought is, || That what Gregorius Turonensis has writ upon it is nothing please but an Abstract or an Abridgment of some Romance thas was current in his time, and that the Visions which it is 1 pretended that Childerick had on his Wedding Night, and that were added to therefore, of Gregorius Turonensis, look as well as the 1cst like a Romance I shall p 426

French, the Aufwer southfits in these Terms "I am " perfuaded of the usefulness of being with you, and "I know that you are a Valiant Man Wherefore I am come to dwell with you; for know, that if I had found any Body that had been more use-"if I had found any Body that had been more use." ful to me than your self in the Provinces beyond at the Seas, I would have gone to dwell with him?" The Abbot of Marelles, who translated the Text of (s) Gregorius Thremensis in this manner, makes a Remark to advertage us that this Dissource is equivocal in Basina's with Which is the unlikely I do not believe that Childerick any Military proofs of his Valour in Thuringia. So that the Valour which Basina spoke of might be of mother nature, and more useful to a Queen than a Martial Humour; and I am tempted to believe that tial Humour; and I am tempted to believe, that in Gregorius Turonensis, and in Rorico it ought to be read virilitatem & viriliorem, instead of utilitatem & utiliorem The Equivocation will remain still Basina answer'd, I know your Virility, and that you are a very brave Man Those words are more coherent than these, I am persuaded of the assistant Man Don't tell me that there is too much Impudence in these words, I know your Virility, is it more commendable that a Woman should say to her Gallant, I know the usefulness of being with you? However it be, the Anonymous Author (d) of the Gesta Regum Francorum, Fredegarias (e), and the Monk Rorico, mention Bassina's Antwer in the same manner as Gregorius Turonensis, or ly Rorico has explain'd it much better, and expressly faid that the Discourse of that Woman was full of Lewdness Which is so far from weaking my Conjecture concerning virilitatem & viriliorem, that it strongly confirms it These are the words of Rorico (f);

Basina quoque Sisini regis uvor, apud quem latuisse pramonstravimus Childericam, sapius relicto viri thoro consortium nostri Regis est experta Quamobrem & eum
nec multo post in Franciam est siquius, cupiens loco uvorus habitare cum eo Quam Childericus cum insperate conspenisset, & ad quos usus de tam longinqua provincia ad cum properasset inquireret, illa postiossito pudore mulichri, ut erat nimis lunuriosa, tale fertur dedisse responsum quomiam novi utilitatem tuam & pulchritudinem, & quod fis habilis & firenuus, e domo veni ut habitem tecum, nam si in extremus terra sinibus utiliorem te cognerossism, & hanc nihilominus expetissem Complacuit residents sermo facetus, & eam gaudens sibi sociavit in the Woman did not flatter Childerick as a brave utilion, but as a valiant and brisk Champion of

(c) Here tin morde

of that Hi-fortan, His reg-

nantibus

fimul Ba-

fina reliato viro

fuo ad

Childerinitie Qui

cum follicite in-

terroga-

ret qua de causa ad eum

de tanta regione

veniffet, respon-disse fer-

tur, Novi,

inquit u-

talitatem

tuam quod fis valde

Arenuus,

1deoque

habitem

Nam noveris, fi in

tranima-

rinis par-

tibus ali-

quem cognovif-

īem utılıorem te,

Toha-

expetif-

Siturio-

nem ejus At ille

gaudens

cam fibi ın conju-

gio copu-lavar (4) Apard duCheline

695

(e) Ibid

tecum

To give Was worse than that of Helena] To give body their due, I ought to say here that The pody their due, I ought to fay here that is not invensed that pretty Comparison, I find it in a (g) modern Writer Basina, says he, the Mother of Clovis, was not contented to profittute her Homour to Childerick I who fled to her first Husband Bisinus or Basinus, King of Thuringia, but did worse than Helena, who desired at least to be Raunsh'd, whereas this Woman came into France of her own accord, and with insuch considence, that she durst tell Childerick, that if the had known a braver Man. and more worthy on he of the had known a braver Man, and more worthy to be belov'd, the would have gone to him to the end of the World

(D) Father le Counte's Excuses have nothing of solidity } He takes it (h) ill that Aimoinus should lay

727
(1) De Gestis Francorum lib 1 pag 802 in the First Volume of the Chesne's Edition (2) In la Mothe le Vayer, tom 10 pag 102 Letter 43 (b) Le Cointe Annal Ecclesiast Francorum, 1 PAE 94

that Childerick married Basins before the Death of the first Husband He pretends that Aimoinus is the first that said it, and that loaded the Birth of Clous with such an Ignominy He adds, that that Historian is not to be credited, considering the distance of the Time he lived in, and his preposition against the Merouingians. He brings two other Reasons, one that the German, who were other Reasons, one that the Germans, who were the Stem of the French, did not permit Adultery, the other, that if Childerick had married another Man's Wife, he would have exposed himself to the same Danger that forc d him to leave his Kingdom eight Years before. Upon these Considerations he cather believes that Raina not being able to endure rather believes, that Bajing not being able to endure the unworthy Treatments which she received from her Husband, fled 10to France, and that she did not marry Childerick before she had certain News of her Husband's Death He remarks, that others say she was divorced, and that therefore under Paganism nothing hinder'd her from marrying a se-cond Husband He refers us to Robert Cinalis (1) Let us commen that Dispute In the first place I fay, that if the filence of the Authors that preceded Aimonus is a good reason, it must no more be said that the King of Thuring in abused his Wife, or that he divorch her, or that he was dead before Childerick married her. Those are Facts that none of the Ancient Authors have mention d the 2d place does not Gregorius Turonensis say, that qui non Bassona left her Husband, and that the first thing libidine which she answer'd Childerick pleas'd him so well sed ob Northat he married her? Is not this in almost equivabilitation pluribus lent terms to fay, that she was Childsrick's Wise before her first Husband was dead? In the 3d place, the Passage out of Tacitus, which Father le Cointe alledges to prove that the Gorman diapprov'd Adultery, shews (k) that Childerick might be exempted from the Common I am for whatever the Wo ed from the Common Law, for whatever the Woman's morive was to come to him, she declar d man's motive was to come to num, me deciar a that her coming was grounded on that Prince's Valour Besides, the Punishment of Adultery was left to the Husband's choice, and Basina was no more in her Husband's Country Not to say that the Laws were seldom made for Sovereigns Lastly, Childerick had nothing to fear from the Mutiny of his Subjects inport that account a he married a of his Subjects upon that account; he married a stranger that was come to him. What harm did he to the French by it - I own that they had revolted eight Years before, but then (1) one was afrud for his Daughter, another for his Sifter, & for Childerick run out then in a very violent manner. The Affair of Basins did not concern them, would they have broken the Reconciliation for the Quartal a King of Thuringia?

(E) Relates the Visions.

(E) Relates the Visions better than M de Cordemoi J These are his words, (m) "It is "reported that having desir'd Childerick not to he with her the Wedding-night, she feat him three times into his Palace-yard, defiring him to observe the Visions that should appear before him without any fear, and that by her occult Science, she show'd him the first time Unicorns, Lyons, and Leopaids, the fecond time the flewed han Bears and Wolves, and the third time Dogs and Cats, from whence the concluded that those various Animals presaged the diversity of the Manners and Customs of the Race that was to proceed from their Marriage. It will be fo much the more ease to be perswaded that this report is but a Fable invented at leisure, if it be observ'd that it is not likely that the ardent Passion, which that Queen had for Childrick, would have permitted her to lose so much time, which

(2) Lib r de 1e Gallica Peri-

illis matrimonia nec ullam magis laudaveris, nam prope foli barbarorum fingulis uxo funt, ex ceptis adpaucis pluribus nuptus ambiuncissima in tam numerofa gente adulteria quorum pœna præsens & Maritu perm: fa

(1) When they were for their Sedition, they gave for their Quia fine lege abu-tebatur filias nostras De Geftis Frances

lantries of the Kings of France, tom 1 pm 5

I shall speak of the Quarrel that was pick'd (F) with Paguser, and of the Answer that was made to his Cittick Whereby it will appear that Disputes are the cause that

many Taults are committed, as well of the Heart as of the Mind

BASNAGE (Benjamin) the Son of N. Basnage Minister of Norwich in England, and afterwards of Carentan in Normandy, was both in the Year 1580. He devoted himself to his Father's Profession, and was also Minister of Carentan, and he continued so all his Life, tho' other more considerable Churches, and namely that of Rouen, defined to have him He consider'd his first Church as a Spouse, from whom nothing but Death could part him, and therefore he would not make use of the (A) liberty which the National Synod of Charenton had given him in the Year

(e) Hiftory of France tom 1 p 128 ex liedeg Scholast giter strarili abstinebimus

Cum-

que Briinæ hæc univería narrasset. abstinebant se caste usq, ın craftı-(g) Paquier,Relumnies of Garasse, lib 2 Sett 4 p 160 (m) Ibid p 162 (n) Ibid p 163 (0) Ibid pag 164 Takenotice that the Author obferver that Ronfard confirms that Opinion in

the 4th Book of the Iranciade, and ·bat de Serres cally that

Mairiage

"fhe might pass more pleasantly, than to lie in "Bed alone, while her Lover was busied to see those pretended Apparitions" It cannot be denied but that the Reason which he alledges to consute that old Story has some force, but it would be much better, if Basina's forwardness it fold all not cause a Relief that the arrious of her felf did not cause a Belief, that the ardour of her (f) Cum Love had already receiv'd some considerable ease Prima After what had past between them, nether Childesick nor she would have deferred their Embraces till the Nuptial Solemnity had authorized tu junxiffent, dicit
ad cum
mulier,
hac note
a cofteviorder

to look for Apparitions three times one after and corder
other in one Night, at the Gate of his Palace,
and he overes Endersone for it. But it is contain. and he quotes Fredegarius for it that his Witness contradicts him Predegarius says, Tredegarius says that those Visions preceded the Consummation of

that those values preceded

the Mairiage (f)

(F) Of the Quarrel that was pick'd with Paquier,
and of the Answer that was made | Let us first fet
down his words (g) Our ancient Writers place Clovis down his words (g) Our ancient Writers place Clovis among the Legitimate, nevertheless they do not consider that in their account of his Life they say quite contrary. They all agree in this, that Childerick having been driven out of the Kingdom for his Extortions and Cruelties, retired into Thuringia, where having been honourably received by the King, he fell in Love with his Wife Queen Basina Insomuch, that being afterwards recall desired. quier, ReQueen Basina Insomuch, that being afterwards recalled cherch de by the French, he carried her away, and married her, la I rance, violating thereby the Law of Nations, and of Hospitalib 6 c 44 ht), nevertheless the Great Clovis was born of that p m 588 Marringe Let us see in the next place the Censure (b) Gaof Futher Garasse He says, (b) That Pasquier rasse Recherch ancient Chroniclers, sets forth, that Childerick having fled to the King of Thuringia, fell in Love with his Wise, and ravish der, and carrying her into France married her sacriles outly He goes on thus (i), Ma(i) Id ib see the Great Glovis was a Bastard, for having married Basina Pasquier against the Basina, he might have learned of the French Historians, that she came her self into France, after the Death of her Husband the King of Thuringia, and marlumnies of ried Childerick her second Husband, from which true ried Childerick ber second Husband, from which true and lawful Marriage Clovis was born Let us pass to the Answers that were made to Garasse First he was (1) cenfur'd for having opposed Gregorius Turonensis to Mr Pasquier, who nevertheles forms his
Doubts on that Author's words They are quoted and
confirm'd (m) by the testimony of Amoinus who
seems in some things to go farther than he, for he remarks, that Basina forlook her Husband, Priori abforians is attended with that of Nicelles-Gilles These are his words in the 16th Page of the Life of Childerick (n) During the time that Childerick was with Balinus, King of Thuingia, he fell in Love with his Wife, whose name was Balina, and when he was recalled to his Kingdom, the Said Queen Basina, who doted very much on him, for sook the Said Basinus, King of Thuringia, her Lord and Husband, and came to Childenuringia, her Lord and Husband, and came to Childe-tick, who forgetting the former Kindnesses which he had acceived, married her, by whom he had Clovis the sirst Chissian King of France It is observed that Richard of I al bourg authorizes this Opinion in his Anti-quities of the Belgick Gaul, and that all our modern Historians follow it But none were quoted (a) but Belle-Forest, who said, That Childerick resolved to marry, but in so doing he shew'd himself very ungratiful

to his Hofi the King of Thuringia, whose Wife he de-bauch'd and married, without treubling himself for the wrong done to Basinus, or the Represch that he might receive for it. Author concludes, that all the Authors that have been quoted, are as credible, and as judicious as (p) your Logician Du Pleix, who lent you his Whim in the Pallage, to authorize your new you his Whim in this Passage, to authorize your mant of Judgment (q) The mistake is not forgotten which Garasse made, when he said that Clovis married Basina Garasse made, when he said that Clovis married Basina. It is called both an (r) improus and malicious Ignorance, for by that means he would make the first Christian King of France more abominable than those brutish Ethiopians, who, as St Jerom says against Jovinian, defiled their Mother's Beds without any distinction. Such like Abominations are quoted there, with many Exaggerations, and long Declamations. This Dispute shews us part of the Desects that prevail in most of the Writings of that nature. The Apologist passes over one of the Faults that had been censur'd. He does not justifie Pagner.

had been censur'd He does not justifie Paquier, neither does he own that there was reason to take him up for it, I mean the Rape of Basina, our ancient Chroniclers have not mention d it, and therefore Paquier aggravated Childerick's Ingrati-tude, he made fabulous and scandalous Additions. The Authority of Gregorius Turonensis might well be alledged against him, and nevertheless his crafty Apologist supposed that that Historian had only been alledged in relation to the other parts of Batfina's Adventures, and on that supposition he founded the most insulting Reproaches. Here are already three great Faults, not to acknowledge that in which the Remarks of a Critick are good and in which the Remarks of a Critick are good and just, to dissemble that which is favourable to him in his Quotations, and to apply one's felf with much noise only to that which may be turn'd into a disadvantageous Sense Here is another Irregularity Garasse censur'd some Faults, and committed fome in his Censure Gregorius Turonensis was for and against him in divers respects, he made no distinction, but quoted him in a general manner, and plac'd him between Emilius and Du Pleix Ought he not to have given him the first Rank? He perplex'd himself wretchedly about a prefered. He perplex'd himself wretchedly about a pretended Marriage of Clouis with Basina. It was done heedlesly It appears plainly, that a precipitation of Mind, and a Distraction common enough among Authors, made him write contrary to what he thought The fequel of his Discourse shews evidently he did not believe that Glovis was the Husband of Basina, nevertheless Pagmer's Apologist inband of Basius, nevertheless Paquier's Apologist infifts violently upon that passage. He takes it to be a capital Crime. His Zeal for the first Christian King of the French grows warm, and he calls the Figures of Rhetorick to his Assistance. Is this to act honestly? His Adversary had shew'd him an Example of a like Fraud, for he had unseasonably arm'd himself with the appearances of a great Zeal for the Honour of the Nation, on account of these first Christian King. He had rashly enter'd a kind of an Action for a Crime of State, seeing, except the Rape, Paquier had only follow'd our ancient Histories, and modestly represented the Consequences of it. Is it not a shameful thing that Authors must be suffer'd to be so bold as to ingage So-

thors must be suffer'd to be so bold as to ingage So-

thors must be suffer'd to be so bold as to ingage Sovereigns in their petty Quarrels?

It is more useful to make Readers sensible of these Faults of Writers, than to criticize Historical Falshoods. And therefore I hope that what I have just now observ'd will be approved of (A) To make use of the Libert, I The Provincial Synod of Normandy had permitted him to leave his Church, that Church had Appeal'd about it to the National Synod, and that Appeal was broke by the National Synod of Charenton in the Year 1623 Nevertheless our Binjamin did not leave his Church Church

(p) Thise Boken to Garasse

(g) Ibid

2 p 426,

He affisted in that Synod, as a Deputy of the Province of Normandy Year 1631 he was again named by that Province to affift in the National Synod of Charenton, but the King forbad him to go thither, and took his Church from him He was speedily restor'd to it, and obtain'd leave to be at that Synod, as a Deputy of Normandy The Addresses which that Assembly caused to be presented to his Majesty produc'd that good effect He had given such Proofs of his Capacity and Prudence, that he was elected Moderator of the National Synod of Alencon in 1637 That Assembly wanted a Moderator that had many Talents, for they had very nice Matters to hindle The Disputes about Universal Grace had made a great noise, it was to be fear d that a Theological War would be raised in the Reform'd Churches of France, more formidable than a severe Persecution, the People were already very much heated, and preposses d. That Synod settled Matters on a good foot, to which the Psudence and Ability of the Moderator contributed much. He was Associated to the Moderator in the National Synod of Charenton in the Year 1644. That Affedeputed him to the Queen-Mother, who gave him some proofs of her Esteem That Affembly had a great number of Disputes with the Contioversists, he writ against the Church of Rome, and they wrote * against him His Tre title † of the Church wis much esteem- * Leseried He undertook a Work against the indiscreet Votries of the Holy Virgin, which vain, and remain'd impersect He died at 72 Years of Age, in 1652, which was the 51st are the Year of his Ministry He lest two Sons, who made his Name very Illustrious, (B) both chief that upon their own, and their Childrens account It must not be forgot that he was wrote and deputed to King James, and that by that Prince's leave he went into Scotland, where Familibian he screed the Churches usefully for their Temporal Interests. King fames's Letter + 1st 1 am of I eave qualifies him Deputy from all the Churches of France. He is often mention'd not misstant the Synodicon in Gallia Reformata, but that Work being in English, the true Orthography of Proper Names is not always observed in it, (C) which produces sometimes Rockel in a Confusion

(1) Ste Mere

pay once in every King's Reign for

BASNAGF (Hemy) Son of the foregoing, was Born at (1) Ste Mere Fglisc in 1612 I ower Normands, the 16th of October, 1615 IIc was one of the best and most elequent Advocates of the Pulliment of Normandy, into which he was admitted in the | He had Year 1636 There was no confiderable I iw but he was imploy'd in it. He married (2) It is a went to Paris with the Deputies of the Province of Normandy, on account of the Marguis of the William Which the (2) Tax called Tiers & Danger It wis he that drew up the Memorial of the Matigthe Godern Province, and that was made choice of to defend that Cause At the request of the non's si-Marquis de Matignon he took inother Journey to Piris, to regulate the Shires of the fler-in-law Succession with the || Marquis de Seignelay, and it is well known that he would have + some been concern'd in the general Review of the Common Liws of France, if the Project credible Reign for been concern a in the general Review of the Common Line Hear 1677 he was noFor efficient that 1 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 1 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 1 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 1 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 1 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 1 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 1 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 1 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 2 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 2 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 2 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 2 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 2 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 2 was form'd about it, had been put in execution. In the Year 1677 he was noFor efficient that 2 that Imployment He was equally skill'd in Confult itions, and Pleadings, and made $\frac{1}{M}$ le it appear that he could be as good an Author as an Advocate The Common Law of Tellier, Normandy, which he publish d with very imple Commentaries in the Year 1678, wis so promoter of much vilued, and sold so well, that a Second Edition in Iwo Volumes in Folio was made of it in the Year 1694. At the same time a third Ldition was made of his havenomimide of it in the Year 1694 At the same time a third Edition was made of his havenomi-Treatise of Hypotheques And notwithstanding his great Age the Author had the care nated Mr. of those Editions, he preserv'd all the strength of his Judgment, and of his Sight, Balnage this is rare, and belongs only to those who have had a lively Imagination, and a strong the Evecu-

Head, tors

(B) Two Sons who made his Name very Illustrious, both upon their own and their Childrens account] The eldest, Aniony BASNAGE, was Born in the Year 1610, and follow'd his Father's Profession He was Minister at Bayeux, and signaliz'd himself by his Constancy and Courage in the last Persecution, the Prison of Havre de Grace, into which he was put at the Age of 75 Years, did not shake his Resolution When the Edict of Nants was repeal'd has was fet at Liberty, and sled into Holland He died at Zutphen in the Year 1681, aged 81 Years (r) He was He lest a Son, whose Name is (r) Samuel BASSorn in the NAGE, Sieur de Flottemanville, who had been Minister with him of the Church of Bayeux, and is at present at Zutphen He is one of the most Learned Ministers that came out of France He had already publish'd (s) a Book in Latin, which is a Continuation of the Critical Observations on the Annals of Cardinal Baronius, which Casabon had begun He is now writing an Feclesia stall History afficises. gun He is now writing an Feelesiastical History I have made the Article of Benjamin Basnage's other

(B) Two Sons who made his Name very Illustrious, both ipon their own and their Childrens account] The

Sainte Mere Eglise are two places that made but one and (t) the same Church at that time among those (t) They of the Reform'd Religion Page 89 it is laid the had each Colloquy of Constantine, instead of the Colloquy of the of theminated in These are Faults of Orthography that may deed their occasion Readers to mistake, and make 'em think place of that there were Churches in Normande called Same Exercise occasion Readers to mistake, and make 'em think that there were Churches in Normandy called Sainte Mere, Charenton, and Quarentin A Person that should be employ'd by Bookiellers to make Additions to a Geographical Distingary, might imagine to have made a considerable discovery, by finding those as annexed three Parishes in a Country where the Geographers to the ohad not yet seen them Faults are like Sparks of the ohad not yet seen them Faults are like Sparks of ther, there here, that which is at first but an alteration of a mas but Letter, becomes sometimes a complication or a one Passor heap of monstrous Talsities. It must be remedied and one early, principles obstated there are also mistakes of Consistory early, principus obsta Here are also mustakes of Consistency another nature The Author of the Synodicon makes for them mention (u) of one Peter Basnage, Son of Antony, both and Grand-son of Benjamin, and says, that this (u) Pag Peter Basnage had no Church in the Year 1637, 383 which is a mistake Antony Basnage had but two Peter Basnage had no Church in the Year 1637, 383 which is a mistake Antony Basnage had but two Sons, the eldest is he that is call'd Mr de Flottemanville, who was Born in the Year 1638. The younger was call'd Francu, and follow d the Profession of Arms, and died in the Year 1685. The same Author believes (x) that Mr Basnage, Minifer of Rotterdam, is the Son of Benjamin Basnage, 497 but he is only his Grandson. Their small Faults which I find my self obliged to discover for the Instruction of Readers, do not hinder me from be-

Instruction of Readers, do not hinder me from be-

it ought to have been observ'd that Carentan and

afficisexercitationes hiftoricocriticæ, Ultraje-&1 1692,

(C) Which produces sometimes a Confusion] For Example, in the 94th Page of the 2d Volume of the Synodicon in Gallia Reformata, mention is made of the Deputies of Charenton Sainte Mere & le Val the Deputies of Charenton Sainte Mere & le Val de Serre It ought to have been faid Carentan, Sainte Mere Eglise, & le Val de Serre In the 75th Page Benjamin Basinage is qualified Minister of Charenton, and in Pages 259 and 274, Minister of Quarentin, and in Page 322, Minister of Ste Mere It should be See Mere Eglise, and

a Printed

at Utiecht 1n 8 1n the Tear

y Strad 1, de bello Belg dec 1 106

8 11 de

2 1, 2 16 17

ad ann 1585

9 Id dec Ί,

160

Head, which was his Character His Religion did not hinder those that were the chief of the Parliament, and the rest of the most considerable Members of that illustrious Body from having a great Esteem, and a particular Kindness for him thrious Body from naving a great Enteem, and a particular Kindness for him the receiv'd all manner of Civilities from M de Monthelon, first President of Rouen, to whom he dedicated his Common Law of Normandy in the their 1694. He died at Rouen the 20th of October, 1695, aged 80 Years and 4 Day he had not the pleasure of seeing his Children (D) in his old Age, yet it was a comfort to him to hear of the Honour which they acquir'd in Foreign Countres their sine Works. He had also the Satisfaction to know that his Son-in-Law Normander, Professor of Sacred Liston at Illustry to the satisfaction to know that his Son-in-Law Normander, Professor of Sacred Liston at Illustry to the satisfaction to know that his Son-in-Law Normander, Professor of Sacred Liston at Illustry to the satisfaction to know that his Son-in-Law Normander, Professor of Sacred Liston at Illustry to the satisfaction to know that his Son-in-Law Normander, Professor and by a History at Utrecht, had made himself very much esteem'd by his Lectures, and by a

good Commentary \(\beta \) on the Treatise of Lattantius de mortibus persecutorum

BASTA (Nicolas) by Nation an Epirote, was a good Officer of Cavalry in the Spanish Service in the Netherlands γ , where the Duke of Alba brought him in the Year 1567 He fignalized himself in the Defeat of la Noue before Engelmunster in The Duke of Parma gave him a very (A) honourable Testimony sour Years of the honourable Testimony four Years of the honourable Testimony four Years of the Llector of Cologne His Later, whose Name was Demetrius?, had born Arms 40 Years in the Service of the House of Austria Doubtless he was related to (B) George Basta, which is sufficient to prevent the Censure of those who might blame me for publishing this Article When a Person descrees a place in a Dictionary, he opens in some manner the Gate to his Relations

Let this be faid once for all

BASTA (George) a famous General of an Army in the beginning of the XVIIth Century, was originally of Epirus 0, but he was born in a Village called la Rocca, near Tarentum He commanded a Regiment of Epirote, or Albania Horse, when the Duke of Parma took Possession of the Government of the Nerbania in the Year 1579, and he pertected himself in the Trade of Arms in the School of such a giet Ciptain as that Duke wis, who foon discovering George Basta's Merit, made him Commissary (X) General of the Horse in the Year 1580. There was no considetable Literprize which he did not chiefly communicate to him During the Siege of Antwerp in 1584, he had Orders to keep the Field, to hinder any Succours from entring into the Place, and having reinforc'd the Troops that being'd Bonn in the Year 1588, he contributed much to the taking of that Town * In the Year 1590

* 1 sken f m Stra-di は ひ 16010

> lieving that Mr Quick's (y) Work is very fine and useful, and that all the Reform'd of France are very much oblig'd to him for the Pains he has taken to make such an ample and exact Collection of their Synods, and for the long Preface which he has add-

ed to it

(D) If he had not the pleasure of seeing his Children yet he heard of the Honour which they acquired His eldest Son james BASNAGE was but a little (z) above 22 Years of Age when the Church of Konen deir d him for their Minister, in the Room of Mi le Moyne, in the Yeur 1676 He serv'd that Church with much Appliase from that time, till the revocation of the Ldist of Nants. Then he revocation we hellend and settled at Ratterdam. Where the revocation of the Ldiet of Nants Then he retin'd into Holland, and fettled at Rotterdam, where he is (a) Ordinary Minister. The Latin and French Books which he has already publish'd, and chiesly his fine Answer to the Bishop of Meaux, have fully made it appear, that those who said his History of the Church would be a very fine Work, were no I latterers, which appear'd better still, by the publication of the (b) Work it self. His younger (c) Brother, Henry BASNAGE, Sieur de Beauval, wis acceived Advocate in the Parliament of Normand), and walk'd in his Father's Steps, but the mandy, and walk'd in his Father's Steps, but the Troubles to Religion were the cause that he rather choice to retire into Holland, than to follow a Path io glorious in the Fyes of the World He has already, and does daily continue to acquire an Path io glorious in the Tyes of the World He has already, and does daily continue to acquire an immortal Reputation over all Europe, by publishing the History of the Works of the Learned Tho' these Gentlemen are yet living, there is a necessity of mentioning them, to put a stop to the continuation of taking the one for the other, as it has been already done in some Books See the Remark C of the foregoing Article, and this Passage of the Bibliotheque Universille Wherein it is shew d, that the Author of the History of the Journals is not very well acquainted with Messieurs Basnage (d) "I have already said that this (e) Work is necessarily than the said and that this (e) Work is necessarily than the said and the said work is necessarily than the said and the said and the said work is necessarily than the said and the said work is necessarily than the said and the said work is necessarily than the said work is necessarily the said work in the said work in the said work is necessarily the said work in the said wore I have already faid that this (e) Work is necessa-"1y, but I must add, that it would be much more, if he that made it had been better inform-" ed, for he has committed divers Faults, which

Ministers that reside in the Towns of Holland (b) It was Printed off in the Month of November, 1698, in two Volumes in Folio See the History of the Works of the Learned, 1698 pag 382, & 500 and the Journal of Utrecht, tom 4 p 24 (c) He was born at Rouen in the Tear 1656 (d) Bibliot Univers tom 22 p 427, 428 (e) If at 1, to say, M Christiani Junckeri Dresdensis Schediasma Historicum de Ephemeridibus seu diaris eruditorum.

hinders any credit to be given to what he unless they be Corrected For Example, ip ing of the History of the Works of the Learned, which is known to be written by Mr de Beauval Advocate, he says, that a French Minister is the Author of it, and that if we read in the Title Page, By Mr B*** Dostor of the Civil Law, it is only to hide himself the better That this Minister who is the Author of that Work, is the same that wrote against the Bishop of Meaux, and against Baranaga, confounding in that manner three very different Persons But his missake may be excused, for it is very rare to see one single Family to Fruitful in samous Authors, one ought to be well inform'd not to be missaken about it" This Reslection is both ingenious and judicious

(A) Avery honourable Testimony] It is this Hunc de bello (Blasium Capisuccum) & Nicolaum Bastam veterem Belgico, Epirotarum equitum dustorem Coloniam mittens Alexandec 15

Epiretarum equitum duction em Coloniam mittens Alexander, Coloniensibus reservipserat, delectos a se fuisse streen dec 2 l 5 pm 308 nuos adeo gnarosque militia viros ut horum consilia, si (g) Ang occasio se daret, tuto ipse sequi paratus esset (f)

(B) Doubtless related some say (g) that he was thorians have ascribed a glorious Action of George (b) Camto Nicolas, it is the Succour thrown into la few pana, Dain the Year 1596 Bouteroue (i) did not commit to pana, Dain the Year 1596 Bouteroue (i) did not commit to anus, Bustant did that Action Few Warriers will considered to those Transportations of Glory, and brother (i) Rotant publish'd the History of the Archduke Alexander Commentation the Year 1693, gives the name of Nicolas Basting Commentations of Succession of Nicolas Basting Commentations of Succession of Nicolas Basting Commentations of Nicolas Action Commentations of Nicolas Basting Commentations of Nicolas Com that publish'd the History of the Archduke Alexandereius in the Year 1693, gives the name of N colas Bassi Commenhim that brought a Convoy of Provisions into is tar de

(X) Commissary General of the Horse on this occasion I observe, that in those Times that Office stis lib 3 was but of a new Creation in the Netherlands The p 272 Duke of Alba brought it thither from the lib. Duke of Alba brought it thither from Italy in the Year 1567 I say he brought it from Italy in the Year 1567 I say he brought it from Italy, where it lately ow'd its Birth to Ferdinand Gonzague, Governor of the Milaneze The Duke of Alba conferr'd it on Antony Olivera, descended from that 1567 Martin Olivera, whom Don Pedro, King of Castile, (1) Donhad caused to come from Irance, to imploy him against the Moors of (1) Martin Olivera, whom Don Pedro, King of Castile, (1) Don-had caused to come from Irance, to imploy him dinus against the Moors of (k) Gianada George Basta discharged that Office very well, and notice was taken rebus in that (1) during his Sickness at Caudebse, the Cavalry Gallia ged falling off from the good Discipline under which the had kept it, did not perform its Duty well in the Attack

() An Englijh Minifler motio in the Year 1692 pub-London th Synodicon in GallaRethe

formiti, Acts, Decifions, Decrees and Canons of the Seven last Nation il Councils of the Reformed

Churches of Dance, 2 1 ol 12 Iulin (z) He was horn at

Rouen in the Year () Those ti it bive t/ Direcion of

ar call d 10 0 1 12 ner fh stem from other

be followed the Duke of Parma into Iran to the Affiffinee of the Tengue, and in the ten 1502 he had the 4 cours and of the Reasoning during the fifth R ties. If wis allo || concern don to el spe mor el come en el sol Mansfelt in In 11 Year 1502 After which he went to ne i more imputer in Ind it, nell anto the Naturalar is, where in the Year 1590 has an in which were in Committee in which he requitted had fivery to make which were in Committion of which he acquitted him I i very to mining which wise in a Relict of I evidous into la Ioe, belief a by Iony IV. A set it is mere as and Secrete, and the perfect, than he fleet directly over 1. But without 3 at the benefit is a climated by Inflormation over 1. In the perfect of the property over 1. In the perfect of the p the Conjuctors two Before the first time of the Loop of the Dry with him, I rum the end to be kill? In his Lep because here the process to the process to the beauty to the process to the process to the beauty to the process to the beauty to the process to the process to the beauty to the process to the beauty to the beauty to the beauty to the beauty to the process to the beauty to Table The Year following the Q 1 minutes Proceeding to the Proceeding of the Procedure of Monte Prince of the Army value of the Procedure of the Army value the life to be done in Hire is lived to Constitute in Aims, who to mid family to produce the large rest To open that have the more more the Importal Cooperation of the tensor of the court of Berry of the court of Berry of the court of Berry of the court of t Year to the medical term in the delignment of the second to the first property of the second term of the sec

(o) Id 1b pag 191, 192

mo 16 8 1 my 1 h c tate 1 and 1 mo 16 8 1 my 1 h c tate 1 attend feel in and 1 mo 17 mo 17 mo 18 $P_{i \rightarrow i} \leftarrow i$ of this, only to flow that this General did not de without I avial Issue. The Advice this was given to G. M. Praga makes me think that he had a mind to write the History of his Master. I had advice is very good. Vannozz represent to him, that if a Man desires not to pass for a Flatterer he must understant the passional History of some tathat if a Man defires not to pass for a Platterer he must undertake the particular History of some sa mous Action, in which the Person, whose Life he writes, had the principal part. He points to one as to George Bassa, and adds, that managing it in this manner, he would have an opportunity of bringing on the Stage the Glorious Actions of a Man without seeming to affect it. The great Advantage of this method is, that i doth not oblige in Historian to speak of the Impersections of his Hero, whereas an entire History of his I is requires that the should be represented not only with his Virtues, but his Vices too. Now however Praiseworthy any Man may be, he hath his faults, and sometimes the bad Qualities are as many as the good. He quotes on this account what Livy the good He quotes on this account what Livy fays of Hannibal (a) Alcuni per fuggir'il nome d'adufays of Hannibal (0) Alcuni per fuggir'il nome d'adulatore, tanto ambito, quanto dannato, si danno a scriver un'attion publica ò un tal membro di essa, nella quale habbia parte principale Colui, di cui noi interd amo istoriar l'attiani e la vita verbi grazia, volendosi porre in Carta li vita del sig Co Basta, si po rebbe pigliare a discriucr' un'accidente della guerra d'Ungheria, si lare a discriucr' un'accidente della guerra d'Ungheria, si presa, nella quale S F bavesse hauuto parte principale d'accidente, mettersi a dir delle sue producti sun cui un cui sun
Artal xtn rihe R n ' t n ide upon h hi

b t me I ye, bh i d two, and iecompense This shews that he we i tell a palpable I ye in his well pleased with those who hiding his Imperfections I a words a Latin Precept, while fine (q) Convin dunque, los habeatur, gratia, atque odi lius est enimi Historicum, & P rat o temporum, ab Histo quan eam turpi c plerosque factit de Line i . V date Respubly enter that it is quod fit compertum & explosion of this means, that if the low of speaking the Truth is Writing Histories than to the last as concerned, that what lick is concern'd, that whate He concludes with mother a but little, and to blame lij Digiestion, as it will appe

(T) If at he is an Author | I have a generale, was printed it Ven in and his Governoise and his Governoise ("a Croa" and the stanton

291h

BATHYLLUS, a young Man of Sames, passionately belov'd by Anaction, who mention'd him often in (A) his Verses Among the remaining Odes which we have of that Poet, there is one * wherein he draws that fair Youth's Picture That Description is not confin'd like those of our Rominces to the visible pairs, but it extends ilso to those that are hid, which is the reason why Mis le Feure could not fill up all the places of her Translation, but was forced have whole Lines with Asterisms. That sume Bathyllus had been loved by Polycrates Toront of Samos, who caus da Statue (B) to be erected to him in the Posture of a Man that Sings and Plays on the Lyre Chabot was (C) mistaken in calling him Pantomimus. Mr le Fevre (D) in endeavouring to excuse Anacreon's dissolute Life, publish'd some things that were no wery well known B A-

ferves it

Non elaboratum ad pedem

There is scarce a more strange Distraction than that of Andrew Schottus, (b) who quoted these Verses of Horace to prove that Macenas lov'd the Pantomime Bathyllus, of whom I shall speak hereafter Charles Stephens was not less mistaken, when he said that Bathyllus the Darling of Anacreon is the fame with the Pantominus mention'd in these Words of Juvenal, (c) molli saltante Bathyllo Is not this as much as to say, that Juvenal and Anacreon were Contemporaries?

(B) Polycrates who caus'd a Statue to be eretted to him.] Some think, that Juvenal speaks of it, when addressing himself to the Gods, he says, - - (d) Ut video, nullum discrimen habendum est

Effigies inter vestras, statuamque Bathylli
Others read Vagelli, instead of Baihylli That Statue of Baihyllus was in the Temple of Juno at Samos before the Altar Apuleius (e) made a very particular Discription of it

(C) Chabot is mistaken in calling him Pantomimus] Hic Bathyllus, says he (f), Samius fuit Pantomimus Anacreouti in maximis deliciis It is likely his Liter proceeds from the Idea which he had of another Bathyllur, to whom the Title of Pantomi-

mus agreed very well, as shall be seen hereaster

(D) M le Fevre in endeavouring to excuse Anacreon is dissolute List? Here I will perform the promise which I made in the Remark G of the Arti-They would have made that Poet's Article too long, and shall not make the Article of Bathyllus so I say then, that Mr le Feure could not be 1gnorant that our Poet's love for Bathyllus past for meer Pederasty, and that Polyerates's Jealousy of Smerdias made a noise, and therefore one can't well apprehend how he could say (a) Thet made and the polyerates and the same land to the same land to the same land the same land the same land the same land to the same land the same lan apprehend how he could fay, (g) That we do not read that Anacieon's Pleasures were matters of Scandal, no that his good-humour was ever complain'd of What he observes in another place, is much more reasona-He says, That more scand dous Passions have been feen in the Auxiliary Troops of France, than
Anacreon's Amours were The manner in which he relates the thing in Latin is too fine to be Translated (b) An id potius amet quod patrum nostrorum memoria in copiis Auxiliaribus vidit Gallia?

Serica cum Dominam ducebant vincla capellam, Cui nitidum cornu multo radi ibat ab auro, Et segmentatis flendebant tempora vittis

Et segmentatis splendebant tempora vittis
Illa rosa & myrtoscritsque recentibus ibat
Altum vinsta caput, diletta conscia forme
This is a piece of secret History, the Circumstances whereof it is likely several Readers will inquire into, a She-goat the Mistress of an Italian General, and led in Pomp with the Ornaments of a Baby. The Novimus (i) & qui te transversa tuentibus hircis, cannot be carry d farther by forcid Explications. Mr le Feure was brought into trouble for that discovery. It is not proper, says he (k), that People should know that I made the I triss about the Crown'd Goat Your Father, to whom I formerly told the History of the She-goat, mention d in the Dedication of History of the She-goat, mention d in the Dedication of Anacreon, and who is not Ignorant in what manner I was treated in the Sanhedrim, will tell you my Reasons. Here is fomething that will facilitate an enquiry into this Fact. The Duke of Nemours having be-IX tom 1 fieg d Lyons in the Year 1562, (1) wasoblig'd to retire,
p 225 being for saken by 3000 Italians that deserted for want of
edition of being paid at the appointed time Their living had been
Holland for I icentious, that the Constens Bankle Living had been fo Licentious, that the Country People knew not how to expiate it any other way than by Burning all the She-

(A) Mention'd him often in his Verses] Horace obcrees it These are his Words,

Non (a) aliter Samio dicunt arsisse Bathyllo

Anacreonta Tejum,

Qui persape cava testudine stevit amorem

Non elaboratum ad pedem

There is scarce a more strange Distraction than

Non the distraction of the Places thro' which they had pass I choose rather to quote Varillas than straight forms us, (m) That the Duke of Nemours should contained that the Duke of Nemours should contented the Places thro' which they had pass I choose rather to quote Varillas than straight forms us, (m) That the Duke of Nemours should contain the Siege of Lyons, Tavanness caus'd the Army to Disband, discontented the Italians, by saying that he could not lead the Wars, who forc'd Children and She-goats, a thing so mell known in the Country that the Places thro' which they had pass I choose rather to quote Varillas than straighted, who informs us, (m) That the Duke of Nemours should contain the Siege of Lyons and the Army to Disband, discontented the Italians, by saying that he could not lead the Army to Disband, discontented the Wars, who forc'd Children and She-goats, a thing saying the Army to Disband, discontented the Wars, who forc'd Children and She-goats, a thing saying the Army to Disband, discontented the Wars, who forc'd Children and She-goats, a thing saying the Army to Disband, discontented the Wars, who forc'd Children and She-goats, a thing saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country that the Duke of Nemours should be saying the Country thing so well known in the Country, that the Peasants left not one She-goat alive after their departure. I he same Historian says, (n) that the Baron Des-Adress leading his Men to fight against the Count de Suze, made no other Speech but this, See there the Murdermade no other Speech but this, See there the Murderers of Women and Children, and the lovers of Shegoats, let us fall on Doubtless, a Aubigne knew this by a fieth Tradecian and the Children of Infamous Soldiers, and who says (e) that Tradecians being either little satisfy'd with the arrival of the Duke of Nemours, who was to Command the Siege, or hoping for no good success of it, retir'd into Bureundy. for no good success of it, retir'd into Burgundy, that after wards the Duke of Nemours marched directly into Dauphini, where divers Exploits were per-form'd, but, continues he, the Duke d'Anguesol complaining of his Pay, retired at that time, except fix Companies that accompany d Nemours under the Command of Brancaccio Thoje Italian Troops, fent and parties the Pope, did much harm wherever they past, and der'd the very Shoes of the poor Lepers that they met then, and were moreover fo villanous and detistable in their living, that they brought (p) She-goats along with them to make use of them, for their more than Brutish filthwasse, which matthe cause that a formula with the cause that a firmula with the cause that the cause that a firmula with the cause that the cause that the cause the cause that the cause the cause the cause the cause that the cause filthiness, which was the cause that afterwards the Pea-sants kill d the she-goats in all the Places thro which they had past. The Author of the History of the they had past. The Author of the History of the Remarkable things which happen d in France fince the Year 1547, till the beginning of 1597, relates the same things During these Transactions, lays he, (q) the Sieur de Tav names came from Burgundy within the Sieur de Tay name came from Burgundy within three Leagues of Lyons, making an account to Storm the City, but he was too far off, altho' he had with h mmore than five thousand Men, besides three thousand Italians, in the Pope's Pay, Commanded by the Count d'Anguesol (r) Ihese Italians, who were the greatest Pilferers in the World, carry'd agreat many Goats with them, and Brutishly Coupled with the Beasts, &c (s) It appears by all these Authors, that this happen'd in the Year 1562 But here is a Writer that mentions other Circumstances. The History of France, says he (t) tells us, "That the Duke of Nevers tions other Circumftances The History of France, fays he (t) tells us, "That the Duke of Nevers" coming from Italy into France to affift the King, "whose Crown the House of Guise endeavoured to "coming from Italy into France to affift the King, whose Crown the House of Guise endeavoured to invade under pretence of Religion, brought from thence two thousand Goats cover'd with Garage for the form of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green Velvet, with broad Gold Garage for fons of green they were for him and all his Garage for for him and all his Garage for for him and all his Garage for form of Company of Garage for form of the fons of the form of the History of the form of his Government about the Kony the pope fent him, one part of the Pay due to the Soldiers, he drew out of his Government about therefore thousand the first of the Gold fons, entered into Dauphiné, rais'd the Blocade of true and Lyons, besieg'd and took Mason, and went to joyn the Duke of Anjou in Champagne (1) See Davila History of in the 4th Book of his History Either those Goats were seen twice in France, of they were not seen in bles, Book the Army of Lewis de Garages. But however that 2 for 104 were seen twice in France, or they were not seen in bles, Books the Army of Iewu de Gonzague But however that 3 fm 104 be, d'Artagnan's Memoirs certainly offend against (p) p m Chronology, for in the time of the Duke de 183

(n)Horat Epod 14

(b) Andr Schot ad Senec Controv præf / 5 P 484 edit Th de Juges

(i) Ties are in the v 63

(d)Juven Sat 13 (e) Apul Floridoi p m 350,

(f) Chab in Horat epod 14

(g) The Life of the Greek Poets p 48 edit of Holland 1680

(b) Lpift Dedicat Anacieont

(1) Virgil Rel 3

Poets p m 34

(1) Varillas Charles

(m) Γ

(n) Ibi

p 208
(e) Theod Beza

History of the French

Churches. 1 11 p

230 ad

ann 156-(p) It was

out doubt

well dreft as

Fevre was

was that of the Ge-

neral The

Sentence of

Claudian,

Soldiers

verified then that

Utque

ducum

luuos fic

mores ca-

(q) Pag 255 edit

1599 (r) Beza

calls him So, p 229

(s) What 1

word for word what

is in the last lines of Beza

(t) D'Ar-

tagnan's Memoirs,

tom 3 p

Charles

IX tom 2

Dutch edi-

pag 130 (y) See D'Aubig-

466 (u) Varil-las Hift of

Suppress

untur

that the She-goat

BATHYLLUS of Alexandria , a Freedman of Mecenas (AA) who lovd Athen him much, was a Pantomimus of great Reputation. He and Pylades invented (A) 1 1 1 17 new way of representing all forts of pieces for the Stage by Dances That (B) new way was call'd a Italick, and comprized the Irigical, Comical, and Satyrical Parks.

Not that it was a mixture of them, but each of these two Pantomimus's preserved the Character of each fort in the perfectioned of them Play They differ dun this, that Bathyllus excelled (C) in the Comparation that prevailed between them formed two Sects that continued a long time each of the left some Scholars, who extravour d to make their Schools famous, and to perpetuate their Masters name A. for the Sections of Bathyllus were call'd Bathyllus and Sunday. tuate their Masters name s, for the Sections of Bathyllus were call'd Bathylls, and Symp those of Pylades were call'd Pylade Both of them preserved the Characters of their 17 18 Masters The Dances of the latter were Give, and proper to excite the great Passis Seneca ons of Tragedy, and those of the somer were merry, and sitted to Amorous Advennature tures and Comical Subjects. They stiri d I ust in such a manner, and gave such violent guast 17 temptations to the Women that beheld them, that I dire not fly in (D) my natural formations to the Women that beheld them, that I dire not fly in (D) my natural formations to the Women that Datin The Romans divided themselves into I officers in Carifor those two largest Pantomimus s, and it seems that Bathyllus s Partis ins had once the num Vo-Credit & to cause Pylades to be banish d. The kindness of Macenas for Bathyllus may piles authorise that conjecture, with submission to (1) Macrobius See what we shall say influents

Nevers Expedition, the House of Gusse did not attempt to usuap the Thione. The Protestant Historians, who speak of these Goats in the Year 1562, say nothing like it about the Duke of Nevers Troops in 1567. Now no Body can be ignorant that their silence in this contrary is of grant manner.

filence in this tracter is of great moment

(A^) A Freedman of Macenas who lowed him much]

See the School of Perfine on these words of the 5th Satyr, Tres tantum and numeror Satyr, moveance Ba hylli, and consider this passage of the 54th (hipter of the 1st Book of Tacitus & Annals in dulfing a challenge of the 1st Book of Tacitus & Annals in dulfing a challenge of the satyr, dispute dues Macanas a challenge of the satyr, and the same of the satyr of the first et ludiero Augustus dum Macensti obtempera esfulo in amorem Bathylli Consult Dion also in the 54th Book, and Seneca in the Pictace to the 5th Book

of Controversies (A) Invented] Suidas (b) five expicily that Autorian ancented the Dance of the Pantominus, Pylinard Bathyllus being the first that introduced it Beers body is sensible that Suidas means that Augustus Was the first that authorized, and estiblished the invention of those two great Dincers. In the Greek of that Author there is Banzonda, that fault remains in the Suidas of Amilius Portus, that fault remains in the Suidas of Amilius Portus, tho Lipfius (d) had corrected it, when he fet to rights two pullages of Seneca, one of which (e) was Bathyllo Maccenate instead of Bathyllo Maccenatis, and the other (f) Si Pantominus affism, Pantillus effem, instead of Si Pantominus effem, Bathyllus effem Zofimus agrees (g) with Suidas, he places among the causes of the shaking of the Roman I mpic the untiduction of the Dances of the Pantominus. introduction of the Dances of the Pantomimus s under Augustus, which were unknown before, and of which Polades and Bathyllus were the Authors When Atheneus (h) speaks of himself, he mames only Bathyllus, but when he quotes Aristonicus, he names Pylades also It is true that to find this in his names Pylades also It is true that to find this in his Text, a word must be corrected in it, is Salmissius (1) does it very well The Greek runs thus, Tutor too basunor Onoir Acisonics in such as it was a corrected in it, is Salmissius to basunor Onoir Acisonics in such as it was no part of the must be read such as such as the words ought to be translated thus, Aristonicus air Bathyllum hunc & Pyladem qui librum de saltatione see it so no likelihood that so many other Williams made Pylades partaker of the honour of the invention, or having conferr ditalications for the honour of the invention, or having conferr ditality to his Rivas him, he himself should have given it all to his Rivas him, he himself should have given it all to his Rivas fortick (k) to correct Suidas. The words of Suidas manife (1) that Pylades wrote concerning the Italick manner of Dancing which he had invented, that is, concerning the Comical, Tragical, and Sa-

that is, concerning the Comical, Tragical, and Satyrick Dancing Wolfus and Amilius Portus, understand it to, because they found no fault in these Words 1 yearle melt opynome the etalune nile on aute wexis Salmasius pretends that instead of σει τικ κωμικί it must be read λπο τίκ κωμικί, and 10 on, which fignifies that Pylades made a Book concerning the Italick Dance, which he had invented and form'd out of the Comical, & It is certain that by this means Suidas should say a thing which Atheneus relates positively Let the Reader's Book treated in particular of the three ancient forts of Dances, and of that which he had substituted in the room of those three, which was necessarily different from each of them, tho perhaps at retained them all intuely

(B) That new way | I had rather express my felf thus, than simply to say that Pylades and Bathyllus invented the Art of representing a piece for the Stage by Dancing, and by the motion of the Hands. I am not ignorant that many Authors speak of it is of a thing which begin influender Augustus. To besides the Authorities quoted in the true going. Remail. foregoing Remark, it is certain that su day trys somewhere (m) That it that time (that is under that Emperous) the Dime of the Partonismus's man nas as (n) places also the establishing of it under Aucustus. But because salmasus (o) made it appear that the custom of acting Diamated Poetry by the motion of the Leet and Plands wis not an incienter than Bathyllus and Pylades, it is better to far that they only perfected that Art, and made use of it after a new manner. He believes (p) that be-fore their time the Pantominus s perform d then Dinces and Geffures while the Trigedy or Comedy was representing, and that those two Men were the first that left off all the Actors, and who introduced Dancing only on the Orchistra I shall say elsewhere (4) with what new delights Pylades enrich'd the Art which he profess Lipsius (r) believed himself to be the first that discovered that Augustus was the inventer of that Dance That Dal-

Augustus was the inventer of that Dance. That Discovery, as it appears, is not very happy

(c) Buthyllus excell d in the Connect part] Athermus (1) and Plutarch (t) inform us of the difference that was in that respect between those two Dancers. It may be very well inferred from these words of Scheea the 4 ther, (v) Quidam melius equitem patientury, quidam jugum, & ut ad morlum to meum vocem, Pylades in comadea, Bathyllus in tragadea multum a se aberant. The Sequel of the Discourse shews that the Author' design is to make it appear, that a Person is not equally sit for divers thing. But the each of these Pantominus s had then firong and weak fides, is I have observ'd, neverfirong and weak fides, is I have observed, nevertheless they both concerned themselves with the length and Comick part Battifflie was not the only one that acted Plays wherein some Persons were to be represented in great Motion, as the Pins and the Satyrs scassing with spied, it appears that (w) Pilades signalized himself by representing a least given by Bacchus to the Bachantes and Sitys Vossius who placed such a Subject in Britislus part, had (a) not sufficiently minded the Learned Differration of Salmassus

(D) I date not fay, &c] See here fuvenil swords

in the Sixth Saty i

Cherronomon Ledam molli saltante Bi 1) 11

Fuccia vessea non imperat pula ginn
Sitt in amplicate sibitum of miseribile longim
Attendit Ilymele Tioymele tun iust a discit

Father Tarteron suppress this Litin 1 i his new (2) Edition of Juvenal which he translated into French He also suppress tome other Passages for the Reations which he alledges in his Prefice. I hus much by the by,

(E) With Submission o Macrobia] He fays that Pylades incuir d Aug iflus's indignation, Lectule the Dispute that was between him and Hylar, who had

Poetic 1 8, ، ـ

oil t 1 54

(m) Sui-A5medu_ 8)

(n) I 1b 1

(0) (dm ubi lupia

(p) Ibid †ατ 8, , 8,1

(q) In the Artile

Ann / 1

cap 17

(t) Sympoi l 7

(z) I pitom /

בווו וש קב mention d by Salmafius ubi p 835

(v) Voffine inst Post 1 2 pag 181

1689

(c) See Zofimus ubi **f**upra

(d) Lipfi-us in Tacit Ann 1 1 p m 63 (e) (on-

troveri Præf 1 s (f) Pref

(g)Zosim lib 1

I 3 epi-

(b)Athen PAG 20

(1) Salmas in Cari num Vo-Lugal Bal

(k) Id ib See Vossins wit Poct 1 2

1

110

· 1

Mention is inide of Bathyllus in the 8th Fable of the 5th in the Aiticle of Palades Book of Phedra. The Author of Moren's Supplement spoke pertinently of that Pantomimus, but he evolutions are wrong, for the quotition of Plutarch concerns only a fmill pro of the Acticle, and that of Incien has two gicut Detects one is that the Book de Pertenimi Scena to when the Reader is refer d, is a Chimera, the eith a that the life of de Saltatione, where Lu ian find many things of the Pantominus, does not incition Bathyllus and Pylades I believe I have discover'd (F) the Orinorth out he had a tron

1 / 1 11 1 LUS a Litin Poet contemporary with Figil See in the Sup plant of officers Dictionary what may be known of him. Only this circumstance is a find a rost, that the second Bul which I rigil cut d to be posted up, began The fittich is t Bathillus hid appropriated to hindelf, and that the next words the energy of sec & C rald s who is a Modern Author, ought not to have removed the Ingil's life by Donitus I cannot tell where Charles Stephens found and ed to-Beinder an excellent frigi il Poet, who did not succeed so well in his Comedies PALDIER (Manul - Combent of Languedo, he'd in the Reign of Lewis Still 11 publish? lever a Books which rus d lam to the title of a Copious, and 1 horious Ander, and waren feld well enough. I only know the following Books, In most from the "I to the " Tunts The History of the Seraglio That of the I in most of the Court of one King of Charles I the I is of Cardinal Xime of the interpolation of the I in the I of t Acres, Sonce the Pelmeres Sold er relit on to a the Camp of Turn of what

to IV (Demmick) Historical Protestor in the University of Leyden, with Title of the die E h of April 1561 11 begin his Studies at Aix la Chapelle His I + to the deliber with the Lamb during the Cru tries of the Duke of Alba and died dr which the traction of the machine went to continue his Studies at Leg which it is true eight to trans went here indo to Go m, which is Mo- of de the first and the tota white she is him to Geneva, where he studied Divinity, it is The conduct tunction of a Storage in the Science Lettic Year 1583 he is comment, where is commed to find of Divinity and I I mile Diene, I to to left was twing ip by a hundelt theen Months to the fluty of Lein da A still which the formers acted for the following the foll 1 , 1 in the first of the Kegitter of the Koottes of the Lugar the jet of Ja
Century of the Barr, he went to travel (B) into

the first of the first He acquir'd good Friends, and found

Baudius, 1411 V

the district moment the indicate of the later of by Macrorie i ne with that to the this Pantoin I relilly, made answer, that we amuse the))) by grang effection to 1 (to me I i the later, and I ly have not in Hylass, but in 1 , 11 1 the t' Imperous was angry of the latter we shall 1 130 to on that I tween Dion and Sucto-

hx Quotation] Samalius to the more of the who in icaline areato of more of the offer processe quotes that
to for the offer the offer processe quotes that
to for the offer the formation to speak in
the matrice of expect the the coffinments that

Note before he quotes Luin marie to expect the the influments that in pair d timeing. New before he quetes Lun li mile ut of chele do de, Lucianus de It is mean the does not pretend to a note the fire of a root, but only the Matto a neither the of a root, but only the Mat-ter in the or which he regard to quote tweether H' is a selective by it, for after he is held, in the things the concern Pylades refer Boot at Sharms he receives to Lucian de reform a contract to the question'd but the Court area of Mores found a trap there has holder and long

) ner refer a mift bril He being the State of Telesche frond named of an in I from the Protestion of in Advo we but to the total him to the total him to the feed him. All the true to the Court, and left to the him to the Loct, which or all things in the Work the Least relight for the knotty

Questions of the Bur See the Advices that Lipsius

gives him (c) to perfevere patiently

(B) He went to travel into France | He had a good Opinion of himself, and fancied that he might obtain a publick character to travel honourably He imagin'd that the States would fend him to the king of Navarre, if his I riends should request it He communicated his Thought to Lipsus, who was then Professor in the University of Holland The answer which he received from him taught him mildly to know himself better, (d) Prioribus (literis) agebas de legatiuncula ad Navarrenum quo si indamento, mi Raudi, aut qua spe? Nunquam id factum, en ut in tua persona novum exemplum Ordines instituan, cave credas. Tu hoc en alia mereris, sed male i co humanas nosti, si merita in his talibus appendus Hoc unum to moneo ne precipor us quam fortunam pot us guam fortunam foit unum to moneo ne precipiten te tuorum vota, pia, sed improvida qui ad lapsum
sepe impellunt dum cogunt sestinare. Ne sperne honores,
sed nec avide appete, & qui eo minorem te putant quia
cares, tu cos habe pro minutis. This is a very avise
Answer, seneca could ay nothing more judicious Baudiu was never the wifer for this good Advice We shall see in the Remark C, that he continu'd all spirit 8 has lifetime conceited with Deputations and Embedsies baffies

(C) Where he continu'd Ten Years] He testifies in some of his Letters, that he design'd to end his Days there, provided he could find a reasonable condition to live (e) Ægie enim ægiè Galliam desero, nec deseram, niss desertus ab omi evidica (f) Ego hic aut alibi in hoc regno sedem exilis circum-

spicio ignoscat mihi genius patrie, plane non teneor re-vertendi desiderio. He alledges several Reasons to Thuanus, why he did not intend to return into Holland, and he makes use of this as the strongest, I hat he could not leave France, while he hop'd for any thing there (g) Nos qui via non pervulguta ad bonam mentem adspiramus nonmagis istic ad res ti act and as idones consemur quam bos dogat, vultures togati omnia virtutus præmia possident bonis de præsidio dijectis, vel (quod deterius est) viri Mercurialis, quibus quam bene conveniat cum genere literatorum disci-

(1) Lipfi-US 17 # Lester dated in the Month of Septem Ь 1588

great edition of Levden 1650.

> BAUDI-US's In fatuation with the quality of Deputy See the Remark

(e) Baud epist centur r pag 21 It is dated from Caen the 1st June

tur p 22

(g) Id epist 6 pag 18

> SOME hacts con cerning Baudius's abode 11 France, &c

great Patrons there Achilles de Harlas first President in the Parliament of Paris, was one of the latter, and caus'd him to be made an Advocate in the Parliament in the Year 1592 a In 1602 Baudius Went into England with Christopher de Harlas, whom Henry of Brudius the Great e sent thither Ambasilador, That Christopher was the only Son of the init which I President Lastly Baudius fixt himself at Leyden, being made Prosection of Lloquence shalf quote there in May 1602 After the Death of Merula he read I cotures on History he had also permission to make some on the Civil Law In the Year 1611 the States divided the 2 Office of their Historiographer between him and Meursius, and in con-pear, by his fequence thereof he wrote the History of the Fruce & That Work is well pend 23d LetBaudius's Style was very polite, as uppears by his Letters. His linends publish d a
great number of them after his Death, and from time to time others have been added
to them in the new Editions. He was a great (D) Latin Poet, his Verles dist no in / nar extant will permit none to doubt of it. He made several soits of cm, and in Stead 1892.

Numbers they have been often Printed. He died at Leyden the 22d of August 1613. C See the He had some mortifications in the (E) latter years of his Life. He was none of those Remarks.

(a) Ibid (b) Epult pag 22 (c) Scipio

Sardinius See Mr Servin's Letter to Baudius pag 38 of Baudius's Let-Sec ters also po 45 (d) Epif.

(e) Epist 41 Cent 1 p 66 dated in she Month of August 1595

7 p 20

(f) Secthe 42d and 43d Let-ters of the Ift Gentury

(g) It is the 44th Letter

(b) Letter 55 P 70

(1) It 15 the 47th Letter

(k) Epift

mus magno nostro malo Deniq, (que ratio maxima est) non possum a vobis divelli quamdiu specula locum videro. He was a happy Man to return into a Country of which he fpoke to ill He desir'd (a) Thuanus to place him in the House of the Prince of Dombes, and I believe he made the same Request (b) to Scaliger He was put to (c) a Gentleman, who besides his Diet, allow'd him 800 Livres Yearly, and by that means, he found him soo Lives Yearly, and by that means, he found himself in a condition to infinuate himself into the Acquaintance of all the most Illustrious Persons in the Parliament of Paris, that was then sitting at Tours. He writ from Caen (d) to Thuanus, that he was a out a Work like that of George Cassander. I cannot say, whether any Body all the rear place Baudus among the Reconsiders of did ever place Baudius among the Reconcilers of Religion He endeavour d to cause Lipsus to be invited to Paris, and was very much vext because that Matter was neglected, for he found a great Disappointment by it He defir'd to tee his Native Country again, but without any Charges for the Journey, and in such a manner as might be honourable to him, and afford him a pretence to give himself some airs. He hop'd to be deputed to setch Lipping Was there not reason enough to be vex'd that they should make so little histe at Paris to send for that great Man? Lipso (c) equidem omnia summa cupio, & ob honorem hominis, & ob amorem literarum. Sed tamen mei potissimum commodiratio a me ducebasur, cum tam ambitiofis flag tationibus his ageducebatur, cum tam ambitiosis stationibus his agebam, ut hus evocaretur Suadelan snim voluntas, Grerum mearum status urgebat, ut in mamexcurrerem quod ut sine sumptu meo Greno la la dignitati steret, bella occasso evenis videbatur, quod spe ac voi s pracepiram, publico nomine ad eum accersendum Legatus forim When he writ this to Thuanus, his Affairs were in a bad condition (f), he kept in the Country, because his Purse was too ill sunissified to maintain himself in Paris, I he following Letter to the same, was written (g) in Piison He says, That no Body would be Bail so him, and that without it Mr Servins good Office, at whose Rewithout it Mr Servin s good Office, at whose Recommendation the Judges had been favourable to him, would be very vieles to him. In 1597, he was at Paris full of too presumptuous a Pretension. The Livoy of the United Provinces was so all that it was thought he could not recover Baudius flattering himfelf with the thoughts of succeeding him, writ speedily to Scaliger, (h) and desir'd his affishance to make him have the Character of Barry of the States General to Henry IV Scaliger thim almost the same Answer that Lipsus had him about I en Years before In the Year 1598 and Court of France, most humbly beseeching them to procure him some Employment for his Country's Service In the Month of July, of the same Year, he was in Pisson for Bailing another inconsiderate. all that it was thought he could not recover Bauhe was in Piison for Bailing another inconsiderately In carcerem conjectus jum nutum or jusquisum, justo inconsultam spondends temeritatem (k) In the Year 1602 he went into England with Christopher de Harlas, as his Secretary and Counsellor, and as a Learned Man (l) Professus sum in Angliam ut es for a consilius, a secretis, ab interioribus studius. The In carcerem conjectus sum nullum ob flagitium, sim a consilius, a secretis, ab interioribus studies. The same Year he went into Holland, where he was made Professor This is all that his Letters have inform'd me of concerning his abode in France He thought himself to be so fit for an Ambassy, and had such a mind to it, that his Professorship at Leyden could not cure him of that Passion Above all

Eted King of the Romans Si (m) qua occasio aperiretur ut extra ordinem publico nomine in Gall im lega-ri possim, multum felicitati mea gratularer Sei la agri somna suni, ut & rumor ille qui perva, tiu d Gallo designato Rege Romanorum Quid si tamen ita esset, cum insit in incredibili sape veritas, & inversimili mindacium, non d sconveniret magnificentie Illustr s-simorum Ordinum, mitti qui publicam letitiam sicunda Orationi testarenter In the Year 1607, he wint into England to prefent his Poems to King James, and it came into his I ancy to cause himself to be deputed to that Prince by the States General. For that purpose he desired Mr Vander Mile Barnevelt's Son-in-law, to recommend him to his I ither-in-law, and he did not question but that Enine velt would invent some pretence for a Deputation This not hitting, Band us undertook that Voyage as his own Peputy (n) Si ampliffuni Ordines at quid huse mortale mandare dignarentur quod noftra con deferret ad aures Regis, forte n I ladm tterent cujus eos panitere posset, & mihi tum gaudio tum honor esset resp causa legari, nec Baudii nigot im om t (o) Sin frustra meçum hac blandı sonu um litor ilo

a me ligatus

(D) He was a great Latin Poet] See what Jungment Borrichius (o) and Morhofius (q) make of his Poems The first I dition is not of the Year (1) 1607, but of the Year 1587 He Dedicated it to Peter Rigemorterus I hat Lpissle Dedicatory is the 2d of Badius s letters. He had published a Book of Jambicks singly, which he Dedicated (s) to the Cardinal de Bourbon. He Dedicated iome of his Poems to the king of England, and some others to the Prince of Wales in the Ldition of the Year 1607 and he went over the Sea to make his Prejent to his two Heroes Ile had the civel Mortification to return Home without receiving any thing from those two Princes, all the Profit he got by that Voyage, was to become their Creditor, which was not worth his Expences See here his mournful Complaints (t) Arbitror te ex indicio same sattum esse certiorem, me superiori mense Augusto transfretasse in magnam Britanniam, cujus & Monarche de manu in manum tradidi Salisberiac Poemata mea, quorum mi-nus malum carmen heroicum ejus honori inscribitur Duo vero Gnomarum Iambicarum libri dedicati sunt Principi Britanniarum, quicum horam amplius unam familiz-riter Jum collocutus. Sed hac fine stetit omnis revia liberalitas, nec teruncio factus sum propensios ut vel me exemplo liquere possis, magnos terrarum dominos posfe pordere, non donare Interim non panitet susceptiviti-Arbendi reos, & olim fors fuat intelliget Hram, or agisor Azaián adir 1770

Durabo, & memet rebus iervabo fecundis
(E) He had some Mortification in the latter Years of his Life] He was obliged to fue a long time for an augmentation of Wages, tho' they could not be ignorant of the grievous Persecutions that he suf-fer'd from his Cieditors He desir'd only to be admitted into (v) the Sect of the Millenarian, that is, that his Wages might go to a thouland silders, which was hardly granted him, after many mean Sollicitations, when Scaliger's Pension was divided of the Ist among several other Protessors (3) Multis collega- Century rum aucta sunt stipendia, quo nomine illis gratulor non invideo sane omnes videntur quasi facto agmine concur- (t) Epirise ad cernendam hareditatem & legenda spolia maxi- stol 1 si

he would fain have been chosen to Congratulate pag 298 dated the 5th May 1608 (v) See the 5th 1et a of Henry IV in the Name of the States General, when the IIId Century p 324 (v) Ibid (y) Epist ult Cent 2 there was a report that that Prince had been Ele- p 313 it is dated the 14th I obruary 1609

a The life Jays 1591, lut it ap-

2 Brudius epist 98 Cent 3

1 fe printbecome no of b . Po-See Meurlius allo in Athenis Bit i-V15, p 155

muald in 1 6 ro-11 1 , l) of June

(m) I pifol 71 centur i p 10, 26th of Much from Ley. dc11,16 3

(n) Baudiusepist 64 cent 2 p 253

(o) Ibid

(p) D.C. furtit de Poct py

(q) Poly Hifton P 376

Bullet believed it judgment on Poets, # 1385

(9) See the 9th Letter of the Ift

centur 2

lish d the one under the name of Latinus Pacatus, and the other under that of Tulianus Rosbeci-115

He pub- warlike Doctors who will neither have Peace nor Truce, and who treat all those as ill affected to their Country, that do not reject the Offers and Offices of the Medistors of Peace, is a dangerous Poyson, and a fital Snare He exhorted the States to make a Truce with Spain It is true that he durst not put his * Name to the two Speeches which he published on that Subject It is also true (F) that those two Specches, and the (G) Verses he made upon Spinda excited great murmurings That peaceable mi - irorum Josephi Scaligeri (a) Lasus esse videor ui od prateritus comitiis nulla sit habita Baudii ratio nec

Baudius

in augendo peculio, nec in causa ordinariatus, quum tamen multi collegarum etiam plusa obtinuerini quam ausi esan sperare. Nay, at that very time poor Baudius wis the last that was remembred, the he alledg'd (a) Ipift ult cent 3 7 3 13 (b) that he had contributed as much as any Body to that great Man's coming into Holland At list his Wages were raised, but on another account they forgot his repeated instances, he it is dated the 14th I ebruary was left Professor and time to desire a place among the ordinary Professors, that he might enjoy the right of Suffrage in the Assembles of the University, without which he could not have any share in the 1609 (b) Pag 324 (c) Epift 6 centur Emoluments that proceed from Promotions in-telleri (c) hesterna die ex sermone nostri Heinsu herois, dated the 13th of May habitam effe Baudii rationem in Supplemento peculii Quo nomine plurimum me Collegio Curatorum, in primis autem benevolentiæ tuæ debere conficer Sed si eadem 1609 (d) This opera in ordinem redactus effem, nulla ex parte benefino is not yet done the cium claudicaret Nisi forte honorificentius est quod extra ordinem nobis ob sedulam in publico munere obeundo 17th of March curam ac diligentiam præmium sit decietum, quam si ad-1610 See firiptus essem manipulo Ordinariorum Mihi quidem juthe 15th dicia bonorum & optime voluntatis conscientia potior est Letter of omni prærogativa sententiæ dicendæ tamen aliquid the IIId dandum est fama, & publico hominum errori Century was not grown the wiser for Lipsus's Advice I walue the Esteem of good Men, says he, and the Testi-It was done the - , d of mony of my Conscience more than the Privilege of giving my Voice, but something must be granted to Fame, and popular Error Thus Men love to flatter them-March 1611 Sec the 79th felves, and to deceive the Publick They will enjoy Honours, and the glory of despising them at the same time. I hey say, they don't care for such a degree of Honour, or for such a Prerogative, and Letter of the Same Century yet they use many Sollicitations in order to obtain it, because, say they, the Vulgar will despite us it we can't obtain it. But what had Lipsius laid (e) Sec the 99th Let-ter of the Illd Cinto Baudius? Look on those as the meaner fors of People that shall despise you, because they do not see Fortune favour you If Baudius had made use of that wise Maxim, would be have faid that some regard must tury, pag 470 dated the 2d of be had to popular Opinions? That Professor at-tain'd to the right of Voting before his Death He was placed at last in (d) the Clais of Professors in July 1612 (f) The Year 1608 was placed at last in (d) the Clais of Professors in ordinary, but by the Maxim, Turpius ejicitur quam non admittitur hospes. It had been better for him, if he had not been placed in it, for he was degraded from it, and because, during that Suspension, he had taken the upperhand of a Professor in ordinary at I uneral, he was severely reprimanded in a sulfaced mical Council, where he was cited to appear for several other Reasons (e). I say nothing of the Prohibition that was made him, to recite the Speech which he had prepar d against the Scho-See the 84th and 87th Letters of the Ild Centu-(g) It was nithout any note of of the Prohibition that was made nim, to recite the Speech which he had prepar d against the Scholars of Liyden, who had in a Seditious manner committed many Disorders (f) He was also forbid to publish it, but it was publish d afterwards, and it is a very good piece. I have not said that they took from him the (g) Professorship of the Civil dishonoui Nec oidine motus est quali nefcius exer-I aw, and that the Academical Council declar'd to him the day when he was admitted into the Body. cendi, fed honesta of the ordinary Professors, that he should march last of all (b) He would not submit to that Senmissione of the ordinary Frotenors, that he infound march last of all (h) He would not submit to that Sentence, and alledg d his common Place again, that some regard ought to be had to the Errors of the People (1) Fortiter contemns & Stoica sirmitate concoque ineptias illas & concertationes de loco, quum ad restam rationem & ad serium ac severum judicium rem donatus. **ftipendus** nullam ımmınutis, ut oexigo Sed obsecundandum est populo & secone, cujus cal-culo magni sape viri ex ejusmodi inanibus vel assiman-tur vel depretiantur Thus he plainly declar'd, that he did not regulate his Conduct by right well-known Reason, but by well-known Popular Folnere fublevaretur Meursius Athen Bat pag 156 See also lies Let us pass to other matters, his ill Hus-bandry made him fall into Poverty, and under the Hands of his Creditors, in such a manner as did Baudius. epift 76 cent 3 fome Difgrace to the Academy in his Person So that he was pur under Guardianship, as being incapable of the Administration of his Estate Us lipag 445 (b) Epist

79 cent (1) Baudius, 1814 \$ 447

berer ab imperiosa auctoritate Curatoris homo jam quinquagenario major, nec ut opinor, atatis vitto deliviu, aut ad agnatos & gentiles remittendus dedectu vero publicum fuerit nos in hoc regno libertatus administratione bonorum prohiberi quasi rebus nostrus superesse non possimus (k) We shall speak hereattes of the Concubinage that made him the May-game of all the Country. In a word, this poor Man went through Country In a word, this poor Man went through fo many Vexations, that he fays in one (1) of his Letters that he would have put an end to his Life, if God had not order d us to keep in this Station till he takes us from it His courige and drinking kept him up He was not surprized when the Faction of his Collegues threaten'd to expel him (m) from the Chair of the Civil-Law, or to oblige him to Silence by the great noise that the Scholars should make Was it not better to live like a Hermit, than with such Collegues?

(F) Those two speeches excited great murmurings Let us rather say, they had almost lost him, for Prince Maurice was made to believe, that he was injur'd in it, and it was spread about that the Ambassador of France had brib'd the Author with a good Sum of Mony, to engage him to write concerning the Truce Baudins was oblig'd to (n) write to the Prince, and to his Secretary in his own Justification, and to deploie his Destiny that expos'd him to a crowd of malicious Calumniators, or finister Interpreters of his Words Suppose, faid he, I have not sufficiently known every particular thing to give my Advice about what is most expedient for our Country, does it therefore follow, that I have committed the Action of an ill Subject in speaking my Thoughts freely in such a Republick as ours? Quod (o) si per imprudentiam Quod (0) si per imprudentiam factum est, ut à recte suadendo mens aberraverit, quan-doquidem ples aque vor 120 Crescu me latent, circa quodoquidem plesaque tur nat "trasa me latent, circa quorum cognitionem reili confilii norma gubernari non potest
saltem nihilfecisse arbitror præter ossicium bonicium, si in
regno ac domicilio libertatis, quæ sub ejus præsidio sicura
conquiescit, ausus sum uti felicitate temporum, quibus of
sentire quæ velu, or quæ sentias sidenter essar liceat
In all Countries there are but too many Persons,
who think no Body can argue otherwise than themselves on State Assais, without being brib'd by the selves on State Affairs, without being brib'd by the Enemies of their Country There are others that are much more inlighten'd, they know very well Now Test that with a great Zeal for the Publick-good a Man fays that may give his Opinion in a manner quite con-instead of trary to theirs, but notwithstanding they make People believe, that such an Opinion savours of Treaton They must do it to make ach. fon They must do it to make others affraid to contradict them Whether it pioceeds from a suspicious Humour of the Ignorant (p) who think that there is no right way but that which they solution. low, or from the Art of cunning Men, who make others believe what they do not believe themselves. a Man is equally to be pity'd when he finds himfelf expos d, as Baudius was, to the Fury of Slanderers Illud in universum obtinet, says he, (q) vitie humana malignitatus, ut nihil tam commode dicatur a virus alimalignitatie, ut nibil tam commode dicatur a vines alicujus fama & existimationis quin lava interpretatione
depravari possit Quid porro absurdius eo genere
hominum qui me rumoribus distulerunt, quasi redemostus
essem pretio ab amplistimo Praside & Legato Jeanninio us
scilicet inanes logos pro insigni liberalitate rependerem, &
succenturiarer dostor umbraticus viro in summu rebus trito ac Subacto ?

(G) The Verses which he made for Spinola] The Marquis of Spinola went into Holland before there was any thing concluded either for a Peace or for Baudius Printed a Poem in Praise of pag 321 that Marquis, but he kept the Copies of it, till it appear'd more clearly upon what Business he came thither He only gave some of them to his intimate Friends Mitte tibi exemplum carminu que gratulatus sum Marchioni Spinola, quum in hanc regionem illius ergo adveniret Curavi, ut vides, illud typis excudendum Sed ex confilio amicorum hactenus asserva-Vi intra penetralia Vesta, nec communicavi nisi cum paucissimis intima admissionis. Gerte non est visum con-sultum, ut ipst traderetur. Non quod illic quidquam se indiguum confianti vire vel bene cive fed quia non vi-

(k) Ipift 9 centur the 13th 1613 (1) It is the 19th Century pag 496 (m) Fpift 3 P 408, 411 (n) See the 2d, 3d, and 4th I etter of the IIId 4 centur mine imnungam quidquam muftius. Qui nisi quod ipfe facit nihil rectum putat Terent Adelph att i fc 2 Morus Praf No. instead of imperito, it should be femidocto It is certain that in the matter in question here, there

are no such

false and

rash Judg-

pragmatical half learned

(7) Epist

3 cent 3 pag 319 See also

Men

peaceable humour concern'd only the Publick State, for he was otherwise no Enemy to Poetical Quarrels he maint un'd them in such a passionate manner, that I don't believe that the Heathen Poets, the most simous on account of their sharp and biting Invectives, such as Architectus, and Hipponar, did ever he ip up more abusive I anguige, nor make a more exquisite choice of detamatory Terms. He hated chiefly the declar'd Enemies of the great Scaliger. They could not bear any Contradiction, and the most Cunning Man would have found it a very difficult thing to stop their Mouth So that there was a reciprocal Storm, (H) and an alternative. Affault between the University of Leyden, and the College of Antwerp I have not found that Baudius Casaubon mentions any of his Children, but I know that he less this * last Wise with Child, and Epist 794 that he was (I) at least twice marry'd, and that this is not the sincst part of his part of his

She was delisted of a Daughof Brudius See Casaubon

detur, &c (*) It was nevertheless known that this Poem was Printed, and the Author was like to be Banish d for it (*) He escap'd that Punish-ment only because there were some equitable Per-2 p 287 (a) Pene fons among those that examin'd that Piece of Poefons among those that examin'd that Piece of Poetry A great many others would have said that no Body could praise that Marquis without being a Traitor to the State, and a Pensioner of the Court of Spain Pravo & singlero ingenio natissum qui crimen & pene perduellionis scelus putant, si quis assure gere audeat in laudem hossis Tales multos alir hace actas, & quidem inter eos sunt qui sedent ad cirvum reip sub quorum maxilis chudum (b) They would at least have believ'd outwardly, that whoever does not speak or write according to their Inclinations, and prejudicated Opinions, must necessarily be a tit exilio heceditionis feftinısı sanıor and prejudicated Opinions, must necessarily be a Traitor And this it is not to confider that Reason has divers laces, and that she does not represent herself to all Men alike Nay, Baudius had some particular Reasons for it. He was a good Poet, and Thoughts came into his Mind on all remarka-See also the ble Subjects, the Marquis of Spinola's coming into Holland was a Subject of that Niture, it was therefore possible that Baudius made Verses on that Mar-95th Let-2d centory quis only to exercise his Muse on a noble Matter, without any ill Thoughts against the State This was not only very possible, but also very likely Besides, the expectation of some Pistoles as a Reward of some Verses, is very compatible with a Soul that is well-affected to his Country The ill hoc negotium ipethat could be fud of him, is, that he had not the rato pacis Passion of the I imes I mean, that he was not transported with Anger, and did not startle at the mere hearing of the word Spaniard He wish'd the tur, utex Publick-good calmly (c), and without Passion, and only by Reason Now the Publick stands in need of quite another thing, and of a Machinal and blind Hatred Discouries that feed that Passion, are at least part of the Maxims of State, arcanorum rum(Mar-

(*) Bau-

dius Epift 86 centur

mihi ste-

natæ tt-

meritas,

pars in-

Ipecto

carmine

me omni

culpa lı-

berasset

16 p 288 (6) Ibid 288

p 302 (c) Ego

lentum

eventu

conclude

jure pa-

bertatis Ibid (d) It is

the true

name of

mention'd

by Ale-

gambe,

p 162

gng 286, 187

Tesuit

tamen si

287

(H) A reciprocal Storm, and an alternative Af-fault | See the Book intituled Va Villis, lusus Spinolam) fault | See the Book intituled Ve Vielis, lusus affari, & Rhetorum advaticorum adversus Leydensus eruttationes, quidquid hujus est the Year 1609 There is mention made in it of a Writing which I have not seen, and which the Jesuits of Antwerp had publish'd the foregoing Year against one Schlaffus It would make a long List if all the Writings were cited that were Printed in those Times in the Spanish Netherlands against the Professors of Landan, and in Holland against the Jesuits of Landan against the Landan Professors of I eyden, and in Holland against the Je-Baudius was one of those whom the Jesuits fuits attackt after the most cruel manner. He is horribly as'd in the La vielu Scribanius did not ipare him in the Year 1607 in his Dominici Baudei gnome commentario illustrata Baudius does not den but that he had writ too passionately against the Jeiuits, and seem'd to be troubled for it, he hop'd also that equitable Persons would not take rigorously what he had granted to Poetical Licences Here is what he writ (e) to Swertius, Utinam rebus integris, to monip 162 tore & consiliario essem usus! liber noste: si non melion, and yet he saltem securior & lationibus auspiciis evisset in lucem Mu-Scribes the tague nimis licenter effusa, vel provatis laribus inclusi-Vævictis, sem ne temere erumperent, vel, quod tutissima cautionis P 3 37 to genus est, tardipedi deo commissem Nunc post culpam the jesuit admissam serio ingor, verum haud gravate veniam im-Maximili- petraturus consido apud elegantioris nota judices & beon Habbe- nignos rerum assimatores, qui non abiepti prajudiciis aut que partium studiis, in causa cognitione diligenter expendent, que partium fiudire, in causa cognitione diligenter expendent, (e) See the quantum publicis legibus at moribus licentia Poetarum 86th Let- concedatur Ante omnia & vellem & fuerat meter of the lius, non tetigise unctos Nec piudentissimo consilio sa-adcentury Etum esse consiteor, quod tela strinxerim in universam Sotericorum sodalitatem Sunt cuim et iis multi, quos ob dell'inam & virtutis ac probitatis indolem reveren atque observe In another Letter wherein he owns,

that his Style was too passionate, he hopes that the Anger which his Fnemies express against him, will excuse him with equitable Persons. He goes on and Tiys, I have just now read a Book publish d against me, which is altogether interwoven with indiculous Lyes, tho' the fitle feem d to promise only the Pen of a good (1) friend (g) serio panite quedam nimie acerbitatis forus erupisse, que domi consinuisse, & vellem & fuerat melius Verum ut rem natam intelligo, non crit mibi sollicite causa die nada anud equa sudices. Insa euim advensarorum procada apud aquo judices Ipsa enim adversariorum proca-citus & convicta sine more esfusa lirgam materiam mihi praben non tantum ad spirandam al solucionim, sed ad consequendam laudem moderationis ac mod size. Vidi enim & evolvi hesternadie a capite ad calcim librum in me conjectum, &c. Several Reasons shew, that the Book which he had just read is the (b) Commenting in gnomas. Now that Commentary is a Work (i) of Soilanius, and yet Baudius afficies it to Rosewoode, with 10 much perfusion that he declares, that nothing can perfusion in out of that belief that nothing can perfusion that he declares, that nothing can perfusion that he declares, that nothing can perfusion that other Books and this refemble each other lates to Drope of Western lates the for fays he, that lefun's other Books and this refemble each other like two Drops of Water, 'tis the fime Genius, Humour Style and Character Let us conclude from thence, by the by, that the best Judges of Style may be missisen in their Judgment of that fort of Conformity, and in the Confequences which they draw from thence as to the Authors of Books Non (1) possum demovers ab eastern (1) see Alectura quin existence ac prossus persuasum hab meditorem hujus preclais fat is essentially the first of the pattern Heriber um Kolmer Nam non ovum ovo, nee aqua epurco tam seeding milis est aquae, quam liber sterific nobic indolum, semimilis est aqua, quam libes ste refert nobic indolom, geni-um & charecterem alion um librorum qui ab eodom Pa-tre sunt exposi i Thit which is remarkable in it is that Bandius (1) who fen d to find in the Commentary on his gnome, the Infirmities of which he knew himfelf guilty, had, as he find, the comfort to find nothing in it, but fuch Falfities as were notorious to all those that knew him It is commonly the fault of Satyrists, they do not lay out Money enough on Spies, they impute Crimes that may be refuted, and do not impute what is undeniable Baudius disowns the German Author, who had made his Apology in the Pulpit against the Commentator of the Gnome (m) Quidam parasitaster parvulus e Germania buc adveniens me multumireclamante, impetravit a Senatu nostro Academico, ut sibi liceret publice pro mea dignitate scilicet adversus illum declamare. Ac ne qu d ad summam sinisteritat s deisset, aut ut caput unctius referret, etiam orationem illan in vulgus edindimination of the second of th pent of, are those that concern Princes and Crowned Heads He did not spare even the King of France, who was an Ally of the Republick (n) Sed horrifica dist u sunt qua in Losol tas, in editorem Amphitaeatis, in impurissimum Schoppium stringimus Atque ut nam hoo fine sie cohibuisset styli nostri procacitas Sed n Pontificem, in Philippos, in Archiduces, in partium du- non bi-ces count virus acerbitatis sua, nec parcit ipsi Liligero lem mo-

(1) That he was at least twice mairy'd] He speaks qui me of his Wife's Death in a (o) Letter of the jeth of March 1610 And he writes (p) the 21st of February 161, that he was marry'd again Opinor jam to ex fama audisse me choso masstorum sterum esse adscriptum. I have not had the time to look over every Letter Page by Page, so that I can't tell whether he men-

(f) He Says the Jame thing Commentary III dated to vember, 1607 (h) See the Chi onolona' of St Romuald concerning anto afionall; con-(1) Sec A-75 cent 2 / // Verebir, ne cunofus alienatum paobicrvatoi, ea mihi ex vero obiiceret quæ ferio con**fcientiam** rcmorderent, & diligentius vivendi necesfitatem Nunc que de me incledicit, pleraque taut risum veant 115 norunt. nec ad a lios judices provocandum ha

beo,quam qui oculis & sensu communi non destituuntur Epist 86 int p 288 (n) Ibid (n) Epist 58 cent 3 p 406
14th of the 3d century (p) Epist 3 cent 4 (0) It is the centur

cademiæ

It is the 3 dof the

3 d of the IIId Cen-

onof 1650

the Passage s page

(c) He erprefles this more hand-Somely in the 2d pas-suge, Ma-

lignitas

obtrectorum nihil iliud

ın nobis iugillare

quod ni-

mis com-

modus fim con-

vivator & interdum lu-

gius ad-

ipergoi flore Li-

beu Patiis Epift 26 Cens

III pag

(f Sec

Intituled Domini-

ci Baudii amores page 14 (g) Ibid

pig 12 & 13 (b) Ppiff 16 Cent

I p 36

(1) Timuerunt fibi Juri-

dici Professores ne ego cos de im-

peritire

pc flefti-

cerein Pirtes de quotettli verbis icubus homi

one deji-

potest

quam

tury, in the Editi-

Wine and (K) Women were the two Rocks on which his Reputation was ship-Life

4 Pag 486 & 2-libi tions the time when he marry d his first Wife, or (b) Epist whether he frys that he had any Children by her or no, but I know that that Wife had Children by ano-ther Husband, for Badius mentions (a) a Son, and a 22 cent 3 P 344 thei Husband, for Badius mentions (a) a Son, and a Drughter of his Wife, and he complains (b) also of the Drughter's Ill-huswifry Perhaps the Sonmolaw which Theophilus gives to that Profession might be that bad Huswife's Husband It may be also that for want of Attention, Theophilus calls him Son-in-law that was but priviginus. The Author of the va villus observes, that Baudius had no Children (1) In Fpicitharilmate pag 13 (d) In I piftola quad im Natura (c) quamvis liberos neget tibi Effate BURDI, nec tibi BAUDI, tua ad (uiatores A-

Similes parentis Hecuba filios creet

(K) Wine and Women were the two Rocks] Since this Remaik will be iomewhat long, I shall divide it into Sections

1 He did not deny the first, See three fine Passages on that Subject Lefore his Letters taken from his own Letters I only let down the first, (d) Concurrant omnes, non dicam ut ille Satyricus, augus, haruspices, sid quidquid est ubique hominum curiosum, qui in alionum acta tam sidulo inquirunt, ut ea fingant que nunquam fuerunt, nihil inveniet quod in ea fingant que nunquam fuerunt, nivil inveniet quod in nobis carpere possit livor, quam quod interdum ad exemplum prisci Catonis liberalius (e) invitari nos patimus, nic semper consistenus intra sobrieta em veterum Sabinorum Huic quoque peccatulo indies moderari conamus, & pulchre procedis Since he has consesso di stault, there so no need to produce Servierius as a Witness against him, who supposes that Charon having put to Baudius schoice, either to remain in the other World, or to return into this, on condition to drink Water, and take his shift Wife again (f), Baudius made choice of the first Which affords us already iomething that concerns the second Head, Serive-rius would not have made such a Supposition it Baudius had liv'd well with his first Wife

2 Never had my Man lets need to be comforted than he when he loft her His good Friend Heinfus, could not forbear to make Jefts of it in Verie and in Profe, which he address to him, he writ to Grouns on the same Subject, and told him, That our Age did not come short of that which had seen X enoplion make in end of his Sacrifice, notwithflunding the News of his Son's Death, nor of that which had feen 2 Martius go from the Burial of his Sca to the Senate, for, fiys he, Baudius made himself drunk the Day he bury d his Wife, and left nothing to do for the Comforters, he had effectually fud to himself, whatsoever they could be the senate of the comforters. have imagin'd before their coming, the emptiness of his Puile is much more grievous to him than the vacancy of his Bed, I have help'd him to tome Mony, which reviv'd all his Spirits, for infle id of that melancholy Air, and of those down-cast tooks which appear d in him, as if his Wife had been still living, I sty, instead of that great Sadness I perceived him to pais on a studient to a kind of Griety Baudius noster co ipso quo uxorem exiulis de cinum gustare voluit omnia sonatia que exulceratis adliberi mentibus solent ipse occupavit Nibil accesatis adlibera volumes mod cel aventare ille of sonationale. centris addition mentious folent ipfe occupavit. Nibil and its in left in religious folding and its in left in religious folding in the first antica demission vultu actifit, unionem equi vivere addition condidifes. Vix specialist afficient, respirare equipations of the first antica demission and its addresses essential to the found nothing good but her Riches. She had not fund the first and the first and the first and the feeling and the feeling but hat Interest the first and the feeling but hat Interest the first and the feeling but hat Interest the first time, and complained of having been stolen as more unlucky. Incidents more unlucky Incidents

As foon as he came into Irance, he flopt

so long at Caen, that there was a Report that he could not fortake a lemale that he lov d there Non posse where a remain that he loved there Non posse me hine a multircula divelli quam impotenti amore depercam (h) He deny'd it, and suid, that the Dangers which he had run in the Journey were the cause of so long a stry there. He said also, that in spite of the Oppositions of the Protessors, he might at last have profest the Civil-Law at Caen, if he had not engaged himself elsewhere. He gives a very bad (1) idea of that University,

nes istos castigir it eosque istimulavit Draconi Hesperidum hortorum Tenes quoi fum Quid multa frementibus miseris istis leguleis partimodio ieligionis, partim conscientia inscitiæ suæ, persectum est ut qui Leidæ 31 idum accepissent, legitime promoti viderentur Episs 23 centus 1 p 45 see also his Poem in tres Juris perversoies ib p 35

as transfer (k) believ'd that Lipsus meant Baudius (k) See a when the wate to Barclay in the Year 1599 Scribit mores ad me, resident, sed parum aperte or ulcus aliquod ser. Baudii, monum in peste tegi equiden odoror Si leve curatu, pa-arthe berum est I sa vavum aliquod or duciana (instanabile) ginning dolco caussa praclari ingenii quod ses unitanabile ginning dolco caussa praclari ingenii quod ses unitanabile dolco caussa praclari ingenii quod ses unitanabile ginning the inbarathrum or praceps dedit unitanabile and successive per dedit unitanabile successive praclari ingenii quod ses unitanabile and successive per dedit unitanabile successive praclari ingenii quod ses unitanabile successive per dedit unitanabile succ

To end with the worst part, I shall anticipate the order of Time, and say here that he had made a promise of Marriage which had not kept. When he was a Widower, and piess'd by his Poverty and Temper to seek another Wise, he charged two of his Triends to inform him what Estate his former Mistress had and declar'd to them. his former Mistress had, and declar'd to them, that if she was Rich, he was ready to marry her that if she was Rich, he was ready to marry her before any other. He did not question but that he was still belov'd by her. (1) Veteribus amoribus meis ex animo volo, nec ullam praoptaverim, si ad cateras dotes accedat etiam copiosu imber qui olim per impluvium dessuscit in sinum Danaes. Nisi molessum ist, dated the velim aliquid tempenta in the same and the velim aliquid tempenta in the same and the same deciard, that the did not love great Drinkers Raudius apprehended the meaning of it, and his Conficience was eas'd by that refuial, for he had a scruple not to have kept his Promise, but then he found himself free, when she would not accept of him (m) Ets since o affects nympt am illum prosequor, tamen magis libreranda sides religione, to wently an allow the stronger should see the same. terum repromissionum ultro citroque stipulatarum memoria adductus sum, ut consortium esus ambire non dediquarin, quam forma lenocinio, vel divitiarum conditime

guam forma lenocinio, wel divitiarum conditime
(n) Gaudeo me bona cum nympha cyus gratia liberatum
esse nexu veteris promissi, x sirinipu siran ayuat 9-, cujus adhuc me nonnulla incessibat superstitio Observe
well, that all those Scruples of Condition to the design of executing his Promise Which Condition
was, that his former Mistress (o) should be Rich, or else he would not marry her, and to soften what might be too haid in that Resolution, he added, that in this, he only consider d that Woman's Interest, for, said he, would it not be very inconvenient for her, if we should beget Children that should have no other Succession but Poverty and Framine to hope from us? Tu vero me tacente satis intelligis quam parum ex usu utriusque foret, rov him in muia, infelici contubernio invicem sociari Quocirca nisi sam bene sundatum sit patrimonium amica, quam unice diligo ut sine notabili incommodo nostris difquam unice diligo ut sine notabili incommodo nostris aisficultatibus mederi queat, in rem communem est ut alsud mibi subsidium prospiciam. Quod ne in eam partem velit interpretari, quasi quidquam ditrimenti ceperit amor ille pristinus, quo juvenculam forma & atate storentem sum complexus, testor ex animi sententia me hoc ejus causa facere, ne liberos educemus in spem egestatis atque

He made his addresses elsewhere (viz) to train Woman whose Name was Sophia, in whose found nothing good but her Riches She had be bruitsh Lather, of whom he receiv'd a thousand It is likely that she had been rambling some with Baudius, for at that time it was a piece of Gallantry in that Country Baudius thought that Complaint very ridiculous, and very proper to stain Sophia's Reputation and said by way of allufion to the Action which Fimbria brought against Scavola, that she ought only to complain that the Dagger had not been thrust into her Body (q) Nibil Dagger had not been thrust into her Body (q) Nibil habet quod de nobis queratur, nist forte velit eam intentare accusationem quam adversus Scavolam quod possibility. Scavolam quod feilicet non totum telum corpore receperit Sophia was pacified, and seem'd to disapprove her Father's Brutality, Baudius being pleas'd with this, spoke of nothing but Marriage, tho'he knew very well that that Mistress had no other Merit but a good Portion The last Obstacle (r) was clear'd, which was the Promise of Marriage which Baudius had made to a profittuted Servant, who sued him on his

1 st of June

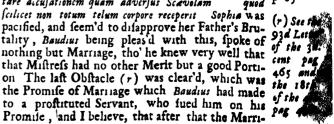
(m) Epist

(n) Ibid

(o) She

(p) Epift 24 cent 3 347





120

(g) Epifa

9 with 3

wrackt Which expos'd him to Contempt and the Publick Laughter His very Friends

(1) Epift 95 cent 3 pag 472 dated the ad of July 1612 (b) Epift 91 cent 3 pag 463 dated the 31 of Mar (c) He nad a good opinuon of himself, he says in the Same Letterthat he is not fo drain'd but that he could bave # deserving Woman,altho' So foolish as to court an impertinent Xantipe fo long Non adeo exaiин ех а-& humoribus, ut tona mea fapienti venditare non pol fim, etiamfi tam infipienter circa Sophiam deliraverım ut mihi Socratica fides obje-Eta fit pag 480 (d) Epift ultıma cent 3 475, 476 dated the 11th of

age with Sophia was confummated. Here are some Passages that prove that Woman's ill Qualities, and her lathers Brutalities. (a) Hesterna die graviter apud Restorem questus sum de. Renovavi etiam veteres ossensas quod me in causa desprentis Sophia allocutus esset tanquam vita iratum, & candidatum patibuli. Sed Sophiam istam suis moribus ulciscendam permitto, si quidem rata habet que barbarus parens in me rustice O inciviliter designavit nam contrarii rumores ad me deferuntur Nonnulli dicunt tam honorifice & am ce de nobis loqui quod fi ita est. reste & ordine sacere ipsam nobis logui quod si ita est, sette & ordine facere issam arbitror, y 30 von donos oin, & tunc paratus sum omni-um prateritorum memoriam sideli amnestia ex animo delere, z, un un Cuaxen, Sin talia fingitia probat, nunquam eam sermone fuero dignatus. Sunt enim qui dicant me ab ipsa proscindi tam cruentis convitiis, quasi crimen sit quod vivam. Here's a kind-natur d. Man, the had already shown that he might easily be pacified Reversus (b) domum, optata omnia competied mea Sophia, qua me absente ancillam letti & arcanorum sociam misit ad patiem scitatum super nostramaj slate, an durius accepisiom plenam familiaritatis repulsam & an fera bestia factus essem amissa voluntate revertendi. Ego vero oculum misi exsulpi malim, quam fati ut tam opima cond tio elabatur i mani-bus That goodenature would be less shameful, were it not for the Poverty that Bandius was redue d to, and the great Estate of his Sophia Here are some Words that are to be found in the 95th age of the Dominici Baudii amores, and in the ift I etter of the 4th Century, Page 479 I hat Letter was written the 21st of July 1612 Ploigue putant hanc labem non alia conditione deletum iri, quam fe in-sulsum pecus uvcorem duvero, cui prater Sophix nomen nihil adest humani cordis. An ideo percundum crat Pompeio magno, si Lucullus non esset luxuriosus? Fro invitam cogere non possum ut velit esse conjus inviti so-vis, or tantinon est ut vel illi, vel sur oso parent sup-plicem. Dos tamen non esset adsperna ida, nisi mirita fore, or posset absquemuliebri capite contingere. Possreversus fuerit, persuasu amiconum dicricum est mibi facere novissimam aleam, & evquirere an me-cum lege tidelis », adoxu aninescue pascifii velit. Paratus sum ex animi sententia conceptis verbis jurare pa μησημακών dum & ipsa levitatis culpam aenoscat, & parentis furiae non approbet. Si tergiversabitur, relinquam illam ulciscendam suis moribus, & aliam (c) consortim invinero que mel us intelliget suam felicita-tem Some Days before he had more Courage, he was resolved to make a new Attempt, but he was so much disgusted with that soolish Creature and her brutish Father, that he wish d almost to be again retus d (d) Here mich Heinstus noster adfuit, or rogatu meo adductus, partim sua sponte incitatus, recepts in fe munus colloquende ferto cum Festo Hommio wes no Dopiac Is tenet clavum imperis, & patris animum labet in sua manu Sed summa cum aquitate exspecto quemlibet eventum, & prope of ut malim repulsam, ita me tacdet & contumeliarum parentis, & insulforum fila morum, qua pratei nomen non possidet menancial.

Now we are come to the most disgraceful Scene Baudius kept a Concubine for some time She was a Servant whom many Scholars made use of, and who finding herself with Child, laid the Burthen on Buding alone She maintain'd also, that he on Budius alone had promis'd her Marriage, and Summon'd him before the Judges to make him perform his Promis That Matter was both Scandalous and Comical They that know the Humour of the World, will eafily believe that it caus'd more Laughter than Scandal Baudius's Superiors could do no less than difgrace him by Suspending him from his Place The Railleries to which he tound himself expos'd, made him take a Journey to Guent (e) Inter alias causas que me moverunt ut in viam me darem hæc fuit non infima, ut prudenti absentia Subterducerem me ab importunis conjugit disparis congratulationibus, quibus cottidie aures mea circumfonabantur He feem'd ro question, whether that Servant was with Child, but he was afraid that she should Swear in her Labour that he was the Baby's Father, wherefore he desir d his Friends to order the matter so, that fuch a Baggage as she, should not be admitted to take her Oath, and offer d to do willingly what the Laws of Humanity should require, that is, to take care of the Child that should be born, but he thought it hard to be forc'd to it (f) Periculum enim est in

mora, nam prop nona protitudo appetit, siquidem paritura cft, nam permulti dub ant num fit gravida, quod

Sublimi feriam fidera vertice Cupirim nfiri mandato non est illi fiorto publici d sa-mat simo discindum jusqui an lum tempore prizionis, nec habendam fidem in defiguando parente tam multorum

Cum suis vivat valeatque machis,

Quos simul complexa tenet tiecentos

Eço uibilominus sponte mea incitatus faciam quod officium humanitatis injungit St l cori Baud um non de-cet, non opportet a tam profit tuti pudor cfento How-ever, he choic rather to keep mother Body (hild than to forfike a Humane Creature and comfored himself with the reason that it would be a Proof of his Manly Vigor, and that for the time to come it would not picjudice his future Wife Sophir who should be a Field, for the Culture of which he would from thenceforth preferve ill his Strength (e) Ut ut res cadet, n lel milie en re potest i st saut deterius quam quoa an mo praccipi, & mecum ante peregi Nmp futurum, ut perjurio caput alliget & crosonimat r obtrudat heroi Baudio Quid tum postea? Malo a noscre alienum quam fatum humanum non al Test non o crit me marem este, & ver mun a posse suna NI land abradetur in posterum med Sog hid, cujus arto fim liari refovab tur,

Quidquid in aire men possum promittere cura. He did not deny but that he hid promis d to mainly that Maid, but pretended, that such a Prossum of the cura of the house of the cura of the as the did not deterve to have the benefit of the I was He did not believe that any I aith ought to be kept with that for of Hereticks, for he remember'd that he had tert it in the Code and becruse he could not quote the place he desir d Grotzme to make he Advocate quote that I as that it might put is flop to the Proceedings of that Whore And because that Woman's Pretention was the only thing that hinder d Baudus & Missief to mingning the Controll of Marriage, he delid his Friend to dispatch the Matter (h) Domum reversus and divi nuncium perguam optal lem de meis amoribus Omnia eveniunt ex an in Jententia n qu dquam deest ad votorum Junmam, nife ut eximam serupulum de pollicitatione matrimoni cum evolito isto propudio, labe & tabe mea fan a & exstimationis. Hane tu pe-frem ac permittem le amolit is fueris pro dignitate muniplurimum, solidiorem capies gloriam, quam

- - Diram qui contudit hydram,

Notaque fatali portenta laboie subegit Tam viles persona, tam diobolares v Aima publicarum libidinum, non sunt dignæ observatione legum, ut me-mini aliquando legere in corpore suris, sed locus non occurrit memoriæ. Queso to ut hisce literis perlectis continuo cures accersendum advocatum vander Werven, qui legem horrendi carminis dictet, cujus obnuncia-tione fulminari possit fatalic illa fundi nostri calamitas Hol ego beneficium tanti faliam, ut nemini plus in vita sim unquam debiturus. Sed matures oro, nam amanti, & animo cupienti nihil satis sestinatus. This is whit he writ the 28th of Maich. He was not our of trouble in the Month of june, the Seivant was yet in hopes to be marry'd to him either by fair or foul means, and Baudius (1) durst not appear before his Mistreis during his Suit with his Concubine He had a mind to make an Agrec-ment with the latter, and defir d Grotius to draw up the Articles, hoping, that the Whore being frightned with Threatnings would fign that Agreement A tuo discessu nec patrem inc us qu Zoqiac allocutus sum, nec me conveniendum curavit Mercurii matis nisi quod audio eam adhuc pascere ebriosas, futilis & suriojas spes de matrimonio

- - - fed prius Appulis Jungentur caprea lupis

Quid mihi autor es ut faciam? Afficiem lit s even-tum? Hoc frissum est amanti, cujus an mo sibil satis sistinatur. Quanquam hisce nigu jam longum nale-dixi, saltem inducias pepigi. Cuperim ad me mitti per bune ipsum nuncium formulam transactionis, quam ipse concepifit Spero me eff Eturum injetto metu majoris 3 paz 468 malitatis ut cupid subjernet, & voluntariam condemnationem subeat (k), The Matter was yet undecided (l) in the Month of suly following, and Bau-

(k) Ibid (l) Se the 99th Letter of the 3d cent p 473 and the 1st of the 4th cent p 478 X x x 2 dius ift of the 4th cent p 478

pag 464 written the 23d of March 1612 when is was said that the Maid was near her t me Fertui effe cr Juyn, I t nullue li plus 1ma 77 T71. E lachina Sunt enim quibus non potest perfundeirem dle grividim & ego quid libet ciedo posfe cadere fallimomre, fraudis& militix in tim profligitain, peiditim itque mtcftabilem formin im (h) Frift 93 unt, dated the 281h of Mach 161 (1) Hoc niti fundamentum præstruatur, non finit Suppos ay #viam affectem ad meam divam quæ non intelligit fua bona nec ideo timen de movebor ab amanda proposito, quanidiu spes alıqua fupererit expugnandi ferreum 1-Etus i pift 96 centur

161.

(e) Epift 90 cent 3 pag 462 dated from Ghent the cember 1611 (f) Epist 93 cent 3 pag 465 dated the 28th of March

1612

of July

1612

* Sec bis 26th Letter, cent 2 Pag 224

+ Sec the remark M

(a) Tot justitiæ

นกเราท

malcfi-

cam Cir-

cen quæ

meos fen-

fus venenavit amolui non pof-funt, faltem ut

Leidam

contagio-

ne sua &

ades mers noxia Vicinitate

non infestet Epist

1 cent 4 (b) Ibid,

(c) Epift

18 cent 4 (d) It is

the 3d Let-

ter of the

4th century, page 482 dated

the 21 ft of I ebruary

1613 (e) Deli-

TIO aC VIgiliiscon fere attritus,omnioue tandem ro-

tus Invita ejus (f) Scri-

verius in Epitaphio

Baudu, pag 135 Baudu A-

morum

(g) Theoph

in infeli-

ce litera-

to p 11
(h) Speci-

men Bib-

Itolophi-

Gedanen-

fium edi-

Schelgvigio (1) Amphotides Scioppinnæ, paz

166

flarum

Spinelius

Antistites

Friends made also some smart Jests upon it, which were printed Nevertheless we must not believe all that the (L) Satyrical Scioppius his publish'd on the last Head Some Tempers are in danger of losing a good Name It cannot be deny'd, but that Bandius was of an Amorous Complexion He was but a Student in Divinity * when he fell in Love with a Maid that lodg'd at his Professor Lander Daneau's House The Remarks will tell us more of it He was too free in his Opinities, and even in his Discourse, and was not prudent enough to accommodate himself to the Prejudices of his Time, and therefore 'tis no wonder if he was expos'd to the ill effects of their rash Judgments † He consulted Platonick Ideas too much, which is the reason why he was a little too much scandaliz'd with the Disputes that were rais'd in Holland He foretold the ill Consequences of 'em, whereof some prov'd false, and others true He thought they (M) would occasion an alteration in the Government, but he was mistaken, he believ'd

dita thought it very strange that that Slut (a) was not banish'd out of the Country He believ'd that she was left there that the indignity of so many Affronts should make him retire elsewhere Video (b) boc agi ut contamelia haud tolerandis agravos duma adigar ad dispicious pedam viam, & querendam haud ingloris atque mops exilis sedem At last he made an end of that Matter, not by a Sentence of the Judges. but by way of Agreement on the 20th the Judges, but by way of Agreement on the 20th of Offober 1612 (c) He gave as little as he could, redemi me captum quam potui minimo, after which he was foon marry'd He writ (d) to Peter Rubens, that he was very well fatisfy'd with his Wife I do not know whether he chang'd his mind, but however the ther Marriago was but floort. Baudius dy'd the that Marriage was but short Baudius dy'd the 22d of August 1613 being reduc'd to a miserable Condition by a (e) Delirium His best Friends laugh'd at his Folly One of them (f) propos'd him for an Example to all Incontinent Men, and who red them to refer themselves by the most exhorted them to refrain themselves by the most austere Remedies, rather than to indulge their Passions like Baudius

Quisquis es, exemplo tanti movcare mariti, Parce libidinibus luxuriose tuis Addita sit potius lascivo sibula membro, Ut vindicia tuam transcat ista domum

See the Collection intituled Baudit Amores published by Scriverius in the Year 1638 You will find there page 77 a Gento Virgilianus of Daniel Henfus ad Dominicum Baudium, qui postquam ignarus cum ancilla, cum qua tum alii, tum plurimi scholastici consuerant, aliquamdiu congressus esfet, solus prater exspectationem prole ab ea est donatus

Doubtless, some will say, it would have been better to shew in the Margin where these things are to be found, than to quote so many Passages of that Author, but many others will he glad not to be at the trouble of looking for them It is to please the lazy, whose number was never so great as in this Age, that I have taken the pains to collect those Passages of Baudius. They are printed in different Characters those that don't desire to read them, may easily know what they are to pass over them, may easily know what they are to pais over Let no Body complain that I rake into the Ashes of the Dead, for I say nothing but what Baudius I riends have publish'd, and what other Authors have inform'd the Publick of several times See Spizelius, (g) who quotes a Book (b) which I would willingly have consulted It was printed in the Year 1675.

in the Year 1675

(L) All that the Satyrical Scioppius has publish'd]

He speaks too ill of him to deserve credit, the most infamous Pimping, and Magick, are the Exploits which he attributes to him His Latin Words care which he attributes to him His Latin Words care. not modestly be put into English (1) Baudius Par-rifics ubi multis annis in concubinatu summa cum insamia & veius quadruplatoris filium decebat vixit, non tantum magia deditis, incantatoribus & fortilegis ades suas aperuit, & concubina sua filiolam ad peragenda nefaria Sacra commodavit, Demoniumque de thesauris reconditis, imprimisque de Petronio utrum u alicubi integer exstaret, consuluit, sed etiam amicis quibusdam majo-rim quandam ingenii divinitatem praferentibus ejusdem concubinæ filium, puerum non inelegantem turpissimus le-no prostituit, ut cum postea tumentibus pueri mariscis no profituit, ut cum postea tumentious puer mariscis scelus propalatum iri metueret, quo minus eum veneno contubernales tollerent, minime impedivit, actumque sam de misscillo puero suerat nist unius contubernalium aci mine expediti suissent, anicula, qua morbo mederi scrict, inventa Hac nequaquam à me singi, neminem paulo humanio um Paristis ignorare puto. But is those paulo humanio um Parifiis ignorare pute But if those things were so well known in Paris, how comes it that the first President gave Baudius to his Son for a Secretary in an Ambassy? Scioppius invented this, or had it from ill-grounded Stories, and di-

vulg'd it to revenge himself the busive Language that Baudius had given have (k) even before the Scaliger Hypobolimaus had appear'd

(M) He thought they would occasion an Alteration in the Government] He must be heard himself, he declares, that if Conscience and Religion had not stop'd him, he had gone somewhere else a long time before, and that the violent Disputes of the time before, and that the violent Disputes of the Divines, and many other Disorders, made him fear that the Work of the Reformation would be very much in danger'd by them (1) Niss me in his locus (1) Epist conscientiae scrupulus and malum attineret, 72 cent 3 jampridem captum and magurium and grando, nec Leipag 432, da spes meas includeret. Quanquam non pessime mecum the dated for sea nostri ratio habetur, quam opportuit the March Theologorum et:am nostrorum dissidentes, & virulenta Marc concertationes, Odia fratrum qua ne morte quidem sini- 1610 concertationes, Oaia jrairum untur, aliaque nostra militia sagitia, pene essicunt ut & illud superbum nomen reformata religionis, & ipsa causa incipiat mihi effe dubia sanitatus git mihi animus imminere his Provinciis fatalem rerum commutationem, & cx intestinis vitiis rediturum ali quando veteris imperii desiderium Suspectius sum tis, & charus acceptusque non paucis, quod voce passim inculco subditorum obsequia in legitimos Pr O pleno ore decante veras laudes Archiducum I con't question, but that Baudius propos'd the Doctrine of the Obedience of Subjects, which he mentions, with too much Indiscretion and Considence, so that it is no wonder if he was hated by several People He was so bold also as to insert that Doctrine in a publick Thesis, and it is observable, that his Academical Superiors did not oblige him to deface it, but order'd him the conform the Youth, that they should not imprice such Opinions inconsidethey should not in the sce such Opinions inconsiderately (m) Quarit primum ex me an statuiscm prassidium & autioritatem sussidium ex me an statuiscm prassidium & autioritatem sussidium in autioritatem sussidium ex me an statuiscm prassidium expension privately also sussidium expublica, & negare fas esse sussidium privately acque bomini ob causam religious arma sumere contra Principem, & id generis alia Respondi, causam non videri cur in boc atrio libertatis non sit sas absque pervicacia sentire qua vielis, & qua sentias expromere Tamen rogatus ut admonerem juventutem ne temere & absque delectu talibus axiomatis assensim praberet, significavi me sasturum Never was any Man more sit to raise up Enemies against himself by the liberty of his Tongue, and by his Maxany Man more fit to faile up Enemies against himfelf by the liberty of his Tongue, and by his Maxims, than Baudius We make War, said he, (n) with the most Powerful Princes of the World, and yet we are under the Correction of a historial Petty Masters See the liberty he takes fure the Divines that had Condemn'd Vorst out Hearing him See the ill Consecutive the fays must follow, if those Men are ded to decide of the Honour and Merit of other meer. Presumptions. Suspicions and Honour and Merit of other than the suspicions and Honour and Merit of other than the suspicions. meer Presumptions, Suspicions and Hi (o) Evadet ifta effrancs audacia in optimi cupitale formationem, si prajudiciis, suspicionibus, rumusculis & susuris tantum licentia permittitur, ut sama fructu dignitatis exuantur viri dottrina meritisque spectabiles dignitatis exuantur viri doffrina meritifque specialiss sed de negotio fratrum, or facrati gregis, dabitur alias opertunior discrendi locus. Once again, He was a very fit Man to make himself hated, and I don't wonder that so many hainous Calumnies have been spread against him. In the Year 1609, he took a Journey into Flanders. During his absence a thoughand Stories went about, that he was gone to change his Religion, that he was already provided with a good Benefice, that he had made himself a Monk, and an hundred other things of that na-Monk, and an hundred other things of that nature, which gave occasion for the 33d Letter of the IIId Century He fear'd the ridiculous follies of Fame so much, that he wrote that Letter to two of the Curators

(k) Section 70th Letter of Baudius of the 2d century pag 2.

March

99 cent 3

(n) Bel-lum gerimus contra potentillimos mundi monaras, & (# fervire cogimur iftis minutioribus fatrapis Epift 82 cent 2

(N) He

believ'd they would create (N) a Schism, and was in the right of it Those that " We find publish'd his Letters have procur'd more Delight and Usefulness to the Readers than in the Sca-Honour to his Memory They are written * politely, and are full of Wit, but he what folcommends himself too much in them. He appears too (O) poor, too importunate to lows Bau-his Friends, too craving, too vain, too selfish, and too irregular This was to make an drus has Apology for the Age he liv'd in, of which he complain d so much It is partly by those not a Ci-Faults, that several learned Men make themselves contemptible in the Places where they live, whilst they are admir'd where they are only known by their Works of Domiti
at Arras the first of January 1520 He study'd Six Years in the University of Louvain, a sandar's be was some time with a ll great Lord at the Court of Louvain, Baudius's

afterwards he was some time with a || great Lord at the Court of Charles V and Letters then he went into France, where he acquir'd the Friendship 4 of the most Learned Scaliger Men, and among others, that of Charles du Moulin, at whose House he lodg'd * The did therepag 304 (b) Flagicuriofity of knowing (A) the most famous Ministers, made him travel into Germany, fore like

(a) Epift

96 cent 2

tantium 1mportu nitas effi-

cit me

morolio-

rentiæ pa-

molestis

creditori-

bus, quo-

rum no-

mina reji-

fpem ob-

jus **min**

tamdıu **l**actatı

funt hoc

palpo ut

ulterius

produci non pof-

fint Epift

5 cent 3

Pag 323 (c) Epift

92 cent 3 pag 464 (d) Fpift 15 cent 3 P#g 335 (e) Epift

14 cent 3 pag 334 (f) Hu-

manita-

tis tue

genium

morta-

fanctæ

fidei, &

quidquid apadaen-

atque antianum

habetur, 1mpone

que obteftor per Deum im-

CIO IN

tiatur

(N) He believ'd they would create a Schifm] He grounded his Conjecture on the great Animofity which he perceiv'd on both fides. It feem'd to him, that the Matter of those Disputes was susceptible of a good Agreement, provided they would hear each other with a charitable mind. So that it was the Disposition of the Contending Parties, which made him fear they would come to a total rentie partiature. Affidue enim obtained in what manner Gamarus and his Friends on one fide, and Armanus with his Adherents on the other, mix'd their private Passions with the interest of the Doctrine. He said freely, that the Spanial de and the Hollanders would sooner agree together, than (N) He believ'd they would create a Schism] He the Hollanders would fooner agree together, than those two Ecclesiastick Factions Here are his own Words I set 'em down, that I may not be thought to expreis my Opinions under his Name I am here, and in infinite other places, only a Transcriber (a) Usinam omnes nostri muneris Ordanis pari voto ac studio in eandem mentem conspi-garent' Sed facilius conveniet inter Belgas & Hispanos, man suter fratres ubs semel in contentionem exardesce-tion of the comming occurred in schissing, nist for-the applies hu c malo occurred in Sissing docu-litatis of Christiana caritatis ducerentur duces (ut sic diagnos) partium confessione services est unique

> cendaque veritatis, Iliacos intra muros peccatur & extra

dicam) partium, confectum negotium effet Sed utrin-

que videre est magnos animorum motus, manifestam concursationem, ut suffragaiores sibi concilient, denique mentem contentionis studiosorem, quam indiganda nos-

Iliacos intra muros peccatur & extra

Sed ob Atridarum culpas supplicatum fei unt Achivi &
Academia pessimi odoris est nom solum apud extraneos,
verum etiam apud nostros cives *

(O) He appears too Poor] It was not so much
the Honoui of being the States Historiographer,
as the Salary of that Office, that made him desire it
so earnestly He (b) put off his Creditors, till his
Pension of Historiographer should be paid him, that
time did not come, and they would be no more
put off m that manner, so that he sound himself in
great streights, and when he said, (c) that his
Estate fear'd no Thieves,

Non incendia, non graves ruinas,

Non incendia, non graves ruinas, Non facta impia, non dolos veneni,

Non casus alias periculorum,
and that it was like that of Bias, he us'd not an
Application more ingenious than true He spoke
like an Historian, and not like a Rhetorician At
left came his Pension of Historiographer, but it was es a drop of Water for a thirsty Man He had been it, and had been told of it, wherefore he ted another Remedy (viz) a rich Wife (d) Sa fas Chrested another Remedy (viz) a rich Wite (a) sem in nassam matrimonii illicere samininum aliqued charies ime dotatum (agnoscis heic sacundiam supplementi tis, per chronicorum) non aspernarer dona deorum Sed ad eam abirare non audeo, quamdiu mihi certamen erit cum hydra molestorum slagitatorum Let us add to this, what he wrote to his Patron Vander Myle (e) Recte dicebas nuper, nihil alsud posse locare in solido, & ad portum bona spei appellere quassatam ratem Baudii, quam opimum aliquod conjugium sed procax issued genus divitum at fortunaturum mulierum pernistruros sama meritisque celebres, nist censu queque censemur But no relief came time enough He did in vain beseech the Curators (f) with the most moving Expressions, to deliver him from the hard

optatum finem diuturnæ expectationi, neu me patere longi-us versari inter sacrum & saxum sub ictu creditorum, qui meas aures assidue molestis vocibus circumsonant, ut defecto a-aliao studia doctrine tractare nequeam Epist 14 cent 3 pag and printen to Mr Vander Myle, the 10th of March 1610

persecution of his Creditors He was left to their dius s fty le mercy, and except his Person, they seiz'd on all was peculi-that was in his House The Jesuits of Answerp ar to any knew it, and insulted him about it See here Age of La-some Verses taken from the 37th page of the Latinity

Pauperior Codro Catti nil continet arca Pauperior Coaro Catti nit continet arca
Qui poti? Jam dicam Baudæiu in ære tabernæ
Totus crat, (nosti quam pocula sæpe salutet)
Caupo tulit lettos, sedes, mensasque, abacosque,
Et chlamydem & vestes, ollas, ignemque, socumque,
Nil Baudæus habet, secum tulit omnia Caupo
Nic sat erat Quid ages Baudi? Venderis & ipse,
decide Caupo libros, metulas has ferto pappros. Accipe Caupo libros, vetulas has ferto papyros, N'us um atque olcum, laternam & lampada sume, Sit modo liber adhuc Baudeus obire popinas Scriverius, Baudius's good Friend, fays (g) little leis of him than the Jesuists

En, cum jure (h) trium natorum ducitur uxor,
Et simul in barathrum præcipitatur amans
Sic labuntur opes sie nil stipendia prosun, Pensio sic domino sape negata suo
Pallia sic alius, Casaque monilia servat
Æra sugant inopem sic aliena samem
Prosilit O duris urgens in rebus egestas Pignora stant, vacua non redimenda manu

(A) The Curiosity of knowing the most famous Ministers]
This is all the fault that the Roman Catholicks could blame him for, if we may believe his Elogist Belg pag Papyrius Masso I have carefully perus'd that Au- 221 Ibis thor to know whether Baudouin did ever forsake is also to be the outward Profession of the Church of Rome But I found in found nothing that could perfuade me of it, for Brudouthat he made himself acquainted with Colum and in 1 3d Bucer to know the reason of their Separation, is no Answer to fign that he was a Protestant It is a meer Curio. Calvin sity, and at the most, but a fort of mistrust which fol B 5 signifies nothing, unless it be added, that having heard the Reasons of those Reformers, he found them so good, that he turn'd to their Side. Now (a) Ythem so good, that he turn'd to their Side Now (g) In Masso is so sar from saying so, that on the contrary, Baudii he says, that Baudouin disapprov'd their Reasons amoribus, (i) In Germaniam prosectiu a disensoribus nova secta pag 135 intelligere voluit quas ob causas à Romana & veteri Ec. (h) I beintelligere voluit quas ob causas à Romana & veteri Ec- (h) I beclesia decessissent quorum opiniones Non Probans, lieve the Bucerum tamen & Melantihonem aiebat sibi ob modestime meaning of am placuisse Calvinum displicuisse propter nimiam vin thiris, that ditta & sanguinis sitim quam in eo deprehendisser Baudius I don't deny that he says, there was formerly a (k) familiarity between Calvin and Baudoum Widow But do's this signify that the latter had been a with three Huguenot? May not the Reader imagine that they Children were acquainted in the College before Calvin made (i) Papyr himself the Leader of a Party? You may tell me, Masso that Chronology do's not allow of it, but I will clog paranswer you, that you are very much to blame, if te 2 pag you will only be understood by those who know at 156, 157 what time several Persons were born, and who (k) Familiaris to mark Baudouin's Abjuration in such clear quondam will take the trouble to reason about it your Duty hards is to mark Baudouin's Abjuration in such clear quondam terms, that any Reader may know it by your Book sui Id ionly, without any need of Memory or Reslection bid p I go yet further, and maintain, that those very 262 Men who should remember that Colvin was the Head of a Sect before Baudouin left the College, will not find any thing that looks like an Abjuration will not find any thing that looks like an Abjuration in the familiaris quondam fu, for explaining those words by the other passages of Papyrius Masso, they would understand 'em in this sense, that Baudouin having acquainted Calvin that he fincerely enquir'd after the Truth, had feveral Conferences with him, in which his Wit, Docility and Sagacity did so charm Calvin, that he made a Friend of that Henry Calvin, that he made a Friend of the Henry Calvin,

he not appear
that Bau-† He u al-To call d Baudum, Balduin, Baudoin See the Chimerical Cabal pag 250 of the 2d Edition He writ bimself Balduin in Trench The Manquis de Bergue dæus, of Baif, &c * Ex Valerio Andrea Bibl is allo to be

* Fx Papyr Maf-ione,elog parte 2 pag 256, 1 Thus it must be tall d, and not Iulingia, as Valerris Andicas C745 11

(a) Com-

pare this with Thu

ted in the

Article Charpentier (Pe-

you le find

a great

miftakı

(/) Anto-

nius Gua-

minus (lo lest call d

m Rivetus

the Epitome

rus he is

Gurime-

us, tut Cynarus) Lpist ad Baldui-

call d

npi iufra. but in

anus's words qu he few Calvin at Geneva, Bucer at Straiburg, and others in other places Being return'd to Paru, he was invited to Bourges to be (B) Professor in the Civil-Law, and he discharg'd that Office with so much glory, that he made his Collegue Duaren jealous of him * At the end of Seven Years he left that Professorship to teach the Civil-I aw at Tubingen | whither he wis call'd, but being inform'd in his Journey that du Moulin design d to return to that University, he stop'd at Strasburg, where for a Year he read I cettures of Jurisprudence Afterwards he went to Heilderberg, where he was Profes-

tetick, before he was fully convinc'd of the truth of his Doctrine Their Commerce continu'd a of his Doctrine of his Doctrine Their Commerce continued a long time, for two Years are not too long to resolve the Difficulties which Baudouin might propose Calvin, who hop'd to gain him, and wish'd it passionately, carefs'd him very much, and open'd his Heart freely to him. At last that Prey escap'd him, Baudouin not finding all his Objections fully resolved, would not embrace the new Doctrine. This is the Scrife that might be given to the words of Papyrius Maffo He should not therefore have express d himself in such a deceifful man-

Morers is yet more to blame, for he cannot juffify himself by alledging the Privilege of an Llogist He declares by the Title of his Book that he less the part of an Historian, he could not therefore allow himself the liberty that Massimight pre-tend to under the favourable Title of Elogium Franof a famous Civilian, might have faid, that he thought he might diffusive that which was not advantigeous to the Memory of his Heroe excuse indeed, and a continual source of Illusions, and Halsities But after all, it is better received from a Panegyrist, than from an Historian What shall we say then of Morers, who contented himself with their Words, He had the Consostry to see Calvin and the other I eaders of the Protestants It is said also, that he was inclin'd to side with them, but that the reading of a Piece (a) of George Cassander hinder dem from it He had been Calvin's Friend, but it was of no long continuance So fai from finding the Abjuintion of Popery in these Words, it appears clearly from them, that Baudouin never abjur d the Church of Rome Where is then the Historical forces and allowed which require that if all fincerity and clearness, which require, that if all other Books were burnt, the only History of a Man should plainly inform all Readers whether he faid or did fuch a thing? The Fault which I cenfure, is therefore very great, if it be true, that Francis Baudon-in chang'd his Religion It will therefore appear enormous to those that know that he chang'd his Religion at least seven times. Let us see the publick Reproach which he receiv'd for it, it is not express'd in general Terms, but attended with Circumstances (b) Ejestum te, Balduine, & excommuni-catum ab omnibus piis, quicumque in Galia aut Germa-nia nomen tuum audierunt, negare non potes Septies Lie viginti annis religionem mutasti. Non sapius fere scrpentes pellem mutant Educatus es apud tuos in Flan-di la Papistice Postea Geneva Christianam Religionem profifius es coque nomine aliquoties ad corporis Christi communionem accessisti Inde Lutetiam profettus Papisti-cum habitum rec pisti Mox Genevam reversus, & in Calvini contubernio, mensa, familiaritate, menses multos com-

moratus, iterum Evangelici nominis factus es Postia

Biturigibus ad Papisticum Idololatriam, & tanquam canis ad vomitum, redissi Inde Argentoratum profestus, E-vangelicum te profissus es cum Petro Martyre vixisti Canam Dominicam in Gallorum Ecclesia amplius decies

(a) Epift, Raldm num de officio tum in religione, tum in Icriptiombus 1e-

nump 56
upud Riparticipali Mox Heidelbergam delatus confessioni Gallicarum Ecclesiarum, sub qua paulo ante canam Dominicam duodicices sumpseras, bostis fattus es, & Hessus-sianis te partibus dedisti Fandem in Galliam reversus, quartum Papista siestus es Horum si quid falsum aut steum sit, volo ut mihi oculos eruas aut ut calumniatovetum oper tom , p 1127 col 1 rium tuum supplicium imitemur, crura mihi suffringas. Those Words are taken from a long Letter thit was written to Baudouin in the Year 1564. The same Computation had been already mention'd to him in the Year 1562, and with very curious Circumstances, for he was put in mind, 1st, That having described to be admitted to the Holy Sacrament in the Irench Church at Strasburg, he had made a long Declaration of his Faith in the presence of the African Land Comments. fembly 2d, That during his abode in Geneva he had made fome Publick Discourses on Matters of Religion (i) I es bessimam sides tua confessionem publice in templo non insequente hominum conventu magna & considente voce pronun asses, ut ad sacra Cana & corporouendo

ris Christi communionem recipereris ris Christi communionem recipereris in publica (ut vocant) congregatione consessuque pastorum & doctorum hominum tanguam Saul inter Prophetas verba de re-bus sacris faceres I have read this in a Letter whereof Francis Hofman is faid to be the Author Ob-ferve that he is deceived in the Circumstance of the Time, for he supposes that Baudouin made his first Abjuration of Popery at Straiburg, that is false, he did it there the third time The Protestants gave him the Sirname (d) of Eccbolius, to fignify that he often chang'd his Religion, and they quarrell'd fo often with him for it in their Writings, that no Bo-

dy can pretend to be ignorant of it See the 2d Volume of the Disputes of Voetius page 780

(B) He was invited to Bourges to be Professor in the the Life of
Civil-Law J We shall touch on a second I ault of Peter Aythe Writers that speak of him, they do haidly rault pag ever mark in what time he was provided with fuch or fuch Offices Mr Menage who avoided with fuch or fuch Offices Mr Menage who avoided that fault observes, (a) that he was Professor of the Civil-Law at Bourges from 1549 to 1556 (he ought to have faid, from 1548, to 1555) and that hereceiv'd the Doctor's Cap there, from the Hands of Eguinaius Baro The Ceremony of that Reception was mide the 12th of March 1549 as Mr Catherinot (f) informs us He adds, that in the Year 1553, the Wages of Francis Duaren amounted to 920 Lives, those of our Baudowin to 2500 and those of the Wages of Francis Duaren amounted to 920 Livres, those of our Baudonin to 350 and those of Hugh Doneau to 230 I observe this to convince Papyrius Masso of a falsity, who said that Baudonin's Wages were as good as those of his Collegues (g) Acceptura Biturgibus ad docendi munus sustineed dum futurus Collega Barons & Duareni Jurisconsultorum, accepturusque de publico honorarium QUANTUM illis daretur I have shewn elsewhere (h) that he tells and the Live Mr. Cathering, remarks on the he tells another Lye Mr Catherinot remarks on the Year 1549, That Baudouin was for some time suffected of the Re-of Herely, as having been a Disciple of John Cilvin at marks of Geneva, and Commensal of Chailes du Moulin at Pi-the Article He frys alfo, that in 1556 Baudouin Writ against Duaren about Benefices, and that Duaren called him in disdain, Balbin See, continues he, his Pillure in a Letter of Duaren of the 13th of June 1555 I give some (1) Extracts of that Letter elsewhere Note, that during his stay at Bourges, he kept Correspondence with Calvin by Letters, and testify'd to him, that he was a good Protestant in his Heart (k) He was upbraided (l) with hiving suborned a rich Widow at Bourges, and having left that Academy (m) without taking leave of his Landlord I only mention these things. only mention these things, that some Circumstances may be seen of the Profession which our Baudouin exercis'd in the University of Bourges Mr Menage (n) affirms, that in (o) 1556 he made there the I uneral Oration of Eguinarius Baro, whose Enemy he had been, if we believe Duaren See the Mirgin (p) I shall further observe, that the date to have of his Vocation to the Professorship of Bourges, discovers a mistake of Mr Bullari. He (7) says, that that Learned Man was gone to Geneva to hear from the Mouth of Calvin and Beza the Reason that had Duaren whoseledges that this Lourney preceded the come (p) Duaoblig d them to for ake the Church of Rome He maknowledges, that this Journey preceded the time wherein Baudouin was made Professor at Bourges He ought then to grant, that Bandouin made it be-fore the Year 1549, and confequently, when Beza was not yet a fit Person to be consulted on those Mass not yet a fit Perion to be consulted on those Matters. It is certain, if, That (r) Beza was yet a Papist, and at Paris, when Baudouin cry'd up Calwin and Bucer's Letters in all Companies 2d, That Baudouin was gone from Geneva (s) before Beza went thither. This supplies us with a strong Proof of the falsity which Varillas has set forth in these Words (s) Calvin, who presented to raise him

præbuit Papyr Mailo ubi fupra (q) Bullart, Academ of Sciences tom 1 p 228 The same fault is in the Theater of Ghilini tom 2 p 83 (r) Beza reiponi ad Balduin pag 206 Oper tom 2 Note, that Baudouin says in his 3d Answer fol 80 verso, that this belongs to the Tear 1546 (s) Balduin ibid fol 83 verso (s) Varillas's Hist of Charles IX tom 1 p 89 Edit of Holland 1686

(d) See the Book that Beza made (e) Methe Life of rault pag thermot Calvinism of Berry pag 4 (g) Papyr Masso ubi fupra pag 257 You'll find the fame Bullart ubi infra (b) In the Duaren (1) In one Duaren (k) See Be-7a's an-Iwer to Baudouin Oper pag 213, (!) Beza 1b p 214 (m) Id 1b pag 213 (n) Menage ubi (p) Duarenustantam juve-

nis (Bal-

duini) glo-

ferens, nunquam se Baldui-

æquum

for of the Civil-Law and History near five Years, till he was fent for by (C) Anton, de Bourbon King of Navarre, who made him Tutor to his Bastird He carry'd his Disciple to Trent, and understanding that Antony was dead of a Wound which he had Estate and his Books risted *. He return'd with his Pupil into France, and found his invited to teach (D) the Civil-Law in the University of Donai He was promised lerio Angreat Advantages, and was very civilly receiv'd by the Duke of Alba the Eve of that Day that Count Egmont was Poyson'd but searing to be chosen one of the Judges of Pag 221, those Persons, which they had a mind to put to Death, he defind leave to go for some Days, under pretence to fetch his Wise, and his I ibrary, and having obtain'd it, he return'd to Para, where he stay d. He read there publick Lectures on some places of the Pandetts, with the Applause of a Crowd of † Auditors He accepted the † See 110 Professorship of the Civil-Law, which was offerd him by the University of Rezanson, but understanding at his coming there, that the Emperor Maximilian had forbid that University

by the same ways that Beza had gaind Repute in the Party, call d him to Geneva, received him in his House, admitted him into the Intrigues of the Consistory, and made use of him several Years as a Scientary But whether Baudoun's Humour was entraordinary fickle, as the Calvinifts repreach'd him afterwards, or that he had discover'd that Calvinism was but a refin d Hypocrif, as be publish'd it in a nipping Apology, he went from Geneva to Heidelberg. Beza was not yet of the Protestant Religion, when Baudowing received so many marks of Friendship from Calvin. After Baudowin had receiv'd them, he did not go to Heidelberg, but return d into France, and was Seven Years Profes-

cerning the Reconciliation of Religions which he had brought from Germany He undertook to write against Calvin in his own Defence, the Consequences whereof we shall see hereafter

stants against each o her and divide the Min sters of the Assembly of Possly by the overtures of arrecment which it would suggest to the melt money a camons st

them Varillas had find just before, that by this means Bandouin was made Preceptor to he king

licks, and that ly that means, besides the pleasure of

feeing the Hereticks tog ther by the ems, then Quariels

would make them rediculous to the Court, where their

Doctrine was before admired, and the People who thought them uniform, understanding that they quarel d among themselves, would so suddainly change the essem

they had for them into distain that no French would leave the Communion of the Church any more. It must be confest that the Catholicks never received a whole-

fomer Advice than that of Biudouin , and if it had been

put in practice with as much diligence as was necessary

for such a nice Intrigue all the curls which the Conference of Possilly produce a afterwards would have been prevented. And indeed the Ministers who were not ignorant of any of their Auversaires most private Maxims, having discover d what Biudduin had proposed to their disadvantage, were transported against him with all

the success of Passion that Indignation Spite, Jealousy and

I arillas may be faid to confirm this account feeza as to the main He says that Baudouin (g) (g) Varilof Beza as to the main Ins H ff went from Geneva to Heidelberg, where he was Profej for of the Civil Law, till Cassander having inspira him with the desire of Reuniting all Religious, he believed he ought to begin with I rance, where

IX Vol 1 p 90 rdit he expected to find the least opposition. He came to Paris, where he communicated to the Cardinal of Lorr in, lind See allo Thuthe famour Consultation which the Jane Caffinder lad composed for the execution of his Project. The Cardinal and the second of the project. The Cardinal and the second of the much the more joy, because h fore - 8 p 56- saw that the it should not produce all the effect which are supported, yet it would at least fet the Protestants against each a low and the state of the Protestants against each a low and the state of the protestants.

for at Bourges 1 contess, that after that he went again to Calvin at Geneva, (a) but he did not tarry long there, he fuffer'd a high Reprimand there, and testrify d his Repentance, he went soon after ubi supra and teltry d his Repentance, he went soon after to Strasburg by Calvin's advice, and did not teach the Civil-Law at Heidelberg, but after he had taught it in Strasburg (b) Quum illa Bituricensis constitute um gravaret (oftentatio enim, qua sola pollet, ediament ut spii & votis minime satisfaceret) non dubitavit, suc se recipere & quum undique liberis eam convits exagitarint qui prius amici fuerant, humaniter a me impetrata venia admissi fuit seci quidem quod necesse erat ut severa objurgatione correctius sapsus sui ad Balda me impetrata venia admissus fuit Feci quidem quod necesse erat ut severa objurgatione correctus lapsus sui fædicatem agnosceret Serviliter assensius est, & adulatorie meis se consilius regendum permissi Argentinam prosectus nomen dedit apud Pastorem & Senioree Gallicana Ecclessa Thus you see how Varillas inform dhimself of things, which pretended to speak of Bibl pag 222 which of three Re-

of Navaries natural Son He tells us afterwards how the Ministers gotout of the streights wherein Baudouin had put them But continues he (h) they would (h) V wilnot have difintangl'd themselves so castly from Budouin s las ib p not have disintangled themselves so casily from Biudouin's las second difficulty if so tune had not second them. He gi had perswaded the Cardinal of Louring to send for the most same is tuther an Professor of the Palitinate and the Dutchy of Wirtemberg, to introduce them into the Conference, where he was sure they would be more passionate against the Calvinists, than against the City which the transfer of the conference.

(c) Sent for by Antony de Bourbon King of Navirre] Some say, (i) that he was then in Lorrain in the Retinue of Prince Casimir, Son of Frederick, Count Palatine Others say, (d) that he was return d into France with the Heir of the Count Palatine, who came to Complement Charles IX at his Accession to the Crown But all this does not io much as touch flightly on the Intrigue which Beza mentions He fays, (e) that after the Death of Francis II those that fear'd to lose their Authority in the Court of France, endeavour d chiefly to cause the King of Navarre to return again to the Roman Communion They ingag'd him to send an Ambassador to the They ingag'd him to fiend an Ambassador to the Court of Rome, in hopes either to recover his Kingdom, or to obtain another from the Catholick King by the Pope's good Offices On the other-hand, they made him hope, by suborn'd Persons, that the Proceedints of Germany might unite in his favour to make him recover the Crown of Navarre, especially, if means could be found out to reconcile the Religions They mention'd a Professor of Heidelberg to him, whose Name was Baudouin, who would be fit to negotiate such Matters He caus'd would be fit to negotiate fuch Matters He caus'd him to come into France, he conferr'd with him, and judging him fit to find out the means of an Agreement in Religion, he fet him on work, and after some rough Draughts prepar'd at Paris, he sent him back into Germany, and charg'd him namely, to consult with Cassander That Intrigue, design'd to break off the Conference of Possifi, did not do it The Ministers had already appeared there twice when Baudou n return d with a Project of Union Printed at (f) Basil He was chid for being come too late He found the Bishop of Valence alter'd, who had promis'd him a Professorship in the Civil-Law All that he could obtain, was to be Preceptor of the King of Navarre's Natural Son He went to Paris, and made himself valued by his Lectures, wherein he joyn'd the Civil-Law with History but he lost his Reputation when the Book was read that was publish'd against the Treaty con-

Fury can inspire when animated by a false Zeal, and bidden under such a specious Cover

Note, That Varillas is mistaken when he says, that Baudouin carry d Caffander's Consultation to the Cardinal of Lorrain I or it was not made till (1) three (1) See Years after I shall give (k) hereafter the I itle of Spondathe Work which he carry'd, and shall say (1) that he was employ'd to mediate an Leclesiastical Agreement with the Prince of Condé n 27

(D) Whither he was invited to teach the Civil-Law in the University of Doual But fearing to be chosen one of the Judges] The Marquis de Bergue, and divers other givit Lords of the Netherland's ingag'd Maximilian de Bergue Archbishop of Cambray to manage matters to, that that Profestorship might be procur'd to Baudouin (m) They desir'd to make use of his Advice in Matters of State and Religion (n), for they knew his Opinion was, that the Lawsagainst the Sectaries should be miti-Nam Baldumus in ea erat fententia, ut vetigated rem Edictorum severitatem leniendam profiteretur, affirmaretque, retinere ed ratione Ecclesia aufforitatem neque veteres conjuesse, neque iis, qua tune erant, tempor bu

(k) In the Remark H

(1) In the

Andreas ubi fi pia p 2 ? ? (n) Id 1b

A . (f) There DAS Meir the u where N. Was rinted nor he Priner's Name ust Beza p 202

(a) Be72

p 213 (b) Cal-

vin Refp

uin pag 368 tract Theol

(c) Valur

Andr

agrees with Baudouın's Nar-

rative in

spons fol

91 (d) Me-

nage ubi fupra (e) The-od Beza

ad Fran-

duini

Oper

cıscı Bal-

Ecebolu CONVICIA **M**iponi init pag seq t 2

ct Anjou's Chancello Iaken from Papyrrus Masso ubr feq 4 Íhuan 1 6 57 P

† The D ke University to cred that Chair, he would read no Lectures there, tho' he was follicited to do it He icium'd to Paris, where he follow'd the Advice of Philip de Hurault †, which was, to teach the Civil-I iw in the University of Angers He did it near four Years, and till the Duke of Anjou, who was proclaim'd King of Poland, caus'd him to come (L) to Paris when the Polish Ambassy was received there * He was designed for the | Professorship of the Civil-Law in the University of Cracow, and 'tis thought supra pag he would have sollowed the new King into that Country, if Death had not prevented

(1) ld 1b (1) Ac ne forte qualitor icis ditus capitalilus fententus piovincultum 1001um Jubicribe-IC COECIC tui lapyr Mrsso ub Is prayag (c) Nicol Burgundius lib 2 Hiftor Lelg pag (d) Brudouin in respons rdCalvin & Bezam fol 88 verso It mac prented in the Year 1564 (c) Grotius in Rivetinni A pologetici ditcuftione ing Grevius Epiff ad Bernhar-

> Amft 1684 He

(1) Ab ex

ought to be

Lpilcojum A-

irebitensem) revocatus Id ib (1) See Nicolas Burgun-

tho per

d u posse (a) So that there is reason to believe, that he return d to Paris, (b) because he would not be ingigd by the Duke of Alba in the cruel Proceedings that were preparing. The Male-contents of the Netherlands promised themselves many things from his Country lands of the Proparation of his Countels, fecing, besides the Principles which I have already mention'd, he understood the Art of Managing men, and had a great knowledge of the of Managing men, and had a great knowledge of the World (c) Ut in Belgium wenit, magnam sui exspetiationem omnibus fecit Solers animo, obsequendi gratia, & civili congressu, nec minus officii comitate, ad ingenia principum vitam instruverat. Nec enim novorum hominum deliramenta setsabatur, & rursus in religione sciupalum oderat. Humaniusque credebat, iniquitati temporum cedere, pietatisque integritatem in paucis violare, quam vim adserve turbatis conscientius, quas in contaminatis hominibus nulla unquam supplicia paucis violare, quam vim adferie turbatis conficientis, quas in contaminatis hominibus nulla unquam supplicia eluuni. The Author whom I quote had observed that Baudouin had been very well known to Lemis of Nassau at Heidelberg. The third Apology of this Civilian informs us, (d) that the Prince of Nassau who had been his Auditor at Strasburg, had litely carest him much in the Netherlands. Let us add to this, that he wis esteem'd by William Prince of Orange. (c) Francisco Balduino, jurisconsulto egreof Orange (c) Francisco Balduino, jurisconsulto egre-gio, pacis Ecclesiastica studioso, magnifatto a Principe Anusconensi Wilhelmo aliisque Belgarum proceribus qui opera ejus usi sunt, cur credi non deheat, nihil causa est it is Grotius that they this, and who affirms that that Prince and the other great Lords of the Netherlands made use of Baudoum It was in their first proceedings against Spain He was in the first Affemblies of Breda, and they made him draw up the Writing wherein they defir'd the Dutchefs of Parma to grant them the free exercise of their Religion. He shewed that a Religion cannot subsist without an outward exercise, and that it requires this as a necessary support and nourishment (f) The Author who informs me of this observes, that Baudouin had been recall d (g) from his exile by the Aichbishop of Airas To understand this the Reider must know, that seeing himself accused as a Heretick, he lest his Country, and that after his (f) John flight a Sentence of Profesiption was pronounced against him (b) It was revok d when they caus d him to return to consult with him on the state of Affairs in the Netherlands Note that the Author who ipeaks of the Archbishop of Arias does not Brantium telate the thing as he ought the Chronicle of John trantium

It is the

rancis le Petit to which he reters, will tell us the

re Lpiflol LcReligion, was Jent for by the Jaid Tord Prince of

cleinft & Orange from France, to hear him on the difficulties

I hologi- that occurred then, who after his Ban shment was re-Archilhop of Cambray, went to the faid Prince in the City of Bruffels, where having conferr d with him and quote John the other above mention'd Lords, he drew up a Discourse
Petit tom in the form of an advice on the apparent Troubles concerning Religion, which was sent to the King of Spain, directed to his own Person, wherein are contained the true means of previous all Insurections, and extirpating Seels and Heresies This Discourse is found intire in the Chronicle of John Fancis le Petit It is solid and very judicious. This Chronicle says, teniem (it that Baudouin as to the remedy of the Troubles bit the true knot of the business, which the King and his Council

might of late have known to be true

Let us note by the by, that the Writers, who speak of him, are in the wrong to say, that from the Netherlands he went to Paris. I hey should have sud, that he did not go to Paris till he had slied (1) to Geneva, where he imbrac'd the Protestant Religion. He boasted, that for the Profession of the Goipel, he had suffer'd Exile, and the loss of all he had But some affirm that his Mother sent him all that he could pretend of his Patrimotent him all that he could pretend of his Patrimo-

Suprap 66 (1) John Francis le Petit, Recorder of Bethune in Artois, in his great Chronicle of the Netherlands to 2 p 75 edit of Dordrecht 1610 (k) See the Words of Antonius Guzinius above

ny (1) Fortunis evutum fuisse negant conterranes & (1) Calfamiliares quia extra Cafaris ditionem a matre Go cobaredibus permissum fuit sumere quantum ex haredicoheredibus permissum fuit sumere quantum ex hareditate, si integra fuisset ejus conditio, pervenire ad eum poterat ut ne quidem assis jasturam fecerit Et aliquando coram homini gratulatus sum, quod tam facile recuperasset quod sibi credebat perisse Pray observe a desect of exactness in Papyriu Masso He inys nothing of the Journy which our Baudouin took into the Netberlands, at the sollicitation of the great Lords that would remedy the Disorders which the too great sevenity of the Penal Laws against the Sectaries produc'd daily He speaks only of a Journey perform d under the Government of the Duke of Alba This is to forget the main thing, and to bring the whole matter into a narrow com-Duke of Alba Inis is to forget the main thing, and to bring the whole matter into a narrow compals What I have quoted of Valerum Andreas, Nicolas Burgundium, and feveral others, and which is a very confiderable part of Baudoum's Life, ought to be referred to the Year 1564, under the Government of the Dutchels of Parma It was in that Year that Cassander and Baudoum were made use of by the Male-contents The one (viz) Cassander, was nam'd by the Count of Horn, and the other by (m) Count Lewis of Nassau It was believed that those two Men might pacify the Differences of Religion The Prince of Orange mide great Promifes to Francis Baudouin, and did not only defign to procure him a Professorship in the Civil-Law in the University of Louvain, or in that of Douas, but alfo a Place in the Privy-Council Baudouin returning into France to come back again into the Nether-lands in a proper time, received many Presents from that Prince Count Lewis of Nasjau urg'd him fe veral times to keep his Word, and endeavour'd to dazzle him (n) with the Splendor of a Dignity But Bandouin thought that he should not find his account in the Matter which he had promis'd, all his Friends advis'd him not to concern himself in it, and he was in hopes of a better Reward for the Pains he took to reconcile the Bourbons with the Guises (0) These are things that deserv'd to be toucht upon by Payrius Masso, and yet he has not said a Word of it, but instead of that, he tells us, That the Spaniards defir'd him for Professor of the Civil-Law in the University of Dougs, that they promis'd him a Yearly Pension of 6000 Florins, and a share of 50 From Ni-Thousand I lorins in the Constitution of the Fstates of their chart florid. of those that should be Proscrib d, and that the gund Duke of Alba seces we do him civilly, &c It would p 67, 68 appear very strange that the Spaniards should have honour d a Man in that manner, who had favour'd the Prince of Orange's Designs, if one did not remember Baudouin's Inconstancy, I mean, his exmember Baudouin's Inchanging sides.

The Historian, of the Prince of Orange, adds, that it was the fruit Bergund of Baudouin's Convertations (p) Nemini mirum viable fupra deri debet, tantam illo principe eluxisse cognitionem p 131 ad Philosophia, ex Balduini colloquiis hauserar

I shall say (q) in another place what he did in (q) In the lation to the Paris Massacre relation to the Paris Massacre

(E) The Duke of Anjou caus'd him to come Charpento Paris when the Polish Ambassy was received there I tier (PiBaudouin was that Prince's (r) Master of Requests erre)
He acquired the favour of the Polish Ambassadors (r) Meby Conversing with them, and publish'd a Dif-nage ubicourse de legatione Polonica Dedicated to (s) John Supra pag Zamoski, 'tis believ'd he had gone into Poland the 185. Spring following, if he had not dy'd This is (s) He was all that Papyrius Masso mentions of that Matter Let one of the us therefore take most of the things relead by Masso. all that Papyrius Masso mentions of that Matter Let one of the us therefore take most of the things related by Mr Polish Bullart as fabulous Hyperboles (t) It was, says he, Ambassaduring Baudouin's abode at Angers that the Polish dors Lords, that came to offer their Crown to Henry (t) Bulbuke of Anjou arrived in France It was necessary to latt, us have an Ingenious Man to receive that sumptuous Ambure page basso, and to answer it It was a material thing to relating the Royal Dignity that was offer a It was requisite to speak both like a King, and a grateful Man No Person in France. like a King, and a grateful Man No Person in France, was found more fit to undertake it than the Prudent

vinus, re-Balduin fub fin p tuum

(m) The Brother of William, Prince of

(n) Immihonorum blanditus allicere Nicol Bura gund ubi Supra pag colas Bur-

(r) Me-

(6) Birague Chanrellor of France answer'd, when they made a Speech to Charles IX Chi-Duke of

Anjou's Chancellor, reply'd when they made a Speech to that Duke, and when they read the Att of his Election to bim

(c) Thu-

an ib pag m 47 (d) Id 1b P 49 (e)In eandem rem habita sit incertum oratio luculenta à Joanne Zario Za moscio Id p m 47 Note, that the pages are very ill mark d

here in Thuanus s edit I rancf 1625 (f) Me-nige ubi Supra pag

(g) Papyr Masso ubi Supra pag (h) Menage ibid

(1) Ipsum minime effe clamant Bıturiges qui fuos privignos fimul cum co-

rum avia fpoliaverit Calvin p m 370 Tra-ctar Theolog (k) Papyr

Ib p 261, 262 (*) It ought to have been faid imo, for minime makes 4 contrary Sense to Masso's

meaning

(a) Thu- him. He dy'd * in the Arms of his (F) only Daughter in the College of Arras at * Papyr an lib 57 Paris the 24th (G) of October 1573. This is the Sum of what Papyrius Masso, Valerius Misson int.

(b) Bira- Andrew, Aubertus Miræus, Bullart and several others relate of him. It is a very strange pag 261. thing that they have so boldly supprest all that concerns † his changing of Religion One can hardly inser from their Narratives, that he lived once in the Protestant Communion Morers has either by Ignorance, or by Diffimulation omitted the same things. But in requital, he inlarges on the Quarrel between Calvin and Baudouin It was (H) very sharp Beza concern'd himself too tartly in it, even according

BAUDOUIN The Duke of Anjou having sent for him to Paris, that great Man appeared in the Halls of the Louvie among the chief Persons of the State he was the Interpreter of that famous Ambassy He was no less applauded for the excellency of his Answer, than the famous Zamoske for that of his Speech, and he made himself so considerable to those Illustrious Ambassadors, that it was resolved to send him into Poland to settle that Crown on the Head of the new King, and to dispose that Nation to receive him, but his last Sickness, that sell upon him at the same time, frustrated him of that Honour, and the Duke of Anjou of the hopes he had of re-establishing the University of Cracow by his means re-establishing the University of Cracow by his means. Nothing could be more glorious than this to a Professor of Angers How comes it then, that one of his best briends does not speak of it in the Elogy which he confecrated to him? No good reafon can be given for it, unless it be to lay, that it is false, for it is against all likelihood, that he should have been ignorant of such a thing, it it had hap-pen'd The makers of Elogies ought to be per-mitted to make use of a more figurative and flattering Language than the Historians, but neither Lying ror Amplifications that will change the nature of an Adventure, ought no more to be allow d them than to Historians, so that it may be said, that Mi Bullart is guilty of an inexcusable Excess Thuanus (a) who has exactly related what concerned the Polish Ambassadors, their Speeches, and the Answers that were made to them, says nothing of our Baudouin It is always the Bishop of Posnania that speaks, and a (b) Chancellor that answers him If any other speaks also, it is (c) Nicolas Christopher Radzievil on the Polish side, and (d) Paul de Foix for Charles IX My Remark would be weaker, if Thuanus had made no manner of mention neither of Zamaski, nor of Baudouin But we weaker, if Thuanus had made no manner of mention neither of Zamoski, nor of Baudouin But we find that he speaks of 'em, and it is thus He says, That there was a printed speech of Zamoski, (e) but that it was not known that it had been spoken, and he adds, that Baudouin caus'd another speech to be printed that was directed to Zamoski Is not this plainly, to make us understand, that Baudouin was not chosen to interpret that Polander's Speech, and to answer it in the Presence of the whole Court? What can be stronger against Mr Bullars's Narrative ?

(F) In the Aims of his only Daughter Her Name was (f) Catherine She was twice marry d, "her "first Husband was John de Sauzay, Sieur de Sainte "Ouanne in Poitou, and her fecond Husband was "Adam le Changeur, Sieur du Cotau in Berri" She was born at (g)Heilderberg Her Mother's Name was Catherine Biton, and was of Rourses. She was the Catherine Biton, and was of Bourges She was the Widow of Philip Labbe, Great Grand-father of Father Lable a Jesust, when she marry'd Baudouin (b)
She had some Children by her first Husband, who
with their Grand-mother were ruin'd by their
Step-father, as (1) Calvin relates it Our Civilian was more desirous to leave a Daughter behind him than a Son, because he fear'd Cicero's Destiny, whose Son had nothing of his Father's Eloquence
(k) Percentanti mihi malletne filiam quam filium habere, (*) minime inquit, Roma enim Ciceronis filium non agnoscebat loquentem
(G) He dy'd the 24th of October 1573] And not the 11th of November 1572, 28 Valence de des form

the 11th of November 1572, as Valerius Andreas fays
Thuanus places his Death on the 11th of November
1573 Mr, Menage on the 24th of October 1574,
and yet he makes him but 53 Years, 9 Months,
and 24 Days old, tho' he had plac'd his Birth on
the 1st of January 1520 Those two Faults proceed from la Croix du Maine

(H) The Quarrel between Calvin and Baudouin, was very sharp] I have mention'd the Origin of it (1), when I said that Francis Baudouin distributed a little Book concerning the Re-union of the Reli-gions, whilst the Conference of Pully was held It

was an anonymous Latin Discourse, compos'd by Cassander, and Intituled De officio pii ac publica ti anquillitatis were amantis wir in boc religionis dissidio When it was known at Genevi that Baudouin defign d to prejudice the Retorm'd by that little
Book, it was thought fit to make him known to (m) His
the Publick For which reason, Calvin in (m) 1e- Resutation futing that Piece which he imputed to Baudouin, flung and lash d him somewhat imartly Baudouin defended himself by publishing a Work, for which he had obtain'd a License in the Year 1557 he Revised and joyn'd an Appendix to it (n) In a word, it was his ad leges de famosis libellis & de calumniatoribus commentarius, Printed at Paris by Andrew Wechel in the Year 1562 in 4 Calvins (a) Reply appear'd foon after, attended with feveral Pieces Compos d by good Pens, and besides, they caus'd the Letters to be Printed which that Deserter had Written at leveral times to Calvin (p) Respondit quoque Joannes Crissinus esus conterraneus, & perpetuus, Gallia quoad esus sieri potuit, amicus Adsuncta sunt guorun- abrumpedam insignium virorum scripta, quibus perpetua istius re molimprobitas, summa impudentia, & extrema inscitia ita tus est improvitas, jumma inpudentia, & extrema injeitia ita manifile redarguitui, ut ne nuni quidem possii ignorantiam suom distieri. Additi sunt denique ipsiius litera variis temporibus ad Calvinum scriptæ, ut horrenda ista defettio, ipsius apostatæ t stimonio apud omnes bonos sanciritur. The nature of this Collection will be more exactly known, if I give the Title of it here, which is this January englished ad Faldin which is this, Joannis Calvini risponsio ad Baldu- (n) See ini convicia Ad leges de transsugis, desertoribus & Beza remansoribus, Francisci Balduini epistolæ quadam ad jo iponi nannem Calvinum pro Commentariis Francisci Duareni Balduin J C ad alterum quendam furise epistola, de Francis o p m 202
Baldumo Antonii Contii s C admonitio de falsis Con-209 & stantini legibus ad quendam qui se hoc tempore Juris-Calvin reconsultum Christianum profitetur De officio tum in Re-spons ad consultum Christianum prostetur De officio tum in Religione tum in scriptionibus ictinendo, epistola ad FranElduin
ciscum Baldunum sursconsultum Ad legem III C init
Impp de Apostatis, joannis Crispini Commentarius ad (o) Intita
sursconsultos This Collection containg 117 Piges led Rewas printed in the Year 1562 in 4 Baudouin sponsio
composida second Answer, which was printed it ad BaldParis and at Cologne in the Year 1562 Calvin not
thinking fit to refute it, publish'd only a (q) Page vitta II
wherein he inform d the Publick that he would is in the
Answer that Adversary no more It is there that same Vohe Reproaches him for having violated the Laws of sume page he Reproaches him for having violated the Laws of Hospitality by stealing some Papers that might be fit for a persidious Turn (r) Antequam respondee, says he, monendi sunt listores nibil hac monedula esse furacius, ut has parte statem suum partuelem Antonium Balduinum superct, cui ob furandi solertiam, cognemen Ablativi a condiscipulis inditum fuit I anta fuit mes ergs ipsum facilitas, ut quicquid erat in bibliothe ced in the ca mes chartarum l bere me absente, excusserit Subri- I olume of puisse qua in rem suam fore putabat, non aliunde peten- bis Opusses est luculentior probatio, quam ex csus scripto, in quo cula, for se belle prodidit Certe sides esus & hospitalitas hic de- ir is before prehenditur Beza supply'd his place, and reply d to the second Baudouin's second Writing, who speedily put out a third Apology against them It appear'd in the Year 1564, and the Title of it is, Pro Fr Baldurno responsio ad Calvinum & Bezam, cum resutatione calvini de scriptura & traditione (s) The Pretace which Baudouin Compos d on Optatus in the Year it was 1563 night be counted for the 4th Piece It made after was Translated out of Latin into French by Peter that second Viel, who placed it before his French Translation Writing of Optatus, Printed at Paris in the Year 1564 (r) Calvin mea erga ipsum facilitas, ut quicquid erat in bibliothe

of Opiatus, Printed at Paris in the Year 1564
This Account affords us Matter for Censuring
a Protestant Writer He mentions (t) the Intrigues relating to the Writing of Cassander, and adds, that Baudoun not having been call'd by the Catholicks, nor by the Reformed to the Conference of Possi, dis-

ad Balduuni convicia pag 200 Oper Tom 2 (s) See Valer Andreas ubs supra p 214 (t) Commentarius de statu resp & religionis in regno Galliæ som 1 fol m 169 ad ann

Yуу

Responsio ad verfipellem rem qui pacificanrectum [vangelii curfum in It is in the Volume of Opuscula p m 351 er lea front ad fronf ad umi con-Vitia It lume page 365 & Seq (p) Beza Ibid page 102 (q) It 15 wrong pla-(r) Calvivinus in præfat responsionis Theto the (I) Judgment of several Persons of his Party. It cannot be deny'd, but that Baudouin was of a very inconstant and fintastical Humour He,was with respect to Universities, what certain Persons are in relation to Mistresses, who run from a sair one to another, and from one Shoar to another in the Sea of Love very likely, that when he ha'd at Bourges in the Romish Communion, he had no affection for the Protestants than when he Communicated with them in Heidelberg It may also be suspected that he did menther like Popery nor Calvinism, nor Lutheranism de that he would have new-moulded them, and perhaps many other Sects, to many ewo one out of them all. That which is certain, is, that * he went about to reconcile Religions On the other-hand, it cannot be deny'd, but that he had very fine Parts, a † Learning of a large

t See the Remnh C, D, and † Pipyr Mallo ul 14p + 115

cis feriptis infe-Etatus est Calvinum & Bezani, qui edito rciponio ad illius probra iespondent, & illum mendacii perfidit itque im-

(v) Pag m 201 & log

pietritis seum esse mflitu-

unt de-

monfts 3-

ie Id sb

(c) Phillippus Marnixius epist Bezam II arthe 6th among Be-Ids Ict-* irip 206, 2c7 tom 3 Oper

(d) 1 bc-I eve he means the Anabap-

(1) Public charged all his Spite on the Ministers, and publish'd charg d all his Spite on the Ministers, and publish'd some (a) Libels against Calvin and Beza, and that they answer d him. This is to declare him the Aggressor, which is false. So that this Author is not as faithful and exact as he should have been (1) Beza concern'd bimself too tartly in it, according to the judgment. I he Piece which he publish d about it, is in the 2d (b) Volume of his Works. Here is a small extract of the Letter that Sainte Alderonde with to him in the Year 1866.

Sainte Aldegonde writ to him in the Year 1566 (c) Statueram præterea certiorem facere te quam bio simifire plerique interpretentur libellos isthic ultre citreque tum in Balduinum tum in Heshusum scriptos, ex eo-que homines malevolos gravem Evangelica veritati conciliare invidiam Sed quoniam audivi te harum rerum ab aliis esse factum certiorem, volui ab hoc argumento supersedere Rogo tamen, observande in Christo parens, ut vel in harum regionum gratiam in quibus non modo cum hypocritis eo nomine nobis est colluctandum, ve-rumetiam ab apertis hostibus giavia multa perpetienda (qui fuam tyrannidem in contentiones nostras derivant) non graveres stylum quam modifissime in Evangelica venitatis Apoliatas ac adversarios temperare. Non qui-dem quod parcendum illus censcam, qui nullum non la-pidem movent, quò nos in invidiam graviorem vocent, sed ne (dum illis pro merito respondetur) quod suis illi vanissimis erga nos maledictis atque calumniis nequeunt consequi (nempe ut Evangelii lucem obruant, ejusque sectatores apertis veritatis hossibus excarnesicandos tradant) id iplum nostris etfi justissimis ac verissimis, non tamen, uti plerique existimant, Evangelica mansuetu-dine dignis vel accusationibus vel responsionibus adeptos se essi glorientur. Id si feceris, uti omnino statuisse te audio, & nos magna invidia levaris, & illis ipsis perfiais Apostatis turpem maledicentia notam inustam reliqueris Itaque ut facias, vehementer hic omnes Fvangelii studiosi (qui te plerique ut parentem amant & colunt, reverenturque ut Praceptorem) etiam atque etiam te rogint It appears from these Words, ist, that other Persons had already inform d Beza of the prejudice which the passionate Writings that had come out against Baudouin, did to the Reformed Some ill-minded Persons took an opportunity from them to make the Reformation odious ady, That he was most humbly desir'd to take off the edge of his too sharp Pen for the future, if it were only in favour of the Reformed of the Netherlands, who had on that occasion, not only the (d) Hypocrites, but also declard and violent Enemies on their Backs 3 That it was to be fear'd, mies on their Backs 3 That it was to be fear'd, that true and most just Answers, but free from Christian C frian Meekness, would accomplish that which the Impudence of Calumniators endeavour'd in vain to obtain, viz That the Light of Truth should be imother'd, and that those who profest it should suffer a cruel Persecution 4. That if Beza condescended to that Advice, as it was said he was resolv'd to do, he would free the Church of Christ from a great Hatred, and the Apostates would remain branded with a note of Calumny He answered Sainte Aldegonde, That if he only had been abus'd, he would no more have been mov'd at it, than if he had heard a Dog bark in the Indies But Religion being concern'd in it, he thought he was oblig'd to treat the Infamous Apostate, who had Calumniated it, according to his desert, and that he troubled himself but little with the Scruples of modern and the Calumniated C derate Men. The impudent Lies of that Calum-mator, fays he, must needs at that rate move them as much is the vigor of our Aniwers Every Body may tee that it is necessary that I should set down his own Words, for many might imagine, that I per-vert the lense of them Here they are (e) Superest at al externam tuam Epistelam paucis respondeam Baldumun & Heshusium nonnulls vellent moderatius a me fuisse r prehensor Ego verò cuperem isos aquè assici in pident simus corum convictis in homines innoxios contor is al jujies noftres defensionibus Quid non enim in

optimum illum & innocentifframe Det fervum jaculatu est fadou ille Apostata? in me antiquid non denit? Et tamen Deu milu testis est in me antiquid non denit? Et tamen Deu milu testis est in me antiquid non multo magis me, si res mea production of the petalantia commoveri potuisse, quam si nodis regionalus verlantia commoveri potuisse, quam si nodis roccionalus verlantia audriissem canes in India latrare. Sad quam per nostrum latu viderem Gallicas omnes Ecclesias ab esto conductitio rabula confodi, & tanquam seditiosos ac-cusari, quetcunque istorum latronum telis corpora sua non objecerunt, ut facere necesse futt, nift & Chrifts caunon objectrome, us facere necesse suit of Chrises caufam of regiam majestatem prodere malusseme, poecarus
scilicet, quod ejus calumnis sic responde, ut of insum
sycophantam suis coloribus depingerem, of causa nostrae
bonitatem probarem staque quod all sum attinet, non
dissimulo me nullam peccasum application of moderatos
sistes mibil morano. De Hespusto, minimum potuisse alius argue
mentum tractionam, sovor causam sum potuisse alius
sed sugularies se stant homenic of susception of agi Sed fingularis that ifius hominis & insectia & audacia in hos velutt scopulos me adegit, ubi tamen spero me naufragium non secisse

I shall make only two Reslections on that Answer

In the first place, it is undeniable that Readers give some reason to believe that they are more offended at the Tartness of an Apologist than at that of an Aggressor Let a Writer defame all the World, the dead, the living, Sovereigns, Subjects, his Bretham All Religion, the Adversaries to his Party, let have ercise that Trade several Years successively, come more malicious and sharper as he grows off, I confess, that the Readers perceive it, and blame him for it, but if at last that Man is very ill treated by those whom he has provok'd, you will hear an hundred times more Complaints against them, than against him His very Enemies think it strange, that he was not treated with more management They have read with pleasure what was publish'd to his disadvantage, and yet they will not flick to say, that he ought to have been spar'd It is an effect of the immoderate Inclination that Men have for Censuring others Some People are pleas'd to approve of nothing But let us not judge so of Moderate Persons, whose Opinion is mention'd by St. Alargenda Doubtless, they were yet more of ended at the satyrical Audaciousness of Baudening and the satyrical Audaciousness of Baudening and the satyrical Audaciousness of control of the satyrical Audaciousness of saturations of short these Control of the satyrical Audaciousness of the than at the Invectives of those that Confuted him, but they cou'd have wish'd that Slandering had been the Character of the Enemies of the True Religion, and that those who justify'd it had distinguish d themselves by Wisdom and a moderate Style They hated a satyrical Humour, that makes a mixture of Defamations and Reasons, wherein Perional Injuries are the predominant part, and they could not very well hate it without some uneasiness, whish it was common to their English and their Friends Wherefore they wish days and their Friends Wherefore they wish days are form other Reasons, that we have the content of the conte for that, as for some other Reasons, that it is one one of the distinguishing Characters of tholick Writers, and that by adopting it, the testants should not take away that note of In from it, wherewith they would have it bra I fay, in the fecond place, That Bezs indulg Imagination too much, for if the Book which he writ against Baudouin, was the only one left us, we should not only take that Civilian for a most infamous Rogue, but also for an Author without any Wit, Learning and Merit He has therefore made a deceitful description of him, since it cannot be deny'd by those who have read what Baudenin has writ, and what others have faid of him, that he was a Man of very great Parts An Author may be excus d on the Infirmities of Humane Nature, for not owning that his Enemy is Learned, Eloquent and Ingenious But if he be allow'd to conceal those Truths, he ought at least to abstain from denying them The Passion which an Author shews in the Works he composes against the Enemies of his Religion, may proceed sometimes from a great Zeal, wherefore it ought to be said, that

(a) Theodor Beer ep # - p

extent, an admirable Memory, and an Eloquence so much the more persuasive, be- Statura cause he was a * Handsome Man, and had a †† strong and pleasing Voice must not think therefore that there is any exaggeration in what has been sud (K) of his Auditory He eat and drank but little, and he work'd much † He did per omnot approve || that Hereticks should be put to Death, and | reprov'd Calvin very ness at at is gradus very gradus very much on the account of Serverss He was no Collegue of Cujas, 4s some (L) affirm I shall say something about his (M) Writings, and of his being accus'd of Plagiarism

(a) Beza Hist Eccle siast Book 4 p 645

(b) See Burgun dius mords in Remark (c)Beza in respons ad Bald p 203 (d) Balduresponfione fol (e) That 15 to say, the 20th of October 1548

WHE. THER ın Personal Reproaches the Ag- • greffor ought to leave the Defendant's Writings fwer'd.

Anger is equivocal between the Temper and Devo-tion But Idon't see how the Haughtiness of a Writer can be reduc'd to an Evangelical Principle I call Haughtiness the Disdain he expresses for his Adversary, and the Affectation of speaking of him, as of the most wretched of all Authors, tho' the as of the most wretched of all Authors, tho' the contrary be notoriously false, and is made evident from his Employments and Writings I wish I had not found in the History of the Reformed Churches, that (a) Baudouin dy'd a wretched Pedant Such a Word ought not to have flow'd from the Pen of Beza, who was then Professor of Divinity, and formerly Professor of Greek The Invisity of calling 10, out of Contempt, those that aftruct Youth, ought to have been left to Cavaers He ought not to have dishonour'd a Profession that was of the same kind with his fion that was of the same kind with his If it be faid, that he did not Place Boudown's Pedantry in his being a Professor, but in his Personal Derects, it is to say nothing at all, since this Civilian did not want (b) politeness and knew how to Converse with great Men, and enter into their Intrigues The desire of treating him distainfully, oblig'd Beza (c) to say, that when he was propos'd to the King of Navarre in 1561 to be imploy'd by him, that Prince did not know that there was such a Person as Baudouin in the World This is one of those things which Authors advance at random of those things which Authors advance at random, and which they cannot justify afterwards (d) Baudouin affirms, that he was recommended to that Prince by the Queen of Navarre, to whom he had the Monour to pay his Duty on the Wedding-day (e) of that Queen's Daughter with that Prince Heasterns, that the Favour and Good-will of the He affirms, that the Favour and Good-will of that Princess confirm'd the choice that was made of him for the Professorship of the Civil-Law at Bourges. This is very likely, for as she was Dutchess of Berry, and promoted the Interest of Learning, there was no attaining to any Preferment in that University without her participation. How was it possible for Bers to confute Francis Bouldowing about this point? It may be, some will say, that sometimes the Zeal for Religion moves Divines to treat a Man whom they Result with the greatest Contempt. and as a wretched Author, for they think tempt, and as a wretched Author, for they think it expedient for the good of the True Church, that her Sons should be persuaded that none but ignorant Men oppose her I answer, that a Zeal that should occasion a Conduct so contrary to Sincerity, Resson and Justice, and yet more to the strict Morality of JESUS CHRIST, can never pass but for a very blind Zeal I will not mention the Inconveniencies of such a Conduct It might be faid to such Men, You may easily defend your Cause, since you acknowledge that it is so ill attack'd, your Triumphs are no fign that you fight for the Truth

I must make yet another Observation deguide did not give all the necessary Advices, he forgot one that was very material. He did not advise to make an Aniwer to Baudouin's third Apology. I know that in matters of Right, a Manneeds not be so nice as to leave none of his Adverfaries Works unanswer'd In a 2d Reply, things may be put in the best lustre that can be given them, and then a Man may promise himself that the understanding Readers will not think it strange if he does not enter the Lists again But in matters of Fast which concern Personal and defaming Accustons the Aggrassor must never be silent first. fations the Aggressor must never be silent first, for if he does not reply to the Apologies of the accus'd Person, it is a sign that he wants Proofs, and that he is forc'd to stop at the opposition of a meer Negative Bandomn's third Answer is full of Belyings and Recriminations, nay, it contains some things for the clearing of himself, so that Bees ought not to have left it unanswer d He that quits the Field in these sorts of Quarrels, loses the Battle, the Plaintiff and the Defendant are oblig'd to answer all the new Reasons that are alledg'd against them, tho' they were to publish twenty Cafes in their own Defence Take notice of the Epithet new, which I

make use of, for if the Accuser, for Example, or his Friends for him, should multiply Writings continually, repeating the same things only with some small alterations, as to the Form, and never answering either the Matters of Fact, or the Reasons of the accused Person, the latter might keep a prosound Silence, his first Apology might be sufficient for him, till among the multiplied of Cases multisside of Cases multisside of Cases multisside on the same and tude of Cases publish'd by his Adversary, one was

found containing fome new thing

(K) What has been said of his Auditory] Sainte Marthe affirms, That Bishops, Counsellors and Swordsmen appear'd there, as having seen it (f) Homo, says he, facundissimus, ipsoque oris ac totius corporis habitu non injucundus, ex historiarum & civilis disciplina conjunctione, suis praecetionibus gratiam & vene-Ac eum quidem Sape vidimus hoc flendido summæ dottrinæ apparatu, Lutetjæ profitentem, † See his cum ad ejus auditorium, permulti primæ notæ homines, 2d Apolo episcopi, senatores, equites, libenter & maxima free gy against quentia confluerent

(L) He was no collegue of Cujas as some affirm] Beza 18 one of 'em (g) It is a shameful thing for you, iny he to him, to reflect upon Calvin as having a humour incompatible with others, naturam and mark for you nus, elog have made your felf intolerable to all your Colle- 1.6 2 gues wheresoever you came If you deny it, Du. p 86 edit aren, le Conte, Cujas, Hotman, &c will convince Jones you of the contrary Baudou n answer'd, that Cu- 1'96 See jas was his Successor at Bourges, but not his Collegue, and that they had never seen each other pyrius (h) Cujacius Balduino in ea Schola successit collega nunquam fuit, imo alter alterum nunquam vidit. Per literas aliquando collocuti funt, sed tam amice ut nihil magu. Imo Cujacius. Balduinum rogavit in illud suum collegium ut rediret Si nobis non credis Cujacium in-

(M) Something about his Writings, and his being, &c] In his 23d Year he appear d in Print, for in 1542, he publish at (1) Louvain, Leges de rerustica, stem Novella conflictutio prima de haredibus & legi. Fal., fol 85 cidia Justiniani, which he had translated out of (1) Viler Greek, and accompanied with a Commentary Andreas, This was reprinted the (k) following Year at Bassi ubi supra by Operinus with a large Book of Antony Garron In pag 22, 1545 he publish at Paris Prolegomena de jure civili, (k) And and in 1546, Comentaris in libros IV Institut Juris not in the Civilis Justinians Imperatoris His Commentary on Tearis 34 the Laws of the twelve Tables was printed leveral as it is in time. times The 3d Edition is of Basil 1557 in 8, by Creiner Oporinus, who printed at the same time his sures containe Civilis Catechesis, and his Commentary ad editla m 236 veterum principum Romanorum de Christianis, a Work Atland wherein he maintains Toleration, and which for the model a common dence published by that Author But here is a thing fault of that must not be omitted, and which I find in Printers, Mr Menage (m) "At the request of the Prince of the sociality of the made a Treatise of the means to attain or determined to a good Reformation in Religion That Treating ties having been published by a Carmelite, who instead of had left his Order, and who added much of his 154. had left his Order, and who added much of his own to it, Balduin complain'd of that proceeding (1) Cloud to the Prince of Conde The Prince banish d de Sainthat Monk out of his Court, and gave Balduin the dicta veleave to defend himself On that permission dicta velaulum wrote his Advice on the Reformation terum, of the Church in Latin, and afterwards in French fol 6 verand made his answer to a Preaching Calumnia- for in French "In Randow's chied Answer In Baudoin's third Answer it aptor in French pears, that by order from the Queen Mother he nage ubit went to fee the Prince of Conde in Prison, and confupra page fer'd with him about the reconciling of Religions, 158 and that he was commanded to write a Book confus Fx cerning that Conference which was renewed after Balduini that Prince was fet at liberty The composing of that responsi-Writing hindred him from going to carry a Letter one ad to the Duke of Guise (n) Neither ought I to forget Calvinum that his Constantinus sive de legibus Constantinus Imperators, printed at Basil in the Year 1556, was put in fol 101 the Index Libroram expurgandorum, and that he passes verso & Y y y 2 for 102

gradus venusta ad Note, # Vocem canoram, firmiffima latera ut docens Periclis ınstar fulminare Videretur Id ibid bique parciffimus пилочат otiofus Id ibid See the Remark D 2d Apolo-

> (f) Sammarthapyrius Mailo p (g) Bern ad Bald (b) Refponi pro Bildumo spitame p A transpo-(m) Me-

* Theod Beza in vita Cal-VIDI ad ann 1561 p m 381 †LaCroix duMaine, Speaks of him with praise, and Says that he died the 23d of August 1580

Lx Menagu notis Galli-CIS IN VItam Petra Ærodu, P 176

ared 40

(a) Valer Andreas ubi fupra, pag 225 (b) Non hujus fed Petri Baldum funt Id ibid (c) See du Verdier

Vau-Privas Bıbl Franc p 366 (d) Catherinot, Calwinifm of Berri, fub

(e) He fign'd the Letters so which be writ to Calvin (f) Beza, respons ad Baldu-Ini convitia, pag (g) See the

piru Masionis pei Matago-Matagonıbus, p m 269 (h) Tu es hermaphroditus in negotus flatus ficut fuit Balduinus

in negoti-15 religio-DIS Id bid () 11 16 0 281 (k) Id 1b .69 (1) Menage ubi **fupra** (m) Here

Note, That Theodorus Beza * says that he died, either in the prosecution of a Law Suit, or of Vexation because another was picseird before him to follow the Duke of Anjou into Poland Many Reflexions might be made on the oddness of (N) his Fortune

BAUTRU DES-MATRAS (Maures) this Lieutenant of the Provosting of Angers His Sons and Grandsons have made has Name very famous, as shall be shewed

BAUTRU DES-MATRAS (John) Son of the foregoing was an Advocate in the Parliament of Paris, and one of the best of them, for Antony Loised in his Dialogue about Advocates spoke of him in this manner; Bautru bad a bighter than they all, I do not say that he was more Learned than any of them, but his Tongue was detter hung, and if I may say so, more Angevin † William and Ben. BAUTRU DES-MATRAS were his Brothers. William Counsellor in the Great Council and Counsellor. were his Brothers William, Counsellor in the Great Council, and Great Reporter of France 4, was Father of the famous Mr Bautru of the French Academy, of whom we shall speak anon Ren', Assessor (X) in the Presidual of Angers, and Mayor of An-

for the Author of a Book that was printed at Strafburg, Sub Christianorum Jureconsultorum nomine contra Duarenum in the Year 1556, but he (a) disown dit In Gesner's Epitome another Work is ascribed to him which is of (b) another Baudouin, they are Notes on Gicero's Offices It was he (c) that Tranflated an History of Poland into French, written in Hated an eartery of Polana into French, written in Latin by John Herburg of Fulfin Castellan of Samoc I hat French Translation was printed at Parus in 1573 in 4' without the Translator's Name (d) He d sguis'd himself sometimes under the name of Peter de la Roche, (e) Petrus Rochius, and call'd himself Atrebatius, by way of allusion to the JC Trebatius and to his Country and to his Country

As for the plagiarism that was laid to his charge, As for the plagiarism that was laid to his charge, you may read what follows (f) Pudendum est, & nimium illiberale illud plagium, qued ipse insiciari non potest de annotationibus in Justiniani Institutiones Brest-bano praceptors suo surrepsis Omitto qua non mode forretus & Othomanus, quorum sortassis samilaritate tum abutebatur ex vectere illa formula ra ruo obbor nova, sed etiam maximi ipsius inimici Baro, & Duarenus optimo jure ex istius centonibus repetunt Omitto etiam turpisfimorum erratorum Centurias, quas Contius & ipfe Juris interpres in issus Constantino, quamous eniguo libello, annotavit That Contius mention'd by Beza was Protessor in the Civil Law at Bourger, and was call'd Antony le Conte Hotman is also mention'd in that pallage He was one of Baudoum's Adversaries, and treated him with (g) the utmost contempt, nay he call'd him Hermaphrodite, and it feems that he took this word in its natural fense, tho'
(h) elsewhere he takes it figuratively (i) Uxor
(inquis) he ipeaks to Papyriss Masso, min nulla nec unquam fuit Nec mirum Massone sequidem Baldum: praceptors tus similes es quem ommes dece-bant esse Hermaphroditum. He pleases himself with saying that Cujas slighted Baudoum. (k) Cum omnes Book inti- scient qued pradictus Cujacius non secerit unquam nume-tul'd Stii- rum de Balduino plus quam de suis veteribus ocreis gilis Pa- (i) Mr Menage observes and wonders at it, that Cujas never mention'd Baudonin We have feen (m) that he writ very obliging Letters to him

Matagonidem de Fortune | He was a Man of Wit, Leaining, Eloquence, and Dexterity He was a handiom Man, he underfrood the Intrigues of the Court Some of those qualities which I have specified were very eminent in him Great Princes imploy'd him feveral times in matters of consequence, which put him in the way to pieferment, and yet he could never advance himself much, and I think he did not die very rich How many Perfons inferior in all things to this great Civilian rife very high, attain to great Offices, maintain themselves in them, acquire a good Name, great Riches, and much Anthority? They have nothing shuning in them, they do not excell in any thing, nor have any eminent qualities. In vain we seek in them any thing that extend the state of cites admiration, it will rather be found in other Persons who nevertheless do continue always in a mean condition, how often foever they have had a prospect of a favourable opportunity to raise them ielves Most of those who consider that course of Human affairs find somthing in it which displeates and vexes them, and they discharge their ipste on that which they call injustice or blindness of Fortune They seldom hit the true reason of it, and confider but little another cause which produces this oftner than they think They ought to know that eminent qualities will not ratie a Man to the height which they feem to promise him,

unless they be seconded by some other qualities, or not cross by certain defects, for not being seconded, or being cross, they are an insufficient cause, and consequently according to the Mechanical Laws, they must fail of their effect. Now this is the case of many of those who are Men of great Parts they want certain things wherewith the Difthofe noble Talents would perform wonders, and proprtiwithout which they can antifer advance nor jupport them They can be the confer and prothe quality they are the concert and prothey can be the confer and proportion between them that ought to be 60 that instead of affisting each other, they ruin one another. It is therefore no wonder, it a Man does not raise himself, and even if he miscarries with fuch an equipage As for those that attain to a great Fortune and maintain themselves in it, without having any eminent qualities, it is not to be wonder'd at There is fuch a concert, or fuel a wonder'd at There is such a concert, or such a proportion between their good and bad qualities, that they reciprocally support each other and form thereby a compleat principle, which ficient for the production of a thousand profitable Adventures It is with this as 'tis with Machines, for how coursely soever they be made, they will play better if their parts are plac'd and proportion'd as they ought to be, than the most admirable Machine would do if some pieces were taken from at the most admirable man consequences. or if some were added to it that did not correspond with the rest It is not enough to joyn with the knowledge with World that of Books, much Wit and Lloquence, and several other eminent qualities if otherwise you are rough, capricious, indifcreet, lary, timorous, selfish, subject to bate jealousies, presumptuous, uncapable of following a redious business, inconstant, fitter to begin a business of the cropical state of the cr hundred new Projects, than to bear the trou-ble of managing the same business for some time, I fay, if you are a Man of fuch a Stamp, and of notwithstanding your great qualities you don't raife your felf, do not blame fate, the insquity of the your felt, do not blame Fate, the iniquity of the Age, nor the malignity of your Neighbours but blame your felf for it impute the cause of it to the disproportion of the qualities that have been allotted you I reckon Reacis Bandowin among those that are in such a case Note, that some Persons among those of that Stamp do themselves instruct they know the markets and a second of the stamp do themselves instruct they know the markets and a second of the second of selves justice they know the mixture that renders all their noble Talents useless, and if they mustar, it is not against their Neighbours, but against own Temper, and against Nature that consider possess whatever she had given them to enable the to attain to a great elevation However I de see intend to comprehend in this Hypothesis a number of particular cases, wherein the cause of a bad and good Fortune are altogether external, I mean, that those who notwithstanding their emimean, that thole who notwithstanding their eminent qualities, remain in obscuriety, have had no favourable opportunity to raise their Fortune, and that those who have attain'd to great preferments without any merst, have found themselves in such an active whirling of Circumstances, that they have had no need to second it, and that their incapacity was no obstacle against them. But remember that Bandenin did not want occasions he was often put in the way

he was often put in the way

(a) Con(x) Affebr m the Presideal of Angers | Doubtless test CaDaubigue spake of him upon occasion of a Woman thol de Daubigne spake of them upon occasion or a vi unian third use that was faid to be (n) possest with the Devil (o) Sancy, She has two Doule, says he, one is cast d Beelzebub, Book 1 and the other Assarch The first is a rude Devil, a chap 6 great Enemy of the Huguenots, that beats every body, p m 352 and

EPFECT of the Proportithe qualties of one fame

fier of Romorantin. J# 1 COO

gers in 1604, was Father of Charles, Canon of Angers, known by the Name of PRIOR DES-MATRAS, and Author of fome (1) Treatises of Diventy * I think it is the *Ex Me-

fame Prior des-Matras, who was so famous for his (Z) witty Sayings, that he came mag ibid but little short in them of Mr Bring of the French Academy

BAUTRU (William) Control de Serrant, Counsellor of State in Ordinary, Introductor of Embassadors, Embassador to the Archdutches in Flanders, and the King's Envoy in Spain, England, and Servey, was of Angers a, and Son of William Bautru Counfellor in the great Council is He was one of the finest Wits of the XVIIth Century
He was shove all things admir'd for his (A) Jests and since Repartees, and we find in Academy
the Waster of his time a thousand Marks of his great Reputation. One of 7 them P 3+7
says, First a Man that makes part of his Philosophy to consist in admiring but very few things,
and who for these sifty Years has been the delight of all the Ministers and Favourites, and generally of all the great Men in the Kingdom, and was never their flatterer. He was admitted into the Bauch Academy in the herinance of its Foundation, he could not well and the Life. ted into the Bronch Academy in the beginning of its Foundation, he cou'd not well of Willibe forgotters being so well known to Cardinal de Richelieu. His mirriage with am MeMartha Bigot, Daughter of a Master of the Accompts of Paris dul not prove (B) a nage, pag very happy one. (A fine subject for common places and Reflections) A Son proceed- 376 ed from it, (viz) William BAUIRU Count of Serrant, Chancellor to the Duke of , Coffar, Orleans, and Husband of Mary Bertrand, Daughter of Mace Bertrand Lord de la Basini- 1st Vol of ere, and Treasurer of the Exchequer From this marriage proceeded two Daughters, Letters, P Margaret and Mary Magdalen. The first was married to the Marquis de Vaubrun, as

and would have beat Monsieur Matras of Angers of he had not taken a Gudenland faid to him, Beelzebub, you Rive, if you play your tricks with me I'll beat you live a Devil The Clorgy of Angers would have two Devils to be first examin'd by the Church, one of the Judges of the Town Said, that their Honour was concern d in it, and in order to examin those Spirit he began to speak Latin, and Matras to Speak Greek See the Remark B of the Article Grandier

(a) Apud Menard (a) iay of him in his Lift of the Writers

Menard (b) iay of him in his Lift of the Writers

Menary of Angers Carolus Bautru Pershaun of Angers Carolus Bautru, Presbyter, Doctor Theolo-per Professor, Ecclesiae Mauricianae Andegavensis Ca-manus, maximi ingenis scientiarumque dotibus excel-Defe of Pe- dens, familiaque inter clarissimas pracipus Scripsit ter Ay- de santissimo Eucharistia Sacramento trastationem, de Jantissimo Eucharipia Sacramento tramationem, brevi publicandam, quam vidimus Intersa typis exposut disputationem ad articulum quartum quastionis 76 tertia partis Summa Theologica Santis Thoma, utrum tota quantitas dimensiva corporis Christi sit in hoc facramento, Andegam, apad Antonium Hermilio 1628

nault, 1638

(2) So famous for his mitty dayings Mr Cousin

(b) observes that Mr Menage's Memory supplyed him with many witty sayings that he deared in his Youth, and that the left of them were those of the Prior is to he preserved before the Prior is to be preserved before the Judgment, the Prior is to be preferr'd before the other Baueru as to witty Sayings, for he could not be ignorant that Mr Menage had as well learn'd those of Bautru the Lay-man, as those of Bautru the Ecclesiastick The Menagiana shews us that Mr Menage had improv'd much more in the School of the first, than in that of the other

(A) By his mitty Sayings] I defire no other proof of it, than the turn which the Poet St Amant took to laugh at those that lov'd filly Jests and

Quibbles

Si (c) vous oiez une equivoque, Vous jetsen d'aise vosre toque, Et prenez son sens malautru

Pakery
Poet of m

228

Consider the period of them of the sold in the state of the state of the sold in the state of the sold in the state of the state of the sold in the state of the sold in the state of the state of the sold in th

See there

Pages 39,

(B) His Marriage

aid not prove a very happy

one

A fine subject for common places] Since what

if a like I am going to say was printed at Paris with

first edition

priviledge, I may doubtless publish it in Helland,

without fear of being blam'd by Judicious Per
they have

they have

"Boutra", and tho' they siv'd together where Mr

and as Seignelsy lives at present, yet neither of them

"own'd themselves a Father or a Son Mr de Bau
"own'd themselves a Father or a Son Mr de Bau
"own'd themselves a Father or a Son Mr de Bau-" rrs faid that he would own Mr de S

" his Son provided he was a good Man, it may his Son provided he was a good Man, it may be he had fome resion to question whether he was so or not. The violent Suspicions which he had of his Wife's unfaithfulness had moved him to prosecute her at Law, and to be revenged of her. And indeed he caus'd his Servant to be seized, whom he accus'd of having had some intelligence with his Wife, and caused him to be condemned to he heave'd at his feet. him to be condemn'd to be hang'd at his first Trial The Servant appeal'd, and was only condemn'd to the Galleys, because he made it appear that Mr Bautiu had done himself justice, and had used him ciuelly This Affair having made "a great noise, Mi de Bautru resolv'd to laugh at
"it as well as others, and would say sometimes."

If the Bautru's are Cuckolds, they are not Fools

His Wife would always be call'd Madam de Nogent, (b) notwithstanding her Mirriage, saying,
"that she would not be call'd Madam Bautrou (1)

by Queen Mary de Medicis, who could then be call'd Madam Bautrou (1)

by Queen Mary de Medicis, who could then be defined in the second Ldition of the Minagiana

If Wit could secure a Man from a cuckold's thousand for one should fay trisle. Mr de Bautru would have been exempted a great noise, Mi de Bautru resolv'd to laugh at

Alorns, which to many People feat, and to many call a trifle, Mr de Bautru would have been exempted from that difgrace, but Wit, Courage, a noble Meen, and even the Royal Dignity are no fecurity against it That Difgrace has something common with Death, but there is this difference, Death spares no crown'd heads, and there are every where very virtuous Oueens. Norwich and we where very virtuous Queens Notwithstanding should seem this difference the same common place of conso- to me to lation ought to make an infinite number of People bear patiently those two things. A Poet who sins that was a Philosopher endeavour'd very nobly to in that Lady spire an indifference for death by this reason good was call d Kings, the most formidable Monarchs, the greatest Mideino-Warriors, the finest Genius s, the inventors of iselle of Arts, the most subtle Philosophers are dead, and you that are an inconsiderable private Man, and a Slave to a thousand shameful Passions, dare complain that Death will not spare you?

Luming sis calle stigm bones Ance' reliquit

Married

One making multis quam to fine, improbe, robus

Minde

Qui melier multis quam tu fuit, improbe, rebus Inde ali: multi reges, rerumque potentes Occiderunt magnis qui gentibus imperitarunt Ille quoque isse, viam qui quondam per mare magnum Stravit, iterque dedit legionibus ire per alium,

Lumine adempto animam moribundo corpore fudit Scipiades bell fulmen, Carthaginu horror Offa dedit terra proinde ac famul' infumus effet Adde repertores doctrinarum atque leporum, Adde Heliconiadum comites, quorum unus Homerus Scepera potitus eadem aliu sopitu' quiete est

Ipse Epicurus obit decurso lumine vita, Qui genus humanum ingenio superavit, & omnis

(b) I don t under stand this, iselle or when she M de Bautru Now this is not at all likely , for Mr Bautru', had a Brother who Mr de Negent, which sh we that that Lord-Ship did not

Ship did not came into their Family by Mr. de Bautru's Marriage (1) Inis place has been mended in the 2d Edition. It was not intelligible in the 1st but since that Lady's name was written according to the Italian Pronounciation, one may plainly see why she would not bear it. It was then a time of quibbles, and she might have been railed a thousand ways in allusion to the word trou (hole)

one on the rault, P 177

(b) Jour-Learned. the 11th of August 1692 p.m

544

(c) St Athe Posm sutitl'd the Palery

the Year 1665

(a) Lu-

cret lib

3 fub fin See Bernibridement

of Gaffen-

herbe, p

(c) Servi-us Sulpicius epist

ad Ciceronem

It is the 5th of the

4th Book ad famili-

ares p m 193, 194 193, 194 (d) Jeru-falem of Taffo Canto 15

(e) Ruti-lius Nu-

matianus itiner lib # 413 (f) Aufonius Epigram 35 p m 30

521

dus tom 7 pag 27 edit 1684

The fecond was marry'd to Edward Francis Colbert Count shall be said hereaster de Mauleurier, Lieutenat General in the Armies of France, and Brother to Mr Colbert The Menagiana informs me, that the Grandfather of those two Ladies dyd, being about * Seventy seven Years of Age, and (C) properly speaking, without Confession * It was in He was (D) no devout Man, and had been very much concern'd for (E) his Wise's Unfaithfulncss

BAUTRU

Prastrinxit stellas exortus uts atherius sol Tu vero dubitabu & indignabere obire Mortua quoi vita est prope sam vivo, atque videnti, Qui somno partem, & (a)

Let us fay the same to those inconsiderable private Persons that are vex'd at the Intrigues of their Wives You torment yourselves for a thing from which the most powerful Monarchs, the greatest Warriours, the finest Wits, the most learned and zealous Doctors are not exempted What are you, that you should be more nice than they? learn by those great Examples to bear your Missortune pa-

Give me leave to say by the by, that our Mal-herbe made use of Lucretius's Thought in the Epi-

taph of a Prince

Je suis poudre toutes fois, Tant la Parque a fait ses loix Egales & necessaires, Rien ne m'en a su parer Aprenez ames vulgaires, A mourir Sans murmurer

On this place of Malherbe, Mr Menage mentions the

(b) See bu Observationson Mal

I shall also observe by the by, that the like Morality has been made use of to teach all Men that ought not to complain for being subject to Death It has been represented to them, that the greatest Cities are destroy d, and that they are so unreasonable as to think it strange that Man should dye (c) Ex Asia rediens, cum ab Ægina Megaram versus navigarem, capi regiones circumcirca prospicere Post me erat Ægina, ante Megara, dextra Piraeus, sinistra Corinthus qua oppida quodam tempore siorentissima fuerunt, nunc prostrata & diruta ante oculos jacent Cafuerunt, nunc prostrata & diruta ante oculos jacent Capi eromet mecum sic cogitare. Hem, nos homunculi indignamur, si quis nostrum interiit, aut occisus est, quorum vita brevior esse debet, cum uno loco tot oppidum cadavera projesta jacaant! Tasso has copy'd that Thought very well

Giace (d) l'alta Cartago, a pena i segni
De l'alte sue ruine il lido serba
Muoiono le citta, muoiono i regni,
Caopre i fasti, e le pompe arena ed herba,
E l'huom d'esse mortal par che si salegni
O nostra mente cupida e superba!
Consult the 30th Dialogue of Balzac, and you will find there a fine imitation of that Thought in Latin
Verses, but you will not find these Words of Rutiliai there

tilius there

Non (e) indignemur mortalia corpora folui,

Non (e) indignemur mortalia corpora solvi,

Cernimus exemplis oppida posse mori

Nor these Verses of Ausonius

Miremur (f) perisse homines? monumenta fatiscunt,

Mors etiam faxis marmoribusque venit

Scarron, who turn'd every thing into Burlesque,
made, as every body knows, a fine Sonnet upon
that Thought It begins thus

Superbes monument de l'orgueil des humains,

Pyranides, tombeaux, dont la vaine structure,

The last six Verses run thus

Par linjure des ans vous êtes abolis, Ou du moins la plussant vous êtes demolis Il n est point de ciment que le tems ne dissoude Si vos marbres si durs ont senti son pouvoir, Dois-je trouver mauvais qu'un mechant pourpoint

noir,

Qui m'a duré deux ans soit percé par le coude?

Let us not forget the Authors of a low Rank
They and first of all myself, ought to make some
use of this Morality The Faults that escape them
are pardonable, because the most famous and learned Writers, as the Scaligers, the Salmasius's have
committed many over-sights If such Authors
are often mistaken, those of a mean rank in the
Common-wealth of Learning, ought not to be
asham'd of their mistakes, no more than other Nati-

ons were asham'd of being overcome after the downons were asham'd of being overcome after the downfal of Carthage, (g) Post Carthageness vinci nessimes purchaset This is what I faid in the Project (h) of this rus lib 2. Dictionary Observe, that it ought not to be pretended that I contradict here what I faid there, and (h) Townich I had more amply set forth in an (i) other mards the place, That great Authors are most subject to commit Faults. This is very true in certain respects, and nevertheless, their mistakes may serve for a graph comfort and excuse to the vulgar Writers. But (i) In the an ill use ought not to be made of 'em, we must endeavour to aim at Persection.

endeavour to aim at Perfection

(C) And properly freshing, without confession. The MaimMenagians affords me the proof of this (k) "Mr bourg p

"de Bautru was about Seventy and seven Years
of Age when he dy'd He came often to see me (k) Page
"two or three Years before his Death, on the 104 of the
"Days that I held a Conference in my House I 2d edit of
"was at one of my Friend's when word was
"brought me that he was fallen into an Apople"chick Fit I ran to see him, but he had already
"lost he Section Perfect to the section of the section chick Fit I ran to see him, but he had already lost his Senses Father de Harrouy: was sent for to Confess him When they told him what he was come for, he faid to him with a troubled Voice, Father, I do not know you, neither do you know me, and yet I must tell you the most fecret things that I have done I saw him dye

He dy'd as it were without speaking, and even without Confession He Confest him-"felf indeed, if Confession may be made by an "Interpreter As he was stammering, a Footman explain'd to the Confessor what his Master would say I leave you to think, what a Confession that was "If the Question should be ask d, Why his ordinary Confessor was not sent for it may perhaps be answer'd, Because he had none It is likely, that he was one of those who put off the Sacrament of Penitence to their last Hours

(D) He was to December 1.

(D) He was no Devous Man] This may be in-ferr d from what I have just now faid, that there was no acquaintance between him and the Confesfor that prepar'd him for Death But can any thing be more express than the Testimony of his (1) Mena-Son? "(1) After the Death of Mr de Bautru, when giana pag "they were about felling his House, they found his of "Chappel out of order and decay'd "I is no won- (m) Than der, said Mr de (m) S for Mr de Bautru uto say,

Son? "(I) After the Death of Mr de Bautru, when a they were about felling his House, they found his ros "Chappel out of order and decayd" "I is no wond" der, said Mr de (m) S for Mr de Bautru we to say, "minded as little his Chappel, as he took care of Serrant, this Kitchin and Library" If he shew d any outward appearante, it was only for Decency serior, this Kitchin and Library" If he shew d any outward appearante, it was only for Decency serior, this kitchin and Library" If he shew d any outward appearante, it was only for Decency serior, this serior of the Passion to meditate upon, which he thought (n) Menawould affest him most, and he fixt his Thoughts on the giana, p three Dice, that is to say, on the place where it is said, that the Soldiers cast the Lot on our Saviour's Garment He lov'd Gaming much (o)

(E) He was very much concern'd for his Wise's Unfaithfulness' See in the Remark B, how he Sued his giana, p wife, and the hard Punishment which he case'd in this to be very sensible of the disgrace of the sensitifulness' But on the other side, he soon laughtest the first of the sound has Servant her Accomplice Is, not this to be very sensible of the disgrace of the saving and would say sometimes, If the she first of the saving and would say sometimes, If the she first of the most cunning expedient he could chuse, for if such a Jester as he was had appear d serious, sullen (r) These and melancholy, he would have been very much laugh'd at And when all is done, he might poke upon it at his sase, seeing he had not conniv'd left our may justly be reproach'd either seriously or in jest die son's son's rears, Mr de Bautru sould have fill d all Europe much his sesse, sand any justly sayings, whilst there were the Author so so rears, Mr de Bautru sould have fill d all Europe many shings to say against him Risum teets, seed in Passage the Loure of sorbiere's Patrons, as it appears by the 20th Letter of that Author, wherein he intreats him to improve to his advantage the Elogy which he had Orator made on Cardinal Ma

BAUTRU (Nicelas) Brother of the foregoing, was known by the Name of Count (A) de Nogent He had five Children by his Marriage with Mary Coulon, Sifter of John Coulon, Counsellor in the Pailiament of Para, I Armand BAUTRU Count de Nogent, the King's Lieutenantin Auvergne, Master of the Wardrobe, and Maish il de Camp, who was kill'd in 1672, (R) as he was Swimming over the Rhme on Horseback. His Body was found firsten Days after in the Rhme, three Leagues below Tolbus, where the French cross's that River That Count had marry'd Diana Charlotte de Caumont de Lausun, Sister to the Maiquis de Lausun, who has been Captain of the Life-Guards, and Governous of Berri, and had the Honour to be Betioth'd with Madernoiselle de Mompensier, Daughter of Gaston of France, Duke of Orleans, and Grand-daughter and Hours the Great. 2 Nicolas BAUR TU. Marquis de Vauhrum ((), Lieudaughter of Henry the Great. 2 Nicolas BAUR TU, Marquis de Vaubrun ((), 1 ieutenant General of the King's Armies, and Governor of Philippeville He marry'd * * Grand-Margaret Bautru, and was kill'd in 1675, in the Battle that was fought beyond the Rhine, daughter few Days after the Death of Marshal de Iurenne 3 Lewis BAUTRU, call'd the Chevalier de Nagour Colonel of Horse 4 Mary BAUTRU, Was of Rene de Rambures, the fine Marquis de Rambures From that Marriage proceeded a Son, in whose Person that I was mily of the Sires de Rambures ended, as to the Male Issue 5 Charlotte BAUTRU, the fine Was of Nicolas d'Argouge, Marquis de Rannes, Cornet of the Light-Horse of the fact was Guard, and Colonel General of the Diagoons of France † He was kill'd in German Mary Mary Guard, and Colonel General of the Diagoons of France + He was kill'd in German Mi Mein the Month of July | 1678 He was Lieuten int General His Widow + marry d nige sobagain with John Baptist remand de Rohan, Prince of Montauban, Son of Charles de Ro-les and Life ban, Duke of Mombazon

BEAUCAIRE DEPEGUILON (Francis) in I atin Belcarius Peguileo, Menage, p Bishop of Merz, was a very I earned Man in the (A) XVIth Century He came from one of the most arcient I imilies of the Bourbonnoss, and was one of the first | Merc Gentlemen of his Nation, that apply d themselves solidly to the study of 1 iterature The progress which he made in it, inov'd Claudius of Loriam, first Duke of Guile, to it p 506 choose him for a Picceptor of his second Son, the Cardinal of Lorrain Bei ucani did to well succeed in that Imployment, that he received many Praises for it from the Court of France, which he did not expect. He went with the Cardinal of Lmrain to Rome, where he confeir'd with Paul foo us, Bishop of Nucera, which did not hinder him afterwards from Confuting that Piclate. Historical Mistakes. At his return from Italy the Cardinal of Lorrain procur'd him (B) the bishoprick of Metz 11c 7.

(c) Mena- "

nagiana 145 (d) In the first edition this was Said of Mr deBautru, she Count de Nogent's #ldeft Brosher It is toue, that instead of Saying that tribute munch to his Death, it ss only faid

(a) Page 41 of the 2d edition

(b) Menagiana pag

145

very much troubled at to be well think might hove corrected the Menagiana bim-(e) Mer-

cure Ga-

lant of

that he was

ter by the 81st Letter, where he thanks him for the Money wherewith his Eminence had gratify'd him. I quote these Letters, that those who defire to know Men by publick Testimonies may satisfy their Curiosity, They may also see the 47th Letter. The Menagiana contains some curious things concerning the Count de Nogent. He (a) "came to Paris with but Eight hundred Livres." Yearly Rent, and he had an Faindred and four"scorethousand when he dy'ds. The first Day he appear d at Court, he carry'd the King on his "Shoulders through a watry place in the Tuilleries." Monsieur de Nogent was an admirable Man to re-Monsieur de Nogent was an admirable Man to re-vive a languishing Conversation Being one Day at the Circle of the Queen Mother Ann of Austria, and seeing the Conversation fall, and that the Queen Mother and the I adies, among whom was Madam de Guimene, had been filent for ione time, breaking filence, and addressing himself to the Queen, Midam, said he, is it not a very odd thing in Nature, that Madam de Guimene and mytelf should be born in one Day, and a quester of an Hour after each other, and that " a quarter of an Hour after each other, and that " she should be so Fair, and myself so Black?" Those that have the address which he had of revaring a languishing Conversation, are a great help with World, for since in the very Circles of the of France, they are apt to fall into a kind whiness that is almost as troublesome to the whiness that is almost as troublesome to the company, as a Calm is to Seamen, one may very hink, that a great many other Assemblies are that to that Inconveniency Is it not therefore very pleasant that somebody should be always ready to revive the Company, that it may not be faid, as shows I addes in the Menaziana did It is in Weathers and the Company of the Compa as those Ladies in the Menagiana did st iains Weariness here as fast as it can pour? But I wonder how the Count de Nogent endow'd with that Virtue, could be so weak, as Mr Menage represents him be, against the attacks of Angels "One (c) Day at the King's Dinner, Angels said to (d) the "Count de Nogent, Let us be cover'd, it is of no "consequence for us The Count de Nogent was "so ver'd at it, that it did not a little contriso vex'd at it, that it did not a little contribute to his Death

(B) Was killed in 1672 as he was swimming over the Rhine] The News Writers (c) of those Times informed the Publick, That those who believe a that Count was Drown'd without having been wounded, and that he Horse was the cause of hu Death, were mistaken, since after his Body was found, it was

known that he was kill'd by a Musket flot in the Head They publish d also that his Body was bury d in the great Church of Zevenast. In the Year 1686 the Marquis d Biron many d a Daughter of that Count of Nogent

(C) Marques de Vaubrun] It is he of all the I 1mily, that seems to have been most famil ar with Sorbiere. That Author's printed Letters witness it, as also his relation of a Voyage to England. From the Letter which he (f) writ to him the 8th of (f) I re

August 1657 We learn that this Marquis wi Coth 47t/
lonel General of the Carabinites of France, and of an lonel General of the Caribiniers of France, and of an extraordinary Valour, but that it did not hinder him from loving good Books, I wait, tays he to him, for the happiness of seeing you again at Puris the next Winter in that Chamber of the Louvre, where I have found you so often on your Tacitus, while the other Courtiers were imploying the Morning in powdering their Hair and tying their Knots of Ribbons. He was a very active Officer His Disputes with the Count de Lorge after the Death of Marihal de Turenne, had like to have been very stal to the Franch

ne, had like to have been very fatal to the French
(A) In the XVIth Century] According to Konig,
he was alive in the Year 1625 Res Gallicas, figs he,
anno 1625 in literas redegit Which is talk. It is anno 1625 in literas redegit Which is talk. It is true, that his History was Printed at Lyons in the Year 1625 but it had been written a long time be-

The Bibliographers

(B) Procur'd him the Bishoprick of Metz] Some tay, that he kept only that Bishoprick for the Cardinal The Reader will not be displeas'd to find the Count which Theodorus Beza gives of the favs he (b), dinal The Reader will not be displeas'd to find here the Account which Theodorus Beza gives of the whole Matter (g) At that same time, says he (h), Charles of Lorrain, Cardinal and Bishop of Mct7, the greatest Enemy that our Religion had, resigned the Bishop-rick of Mctz, at which those of the Riformed Religion greatly rejoye'd But as it was not at all likely, that such a Man being the most Ambitious and Coveteous of any of his Rank in the World, should voluntarily resign such a his Rank in the World, should voluntarily resign such a noble Preferment, it was immediately found out that noble Preferment, it was immeasurely jouna out that this Hypocrite had only resign d his Title of Bishop, as making Conscience to hold so many Crossers in his Hands, and reserved in the mean time all the Temporalities to himself. That Titular Bishop's Name was Peguillon one of his Protonotaries, a Man of some Learning, but ill skill d in Divinity, who being accompany'd by two other Bishops, v z of Toul and Verdun, both like himself, came to Metz, and fighten da little these of the Resormed Religion, who thought they were come as Inquisitors, with

Callant

(g) That about the (h) Beza's Ecclesiasti-cal History 1 16 pag · Taken from the Preface to the Hiftory rillas Belearius in fine lib 30 y Id in Prictit Histor tine lib 30 " He had been the Duke of I ongue-Invoy into Swiffer-3 Spondanus id

nnn 1566 7/ 34

(a) 7/c

156, (b) Sec Ta

9th of Janunry,

Paul, 1 7 pag 630 of Ame-lot's

Translati-

on, idit

of Am-

1686

fteid im,

(c) 1 1b 19 cap I

" 5 (1) I 1b

30 4 21102 ad 10 (d) Re-

gicffum ut Roma-

ni ping-

vocant,

fibi exceperat

Releavins

(1) Bulenrius fub

fin libia

(f) Id 1b

 (ς) Id I -7 n 6

nd ann

(/) In Pirfit

 (ι) H

Coun ry cat cald

In Chiete

carry'd him ifterwards to the Council of Trent, and it was before that famous Affembly that Beaucaire (C) deliver'd the Speech which is at the end of his 30th Book ", for you must know, that he writ a History of his time in Latin, which is much eof Levis them'd He began it when, in the Year 1568, the (D) had refigi'd the Bishoprick As by Va- of Metz to Circuial Levis of Lorrain, and was retired to his Country-seat, call'd la Chrete in Bourbonnois He brought it from the Year 1462, to the Year 1567 and lett it off in the Year 1588 He was then in his 75th Year 2, for he was Born 2 the 15th of April 1514 He design'd to go 600n with it, but it is likely, that the Infirmities of Old-age hinder'd him He did not (E) intend to publish that Work, for he fear'd he had spoken such Truths as might raise dangerous Enemies It was " Philip Dinet Sieur de St Romain, who having found that History in that Author's I ibrary at la Chrete, ¿ caus'd it to be Printed at Lions in the Year 1625 It is find that s Beaucaire dy'd the 14th of February 1591 He was a very fit Man (I) to draw up the Decisions of a Council, for he knew how to manage the Terms so well, that all the Disputants that were to be satisfy'd, were pleas'd with it longue-ville's Go-ville's Go-ville's Go-ters of the Court of Rome, infomuch, that (G) the Cardinal of Lorrain Censur'd him and after-for it, and deny'd that ever he was his Disciple I refer the Reader to Morers for some

Swifter-land at fome great Power to persecute them, which made divers feveral of t'em absent from the City But GOD diverted that times Storm, and Peguillon was contented to publish a little Bookseller of little Children, which was soon after answer'd Soddvertis - that those who had absented themselves return d without any model atom. But had a Richard and Soddwert. any molestation. But those Bishops got a Nick-name by it, which was given them by those of their own Religion, who sirmam'd them, the Lent Bishops, because, said they, they are as measur as Lent, having only a small Pension assign'd them on the Bishopricks, whereof they had the Itiles, but the Cardinal was the Taker. See the Remark D. hereafter. the Remark D, hereafter

the Kemark D, hereafter

(C) Deliver d the Speech] He spoke it on the Day, (a) which the Fathers of the Council had chosen to give thanks to GOD for the Battle of Dreux The two (b) Historians of that Council, acknowledge that Prelate's Eloquence, but Pallavicini, who does not give fuch a long Fxtrast of the Speech, is more prolix on the Praises of the Oratoi than Fra Paolo, and remarks also that Beaucane hid lost his Nephew in that Battle (c) Beleavicane had loft his Nephew in that Battle (c) Belcarius Episcopus Metensis vir eloquentia præclarus victorum laudes celebravit magnifica oratione ad Synodum, publi-cæ felicitati gratulatus in luctu domestico, quippe qui Gilbertum Beliarium sui fratris filium amiserat in confielu, atque hac omnia eleganti quam scripsit historia

(1) configurate posteritati tradidit
(D) U bin in the War 1568, he had resign'd the Bishopiich of Metato Candinal Lewis of Lorrain] When Cudinal Charles of Lorain had made that Bishop-tick over to him, he reserv'd (a) the Right of Re-version to himself, but he did not make use of that Right for himself. The Bishoprick of Merz remain'd in Beaucaine's Hands from the Year 1555, (c) till 1568 It is falfely faid in the Advertisement to the Reader before his History, that thement to the Reader before his filitory, that he went to Irent with Cardinal Lewis of Lorrain, to whom he refign'd his Miter. It is certain, that he (f) refign'd it to him, but he follow'd Cardinal Charles of Iorrain to Trent. He was at Rome in the Month of November 1555 when the Pope gave him his Bull for the Bishoprick of Metz. This I infer from what he tays, that he admir'd that Pope's Lloquence wherewith he represented the Tpilcopal Duties to him. Mense (g) Novembri Paulus me Pontificatu Miteria cedente Lotheringo Cardinals. lus me Pontificatu Metensi cedente Lotharingo Cardinale donavi, ac quum illi gratias agereen me mei officii admonendo, & commissum populum commendando, facumda in primis & satis proliva oratione respondit, ut tam
expeditam in homini sine & in multis negotiis versato
eloquentiam admirarer After he had resign'd, he
retir'd home, and follow'd his Study close
(h) Quum post decimum tertium ex quo id munus
sulcapisson annum. Metensi pontificatu defunctus essenti susceptificm annum, Metensi pontificatu defunctiu essem, coque cessssem, & m. ab hominum frequentia subducens in Christianum (1) fundum paratum senectuti sam dudum inter nostro: Boios studiorum meorum domicilium se-ciss m, ne omnino otiosum vita extremum tempus t aducire videren, commentarios rerum Gallicarum

(E) He did not intend to publish that Work] He diclares it himself Hos (Commentarios) me edituum non profiteor lateant in Christiana (k) nostra bioliotheca donec tuto exire possint vere nec in cujusquam grat am aut odium scripsisse consirmo (1) This he says in his Pretace, and here is what he says in the Conclusion of his Work Mature judicio ne in

multerum odia incurreremus, veritas enim odium parit, ut inquit poeta Comicus, non statim edendos judicavi-mus. He is very violent against the Protestants, but it is not in that respect, that the fear of offending several Persons, made him resolve not to publish it

(F) Very fit to draw up the Decisions of a Council] Father (m) Paul mentions the intricacy wherein the Fathers of the Council found themselves on the Questions about Marriage "The first Chapter" concerning Abuses, importing the re-establishment of the Banns order'd by Innocent III was mended and revis'd several times but always so unsuccessfully, that the last Coirection was always the worst Among other things. a Point

was always the worst Among other things, a Point already agreed upon, was alter'd, which was, That all Marriages made in the presence of three Witnesses should be Valid And instead of one of the Witnesses, it was faid, That all Marriages contracted without the presence of the Priest, should be void, which rais'd the Ecclesiastick Order infinitely,, I have not found in Order infinitely, I have not found in my Memoirs, who was the Author of that great Advantage, nor divers other particulars, which I would not have fail'd to mention if I had known them In the mean while I must not frustrate Francis de Beaucaire Bishop of Metz of the honour that is due to him, for it was he who feeing the impossibility of reconciling such different Opinions gave to that Decree the Form it is in, which really admits of several Senses, "but suits admirably well with the various Opi"nions about that matter" We find the following words in the Annals of Spondanus In quo decreto ad formam reducendo qua probaretur & in sessione the News promulgaretur, cum patres valde perpense essentiale estato of the Reciscus Belcarius Episcopus Me'ensis, vir pius destusque & publick acumine ac maturitate ingenii prastanis, eam composuit qua publice conspicitur, ceteris comprobantibus (n) If any body should say that a Man who could draw up a Decree so neatly, that all the Readers might know that such and such things are condemn'd in the and that only such a things are condemn'd in it, and that only such a thing is formally approv'd in it, would be a fitter Man to draw up the decision of a Council than Beaucaire, this is my Answer I aby a Doffer gree that such a Man would be more proper for of Sorbonthat business, if the Synodical Assemblies could or ne nam'd would facrifice political Interests to Truth and Ingrity But because they that compose those Affemblies have not Virtue enough to act only in favour of Justice, or Faith enough to hope that a good cause will be sufficiently protested by God without the assistance of Politicks, there are no fitter Persons for them than those who know how to draw up Acts full of Obliquities, and fuch as may fatisfy the opposite Parties However it cannot be deny'd that the Bishop of whom I speak was a fit Tool for the Pope, since that Council design'd to displease none of the School Factions "Who "will not admire (a) the Prudence of this Council

o displease none of the School Factions "Who will not admire (a) the Prudence of this Council? We are told here (p) very ingenuously, that the Members of it resolved to contrive their Decisions in such a manner, and to chuse and adapt their Words so, as not to prejudice in the least the different Opinions of the Schools, about which the Catholick Doctors were otherwise very much divided We are surther told, that it concern'd the Prudence of the Council not

(m) L1b 1563 pag

(n) Spondan ad 1563 publick of Learning, Feb 1686 Art gnt 1 p 127 in (p) That u to say in a Book mad Sucras, and printin the Year 1685 concerning the Sufficiency
of Attrice Attriti-THE

(k) of la Chiete

(1) In Pi efat

beher things which I omit I believe there is an exaggeration in that great number of " Hift of Books which he afcribes to Beaucaire, and some (H) confusion in the littles which he the Council sets down Cardinal Palavicins prais'd * Lewis XIII for approving that a Book should of Trent, be deduced to him, wherein the Address of France I with the Table are very free. be dedicated to him, wherein the Adliances of France I with the Turks are very free- n'3 ly Censur'd That Book is the History of France compos'd by our Bishop of Metz He had a Brother whose Name was John, who was educated with the Constable of BelcariBourbon +, and who had a Son kill'd in the Battle of Drenx, and a Daughter marry'd Praf

(I) to Sebastian de Luxembourg, Viscount de Martigues

BEAULIEU (Lewis le Blanc Sieur de) Minister and Professor of Divinity at Sedan in the XVIIth Century, was a Man very commendable for his Learning and Virtue A great many Theological Theses were afferted under his Direction, and 3d The first collected into one Volume after his Death, and Printed in England The Publick is that was so well pleas'd with them, that that Edition was soon sold off, and another Edi- of Sedinin tion was made † in the same Country in the Year 1683 If he had not been a 4 the two Frenchman, a Preface would have been prefix'd to the first or the second Edition, giving Editions of England an account of the Author's Life, for the French are very apt to let the History, or the areinfolio Life of a Kinsman, samous for his great Parts, and I earned Works, sall into oblivion The impossibility wherein I find myself to fix the I line and the Place of the Birth | He was on The impossibility wherein I find myself to fix the I line and the Place of the Birth || He was of Lewis le Blane, the time of his promotion to the Ministry, and to the Professorship of Severnour of Sedan ted to such a negligence I can say nothing else, but that he dy'd in the Month (c) In the of February 1675 and that he was well belov'd by the || Maishal de Fabert, one of the Remark B, greatest Wits of his Age Some of his Sermons were Printed at Sedan in the Year of it is Annonymia.

10 Antanonymia

" not to expose the Church to new troubles by the "Disputes that would have been rais'd among Divines, if their Doctrine had been discuss'd and censur'd, and that it appears, that it is one of the Articles on which the Pope had particularly insist-" ed, not having intimated his inclination for any "particular thing, but for the managing of the Schoolmen's Disputes, that he might not thwart a- my Opinion without necessity, and in order to reunite all the Catholick Forces against the Sectaries The was practised to exactly, lays our Author, that one may fee by the very words of which the Definitions are composed, that the Fathers of the Council have been exact almost to a Scruple, to find out Terms that should " nos prejudice any of those Opinions If Fra Paolo had faid this, such a Discourse would have been taken for a Satyr on the Court of Rome But it is Cardinal Palavicini that fays it, and confe-

"quently, it must be believ'd go be true"

(G) That the Cardinal of Lorrain Consur'd him for it] Cardinal Palavicini (a) having faid that the Bishop of Metz declar'd, that he believ'd that Bishops received the Anthony to the consumption of t GOD, and that they were not meerly the Pope's Delegates, and that the Pope's Power is not unli-Delegates, and that the Pope's Power is not unlimitted, adds, that in this, he went beyond his bounds, hac in re plurimum ille cancellos transgressiu est It was suspected, continues he, that the Bishop and the Cardinal of Larrain juggled, and acted in concert, but the Cardinal in order to remove those Suspicions, declard, that he had never been Beaucaire's Scholar, and Census'd him before the Ambassadors of France and twelve Bishops hunc Episcopum Lotharingi magistrum fuisse (b) & Sane intimam cum eo familiaritatem exercerbat, atque ejus opera nobilem illam Sedem acceperat Unde sufficio fuit seos concorditer se gessis, & textum a discipulo ob-scure propositum, fuise dilucidatum a magistro interpretationis sue claritate Sed Cardinalis nujusce same con-Jelus, Gualterio negavit (1) se umquam Beauqueri discipalum fusse, cum quidem a se agnosci virum maxima listeratura, sed minimi consilii Nec abstinuit, quin illum castigaret coram duobus Gallis Oratoribus, & duodecim Easleopus Those that know the Spirit of the Court, which was the Sould of all that Cardinal's Conduct, will not build much on what he faid, when he knew that he was made answerable for Beaucaire's Opinion He was a Man that would have made use of him to found the Business, in order to fee if any thing could be done to please the Gallican Church, and afterwards he would have disown'd him, knowing that the Court of Rome was vex'd at it. After all Beaucage was perhaps a Man of

among studious Persons

(ii) Some Confusion in the Titles which he feet down] He lates, that Beaucaire compoid a Treatife of Children that die in their Mothers Womb and a Treatife against the Calvinists. This is to declare

it After all, Beancaire was perhaps a Man of no great Conduct, as it is supposed that this Cardinal declared it Which is but too common

plainly, that the first of these two Treatises does not oppose the Tenets of the Calv nists, which is false, for it is design'd to oppose the Opinion which they have, that the Children of the Faithful are fanktify'd in their Mothers Belly, and therefore that the they dye without receiving Baptism, they are nevertheles. Sav d The passage of Theoderus Bezz which I have alledg'd before (c), informs us, that the Book of Besucaire was aniwer'd forms us, that the Book of Beaucaire was aniwer'd An Anonymous Author reply'd to that Answer, his Reply (d) was Printed at Paris in the Year 1567 in 8° with the first (e) Treatise of Beaucaire and some Properly speaking the two Books mentiorders Properly speaking the two Books mention'd by Morers, are but one and the same Book Spondanus, remarks that Beauca se publish'd his Dissertation against the Tenets of the Calvinists concerning the Sanctification of Children in their Mothers Womb, in 1567, but what I have said before, shews plainly, that that Book had appear'd before that time, and a little after Beaucaire's Instalment in the Cathedral of Metz. Now he obtained that Bishoprick in the Month of November 1555 as I said in the Remark D. So, that it must be faid I faid in the Remark D So that it must be said, that Beaucaire prepard a second Edition of his Treatise, and that he did not publish it till the Year 1567 He inserted some Letters in it that were intercepted at Châlons on Marne, during the Conference of Possy Those Letters were written by Taffin and Theodorus Beza Taffin Minister of Merz had consulted the Ministers of the Conference of Possify on the Question, Whether Children that were Baptiz'd by a Woman, should be Re-baptiz'd He was answer d, That some Persons of great Judgment, did not believe that it ought to be done, and that therefore they had thought fit to refer the discussion of that Point to the Church of Geneva, and to that of Tarach (5). However force they had and to that of Zurich (f) Moreri fays, that the History of France by Beaucaire, begins with the Year 1460 and ends in the Year 1580 But had the consulted the Authors which he quotes, (g) Spendanus would have inform'd him, that it begins with the Year 1462, and ends in the Year 1566 to Castel
That the Author promis'd indeed to continue it, if
GOD gave him Life for it, but that the effect of

829, that Promise did not appear, tho' the Work was not publish'd till about 40 Years after Beaucaire had findled it The Catalogue of the Bodleran Library Uncle, we comments the same fault as Morers I don't wonder ought to at it, feeing the Bookieller's Pieface contains that have

(1) And a Daughter marry'd to Sebastian de Luxembourg] Beaucaire speaks of this (b) Marriage, and says, that Queen Mary Stuart, the Wife of Francis II supra Mr procur'd him to her Neece, whom she loved very well Le Laboureur consists this (1), Sebastian de reur being Lucembourg, says he, partly out of Inclination, and better inpairly in hopes of gaining the affection and favour of form'd ca'll. her so also cause, Daughter of John S de Peguillon, and Maid in another of Honour to the said Queen, who loved her entirely for place (1) And a Daughter marry'd to Sebastian de Luxem-

in Antapologia contra Apologiam Metensium mininomine scriptam, pro ever-fione fanchificationis Calvinianæ (e) The Titless,Contra Calvinianorum dogma de fanctificatione infantium in uteris matrum (f) Clau-de de Saintes. Answer to the Apology of I heodorus Beza apud Prateolum elench hæref p 97, 98¹ (g) Ad ann 1566 n 34
(h) Hifter 28 # 37 (1) Addit to Castel-(k) Her Uncle, who known it.

calls her

(a) Lib 19 cap 6 nspm 284

(6) Acta Páleotti apud Pallavicinum 16 22 6

(1) Litteræ Gualtern ad Borromæum 7 Decem bris & sequentipris 1562

in his Theses, wherein he treats with a (A) wonderful Clearness, and great Penetration; the most important Matters of Divinity, and applies himself chiefly to remove the Missinderstandings that have so much multiply d. Controverses. He lays down the true site of the Question, he clears things that man Disputes that are thought to be real, are only Disputes about Words. The scale credible, how much this Method (AA) prejudiced a great many ignorant Persons against him. They imagined, that he endeavoured to bring the Reformed back again into the Communion of the Church of the that knew his Virtue and Piety did not suspect any such thing of him; nor those that were capable of judging right of his Theses. But many People in the remote Provinces knew him not otherwise than as they had been told, that he shew'd, that in some things the Diotherwise than as they had been told, that he shew'd, that in some things, the Divines of both Parties did not so much differ from each other as 'twas believ'd Persons being unwilling to lessen the Subjects of Division, which they would rather have increased, or being us'd to interpret things ill, or rashly to believe those that give a bad Turn to the Actions of their Neighbours, look'd upon Mr de Beaulieu as a false Brother, who was promoting the great Design $(A\triangle\triangle)$ of Re-uniting both Churches, which the Cardinal of Richelseu was so fond of That Professor's Penetrati-Quick peak of it on oblig'd him to avoid certain Terms commonly received, which he found somewhat in his Pro- inconvenient. He did it particularly, as to the Doctrine of the certainty of Salvation. This gave Mr Arnauld (B) an occasion to quarrel with him Mr de Beaulieu had no Children, his Widow, who was a very Understanding and Virtuous Woman, shew'd an Heroick Constancy in the last Persecution * She could never be forc'd to make any Abjuration, so that after many Vexations, which she endur'd, she dy'd without betraying her Profession in the least Mr le Blane, Counsellor in the Presidual of Sedan, Brother to Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Mr de Beaulieu, endeavour'd twice to make his escape into Holland after the Holland after the Holland after the Ho ter his Abjuration, but was taken in the Way, and brought back again into his Counter to the try + The King forgave him the Punishment of the Gallies to which he had been Condemn'd Passors and for designing to leave the Kingdom against the Probibitions

Mi de Beaulien has been very often cited in the Quarrel of two French Ministers, of the Walloon who Disputed, among other things, about the Principle of Faith. What I quote out Churcher

her good Qualities He had an only Daughter by her, whose Fstate she managed with as much Care and Prudence as she had shewn for the Education of that great Heires (a) Brantome had not forgot this, for in the List of the Ladics that were eminent in the Court of Catherine de Medieu, he (b) places Madam de Martigues, formerly call d Mademoiselle (c) de Villemontois, a great Favourite of the Queen of Scot-

(A) Uith a wonderful Clearness Because Mr Nicolle will be sooner believ'd about it than myself, I will quote a paffage of his Lawful Prejudicer against the (71 in ft. "One (d) of their Professor " cultrly fignalized himself on this Subject in his "These of Justification That Professor, who justly deserves this praise of having an extraordinary clear Head, and of being a very fit Man to unravel Questions that are perplexed by the different use of Teims, examines in his Thefes the chief Differences Letween the Cuholicks and "the Protestants on that Matter, and con"cludes on all the Articles that that of the Catho"licks is good, and that of the Protestants is on"ly continue to it in Words."

(A) How much this Method projudie'd a great ma-ignorant Persons | They are not only weak Men my ignorant Persons] They are not only weak Me. that have form'd Suspicions against Mr Beauliou See here what an Ingenious Minister has publish'd, (c) Inspect Mo le Blanc's Memory, but the concern of Truthobleges me to remark what no Body is ignorant of, which is, that this Divine writ after a mannathat made his Orthodoxy much sufferted. Thinking a clear Matters, to remove useless Disputes, or those that run on') on Words, and to take away all Equivocations, he I as extremely straitned the space that separates us from the Church of Rome He has almost reduced most 11 p 197, important Contrologies to nothing And by that Con198 ease dust, as allo by his great Mildness, and the strong Incli198 mation which he always show'd for Peace, he has given
198 many Persons occasion to place him among the Latitudi199 mation of the famous Mr le Blanc de Beau200 Junian narians (f) The samous Mr le Blanc de Beau201 mation, so inchessed Memory I have otherwise a great Vene202 mation, is not a Divine whose Pen is so be borrow'd to
202 cus Theodescribe the Opinion of the Reformed about controversed Me ers we be the Papills He was a little too No in the Quarrel which we have to Decide with them See the Margin (g)

259 No in the Quarrel which we have to Decide with (1) Id them See the Margin (2)

16, p 477

(g) Hac ille (Le Blanc pag 796 n 56) qui faxus nimium est controversiarum quas tractat arbiter, quo fastum ut nimium j utium adversarum conciliationi intentus,a communi via Reformatorum impe discellerit Leydecker Prafat in Aphorifin Lud 4 D 11 5 1

(ADD) That was promoting the great Design of Remulting both Churches] Those falls Suspicions 32 It is creased, when a certain Report was spread design, dated from That the Marshal de Turenne being very fond of Rethe Hague uniting both Religions, had sounded the Profess the 13th of for of Sedan, and received a Letter from him, which September 1 the 13th of Sedan, and received a Letter from him, which September 1 to 1508 was shew'd to all the Ministers, in order to furprize them. That Report was not altogether (i) Ibid
groundless, for Mr Jaquelor says, (b) That in Pag 33
1672 the Agent, who was imploy'd in that (k) BeAffair, came to Vast in Champagne
mith a Credential Amer, sign d Lewis, and a Letter pology prefrom Monstew et Sedan, and with that Prosessor, the Goverform Decimine at Sedan, and with that Prosessor, the Gover-

for in Divinity at Sedan, and with that Professor's An the Gover for to M de Turenne, and the Signatures of ners of the Jwer to M de Turenne, and the Signatures of ners of the the Passors of Picardy and Champagne, whom he had Walloon visited, but he adds, That that Answer did no Churches wrong to Mr de Beaulieure Bathan Answer did no Churches wrong to Mr de Beaulieu's Reputation Note, That Pag 40 he quotes (1) an Act of the Synod of the Isle of (1) Id ib France, which justifies the Ministers, who had Pag 41 fign'd The Writing wherein he mentions all (m) Arthese things, is a Letter against Mr Benoit Minister of Delst, who did not fail to Answer it, and who among other Remarks made this, (k) That the Signatures of the most Innocent Ministers contained this Restriction, And I promise to contribute to it, as much as lies in my power with a safe Conscience. He Jurieu, this Restriction, And I promise to contribute to it, as Petrum much as lies in my power with a safe Conscience He Jusieu, adds, That this last Clause, taken from Mr de Beau-Justisiant-lieu's Letter, was a Snare laid for the Simplicity on of the Souls, (1) It is certain, that three Morals of Parsons were concern'd in this Project 1 Ill-market Morals of Parsons 2 Plain and Honest Men 3 We and Conscience 1 Morals of Parsons, but dazzl d either with the seeming the Chap filmess of the thing, or wish the Name of Mr de Beauther of the Man of great Merit, but of too Apostolical Parsons Sincerety, to distintance himself from the Crastiness of the Hagua scruple to deceive People There is a small Mistake 1685 there, for the Marihal de Fabert had been dead above (n) In bis fcruple so decewe People There is a small Mistake 1685 there, for the Marshal de Fabers had been dead above 7 or 8 Years before that Project was set on foot M de Turenne was the Promoter of it

(B) Gave Mr Arnauld an occasion to quarrel with him] He (m) accused him of having renounced the Opinion of the Calvinists in Four Points of the a-new Doctrine of the certainty of Salvation Mr de Beau- chap 19 lieu publish d a particular Thesis on that Subject, to (0) See 1 Answer Mr Arnauld The latter (n) reply'd after Jastisse his Adversary's Death A (o) Disciple, and an inti- on of maic Friend of the deceased, Answer'd Mr Arnauld's Morals Reply I have compared the Disciple's Answer the Re-Reply I have compar'd the Disciple's Answer the Reand Mr Arnaula's Reply together, but could not formed well perceive who was right, or who was wrong, 6 ch they are properly Questions of Fact, about which a pag thousand

of of the UnitedPro

legomena nodicon ın Gallıa Reforma-

† Remarks fiffion of 51 1c1, p 1699 (a) I_{12}

1575 the

Plulip Emanuel of 1 orrain

Mercour,

Brother of Louile of Lorrain Wife of Henry !!

(b) The

luftitous

LAd is, Pag 94.

Labou-

ieui t j

the Lady

de Villemontoys mr Mais de Beau.

1 318 la)s, that

(me Daughter of John,

I ord of Puy. Guillon,

Senefalial of Postou (a) Nicol

jc,prejug leoit chap

11 *p* 197, 198 ears land 1683

(e) Saurin M Juri-

eus Theo-

logy pag

I wis of 11-

of their (C) Writings, may serve to discover his Opinions and Character, and consequently, it will not be a superfluous thing Some are persuaded that there is a great mis-understanding (D) in that Contest His Doctrine concerning the Efficacy of mis-understanding (D) in that Contest Baptisin,

. thousand Equivocations, and all the Art of Disputes may be us'd on both Sides A Man must have more leisure than I have, to examine this throughly Nevertheless, I believe, if Mr de Bonuthroughly revertheless, I believe, it will be best-lieu had made his Apology himself, his Cause would have been better defended (C) What I quote out of their Writings, may serve to discover 1 Let us begin with a Passage of Mr Sau-rin He had just faid (a) That Mr le Blanc's Name

is not so much authorized, as famous among us, and here is what he adds. What Mr Jurieu mentions of Mr le Blanc " is more fit to cry down his Do" ctrine, than to give it credit. For Example, Is etrine, than to give it credit For Example, is it not a fine way of defending the Authority of the Scripture, and the Truth of the Christian Religion, to say, (1) That it is necessary, that that which is the first Principle of Faith, should not be provid by itself nor by another Principle, and yet, that the Principle of Faith should not be an evident thing, because as in Humane Sciences there are certain Prin-ciples that are the first from which all others depend, which neither depend from themselves, nor from other Principles, so it is with the Destrine of Faith Those that know the Rudiments of the Art of Thinking and Arguing, know also that a Proposition which is not self-evident, and is not mediately or immediately demonstrated by another self-evident Proposition, cannot be a Principle of Science or of Faith, nor to much as pais for a

true Proposition, whilst it remains in that ob-feurity (b) Mr Jurieu adds, after Mr le Blanc, That the the Scripture, that is to say, the Divinity of the Scripture, be not self-evident, it ought not to be concluded therefore, that it is not the "first Principle of Faith, and that it ought to borrow

"tis Authority from elsewhere These Words nei
"ther agree with right reason nor the Word of

"GOD The Chiracters Mr de Beaulieu

"dent by its Characters when he Australia

does not Argue better, when he Answers the Objection which the Enemies of Christianity make against the Holy Scriptures in this manner As for those impertinent Questions that are ask dus, How do you prove that the Aposles have writ their Books by Divine Inspiration? We answer That they require an unjust thing of is , (VIZ) to have us demonstrate a thing that is not to be demonstrated. We therefore confess freely, that we cannot demonstrate it.

(c) that is to say, prove and demonstrate it Mathematically But we diny, that it follows from thence that those Books cannot be the first and certain Rule of

Faith, because it is the property of the Principles of Faith not to be evident See in Mr Saurin's Own

Book how he confutes those Maxims

We must place Mr Jurieu's Answer here (d) It is a curious thing, says he, to see how Mr Saurin uses Mr de Beaulieu, whom he calls elsewhere, a most Excel-lent Man But here, because he is of Mr Jurieu's Opi-nion, and of that of the whole Church, concerning the Evidence of the Principle of Faith, he must needs be a Man of no very sound Orthodoxy, he favour'd Popery, and Arminianism. he was a great I artifulnarian and Arminianism, he was a great Latitudinarian, he savid as many Persons as he could, he propos'd such absurdities that he deserved to be sent back to his

Abjurdities that he dejerved to be jent back to his A, B, C, and it is an imprudent thing to own one self his Disciple The truth of it is, one can hardly believe his own Eyes. Here we may perceive what advantage the Living have over the Dead, as the Wise Mantelli is sath a one pulls the dead Lion by the Beard, who durft not have come within a thousand paces of him, if he had been alive

(e) Those that know the late Mr de Beaulieu, know that he was the most reserved Man in the World to Beak his own Common. A faithful H. fa-

the World to Speak his own Opinions. A faithful Historian of those of others, but most reserved as to his own, groung his Resolution only on notorious things, and such as were own d by all Divines So that unless he had been out of his Wits, it is not to be imagin'd, that he would have explain'd his mind about such nice Propositions, had he not been persuaded that he follow'd the common Road How could a Man who made at his fludy to know

the Opinions of all Divines, and who did not often declare his own, be ignorant of a matter of Fast known to Mr Saurin, who never faw but the outside of great Libraries? Or, was Mr de Beaulieu so foolish and so wicked, as to establish an Impiety, of which he was the Author, as a publick Opinion? To whom does Mr Saurin hope to replicate the? These that have need the field hope to persuade this? Those that have reed the first

Part of the Work, about the Matter of Fast, will be asham'd of Mr Sautin: Timerity Since they il see that our Orthodox Divines, since Calvin, have spoken as Mr de Beaulieu did, and that in this, and almost in every thing elfe, he is but an Historian But does not Mr de Beaulieu advance some hard things about this Question, that are particular to him? For Example, (2) Dis-(2) That the Proofs that are alledg'd for the Di-vinity of Holy Scripture, are not of the Nature of 4 de S those that are call d de fide, in the Schools, that Script they are not drawn from any Principle, or Rule of N' o Faith, and that by themselves they are not drawn from the schools of N' o Faith, and that by themselves they cannot make an Article of Faith Has any Body said so? Yes, it has been said Calvin faid it in stronger Terms, be calls them that will produce saith by the Characters of the Scripture, foolish and impertinent Their Proots are none of those that are called de side (f) "The other Acculation against Mr de Beaulieu, (3) of being a Latitudinarian, of inlarging the Way to Sal- pag 381 vation, and of Saving as many persons as he could, is allo ridiculous, since it is inconsistent with the ring ago Doctrine which Mi Saurin lays to his charge He was rigid about the Doctrine of Grace, and be-liev'd that the Holy Ghost produc d the certainty of Faith, without means, as we have feen
This Accusation, is intirely grounded on
his Explaining the state of some Controversies

otherwise than they are commonly under-flood. But if he should be deceived, it would only be a meer Lrror of Fact, for he never favour d any relax d Opinion, nor establish d the

vour d any relax d Opinion, nor established the Indifferency of Religions, nor a general Toleration of all Sects, as Mr Saurin does

Let us end with Mr Saurin's Reply (g) "I (g) Saufpeak of Mr de Beaulieu with all the Esteem and rin's De-Respect which he deserves, and I put a great fince of the difference between him and Mr Jurieu, not for true Dotthe reason that Mr Jurieu supposes, that is, bettine of cause the one is dead and the other living, but the Rebecause the living does not resemble the dead in formed because the living does not resemble the dead in formed every thing Nevertheles, I observe Mr de Reau-Church, p lieus faults as those of a great Man This I 164, 165 lieus faults as those of a great Man This I may do I do not send him back to his A, B, C, as Mr Jurieu accuses me of it two or three times I say only, That those who know the Rudiments of the Art of Thinking and Arguing, Know also This is certain, and may be said by those that are persuaded, I do Mr de Regulieu no wrong in calling him a Latitudian means. Beaulieu no wrong in calling him a Latitudinarian He was not so in the odious tense which Mr 74rieu puts upon that Word, in taking a Latitudinarian for a kind of an Atheist But he was io, in forme degree The manner wherewith he explains the state of some of our Controversies, with the Papists and other Sectaries about Justi-

"fication, the certainty of Salvation, and other matters, is a proof of it And our Learned and "Sincere Divines don't deny it "Since Mr Ju-rieu reply'd nothing, I end the Remark here (D) That there is a great mif-understanding in that Contest] Consider well the (h) above-mention d Words of Mr de Beaulius They inform us, that he believe d the Inspiration of the Holy Scripture could not be Mathematically demonstrated Let us compare that with this Answer of Mr Saurin

"(1) If by a Mathematical Demonstration, Mr le Blane understands such a Demonstrationagainst (1) Sauwhich flesh and blood can make no Objection, rin s Exe I acknowledge, that the Divinity of the Scrip- min of M ture cannot be Mathematically demonstrated but Jurieu's notwithstanding, it may be Moially demonstrated Theology, "io as to remove all doubts, which is manifestly pag 262, "contrary to Mr furieu's Principle" The compa- 263 ring of those two Passages, shews that Mr de Braulieu and Mr Saurin teach the same thing in the main They both own, that the Divinity of the Scripture cannot be Mathematically prov'd But you will say, does not Mr Saurin maintain, That it may be proved by a Moral Demonstration? I own it, but I should be very much mistaken, if he could prove, that Mr le Blane did not teach the iame thing I am fure, that great Divine never deny'd that the Proofs of the Divinity of the Scriptures, are as good as a Moral Demonstration He had no Interest to deny it, for because a Man owns, that a thing cannot be prov'd by a Mathematical Company of the Scriptures of the Scripture of the S

matical Demonstration, it does not follow there-Z z z z

ricu,

(h) Col 1 Letter c

(d) Ju-rieu's Defence of the Universal Dostrine of the Church pag 372, 373

(c) Id 1b

pag 262

(a) Saurin's Exa-

amination

of Mr Ju-

rieu sTheology, pag 260 (1) P 24

(b) Id 1b

PAG 261

(e) Id 1b p#g 378, 379

of several statem in 1695 See, I say, the 5th Least of the Preface, and the Treatise that makes the Conclusion of it. See also Mr Saurm Page 522, 550, &c. of his Exaconcerning the Efficacy and Necessand Nec

† A Lord Pleffis Mornai

ship which fore, that if he argues well, he must acknowledge did belong that it cannot be Morally demonstrated Let us further shew the mis-understanding of this Dispute Mr Saurin fancies, that according to the Principles of his Adversary, the Proofs of the Divinity of the Scripture do not exclude all manner of doubt. This is full of Equivocations. That Adversary does not pretend that those who know the weight and force of those Proofs, ought to remain in fome doubt; he does not take a full certainty, an entire periuanon from them. He pre-tends only, they do not see that the contrary is tends only, they do not see that the contrary is impossible, as it appears to be in things that have been Mathematically demonstrated. It happens daily to us to be fully convinc'd of a thing, and without the least doubt, tho' we know that the contrary is possible. A Traveller lodging in an Inn, the Maiter whereof he never knew, eats without fear what is set before him, he knows very well that his Meat may be poyson'd, and that there is no Metaphysical, Physical or Moral Contradiction to suppose that his Meat has been mix'd with Poyson by chance, or out of malice. He is not Poyson by chance, or out of malice He is not ignorant that such things have been done, nevertheless, he is presuaded that he ought not ro fear any thing in that Caie, he eats with a full persuation that he shall not be poyson'd We have yet less doubt, when we eat at a Friend's Mouse, and nevertheless, we are very well convinc'd, that it is possible that the Meat may he poyson'd Therefore a Divine must not be Criticiz'd, when he says, that we are perfectly convinc'd of the Truth of the Doctrine which our Pastors declare to us, tho the Reasons on which they ground them, do not make us know, that it is impossible that the thing should be otherwise Let us remember, that Mr Saurin renounces to the pretension of Geometrical Proofs, he is fatisfy'd with a Moral Demonstration, against which I lesh and Blood only can raise any Objections Now this is exactly his Adversary's Doctrine, they quarrel'd therefore for they knew not what Mr Juries (a) declares, that he has not faid any thing that can figury, that he excludes fence of the the Convittion of Conscience, he maintains, that he universal has laid down, that the Characters of Divinity Dollrine of which appear in the Revelation, (b) "Are able to the Church "produce a kind of Correspondent to the Church " " produce a kind of Certainty in a Man, that has any Equity, and is not pre-possest, without the assistance of the Spirit of GOD But first of all, there are no Men in the World that are not pre-possest. All those that are not yet Converted, are full of the Prejudices of the Hesh Besides, we do not require I know not what Certainty, but a Certainty that surpasses all Certainty, even, that of Sciences grounded on Demonstrations
o) Certainly, those Characters are not
fuch as car produce in a well-disposed Mind a Certainty of Speculation that equals the Certainty of Geometrical Sciences (d) He fays first, That there are none of those well-dispos'd Minds "in the World, before Grace 2dly, That a Man that should have any Equity, and no Prejudices, might obtain a kind of Certainty of the Divi-"nity of the Scriptures, even without Grace "3dly, That the Certainty which we require, is a "Ceitainty that fui passes that of Geometrical Demonstrations' Observe further, That Mr June (e) declares, that he meant, that these imparts and outward Characters, placed and ordered by the dies of Lagick and Rhetorick in the Works of our Learned Men, by laying down at first self-evident Principles, and lead-ing the Mind from one Conclusion to another, make a better Proof for Reason, than common Moral Demonstratons But that those same Characters being nakedly prepo d, and without Are, do not make up a Moral Demon-firstion, especially for the elliterate, who must be led by the Hand, and are not able to understand several things which require Study and Penetration Most of our simple and illiterate People did never consider attentively that Demonstration that is call d Moral But those same Cha-But those same Characters put together, which do not make up a Moral De-monstration for the Mind, offectally for the common fort of People, make a Proof of Soutiment that a beyond all

exception which is as levely as the impression of the Sun on Ryes. Thus these Gentlemen are at last of the same Opinion. The one does not pretend to any Mathematical Demonstration from the other neither. The latter is for Most anonstrations, which the other grants him. I most plausible thing that can be faid in well explain his that at first Mr Jurieu de well explain his thing that can be late in the same strout, is, that at first Mr Junion of the well explain his Opinion, and that he seems have explained it, but by Contradicting his according to his custom I believe also, which he began to meditate on that Subject, he did not very well know the nature of Moral Demonstrations. He according to his know the nature of Moral Demonstrations are form d too great an Idea of them, and that was probably the reason why he durst not say that the Proofs of the Divinity of the Scripture amounted to such an high degree of Evidence If he had known the true nature of that kind of Demonstra tion, he would have less exposed himself A Mo-Demonstration, does not lie like Geometrical Demonstrations, an an indestrible Point, it has a greater compass and extended the great probability to a very great extended by I hese are its bounds, and consequently, there is a great way to go from the place where our Proofs begin to be called a Moral Demonstration, to the place where they begin to be called a Physical, or Metaphysical, or Geometrical Demonstration Perhane or Geometrical Demonstration Perhaps, that which deceiv'd Mr Jurieu, was to fee that the certainty and evidence wherewith we know that there was fuch a Man as Julius Gefar, a Republick of Rome, &c does not pass for a Science, but for a Humane Faith, for an Opinion, and at many the effect of a Moral Demonstration, and he did not see that the Inspiration of the eripture could be prov'd by as convincing reasons, as those that prove that Cicero did exist, he fear d to fay that there was a moral Demonstration, concerning that Infpiration If he had fuch Thoughts, he did not know the true nature of things, for it is not true that the foundation of the certainty and evidence wherewith we know that there was a Roman Republick is a meet moral demonstration, nor that our perfection in that respect is an act of Humane Faith an Opinion It is a Science properly so call d., it is the conclusion of a Syllogism whereof the major and the minor are cleary and necessarily true Propositions There is at least a Physical Demonstration in it The (f) School Philosophers were not ignorant of this However it be, Mr Jurien explain'd himself bet-

Let us say something about Mr Saurin's Remark, REFLE-That (g) if by a Mathematical demonstration Mr le CTION Blanc understands a demonstration against which stell on Mr and blood raise no objection, he acknowledges, that the divinity of the Scripture cannot be mathematically demonstrated. It were to be wish'd that we had a general rule to discern the Objections that proceed Objectionly from Fiesh and Blood, for each Challentons ons of Sect ascribes the Objections that are made Unbelied there to that Principle, and so the Ball is the overs to thers to that Principle, and so the Ball is evers to back again, and the Disputants are so far from ciding a Controversy, by maintaining that a blood crime is only opposed by difficulties suggested Hesh and Blood, that it is an everlasting disput to know whether a difficulty, or an objection proceeds from such a Principle I add that there are some Truths against which the most presented. fome Truths against which the most preposses, and the most passionate Men will not dispute, tho it be never so much their interest to oppose them Perphyrias a great Enemy of the Christian Religion, and a great Zealot for Paganism, did not deny certain matters of fact alledged by the Christians. The interest of his Cause required that he should deny them, for it is a very great advantage in a Dispute to reject both the matters of Fact and the consequences of them Mr Sauria who is fully perswaded that the Objections which the Reformed alledge against the Churth of Rome do not proceed from Flesh and Blood, knows very well that when the Question is about some Miracle wrought by Relicks, they deny the fact, and add, then

(f) me actus non est fides, fed fcientificus, Moutitur enim non humano testimo. nio, sed repugnantiæ phyficæ, qua video non potulile tot manes manesaif-te se mentiendum Ille assensus oritur à duobus princi-Pits, quæ non patiuntur dif**fenfum** Primum eft hoc : mpoffbete of her ho-mines for faculisconvenire ad mentiendum cundum est boc dicunt tos homines 10# [acules Petrus Hurtadus de Mendoza, disput 8 de anıma fect 3 n 24 p m

attributing the

min of Mr Turieu's Theology p 264.

(a) Id ib Pag 343

(a) Ju-

P18 341

(1) ld 1b PAS 345

(c) Id 1b

PMB 344

(d) Ibid

rieus De-

& It was a Suit Suit the Suit me iens Remark L

Allard's Life of the BaronDes-Adrets, apud Maimbourg's Hift of Calvinism

Varillas, History of Charles A.A.

Beza, H # 1 11 pag, 221

3 28th A-Pril,1562

BEAUMONT (France de) Baron Des-Adrets, was one of the Noble-men of Protestion of Arms in Piedmons, which was the best, and the most famous School of War in that Age It is precisely, that the desire of revenging himself of the Duke of Guise, who had been again than in a Law-suit a, made him declare for those of the Protestant Rengion s. It is add that Catherine de Medicis writ a Letter to him to excite him to revenge, went that she permitted him to make use of the Huguenots, that he might the better ruin that Duke's authority in Dauphine. The Duke of Guise Governour of that Province had made la Methe Gaudrup his I settlement there had Gusse Governour of that Province had made la Mothe Gondrin his Lieutenant there he was the Creature, and a Gentleman of great Courage, Des-Adrets judging that he could not begin his undertakings more successfully than by ridding himself of that Gentleman, practis'd upon some People in Valence, and manag'd his Intelligence in such a manner, that la Mothe Gondrin, overwhelm'd by the Sedition that was 1 iis'd in that Crty, was the there in cold Blood So that Valence was the first Town that the Baron made himself Master of, and where his Dignity was increased, for whereashe was before Colonel of the Legionaries of Lyonnois, Dauphine, Provence and Languedoc s, he was chosen the next day? after the Sedition Administrator of Affairs, till the Prince of Conde's further Declaration From that time he over-run all the Country, and understanding that the Protestant party had made themselves Masters of Iyons, he went thither, and assumed (A) all the Authority to himself, without much inquiring whether it would be acceptable. With 500 Men he descated the 3000 which St Vital brought with him into the Neighbourhood of that City to rivage the Country, he rinfack d the Forez, secur'd Grandle, where he compell'd the whole Parliament togo and hear a Protestant Sermon; he plunder'd and burnt the great Charter-House, seeze on Pom St Esprit, enter'd have a transfer into the Country of Avignon, and had doubtless taken the chief City of it, to treat it as the Pope's Troops had treated the City of Orange, had he not been informed within a League of Avignon, that the Catholicks had made themselves masters of Grenoble He marched that way immediately, and spread such a fear among the Catholick Troops, that Maugiron who commanded them fled into Savoy, and durst not return into Dauphin. Grenoble was soon brought again under our Baron's power, who treated that City more kindly than they had reason to hope for He was much more (B) Barbarous in other places which he feiz d by main torce, and

the that Miracle should be certain, it would not prove the worshipping of Relicks to be lawful So that according to the best Laws of Disputation carefully observed by the Orthodox, Perphyrias might have thought himself obliged not only to deny the consequences of the facts alledged by the Christians, but the very facts themselves I less and Blood, I mean his prejudices, and passions might lead him to it, for the mark things we require our Adversaries to prove, the more we puzzle and tire them. How comes it then that that Enemy of JESUS CHRISI did not deny certain facts alledged by the Apostles? Is it not because they could be supported by much clearer Reasons than those which he alledged for what he denied? I decide nothing it will suffice me to say, that sometimes Flesh and Blood lay down their Arms, and submit to a Light that does not please and fubmit to a Light that does not please them

(A) And assumed all the Authority] Notwithstanding the pains Varillas took to trace all the steps of Des-Adrets, he was in the wrong about the Government of Lyons He always built on this foundation, that as foon as that (b) City declar d foundation, that as foon as that (b) City declard for the Reformed, the Prince of Conde ient Mr. Soubise to be Governour there for when he of the first discontent of Des-Adress, he of the first discontent of Des-Adress, he again into Lyons This supposes that after geometric commanded there for some time, he left that Soubise was sent thither again to the exclusion of his Successor That Historian is mistaken, the first that commanded in the City of Lyons after it had declar'd for the Cause, was the Baron (d) it had declar'd for the Cause, was the Baron (d)
Des-Adress Soubise was not sent thither but when he was thought to be a fitter Man for that place than the Baron, and he continued in it till the Peace Varillas would have known this gradation, had he confider'd well his own words (e) Desapproaching near Lyons un-Adrets, fays he, der pretence of bringing a speedy Succour, to the Calvinists of that great City who had luckily served upon it, flatter'd them so well that he persuaded them to obey him, and to write to the Prince of Conde that they flould be very well pleas'd to have him for their Governour I add that Maimbourg (f) and his (g) Copier are mistaken, when they say that Des-Adress seiz'd on Vienne and Greneble before he seiz'd on

Lyons It is certain that the first thing he did after having made himself Master of Valence, was to run to Lyons, which he knew the Protestants had sery'd three days after the Sedition of Valence (b) Mr Allard did not know that tack he places the Journey to Lyons (1) after the Conquest of Vienne, which, as he tays, happen'd after (k) the reduction of Grenoble

(B) He was much more barbarous in other places]
For example, he treated the Garition of Months! Son, which had furrender d at discretion, very cruelly They represented to him in vain the Laws of Humanity, he would divert himself with seeing those miserable Soldiers precipitated they were brought to the top of the Platform above the Tower Those who had not the courage to precipitate themselves, were cast down headlong, and not so much as their (1) Chief was pardon'd On-ly one Soldier was fived Twice he took a run from one end of the Platform to the other, as if he delign'd to leap farther, but he ftopt short on the brink of the Precipice Dos-Adress told him with a sharp tone, that it was enough to have twice founded the Ford the Soldier reply'd boldly, That he would give him four times to do it Thole words loften'd the Baron's ill humour in luch a manner, that he gave the brisk Fellow quarter, who durst make use of his Jests in such a pressing entiemity (m) Some say (n) that the Baron's Soldiers as barbarous as their General, received those, that were thrown down from the Tower, with horrid cries and thours with the points of their Halberts and Pikes Castelnau Mauvissiere, relates in this manner, the ciuelty which he pretends that Des-Adress exercis'd in another (o) place (p) About 200 Catholicks, says he, who had compounded to surrender the Town, retind into the Castle, thinking that the Capitulation mould be held. thinking that the Capitulation would be kept Never-thelefs the Daron Dev-Adrets cased them to be thrown down headlong from the top of the Castle, notwithstanding the publick Faith that was worn, saying, That it was to revenge the cruelty committed at Orange Some of them that were thrown down out of the Windows from (p) Castelar very great heighth, laying hold of the barrs, the said nau, Me-Baron Des-Adrets very inhumanly caused their Fingers most 14 to be cut off. One of those that were precipitated, falling down from the top of the Castle, which was situated on a great Rock, chanced to take hold of a branch of a Tree which he would not let on they have and there Tree, which he would not let go they shot and threw

(b) Beza ib p 221
and Book 1 p 255 & leq

(1) Allard ubi infia pag 42

(k) Ibid pag 39

biave Man Monce-

(m) Ses Vuillis, Charl /A 1 1 p 2 1 2

(11) Allard apud Maimb ubi lupra

(o) At Mornac County Venaistin (p) Castel-

na (i) Id p **₹** ₹3 Lecles Hift ſeq (e) Varillas, page
2000.
(f) Radonb
Hift of
Calvin

(b) Va-rıllas,Hıst

of Charles

IXtip

183

273 (g) Supple-Moreri's Diet.ona-

where he exercis'd great (C) cruelties by way of Reprifals. The Victory which he obtain'd against the Count de Suz at Vaureas made him Master of Orange and of the County Venaissin, and made Avignon tremble a second time He deseated all the Pope's Troops, he enter'd into *Provence*, and overthrew all that appeared against him Nevertheless there were some disappointments, or private Jealousies that made him miss the relief of Cisteron That disgrace was followed by some others. The Duke of Nemours after the ill Success of his Siege of Lyons won two Battles against the Baron Des-Adrets; but durst not ingage with him a third time, and found it more proper (D) to use some artifices to make that formidable Leader of the Protestants change sides. They endeavoured to prevail upon him (E) by promises, and by threatnings, they shewed him that he had great (F) enemies in his Party At last they stagger'd him in surfuch a

Hiftory of 14 p 275 Holl and

(e) Varill 16 p 211

(e) D' Aubigne Fol 1 Book 3 ch 9 p 216 edit 1626

many Stones at him, but could never hit him The said
Baron wondering at it saved his life, and he escap'd, as
it were by a Miracle When I was in Dauphine, I
went to see the place with the Queen Mother, he that
was sav'd was still living near that place D'Aubigné
(a) ascribes the taking of Mornac to Montbrun, Lieutenant of Des-Adrets, and observes that Montbrun
indeavour'd in vain to moderate the Slaughter
that one of those that was thrown down continued
hanging on some branches, and that some Soldens hanging hanging on some braiches, and that some Soldiers having made some shot at him without wounding him, Montfing made some sooi at him without wounding him, Mont-bium sav d him, and made him serviceable to him. He says also, that those of Orange plac'd many dead bo-dies on floats, and let them go down the River Rhone to Avignon, with these words written on their breasts, Tollgatherers of Avignon, don't stop these Tor-menters, for they have paid a Tribute at Mornac All these sites are taken from Bezza's Ecclesiasti-All these sicks are taken from Bexa's Ecclesiastical History (b), which shews plainly that Desadrets was not the Author of what was done in Monnac So that the Supplement of Moreri must be corrected by this as well as the Memoirs of Castillanu, and Maimbourg's History of Calvinism

(c) Cruelties by way of Reprisals] Here we must take notice of a great fillity of Maimbourg After having mention'd the Cruelties of Des-Adrees he adds these words, (c) There were indeed some Catholicks, who being justly incensed with so many horrid crimes abus'd the right of Reprisals, and us'd them allistery of most in like manner of their own Authority, but there

most in like manner of their own Authority, but there were but few that perish dso He supposes then that Des-Adrets began to use those Barburities, and that the Catholicks only follow d his example, and made use of them by way of Reprisals But it is either a gross Ignorance, or a prodigious Knavery, for Historians least suspected of Partiality for those of the Protestant Religion, confeis ingenuously, of the Protestant Religion, confess ingenuously, that the Cruelties that were exercis'd at Orange preceded those of Des-Adrets Do but read Varillas's History of Charles IX (d) and you will find there that before the leaps of Mornac and Mont-brisson, the Catholicks had exercis'd the most enormous Cruelties at Orange, and pairicularly that of precipitating People from the tops of the Rocks, or on Pikes and Halberts See the Article Serbellon (Labricius), where I mention those strange Rapha. (Inbricius), where I mention those strange Barbarities Castelnau, whom I have already quoted, mikes use of this memorable Restection, Indeed 15 feem d that by a Judgment of God the Cruelties were recipiocal on both fides, and Orange was thought to be the foundation of those that were committed by the Huguenots in cold blood in Duphiné Let us not forget the Baron's Aniwer to his Officers, when they represented to him the injustice that he was going to commit, and the evils which it might draw on their Party (e) He reply'd with a face whose natunal desormity was much increased by Fury, that the puniforment which he was going to inflift was necessary to stop
the cruelty of the Catholicks, and that in order to reduce
them to the Laws of a fair War which they had first violatedat the taking of Orange, it was necessary they should
war as well as themselves Varillas, who ridicules
those two excuses, could not confute him as to these words, which they had first violated at the taking of Orange, fince he had already observed (f) of himtelf, that the Baron heard of the Cruesties committed in Orange with those inward transports of Joy which a blood) Man is capable of, when an unexpected accident HOW
DES-ADRETS
justified
his cruelties

why he had no success in any thing since he had no success in any thing since he had for sale and then
why he had no success in any thing since he had for saken a

though the man of the sale and then
why he had no success in any thing since he had for saken a

then the sale and then
why he had no success in any thing since he had for saken

that Party, the had imployed himself against it? He answer'd to the first point, That no body commits a Cruelty in returning it, that the first are called Cruelties, and the second Justice Having thereupon made an horrible discourse of above 4000 murthers committed in cold bland and of the insurance of implements committed. in cold blood, and of the invention of unheard of Torments, and chiefly of the leapings of Macon, where the Governour made his Feafit with pleasure to teach the very Children to see the Huguenots die without pity, he said that he had serv'd them something like it, having regard to he had served them something like it, having regard to the time past, and to the time to come with respect to the time past, not being able to endure without great coward dice the tearing in pieces of his faithful Companions, and as for the time to come there are two reasons which no Captain can disapprove, the one is that the only means to make the Cruelties of the Enemies to cease, is to do them (h) the like mbananan he mustured. to do them (b) the like, whereupon he mention'd 300 Horsemen sent back some time ago to the Enemies Army on to change a merciles: War into a courteous one All his Coligni other Aniwers are full of Sense, to which I refer my Reader as I have faid already control of the faithful for the faithful faith Waggons, having each of them a Hand and a Foot cut my Reader as I have faid already, contenting my afe of that tell to observe here ift. That those Leapings of may to correct the addy, That our Baron justified himself more faintly to the Duke of Nemours, than to d'Aubigné See Selthe apthe following Remark the following Remark

the following Remark

(D) To use some Artifices] If we believe Varillas (1) that was the Duke of Nemours prevented Des-Adress, by made of writing a Letter to him, desiring him to treat two this in the Italian Soldiers that were fallen into his hands as Princers of War But Beza (k) says the Baron write hirst to the Duke to desire him to set at liberty two Italian Soldiers. There is no question but the Maim-Irist to the Duke to desire him to set at liberty two Italian Soldiers There is no question but that Varillas is mistaken, for Des-Advers's Letter, set down at length in Reza's History, begins with the request of the liberty of those two Italian Soldiers of Calvinot faithfully give the substance of that Letter He pretends that the Baron imputed the bloody executions of Vaureas, Boulenne and Pierielate to the necessity of obliging the Catholicks to a fair War with the Calvinists, whom they hang'd as fast as they took them, and that he added, that after having obtain'd this point so necessary to his party that he could hardly find any Soldiers before, he kept exactly the Military Laws which he had learn d in Piedmont There is nothing like this in Des-Advers's Letter, he only which he had learn d in Piedmont There is nothing like this in Des-Adrets's Letter, he only confesses that at Pierrelate and Boulenne, two Towns which he had taken by assault, he could not to his great grief withhold the Soldiers from taking their revenge, on 4 or 500 Men that they found there. His Apology does not consist in alledging some just and necessary Motives of his Cruelties, nor in saying that having attain'd the end for which he had committed them, he interrupted them, he only committed them, he interrupted them, he only denies 'em, and he does it, as Bezs observes, in so very faint and soft sile Varillas says truly, that the Duke of Nemours having apprehended by that Letter that Des-Adress was discontented, caus'd a Conference to be propos'd to him, which was accepted

accepted

(E) They indervoured to prevail with him by promises. They writ very civilly to him (a), and after having represented to him, that the way he took would infallibly lead him to a confiscation of body and estate, they tempted him with a promise of the Collar of the Order, and with that of a company of 50 Men at Arms, with a Sum of an Hundred thousand Livres, and if he had rather live out of the kingdom, they engaged themselves to send him the Sum of an Hundred thousand lipid his Crowns. The Duke of Nemours us'd all manner of promises and flatteries, when he conferr'd with fupra peg 291

Des-Adrets
(F) That he had great Enemies in his party] The
Marihal de Briffac communicated a Letter of the
Admiral Admiral

(b) Adgainst Maim-

Ecclef Hift

PSE 291

manner that his Conduct became more and more suspicious to the Prince of Candi, and to the Admiral The conclusion was that they (G) secur'd his Person at Romans to the Admiral The conclusion was that they (G) secur'd his Person at Romans to the first of January 1563. He did not come out of Prison but by the Treaty of Varily once which was concluded the family fear, and then he project his first Religion, and ubi supra afterwards bore Arms against the which, but without any Success (H) or Glory, of which he is not the only Person that has given very bad reasons. That General shewed no longer the same vigilancy matrivity, increpidity, and presence of Mind which had been admir'd as Prodigies which he served the Cause. All those great Qualities, and the Middeness which he obtain'd over the Papists did not hinder the Protestants. and the Nacones, which he obtain'd over the Papists, did not hinder the Protestants

Admiral to him, which he had received in the following manner Saubife (b) who suspected Des-diers, acquainted the Admiral with it, the Sol-dier, who carried the Letter, was intruded with an answer to it; but instead of carrying it to Souan aniwer to it; but initead of carrying it to Sou-bise, he brought it to the Marshal de Brisse. Here are the contents of it concerning that Baron, As to what you write to me concerning the Baron Des-Adrets, every body knows him to be what he is, but fince he has hitherto serv'd so well in this cause, we must bear his insolences a little, for this to be fear'd that his insolency would be changed into sury Wherefore

nau ubi iupra ch 11

that his injoiency would be changed into fury Wherefore
my Opinion is that you use your endeavours to entertain him, and bear with him as much as you can

(G) They secur'd his primal thate is a passage of

Laftenau's Memoura, the thine of Nemours
knowing Des-Adrets which they bought it more expedient for the King's service to win him, than to opposehim by force, which hedid so dexterously with fair
promises and smooth words, (as being a very persuafour Prince, and who always them how to win him hy five Prince, and who always knew how to win Men by his taking way) that the Huguenoes never had fince a greater Enemy in that Country than that Baron who began from that time to contrive mischief against them began from that time to contrive mischief against them

The Huguenots being wery vigiland had notice of it,

The they had spies every where Which was the reason
why the Baron Des-Adrets being gone to Valence was
eaken bestone by Mouvans (by advice of Cardinal
de Chatillon and of the Sieur de Cursol since made
Duke of Usez) who sent him to Nimes, where he was
in very great danger, and would bordly have saved his
Lise, had it not been for the Peace by versue of which
be was set ilberty See the 12th Book of Bera's
Ecclesiastical History, where the detention of DesAdrets is mention'd at large After divers interrogation, and answers Peace internating he was relead, and sint to his House within any absolution or
condemnation These are Bera's (d) words

(d) Bera
Book 11 p
306, 307

(e) Id Book fallen so low (f) he went yet farther since, having
born Arms against those of the Reformed Religion as
well in Dauphine as in other parts of France, being

well in Dauphine as in other parts of France, being Colonel of a Regiment of Foot, in which he got nothing but shame, with such a loss of his Reputation, that he was never since employ d, but remaind in his House a Spessator of other Men's miseries D'Aubigne says, (g) that he was deseated, when the Army of the Duke of Deax Ponts enter'd into Prance in the Year 1569
He fays elsewhere (b) that at Lyons at the return of
the King of Poland, an Usher would not let Des-Adrets come in, and it was on that occasion that

Adrets come in, and it was on that occasion that he ask'd him the three Questions mention'd (1) before He desired to know of the Baron why do little success in the Catholick Armies hild, answer'd he with a sigh, no fight is too to a Captain that has no more interest in the Victoria his Saldiers. With the Huguenots I had Soland since I have had none but Merchants that on nothing but Money. The others feared and streamed nothing, and were full of Revenge, Passion and Honour, I could not keep up the reins of the first, but the latter have worn out my Spurs. Truly those Reasons are very weak, and to constitute them invincibly, it would be sufficient to refer the Readers to the great number of general and particular Battles, in great number of general and particular Battles, in which the Protestant Troops were heaten What were not the Papist Soldiers full of Revenge and Pajfon? Did they not hear continually their Priests, who exhorted them to take vengeance of the Huwho exhorted them to take vengeance of the Huguenots for their plundering and prophaning of Churches? Is there any thing that inspires more fury than such Discourses? What shall we say of the Decrees (t) that parmitted all manner of Persons, and even ardered all Commonatties to fall upon the Huguenots at the ringing of the slarm-Bell, and to persue them south every where, and to kill them without mercy, as so many wild Beaste, and mad Dor

and Wolves, that defiroyed all the Kingdom So that thro' the Crimes of one Party and the revinge of the other, there was nothing to be seen in all the Provinces of France, but Burnings, Buod and Slaughter, and a thousand frightful images of dea h? Could the Ca-tholick Soldiers be free from Passion and Revenge amongst fuch difinal Objects? Was it necessary to wear out more Spurs for them, than Reins for the Huguenets? Monluc and Tavanes, and divers other Commanders of the same Party make it appear that it was the Baron Des-Adrets's own fault At the bottom he did the Protestants more wrong than of the Vahe thought, and the Bishop of Mesus knew (m) how
ristians to take advantage of the disposition he atcribed to them, of having been full of Passion and Revenge But here is another reason more false than that which he gave to d Aubigné "Never (n) any "Man accounted to much reportation in to their Man acquir'd so much reputation in so short a time, and never any great Commander lost it is it is former. For the Duke of Nemours, who was fent against him and who could not defeat him with open Force, had no soones brought him over to his Party, but they spoke of him as being the weakest and most unfortunate Officer of the Royal and Catholick Party Not but that he had always the same Valour and Experience, but that die to there is a great difference in Warring for, or a- Casteln e gainst one's King I or every thing is permit- 2 pag 23 ted in a Revolt, and a Commander shews himself such as he is, whereas in the Service of his

Prince, he ought to appear such as he ought to be, and he is more subject to Military Discipline In effect, the Baron Des-Adrees was as Furious as Valiant, he fignaliz'd himself more by the Terror of his Arms, than by the Reputation of his Conduct, and he made more noise than other Men of his Quality, because he was more Cru-el and Dreadful In the King's Army, they would not have suffer'd his Fury, and the Law of Reprifals was so punctually observed, that both Parties were obliged to keep Faith, and to make a fair War "Tho it be my Interest to

"make a fair War" Tho' it be my Interest to find Faults in Authors, fince they are so many Materials for my Work, I am truly vex'd that such a Clear-lighted Man as Mr le Laboureur, should have published such a bad Argument Ask him, Why Des-Adress was a great Commander during his Protestantism, and a very pitiful Officer in his Catholic sim? He will answer you. 'tis because in a Catholicitm? He will answer you, 'tis because in a Revolt a Man does all that he can do, but in a lawful War all that he ought to do There was never a more salse Maxim, or more unjudiciously apply'd than that, fince it is certain, that in a Civil War, the King's Party acts with more Boldness and Confidence than the other For the Rebellious Party finding itself odious, will not begin the banch of Military Discipline, the violation of a colation, Slaughters in cold Blood against the bublick Faith, or It is the Prince's Party

that gives itself more liberty, in that respect, pre-tending to have only to do with People convicted of Felony, and actually condemn'd to the worst of Punishments It seldom makes a fair War, but when the other Party resolves to use Reprisals At least, matters stood so in the Wars of Religion under Charles IX and consequently, that Maxim was very ill apply'd Besides, I wonder, that Mr ie Laboureus did not mind the passage of Brantom, which he quoted a little after That passage is a

which he quoted a little after. That passage is a parallel between our Baron and Moniuc, wherein, the Brantors makes the latter a little less Cruel than the other, he laye neverthales about tho Bi antors makes the latter a little less Cruel than the other, he lays nevertheless, that they might be compar'd in all things, Both very Brave and Valiane, both Whomsical, both very Gruel, both Companions in Piedmont, and both very good Captains. According to Mr le Laboureur's Maxim, Des-Adress would never have acquired the Reputation of a great Captain, if he had always serv'd his Prince Why then did Monluc acquire that Reputation, or why

(m) Sce his History riations 1 10 # 39

TICISM on a pas-Mr le Laboureur

(n) Le La-bour Ad-

(f) That ron Dus-Adrets (g) Tom

1 p 403 (b) Ibid

pag 215

(1) In the R mark C

(k) D' Aubigné nbi fupra pag 217



2 Maimb Calvin p 275 See the Re-mark K * Brantome Elogy of Mon-† Allard s Life of the Raron Des Adrets, p 3, and 4 4 Ibid p B Ibid p 2 Brother to Des-Adrets's Mother I bid p ? Ibid p

(a) In the Kemark B

(b) Branton ('s Llogy of Monluc (1) Sei Be-HA Pok

11 / 2 1

SUPPI L MINI

Dictiona-11 (1111-

(d) 11+P

nılın, par 74

Cilvin

from looking upon him as a Goliab that dishonour'd the Battles of Israel by his (1) barbsrous Conduct He dy'd x without Honour, in a shameful Old-age, equally despis'd by both Parties, much unlike that Baron Des-Adrets, Quantum mutatus ab illo who had been dreaded as far as Rome *, for they fear'd there that he would set out a Fleet to give the Pope a Visit We shall speak of his (K) Children in one of our Remarks

HERE is a Supplement, which I take out of a Work which I read fince the first Volume of this Dictionary was Printed off The Baron † Des-Adrets being but fifteen Years of Age, was one of the two hundred Gentlemen of Dauphine that were in the Army which Oder de Foix, Lord of Lautree, Commanded in Italy in the Year 1527 He signalized himself every-where In 1532 he a obtained the Guidon's Commission of the Company of the Lord Dupuy S Martin, Lieutenant in the Government of Provence He had some Dispute with George d' Urre de Venterol, to whom that Company wis given in the Year 1537 and who & hinder'd him from obtaining the Lieutenancy. Which displeas'd him so much, that he protested to serve no more, and retir'd to his Father in Dauphine Some time after he went to Turin to his r Uncle Bouiseres, General of the Army of Piedmont, who s left him the Conduct of some Legionaries of that Province that made part of the Garrison of the Town He continued in that Imploy till the disgrace of Boutieres, which happen'd in 1544 and which oblig'd the Uncle and Nephew to retire into Dauphine Along Sickness hinder'd our Baron above three Years from bearing Arms He had a Troop of Horse & under the Marshal de Brissac, Lieutenant General for the King in Italy, and was afterwards made & Colonel General of the Legionaries of Dauphine He received three Wounds at the Siege of Vulpian, in the Year 1555 The Charge of 5 1bid P Colonel of the I egionaries of Provence, Lionnous and Auvergne, was given him, and he | Ibid | lcd them with those of Dauphine to the Duke of Guise at Turin in the Year 1557 || He lost his Baggige and his Liberty at the taking of Moncalve in the Year 1558 + and actions of Pequigni, who was Governor there, for the loss of that Town He Summon'd

did he preferve, and perfectly maintain it, even when, according to Mr le Laboureur, a fair War and the I aw of Repritals were punctually observed. Why then did Des-Adress lose all his Reputation, fince that of Monluc was not leffen'd

(1) His barbarous Conduct] Besides, what has leen (a) already said on this Subject, I shall obteen (a) already faid on this Subject, I half obferve here, that it was faid, (b) that he taught hu
Children to be Cruel, and to bathe themfolives in Blood
The elies, who was since a Catholick, was very busy at
the Paris Massacre He dy'd at the Siege of Rochel
truly sorry for the great quantity of Blood that he had
st The Protestants don't much care whether
this Hear-iay of Brantome be true, or not, for they
were the first that condemn'd (c) that Baron's
cruel Humour But every Body is concern'd not
t) suffer the Licence of him that put out the Supt) suffer the Licence of him that put out the Supplement to Morers's Dictionary. He says, That after a great Slughter, Des-Adrets made his two sons bathe themselves in the Blood of the Catholicks. Father Mainbourg (d) supply dhim with that Glois. Both of em ought to be told, that they should not have taken so great a Latitude in their Paraphrases. Their Witness grounded on a Hearsay, made only use of the Word Blood How could they pretend, that he spoke of Humane Blood Do not Butchers contract an habit of Cruelty by the effusion of the Blood of Beasts? A Writer that quotes an Author, ought to keep religiously to his Expressions, and not to commit the Sophisin, a distonguistion of the pleases, but he ought not to give his Conjecture is mattered First

(K) Of his Children Brantome, whom we have quoted concerning the eldest, says, That there was a vounger one, who was the King's Page, but Be-

younger one, who was the King's Page, but Be-za will tell us more Circumstances about him The g catest evil, fivs he, (e) speaking of that Baron, was, that growing noise and worse after this, he forsook the Resourced Religion, and carry'd his Children to Mass, the eldeft of which having been bred up in Germany during the Troubles at the Court of the Fletter Palatine, became foon after one of the most victious young Men that was in France, but GOD, did not let him live long I've other two were Twins, and were born at Gethat he who had been the King's Page, and of which the who had been the King's Page, and of who he mentions a very bold Action, was in-(e) Divila fays in his 5th Book of the Civil Wars of Fines, fast the two Sons were called the one Colonel Mont tumor, and the other Colonel Rouvray, and that one of them as kill d in the Paris Massacre on St Bartholomew s Diy The other dy d of Sickness Here is that Page s bold Action "(b) The King order'd him one Day to call his Chancellor, that Page " found him at Dinner, and having told him, that

" the King would speak with him, and the Chancellor having answer'd, that after he had din'd he would go and receive the King's Orders How, faid the Page, must you defer one moment, when the King Commands you? And thereupon he took one end of the Table-cloth, and threw all that was upon it to the Ground This Story was told the King by the Chancellor fimfelf, and his Majesty laughing, said nothing else, but that the Son would be as Violent and Passionate "that the Son would be as Violent and Passionate
"as the Father Observe, that this Writer has
not well apprehended these Words of Davila, Nel
Medezimo (1) Pasazzo surono amazzasi Teligni genero
dell' Ammiraglio, Guerchi suo luogotenente 2 Colonelli Montaumai e Rourai, il figlivolo del Barone de S
Adrets, e tutti quelli della sua corte (k) He does not
pretend to speak of two Colonels that were the
Sons of our Baron, nor is it well known, whether
by his Baron de S Adrets, he meant ours If he
did, I fancy he was mistaken Let no Body object
these words of A Aubigné, (1) The Marquia de Resente, Brosher of Prince Porcian was kill'd by Bussi d'
Amboise, and the Son of the Baron Des-Adrets, about
a Law-suit which he had with his Cousin German, for
the meaning of em is, that Bussi d' Amboise, and
the Son of that Baron kill'd Resnel

Mr le Laboureur (m) said in 1658 that the Fa-

Mr le Laboureur (m) faid in 1658 that the Family of Beaumont was extinct I have been inform'd, mily of Beaumont was extinct I have been inform'd, by Mr d' Hosser, by means of a Friend, that Susanna de Beaumont, Daughter and Heiress of our Baron Des-Adress, was marry'd to Casar de Vaucerre, Lord of Teis and St Disser in Dauphine Their Postelity continues to this Day Mademoiselle Des-Adress, who dy d Maid of Honor to the Dutchess of Orleans strer the Year 1680 and who had been a Protestant, was descended from that Susama Her Biothers were the Marquis Des-Adrets, who is Captain of a Ship, and the Chevalier Des-Adrets, who was Aide de Camp of the Marshal Duke of Nosilles, when he was kill'd at the Siege of Roses in

Noailles, when he was kill'd at the Siege of Roses in June 1693. He had been a Captain of a Ship, but he was cashier'd because he would not assist at the Lectures which Mr. Renaud, Ingineer of Marine, mide at Brist by the Kings Order.

I shall place here the Addition which I publish'd at the end of the first Volume of this Dictionary. It contains these Words (n) I have just now received the Life of our Baron Des-Adrets composed by Mr. Allard, wherein Mr. le Laboureur's missake is thus laid open (o) The Family of Beaumont is not extinct, as Mr. le Laboureur believed, speaking of the Baron Des-Adrets in his Additions to the Memoir's of Castelnas. It continues still in the Memoirs of Castelnau It continues still in the Branches of Pampiguan in Languedoc of Bresset in Auvergne, of Autichamp and of St Quintin in Dauphine It is true, that that of Baron Des-Adrets ended by two Daughters, whereof the eldest, whose Name was Susanna, was twice marry'd, with

ch 4 pag 456

Labour Addit to

(o) Al-lard', Life of Francis de Beau-

(i) Beza In / 12 p 5° 7

1,) 31 lud

PATP

(1) Id 1b p 9. 91

(/) ld ib . E 82

him (L) before the King, and lost his Caule. His References for it applied the House of Guise, was managed by Corperine de Mèdica a, and that the confequences and Al-which we have seen already. This father whom I quote, gives a very particular Ac-lard bid sound of it, as also of that Baron's actions which he perform'd after his return to the P 25, ac King's Party. He makes them more confiderable than other Hiltorians; Surihe owns reach that that Brave Captain was suspected of Intelligence (M) with the Highernt Patty, and Queen; that he was Impressed to himself, and received Orders to raise a chousand that he was Impressed to himself, and received Orders to raise a chousand that he was Impressed to himself, and received Orders to raise a chousand to be Foot, which he was there during the Massacre on St Bartholomew's Day He soon that into Dauphine, and feeing the small account they had a state of the s Year 1585 ? At last, being tir'd with so many Fatigues, oppress noth Age, and extraordinarily disgusted with the World, he retir'd to la Frette, where he lived a Year with visible having made his return into the Bosom of the Church He dy'd therefore a true Catholick, after that baving made his Will the 2d of February 1586 and was bury'd in a Chappel of the Parochial so Church that belong'd to his House & The Reader will not be displeased to see the Ti
else (O) which he awas hareself whill he was at the House of the Providence of here tles (0) which he gave himself whilit he was at the Head of the Protestants of his 90 Province, nor to know that his Face shew'd (P) the sierceness of his Temper

BEAUNE

"The first Marriagewas with the Lord of Tarvanas, in Picemont, and the second with Casar de la "Vauserre, to whom she brought the Seat of Desactes. The other's Name with Seat of Desactes. The other's Name with the Seat of Seat of Seat of Island set down Mr Allard's Natrative (a) The Baron having accus'd Pequighy for the loss of the Town, and of his Liberty and Baggage, he presended to be indemnify'd by him for his damage for that end, he summerfy'd by him for his damage for that end, he summerfy'd by him for his damage for that end, he summerfy'd him before Ring Francis II who had succeeded Henry II where he maintiful his Cause admirably well, and said, that Pequignia his Cause admirably well, and said, that Pequignia his Cause defended the Breach, since it was but sail, and the number of those, that resolved to go through it, very inconsiderable, that if he deny'd it, he would make him confess it in a Duel This Dispute deposit of singular to the Gourt, and those two Ehemies had some French among the Great Ones, who hinder'd the Decision of it for some time. It went nevertheless in faccount of Proving Welley Seat of the House of Grible. Jome Friends among the Great Ones, who hinder'd the Decision of it for some time. It went nevertheless in favour of Pequigny by the Gredit of the House of Guille, which began to be very great in Private, and they were forbid to attempt any thing application other, on the pondity of being Punish an guilly of High-Preason Whereupon, the Baron was so possess with Anger, that he Swore he would be revended upon the Guilles, and that was the reason why he imbrated afterwards the Protessant Party. This is what Mr. de Thou says, and it is agreeable to Pruth.

(M) Suspected of Intelligence with the Huguenor

(M) Suspected of Intelligence with the Huguenot Parry, and that he was also imprison d He justify d him-Parry, and that he was also imprison de He justify de himfelf. At his return into Dauphine after the Battle of Moncontour, (i) he was oblig'd to retire into his Hosse, because Gordes, Governor of the Province, had conceiv'd a great Hatred against him (c) It is thought, that he superstead him of being still inclined to the Miguenot Party, and even of having savour'd the Armbolithat was made near Geneva by Cour Lodowick. Nasset, and of holding Intelligence with him with the listle account of him, at which is marmor'd highly, and made some Complaints to more hat bold; and even rash, which coming a superstance of the superstance of the him with bold; and even rash, which coming a superstance of the superstance Thing's Ear, Gorde's receive d'Orders to cause him to the did the was carry'd to Grenoble, and themees be Lyons, and Imprison'd in Pierrecise At the was a thought a top' Mais, and so much the more, because Letters were intercepted from the Princes, and the Admiral in his favour, and because the chief Heads of the Protesiants soke to know him set at liverty. Which he (a) obtain'd by the Peace that was concluded in the Month of Jinhamy 1971. He appear'd before the King in his Countil. "(e). There he declard that being innocent, he supplicated his Majesty to suffer him to renounce the benefit of the E-disks of Pacification made in favour of those "to fuffer him to renounce the benefit of the Edifts of Pacification made in favour of those
who had acted against his Interests, under pretence of Resignon or Postey, that he had neverdone any thing for which he might be blam'd,
that if any Person was so bold to maintain that
he was Criminal in any mannet, he was ready to
make him derry it Sword in Frind, if his Majety would be pleased to permit it. The Ming mil
"That we'll him, That he was portunded of the

"Innocency and good Intention, that he had "never question'd his good Condust and Zent" for his Service, that he was extreamly satisfy'd with him, that he always believ'd his Intentions were good, and other things of that nature, of which he desir'd his Majesty to grant him an Act Which was willingly done It is in the Registers of the (f) Chamber of Accompts "

(N) And perform'd there an Alt of his ancient Valour] I he Duke de Maienne "(g) being at Grenoble
"in 1581, the young Pardaillan, Son of la Mothe"Gondrin ipoke haughtily and injuriously of the Ba-Gendrin ipoke haughtily and injuriously of the Baron Des-Adress, because of the lois of his Father at Valence The Baron was inform'd in his Retirement what Words he had made use of, and also that he said if he met him, he would abuse him Which obligd him to come to Grenoble, where having watted upon the Duke of Maienne, and having been kindly received by him, he faid several times, and also in the presence of Pardaillan, that he had left his Solitude, and was return'd into the World, to ice if any Body had any Rancour against him, and to give him satisfaction, that his Sword was not so rusty, nor his Arm so weak, and his Strength so much weakned by Age, but that he was able to give Satisfaction to all those that had any Complaint against him Pardaillan neither faid nor did any thing that might give any occasion for a Quarrel, so that Des-Adrets retuind again, being fatisfy'd with this last Bravery "

(O) The Titles which he gave himself | Here they (h) Francis de Beaument, Lord Des-Adnets, (h) Id 1b Gentleman in ordinary of the King s Chamber, pag 28 "Colonel of the Legionaries of Dauphine, Prevence,
"Lyonnois, Languedec and Awvergne, Governor and
"Lieutenant General for the King in Dauphine,
and my Lord the Prince of Conde's Lieutenant
in the Christian Army, assembled for the Service of GOD, the Liberty and Deliverance of
the King and the Queen Mother, the preservation of their States and Grandeur, and of
Christian Liberty in the said Countries."
In the Chamber of Accompts of Grenoble, (1) Id ib
the are divers Ordinances drawn up in bis Name Dan 20 Colonel of the Legionaires of Dauphine, Provence, where are divers Ordinances drawn up in his Name wherein he takes that Quality upon him, and in ethers, he calls himself, Chief Governor of the Companies assembled for the Service of GOD, & There are some that are thus directed. To all the True and Faithful Subjects of the King, our Sovereign and Natural Lord, associated in the Contastion of the Raformad Churches and scall with tession of the Reformed Churches, and well-wishtellion of the Reformed Churches, and well-withers to the Peace and Tranquility of this Country of Dauphine, Greeting and Peace through our Lord JESUS CHRIST Was he not a very worthy Man to use such Language? Was he not a new Apostle fitly qualify'd to imutate St. Paul's (1) Thusangelical Salutation?

(P) His Face shewed the sterceness of his Temper. Thu- ta sua, emas, who look a upon him (k) so nicely at Grenoble 1 p n anothe Year 1572 that he was able to define at him 1165 inches a car 1572 that he was able to define the him him Memory, for as any Body raught know him again, gives this defersption of ham. (If Beat jam some came, fed crads adduc se veridi fenellate, Ocuhi A a a a triculentis,

Allard has

ta fua, lib

(1) Id 1b

(b) Al-

lard ub:

∫upra p

(c) Id 1b p 76

(a) Al-

p 19, 20

* Eralim

errorum Bedæ, fol

† Beza's

19 p 892

See also epist 14 1

20 pag

974 and epift 4 1 24 P1g

ber quem in lacobum Fabrum icripierat edicto re-

gio sup-

amfi non est fup-

presius
Id epist 62

1 19 PAR

the 30th Novemb

1527 (d) Id e-pift 71 l

39 Pag 886 See also epift 14 / 20 (e) Che-

villier's Orig of Printing,

P 174 (f) That

of Beda against E-

raimus It was Printed at Paris by Jodius in the

pressus eft, eti-

dated in the Month BEAUNE (Renaud de) Archbishop of Bourges, and afterwards of Sens, in the Reign of Henry IV Look for Samblancas (William).

BEDA (Noel) Doctor of Divinity in the University of Paris, was the greatest Clamourer, and the most mutinous and factious Man of his time. He was a * Picard, and hv'd in the Reign of Francis I. He declar'd himself a sworn Enemy, to all those who design'd to make Learning flourish again, and it was on that score, that Erasmus and Faber Stapulensis incurr'd his indignation. He pretended to have found a great many Supputat Heresies in the Paraphrases of Erasmus, and publish'd a Book on that Subject. Erasmus Feelef Heft justify'd hamself, and accusing him in his Turn, convinc'd him of (A) a great number of Calumnies. Beda, instead of proving that he had been no Calumniator, or instead of confessing that he had not rightly apprehended his Adversary's meaning, had recourse to the Art of Caballing He read Erasmu's Books over again, he made new Extracts (B) out of them as unfaithful as the first, and gave them to be Cenfur'd by the Faculty of Theology, where his ficry Temper, and his Factions, and violent Declamations against the Novelties of those Times, and against those

truculentis, naso aquilino, facie macilenta, sed ruboribus intersusa, ut lutum sanguine maceratum quod in P Corn Sulla observatum est, ori inspersum deceres, de cetero corporis habitu prorsus militari

(A) Convinc'd him of a great number of Calumnies]
See the Book intituled, Supputationes errorum in censuris Natalis Bedæ per Erasmum Roterodamum It was Printed in the Year 1527 The back-side of the Title-page will inform you, that Erasmus found was Printed in the Year 1527 The back-side of the Title-page will inform you, that Erasmus found musinithe 181 Lies, 310 Calumnies, and 47 Blasphemies in back-side of a pretty small Book of his Censurer, and this, the Title-page, without dealing rigorously with him, for he was spage, (b) Erasm notice of (a) As ne quis queratur iniquam suppuepist 73! tationem, non imputationum sill tam multa indoste, 10 2802 statement, and the supputationum sill tam multa indoste. stulte, & sine mente dicta Non imputavimus tam multas propositiones quas in censuris omissis. Oc. A Man of Honour and Conscience, would have made it his chief Business to Vindicate himself, but Beda, and those that are like him, find their account better in repeating their first Accusations a hundred times over, just as if nothing had been answer'd to them If Enssmus may be credited, his Adversary's Book displeas'd Francis I so much, that he prohibited the sale of it Imposenter (b) & infeliciter edited libro sic debacchasus est in me ut Ren Christian forms when were consent successive edices do fianissimus mor ubi rem sagnovit, vetuerit codices di-(c) Urit vendi, haud dubiè vetiturus excudi si tempessive moni-hominem tiu suisse The Book that Beda (c) publish'd at the quod li-same time against Faber Stapulensis, was likewise forbidden; nevertheless the Copies of those two Books were suffer'd to run abroad (d) Nee jussius premere presse, sed elusic Regis edistum curans ut in Germaniam pargeretur, & isthic clam distrahe-

I shall set down here a passage of Mr Chevillier's Book about the Origin of Printing at Paris Francis I (e) was so exasperated against Dr Noel Beda, who had resulted the Paraphrases and Annotations of Erasmus, and against the Faculty, who had approved and caused his (f) Book to be Printed, that the Dettor being gone to the Court about some Business of his Society, was kept Prisoner there for a whole Day, not Society, was kept Prisoner there for a whole Day, not obtaining his Liberty, but on condition to appear whenever should it be required, and a Letter under the Privy-Seal was sent to the Parliament, dated from Amboile the 9th of April 1526, whereby they were ordered to hinder the Sale of Beda's Book I have read in a Copy of the Registers of that Court, a Letter of Jodocus Badius, wherein he says, that he had Printed 650 Copies of that Book, whereof many hud been sent to Spain, Italy, Germany and England, that he had about 50 compleat Copies left, and he promised not to distribute them (g) Moreover, Lewis de Berquin, a private Lutheran, and a Friend of Erasmus, with whom he kept Correspondence by Letters, presented twelve Propositi-877, dated kept Correspondence by Letters, presented swelve Propositions of Beda's Book, presending they contained some Implesses and Blasshemmes, and required that the Faculty should be oblig'd to condemn, or prove them by the Holy Scripture The King beard that Accuser favourably, and the 10th of July 1527 he sent the Propositions by the Bishop of Bazas to the Restor; whom he order div couse them to be enato the Restory whom he order divided together, and not by the Dossors of Divinity only, quos in hac material suspectors habehat, as the Register of the Faculty says, I do not find in writing what the Judgment of the Four Faculties was Take notice that the Divines of Paris had made themselves so much sufficiently of Passing and America, what who King would

Trar 1526 pected of Passion and Anger, that the King would not have them to be Judges in that Cause, without (g) Id ib joyning to them the three other Faculties It pag 175 will not be amily to see in what manner he bri-

dled those Zealots Here is an Extract of the Letter which he writ to the Parliament the 9th of

April 1526 (h) "And because we are duly in- (h) Apud

"form'd, that the said Faculty and their Agents Chevillewrite indifferently against every Body, slander- er, Ibid p ing their Honour and Reputation, as is done against Erajmus, and might endeavour to do the like against others, We command you to write immediately to those of the said Faculty, or their Deputies, and to forbid them to Write, Compole or Print any thing whatfoever, either in general or in particular, before it has been review'd and approv'd by you, or your Deputies, and debated in a full Court " Those

Regulations did not continue long, tho' they seem'd worthy of a general and perpetual Establishment

(B) He made new Extrasts out of them as unfaithful as the first The more he found himselfconvinc'd of Calumny, the more he endeavour'd to undo him whom he had calumniated He therefore bethough thimself to try whether by producing the same Accustons a new under a form somewhere same Accusations a-new, under a form some different, he could make a better advantage of 'em Urit hominem (1) quod ego respondens & meam (1) Eras-innocentiam & illius impudentiam sic omnibus ob oculos mus epist posui, ut in speculo non possit evidentius. Itaque prorsus 62 l 19 animo gladiatorio parat vindictam non se purgans, qued pag 877 non potest, Jed easdem calumnias alsa specie rursus inge-rens Habet sexcentas propositiones e paraphrasious decerptas eas ut navrant ad Facultatem desers, & accerptas eas ut narrant ad Facultatem defert, En alquet jam audio promunciatum. Sed quemodo proponit artifex? Omittit qua rem explicant, qua calumniam excludunt addit de suo qua facunt ad calumniam proponit velut à me diffa boc tempore qua dicuntur ab Evangelistu aut Apostolis, & ad Ecclesa primerdia pertinent. Reda omitted none of the knavish Tricks of an unfaithful maker of Extracts. He supprest what was proper to justify the accus'de Perion, and to shew his Calumny He added what was fit to strengthen his Accusations, he turn'd into one sense what had been said in another There is nothing more easy than to cause an innocent Opinion to be condemn'd by such Artisither There is nothing more easy than to cause an innocent Opinion to be condemn'd by such Artisces See the 73d Letter of the 19th Book of Erasmus He contriv'd another Trick, for he made choice of some Heads of Accusation (k), and having put them into French, he sent them to the Court to incense the Great Men, the Women, and all France in general against Erasmus He had already alledg'd the (l) Title of King of France which Erasmus gave to the King of England in Dedicating a Book to him, I say, he had already alledg'd it to make that poor Author odious at the Court of the Most Christian King I do not know whether any Body told him to his Face that he was very much in the wrong, not to endeavour before all things to justify himself, and that it was a great shame to leave Erasmus's Lists unanswer'd, such Lists as convinc'd him plainly of gross Errors, and shameful Calumnies Quum mea supputationes ob sculos emisum posurint hominis insection cum pass malitia conjunction, non cogitat de purgando, sed articules aliques decerptos en acervo calumnianum of Gallicè versos mist in ausum regiam Nunc cossem articules vobis ingerit, scilicet in ordinem digestos, at novi culcanum, perinde quasi nikil sit respansum (m) He should have answer'd that, without having recourse to so many Obliquities Perhaps Erasmus was the only Person reproach'd his Adversary with this (n) Nist Beds prossus dissiderat sua causa, response to select and quadam loca tam impudenter columnia. this (n) Nife Beda pressus dissideret sua causa, re- (n) Epis.

spenderet salzem ad quadam loca tam impudenter colum- 73 l 19niosa vanaque, ut res manibus, qued aunt, sonteri posso Pas.

Nunc

that were not zealous enough to suppress them, gave him (c) a kind of a tyrannical Sovereignty. Which he abus'd in fuch a manner, that at last they were oblig d to give him up to the Secular Power, who to punish him for his high Offences, Condemn'd him (D) to make an honourable amand, and to confess at the Gate of the Cathedral Church of Paris, in the presence of a great number of People, that he B ze 16 had spoken against the King and the Truth He was moreover, condemn'd to * Ba- pag 15 This happen'd in 1535 He had very much oppos'd the Design which Francis I had to cause the Sorbonne to give a sivourable Opinion for the Divorce of Henry VIII He was not in the wrong in the main, for all that was done to corrupt some Universities in France, was a true mystery of Iniquity, but he spoil'd his Cause (E) by his passionate Behaviour, and his mutinous Carriage, and See the Reeven involv'd himself in the Crime of Perjury. He had much Credit with † mark E, the first President Lizer, a Man much more sit to 12t the part of a bad Contro- and Eristversift, as he did before his Death, than to be at the Head of the first Parlia- music-

ment pf 561

(c) Secthe H ft of the D vorce of VIII ly Mr le Grand, t 3 p 421 (d) Ibid PAG 455,

Nunc hoc omisso quod in primis curatum oportuit vim parat, concitat facultatem ut articulorum turba suffragiis & autoritate me opprimat I iay, Erasmus was perhaps the only Person that made that Reproach, for commonly, those that are not concern d in the Injustices of an Inquisitor, govern themselves by

(a) Erafmus epift

pag 889

What he

Jays in

the 4th leaf of his

supputa-

rum in

cenfuris

Beda 15

also a true

picture Deligun-

tur depu-tatı ad ıd

idones. quos optant 11,

quorum

vel autoritas vel improbi-

tas vincit

ın colle-

gus, in quibus frequen-

ter quod

ımportu-

rım cum

ınfulcı-

untur quædam

obiter,

mulan-

(b) See Chevilli-

er ub: su-

quæ vel non fentiuntur vel diffi-

major pars vin-

the Rule of Thinking more than Speaking

(C) A kind of tyrannical Sovereignty] I do not know whether there is any thing more dishcult, than to obtain an equitable Judgment in a Process of Doctrine against such a Man as Bida He was naturally Violent, he indulged his natural Violence with the greater license hegaise he covered lence with the greater license, because he cover'd himich with the fair pretence of the Interest of Truth He boldly defam'd his Adversaries in his Books He call'd moderate Persons base Prevaricators, which was a good means to oblige part of the Judges to fide with him against their Consciences, for there is no pleasure to make one felt defam'd by some Assessor the Inquisition In a word, it was the right way to tyrannize over the Faculty of Divinity. Here is the most futhful description that can be seen of the manner, how a Man of Beda's stamp may extort an Acidemical Decree, a Synodal Sentence, & Michael Angelo never painted any thing more to the Life (a) In Michael Angelo owns consessu semper fuerunt, qui studies & improbitate rerum summam sibi vindicant, nec temere fit, ut melior pars vincat Per illos srimum res privatim dicernitur, art Livius mox excluduntur integriores, adhibentur idonei, prafatio commendat concordiam, adduntur mina, hie inquiunt, appaiebit, qui fint Lutheranæ fact onis Si quis cit melio- dixerit aliquid aquius, mox audit a frementibus, I u-rem, non- thero poper Sunt ingenia modesta, qua malunt qui-nunquam escere quam cum talibus contintionem suscipere Sunt qui in gratiam privatam difictiant a sua sintentia sunt qui metuant aut spirent aliquid, eoque primant minoi fed importu- funt qui metuant aut perent aliquia, coque premant nior tupe- quod judicant optimum sunt qui non intelligant, quod 1 at & manude proponitur sunt qui iisdem affettibus excacati jorem funt, quibus Bedda sint quos utcunque sanos clamor melio- ac iumultus aliorum, ita ui fit, agit in furias Ita non fit, sid extorquetur senatus consultum sin quo pro- Allegatur dinao rursus qui extorserunt admissent affettus suoi relator Deceni- collegii dicretum. This which is to be samented, is, tur Inte- that the manage describ'd in this Passage, is us'd common cum even when the Ouestion is to condemn what deeven when the Question is to condemn what deferves it most Observe that our Beda accomplish'd his Design The Faculty of Theology Centur'd Erasmus's Books the 27th of December 1527 It is icribisres est Ethic his Design true, that Censure was not made publick till four Years after (b)

(D) Condemn d him to make an honourable amand] Bartholomin Latomus, who was then at Paris, will this News to Erasmus. Beda tuus fecit emendam, ut wocant, honorabilem, cum hac consissione quod contra veritatim of Regem loquutus issi, que verba ante edem dive Virginis magno populi concursus precunte precone palam prosuncianis. lam pronunciavit ne forte Lutheranum illum fuisse pu-tes Scd tamen detinetur adhuc in carcere detrudendus in Monasterium aliqued, ut ferunt, ubi & quando Regi visum fuerit This Letter of Latomus dated the 29th of June 1535 1s the 27 of the 27 Book of Erasmus
(E) He spoil d his Gause by his passionate Behaviour]

Messieurs de Bellai, who concern'd themielves extraordinarily in the good success of Henry VIII's Divorce, ipeak very ill of Beda in their Letters I have not yet seen this King (of England) nor those that are in Credit with him, in so fair a way as they are in, to which what your Divines have done, has wonderfully contributed, according to the Advice that is come from the Ambassadors. But there is one Beda of that number, who is a dangerous Person, and there would be no need of having many Juch in a good Com-

29th of December (c) 1529 His Brother William du Bellai writto Francis I the 9th of June 1533 that Beda had committed great Disorders in the Assembly of the Faculty, (d) During which Discourses, sa, s he, and whilf their Beadle was gather ng the Names and Opinions of the Deliberators, to fee what the Opinion of the Majority was, one of the laid Gintlemin our Masters flood up, and took the Roll out of his Hand and tore it, and thereupon they all arose in great disorder and tu-mult, some beginning to ers out that they had done and spoke enough about it, and that the creat stand sound st Party was of Op nion to Deliberate no mre about t without writing to you, Sr, and to the Pope In that manner the Company departed, and the King of Ingfunds Ambassadors, that were walking in a Giller), seeing them come out in such disorder and with | h = noise, and hearing all the D scourse that we ! we n them, retir d very much dipliand to their Houf s putting a very ill construction upon that Bunness And they told me, they knew very well heretofore what we the Secret Practices of Beda and his Accomplices to make the Consuitation such as they had found it Du Bellai 111 , That at his request the first President In for Beda, Barthelemy, Taba y, and some other the granthors of that Discord and Fastion, and made them promise, that they would meet again the next Day 2dly, That the same first President (e) madeth sa t (e) I'md Beda come toh m in the Church of our Lady, about an- p 468 other Circumstance, and remonstrated to him the in onveniency to which he might put the King, and was fo wont with h m, that he swore miss expressly not only no to hinder the K ng s Letters from being obeyed, but to is his endeavour, as if it were for his own Life to make the thing pass without noise or seadal, diy, That the at surfield he would not trust too much to that Promise, forasmuch as not with standing another Promise for merly nade to the great Master, the faid Bida, had begunthe Felicon, without which the Business might have been determ ned without any trouble to the King Neverthelis, seeing the first President would trust to Beda frit, he (du Bellai,) would not write again to the King about it, The Letter of the 15th August of the same Year is curious Du Bellai, (f) informs Mr de Minimoren-cy ist, That the Business had been carry d on by such wicked Intrigues, that, tays he, I have often fren the Mi le King's Business in danger to suff r gr atly by it and I Grand, p assure you, that if I had not do by mad use of in assure 473 stance of the first President, who vestiles he Authority of his Place, has great Credit with the said Body and his Accomplices, such an inconveniency would have has penalty the said have has penalty to the accomplication of a said his I day, not say any these ed by the attempt of a foolish, I dare not say an ill Man, that the ablity of a thousand wise Men would hardly have remedy dit without extraordinally trouble, and it may be that any other Juige not infited with the Per-Suasson which I perceive in the sa d President, that the before-mention d Beda, when he speaks theologically is infallible and impeccable, would have called hat a Mortal Sin, which the faid President can hardly be ove to be a Venial Sin However the King his appointed whom Be-fome Commissioners to enquire into the Abuses and Info- in devided lencies of the said Beda and his Consorts 2 dly, That so much the English Ambassadorshad obtain'd an Order from William Francul to the Beadle of the Faculty of Divinity to du Bellar give an anthentick | Duplicate of some Ast sign'd with represents
Bedas own Hand, and that they had address them him here
selves to the king, because to have it by the leave of the ar a weak Faculty, was to begin at A, B, C, confidering the Tyranny Person and beretofore usure d by the said Beda, and his Adherents unsit for 3dly, That the first (g) President is so much persuaded the Office of the Holiness of Beda, that he cannot believe the Faults he had be sees in him, which are such, to speak the Truth, that if

Azzz 2

pany This is what John du Bellai, Bishop of Bayonne witt from London to Mr de Montmorene, the

id I me of

(g) It was Lizet In derided

pra p 173 SOME Facts concerning Beda in ter of the Divorce of Henry VIII

a Beza shid pag 7 14 8 Ibid PAE 15

y It was Henry Wotton

ment of France Beda was one of the chief promoters of the death of Lewis de Bergum, as we shall relate in the Article of that Protestant Martyr And generally there was no body in Para that shewed more violence against those that are call'd Hereticks than himself a, and that is the reason why Reason asserted the punishment that was institled on Beda to be consin'd to Mount Standard, where be died the 8th of January 1537, rather to the just judgment of God than to Mount He had been Principal of the College of Montaigu I shall set down the (F) Titles of his Works

BEDELL (William) Bishop of Kilmore in January was born in the Year 1570, at Black Nottey in Effex He studied at Cambridge with the took his Batchelor's degree in the Year 1599 He less that University to mercise the Office of Munister at St Edmundsbury in Suffolk, which he did very zealously without any the suffolk, till he was made Chaplain of the Ambassador whom King Tames sent which B.

at St Edmundsbury in Suffolk, which he did very zealously without any sufficient, till he was made Chaplain of the Ambassador, whom King James sent with Republick of Venice During his eight Years abode in Venice Bedell contracted as very intimate Friendship with Fra-Paolo, and when he return'd into English Tought the famous Mark Antony de Dominis along with him, as also divers Manual opts of Lather Paul, and among others the History of the Council of Trent He return'd again to St Edmundsbury, and among the Functions of the Holy Ministry he translated into Latin the History of the Interdiction, and that of the Inquisition which Futher Paul had given him, and dedicated them to the King He translated also the two last Books of the History of the Council In the Year 1615 he was provided with a confiderable Benefice in the Diocess of Norwich, which he possest twelve Years, applying himself very much to his Duty, and caring but little to make a notice in the World He was so little known, that no body (B) could give any information of him to Diodate a Divine of Geneva Nevertheless his reputation reach'd into Ireland, where with a general confent he was nam'd Principal of a Trinky College. The would not accept that place except his Superiours should command him to do it, and being commanded to do it by King James, he joyfully obey'd, and discharg'd the duties of that Employment to admiration Two Years after he was promoted to the Bishopricks of Kilmore and Ardagh in the Province of Ulfter, being then 2 in his 59th Year He found those two Diocesses very much out of order, and was very active in reforming He began with the plurality of Benefices, and to give a good example he refign'd the Bishoprick of Ardagh, and kept only that of the Residence regulations for the Residence, he was very realous for the conversion of the Residence. refign'd the Bishoprick of Ardagh, and kept only that of Kilmore He made some

\$ That College 15 at Dub-

be then in the Year 1629

> body may see that will read the Legend that the two Presidents le Viste and Povellot will make of them Neverthelis, My Lord, I do not conclude that the faid Beda is the only we ked Person, for he has Companians enough that would be glad to give the King some occasion to do something hastily against them, to acquire the name of Mariyrs with the Mobb I had often heard of their malicious und stakings under the title and colour of Hon fly and Hypocrify, but I could never have believed the tenth part if I had not seen it. These words are worth their weight in Gold, for they do wonderfully well represent the character of many those turbulent zealots who cause a thousand disorders in a State, by the defire they have to do-mineer over the multitude, and who are not vext to make themselves persecuted, that the People concerning themselves in their disgrace may make an Insurrection, and finish what their Intragues had begun The Bishop of Basonne in his Letters to Mr de Montmorenci confirms the greatest part of what his Brother had written, (a) The business of the King of England, says he, was propos'd at Paris, after it could be deferr'd no longer, Beda play'd the Devil there, and the Assembly broke up without concluding any thing, the King will have them to begin again, and if it be nicessary to send him the said Beda
> (b) I was told, that the Gentlemen of the Faculty were gone into the Concluve to re-assume the Matter concerning the King of England, Beda, Borthelemy, and their Adherents, being the Authors and Promotors of is, who after so many Alarms on their part, as you have heard, have no sooner been out of the presence of their Dean but they have of their own particular Authority undertaken to break what was Generally made and concluded in so great an Assembly You Lord, that I formerly told you that Beda was suspected to have a design to get the Register falsi-fied by the Beadle, and I would not give him time to increase that suspection rather than to lessen it By thele strokes we may know the true Character of

I had committed such my self, and had a dozen heads, thought to be the Authour of the Restitutio in in-I should have diserved to lose them all, as any tegrum beneditionis ceres paschalis (d)

thought to be the Authour of the Refinence in integrum beneditionis cere: poschalis (d)

(A) Bedell contrasted a very intimate Friendship bert Mimith Fra-Paolo] The intimacy which that Fdmous Venetian Divine had with William Bedell was Scriptor without any reserve, he discover'd his Heart to him, which was more imbued with the Faith of the Reformed Chunches than with that of the Council of Trent Facher is nothing that does more clearly ever Facher Paul's reformed Faith, than the patternary which Dr Burnet published in the life of our Bishop of Kilmore I shall speak amply of it in (e) another place I shall only fay here that Father Paul help'd Mr Bedell to I shall on- (e) In the learn the Italian Language, and that Mr Bedrichelp'd the other to learn the English Tong other Instructions, that were more considerable See hereafter the Remark H I add that Mr Bedell Translated the Liturgy of the Church of England into Italian, and that he had the liberty to conterr with Fra Paolo when and as often as he would, even when none but very well known Persons were suffer'd to come near him, by reason of the wounds which then Lieber had vecan'd (6) which that Father had receiv'd (f)

(B) No body could give any information
Diodati] What I say here would be no
um for a Man of little merit, but as for
dell, who was an able Divine and a Minister perform'd his Office so worthily, one cannot of him that he was little known, without ex ling to the Skies at the very same time his Madelty, Humility, Uninterestedness, and several other truly pastoral Vertues, and very hardly to be found Where are the Churchmen that have any great Talents that do not endeavour to make notife in the World, but chiefly to reach the ears of Princes and Favourites? Let us fee down Doctor Rurnet's Remark, (g) Diodoti, fays he, That famous Divine of Geneva being come into England, could meet with no body that could give been any tydings of increase that suspicion rather than to less it. By their strokes we may know the true Character of the simulation of the mass much surprised that such an entroordinary man, (F) The Titles of his Works.] De unica Magdalena contra lacobum Fabrum & Judocum Clichteveum, at Paris 1519 Contra commentaries ejusdem Fabru in his own Country he had less the lange of streets of phrases liber I at Paris 1526 Apologia adversus clamades from Lutheranos, at Paris 1529 Apologia pra filiandes from Lutheranos from Lu

Seculi

(f) Dr Burnet in the Life of William Bedell

net. illid.

dated the SAth of August 15,0 ib. PAS 491

(a) ln a Letter da-

sidtle 17

of June

ipud le Grand

ubi fupra

p 489

(c) Letter of the 15th August, 1bid pag 502

Catholicks, and thinking that nothing could contribute more to it than a Translition (C) of the Scriptures into the Irish Language, he caused it to be taken in hind That business met with many Obstacles He express a great zeal for the Re-union (D) of the Lutherans and Calve is He did not approve of those that (E) made use of a passionate Style again spery, and did not think 'em fit to und ceive those that erred He had a quite did not method, he was a Man of an Apostolick Charity, and it was his kind usage of Papists, which, with a special precedion of God, say d

he informal of the particular effects that Father Paul had for the and that Prelate gave him a very fa-

(b) Ibid PAG 120

(c) Ibid

pag 124

(4)

(e) Puge 1 20

125

(a) Ibid p 119

courant ton

(C) A Translation of the Scripture into the Irish Language I He had learn'd that Language and (a) though he was the speak it, yet he understood it so well that he was a compleat Grammar of it, which is, as it is say the speak if that ever was made In favour of the new Converts (b) he caused the Common than the say of the converts (c) and a stiffed at Prayers to be read every Sunday in Irife, and affifted at them himself the New Testament and the Liturgy had been already Translated into Irish, but judging that the Old ought no longer to remain untranslated, he sought for somebody that was Master of that Language to Transfor somebody that was Master of that Language to Translate it and casting his eyes upon one King, aged about 70 Years, he put him into Orders, provided him with a Living, and defir'd him to begin That Man not understanding the Griental Languages was oblig'd to Translate it from the English, his Labour was the Translate in the Language compared the The Translation with the Lnglish, compar'd the latter with the Hebrew, with the LXX and with the Italian Version of Diodati. When that Work was finish'd, he resolv'd to be at the charges Work was finish'd, he resolv'd to be at the charges of the Impression, but his design was stopt Advice (c) was given to the Lord Lieutenant and the Archbishop of Canterbury, that it would be a shameful thing for a Nation to publish a Bible that was Translated by such a despicable Man as King was There Clergy Man who obtain'd the Benefice of that was not only deprived of it, but allo clack'd in his Reputation It is usual, says

allo atack'd in his Reputation It is usual, says Dr Burnet, (e) for those that commit an injustice to justific it by another, to charge their Adversaries with Calumnies, and to repeat their Accusations very often, in order to preposes the People against em, and to opposes them so much that they may not be able to get any redress, but be intirely cast down, under such a weight of Malice Bedell us'd all his construction of that poons and prepar'd Matters to have the Irish mole printed in his House, but the disorders tell out, and he did not live long enough to execute his resolution. The riouse, but the disorders tell out, and he did not live long enough to execute his resolution. The (f) Ibid Manuscript (f) was not lost, for by the diligence of tag 131, the famous Christian Philosopher Mr. Boyle they were inting of it, when (g) Dr. Burnet published the (g) The of our Bishop.

(g) The (D) For the Re-union of the Lutherance. He was not come of the Lutherance.

by Letters to Mr Durry, but did also affift him in the

prodro-

expences that he was oblig'd to make to negotiate that Union, and gave him an annual Pension of 25 Pistols, which he paid regularly to his Correspondent of London (h) This Mr Durry's Name in Latin is Bureus. The pains he took to execute his project of Re-uni-(b) Burnet, shed on are almost incredible. I believe that without miles much haste he made as many Journeys as Pag 132

They may be compard in some things, ey differ in many others. One was the Misof a League that was already form'd, and in being actually in Arms, had none but violent ins. The other was the Minister of a meer nother Moderation of Men. So that it is no wonder if one of them run post, and the other travel'd Jerstrely. There is among the Treatises (1) which Duram publish'd in 1662. William Bed-Il's Opinion on the Questions which the Undertaker of the Re-union had propos'd to the Divines. That Prelate made it appear that he was fit for such an undertaking. A great number of Lutherans being (1) Tha Ctatuum

dertaking A great number of Lutherans being settled at Dublin, refus'd to communicate with the Church of Ireland They were summoned before the Archbishop's Council, they answer'd, That the German Divines did not find that the Presence of JESUS CHRIST in the Eucharist was taught conformably to their Dostrine by the Church of Beland. The Archbishop sent them to the Bishop of Kilmere, who gave them such a solid answer, that the German Divines that saw it advis'd the Lucherans

ot Dublin to communicate with the Church of that place Dr Burnet fives upon this (k) that the (k) Burchurch of England has given no positive definition of net, ubit the manner how the Body of CHRIST is or fint in supra p the Sacrament. So that Men of different Opinions may practife the same Woiship without being obliged to declare themselves, and without any presumption that thy act against their Belief. I have always heard by that there would be nothing better to prevent S hims and Disputes, than to avoid particulars, and to allow of as general Formulaises as can be made.

(1) Id ib Pag 145 of Dublin to communicate with the Church of that low of as general I ormuluses as can be made

(E) Those that made use of a passionate stile against (m. This Popery] He preach'd one day the following work.

"Give me leave, (l) my Brethren, to tell you on the still of their Advertures in their Writings and in their f. The Sermons was to be blam d, they give their Pen one; that and Tongue too much liberty, and what they fay is only a feries of Columnies and injurious Words, they think to have done wonders, when they imitate their Linemies, or when they out a confirmation of the standard their Libert of the standard the standard their libert of the standard their libert of the stan them in that kind, wherein he that does the Left "ofir does really the worst, they indeavous to just - as the office their Proceedings by this Text, Answer a Fool to ris his according to his Folly, Without considering this they are other lext, Answer not a Fool according to his Folly his him to his Folly. by, for fear thou becomest like him. But they me fully reformetimes the more inexcusable, because not $\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} \int_{$ nothing that is folid, and confift only in pafficnate words about ambiguous I erms which each | mble the Party takes in a (m) different tente (n) I et | one Reausing of the Colors of one of the Colors of outdoors and Administration of the Colors of Glory of outdoing our Advertures in railing, opposite because the more one excells in that Ait, the larry they more one is remote from the great Pattern of fick to Charity, who says, Learn of me, for I am mek and fall inter-lowly in (a) heart. It is not with ship and price ons, nipping Words, but with solid Reasons that Lirors must be confuted It is out Duty to (n) It id confound Error, and not to cavil or to rul It Pag 147 is faid that Alexander (p) having heard one of (e) 7/e/e his Soldiers froft at his Linemy Darius, iepremanded him imartly in these Words, Friend 1 1150 S listed thee to fight against Darius, and not to treat him unworthily as you do But in truth JESU's were the Oblig'd to those that treat their Adversaries in which that that manner, and it is very likely that if he was bishop yet on Earth, he would say to them, Prenchers preach d of my Golpel, I am willing you should refute Popery, and that you should oppose my Lnemy (p) I betantichrist, and all the Sects that sight under his I eve the same, but I have not call d you to give them B shop ill words. These are my Sentiments concein- takes one ing the manner how we ought to treat those of for another the Communion of Rome, it may be they are bee It not agreeable to the practice of Luther, Culvin, was Memand fome other great Men But our conductmust non a Genothers, they were Men, and perhaps they had Di ius, the failure of being too passionate, who la d.

This is a small past of the extract which is giv- fo to a solony of this Segmon in that Prelate's Life. He due that

en us of this Sermon in that Prelate's Life. He dier that that gave it has inform'd us that this Sermon was flander d preach'd a little after the difference that happen'd Alexanin the House of Commo is of Ireland, where there der were many Papists Doctor Burnet's Judgment up- Plutarch on it is very well worthy of acception (q) He gives, apophth fays he, such a fine method to hardle Controversies, that pag 174 it seems to me the Reader will find there an advice as But as he extraordinary as it is little practised.

always uniform in applying those forts of words to the same Persons, at might be that the Bishop had read what he sais (9) Pay 143

(F) It

Pag 145 tliydfwhichthat He dur thit

net rauf-

latea nto

Ir neb by 1 D M and printed at Am-

fferdam

1687 27

(a) Pare 181

(1) Ibid

b 111 M ni-

pag

fav'd him (F) from their fury, when they made such a cruel Massacre in Ireland in the His House where divers Persons had taken Sanctuary was spar'd for two Months, and at 11st when the Papists resolv'd to use those Persons violently, they had fuch a regard for him, as to defire him to fend them away, which if he did not they declar'd that they had orders to feize him But he chose rather to be at the discretion of * The 7th the Rebels, than to put those out of his House that came for refuge there. So they took of Lebruhim Prisoner with his two Sons, and brought them with those few Persons that were ary 1642 in his House to the Castle of Lochwater He had the liberty to Preach in his Prison, and a little while after he was set at liberty with his two Sons by an exchange of Prisonehat Di Burnet at ers He was carried to the House of an Irish Minister, and died within a few *days, prefer Biwith the most Christian dispositions that a true Prelate can have. His end-answered Shop of Sathe good life he hid led, he was the greatest example that these latter ages can palisbury, I illel with the holy Pastors of the Primitive Church † The Irish Catholicks, whose particular I) and with hatred for the Protestants, and Spirit of Rebellion inspires them with more fierceness, than the nature of their Climate, and education, admin'd his Vertue, and gave him very fignal marks (G) of their respect on the day of his Burial. His Learning (H) was great, and he would have testified it to the Publick by a (I) greater number of Books, it he had Printed all those which he composed. They were almost all lost, for the Rabels Courses, and all his Library. He was 72 Years of Age when he great cloquiner, ubi infia * Tiken Robels featter d his Papers, and all his Library He was 72 Years of Age when he from hs life comdied, and was yet very vigorous, neither did he use any Spectacles * BFGAT (John) Counsellor in the Parliament of Dison, was deputed to Charles P 11, 12. Dr Bir-

IX in the Yeli 1563, to present in Address to his Majesty against the Edict which granted the Protestants the exercise of their Religion after the first Civil War The pag 230 States of Burgundy were resolv'd not to suffer the Assemblies of the Protestants not-withstanding that Edict, and to make the Court approve of it, Begas was sent this (1) Ibid ther, who spoke vigorously on that Subject Asterwards he publish'd an Apology, Pag 227 wherein he pictended to shew by several Arguments, that two Religions ought not to

(F) It was his kind ulage of the Papifts which fav d him from their fury | Their bitternels (I make use of (a) the Bishop of Salisbury's Words) was not strong enough to resist the iweetness which he had shewed on all occasions, and which made them May very often that he should be the last Englishman that should be turned out of Ireland. He was the only Person in the County of Cavin that was not a flurb d in his House nor in his Church and or Church is at were full of poor persecuted People. When the Rebels sent him word to send nway all those that shelter'd themselves under his Root, (b) they added Intras le bia done good to several People, and launot aifollied any body, they had more regard for lim than for any Enelighman in Iteland See the fol-

loving Remak loving Remaik

(G) Loy figural manks of their respect on the day of his burial.] The tituling Bishop of Kilmore had taken possession of the Bishopriek. There was a new confession of the Bishopriek. ()Burnet a pag ken possession of the Bishoprick

ceffity to defire his leave that Bishop Bedell should le buried in his Church-yaid, he (c) alledged at first that it was holy Ground, that ought not to be (a) H bad prophand by fuch burnls, but at last he granted fer of Caall that was desir'd, and accordingly on the 9th of
Fibruary 1642, the bed; of the deceas'd was buried near
that of his Wife, as he had defir d in his lifetime. On
that fat occasion the high would do him ex raordinary
honours, the Chief of the Revels drew up his Iroops, and o it/ Wilmade them accompany the Corps in great Geremony from
Mr Sheieden's House to the Church-jard of Kilmoie,
they nould also have had Mr Clogy (d) to perform
the Office according to the Liturgy of the Church of England , but the the Gentry had done him that civility, it land, but the the Gentry had done him that civility, it was not shought fit to make use of it, for fear of strring up the rage of the Mobb, that was already too much with that charter as I ley gave a I olley, and cried out in Latin, requiscated the metal of the English, and indeed they I ad very often protested, that they I ad more consideration for Bedell, than for any of the they I ad more consideration for Bedell, than for any of

who fupra, the other English Bishops, and that he should be the last that should be removed from them

Wotton

(H) His Learning was great | Father Paul declation at sist his red (e) that he had learned more of William Bedell in a in all the speculative and positive parts of Divinity, than of any other Perion that he had convers'd with That fame Inther had read the New Testament in Greek with so much exactness, that he had
mide Notes upon each word, but he found by
Mi Bedell's Criticisms, that he had not well unthe List of pleased to understand the true Sense of them which pleas d to understand the true Sense of them which William
Bedell,

p 37, 38

(f) Ibid

p 10, 11

Prelate being cliegther ignorant of the Greek Tongue,

number of them was in great many Faults the in the number of them was in great, that Bedell could not correct them all (g) He observed some mistakes of Mi Bennett Works of the Lenned Usher Archbishop of dell, pag Armagh They were neither many nor of any great moment, but because they did not answer the excellent exactiness of that great Man, he thought he was obliged to shew them to him which he did and the Archishop pose that received his consure with his suat midness and humithes Work lity (h) lie studied much, and chiefly the original of Father Text of the Scripture, whereof he had so often read the Paul is Hebrew and the creek of the LXX that he had them truly dias sheetly as the English Traslation (1) wided into must needs have committed a great many Faults the in the

as fluently as the English Trassation (1)

(1) By a greater number of Books] I have faid in 4 Books, the body of this Article, that he publish'd a Latin but all the Translation of some of Lather Paul's Works I Editions ought to lay now, that Mark Antony de Dominis was that I have much better latisfied with Bedell's I ranslation, seen consist than with that of Newton The latter translated of 8 Books the two first Books of the History of the Council of Trent, and the other Translated the two last (k) (l) I fer Bedell published a Book of Controversie in the Year down the That Book was a Confutation of iome of Wales very words. That Book was a Confutation of iome of Wadfworth's of the life. Letters This Wadfworth's lellow Student and of Willi-Chamber Fellow of Bidell, was provided with a am Benefice in the fame Diocess with Mr Bedell, and dell, the was fent into Spain about (1) the Jame time that I found Mr Bedell was ient to Venice I tay he was ient fome diffinite Spain in the Jame quality of Chaplain, and culty in to teach the Infanta English when her marriage had them, for been agreed upon with King James He suffered himits feems it feems had convert was and morphish from I because with the convert was and morphish formed to the teach and his Country, (m) and publish'd some Letters con- are above taining the inotives of his change Mr Bedell conconfuted them It is believ'd that his answer had from Wotiome effect on Mr Wadsworth's heart, tho it did ton's Amnot move him to make an outward profession of bassy to the Reform d Religion. It is thought so because Venice, to the Son of that new Catholick came to Mr. Bedell the treaty at Kilmore, and told him, That his Father had order d of the mar-him to return him thanks for the pains he had taken to riage of the instruct him, that he read his Book considually, and he had he ard h m say sometimes af in the reading of it, that he would make his chape. Mr Bedell mentions (n) a discovery that was made of the number of the Beast in the inicription of 1 Thesis dedicated to Pope Paul V It was found that the numeral p 4,00 5
Letters of these words Paulo V Vice Deo made 666, (n) Ibid
but he does not boust to be the Author of the discovery Nevertheless he was so (o), and he did
(o) WotFra-Paolo and other Divines of the Republick of ton afford

The paolo and other Divines of the Republick of ton afford

The paolo and other Divines of the Republick of ton afford

The paolo and other Divines of the Republick of ton afford Venice a very great pleasure when he (p) commu- King nicated it to them He made a very long Treatife James of on these two Questions, Where was the Reformed it, ibid Church before Luther, and what was the face of those (p) Ibid that died in the bosom of the Church of Rome before the Pag 113 Reformation? He was refolved to publish it, and the Learned

(g) Ibid

(b) Ibid

be (k) It is what I find

ton's Amriage of the Prince of Wales with the Infanta

li im Bcdell It is he tlat fire Di Buinct 1 ter n' / / / L William

be suffer'd in one State, and that Toleration is offensive to God, and against the Pub-

lick Peace The Protestants publish'd a (A) Writing against it †.

BELLAI, An Illustrious and Ancient Family in Anjou, which has produc'd Thuang fome great Men See in Morer, a long Series of the Genealogy of the du Bellai's, and a pretty large account of the Persons of that name that have most distinguish'd themfelves I shall avoid repetitions as much as I can in speaking of William du Bellai, 1564 and of his Brother John du Bellas I mean that as much as I can I shall omit what

Morers has already mention'd. .

BELLAI (William du) Lord of Langes, was Son of * Lewis du Bellas, and of Mar
*Hefounded the garet de la Tour-Landre He did Francis I great services, both by his Courage and Parts, he was no less a good Captain than an able Negotiator, and his Pen was as good as Langer his Tongue and his Sword His dexterity to penetrate into the Intrigues and Designs of his Enemies by his Spies was surprising See in Morers what Brantome said of him, and add to it what $(A\triangle)$ I relate here under He was one of the chief Springs that forwarded some Universities of France to vote according to the desire of Henry VIII King of England, when that Prince was minded to be divorc'd from his Wife, that he might be at liberty to marry Anne Bullen It was the Interest of France, to favour the King of England in that matter, for the divorcing of Queen Catherine was an affront to the Emperour, and a kindness to Henry VIII That affront on the one side, and this kindness on the other, were very proper to form a strict Alliance between the King of England and Francis the I which was the reason why William du Bellas used his utmost endeavours in favour of Henry VIII He was sent several times to the Protestant Princes of Germany he dexterously warded off (A) the blows that

(a) Ibid pag 229

(b) Ibid pag 327

Learned Archbishop User urg'd him often to it, the Irish Rebellion occasion'd the loss of that (a) Work, and of a great heap of critical expositions on different passages of the Scripture, and of his Sermons and learned Paraphrases on all the Episles and Gospels of the day according to the Liturgy of the Church of England (b) The Irish seiz'd on them and the other Manuscripts, whereof there was a great Chest full, none but his great Hebrew Manuscript, was fortunately taken out of the hands of those profane Men, and it is preserved in the Library of Emanuel College. That good chance happen'd by means of an Irishman whom he had converted, who thrusting himself among the Rebels brought that Manuscript and some other Books away with him. One would be apt to believe that it is the same which is mention'd in the 25th Page Now it is said there that Mr. Eedell bought of Rabbi the tame which is mention d in the 25th Page Now it is faid there that Mr Bedell bought of Rabbi Leo chief Chacham of the Synagogue the fine Manuscript of the Old Testament which he gavate Emanuel College, the he had a great value for it, for it is said that it cost him its weight in Silver (A) A Writing against it have not yet feen any Catalogue of Authors that makes any mention of that Work of Rame, which made me resolve to

of that Work of Begat, which made me resolve to find it out besides, we shall see in this Article the little regard they had then in France for the Royal Authority The Province of Burgundy did not only refuse to comply with the King's pleafure, but decided after a mature deliberation in the Assembly of the States, that they would not obey his Will When such things as these ways reproduced to the Errope after the revoluwere represented to the French, after the revolu-tion that happen d in England in the Year 1688, they knew not what to say, and could wish that the proofs of those recriminations were no where to be found I have the remonstance of Begat in Latin Printed at Cologne in the Year 1564. It is intitul'd, Responsum conventus trium ordinum ducatus Burgundia de edicto pacis nuper in causa religionis sasta, ad Obistianissimum Galliarum regem Carolum nonum anna 1563 I wonder that it should be almost unknown, for it was translated into several Languages, cas I have just now seen in the Paradoxical Misalianies of Peter de St. Julien That Passage is so, curious that it deserves to be set down entire "(c) To speak of a more recent matter, when for curious that it deserves to be set down entire "(c) To speak of a more recent matter, when "the Parliament of Burgundy, assembled at Dijon, "deputed Mr John Begat Counsellor in the same, to give the King a reason, why that "Court had not proceded to the publication of (d) the Edict of January (where the said Begat spoke so well and so learnedly, that no other Remonstrance was better received in our time which may be judged so, because the same "French Remonstrance has been translated into "Latin, Italian, Spanish, and High Dutch) it happened that the said Begat sell into private "Discourse with the Chancellor de l'Hospital on the same subject, and as the Counsellor laid his stress on the Priviledges of Burgundy, and said that the King had sworn and promis d to observe them: the said Sieur de l'Hospital (as Knavish as a Chancellor) replied, that it did not belong to a Chancellor) replied, that it did not belong to

"Subjects to act against their King exsponsu (they were his words) and that all Contracts of Sovering Princes with their Subjects, bind them

no longer than they think fit " $(A\triangle)$ Add to it what I relate here under] cis de Billon, observes that the (e) Lord of Langey never began the execution of any Military under-taking, before he had made use of his Pen to dis-cover the state of things (f) He mentions after-terwards these words of Charles V Langey's Pen has fought more against me, than all the Lances of France He commends that Lord's Secretaries ve-ry much, for after having spoken of a Person that offer'd Twothousand Crowns of Gold in vain for a Convosa Letter which a Cardinal had writ to offer'd Two thousand Crowns of Gold in vain for a Copy of a Letter which a Cardinal had writ to Francis I he adds that (g) that Person went away consounded, as having presum'd to have to do with some Merchants like those of the late Marquis du Guast, whom a Secretary of the samous Langey (whose name was Landry) pumped to the bottom of their thoughts which he did out of affection to a Masser, who in case of necessity had a voluntary Sacrisca made him of the hearts of his Secretaries and other Gentlemen Hence it is that this saying, Langey's Nurture, is still used in many places to his praise, and to put France in mind of the serviceable Persons of his time. If the Author that spoke so much of the great effects of the Pen, and alledged so many examples of it, had known what I have now quoted, he would have adorn'd his Work (b) entitul'd Arma Anserina with adorn'd his Work (b) entitul'd Arma Anserina with

(A) He dexterously warded off the blow: that were made at him] See the substance of his Speech in the 9th Book of Sleidan It was not possible to make a more cunning Apology than that which he made for the punishment which Francis I had inflicted on some of his Subjects who were imbued with the new Opinions But Longey's Conversations were at least as cunning as his Speeches he confer d with the Doctors, and confest to them that on divers Points the Opinions of the King his Mafter did not much differ from a Book (1) that

Melanchthen had publish'd Father Maimbourg was SLEIvery angry upon this with Sleidan (k) How 11 It DAN
possible, lays he, that the Lord du Bellai could have faid such a faise thing and so contrary to all likelihood? he, who in the harmon of the face. lihood? he, who in the beginning of that same Year, burg's achad followed the King in a famous Procession, where cusations that Prince had shewed so much zeal for the Cathat Prince had shewed so much zeal for the Catholick Religion, and after which he caused sin men that were convisted of Lutheranism to be burnt alive with a slow sire. One might as well ask, how can a cunning and dexterous Ambassudor make use of any diffusion, when he desires to obtain things of great importance, which a sincere acknowledgment would infallibly make him lose? Father Maimbourg confesses (1) that du Bellay declared that those who were punished in France, were such as the Protestants of Germany would not own. The same lessut does not Germany would not own The same Jesuit does not censure Sleidan for having said that du Bellai protested the King his Master had not declared against Lutheranism, by the punishment to which he had condemn'd some of his Subjects, and that none but

(e) Billon

den 1679

(1) It 1944 his Loca

nısm 1 3 cleated of

(c) Peter de St Julien . Dean of Chalons, , Paradoxical Mijcellanzes p 123 (d) I believe be is mistaken, and that he cum founds the Editts of January 1561, with othe Edist of Pacifi-

cation of

the Month of March 1563

had made & Book intituled Ogdoa-

des, which was diffirent from bus History of France

(a) Sluidanus, lib 9 fol 218

(b) Letter 18 p 333 of the 3d edition

() Sec-kendorf A 3 p 109 See also p 259 # 12

(d) Ibid P18 104 Giand s Hijtery of the Devoice of

Herry VIII tom 1 P 179

(f) Samemaith in clug pmg

(g) IN 115 Prologue ; See page 454 of she Momoirs of Martin du Bellai. edition of Ruchel 1573,18

*) Wid. ag 457 (b) in the

Write a History, as to forge a Romance Non Francesgallica historia, fed Amadiscarum fabularum insti-

"La Croix were made at him there, concerning the Severity wherewith his Master punish'd Hereticks. du Manne He was made a knight of the Order, and Lieurenant General in Italy He compos'd fallely that (B) a History of his Time in Latin divided in doades, and afterwards by the William King's Order he Translated it into French Somethy from that Work, so that the dondes , and afterwards by the Martin (C) du Bellas, the Author's Brother, inser this Memoirs, You'll see in the Remarks what Judgment Montagne (D) made Book The Protessian da Bella Publick has been deprived of it, except some Fra

malicious Cahamniators could fay fuch an Impertinence, Illum animadvertife quidem in sua disionis Francegalija. (4) That Martin du Bellai

enofdam; sed hoc ad insorum injuneam nuliam portinere, tametse malevoli dicant guum illos è medio sufulit insorum quoque causam veluti prajudicio quidam
condemnasse rogat autem ne tam ineptu ediumniss
moveantur (a) hather Mainhoung must therefore
have behev'd that the Ambassador spoke in these
manners. Now what can be faul more courtary so manner Now what can be faid more contrary so Sincerity, more falle, and more unlikely. Was it not publickly notorious that at Pars they gave no more Quarter to the Lutherons than to the Lusn-glions? See what has been faid on all this against Father Maimbourg in the (4) Critical Answer to his History of Calvinsm We have here an Article of the Rehgion of Sovereigns, and of the Ambassadors Catechism, which is, I hat Heresy ought to be perfectued at Home, and carefi'd in Foreign Countries, in order to stir up a Civil War in a Scare, that it may be weakned, or to make an advantageous Alhance It is the Ambassadors Frade to act according to the Doctrine of Fourvocations, and it should have been chiefly invented for them no more Quarter to the Lutherms than to the Luinand it should have been chiefly invented for them But to go on Sleidan's Flonesty has been set out in its full Lustre by Mr Seckendorf (c) He quotes Wilham, and his Brother John du Bellai's Letters written to Melanchthon, whereby, they affur'd him of the good Sentiments of Francis I Nay, he quotes a Letter which that Prince writ to the League of Smaltalde to excuse the Punishments in questron (d) The Confederate Princes were plainly put upon, and were made to believe many things, to hinder them from agreeing with Charles V A Modern Historian (e) observes, that William du Bellai's Discourse to the Faculty of Divinity at Paris, Assembled to Deliberate on the Divorce of the King of England, was all a Cheat And why should he have been more sincere to the prejudice of Francis I in Germany? and it should have been chiefly invented for them of Prancis I in Germany?

(B) Compos d a History of his time in Latin] Scould de Ste Marthe was much mistaken when he said that that Work was the History of France, from the bethat Work was the History of France, from the De-ginning of the Monarchy, to the time of the Au-thor Historiam de rebus Gallicis ab ipsa imperis origine ad san isque tampora, tum Latine tum Gastick, gravissimo stilo persecutus est (f) If he had read the Prefaces, he would not have said so, for William of Belds (g) declares in express Words, That his Memoirs bein with the adolescency of Francis I He wilds that he had at sixth preshived to them as it were adds, that he had it first prefix'd to them as it were by way of Intioduction, a Discourse about the Original of the Gauli, and the Rench, and about the Reduction of those two Nations into one, which Reduction of those two Nations into one, which threw off the Roman Yoke, but that afterwards, he laid that Discourse by, and inlarg'd it so rauch, that he made a separate Work of it, and one of the Seven Ogdondes that made up his History He treated in that Ogdonde, 1st, Of the Antiquity of the Gauls and Prench 2dly. Of the Division of Gaul and France He gave there a Goographical Description, and reconcil'd the Modern Names with the Ancient as Well as he could all Of the the Agrent as well as he could 3dly, Of the Laws and Coftoms, as well Military as Political, and of the Offices and Dignities. (*) He appropriated the Time past to the present, as well, and as near as he could Matrin du Bellai does not less clearly continued for the Company of the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the Matrin du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly continued to the description du Bellai does not less clearly du Bellai does not les de demn Scrvola de St. Marthe (h) My deceard Brother, says he, Messire William du Bellan had compord Seven Latin Ogdondes, which he Translated by the Seven Latin Ogdoades, which he Translated by the Ring's Order into our Vulgar Language, wherein the Picture of the Ot wrences OF THIS AGE was not only plandy feen, as in a Glass, but also a wonderful Dixterity of Writing, according to the Judgment of the might Learned If all the History of the Monarchy inight have been seen in it, would be have recommended his Brother's Memoirs by the only Occurrences of thu Age, and by the Style?

NOTE, That the Work of the Antiquity of the Gauls and Frinch, is so full of Fables, that one would think the Author did not so much design to write a History, as to forge a Romance Non Fran-

Thus ruise trassationem enderur. Thus the perman topaks of it at the end of the 4th Comment has

inserted in his SOME Memore! He was also both a Solther and a Writer He was Knight of the King's Order, Captain of 50 Men of Arms of his Ordinames, and his Leeue.

Martin du

Martin du not General in Normondy. He left forme Memours Bellar that reach from the Year 1513, when he came to Court, to the Death of Francis I (1) They are, says (1) in his he, Memoirs both of Peace and War, of which I can Preface partly speak as an Eyo-mismost, far I have been Perfect on the Preface foundly present in divers Places on this and on the other side of the Alus, and as for the raft. I could have fide of the Alps, and as for the raft, I could have certain Advice from those that were present Of the Ten Books that make up that Work, there are but Three that belong to William da Bellau, it we rely on the Fiele and Three that belong to William do Bellau, it we rely on the Irle-page, on the Present Martin du Bellai, and on the Irle of the Martin du Bellai, and on the Irle of the Martin du Bellai, and on the Irle of the Martin du Bellai, and on the Irle of the Martin du Bellai, and the particular Title that is at the Head of each Book, we shall sind that the 5th, 5th, 7th, and 8th, Book, belong to William du Bellau, and that the 1st, 2d, 3d, 4th, 9th and roth, belong to Martin That which belongs to William, is taken from the (1) 5th Ogdosde, and reaches from the Year 1536, (1) Preto the Year 1540 The whole Work of William face of was made up of Seven Ogdosdes, but the first did Martin not relate to Prancis I it treated of the Antiquit and Head the Gauls and Prench, &c as I have (1) In the Monarch's Reiga The Ten Books, while the Remark B have, written partly by William, and partly by Martin 1960 in Fo. were Printed at Para in the Year 1569 in Fo-Ho, by the case of René du BELLAI, Baron de la Lande, Son-ma-law of Marein Some quote an Edu-tion of Paris in Folio 1572 I have feen one which was Printed off at Paris the 20th of Offsher 1587 was Printed off at Para the 20th of Ostober 1587 in Foho, by Peter de Birnir, the Kang's Mathematical Printer, 2016 Sold by Peter de Fuillier Du Chesse in his seque of the Writers of the Hastory of France, 258, that there is a Genera Bdition in 8° 1594 but he says nothing of that of Rechel 1573 in 8° High Sureau turn'd that Book into Latin, and publish'd it at Frankfure in Folio in the Year 1574 Martin du Bellai (m) dy'd at Statigm the 9th of Murch 1589 He had marry'd sail bella Chenne, d' Tuetor, and by that Marriage, he hecame Prince of Pueser

hecame Prince of Trusses

(D) Whose Judgment Montagne made of that Book]

These are his Words (n) " It is always pleasant (n) Essays to see things written by those that have try'd 1 2 ch to how they must be manag'd, but it cannot be to 2 pag deny'd, that a great want of the freedom and 11-155 edit betty of Writing is evidently discover'd in those of Paris two Lords, which is comprisenous in the old 1659 in French Writers, as in the Sire de Jestiville. To 12° meRick Servant of St Lewis, Eginard Charles of Charlemagns, and of later memory, in de Comines. Here is rather a Plea for King cus against the Emperor Charles V than and ry I don't believe they have alter'd any I don't believe they have alter'd any as to the main, but they make a Trade of ing of the Events, often against reason, take advantage, and of omercing all that is ticklish in the Life of their Master, Witness the removal of Messieurs de Monnowency and Belm, that is forgotten there Nay, the very Name of Madama d Estampes is not to be found in it Private Actions may be conceased; but to pass over in silence what every Body knows, and Matters that have produced such publick Estats, and of silect great Consequence, is an inextusable fault. In short, to have a full knowledge of King Prancie, and of the things that happened in his time, you must look essewhere, if you will believe me. The advantage that may be reapped from the reading that History, consists in the particular Account of the Battles and Warlake Exploits wherein those Gentlemen have been present, in some private Words and Actions of some Princes of their time; and in the Practices "and as to the main, but they make a Trade of

du

This very important Advices for Historians, and very folid Reflections ($D\Delta$) on the Indignities which are offer'd to History It is by a palpable Error, (E) that a Book about military Discipline, is ascrib'd to William du Bella: I believe he was the Author of the

ill of the

(a) William du Bellai, Prelign of bu Ogdo-

adcs, pag 43, &c of the Rochel edit 1573 178

"and Negotiations managed by the Story de Lan"gey, where there are many things the deserve
"to be known, and Discourses that alot vul"gar" If Morers had read the Monage of those
Gentlemen, one might very well to the he knew
but little how to judge of Books to be says, the
Style of William du Bellas is state to losty, and
such and the of Quality ought to write in First
of all the certain, that the Style of that Illustries Person is not stately nor losty, it is not
correct, and it does not appear that the Author took
any pains about it, and it is full of broken Latin
Terms, which shews that the Author does him-Terms, which shews that the Author does him-felf justice, when he declares, that he did not mind the perfection of the Style. In the second place, Period of Quality do not write in a lostry Style, it is by that Character, that one may discover whether an Author is a Person of Quality or not A profest Rhetorician, a Preaching Monk cin write a hundred times more loftily than a Courtier

(DA) Very important Advices for Historians, and wery folid Reflections on the Indignities offer d to H flory J. There never was more occasion to give attention to this thin at this time, but the worst of it is, that most of raise who are guilty of the Faults Cenfur d by William Bella, don't commit them thro' Ignorance The Bella, don't commit them thro' Ignorance The Bella, and of germing Mony by it, which engage Writers to fallify their Relations Whatever may be the Cuic of iuch a Disorder, I shall set down a long Passage of this Author He Whitever may be the Cuite of luch a Difficlet, I shall set down a long Passage of this Author. He observes very judiciously, I hat it is necessary that those who know things be speedy in publishing them, for otherwise, it becomes too disficult to trace things back to their Original "(a) Slowmens in History is of so much the more dangefrous Consequence, because the Lives of Mortals frous Confequence, because the Lives of Morrils from short and if nothing is put into writing the those who know and remember the Affairs for the theorem who know and remember the Affairs for the the Trimes, those who come after, althout the Triuh Which we may already have obtieved in some of the last preceding Years, of which to speak truly and at large, is a difficult Matter, partly by the Negligence, and partly by the Rashness of the Historians themselves, who the Rainness of the Historius themselves, who nevertheless complain the labour, but they would have done better both for themselves and us, if they had writ nothing, rather than to publish under the Title of a History, a parcel of fabulous and lying Stories, of which we have at this Day a greater plenty than we have of true History. gies I have read in some Chronicle (which I believe ome will think to be a Dream) that a King of France after Dinner Chas'd a Stag from Complegne to Loudun, which is about 100 Leagues Every body knows, that the virtuous and praise-woithy Prince Charles, Duke of Orleans, after he had been Thirty Years a Prisoner in England for the Service of the Crown of France, at last return'd home and dy'd loaded with Years and Honour And we read in more than twenty Authors that he was Beheaded at Paris for High-Treason Did the last King of Scotland dye in a Battle and the English in the Year 1514? and yet I re read that he return'd Victorious and Triaphant into his own Kingdom I avoid Prokity in recounting a greater number of these Lies which are certainly publish'd only thro' the Rashness, Carelesness and Indiscretion of these "Historians and Writers of Chronicles, who of"tentimes deliver that for certain, which they first heard, without having any regard to the Credibility of the Person who related it to them, or else by setting down what is commonly reported among the People, which generally has very little Truth in it from whence it proceeds that

the Readers, who are otherwise inform'd, are not

very willing to believe other good ancient Authors, thinking they writ after the same manner. Thus in another Case, Cardinal Besserion (b) seeing the new Saints Canoniz'd at Rome, whose Lives he knew, and did not approve of, These new Saints, (said he) make me very doubtful and scrupulous with respect to what is faid of the ancient ones. And I wish

these Writers of Chronicles would be quiet, or else give Names to their Rooks answerable to the Contents, and that those who are able and willing to speak the Truth, were fo zealous for the Honour and Glory of their Country as to write in their own Language, what they have feen or heard from Credible Persons. Then the Men of Letters might enrich their Style, and make it Elegant without the trouble of endeavouring to find the Truth amidst so many Lies, Controlictions, and Repugnancies, which are publish'd by the said Writers of Chronicles, who foolishly believe those that come first in their

(E) It is by a palpable Error, that a Book about Military Discipline is ascrib'd to William du Bellat Du Ver dier aicribes that Rook absolutely to him, but la Croix du Maine gives to understand that he is not suite of it. He neither notes the Year nor the Place where it was printed, but five only, That the Inflin-tion of the Militry Art is to be found Printed under the Name of the Said Sieur de Langey Du Verdier is more exact, he gives the Title in this manner, Instructions about War extracted out of the Books of Polybius, I rontinus, Vegetius, Cornaz in, Michiavel and several other good Authors, by Messive William du Bellai, &c Printed at Paris 4 and 8' by Michael Vascolan 1553, Brantome was very much pertuaded that the same Book had appear'd under its Authors own Name (c) The Book, fays he, which Monssieur de 1 ingey made concerning the Military Ait, shews him to be a bet-moirs rela-ter Captain than that which Michiavel with on that ting to the Subject does him It was a foolish thing for this Man grea who did not know what War was, to compose a book French about it, just as if a Philosopher should write a Book of Captains Hunting, as le Youillou did It is easy to prove tip m by the Book itielt that William du Bellai is not the 38. Author of t. He that made that Work was but a Gendarme in the Company of the Sieur de N grepe-life, in the Year 1528. He was at the Siege and taking of Troja under Monsieur de Lautree, he retir d to Barletta, a Town of Apulia after he came out of Prison, for he had been taken Prisoner when the Company in which he served was deseated, in the Retrief which the Marquis de Sallusse made trops Retreat which the Marquis de Sallusses made tions before Naples He fays all these things himfelf in William du Billai He was a great Lord in the Year 1525, when the Queen Regent fent him into Spain (1) John to Francis I He was in 1527 one (d) of those that du l'illet to Francis I He was in 1527 one (d) of those that du l'illet were present at the Judgment given igainst Monsieur de Bourbon. The King sent him the sume l'étione of Year into Italy, with Mony for the Confedethe Ranks rate Princes, and to labour foi the good of the of lines. League with Pope Clement VII. He was sent into apul the England in the Years 1529, and 1533. He was then Baron de Gentleman of the King's Chamber. Being Governor of Turin in the Year 1537 he was sent into viuls, ubit Germany to demand a Dyet, wherein the Rights of insta the Emperor and of the King of France for the (e) The BaDutchy of Milan, might be discuss d. He was not ron de therefore commanded the same Year in the quality. I orqueof a Captain of a Company of Foot Soldiers, to help the vauis in of a Captain of a Company of Foot Soldiers, to help the Vauls in Steur de Roberval to make himself Master of the Valthe Life of leys of Saint Martin and Lucerne Now the Authors thorof the Military Discipline says, towards the end creat of the 2d Book, that he received such an Order Iranh It is therefore most certain, that the Lord de Lan-Gaptain gey did not compose that Book. These are such p 3,2, demonstrative Reasons, that he who (e) makes use of them, does not think it necessary to add this, If Messire William du Bellai was the Author of (f) In the heavest would not make heres so the heavest was the sould not make heres so the heavest was the sould not make heres so the heavest was the sould not make heres so the heavest was the sould not make heres so the heavest was the sould not make heres so the heavest was the sould not make heres so the heavest was the sould not be so that the heavest was the sould not be so that the heavest was the sould not be so that the heavest was the sould not be so that the heavest was the sould not be so that t it, he would not praise himself (f) for having a perfect knowledge of War and Learning, not call himself, peaking in the third Person, my Lord of Langey, as Mindsin Poleo, (g) an Italian Translator, and the last I rench first editions.
Correctors, have very well observed Moreover, the Sieur made by de Lange, who forgets himself but lit le or not at all, in his Memoirs, and who curiously quotes the Places where Valcolan he was, makes almost no mention of himself in all that and Gual-Expedition made by Monstear de Lautrec Let us not hot du be contented with knowing only that that Work Prc' was ascrib'd to a Person that was not the Author of it, but let us know the reason of this Mistake, to have and the true Father's Name Raimond de Pavie been said Sieur de Forquovauls, a Gentleman of Gascogne, in Mambrin the Author of that Work. He communicated a Roleo B b b Copy

tome . Me-

Captains, (f) In the of the d Book, of the made by Michael

Mambrin

(b) See B words in mark G, of the Article Launoi (John de) to those lying Hifterians, who binder su from be-

lieving o-

thers

* Biblioth Franc P 139

t He was

Bishop of

J 527 when

Baionne in the Year

Francis I

Sent bim Ambas[ador into

England

other Works that are (EA) ascrib'd to him; but I don't think they were ever Printed. I except the Epitome of the Antiquities of Gaul, which was Printed with some other small Pieces in the Year 1556 La Croix du Maine * says, that William da Bella: was born about the Year 1498 at Glatign: in Perche I believe he is mistal en (F) as to the time

BELLAI (John du) younger Brother of the fore-going, was a Man of great erit He concurr'd with his elder Brother to favour the Passions of Henry VIII and to decoy the Protestants of Germany, in order to serve Francis I whose Affairs requir'd that there should be no good Correspondence between the Emperor and Fngland by the Divorce of Catherine of Arragon, and that the Confederates of Smalcalde should be amus'd with Lies about the pretended Inclination of France I to give the Lutherans some satisfaction. This Manage would have been more inexcusable in John du Bellas, who was a Bishop, than in his Brother William, who was a Lay-man, I say, it would have been more inexcusable, if that Bishop had not been also an + Ambassador and a States-man The definition of Persons invested with that Chiracter is well known Let us add, that it is not unlikely, that John du Bellas had a sincere desire, and even some hopes of a Reformation, and that in that prospect, he sincerely incourag'd Melanchthon to come into France, for he inclin'd for some time towards Lutheranism, and even reform'd himself privitely, as to the Article of Celibacy by a (A) Marriage which he contracted out of Conscience He was Bishop of Paris when

many I rench Captains de Pavie, Baron de Forquevauls pag

(b) The Lives written by the Baron Rome in the Year 1637

(c) Naudæus Svntagm de studio

(c) Here is

a Fatt for the curious I things aon texbort them t/ne c enti

(f) Il e Ba ron de I orque-Viuls, ubi Supra p 334 g) Biblioth 139

(a) See the Copy of it to William du Bellai, as to his good Lord
Lives of and Friend, and to whose Judgment he had first expos'd
it That Copy was found among the Papers of that Lord (a), this is the origine of the Mistake Is the Author's Kiniman had acquainted the Publick with the truth of that Fact, (b) before Naudeus publish'd his Syntagma de studio militari, there is some likelihood that that Syntagma would not contain the common Error which we find in these Words, (c) Qui (Erricus Roanus) nunc in Tellina Valle sub Christianissimo Rege castrorum prafettus idem omnino facit quod quondam in Alpibiu Taurinis Guilielmus Bellajus Langaus codem munere defungens fecerat, editis etiam libris de re militari, quos postea Mambrinus Roseus Italica & omnes ferme populi sua lingua reddide-runt, ob summam ejusmodi librorum qui ab expertis & the Baron celeberrimis noftra & patrum memoria ducibus compositi quevauls, fuerunt utilitatem Naudaus is moreover mistaken in supposing that the Books in question were Printed at Patrum the Life of William du Bellai He seems to value that Work much His Judgment was therefore different from that of a Commentator of One ander, of whom the Baron de Forquevauls com-Syntagma plain'd in this manner That Military Discourse, is reimiliti indeed a necessary Work, and useful to those that profess the War, and which will continue a long time esteem'd and priz'd in the Hands of the most Understanding Men, in spite of the Slanders and contrary Opinion of a Modern Author, who in his Annotations on the Military Art of Onosander, a Greek Author, despises sim, with whom he is not to be compar'd in that Science, the he we is not to be compara in that Science, the newritmore like a Doctor than a Soldier, during the leifurc and idle time which the good Table and the Amours
of a certain Abbot (d) with his Wife afforded him, and
the has taken his Commentaries out of divers Autho he has taken his Commentaries out of divers Authors, whereas the Text of him whom I am speaking of, was conceived on Horseback, and written Sword in Hand by the Sieur de Forquevauls (e) What did la Croix de Maine think on (f) when he said, That the Constable Annede Montmorency past for the Author of the Book in question? Did he not know that the Constable was a Man of no Learning or Reading, and was not able to Write? Let us see from whence his Doubt proceeded. It is says he. from whence his Doubt proceeded It is, says he, because in reading that Book, I found that the Author of it praises Message William du Bellai, Lord of Langey very much, and recommends him for his Learn-Langey very much, and recommends nim for his Learnout, they'll
do it without being
desir'd, and
them, and that it was presupposed it was his own Work,
I don't bebecause he had promised to write some Memoirs I don't
that they have the Author of 'em. neither do I deny it affire that he is the Author of em, neither do I deny it. If he had read the Work well, he would have found stronger Proofs than that which he draws from the Praises that are given there to William

(EA) Of the other Works that were afcrib'd to him] See the Catalogue of 'em in the French Bibliotheques See the Catalogue of 'em in the French Bibliotneques of la Croix du Maine, and du Verdier Some of the chief of them, were perhaps never finish'd It is likely, that la Croix du Maine gave that for a perfect Work, which the Author only promises in the Prologue of the Ogdoades

(E) I believe he is militaben as to the Time. 1 After

(F) I believe he is mistaken as to the Time.] After

having faid Page 139, that William du Bellai was Born in the Year 1498 or thereabouts, He places his Death in the following Page on the 9th of January 1543 at the Age of 47 Years, or thereabouts Would a Man never to little exact slay so? Would Would a Man never to little exact-stay to? Would he not place either \$496 on one fide instead of 1498, or 45 on the other, instead of 41? But this is not the chief thing Brantome (g) observes, that Langey dy'd not very old, and might have lived longer Can any one ipeak thus of a Man that is about 44 Years of Age Moreover, Cardinal du Bellai was (b) 68 Years of Age when he dy'd, now he dy'd in 1565 he was therefore born in the Year 1402. It cannot then be said, that William du Release 1500 to 1500 1492 It cannot then be faid, that William du Bellons to lai was born in the Year 1498, for he was (1) Thuanus older than his Brother the Cardinal I have just 1 pag now found out that he dy'd in his Climacterical 184
Year Rabelais observes it in the 21st Chapter of his 3d Book, after having said, that he dy'd the 10th of January 1543 The Author of the Notes Marth on the Confession of Sanci, has given me notice of that in elog

(1) Sainte Marthe

(b) Teffi-

er, additi-

(A) By a Marriage which he contracted out of Consci-(A) By a Marriage which he contrasted out of Conscience Brantome affirms it, (k) in this manner, "I "have heard a Lady of great Quality say, That the late Cardinal du Bellas, being Bishop and Cardinal, had marry'd Madam de Chatillon, and dy'd marry'd, this she said, discoursing with Monsieur ds Manne, of Provence, of the Family of Seulal, and Bishop of Frejus, who had attended the said "Cardinal 15 Years at the Court of Rome, and had been one of his private Protonotaries, and hapbeen one of his private Protonotaries, and hap-ning to speak of the faid Cardinal, she ask d him, Whether he had never told, and confest to him, that Whether he had nevertold, and confest to him, that he was marry'd? Monsieur de Monne was much furpriz'd at that Question He is yet living, and can tell whether I tell a Lye, for I was there He answer'd, That he had never heard him, or others say so Well then, I tell you so, reply d she, for there is nothing more true, than that he was marry'd, and dy'd really marry'd to the said Lady Chatillon That (1) Lady was the Widow of M de Chatillon, who was wounded before Ravenne, and who dy'd of his Lady was the Widow of M as Charitton, who was wounded before Ravenna, and who dy'd of his Wounds at Ferrara He had been in great Credit in the Reign of Charles VIII His Widow, young and fair, was chosen for Lady of Honour to the Queen of Navarre, and gave her the good Advice which that Queen mention'd in her Hundred Nawhich that Queen mention'd in her Hundred Novels Admiral de Bonivet (m) crept into that Princess's Bed thro a Trap-door, but he got nothing there but a scratch'd Face The Queen would have complain'd of that Attempt to her Roother thing there but a scratch'd Face The Queen would have complain'd of that Attempt to her Brother Francu I if the Lady Chatillon had not given her "This (n) good Advice, which is one of the finest and wisest, and the most proper to avoid "Scandal that could have been given, even by a first President of Paru, and which shewed newertheless, that the Lady was as Cunning and Crafty in such Mysteries, as Wise and Discreet, and therefore it is not to be doubted, that she kept her Marriage with the Cardinal very prikept her Marriage with the Cardinal very prikept her Marriage with the Cardinal very private

I believe that the Cardinal, her faid
Husband, who was one of the most Learned,
Eloquent, Wise and Prudent Men of his time,

" had

(k) Branthe gallant

Ladres, t 2 p m 153

(1) Idem

(m) Ibid PAE 255

(n) Brantome up

in 1524. he was sent to Rome to bring Matters to a good Tomper in relation to the King of England; but he had no good success, and could not hinder the Pope from fulminating an Excommunication against Hemy VIII. He was promoted to the Cardinalship by Pope Paul III. in the Year 1525 and dy'd in 1560 at Rome, whither he had retur'd after the Death of France I. He was a Man who would willingly have parted with the Mitre and the Croffer, to take the (B) Helmet and the Sword If it be true, that he condemn'd (C) Anne du Bourg to be Burnt, his Vote must have been given at a great distance, for he was at Rome when things were made ready for the

Tryal of Anne du Bourg

BELLAR MIN (Robert) an Italian Josus, was the best Pen-man of his Time He was born at Monte * Pulciano in the Year 1542 in Matters of Controverly and admitted among the Jesuits in the Year 1560 His Mother Cynthia Cervin, was Sifter of Pope Marcellus II. He was Ordain'd Priest at Ghent by Cornelius Jansenius in 1969 and the Year following he taught Divinity in Louvain. He was the first Jesuit who taught that Science in that samous University, and he did it with extraordinary success. Having liv'd Seven Years in the Netherlands, he return'd into Italy, and in 1976 he begun to read Lectures on Controversies at Rome, which no Jestical and the description of the second of ly, and in 1976 he begun to read Lectures on Controvernes at Rome, which no jeffuit had yet done in that City He accquirted himself so well of it, that Sixtus V sending a Legate into France in the Year 1990, gave him Robert Bellarmin, as a Divine that might be very useful, if any Dispute about Religion should happen to be discust He return'd to Rome Ten Months after, and was successively promoted to divers Offices either in the Society, or at the Pope's Court, till in the Year 1999 he was honour'd with the Cardinal's Hat It is said, that they were forc'd to threaten him with Anathema to make him accept that Dignity Three Years after the Archbishoprick of Capua was given him, which he refign'd, when in the Year 1605, the new † Pope would have him near his Person. He imploy'd him-felf in the Affairs of the Court of Rome till 1621. Then he left the Varican, and retir'd to a House of his Order, where he dy'd the 17th of September in the same Year 1621 In his last Sickness he was visited by Pope Gregory XV whom he entertain'd with the (A) Compliment of the Centurion, Lord, I am not worthy, that thou shouldst come under my Roof He charg'd the Jesuit Eudamon Johannes to testify publickly that he dy'd in the same Faith which he had always protes'd, and maintain'd with his Pen || It feems that on the Day of his Funeral (B) he was look'd upon as a Saint

* It 15 &

Tuscany

Taken from the Bibliotheque compos' d by Alegam

(a)Idem pag 196

" had raught her that Speak fo well, and give fo
good Advice I (a) think, the faid Cardinal
" du Bellai might have done it, for at thit time,
" he inchin'd much to Lunher's Doctrine and Reli" arms."

(b) Id a log of Francis I in the ift Memoirs 1 m 146

"gion"

(B) To take the Helmes and the Sword] Bransome shall be my Witness again. He fays, (b) that
when Charles V das'd the King of France at Rome, it was a missortume for Francis I not to have any Ambassadors there that were Swords-men Had it nos been, continues he, for Cardinal du Bellas, who was as quick and hafty as any Military Man, (and indeed he look'd like one, for he was for any thing, and one of the greatest Men both for Learning and War) things had not gome well there, and the King had been much disgras d Which makes me think, that there much alignata vivice maket me trink, that there nower were any Gown-men that deserved more to be Ambassadors on all Occasions, than this Cardenal, (as he has domonstrated in many Embassies, before he was a Cardinal, on Italy, Germany and England,) and the Bishop of Dax, of the Russe of Novalles in Limolin, who served Dax, of the House of Nouvalles in Limolin, who serv'd ear King: worthely in that Station in England and at Venice, (where I have seen him,) and afterwards at Constantinople I will not wrong many other Worthy Persons of their Character, whom I have seen in such a Station, but in my mind, Cardinal du Bellai, and the Bisp of Dax have out-done them all, for they could as well have made as of their Swords, as of their Element Tongues. And indeed, an Ambigador is as often while at treat of Affairs relating to the War, as of State Affairs (c) Thuanne and (d) Sainte Marthe have observed, that that Cardinal removed the fear of the Parisans, who were afraid of Charles V's Army, and that he prepar'd all things for a vigorous Desonce, having caus'd the City to be Fortfy'd Moreri has also laid this, but with little exactness the will have it, that John du Bellai did those things He will have it, that John du Bella: did those things when Charles V enter d into Provence in 1537 and that the King leaving his chief City, left this Cardinal there, and made him his Lieutenant-General to provide for the Security of Picardy and Champagne Here are two faults. The Irruption of Charles V into Provence happen'd in the Year 1536 that which put the Parisson in sear, and occasion d him to order their City to be fortify'd, happen'd likewise and not Prevence It is that which Charles V caus'd to be made by the Count of Nassau Trua-

City of Para, only to the Invalion of Champagnein

City of Para, only to the Invation of Champagne in the Year 1544 But he is mistaken

(C) That he condemn'd Anne du Bourg] This is (g) Addit to be found in Mr Teisser (g) Many blam'd him, says to the elohe, for being the first that Condemn'd Anne du Bourg giest I to be Burnt alive, for which reason, say they, GOD p 184 he took him out of this World 40 Days after the Execution quotes of that illustrious Martyr The Calculation would Continuate that Illustrious Martyr is to otherwise known, that chael du Bourg (i) was Executed the 23d of December Lunpord 1559 The Author, whom Mr Teisser quotes, hib 2 He says, that that Cardinal dy d the 16th of February, ought to and 50 Days after du Bourg His Calculation is have said leis remote from the Truth than that which Mr Lundor-Teisser imputes to him, nevertheless, it is not exact, and therefore that Observation is Chimerical (h) Adaption to the Year of the Compliment of the Annual Son

(a) Whom he entertaind with the Compliment of the Centurion] Supposing, as he did, that the Pope is the Vicar of the Son of GOD, he did not see in the application of this Passage all the Prophanation that others see in it, and it may be also, that he thought he said nothing but what was very Hist eccles that he thought he said nothing but what was very Hist ec.

Pious Alegambe relates this as a fine Circum. 1 3 P.

stance of Bellarmin's last Hours (k) Invisit eum. 248

decumbentem Gregorius XV Pontifex Max ac bis peramanter amplexus sacrum se pro ejus valetudine fasturum promist 1pse Christi Vicarium valetudississme regambe versius usurpavit illud Centurionus Domine non sum Biblioth dignus ut intres sub testum meum The Spanish Ambassador, who made use of those same Words of the Centurion to a Prince, whom he look'd upon as a Heretick, cannot be so easily excus'd Balzac who alledges that Example (1) to his Critick, (m) blames it at the same time "What would he blames it at the same time blames it at the fame time "What would he (1) Dif"have faid of the Compliment of that Spanish Am"bassador in England, who received a Visit of Cardinal
"King James with these Words of the Mass Do"mine non sum dignus ut intres sub testum meum"

(B) It seems that on the Day of his Funeral he was sequel of look'd upon as a Saint? The Swiss of the Pope's the ChriGuard were posted round the Cossin to keep off the sian SocraCrowd, who endeavour'd to throw themselves on the tes. D m

Crowd, who endeavour'd to throw themselves on the tes, P m Crowd, who endeavour d to throw themselves on the fes, p m Gorps to touch and kiss it. All that he had made use 442 of, was taken away, and distributed to those who desired to have something of it out of devotion Ad- (m) I bid versus undam populi concursantis ad osculum tastumque Pag 443 sacri pignoris adhibere opertms Helvesios à sipatoribus.

B b b b 2 Ponti-

Hist eccles

(k) Ale-

an Hiftor 1 26 p m 538 (d) Sammarth is eleg pag # 13

(c) Thu-

(e) Meze-Tai. Abridg Chr ad anno. 1536

(f) Thu-

* Virgillius eclog

It is certain, that no Jesuit did more Honour to his Order than he; and that no Au-? thor maintain'd the Cause of the Church of Rome in general, and that of the Pope in particular, better than he The Protestants (C) knew it very well, for most of their learned Divines wrote against him for the space of 40 or 50 Years. Their Protessors I ectures and These made his Name resound even there, * Ut littus Hyla, Hyla omne sonaret He was attack'd on all sides, and his American did not forget to examine (D) whether he had contradicted, and afforded some Weapons against himself. It is the Subject of a Book, which must needs have perplex thim. There are some indicrect and 1 ish Men to be sound every where, and therefore 'tis no wonder is some Protestant Writers have publish'd some Falshoods against Belarmin, (E) of which the Party took advantage. There is no great Inconvenience in it, when unknow writerscommit

(a) Alegambe ubi Supra

(1) Alegambe ubi Jupra

(c) Idem

pag 410

in Bibliotheci Scriptor,

Societ je- " (e) Ancil. tical Mijcellances of Literature, t 1 P 348 See "
also Whi- " taker in the Preface of his Irea-

zije de

(f) Alc-

gambe ubi Inpra P 411

(e) Idem

(h) It i a Book in Quarto of 161 pager, printed at Basil in the Year 1594

() In the Rimark B of the Article An-

(1) Ancil sical Mijcellanies of Latterature tom 1 P 35-

Pontificus Quicquid rerum in usu babuit raptum distractumque in postulantes est ad venerationem (a) When Bellarmin resign'd his Archbishoprick of Capua, all the City was very forry for it Some kils'd his Garment, others rubb'd their Rofaries devoutly against it, and every Body desir'd his Blessing (b) These are some presides of Worship, that may in time be follow'd with a formal Canonization. It is pretended, (i) that he fore-told fome things, and wrought some Miracles, and because after his Death the time of his Holineis did rather increase than lessen, the Congregation of the Rites was ordered a-new in the Year 1674 to proceed to the necessary Informations concerning his Life and Miracles, to the end, that if there be occasion, he (d) Sotuel may be Beatified (d)

(c) The Protestants knew it very well] "They

"(e) grunt, that he is the most subtle Enemy of
the Truth, that has hitherto undertaken to op
"pose it That Demetrius the Silver-Smith, spoken of in the 19th of the Aits of the Apostles, not use so much Art in working his little Silver Shrines of Diana, as this cunning Promoter of I rror did in re-building the Palaces and the Altars of Superflition Which has given occasion to compare him to that Marcion, of whom Tertullicompare him to that Marcion, of whom Tertullian Itys, that, Dedecus sum ingenio obumbiat, qui cum causas ubique sere pessimas incatus & impiorum dogmatum patiocinio verissimum se Satana atque Antichiista incluitem prabeat, agit tamen ingenio ut speciosis coloribus inducat omnia, & distinctionum prassignis & umbiis cludat ca qua solidissima veritate constituta sunt. Be suice not to believe what Alegambeliys, (f) viz I hit Biza own'd, that Bellarmin hid overthiown ill the Protestant Authors Nec ips hosses aus sun distinct, ex quibus theodorus Beza, unus his liber, as bat, nos omnes humi proturbat. Tis Jost to alledge such hings, without quoting the Book where they are to be found. On fuch occidions, the very Line, or at least the Page ought to be quoted, because otherwise every Body will take such a thing for every ill-grounded Hearing I am fully persuaded that Beza had not such a good Opinion of Bellarmin's Writings, and that it he had, he would never have own'd it. Alegambe he had, he would never have own'd it Alegambe itys another thing, the fallity whereof is not so obvious Which is, That a new Lecture was founded at Cambridge and Oxford to Confute Bellarmin (g) In Anglia Academia Cantabrigiensi primum, mor etam in Oxonicus no sa praeleti o instituta est ad controversias Bir'an mini, si possent, refellendas
(D) To examini whither he had not contradicted himfels Andrew Cristovius compos'd a Work intituled, believe to further me had executively.

lum sesuricum (h) wherein he objects 205 Contridi-ons against the Jesuits Sometimes Bestarmin does

not agree with the other Jesuits, but most frequently Bell n in confutes himself in that Book

I HAVI SAID (i) elsewhere, that he was
reproach d with hiving made use of, and opposed the func Principles, according as he was to Dispute either against the Protestants, or against the Linthusiasts. Here are some particulars about that fort of Contradiction "(k) Some being willing to "excuse Billarm as Contradictions." excule Billarm ns Contradictions, and wint of "Memory, have faid that the great number of Persons who had a Hand in the Labrick of that Work, I mean, of his Writings, like the Builders of Label, introduc'd that Confusion for wint of Understanding one another. But those of his Communion, are to far from tiking this for an excule, that they reject it as a thing that wrongs him Fringari, who writ his Life, fays, that he never had so much as a Transcriber " I believe, the true ciuie of Bellarmin's Contradi-" Ctions is, that the present necessity of attacking

orhers, or detending one telf, is a more pow-

" erful Object than any other, he cared but little, whether he agreed with himself or not, provided none should believe that he with his Adversaries (1) Bellow the soften verification in his tooks of Controperation in his tooks of Controperation with the disputes against the Libertune. verfy When he disputes against the Libertines and the Schwineseldians about the necessity of the Scripture, he speaks like a Protestant And when he disputes against the Protestants on the fame Subject, he argues like a Schwencfeldian If he undertakes to confute the Pelagians about the perfection of Works, he makes use of all the Arguments of those that he calls Calvinifis the Arguments of those that he cause Carrings.

If he has to do with the Calumber, he makes use of the Reasons and Defination of the Pelagians.

If he writes again the Concerning the Baptism of Children with us about Tradition, the Raphallin of Children is one of the Points that the Baptism of Children is one of the Points that feems to him to prove the necessity of it, and of rie 2 cap which the Scripture does not speak after a convincing manner, as he says This puts me in
166, 167
mind of the Comparison which I have seen somewhere of P. W. This where of Bellarmin with a certain African whole Calculati-Name was Lee, whom he himself compares to that Amphibious Bird of Asop, who was sometimes a Bird, and sometimes a Fish, a Bird when the King of Fishes exacted a Tribute, and a Fishes was the Lead of Birds and the state of the Lead of Birds and the state of the lead of of the le the King of Birds exacted it , ut Leo quidam ... canus in Granateusi Regno natus & postquam subju-gatum est illud Regnum in Africam prosugus de se fa-tetur, si Afros vitio aliquo notari sentio, me Granata natum prositore si Granateusia particologia. natum profiteor, si Granatenses male audiant, mox Afer sum, Bellarminus certe multo quam ille elegan-

"Afer sum, Bellarminus certe multo quam ille elegantius aviculam illam imitatur, qui nimirum respondet, tom 1 Controv l. 1. 2.7 Paires secutor est septuationem, Idem tom 1 Controv laugh d at incorporationem, Idem tom 1 Controv laugh d at incorporation method in the sum of incorporation in the Negari (inquit) non potest supplementation in the Apology of his Oidei of four the Bibliothes newly come out against the Society, the theory of which is directly against Bellarmin, and relates many things which had caus'd, attended, or follow d his Death Nevertheless, that Cardinal was yet living Doubtless, Theophilus Raynaud (m) Cardin yet living Doubtless, Theophilus Raynaud (m) me unt that Libel, when he faid, that (n) 25 Years before, a Book was publish'd in Germany, wherein Bellamin was accus'd of having kill d many Children to hide his Incontinence It was faid moreover, that the Cardinal being at last mov'd he Repentance, had gone to our Lady of Loretto, whether he could expiate his Crimes, but the Priest to whom he had confess'd them, was with so much horror, that he companded. with fo much horror, that he commanded him gone, which threw Bellarmin into Despair, which the way a beginning the devide here with the commander in he dy'd a little while after This is the stance of that Libel Bellarmin read it, and lad at it Doubtless, he made many Reslections upon at it Doubtleis, he made many Reflections upon 4° and fuch a Book, wherein it was given out that he Castigatic was dead Theophilus Raynaud thought that Father libelli fa Greefer (a) had given himself a needless trouble in most arrefuting those forts of Stories, and that they did great prejudice to the Protestants, for one might learn from thence what Judgment is to be made of the pretended Letter of Saint Udalrick, which says, Bellarmithat fix thousand Childrens Heads were found in the Well of Pope Gregory II after he had driven away the Priests Wives Hareties, vel ad unam horam vagum mendacium, in lucro ponesur Revera tamen er hoc mendacio, decessit illis naud exiguum Siquidem inde deprehensum est, qua side ex horum men-daciloquorum majoribui quistiam, ex comminitia S U-dalrici Episola, sex millia capitum insantilium, intra

(m) Th Raynaud,

we was not date of Th Ray. naud'r Book, and with what Cardin Bellarmi-

nı magı-stelli Ernesti Zephiri ar ingolstad

nı à criminatio-

infcitia

Luthera-

num tran Rated int High Dutch A Father Conrad Vetter

Pateum

commit that Fault, but when Professors of Reputation impute to that Cardinal what he never taught, they wrong their Cause, and expose themselves to great mortifications. A Professor of Sedan who made himself very much talk'd of in Holland, (F) is guilty

NECES-SARY Qualifications for a good Saty rift

futium Gregorii secundi, cum is uvores sacarative abfutilist, reperta dizerit Non est enim avami quo similiui, quam boc de Bellarmini infanticidite friptum,
& illa S Udalrici Epistola de cadibus pur fricos &
sacerdotes scortateres, adversus quam subdivision S Antistiti Epistolam, & ipse Bellarminus I de Cleric cap
a2 & Barantino 591 alique certarunt It is no
ways necessariam have a retroactive essection the Story of the Six thousand Childrens Heads, but it is
certain, that no better Service can be done to the ertain, that no better Service can be done to the certain, that no better Service can be done to the Jesuits, and in general to any Party which one undertakes to delant, than to publish Calumnies that may easily the confuted. It is a remarkable thing, that there needs a great many Persons possess with an itching desire of publishing Satyrs, so few have the Art of doing it well. Most of those that go about it, are ignorant that in order to succeed well in it, that is, to make them hit home, a Man must religiously observe these two things a Man must religiously observe these two things. One is, to advance nothing but what may be provid, and above all, to abstain from Accusations that may easily be consuted; The other is, not to maintain obstinately, a thing that has been consu-ted. I had former hard Advice which is, care-fully to distance and the state of the hide the appearances of least own, that the who acts quite contrary to these Rules, find to many Per-fons in his Party that greedily swallow down all that he says, but it is that very thing which all that he fays, but it is that very thing which does a great prejudice to their Cause, because the other Parry grows angry, and looks upon their Adversaries from whom so many Satyrs so greedily swallow'd do proceed, as Men destitute of Reason, Equity, and the affishance of Grace These are not Resections spoken at random, but groundare not Reflections spoken at random, but grounded apon experience. See how Father le Tellier takes advancing of some Stories that are spread abroad without knowing whether they be true or false. Read what arrows:

"For Example, What (s) will it avail the Je"futs of Chins to have been the first, and almost "the only Persons that submitted, and without the "least reinstance, to the Apostolical Vicars, as soon "country appeared there in 1882 a seeing normath."

as they appear'd there in 1684? feeing notwith-flanding this, their Enemies publish'd again the last Summer by the Pen of their Secretary, the Gazetteer of Holland, that the Holy Father was extreamly angry with the Jesusts, because they would not acknowledge the Bishops which he ient to China Can it be question'd, but that fome Years hence, this Lye will appear again in its turn on the stage? Likewise, what will it avail the Jeiusts of German, to have an Attesta-tion sign d by four of the Llector Palatin's chief Countellors, all Protestants, wherein they tensify, That the History of the Jeiuit countersering a Voice from Herven to deceive that Prince, and to animate him to the destruction of Hereity, is a meer Fable? Will that Attestation him. der some good Protestants, that shall continue the Jesustical History, from making some time or other a Chapter about that chimerical Adventure on the Credit of the Gazetteen of Hol-

on of the Jetuits, had rather follow his blind n, than make a good use of this Passage of Fa-le Tellier? So far from it, that he brought the Apparition of the Palatinate on the Stage again, and omitted nothing to make his Readers reject the Attestation of the Elector Palatin's Protestant Counsellors. I have it from very good Hands, that he blam'd the French Minister, a Resugee, who put that Attestation in his (s) abridg'd History of Europe. Such Persons as he spoil the Trade they take in hand. They should permit moderate Writers to write Satyrs, which would be compos'd in a more dexterous and perswasive manner.

(F) A Prosessor of Sedan is guilty of that Fault. He asserted some Theses in the Year 167A concerning the Power of the Keys, and imputed (d) to Cardinal Bellarmin to have said, That a con-Apparition of the Palatinate on the Stage again,

(d) to Cardinal Bellarmin to have faid, That a contrite Man, full of Faith, and desirous to be reconcil dwith GOD, perifics eternally, except he can get a Priest to reconcile him before Death Which I never Kead, reconcile him before Death Which I never Kead, added be, without Aftonishment and Indignation This fignifies, that he had often read those words

in Bellarmin, and yet they are not to be found there The Guardian (e) of the Irish Capuchins Disputed against those Theses, and complained at first yeary vehemently of the wrong that was done to Bellarmin He continued the Dispute with the same violence, and confounded the Professor This was not all When the Dispute was ended, the King's Atorney (f) presented his Petition against the said (f) Cerry. Professor, the consequence of which was, that the Author of the These gave his Recantation in Writing, which was sign d by him, and three other Rumbour Ministers.

No Body has any reason to think it stringe, that such an Accident should have been mentioned in such a Dictionary as this is, for it would avail nothing for the time to come to be silent about it And though I should have the Discretion not to fay any thing of it, it would not be less known in Holland, where the Journal of the Learned is in every Body s Hand Four Years ago (g) every Body might have read there the substance of what I have just now related, and I clides, that the Authentick Proofs of Mr Juricu's Reca 'ation, (for it was he that compos'd, and maintain'd those Thefes) are three Certificates, produced by the Abbot de Condemon, one was made by the King's Attorney at Sed in, the other by the Count de la Bourlie Governor of the Jame City, and the last by Inther Nicolas d Hibernie a Capuchin I have read those three Certificates in the Book of the Abbor de Cordemoi, they are dated in the Year 1689 It may easily be imagined, that this Difgrace affir-Eted those of the Protestant Religion, and pleased

the Roman Catholicks IF 15 against my Will that I am foic'd to make an Addition to this Remark in this 2d Ldition, but Mr Juricu having published something very outrageous against me on that Subject, I must shew here both what he said, and what I answer'd for April 169-1109. The great blank that remains in the last of Amel Pages of this Sheet, is a Tempration to me, which I cannot resist, to alledge a notable Lamer ample of the Tristes, and the Malignity which that Book is said to be full of The Cide is this ment of the Millians of the quoted a Passage out of Bollamin, wherein by a Fault of the Author's Pen, or by the Printer's Bayle's Fault, instead of attritus, there was contritus, which made Bollamin say, That a Men weeping, penitent and contrite, was damn'd if he did not receive the Sacerdotal Absolution Whereas Belleville 19 46, 47 larmin faid, that a Man grievoully bemouning his Sins, by a fenie of Attrition, was damn d if he did not receive the Priest's Absolution. This moved a Monk to make a great Clamour. Mr. Jurica in a time of perfecution granted him what he would have granted him my where else, even in a Country where the Protestant Religion had been the prevailing Religion. He therefore acknowledged, that there was a fault in the printed Copy proceeding either from the Author's Hand or from the Printer, and that Bellarmin's Opinion was fuch as the Monk faid Any fincere Per fon would have own d as much in Amsterdam, or in London Is this a Story which after hiving been printed in fever il Sityrs, deferved to pais through a third and fourth Impression, into a Book that was design d for Immortality? Can "any thing be more mean, or pitiful." There is therefore both Malice and Meannels in it." There are Mr Juricu's Words, and in the following manner I confuted them (1) "I find that Bellar-" min's business sticks in his Stomach. I do not I do not Stions on d wonder at it, but Prudence should not have fuffer'd him to make an Addition of it at the end of his Writing Silence had been the best way The less certain things are strrr d, the less they are troublesome What I have said of it is no I xample of Trifles and Mal gnity Without it I should have ill personn'd the Historical Duties, seeing the primitive Design of my Work was to observe the file Accusations to which the Persons of whom I was to speak fhould have been exposed If I had omitted that in the Article of Bellarm n, would it not have been reasonably said, that I was Partial, and that I forgot things whereof I could pretend no 'gnorance? I have not taken it out of a Satyrical Roph, as he falsely taxs, but out of a Roph.

cal Book, as he falfely tays, but out of a Book

Nime wa Father Robert

(f) Certificate of the the king s Atorney at Sedan, 1pud the abbot de Cordemoi ibid pag 118

(g) In the Abstract of a Let o fom th Abbo de Cordemot to the Catholicks of the life of Alveit in Xaintonge, the Journal of the _4th 169- 1ag

ment of the Publik on

(1) Refle-Pamphlet intituled Judgment of the Pub-With- lick, &s P 15

(v) 1 he Religion of the jesuits printed at she Hague *1689 pag 77 Scetbe Remark P, of the Article Loyola

(A) AVindication

of the new

Christians part I P 29 printed at Paus in the Year

(c) Month of August 1686 p 160

(d) Thef

21 apud etter to she New Catholicks pag 117

of that Fault It is remarkable that Bellarmin did (G) not follow the Doctrin of the Jesuits about Predestination, and did not favour relaxed Morality, nor the (GA) expressions which the indiscreet votaries had slipt into the Litanus. The complassance which he had for his Superiors by fuffering some things to be alter'd in his Writings, and altering $(G\triangle E)$ fome places himself concerning the efficacy of Grace, does not hinder

of Controverly, and out of the Journal of the Learned I do not examine the Turn which he takes to cover his Fault; I only defire my Readers to have recourse to my Dictionary in order to compare the Pieces that are produc'd there with his Reflections And by that parallel it will appear how much Nature suffers in him, when he is obliged to perform some Ast of Him. when he is oblig'd to perform some Ast of Humility and Sincerity I am not surprized at it; for when a Bow has been always bent one way, it is very difficult to bend it the contrary way at the first undertaking It is the same thing with the Fibres of our Brains
Most of my Friends found that I had too much

most or my Friends found that I had too much neglected to make use of my advantages they told me that occasions for it had not faild me, but that I had been wanting to them, and that a Man ought to avoid that reproach in a Pen War, as well as in a true Wir Why did you not fet in a full light that Man's Subterfuges? Could you not confound him by such and such Restictions? I excus'd my felf with the most proper means to put an end to that Discourse, which was by faying, that such Observations must not be lavishly display'd in a loose Sheet, and that it was better to keep them for the 2d Edition of my Dictionary have thought of it fince more than once, and I found that the best way was to let my Readers reflect on this small incident. It will not be difficult for them to compare all the pieces of this Process together, nor to discover in Mr Jurieu's Apology the grimaces and the contortions of a Man that suffers the rack After all it belongs to the Abbot de Cordenos to consute that Apology It is better for me to be the Historian than the Author of the Reselvtions which that Quarrel may afford

Reflections which that Quarrel may afford

(G) Bellarmin did not follow the Dostrin of the Jefuits about Predestination) He was a good Thomist, and no ways a Molinist But how great foever his Authority was among his Brethren, he had but few imitators. That small number of Anti-Molinists in that great body was nevertheless of some I cannot better explain that thought than by fetting down the words of him who publish'd the History of the Congregation de Auxilias "There" (a) are sometimes some Men of an extraordinary Genius, that have acquir'd Credit, and have made "changes there was a change to the constraint of the c themselves necessary to their Society, and who raising themselves above the fears and considerations to which others think themselves oblig'd to yield, teach the truths which they have learn'd by good Studies more freely, not being able to refolve to betray their Conficiences, nor to act against their Knowledge The Society bears with them, and suffers that small revolt, because they know how to make it ferviceable to their Party, and turn it to their Advantage and Glory, befides they know that there is no danger that such an example should be follow'd by a great number, and make a Schasse in the Schools of the " Society Nay it is for their Grandeur, and agreeable to their Principles, to have grave Doctors of all the Opinions, that may ferve for
their Capital Doctrin of Probability No body
knows what may happen Things may take a
quite contrary courie, and if the Society should
find themselves obliged, (at least in some Provinces) to change their Opinion about Grace,
as they did in France about the Pone's Austonia " as they did in France about the Pope's Authority, it would not confift with their Dignity to " look for grave Doctors elsewhere, on whose Authority they might ground their change Among the Divines of whom I speak one may "Among the Divines of whom I speak one may reckon Father Tiphaine so famous for his two Works, De Hypoftass, and De Ordine, and the Author of the Thesis that was maintain'd at Rome in 1674, whose Opinions concerning Predestination and Grace are altogether agreeable to those of St Austin I have set down this passage at length, not only because it may be inferred from it that Tallows was war much considered in his Organic and Constitution of the Austin I have the considered in his Organic and Constitution of the Austin I have the considered in his Organic and Constitution of the Co

that Bellarmin was very much confider'd in his Order, and that he knew it well, but also by reason of a certain Salt wherewith those words are

ibrinkl'd, which is very proper to excite many

bishoprick of Capua, the Order which he settld in the Bishoprick of Monte-pulciano, which he govern'd some Years in the absence of the right Bishop, the Counsels which he gave to Pope Clement VIII for the Resormation of the Church, those which he address to his own Newhers P. climent VIII for the Reformation of the Church, those which he address to his own Nephew Bishop of Theans for his Conduct, and for the Administration of his Diocess, the Serinons which he preach'd in the Apostolick Palace, and in the two Churches I have already nam'd, are as many witnesses of the holy and necessary Nevelties which he endeavoured to introduce, and of which he made the obligation become which he made the obligation known

which he made the obligation known
Every body knows that it is chiefly on that (e) (e) That is
matter that the accusation of Noveky was first to say, the
form'd But if it be an innovation, Cardinal correction
Bellarnin cannot be cleared For he made such of some
alterations in the Litanies of the Holy Virgin, the
that they would now-a-days make those cry out ons
very loud, that bestow so freely the Epithet which
of singularity, and that of Enemy to the worship of the scandaHoly Virgin, that nothing is more common in live the Holy Virgin, that nothing is more common in lize the their Writings than those forts of accusations a- Heregainst the most Catholick Persons and those that ticks, as are most truly devoted to the Mother of God some in But this most Pious and Learned Cardinal can-the Pfalter not be accused of Novelty in that, without ac-ascinbed cusing Pope Paul V of it, by whose Order he to St Bomade those Alterations He gives an account of naventura, it in a Preface, wherein he says, That he has cut off which feveral verses out of the Litanies of our Lady of Loretto, because they were too metaphorical, such us these, give to
TURRIS EBURNEA, HORTUS CONCLUSUS, and the Ho TURRIS EBURNEA, HORTUS CONCLUSUS, and the Holy others such like, and that he had emitted others, Virgin because though they may have a good sense put apon what bethem, they are susceptible of a harsh one, from longs onwhence the Enemies of the Church take occasion to by to God blasphome, such as these are MARIA, DEI ET 50- or to MINUM MEDIATRIX, INTERCEDE PRO NOBIS JESUS AB OMNI PECCATO LIBERA NOS DOMINA, CHRIST and others of that nature for such of Invocations seem to attribute to the Holy Pirgin what is proper to Jesus Christ as God "

(G/ 4) Some things to be altered

"to Jesus Christ as God"

(G/L) Some things to be alter'd and altering some places bimself concerning the offi acy of Grace] Let us begin here with a Passage taken our of a Jansenst Book "(f) There is reason to beheve that the "Dostrine of that Cardinal was very Augustinian (f) Gery, on this point in its Original, when he sent his Historical Controversies to be printed in Germany, and that of the was one of the Opinions which his Brethren of the was of the of that Country took the mostly to acted, among Louvan fays the Author of his Life, to do more good among and of Hereticks. I do not fear much to make a rath Dousy, judgment in attributing that alteration to Father Gregory de Volunia, that famous Martyr of pag 173
the Moliman Grace He was at Inglifiad whilft
they printed Bellarmin's Controveriles there and
he caus'd fome Thefes to be maintain'd there in the Year 1584 which are perhaps the first of the Society, where that new Invention of the

give to

Scientia

bridged History of the Congregation de Auxilus, p 81

Inder him from being in the main an Augustinian Doctor He brought himself into Trouble almost for the same reasons (H) that so much imbroil'd the Abbot de la Trapwith the Monks Some have thought that he did (I) great prejudice to the Roman Catholicks by his Books of Controversy, because the Objections of the Hereticks are o be found in them An Ingenious Man not being able to find Bellarmin's Works

(1) Sin verò dogmata ipla fidei, &c ejus in operibus centura notabantur, dici non potest guam ff intem le ımmutı-Prabeiet (lire id aunitum elt in his que evenete circa editas opiniones depredefts-natione, de auxiliis di vine gra-tie, Oc 11b 2 C 5

(1) Recognitio oper Bellirm Ingolstadıı 1608 pag 96

(2) Pag

(a) Gery "
ubi supra de P 1/7,178 (6) Rob **A**bbotus

de suprema potestate regia præl a art 3

(1) The Author of this Complaint is a Monk a-

ga nst whom the Jesust Baeza Said fomething Lib 4 dc JESU 6-guras See Tage

philus Raynaud Erotemat de malıs ac bonis libris pag # I 2

Scientia Media appear'd, which he that I to be necessary in order to defend the liberary Man against the new Hereticks I will not deny what is aid of the Heroick Patience of Father Bellaman, for which the Author of his Life praifes him that occasion yet it appears by the revision he made of his Work in 1608, that he found it mad been too much foftend, or rather round it mad been too much torten d, or rather too much corrupted about the efficacy of Grace And that Aurhor of his Life, after having prais'd his Modelly, and his Humility in suffering the alterations of some of his Opinions, testifies that on the other side he firmly stood to those which he believ'd to be either of Faith, or very much authoriz'd in the Church (1) It cannot be concerv'd, lays he, how much he shewed himfelf inflexible on such occasions, as it plainly appear'd by what happen d in i clation to what he had taught in his Books concerning Predestination, the assistance of Divine G ace, &c I mean, they could never make him alter his Mind concerning Free-Predestination, "which makes, as he fays, part of the Paith of the Church, nor concerning Grace, which he believes to be efficacious, not meanly by the I vent, nor because it pleases the Will to consent to it, but by itself, and of its own Nature Which he positively says to be agreeable to St Augustines Doctrine, and also to the Holy Scriptures This he had always in his Heart "And the Congregation de Auxilius, which was And the Congregation de Auxiliis, which was just broke up, and where he had heard the Do-"minicans maintain the true Influence of Grace
by stielf with fo much Solidity, caus d without
forme remorie of Conference in him, for
had a Patience to provide a large of this or for having alter'd them himself by virtue of the Promise which he had made when he was admitted among the Jeiuits, to follow the Opinions of the Society, as its Conflictutions oblig d him to it That which is certain, is, That he corrected not all that was to be correthat he corrected not all that was to be corrected, the Society being too far engaged to abandon him, but some places, wherein it did not appear that he acknowledged any other manner of working in Grace than that which is call d Objective and Moral, he will have it known on the contrary, that he admits of an effective and physical Operation (2) Voluntatem mevers per gratiam etiam efficience & physice, Deum abuser voluntate bonum desiderium, afflare initium affirare voluntati bonum desiderium, assiare initium bone voluntati que assiratio sive assiare initium bone voluntati que assiratio sive assiaro physica assio est & Deo propria. This he repeats several times Forfcer, says he, (2) that any Body should imagine that we only admit of a Moral manner of moving the Will in Grace. The Janssinst Author having outed some other places of that same Work of ing quoted some other places of that same Work of Bellarmin, concludes thus (a) By all this it appears sufficiently what would have been found in Bellarmin, if hu Work had not been alter d by other Hands, and what the blind Obedience can do which the Jesuits promise to gield to the Society when they are received in it, even in relative to the Dollrine of the Church. But it appears the first and last Opinions of Bellarmin were Dollrine of Grace efficacious by itself, and that the amount which he had made to the Society not have mitted him to put out all that had been clapt inserting of all the Opinions which they had put upon him, fet itself the Opinions which they had put upon him, fet itself the Opinions which they had faid enough to overthrow all that remaind in his Works contrary to St. Augustin Let us observe, that Robert Abbot (b) set hard upon Bellarmin about the alterations of the new Editions of his Works.

(H) The Same Reasons that so much imbroild the the blind Obedience can do which the Jesuits promise to

(H) The same Reasons that so much imbroild the Abbot de la Trappe Bellarmin made a Book de Gemitu Columba, wherein he says, That one of the things that ought to make pious Souls lament and the same than the same groan, is the great Remishes's whereinto some Religious Orders are fallen (c) Bitter Complaints have been made of this as of a nipping Investive But the Cardinal has not wanted Apologists who have maintain'd, that what he complain'd of, is

but too true, and that the want of Reformation is so visible in divers places, that those who live in that Disorder, and do not perceive it, verify the Maxim, Sensibile junta ac multo magis intra sensum ph Riv positum non facit sensationem (d) Let us quote à naud si passage of Theophilus Raynaud (e) Audivit Bellarmi-nus aspei & mordax quia in libro de gemitu columba fon- (e) Id ib tem unum lacrymarum proposuit, Religiosorum aliquo-rum Ordinum laxationem, quam homo ille (that is he who had complain'd of Bellarmin) spiritu barytono, uspiam cerni inficiatur, & utinam vel in speciem vere inficiaretur Sed tanti fuit, Billarminum mordere quo-quo modo Nam esse aliquas Religiones laxatas, & quibus reformatio sit necessaria, res est adeo nota, ut nimo nisi cacus non videat, ait Major in 4 d 38 q 23 Sid non est novum aliquos ita cacutire, prasertim in causa non est novum al.quos ita cacutire, prajertim in cauja propria, ut notum est ex eo exemplo quod recitat Nidir lib 2 de Reform Relig cap 9 Episcopi ex ordine collapso assumpti, qui audiente ipso Nidero, pertinacissime inficiatus est, suum Ordinem esse collapsum, & reformatione egere, quantumvis, (inquit Nider,) luce fort clarius ioti mundo, contrarium esse vorum. The Pieudonymous Philadelphus de novo lacu, who wrote a lieatile de modernis fesuitarum moribus, (f) tells (f) See us, that it is question d, whether Bellarmin is the the 198 true Author of the Gemitus columbe. This doubt page of A. feetiles very page (2016), to the feetile to the columbe. feems very unrealonable to me, for that Treatile came out whilft that Cardinal was living, and was interted in the Collection of his Works Observe that the Dominican Gravina, is one of those that writ against that Gemitur See the Remark (B) of the Article Keller

(1) That he did great prejudice to the Roman Cathonan k N, licks by his Books of (ontroversy) I other Theophilus and else-Raynaud confesses, that some have thought that where perhaps it might be very expediant to suppress Cardinal Bellarmins Contiousial Books, as well because the Hereticks may entity make a wrong use of them, taking what is for their Furn out of them and leaving the rest, as because the Catholicks may be deceived by them for want of under- li suprifianding the Aniwers to the Objections Some pag 22, have thought that Cardinal du Person was of that mind, and perhaps they were not mistaken. Nay, it is faid, that he openly declar'd it in Conversation, not minding the confequences of it But when he came to know that they imputed to him But to judge in that manner of Bellarmin's Books, he strongly deny d it (g) Dottissimus Card Perronius cum hoc sibi calumniosum de Bellarmini Controversiis judicium affing inaudisset, copiose & valide illud diteisit, u
referturin ipsius Bellarmini vita lib 2 cap 7

H E wiit a Letter to that Cardinal, wherein he
confuted that Accusation with all his Industry and

Strength That Letter dated from Rome the 10th of February 1605 is in the Lite of Bellarmin compos'd by Fuligatti, and in the (b) Differtation of Mr Mayer, whom I quote hereafter, and who informs us, that Cardinal Benirvoglio protested he had heard Cardinal du Perron make that Judgment of Bellarmin's Controversies (1) Sante testari se ex ipsius Cardinalis Petronii oie profari se ex ipsius Cardinalis Personii ole pro-priis hoc excepide auribus de Bellarmini Contro-versius judicium. The Collector of the Porroniana had not head him say the same thing, or else he did not think sit to mention it, for here is all the says. "Cardinal Bellarmin has a very sine and "clear Wit. He has treated very well of the Sacraments in genere, nothing can be better. It cannot be faid that the Treatife de Eucharistis like it. When he found any Matter already well ican'd and examin'd by others, he explain d it wonderfully well with the beauty and clear-ness of his Wit, but when he found a Matter intricate and much confus'd, he (k) lost himself in it He often made use of the Translations of the Greek Fathers without looking on the Greek, I wonder at it fince he understood it very well Among other Books, he makes use of the Preparatio Evangelica for praying to the Saints, and quotes it in Latin of the Translation of Trapezuntius, which is no ways like the Greek, and which contains a Clause that is not at all to be found in the Greek." That my Readers may judge

(d) Theo

page of Mr Mayer s Differtation, which Thall be th Re-

(g) Theoph Raynaud, u-

(b) Pag 184 6

(1) Toha ì iidei Mayer upag 192

panella Synt de libris propriis cap 4 att 9 Judges of it almost after the Bellarminus, says troversias hac tempestate plurilustravit, clarus, non inclegans, magnus

in any Booksciller's Shop in Italy, suspected (K) that they were forbidden to be expos'd to sale, for fe 11 the Opinions which the Author confuted should be known to every The whole Body of Controversies publisht by that Cardinal comprehended at first three Volumes in Folio, but they were divided into four in the Edition of Cologne

Alegamis the Revision $(K\triangle)$ and Correction which the Author made of all his Works It is thus, that the Writers of the Bibliotheque of the Jesuits have explain'd themselves, but that is $(K \triangle \triangle)$ not exact Besides that Body of Controversies he compos'd many oth Jefu- other Books, that amount to three Volumes in Folio in the Edition of Cologne 1617 Some of his Sermons, and many of his Letters \dagger have been publish'd since his Death His Life has been compos'd by $(K \triangle \triangle \triangle)$ four or five Authors, the last, if I am not mustaken,

† Sotuel in Bibli-1t p 724

(1) Memoric overo drino del Card Bentivoglio, paz edit Amftel 1648

es to lay of min

(a) Heideggei Histor Pyrtus, pag 312

(/) Bironius Apolog Lb 4 Sett 4 par 161, 162

(a) Id at 101 162

(d) In one omk of the ode the , of Chry uppus

(t) Survey of the S at of Kelieron, 1 av 2 4 12 164-

(f) Ticobus Rex in Prote**flatione** Anti-V orstiana apud Mayer ubi infra pag 183

judge of all this, I have fet down here the Passage of Cardinal Bentivoglio (1) Tale era il concerse gen rale intorno alle (2) sue controversie benche non riescono mai tanto uniformi i giuditi, che non ui siano ancora di quelli fra i piu dotti Castolici, e piu versati in materie simili, che haverebbono qualche volta desiderato di ve-derlo stringere, cd abbater con sorza maggiore alcuni arderio stringere, ca avvater con jorza maggiore alcun: argomenti heretici, e con maggior pienezza riportare quei tanti, e si manifesti vantaggi, che poteva dargli in ogni questione la Dottrina Cattolica meco piu d'una volta in Francia mostro d'aver questo senso piu d'una volta in Card nal Perrone, questo accardinale, quel ch'e stato l'Agostion Francise del nostro secolo del resto lo riconosceva angojimo Francije de nigrojeto, e piu eminenti, e piu beneme-21 i firittori, che havisse hauuto la Chiesa ne i tempi nostri Ly this it appears that the Centure was redu to this, that Bellarmin had not always confuted the Regions of the Hereticks with all the Strength and Victory which the goodness of his Cause might have supplied him with Observe, that some Protestants confess that he sets down their Reasons and Objections honestly enough Mr Heidegger prais d him among other things, (a) quod non perinde malignus atque Tesuitæ alii, Valentia inprimu, I asques, becamis, Malaonatus, &c meliore ut plurimum fide adversariorum suorum argumenta allegavit, O amantion quam illi veritatis, sicubi erravit, prudens sciensque errare non videtur. Let the Reader judge Sciensque crrare non videtur. Let the Reader judge as he pleases of the Nariative of the Dominican Vincent Baron. That Monk concerned himfelf with Controverses, and disputed sometimes with some Minsters. He affirms, that he head one of them say, that Bellarmin had done them a very great piece of Service by putting their I heology in a very good Order, and by giving more force to their Arguments than they had in their Writers. Whereupon Father Baron praises Bellarmin's plain-dealing, but without forgetting to say, that he had throughly consuted the same Restarmin's plant-dealing, but without refrecting to ity, that he had throughly confuted the same Ressons of the Protestants, which he had represented with all their force (b) He adds, that he had heard say in that Cardinal's justification, that in a dispute about Mysteries the Arguments of those that attack are more easily apprehended than the Arguments of those that univer Hoc folum adjuncts m quod in defensionem Bellarmini me alias audivisse memini, mysteria sidei hoc habere, quod, cum su-perent captum rationis humana, faciliora sunt sensui argumenta, que impugnant, quam responsa, que de-sendunt (c) This is to tell us plainly, that Complunts were made that Bellarmin propos'd the Objections of the Hereticks better than he confuted them I shall examine (d) somewhere, whether those who are so honest as to set down fairly the Arguments of their Adversaries, (which but few Perions do) hold a conduct answerable to the Spirit that prevals more or less in all Communions, not to permit the fale of Heretical Books

(K) Suspected that they were forbidden to be exposed to sale for fear | The ingenious Man whom I mean is Sir Edwin Sandys See what he says, "I (e) protest it was never in my power to find Bellarmin's Works, or those of Gregory de Valentia, or any other of that nature in any of the Bookiellers Shops But instead of them, I found many heaps of Invectives and Declamations every where, which made me conjecture, that they were defignedly fuppress and kept within the inclosures of the Monasteries, lest by the free and common reading of them, wherein the Author must of ne-"cessive have alledged the Arguments and Te"nets of the Protestants, some Flower might be
"inelt, and some Fruit or Seed of the Protestant
"Religion might be tasted" Let us de King
James words (f) rame proditum est nescio quam verum libros controversiarum Bellarmini in Italia non permitti vulgo, propieria quod objectiones ejus nimu valida fins, responsones autem nimis debiles

(KA) The Revision and the Correction which the Author made of all his Works] I have read a curious thing in Mr Chevillier, which I shall mention here with great pleasure (g) "That Cardinal seeing that" his Controversies were printing in divers Places, and that many Faults were left in them, thought the Origine he ought to endeavour to remedy that Evil
He made such an exact Copy of his Book, and
Corrected it so well that there remain'd not
one Fault in the Manuscript, and he gave it
to a Bookseller of Venice to have a most exact
Impression of it But it happen'd quite contrary
to his hopes The Printer neglected that Edito his hopes. The Printer neglected that Edition so much that it proved the most faulty of all. That samous Author being vext at it took. Pen in Hand to acquaint the Publick with it, after having seen that that Impression, being accounted an Original one, had carried the evil into a second, and had also much infected the fair Edition of Ingolstad, to which it served for a Model. He published he Book has Pools. for a Model He publisht his Book intitl'd, Recognitio Librorum omnium Roberti Bellarmini, wherein he placed a Correctorium, which shews all the Faults of that Edition of Venice, and was Printed in 8° at Ingolfad in the Year 1608 He complains in the Preface, pag 125 that in 28 hours forms allogs the Printer makes him again above forty places the Printer makes him give Appar negative for an affirmative answer, and an affirmative for a negative And the Errat Which he made fills up 88 Pages Et quo gravissmum est (animadverti) suprà quadraginta locos sia esse corruptos, additis vel detrattis negantibus particulis, vel also modo immutatis, ut contrarium omni-nò sensum contineant, quod certè summo me dolore affecit tamen quoniam animadverti non paucos errores editionis prima Veneta in Editionem secundam Venetam, & in Ingolftadiensem ex Veneta expres-sam transiisse, idea in Correctorio notavi Libros, Ca-"fam transsiffe, ideo in Correctorio notavi Libros, Capita, Paragraphos, Columnas, Literas, & Versus"
Note, That this Correctorium was at first printed at Rome in the Year 1607 and that in the Year 1596 the Author causing his Works of Controversy, revised and inlarged, to be reprinted at Ingolstad, had acquainted the World that he did not achieved the World that he did not achieved the preceding Editions for his Noothat they contain'd any Opinions that ought to be disapprov'd, but because of the Faults of the Impression, as he told Possevin in the Year 1598 of the Oratory, his

(h)

(K \(\lambda\) That is not exact] I find in a Work

(i) printed in the Year 1608 that before that Year

Bellarmin's Controversies had appear'd in 4 Vosumes

The first Edition in 3 Volumes in folio is of Ingol
stad 1586 The following Year they were reprinted at

ed again in the same place in 8 A new Edition Paris in

was made of them in the same City in 1588 and the Tear

another in the Year 1590 The first Edition in 4

Volumes is of Venice, apud Minimam Societatam An 8 as as Mr

Appendix of divers particular Treaties was added to

It (k) It must be said then that Alegambe and this says, pag it (k) It must be said then that Alegambe and its says, pag Continuator are not exact, fince they give us that 193 of Cologne 1615 for the first Edition in 4 Volumes
They say also, that the 1st Edition of the first (n). Tome came out in the Year 1581 that of the fecond fust his in the Year 1583 and that of the third in the French Year 1592 This is contrary to Possevin's relation, Transfering and wants exactness on another account, for they should have nam d the place where those pretended games was first Editions were made

(K \(\Delta \) \(\Delta \) His Life has been composed by four or Paris in five Authors] (1) Mr Teiffier reckons nine of them, the Year and places them in this manner, Daniel Bartoli, Didacus Ramirez, Jacobus Fuligatus, Georgius Robertussonus, Johannes Morinus, Marcellinus Cervinus, Petrus Mo-Mayer
rin, Sylvest Petra Santia, Tarquin Galluccius But says, ubi
James Fuligatti (m), John Morin (n), Peter Morin and instra, pag Sylvefter Petra Sancia, ought to pass only for one 165 Historian

Villier of at Paris pags 162

out of Poi-fevin in m 388

ratus facer Poffe-2 p 330

(k) Id 16

Translation

(x) A 30of Fuli rinted at 1628 28 as Mr

mistaken, is Daniel Bartols The (L) rash Judgment Scaliger made of Bellarmin Cannot be fufficiently condemn'd

Tho' that Jesuit had eagerly maintained the Pope's Power over the Temporalities of Kings, yet he discontented Sixtus and had the mortification to see his Work (M) put into the Index of the Inquisition And what he writ on that (N) same Subject against William Barclas, was used worse still in France Among all the Roman Cathotholicks that have writ against him, none has so fully discover'd the weak places of his Works as (0) John de Lauño: We shall mention two of Bellarmin's Thoughts

Historian of Bellarmin, for the three last have only translated the Italian Work of Fulgatti, and if Petra Santia who translated it into Latin, made some Additions to it, he ought not therefore to be consider'd as one of the Historians If George Robertusson With that Cardinal's Life, ought he not to appear in his place in the body of Mr Teffer's Book? But he no ways appears there We see only one Georgius Robert sonus there, who was the Author of the Life of Robert Rollocus, a Scotch Divine Note, That Tarquin Galluccius did not compose Bellarmin's History but only his Funeral Oration (1) Mr Mayer made a more exact List, he quotes the List of Bellarmin written by James Fuligatti, and Printed at Rome min Wilteen by James ruigarii, and riinted at Rome in the year 1624 in 40 Daniel Bartoli de wita Bel-larmini at Rome (a) 1618, in 40 Marcellinus Cerwi-nus de vita & mogibus Bellarmini, at Sienna 1622 in 80 Didacus Ramírez, in vita Bellarmini ex variis autheribus concinnata, & Nicolae Antonio in Bibliotheca Hispana memorata And the Account de pio obitu Bellarmini ex literis Endamono-johannis, printed at Dilingen in the Year 1621 He quotes also Gallutius, Alegambus, (b) Sebastiani Badii decora Roberti Cardinalis Bellarmini, the Elogies of Eusebius Sarrini a Florentin Abbot of the Order of Citeaux, Ughelli, in the 450th Page of the 6th Volume of the Italia Sacra, Imperialis, Andrew du Saussai, & Nicus Erythraus He forgot Edward Coffin, an English Jesuit, who writ a Book de morte Cardinalis Bellarmini, printed at St Omer in the Year 1623, in 80 he different to the State of the State of Stat guised himself under these two Letters (c) C Note, that Didacus Ramirez was a Spanish Jeiuit, who

died the 8th of April 1647 (d)

(L) The rash Judgment Scaliger made of Bellarmin cannot be sufficiently condemnal Let him say as much as he pleases, that (e) if any Body would give hir a Bellarnin, le would not accept of it, and that he would take care not to lose his time in reading would take case not to sole his time in seading such an Author that writes ill, a gued male scripsit non legam, nec male benas heras collecabe. But he ought not to be pardon d for saying (f) that Bellarmin did not believe any thing of what he printed, and that he was a meer Atheist. It is to usure God's Right who is the only Judge of Thoughts, and he that searches the Reins and the Hearts. It is to give a bad Example, and to authorife the fury of those who said, that Calvin, Beza, &c preacht against their Conscience, and had no Religion

against their Conscience, and had no Religion
(M) To see his Work put into the Index of the Inquisition] From this Fact Mr Arnauld draws a good Argument ad hominem against those that Preach up
the Authority of the Congregations of the Index
(g) We find, says he, that Bellarmin's Work de Romano Panissic "was proscrib d by Sixus V because
"he judg'd as well as those to whom he had
"given it to be examind, that it had done great
"presudice to the Pontifical Dignity, by saying " prejudice to the Pontifical Dignity, by faying that the power which they pretended that J C " gave to his Vicar on Earth over the Temporalites of Kings, is not direct but only indirect, and it was for this reason that those Books de Romano Pontifice, were put among them that were forbidden This is what those two Jesuits (h) give to understand somewhat obscurely, to make one believe that this proceeded not fo much from the Pope as from Bellarmin's Enemies, who had perswaded him to it Dostrina Bellarmini au-toritatem illam MINUI quam Christus Dominus Vicario suo in terrus dedit ad Ecclessa dignitatem sirmi-" tatemque , idque fier: in opinione ipfius circa Domini tatemque, idque sieri in opinione ipsius circa Dominium temporarium, quod Pontissia competit item I N
"RES IFMPORARIAS Whereby those
"Authors understand the power which 'tis believed at Rome the Pope has, to depose Kings,
as appears by the following Page, where Bellar"min's Book against William Barclay on this Subiject of deposing Kings is called Tractatio de Potestase Pomissicis IN RES TEMPORA"RIAS, adversus Guicimum Barclaium So that
it was not for want of having understood Rol-" it was not for want of having understood Bel"larmin's Doctrine right on that Subject, that he

received that affront of having his Books put among the condemn'd Writers, but because that Pope was not satisfied with the indirect Power which he gave him over Kings, and would have a direct one. And this continued to long as that Pope lived. For those fame Authors acknowledge that it was not till after his Death that the Cardinals took them out ex indice probrosos un feriptorum Pray, Sii, tell us whether you think that any Jesut will own that it would have been a mortal Sin to read Bellarmin's Books de Romano Pontifice during the Life of Sixtus V and that if a Priest had done it, he would have deferved to be deprived by a Sentence of the Power of preaching, confessing, and directing Souls."

Consult the Differentiation of the tamous Mr May-

er de fide Bellarmini ipsis Pontificiis ambigua, printed at Amsterdam 1697 and you will find (1) there a long passage of Fuligatti, and some others. Confult also the second some of the French Mercury, it will inform you (1) There canada the end of the will inform you (k) That towards the end of the Year 1586 when the first Book of the Controversies of Bellarmin was brought into France, of the Impression of Ingolstad, Stephen Michel, a Bookseller of Lyons have at Paris said much graphs Bookseller to cause being at Paris, joined with another Bookseller to cause that Book to be printed, which they began to do, and notice thereof being given to the Kings Attorney Gene- Livius, ral, he caused one and twenty Sheets that were already lib 9 dedone to be seized, and forbad them to continue the printing of it It was because of the third Controversy, where he treated de Summo Pontifice, and where he attributed an indirect power to the Pope over Emperors, Kings, and Sovereign Princes, and divers o her things against the temperal Sov reign power of Kings One may therefore ity of the medium which Bellamin would take between the Ultramountain Canonifts, and the Do-Strine of the Sorbonne, what Herennius Pontius declared about the conduct of his Son, who faved the Lives, but not the Honour of the Roman Soldiers (1), Is a quidem sententia ea est que neque amicos parat, neque inimicos tollit, servare modo quos ignomina initiamente. That I assure modo quos ignomina initiamente. cos parat, neque inimicos rollis, servare mode que of a mean that displeased the Court of Rome, without pleasing the Court of France. It is the common fate of moderate Opinions, they neither procuie you briends nor appeale your Enemies, and they leave you for a mark to the two Factions that place themselves in the opposite extreams

(N) What he writ on that same Subjest was used

(N) What he writ on that same Subject was used worse still in I rance] I mean his Tractatus de potestate Jammi Pontificis in temporalibus adversus Guilielmum Banclaium, printed it Rome in the Year 1610 Mi Mayer (m) observes that King James writ against that Treatise, and that the Senate of Venice, and the Parliament of Parliament the Parliament of Paris condemn'd it He gives us in Latin the Decree of that Parliament, and re-fers us to the Continuator of Thuanus He says fers us to the Continuator of Thuanus He says also that this Work of Bellarmin wanted but little of being burnt at Paris by the Hand of the Comof being burnt at Paris by the Hand of the Common Executioner (n) Faces sam accendebat carnifex, ut panas a scripto & scriptore sumeret, nish Regine animum & iteratis on non desinentibus seutrarum deprecationibus frattus illas extinussses See the second Tome of the French Mercury, and you will find there the (o) Substance of Remonstrance of Mr Servin the page 183 the (0) Subitance of Remonstrance of Mr Servin the King's first Advocate, and the Decree of the Parliament, (p) in these Terms "(q) The Court "forbad all Persons of what Quality and Condition soever, on the penalty of High Treason, to receive, retain, communicate, print, cause to be printed, or to expose the said Book to sale "And injoin'd those who had any Copies of the faid Book. or knew any Persons that had some "And injoin'd those who had any Copies of the faid Book, or knew any Persons that had some of them, to declare it speedily to the Ordinary Judges, that a diligent search might be made after them at the request of the Substitutes of the faid Sieur Attoiney General, and that it might be proceeded against the Guilty, as is requisite (0) Have so fully discover'd the weak places of his Works as John de Launoi Mr Mayer will give you in ample Instruction about this in his Cccc Book

(1) Page

tom 2 p

(m) Jo I rider Mayer S Reg Ma-jest Suec per Ger-Suecic Confiliarius in Sicis Primarius. Doct & Profest Theolog & Eccle fia Hamburgensis ad D Jaad D Ja-cobi Pistor.Differt de Bellarmini fide ipfis Pondubia pag

(n) Id 1b

(o) French Mercury ubi fupra

(p) Of the 261bof Novem-

(q) French Mercury ibid pag 36

(1) Mayer, ibid (a) It is likely a fault of Impression, for that Work of Bartoli 180 as 110t printed till 1677 (b) Sotu-Bibli oth Societ Jesuit pag 724 calls him Badus, and places the printing of his Book at Genoa 1671 17 40 Mr Leti Speaks ply of this Physician of Genor, in the 4th part of the Italia regnante (1) Sotuel ae

pag 173 (e) In Scaligeranis, p m 29 (f) Ibide (g) Arnauld, Difficulties propo-Steyaert 9 part, pag 38 & leg He quotes the 7th ch of the fecond Book of the Life of Bellarmin written in Italian by Father Fuligatti,

and tran-Sated into

Larin by Sylvester à Petra

Sancta,

both Je-

(h) Fuli-

gatti and Petra

Sancta in

of Bellar

min

icriptoi

Societ Je-(d) Id 1b

& Bellarm 303 † Ancillon, Critical Miscellan es of literature part 1 pag 333 Id ib pag 329

(a) Peter de St Romuald Abridg Chronol ad ann 1621 p m 416, 417

(b) In the 328th pag of the first (c) Non video quomodo qui locum hunc altiflimum tenent, falvarı

pollint Onuphri-

Marcello 2 1pud Ancill

1b p 329

(d) Codrus pro patria non timidius mori Horat Od 19 lıb 3

(e) See the Remark P of the Article Hadrian VI course

which shew that he lov'd Peace, and that he was not pleas'd with the Ambition (P) of the Cardinals The Protestants have taken notice of one thing which he said conof the Cardinals The Protestants have taken notice of one thing which he laid conjustific c

7 n sit
tertia, 2pud Dail- of God Neither have they forgot what he preat d at Louvain in 1571. on the excelle, Reply lency of the Bible They "make † use of it to constite all that he said since in his
to Cottibi, "Works against the perfection and sufficiency of the Book that

3 part c
24 p m
303
Bellarmin I found in it that that Cardinal "might perhaps have been a Pope had

Book See also the Remark (H) of the Article

Launo: (John)
(P) That he loved Peace, and that he was not pleas a with the Ambition of the Cardinals] Peter de St Romuald (a) fays that the most excellent of all Bellarmin's Works treating of Controversies was proscribed
at Rome, and inserted in the Index of Insamous
Books Which he bore, adds he, with the same
patience as he suffered the Contraditions of a certain patience as he suffer'd the Contradictions of a certain Cardinal in the Conclave, saying to those who wondred at it, that an ounce of Peace was worth more than a pound of Victory Being also ask'd (it may be on the occasion of that Cardinal) how it happen'd that there were so sew Cardinals in the Catalogue of the Saints, it is (said he) because they aspire to be most-holy. A smart answer so those that know what these Words signific in Italy, perche vogliono esser iantissim. The mean taly, perche vogliono esser santissimi. The meaning of which is, that the desire of being made a Pope hinders the Cardinals from acquiring Holineis, the that desire be a longing for the Title of Most Holy Father The Critical Miscellanies of Mr Ancillon inform me (b) that Mr Godeau, who made Bellarmin's Elogy, says, that one of his usual sayings was, that the Cardinals are not Holy, because they would be Most the Carainals are not Holy, because they would be Most Holy, that is to say Popes, who are called Most Holy Father An Opinion which he had from his Uncle Marcellus II who cried out one day at Table, (c) I do not see how those that are seated in St. Peters Chair can be saved. The respect which I have for the memory of the late. Mr. Aculta I Marcellus 1 the memory of the late Mr Ancillon, a Man of much Piety and Learning, is not inconfistent with the liberty I am going to take I do not find an exact Connexion between the Cardinal's thought and that of the Pope Bellarmin's intention was not to fay, that a Pope can hardly be faved, but that the defire of being made a Pope fet the Cardinals in fuch a manner on Earthly Things and Unjust Intrigues, that they could make no progress in the way of Holiness But Pope Marcellus II had not such a thought, for he only consider'd the Obstacles which a Man that is actually Pope meets with in the way of Salvation So that it does not seem to me that Bellarmin's jest is part of his Uncle's inheritance If it be objected against me, that a Pope stands in need of as many Intrigues to per form the part which he acts in the World, as a Cardinal to attain to the Pontificate, I shall anfwer, that it is another question, and that it is to go beyond the bounds that are to be given to the sense of the Words, that Bellarmin made use of I go further, and I maintain, that tho' the same Cardinal had said on some other occasion, The Popes are so far from deserving to be canonized, that they can hardly keep themselves from Hell, it could not be pre-tended that the Italian Words, which you have seen tended that the Italian Words, which you have ieen before, are the Copy of his Uncle Pope Marcellus's Exclamation That Lxclamation puts me in mind of the fally of a Frenchman, who heard iome body praise the Piety and the Moral Severity of Innocent XI in the Year 1689 The Catholick Church, faid he, has no need of fuch a Pope, it were better for her to have a Sovereign Pontiff that understands the Art of aggrandizing himfelf, and of taking hold of all Opportunities according to the Politicks of the most results. The Greatness and Maiety of the Catholick Church, require neis and Majeffy of the Catholick Church, require a Head not endow'd with the Virtues of a Priest, but with the Talents of a cunning Politician They require a Head who has the Courage to damn him-felf for the good and increase of his Dominions, that is the way to perform the Office of a good Shepherd who gives his Life for his Sheep, that is to devote one self for the Republick better than (d) Codrus and the Decius's did Ascrupulous and devout Pope, like good Adrian the Vith is only (e) fit to let the Temporals of the Church perish, which are so advantageous for the maintenance of the Spirituals Such was that Frenchman's Dis-

(2) Might perhaps have been made a Pope, if he had not been a Jesus: He had more Votes than any of the rest (f) in the singularity of the Conclave of Lee XI neverthely be did not think of him then in earnest It was the following (g) Conclave, that they look'd whim as a fit Man to be a Pope, and that they endeavour'd to procure him the Pontisscate, but Cardinal Aldobrandin's Faction made that Design miscarry Bellarmin's Virtue, and the too great Power of the Jesust, were the two chief Considerations that hinder'd him from succeeding Lee XI (h) Aldobrandine suggive Bellarmino come Gessuta scropeloso, e che tal volta haveva improvato molte attioni di Clemenche tal volta haveva improvato molte attioni di Clemen-

te suo Zio, e di lui stesso de la propiera dellarmino grand amici a esse egli de de la propiera, e bonta
singolare, mà de desire, e de propiera delicata
lo rendevano per de della propiera delicata
sero ogni pietra, per rouinarlo Fù rinovata, e for rendevano pura manabile, appresso molti, li quali mosfero ogni pietra, per rouinarlo Fà rinovata, e
sparsa per tutto la memoria del disgresso dato a Bellarmino da Sisto V che gli sece prohibire l'opera sua de potestate Papa surono discorse al vivo tutte le conseguenze,
che potevano deviare dall'esaltatione di un Giesuita, &
insomma s'adoprornò in maniera, che i aquietò assatto il
tutto. Let us set down here a Passage of Mr Ancicu. "(h) I hava alurave hazas so vene che Couratutto Let us fet down here a Passage of Mr Ancillon, "(k) I have always heard say that the Court of "Rome will take care not to place a Jesus in the " Papal Chair, and that Europe ought not to dire it, because they would infallibly make them-selves Masters of the Holy See, infomuch that all the other Orders might look upon themselves as being excluded from it for ever, and that by that means they would make their Power, which is already very great, almost infinite and bound-less if we believe those that write on this Subject it seems that Maxim is not new in the Court of Rome They have mistrusted the Jefuits a long time ago, and are on their guard against them in that respect, and we read in the Life of Bellarmin himself, that Clement VIII speaking of that Cardinal, who had already made himself famous, said, Dignus, sed jesusa est We have a proof here of the rash Judgments that are only grounded on the first appearances If you do not examine things throughly, and if you confider only the first Impressions which they make on the Mind,

you will imagine, that in order to obtain a Dignity

powerful Body, but if you take the pains to re-flect, you will find almost an invincible Obstacle in that very thing Within these (1) ten Years we have seen two Examples of this Nothing contri-

buted so much to exclude the Cardinal of Furstemberg from the Archbishoprick of Cologne, and the Cardinal of Bouillon from the Bishoprick of Large

than to have been recommended and protect the Court of France, whole Power was super that of other States Refer to this what I fand in the Remark G of the Article of Innocen-

and remember this thought of Florus, ipfa fibi Nose, That M Godeau (m) observes, that Ba nius having made some Overtures to Bellarmin of the thought that he and some other Cardinals had to make him Pope, he received that Proposal as an Injury, was downright angry at it, and said constantly, that if the taking up of a Straw from the Ground could make him Pope, he would not have the taking up of a Straw from the Ground could make cillen up him Pope, he would not floop to take it up I wonder that Mr Ancillon has not spoke of the folemn Vow that Bellarmin made if the Papal Dignity, which he did not desire, should be confer'd upon him He engag d himself not to enrich his Rela-These are the Terms of his Vow, Die 24 Septembru anno 1614 fer 6 in domo novitiorum S Andrea degens, & exercitiis spiritualibus vacans, matura prahabita deliberatione in sacrificio Missa, cum sumpturus essem S Dom nost corpus, votum vevi Domino in hac verba Ego Robertus, Cardinalis Bellarminus, d Secretate JESU religiosus professis, voves DEO es

(f) Conclave da Leone XI p m 454.

of Paul V APPENDIX.

(b) Conclave da Paolo V Pm 512

(i) Ibid pag 519,

(A)Ancılfapra,pag 330, 331

(l) I write this in the Year 1698

(m) Godinal Bellarmin acillor n-14 332

bad not been a Jesuit, for Henry IV told the French Candinals that went to the Con- *Id ib clave after the Death of Clement VIII that he should be very glad if Belliumin was pag 333 made Pope I have read also that * the same fesuit acquired the Esteem of Henry IV 1 d ib pag 373 whilf be was in his Court, whither he was sent with Cardinal Henry Cajetan, and that had not found those two Facts (R) there, for they are not true. The Inscription which was put under that Cardinals Print imports, he that he had pickery d his Virginity, and his Baptismal Innoctory and that he had present the series of the property of the Baptismal Innoctory and that he had present the best of the property and the Baptismal Innoctory and that he had present the wife of the Baptismal Innoctory and that he had present the basis of the basis of the present the basis of the present the basis of the b his Baptismal Innocency, and that he had never told a Lie , When he was a quama dying he bequeath'd one half of his Soul to the Holy Virgin, and the other half facro lato JESUS CHRIST He was so patient that he suffered thes and such o- vacio inther (S) fmall Insects to be very troublesome to him He let them alone, saying am Deo they had no other Paradice than the liberty to fly and ftop where they pleas'd He was a Man of a small Stature, and of a mean outside, but nevertheless he discover'd the beauty of his Wit in his Face. He explained himself neatly, and meditated the Words that were to represent his I houghts to exactly that no blots were to be seen in his Writings? His Hebrew Grammar is pretty well esteemed, conscius although Andrews although

(a) Fuligatrus in vita Bellarm •

(6) Drelincourt, Second part of the triumph of the Church, p m 444

(c) Mon-Præf ad Blount Cenf Author pag 638

let, judgment of the Learned, part _ p 90, 91 (c) L 1nium optimum vocat D Calixtus tractatu de conjugio Cleri corum, Sectione 202 Bofius ubi infra

> (f) Lab. be Præf Differt de Script Lcclef

(g) Id 1b

(b) Id, 1b

nipotenti in conspectu B V Maria, ac totius calestis curiae, quod li forte, quod non cupio, & precor Deum, ut non accidat, ad Pontificatum assumptus fuero, neminem ex consanguineis vel affinibus meis exaltabo ad Cardinalatum, vel teniporalem Principatum, vel Ducatum, vel Comitatum, vel quencunque alsum titulum, neque eos ditabo, sed solum adjuvabo, ut in satu suo civili commode vivere possers Amen, Amen (a) '

(R) Those two Facts are not true | Lvery bo-

(R) Those two Facts are not true | Lvery body knows that Cardinal Cascian Legate of Sixtus V in France, made it his chief Business to cause Henry IV to be excluded from the Crown It was not at the Court of that Monarch that Bellarmin, that Legate's Chaplain, acquired the King's Eftern, for he was not there, he was at Paris among the Leaguers, and us'd his utmosf Endeavours for the Interest of the Rebels This is what the Ministers have not fail'd to object, read this Passage of Dre-Apparat

apud

Thomas

Apparat

apud

Thomas Religion were in the King's Camp, whilft Bellarmin, Panigarola, and such Persons were at Palis to preach up Sedition, and the Pope sent some Legates to authorise the League, and to throw Oyl into a Fire which he ought to have extinguist d with his I cars and his own Blood? As for what concerns the Treatise of the Ecclesiaftical Writers, it is a good Work in its kind, but it is far from being Bellarmin's best Book. There are divers Treatises in his Volumes of Controverties that discover his Wit, Learning and Capacity more nobly. Twenty small pieces, every one as good as that de Scriptorious Ecclesiastics, would not have rais'd him to the degree of Honour which he deserved for the only form wherewith he cloath de the Body of his Controverties, for see here the praise which a Learned Englishman gave him on that Subject (c) tir erat, hand inficior, admiranda in quos Bel- dustria, doctrina, lectionis stupende Bellarminus qui larminus ut primus ita solus immanem illam molem, & immen-Sum chaos controversiarum, supenda ingenii devteri si-licitate, artisicio singulari excoluit, in ordinem redegit consusum prius, accurata diligentia, & multorum annorum fiudio eleganter expolivit præripuit ille palmam fecuturis omnibus, & fibi desponsatam vel destinatam cui-cunque laudem abstulit Nam ab illo, qui trattant hodie Controversias, ut ab Homero Poeta, Jua omnia fere mu-Confiderable Faults (d) have been observed in the Freatile, which (e) Calintus and Mr An-cillon pretend to be the best of all that Jesuits Writings See Bostus in the second Chapter of his introductio in notitiam scriptorum Ecclesiasticorum with introductio in notitiam scriptorum Eccleliasticorum with Mr Grenius's Notes It we believe rather Labbe, the first Edition of that Book of Bellarmin is of the (f) Year 1617 Father Sirmend took great care of it, as the Author had desired him (g) Several other Editions were made of it, which the Printeis spoil'd extreamly, but at last a very correct one was publish'd at Paris, by Cramois in the Year 1658 in Octavo Father Labbe, who revised the Proofs, form'd (b) the plan of a Work upon it, which some very good Judges take for the best which some very good Judges take for the best he made I mean his Differtatio de Scriptoribus Ecclessassimo, that was printed at Paris in two Volumes in Offavo in the Year 1660. The Authors of the Bibliotheque of the Jesuits knew nothing of the first Edition of that Treatise of Bellarmin, one of them, viz Alegambe, mentions none, and Sotuel mentions only that of Cologne 1622 in Offavo A new one was made in the fame City in the Year 1684 in Quarto, and the Continuation that Andrew du Sauffar publish'd in the Year 1665 was

join'd to it Billarm n's omissions were very confiderable, as it appears by the Supplement of La-

thei Oudin, which was mention d in the News from the Kepublick of I arming in the Month of August 1686

Note A I sult of Bossis He says there is no trusting to Billarmin's Judgment about the Greek Witters, because he did not understand the Greek Lunguige, and that this Ignorance which appeared in his other bools, was most conspicuous in the Treatile of the I celesiastical Writers, as (ssaubon obseiv'd (1) Gracarum l'itterarum prorsus a pauson other a (1) Gracarum Interarum propus a mustor fuisse, sicut omnia illius scripta, sic eximic hic l-ber notifime ab eo proficius, Casaubono judice exercitat 16 sect 150 ostenti, ut proinde judicis illius de Gracis scriptoribus satis tuto sidi non possit Bosius had but just tind that the siist I dition of that Work of Bellarmin is of the Year (k) 1616. How could be be-lieve then that Casa ibon had spoke of it in that manner in a Book that was printed in the Year 1614? But after all, will you fay, is it true that Casaubon spoke of that Work, to in that case Book. fius's Litor will be very inconfiderable? I answer, there is a great likelihood that he had that I rea-tife of Bellarmin in view. There is an Edition of Cologne 1613 fet down in the Catalogue of Oxford, and I have seen one of Lyons 1613 4 Revised and Corrected by the Author So that this Work was plainly enough hinted at in that Passage of Casaubon, where it is said, that it was the last Book of Bellarmin that had come out we may therefore affirm that I ather Labbe is mistaken in placing the first 1699 Edition of it in the Year 1617

(5) Flies to be very troublesome to him]
This deserves to be set down in Fuligaties own Words (1) Inter insignes Bellarmini virtutes, alii ponunt miram egus in perferendis v xationibus patientiam, fiy the quam Jacobus tuligattus laudat sequent bus verbis Cu-lices, modicellas aviculas, sicut & alia parva natu-ra incommoda, velut a DEO traditas ad sexer-citium patiendi, vultu adeo miti perferebat, ut nec ipse opposita manu, nec excien e ventulum aliquo eas conareiur ab gere Aliquando Clem nti Merlino R rotæ auditori, dum sermones famil arci, ut sit post negotia decisa, servent, retulit, se noch egus dien, qui est Catharine virgini sacci, advo ad ren sa best olis quibusdam nequam, ac damnificis, moisu suisse vexaium, ut pag 5,5 magno sensu conversus ad Christi, prapredentis e ciu e Domini, simulacrum diverit s Domine, si hoc quicquid est damni, quod certe parum ist, mihi tantum asfert molestia, eiguanam erunt Supplicia damnatorum? Ji apud gchennam impios manent tormenta tam arumno-Ja, ne, precor in ca me projicias, etenim impar ero iildem sustinendis Cardinalis Crescentius addit, Bellarminum ita fe patientie velut victimam deftinaffe, ut musias a vultu ne depellere quidem, tametsi odiosanimujum essent, sieute no nepeucre quinem, emessi vaioja ni-mium essent, sieute Roma in assusiter, cumque hou mirarentur, qui aderant, ipse suaviter Haud aquum esse, ajibat, perturbare animantes illos, quiabus non utique superessit paradisus alius, quam volitandi liber tas, ac potestas, ubi malunt, commorandi It is certain that there is a certain way of drawing Confequences from the Precepts, or Counfels of the Gospel, which leads almost necessarily to that patience which is attributed to Bellarmin, but nevertheless Region shews us that it is no ways likely that JESUS CHRIST or his Apo-files in recommending to us to expressly the con-tempt of the Conveniencies of Life, intended to forbid us the right of freeing our felves from the vexations of Bugs, and of driving a way a Hy Cccc 2 that troubles us (I) That

Andr (arolus meinorib Ic clehaft p 10 518 pag 5,5 Lrythræ-

Andr Bofius Schecomp tinda notitia rum I cclessifts-Cap 2 edit Creniana Bat

1 pag 87 3 ld 1b

(k) Father Libbe Teat 1017

dieus C1-10lus MemoCrit Hift

of the Old Testament, lib 3 cap 12 † Look to-

ward the end of the Remark R Baillet tom I of the Anti

1 p 468

the 8th Vo-

lume of Clelia

pag 859 3 Sam-

march elog lib 3

p m 13, Paquier Recherch lib 7 ch

7 p m 622

J Id 1b pag 618 ? Thuan 110 64 p

Franc p

Privas Biblioth

Franc p
366, 367
† You'll

find a large in the Bi-I ot beque of la Croix

the History of Prance, edit of 1584 ‡ La

Croix du Maine, ubi supra

Pig or (a) Melch Leydicker an put Hi-florico-

although it is thought that he had but an " indifferent knowledge of that Language some lay, that Greek † was altogether unknown to him I don't think, that the Pope ever fant him to Louvain (T) to put age to the Disputes of Michael Baime there, or to make a report of it at Rome So Persons have attacked him, and it many have defended him, that Catalogues have been made of both. The List of bis Defenders was compos'd by Berald an Italian

BLLI EAU (Rem) a French Poet in the XVIII Century, was born at Nogent le Rotrou I shall not say much of him, for Morers in the East observed almost all that I could have collected That Poet put the Odes of macreon into French, and deprived them a of a great part of their Beauty, if we may believe some Authors at others maintain, that he equal d the Original, and that if he had lov'd drinking well as pag 81,
Anacreen did, he would have out-done him Do not truit too much to that Electrical
Tensier um, for at 16 taken from a piece of Poetry that was made by Scarola de Sainte Marche
Tensier um, for at 16 taken from a piece of Which I am speaking Paquit binks that in Anacreon did, he would have out-done him Do not trust too much to that Encomia in practic of the French Translation of which I am speaking Paquity thinks that in point of Ganty, Belleau (Z) was another Anacreon in his time, the chief parts in the Cleopatra, and the Rencounter of Jodelle, when they were atted before King Henry at Paris in the Palace of Reims and in the College of Boncour. He King Honry at Paris in the Palace of Reims dy'd in 1577 and in his 50th Year ? He Commented the secon part of the Amours

ot Peter Ronfard

BEILEFOREST (Francis de) was born in the Month of November 1530. near Samatan, a Town of the Country of Cominger * in Gunne He was or eight Years of Age when his Father dy'd His Mother finding herself ut seven ut an Estate, did all she could to keep him some time at School de was and some Yens in the House of the Queen of Navarre, Sister to cas I hav'd after-wirds it Bourdeaux under Buchanan, Vinetus, Salsgnuc, Gall and some other learned Men, then he went to Toulouse to Study the Civil-Law there, but his Genius made him apply himself to quite another thing He trifled away his time in making French Verses to please the Ladies, and having spent seven or eight Tears among the Delights of the Nobility, and in Gallantry, he went to Para, where he attended the Prosessors Lectures, and contracted a strict Acquaintance with divers Learned Men, and even insinuated himself into the Company of several Persons of Quality a All this prov'd very *LaCroix infignificant to him, infomuch, that if the Bookfellers had not bought the productidu Maine ons of his Pen, he had not had Bread to eat Study was his Inheritance, and he Biblioth one of those Authors that maintain their Families with their Pens His best Frankies tell us, (A) that with the Bleffing of God on the Labour of his Hands, he maintain'd his Family with his Books And therefore 'tis no wonder if he made fuch a + great & DuVerdier Van number, and undertook to write upon so many different Subjects that were beyond.

Privas the extent of his Strength He was obliged to follow the direction of the Booksellers, and to turn himself every way according to the Taste of the Publick; that is, according as certain Books good or bad, were fold speedily. It is said of him, || That be had Moulds wherein he cast new Books with great speed. He did Paris the 1st Day of January 1583, and was bury'd in the Cordeliers. Church he had desir'd by his will Theres (B) who was not a more considerable Author, boasted publickly, that

du Maine

an linthat

Mr Leydecker says 1st, That Bellarmin was sent thiof du

Veidier

Vaupri
vas, ubi

(7) That the Pope ever fut him to Louvain] (a)

Mr Leydecker says 1st, That Bellarmin was sent thither to inform himself of those Disputes, and to
pacefy them, or at least to give the Pope an Acvery well of them 2dly, That he acquitted himself

vas, ubi

very well of his Commission, and that after havlarge heard before Reserve he returned to Reserve very fupra
ing heard Michael Baiss he return'd to Rome very
angry for having heard divers Opinions of the Scholan, Epift
Dedicat
prefix d to
Deputation in the Writers of that Jesus's History,
the History and I know that he made but little not when he and I know that he made but little noise when he went to Lewisin He acquir'd his first Reputation in the (b) Seven Years that he taught Divinity in that place, and as he was an Augustinian about the Controversies between Bains and his Antagonists, it is not at all likely he was ever angry with that. Doctor for the Reason which Mr Leidyker men-

(Z) Belleau was another Anacreon] This was also the Opinion of Andrew du Chesne The Country of Perches, says he, (c) " produced that genteel and learney II whom I look upon as another Anacreon " Henry II whom I look upon as another Anacreon of the Anacreon and Ana tholicoI heologici 2
de vario
Juniemfrarum fafrarum fafr

(A) His best Friends tell us that he maintain'd his Family,] Du Verdier Vau-Privas (d) Preface of the Editi-

on of the Works of Baius 1696, and the 213th page of the Second Part (b) Nicius Eryth is p 85 (c) Du Cheine's Antiquities of the Towns of France, p m. 276 (d) Biblioth Franc p 367

declares himself Bengeres withings and father frame mirer I reserved, lays he, as much father after after after after after a I was after heart. declares himself Belleforeff's antimate Friend and adour Correspondence by Letters, as I was afterward forry for his Dasth

His Name will be immerially mang Man to long as the World endores, by reafon of the fine Works that he made Now see how he speaks of his Friend's I ortune Bellesorest had a very familiar Acquaintance with Ronfard, Baif, Bollown, Pigeonre Chopin she Ornament of the Parliament of Paris and many others, he was carefy'd by Princes, belov'd by the Nobility, and esteem d by all the Proposes. Here of this Kingdom, but his Fortune was so mean that he liv'd'only by his Study, and the labour of his Hands and Mand, being bless with, and supported by the Druine Chimbert to Necessities of his Family

(B) Thevet boasted published Theory of Druine Chimbert and Research Chimbert and Parish Research Chimbert and Chimbert and Parish Research Chimbert and
(c) Thenothing more dishonest than this Man's Proing. He glories in the Hismility which his a
fary express d to him on his Death-bed, and gies of flabuses him as much as he could have done before
their Reconculation. These are his Words (f)
"There are some who having an more Learning part 7 p
"than Manster, have nevertheless been so bold as to scrawl after him, and new-mould him again,
"which is the second Head on which I ground
"my Grievance against those, who not having been much farther than the smooth of their Chimneys,
"their Stoves, or Cottages, dare in the mean time their Stoves, or Cottages, dare in the mean time persuade themselves that there is no Spot of Ground but what they have served. To cover their too presumptuous Undereskings, they have stollen here and there as much as they have stollen and sometimes they have cut off some small pieces from the Drscourses which they have castrated: So that most of their huge Books are only composed of pieces, which have so all a grace, that by

Belleforest made him a publick Reparation on his Death-bed They had been much infibroh'd together La Popelinire speaks very (C) ill of those two Authors Ghil ni
committed a great many (D) says in a short Elogy of Belleforest, and is he had
been so ill inform'd in every thing to, his Works would not be worth any thing
BELLOI (Peter de) Advantage, his Works would not be worth any thing
yet that Place when he writ so it. Rights of the king of Navarre against the League
If he had been a Processing.

If he had been a Protestant, he would have done nothing in that but what had been very Natural, and requir'd nextraordinary Virtue, but as he was a * Roman Catholick, and at Paru when he publish'd that Work against the League, he ought to be look'd with some admiration That Work is Intituled, A Catholick Apology against the Liber Declarations, Complete and Consultations, made, written and publish'd by the Leaguers, Desturbers of the Peace of the Kingdom of France, u ho have taken up Arms since the decease of Moniseigneur, the King's only Brother, by L I C It came out in the

see the Chronology of Cayet, t 1 Leaf

(a) La Popeliniere's History of

Histories, pag 456

" what I can they ferve only Grocers r Cornets If I ipeak fo o-" and Butter-men for Cornets penly, 'tis because I am forry Belleforest should have been so indiscreet as the tech up Munster's Cosmography I don't fome will think that what I say of it proceeds from a Spirit of Revenge, and that having been provok'd by him, I intend at present to pour the first of my Anger upon him GOD "out the fury of my Anger upon him GOD

"in the fury of my Anger upon him GOD

"in the fury of my Anger upon him GOD

"in the land with the had of"fended me more than he did, I would not Sa"tyrze, and the all of a dead, hen Befides, as

"the end of Life, acknowleding the Wrong

which he knew he had the presenting thoic

Books, wherein against his conscience he be"spatter d the Fame of good Men, and of those that
"were put in the way of getting Bread, he fent were put in the way of getting Bread, he fent for me, and in the prefence of two Doctors of the Sorbone, and of his Physician and Bookseller Gabriel Buon, after having kist my Hames, he confess d publickly, that he felt his Conscience burthen d for the blame he had laid on me, for which he ask d my pardon several rimes. As me, I desir'd him the best I could not to tany more of it, for a simuch as we are all

La Popeliniero Speaks very ill of these two Authors I shall fet down somewhat at length what he sard of them, and I hope, it will not displetse those that love to see things in the origimal Authors, and who would have roo much trouble to find the Author whom I quote "Those (a) two Men, sometimes Francis and sometimes Bremes, have so makes the less improved "Learning, as they were as destitute of Wit, Judgment, "Nay, they were as destitute of Wit, Judgment, "May, and of all the Qualifications that may Memory, and of all the Qualifications that may " attend a good Genius, as they were supply'd with
"Boldness to explain wrong, and write worse
" what they never understood And because the
inconsiderable Travels of the one, and the unru" ly desire of Writing which possess'd the other,
" the desire of Writing which possess'd the other, made their Essays acceptable to the Vulgar, that neither will nor can take time to examine things neither will, nor can take time to examine things well; they fet up for Seriblers at such a rate, that all the Printers at Paris, preferring their mean Capacity before all Judicious Works, frove to buy, publish, and make them appear to all the World And though they were never well instructed in their Youth, nay, without any considerable experience of the things of use World, and moreover, poor and destitute all the means which the most knowing Men ave always cell's the Wings of Virtue; yet toge universal Wits have past through all Profitons There is no Language nor Science out what they have prophan'd Nay, they, have patched up Particular, and Umversal Histories according to their foolish Fancy How can one help it As all Seasons are attended can one help it ? As all Seasons are attended with certain Accidents that bring evil to all, and good to no Body, the Causes wherof are unknown to us, and cannot be imputed to the Faults of Men: So there have always been, and ever will be certain private Men all. and ever will be, certain private Men in all States, who being only fit to confound and spoil all, undertake nothing but what will prejudice others, and profit no Body Those Men are hike atching, the fore-runner of a Sickness, to those that are troubled with it Their Hands inched, they could not forbear writing; not for the Publick Good, but for their particular Profit, which they kept up with the wretched labour of their unruly Pens So that I have often ver'd myfelf feeing France well provided

"with good Writers, because such weak Men, who could boat of nothing but of an affiduous and useless Labour, find People that will lote and useless Labour, and recopie that win sole their time in reading their Nontente, their An-nals, Histories and Universal Geographies, con-trivid, formid, hatch'd and publish'd in their io-litary Dens Thole that don't take the pains to hirary Dens Thole that don't take the pains to inform themselves of the particulars of the World, and chiefly to observe the Gousse and Issue of each Min's private Actions, cannor believe how much prejudice Belliferest and Theves have done to Youth, and consequently to the State, explaining abundance of Passages so ill, and many times in a quite contrary sense, corrupting and falsifying Matters, and supposing many things which they had ridiculously faircied in their weak Biains Without mentioned a mention of the passage of the contrary tends. ing a world of other Impertmences, wherewich they have patch'd up their poor Writings ther of the two Cases would have excus'd Belleforgt in that, (the he beafted to have writ as much as St Augustine) it Poverty made him ipeak like a Jay, that is, like a Beaft For he has shew'd bulnish too brutch on all accounts

ins shew'd himiest too beverm on all accounts towards Posterity
(D) Chiling commission is great many faults in a smort Blogy I What he said of our Bellestress can take the said of our Bellestress can be takes Cominger for a City of Cascagne he affirms, that B llestress published divers Writings in Latin, and antong others, the Annals of France in two Volumes; the History of nine Kings of France, whose Names were Charles, the Universal History whose Names were Charles, the Universal History, or an Abridgment of Cosmography All this is fasse. Those Works, and all the other Books of that Author were written in French Ghilini adds, that there is a Catalogue of the Hustrous Men that made themselves famous in Monasteries both by their Learning and their Actions, and a History of the Holy Martyrs in three Volumes, written by that Author But there is no manner of likelihood that this Catalogue was ever Printed. lihood that this Catalogue was ever Printed La Cross du Maine did never see it, and he knew only that Belleforest made mention of it in the 193d Leaf of his Colmography Du Verdier Van-Private an inti-mate Friend of Belleforest says nothing of this Catalogue, and no Body is ignorant that Authors do refer to Works which they have not yet given to the Publick The same du Verdier informs us, that the Life, Paffon and Sepulture of Saint Dionyli- pag 372 (b) "the Life, Paffon and Sepulture of Saint Dionyli- pag 372 us the Areopagite and of his Companions that were his Fellow-Martyrs, collected out of divers Authors, by the late John Destor of Divinity great Prior of the Abbey of St Denys in France, and done into French by Belleforest, is Printed in the third Polame of the History of the Lives and Desthi of the Saints. This is the ground (c) Id ib one which three Volumes of the History of the Ho-Pag 371, by Martyre are afterild to Filleford by Chilm. 372 ly Martyrs are ascrib'd to Belleferest by Ghilini, 372 not as a Translation but as an Original He attributes also the Translation of St Cyprian's Works to him If he had consulted Van-Privas, he would have read there (c) that this Writer Translated only some Treatiles of St Cyprian, and that all the Works of that Saint were I ranslated by James Tigeou Lastly, Ghilims is somewhat to be blam'd for not having known the Year of Belleforest's Death, and for having plac'd it about the Year 1600 As for the excessive Praises wherewith he crowns that Author's Memory, they might be reckon'd among his faults, were it not that many other Writers led him probably into that Mistake I shall only quote one of them (d) Rent de Lusinge speaking of Belleforest, says, graph He is a Man of great Reading, who is not ignorant of any thing that is Confused in Amiquity, the Passages whereof he clears with great Care and good Language

de Lufinge, the manner of reading History, a-Mart Zeillerum de & Geopart 2 pag 172

(A) Was

* Memoirs

1 110 pa 628

(a) Nos igitur ut cjus vestigus m lift mus

ftr ibunus

թուտստ

iuctorem Apologit tallo fibi

Catholica

assumere. cum sut

nomen

ha i eticus, aut fortifle

etiam atheus in I ranical-

cus Ro-

mulus ic-

ipont id pricipui cipiti A-

pologia qu'i fillo Citholica

ıntcı il itui f 1 5 (f) Ai-

n iuld r

campt the Ichuits in 1594 Pm

(i) Nove-

Chiono logy t 1

verfo

(b) 11 at is in the

Tiar 16 c

(1) Secthe

follow ng Remark

(d) Thu-

mus 1

9, 1 7 70 251 / 375

wa hu

the Kines

(1) 1 hu-

Ipeaks of it

1 82 pag (f) St

Ordo

anus

Lukes

Gospel,

/np 16

Plea a-

Year 1585 and was ti inflated (A) into Latin The Writers of the League called it (B) an infamous Libel, and the Author found himself expos'd to a severe (C) persecution He wis a Learned Civilian, and a Man of great Reading He had already publish'd some (D) other Books Du Plessis Mornas * acknowledges him for the true Author of the Catholick Apology

Here underneath I shall produce the frigment (E) of a Letter that will be a good

11 p 657 Supplement to this Article See alfu Thuanus

B L-

(A) Was translated into Latin] I have seen two Translations of it in that Language One of them, it we believe the Title, was Printed at Paris by james Petis Chou, 1586 In the other we find neither the Place of the Impression, nor the Printer's Name, but the Title is longer there than in the Original, and there is an Advertisement of the

Translator

(B) Call d it an infamous Libel] See the Book intitled, An infact of the true French Catholicks to the Advertisement of the Linglish Catholicks, for the exclusion of the King of Navarre from the Crown of France The Ldition which I make use of, is of the Year 1589 On the bick of the Title Page you find 1589 On the back of the Title Page you find a Catalogue of the Defamatory Libels, at which that Aniwer is levell d. The Catholick Apology by Belloy, is the third of those I ibels. I have seen a particular Aniwer to the chief Heads of that Work of Belloy, which passes for a piece of Bellarmin. The Author calls himself Franciscus Romulus. He necessary to the Author calls himself. thei itticks his Adversity about the Genealogy of the House of Bourbon, nor about the Bastardize that was objected to Henry IV by reason of his Mother's Mairiage with the Duke of Gleves, norabout the Dispute of the Preference of the Unkle before the Nephew, but reduces all to Religion, and to the Foundation of the Bull which declar'd the king of Navarre taln from the Succession, and uncipible of reigning, only because of his Hereste I he first thing that Franciscus Remulus undertakes to shew, is that the Author of the Apology is no Catholick, is he boafts himself to be, but (a) a meer Heretick, or perhaps an Atheist This it is to be over-fond of ceitain particular Doctrines, which it the bottom are not effential to a Religion Thoic that are fond of those particular Doctrines maintain impudently, that wholoever opposes them is a Talse Brother, a Prevaiscator, a Spy a Iriytor, and, to say all in a Word, an Arheist In all Communions there are some such opinion and Perions, without excepting the Protestrats that we come from France Bellarmin may ferve them to know their Illusion, for he, whom he accused of Hereiy, and whom he suspected of Atherim, made always profession of the Catholick

Athersim, made always probession of the Catholick Religion like a very good Man. Here is a Passage of Intony Annuald (B) Who made that bloody Answer against the Catholick Apology, but the Jesuits, who imployed all their Industry, to say the most False and Calumnious Things, that can be thought of, against the Person and the Rights of his present Majesty?

(C) To a severe Persecution | Cayet (a) siys that when he (t) was writing his Book they made a parallel of the chief Writer of the Royalists, and the chief Writer of the Leaguers. He means Peter B lloy and Iewis Dorleans. It was faid, that both of them caused their Books to be published without their of them caused their Books to be published without their Names, he lat wrote for the league was more Lloquent, lut a Calemniator, he that wrote for the King of Navarre was more Learned, and a true l renchman The Writer of the League was first rewarded for his Writing, and was male Advocate General nthe Sovereign Court of the Kingdom during the Power of the I cague, and he has had fince much Irouble and Feration But he that writ for the Mijest of kings had Trouble and Afflictions, and was imprised in the beginning. In the Year 86 (c), I may clipt up in the laid (d) belonging to the Parliament. After the Death of the Duke of Couse he was a moved, and shriftly kept in the Bastile for two Years, and beging sound means to alcase he feel as Se Denies. unt having found means to escape, he sted to St Denis, where I e found Monsieur de Vic Governour for the King, who received him, prefented him to his Majesty, and for a recompense of his Froubles he is at this day Advocate In coal in one of the Parliaments of this Kingdom (c). The fate of those two Authors was therefore an image of what was find (f) to Dives, but it was an imperfectione, for Tewis Dorleans prosper d again, ittel hiving indur'd some tatigues much more inconsiderable than what he described his affects. inconfiderable than what he deferved by reason of his turious Rebellion

(D) He had already publish d some other Books] La

Croix du Maine mentions the four following, claration of the Right of lawful Succession to the King-dom of Portugal belonging to the Queen Mother of the Most Christian King, at Antwerp and at Parus 1582 in 8° A Panegyrick or Remonstrance for the Senechal in 8° A Panegyrick or Remonstrance for the Senechal and Judges of 1 oulouse, against the King's Notaries and Secretaries of the Jaid City, at Paris 1582 in 4' A Verbal Request for the abovesaid Lords and Officers of I oulouse, containing an Apology and Defence for the Advertisement published in the Name of the Doctore Regents of the University of Toulouse, at Paris 1583 in 8 A brief Explication of this present Year 1583 in 8 La Croix du Maine adds, that a Work of the sime Rellos was printing at Paris in 1584 (viz) A Computation of the Times since the Ciestion of the World till 1582 divided into two several Columns, and that he would speak in another Place of the Latin Books of that Author The Catalogue of the Bodleian Library mentions two Books, Petri Bethe Bodleran Library mentions two Books, Petri Belois variorum juris civilis, libri 4 & disputatio de successione ab intestate, &c at Paris 1583 and the Collation of the Edicts of Pacification, with the Explication of the said Edicts, at Paris 1600 in 8° Belloy is Author of a Commentary on the Editt, which order'd the uniting of the King's Patrimony to the Crown-Lands, at

Toulouse 1608 in 8 (E) The fragment of a Letter that will be a good Sup-plement] Here you have what the Author of the Notes on the Confession of Sanci and on the Catherlicon was pleas'd to write to me, "I have a Book that mught have given you much light about the famous Civilian PeterBello." The Title of it is, A Remply to the Answer which the Leaguers have published "accept the Examination that was drawn as an three against the Framination that was drawn up on their pretended Discourse concerning the Salick Law of France, There is in it an ample and fine Genealogy of Peter Belloy, in honour of that Learned Man, and which proves him a Gentleman of a Family originally come from Bretagne, and tranfplanted into Languedoc and eliewhere, but the most singular thing I find in it is, that it appears that Peter Belloy was already Prisoner in 1587 and consequently that it was King Henry III that caus'd him to be Imprison'd in complainfance to the Guises, who accus d him moreover of being a Shuffler and a Heretick, and who has already caus'd him to be accus'd the foregoing Year before the King by a Bishop whom I suspect to be G. Roze, for having made the Book for which Thuanus informs us that Francis le Breton, who was the Author of it, was hangd in 1586. It appears there also that Belloy was of a kamily whereof all the Members, and particularly himself, had always been good Catholicks, gainst the that at the Age of 21 Years he was nam'd Repent of the University of Toulouse, by the University it self, and by the Parliament, that afterwards after having perform'd the function of an Advocate four or sive Years at Toulouse he was (b) Memade Countellor in the Presidual of the Carry page One made Countellor in the Presidual of that City, nage, Owith marks of a most honourable Distinctionaby the Parliament of Paru, and that what had given an advantage against him at Paris to his Enemies Tongue at the Leaguers, was, that during this long abode the Word which he was obligd to make there as a Deputy Chape (g) of his Brethren to the Court, his Zeal for his ron Prince and his Country had moved him to oppose leveral ill Deligns of the League I must observe, that fince it is certain that he was already a Pri-ioner in 1587 there is no reason to say that he "was not put into Prison till 1588 Mr Menage (b)

"his quoted an overture of Audience of Peter Belloy

ipoken in the Year 1609 "The Author of this
Letter has inserted part of these Facts in the second
Edition (1) of his Notes on the Confession of Sanci, and he observes one thing which I ought not to forget, which is, that our Belloy was born in the City (k) of Montauban, and that his three elder Brotheis were kill'd in the King's fervice against the Huguinots

(g) For an

thet rench Chape

(1) Pag 20, 21 edit 1699 (k) I had made him a Native louse, grounding my self en la Croix duMaine

(F) A

B É L O T (N) Advocant the King's Privy Council under the reign of Lewis

HII. publish'd a Book (F) which the occasion to place him with little honour

the famous Request of District He undertook to prove that our I anguage

aght not to be made use of in Learned Works, alledging, among other Reathod Histors, that the communicating of Sciences to the People has produc'd great E-flor 1 4

vils. He promis'd another West suberein he was to (G) shew the Particulars of P m 9,

that Proof that Proof

BEABUS (Peter) Toble Venetian, Secretary to (A) Leo X and afterwards (f) It Cardinal as one of the best Pen-men of the XVIth Century, tho' it must be associately greed the made himself sometimes ridiculous (B) by an afterted way of making who was use only of ancient Latin Words His History of Venice was very much cenfur'd by Lipsius upon that account It was also criticiz'd by * others with respect to Sincernsy His Letters have not (C) been more spard He began bebus Hist

fon Hift of the French Academy p m 195,

(b) It was

time that Pelluffon

10 AS 1011ting the

History of

(c) Inthe

(d) Belot,

Preface, fol A 11

Preface

the Aca-

at the

(F) A Book which gave occasion to place him in the famous Request of Dictionaries Mr Pellisson makes mention of it (a) "At that time, if I am "not mistaken, the Sieur Belos Advocate, dedica-" ted also a Book to the Academy, which I could "ted allo a Book to the Academy, which I could
"not find, and which is not mentiond in the
"Registers, intitled, An Apology for the Latin
"Tongue, and it was that which gave occasion to
"that fine Passage in the Request of Dictionaries
"La passure langue Latiale
"Alloit êtye bocat Belot, "Si le bel bocat Belot, "Si le bel bocat Belot, "Si le bel bocat Belot, "Belot cetera contains eleven Verses, which are these,

Du Barreau le plus grand falet

Du Barreau le plus grand faloi N'en eust prus en main la defense, Et protegé son innocence Et provege jou innacence En quoy, certes, & sa bonte, Et son zele, & sa charité, Se firent d'autant plus paro stre, Quil n'a l'honneur de la connossire; Semblaole à ces preux Chevalters, Ces Paladins Avanturiers, Qui, deffendant des Inconnues,

Ont porté leur nom jusqu'aux nues

I have that Book which Mr Pellisson could not find, and I am going to say something of it, for it must be but little known, since in the Year 1650 (b) it escap'd the most curious Searchers The Title of it is, An Apology for the Latin Tongue, against the Presace of Monsseur de la Chambre, in his Book of new Conjectures about Digestion, dedicated to Monsseigneur Seguier, Chevalier, Chancellor of France It was printed at Parus in the Year 1637 in Octavo, and contains about 80 Pages, the Epistle Dedicatory, the Preface, &c being comprehended in it The Author (c) says, that he was forc'd to publish it, and tells the occasion of it (d) I will tell thee, that Monsieur de la Chambre having oblig d me Monsseur de la Chambre having oblig d me freedom made me find Fault with him about the Language, and having nevertheless continued to write in French, he thought himself oblig'd to make a Preface to his Book, intitl d, New Conjectures about Digestion, in savour of our Language against the Latin, which being address to me under the Reader's Name, I found my self obliged to answer it by this Apology, which my Friends got out of my Hands, by making use of the Authority of such Persons as might command me to give it to the the the cond of his Book he plac'd

To promis'd another Work wherein he was to Note, that he would have Mr Seguier to the himself in that cause for Politick Reasons The welfare of the State, faid he, and that of Re-ligion are concern'd in it According to having us'd the vulgar Language in every thing (e) Such are the effects which the secrets of the Learned unseasonably discover'd to the People, have produc'd among the Ro-mans, and when eof the example would be as dangerous to our Monarchy as it was prejudicial to that Empire 1 Set aside the fine Considerations that might be drawn from each Science, and which would make it more clearly to appear, of what moment it is to keep them secret, or at least not to declare them but to such Persons as might be capable of it. You will find matter of Wonder and Associations in a Treatise of Politicks, which I have intitled, France, or The perfect Monarchy, when you come to consider that the knowledge of Philosophy imparted to the People, has produced so many Shufflers and Sophisters, the Knowledge of Divinity so many Here-Sophisters, the Knewledge of Divinity so many Here-this and Athersts, that of Morality so many Hypo-

crites and false Virtues, and that of Physick (because tis profess d in our Language) so many Quacks and Murtherers, who kill more Men than the Plague and the War both together, and who have no other way of livelihood than that of killing so many People without being punished for it It is not useless to preserve the memory of such false Thoughts, they are Poysons

that may ferve for a Cuie

(A) Secretary of Leo X] He writ a great many
Letters for that Pope, he had been largely paid
for them, and besides, he had the honour of being

look'd upon as the Author of all those Letters, for they came out under his Name, and with those that he had writ for himself. The latter are dithat he had writ for himself. The latter are divided into fix Books, and the others into 16 Leo X had another Secretary who was as great a purist as Bembus (f) He made choice of them (g) before he came out of the Conclave, where he was promoted to the Papacy Mr Graverol the Advocate would have publish d, with somes Notes, the Letters which they writ for that Pope, if an untimely Death had not put a stop to that Work Work

(B) Sometimes ridiculous by an affected way of making use only of ancient Latin Words] (h) "How many "I ollies has the Affectation of making use only "of Gicero's Words, and of what is call'd pure La-"Of Gicero's Words, and of what is call'd pure La"tinity, caus'd certain Italian Authors to commit?

"Who would not laugh to hear Bembus fay that a
"Pope was elected by the favour of the Immortal Words
"Gods, Deorum immortalium beneficius?" I take these Words from the Author of the Art of Thinking
Before him Justus Lipsius (1) had judiciously and pleasantly criticiz'd Bembus's Latinity He blames him among other things for having laid that the Senate of Venice with to the Pope. Put your trust in Senate of Venice writ to the Pope, Put your trust in the Immortal Gods, whose Vicar you are on Earth ut fidat Dissimmortalibus quorum vicem gisit in terris After this it ought to be no wonder if he mide ut use of the Word Goddess, speaking of the Holy Virgin It is in a Letter (k) where Pope Leo X reproaches the Inhabitants of Recanati, for having given bad Timber for the Building of our Lady of Loretto, and commands them to give better I'mber, lest, says he, it should seem that you deride us and the Goddess her self, Ne, tum nos, tum etiam Deam ipsam inanilignorum inutilium donatione lusisse videamini The Words which Christianity thorst set fuch Persons as might command me to give is that the end of his Book he plac'd barous to that Writer, he chose rather to make that which he writ to the Gentlemen of the which he writ to the Gentlemen of the persons of another Work wherein he was to the promised another Work wherein he was to Note, that he would have Mr Seguer to Solecisms (1) The Phrase aftere naves which he would he more pardonable in a Dutch Solecisms (1) The Phrase afferre naves which he criticises would be more pardonable in a Dutch ken at Man, because the same Word in Dutch, which signifies to bring, signifies also to carry, which creates sometimes very pleasant Expressions in Dutch Men that begin to speak French The History of Venice which Lipsus criticized so much as to the Style, seemed a (m) Work of a meanWit, and of a dry and creeping Author to our Monsseur de Balzac

creeping Author to our Monsieur de Balzac (C) Hu Letters have not been more span d] His Friends have been challeng'd to shew any of them that does not grofly trespass against Grammar, and that is not remarkable for some egregious Childishness, and moreover without any solidity (n) Ut caneis, and moreover without any iolidity (n) Ut cateram carminum ejus obscanitatem taceam, quid ejus etaliam, p pistolus ineptius, & guidem ilus quas Pontificu maximi m 783; nomine & de rebus maximis ser pst, & ad vivos maximos? (o) Commentiar ego cum Scipione Gentili (o), & luam gravi ment in pæna, si vel unam mini in tot illu voluminibus Episto- Ep Pauli lam ostendant anatores ejus, quæ non insigni aliquo vi- ad Phitio Grammatico laboret, aut puerili aliqua ineptia conspi- lem i 18.

times relum Venetar ın fine (h) Art of Thinking, 3d part. clap 19 edit Amster-1685 (1) Épist 57 cen-tur 2 Miscellan pag (k) The 17th of the (1) The Jame Lip. fius in bis Notes on clap the 1ft Book of his Politicks Sum: up in a fem what he more amply in the abovequoted other things. Cum tam verbis fibi caverit, reperio alibi quæ cam Tullinna non fint, fed vixLatina D fortati-021 021 4 Speech Spo-Discourse Cellaneons Works (n) Lanzius,Ora-

(c) Belot Apology pag 28 &

* See the † Joh Cafain VIta Bembi Intituled. De Guido Ubaldo lizabetha Gonzagia ad Nicolaum Teupolum 1 1 huan Hift l 3 lib fin And not

in his 68th Tear as Moreii Jays, after having observ ed that be was born 12 1470 and that be ay din 1547

(b) That

is, from

1482 tu 1485 (1) Bembus epift 6 1,6 (d) Joh is in the 18,d pag part of the Citalogue of the Library of Nicolis Hemnus, Gli Alolanı dı PietroBembo Ald 1505 11 es certain. that they

were

Printed in

See the 8th Letter of

the 4th Book of Bembus (g) John Mutin s Advertilement to the Readers 1 is to be found at the ena of the Book (/) Gaff 1iel s Pre-+a e toz/e unheard of Cursolities (1) Hat above Romark C (k) Scaliger, Con-futat fa-

bulrBur-

donum p Menage.

times (D) to run the hazard of being an Author, and he was very fortunate in it, for his Azolani * had an extraordinary Vogues. He was much taken notice of at the Courts of the Duke of Ferrara, and of the Duke of Urbino, which were then the most polite of that Country, and the Rendezvous of the finest Wits † He publickly testified by Country to the affective the Duke and Duke and Duke of Transition of the Country than the Duke and fied his Gratitude for the esteem wherewith the Duke and Dutchess of Urbino honour'd him, for he wrote a || Book in their Praise He was a good Italian and I atin Poet, but he was justly blam'd for having publish'd some $(D\triangle)$ loose and obscene Poems He is one of those that have been accus'd of having spoken (E) of the Word of GOD with great contempt It may be, that he only found fault with the Style of it Authors don't agree about the Sex (F) of his Children, but they agree in saying they were Illegitimate, and three in number One of his Letters lays, (G) that his two Grindmothers liv'd a Hundred Years He dy d 1 in the Year 1547, in his * 77th Year Speron Sperone says he set a great value on the Knowledge (H) of Languages. It this Article be short, 'tis because Moreri has spoke at large of Cardinal Bimbo

cua sit & demonstrabilis Ne quid de rebus ipsis atque scientiis dicam sapientia inanissimus, & mire languidus, & (repetendum est enim, quod esus proprium maxime est) in ptis

(D) Betimes to iun the hazard of being an Author] During the three Years (b) he was in Sicily a Scholar of Constantine Lascaris, Professor of the Greek Tongue at Messina, he composed a Latin Treatise de Monte Atna, that was Printed in 1486 (c) Being return'd home to his Father, he followed him some Years after to the Court of Hercules d'Est Duke of Ferrara He made himself belov'd and Duke of Ferrara He made himself belov'd and consider d there, and it was in that Vogue that he writ his Azolam They are Discourses of Love, so cill'd because it is supposed that they were made in the Castle of Azolo He was then but twenty six Years of Age (d) That Italian Book had great success among Men and Women, one would have past for a Novice in Italy, if one had been a stranger to it (e) Eos libros tanta hominum, mulicoum etiam medius sidius approbatione, Etanouam plausu exceptos recentes esse meminimus, ut (d) Joh tanquam plausu exceptos recentes esse meminimus, ut Casa in vi- extemplo cuntsa cos Italia cupidissime letitarit, atque ti Bembi, didicerit ut non sa is urbani aut eligantes ii habep m 143 rentio quibus Ajulanz illa disputationes essent incesse (f) Id ib cognita. It has been Printed several times. A certify There tain John Martin Secretary of Cardinal de Legantes and a living transfer and the secretary of cardinal de Legantes. noncourt made a I rench Translation of it, which he publish'd in the Year 1545

He made it from the Italian Edition of the Year others fince that of the Year 1515 and he observes this to prevent any Person from wondering at the differences that were between his Translation and differences that were between his Translation and the Original printed by (f) Aldus in the Year 1515 (g) If they please to consider, says he, that Bembos Work was three or four t mes Re-printed since that time, and that the said Signior Bembo has cut off some things from it that seem'd superfluous to him, and also that the last impression (which I have follow d,) is of the Year 1540 made (as it is to be supposed) by his authority and permission, my opinion is that they will not say that I have wrong a the Author in any thing. This was of some use to Gastarel, who sinding himself centus d for imploying his Pen in matters ill-be-coming a Clergy-man, excused himfelf by the Authority of divers Eximples, and namely, by the Azolani of Cardinal Bimbo (1) It might have been objected to him, that that Work wis compos'd by a young Gentleman, who was not yet ingag'd in the Ecclefiastical State, but he might ive reply'd, that the Author made a new Edition

of it after his Cardinalship

(D\(\triangle)\) For having published some loose and obscene Poems] We have seen already (1) what Lanzing reproaches him with, and here is a Passage of Scaliger (k) Petrus Bembus elegiaco (caimine) eam partem corporis humani celebravit, fine qua nulla obscanitas foret Legatur ejus Elegia, cujus initium
Ante alias omnes, meus hic quas educat hortus,
Una puellares allicit herba manus

quod poema merito vocare possis obsenssimam elegan-iam, aut clegantissimam olsen tatem. Un us & qua-draginta dist chorum est. Thuanus and Menage shall serve me for new Witnesses, the former by these Words, (1) Illius (Bembi) multa licentrofius, ut temporum nequita & domini cui ferviebat mores ferebant, scripta exiant, and the latter Ly this Remark, (in) It it was true that John della Cafa was excuded from the Cardinalship for his Poem, Cardinal Bembo had been more fortunate than he,

323 (1) Thuanus 118 3 sub fin p m 66 (m) Anti-Baillet, tom 2 p 117, 118

for the licentious Verses that he made in his "Youth, and that are yet more licentious than

"those of the Capitolo del Forno, did not hinder
"him from being made a Caidinal"
(E) For having spoken of the Word of GOD meth
great contempt, I can go back no farther than a
German Author, whose Name is Thomas Langua, who publish'd several Speeches for and against the Nations of Europe He says, without quoting (n) any Body, that Bembus advis'd a Essend not to read St Paul's Epistles, for fear of spoiling his Style (o) Advertite, auditores, inepts hominus impietatem cum ad epist pari fultitia conjunitam Is siquidem Epistolas omnes Piuli, ad Pauli palam condomnavit, easque desseno in contumeli- Philemon am vocabulo I pistolaccias est aujus appellare, cum amico autor esset ne illas attingeret, vel si capisset legere, d manibus esiceret, si elegantiam scribendi & eloquentiam adamaret Others pretend, that having heard that Sadolet expluind the Epistle to the Romans, he told him, Let those Fooleries alone, they don't become a grave Man Omitte (p) has nugas, non e-num decent gravem virum tales ineptiæ We shall see in another place (q) a Story that was spread a-broad, whereby one might be apt to think that he

did not believe the Immoatality of the Soul

(F) On the Sex of his Children Moreri gives him
two Sons and a Daughter, but Imperialis (r) obferves, that Bembis kept a Concubine all his Litetime, by whom he had three Daughters It is certain, that Bembis had a Son whose Name was Torquate, to whom Manussus Dedicated his I regil I do not question but that Imperials is mistaken, tor John della Casa, who writ the Lite of Bembus tor John della Casa, who writ the Lite or Bemower that his Market great application, says expressly, that his Markets had two Sons by him, to wit, Lucilio and Forquato, and a Daughter whose Name was Helena, (1) In Murry of the Peter Gradenigue He remarks for History who was marry d to Peter Gradenique He remarks also, that that Mistess was a fine Woman, and that Peter Bemous a well-shap'd, polite, gallant, and courteous Man, was very well belov d in Companies During his abode at Perrara, the Duke Hercules d'Est and Lucretia Borgia the Wife of Alphonsus d Est shew'd him a particular Esteendship.

d Eft shew'd him a particular Friendship (s).

(G) Says that hu two Grandmothers sto'd a Hundred Years] I hat Letter being (s) short, I shall set to down at length. It appears by it, that Bembus would willingly have facrific'd those two Old Women to the life of his deceased Brother. Between men to the Life of his deceas'd Brother Petrus Bembus Herculi Strotio Avias ambas meas effetas, deploratasque fæminas, O jam prope centum anubrum mulieres mihi fata reliquerunt unicum fratrem meum nuteres mini fata reliquerunt unitum patrem meum juvenem ac storintem abstulerunt, spen & solatia mea Quamobrem quo in maroic sim ipse facile potes existimare Reliqua exmess intelliges Heu me miserum! Vale Id Jan 1504 Venetiss He was much more affected with his Mother's Death See the Re-

(H) He set a great value on the knowledge of Languages] So tai is to pietei it before the Marqui-ite of Mantua (u) to so nulla per rispetto à que glo-riosi ma quel poco che io ne so delle lengue, non lo can-gierei al Marchesato di Mantoua A Writer of Dia-logues makes no scruple to ascribe to his Interlologues makes no icruple to ascribe to his Interlocutors what they never said, and therefore I see
no great reason to believe, that Peter Bembus was
really of that Opinion, having no other proof for
it than that Author's Dialogue Some Body (w)
has quoted Speron Sperone, as is Bembus had only
mention'd his Talent of writing in Latin, but it
is certain by the Words that I have quoted, that
Bembus spoke in general of the knowledge of
Tongues And it must not be imagin'd, that he
pretended to exclude the Greek, which he had pretended to exclude the Greek, which he had

(n) Konig quetes Scipio Gentilis's Comment

∫upra

(# Gregor Miin curio-Guffarellı, p 111

(q) In one of the Remarks of cle Me-

(1) John della Cafainthe

of the 3d 486

ron Sperone in the Dialo-

learn'd pag 11

When his Mother was dead, he writ a very fine Consolatory Letter to his Father When his Mother was dead, he writ a very fine Combiatory Letter to his rather Bernard BEMBUS. He says in it, that she is had liv'd 48 Years with her Husband in a Concord that no Complaint had ever interrupted, and he seems to be very much afflicted for the loss of that good Mother He has blam'd for having follow'd the custom of Flatterers, with whom the Merit of the living does always exceed that of the dead, for he publish'd that Paul III was more learned than Leo X. We ought to see (K) how he justify'd himself. After the death of Navagier in 1530 the Council of Ten 163 p pitch'd upon him to write the History of the (L) Republick of Venice. His Age of m 501 his years would have made him shun that trouble. It is she had not been more will a series of the council of the life of the had not been more will a series of the council of the life of the had not been more will a series of the life of the had not been more will a series of the life of the life of the had not been more will be the life of the Sixty Years would have made him shun that trouble, † if he had not been more wiling to incommode himself, than not to do that Service to his Country I must fay Histor a word of the Design it's pretended (M) he had to refuse the Cardinalship His Historian enlarg'd on that Point, and did not fail to say, that his Narrative would pass for a Fable with many Persons that judge of their Neighbours by themselves He has nobly express (N) that Common-place

leun d in Sicily under Lascaris so far as to write it very well (a)

(a) Joh Casa, ubi

(b) Peter Bembus's

epist 6 lib 1" pag

(c) Mar-

celli ejus

re animus

turpiter

abalienatus Id epist 1 lib

5 pag 559 De Marcelles

etiam fpe

ut cum le ılle meretricia confuetu-

dine ple-

miæ, ple-

per te fo-

lutumque 1edato a-

nimo atque pacarit, tibi

gratias 1.

at, quod

illum bel

luarum more fine

pudore, fine lege,

fine ullo

officio de

gentem ad hominum VItam rationemque

traduxe-

ris Ibid

pag 562

na infi-

na calamitatis liber itum

ro tore.

mariti meritricio amo-

m 426

∫upra

(1) That his Mother had liv'd 48 Years with her Hufband in a Concord These are his Words (b) Cum dua essent causa quibus maxime commoveri debui ad lustum, essent cause quibus maxime commovers acons as sucrum, una, quod me parente optima mesque amantissima orbatum viderem, altera, quod te privari lettissima prudentissimaque conjuge, cum qua duodequinquaginta annos sine ulla Qaerela concordissime vixisses, tibi patri meo acerbissimum atque luttuossissimum putarem futurum, harum duarum causarum altera me abs te levari sentiebam, &c. That Letter dated from Urbino the 22d of November 1309 is a great Elogy of the Mother, and an illustrious Testimony of her Son's Affection It deserves to be read from the beginning to the end Bernard Bembus had already some Grandfons His Wife had liv'd near Seventy Years There is another Letter of Peter Bembue, wherein he shews his Brotherly Affection, for he makes there a lively representation of his Sister's Unhappiness, that he might obtain some remedy for that Woman's Missortunes from the Patriarch of Venice She was marry'd to a Man that gave himself over to all manner of Lewdness, and who bestow'dthe Af-fection, that was due to his Wife, upon prostituted Creatures (c) He abus'd her horribly, without being mov'd with pity by her Patience and Silence, and by her Modesty, whereby she endeavour'd to bring him to his Duty (d) Nolo sibi commemorare quot aut quantas indignitates Antonia soror universum biennium pertulerit, dum prudens atque optima mulier, humanitate, pudore, continentia, la-bore etiam summo suo, quodque hujusmodi rebus solet esse dissicilimum, taciturnitate, viri improbitatem, perditissimosque mores placare, ac estere in melius ce-pit. This is a finer Letter than the other, it is dated from Urbino the 7th of July 1510 which occasions a small difficulty, for it is suppos'd there, that Bembus's Mother was yet living Curandum that Bemous violated was yet living Caranaum tibi certe est ne Soror mia, ne Pater, ne Mater, ne universa nostra familia secure tandem ac plane libere irrideamur (e), and we have seen that he writ a Letter of Consolation to his Father about his Widowhood in the Month of November 1509 were to be wish d that io many Letters of great Men were not ill dated

(K) How he justify'd himself] When in 1535 he publish d the Letters which he had written in the Name of Leo X he Dedicated them to Paul III and declar'd him much more learn'd than Pope Lie X was Eas autem ad te, Paule, potissimum lite-Lie A was Eas autem and te, Paule, porifimum liferas mitto, quia Pontifex maximus es ut Leo decimus suis, do in optimarum artium disciplinis multo, quam ille, habitus dottior Vera enim fateri omnes non solum honeste possumus, sed etiam debemus. That Elogy was dook d upon as exorbitant, Bembus's Character, and the remembrance of the great Favours he, had received from Leo X were not to be seen in (f) Esse nonnullos que me en laudando Paulo Pont Max longius progressium esse putent quama un mei mores, aut summa in me Leonis X officia, aut veritas omnino ipsa postularis. He answer'd Mossa, who had given him notice of that Censure, That he had only given the preference to Paul III as to Literature, which the Domestick Missortunes of Leo X had hinder'd him from making any greet progress. hinder'd him from making any great progrefs in, that he had taken care not to judge which of the two out-did the other in Prudence, Firmness, Temperance, Goodness, and Liberality, that it was not difficult to know that Pope Paul had more carning than the other, that he had never fail'd to acknowledge the Favours of Lee X though he was left indebted to him for his Fortune than to Julius II. (g) Tametfi mediam plus partem sarum

quas habeo fortunarum omnium Julius secundus Pont Max cui nunquam inservivi, contulit (L) To write the History of the Republish of Ven ce]

They would have him to begin it where Sabellicus had (b) ended it, and to continue it down to his own time That interval comprehended I or ty four Years (i) He did not fill it up, for he ended his Work at the Death of Julius II That History is divided into Twelve Books, and was Printed at Venice in the Year 1551 and Re-printed the same Year at Paris, by Michael Vascosan 1114°. It was afterwards Printed at Basil with the other Works of Bembus, in three Volumes in 8° in the Year 1567 Neither he, nor any Body elie could reap any Benefit from Andrew Navagier's Labour, who had a like Commission, and who on his death had order'd all his Writings to be burnt (k) We have feen in the Remark B what Judgment was

made of the History of Bembus

(M) Of the Design'tis pretended he had to refuso
the Cardinalship Moreri speaks of it at large, but
he has not discovered the Beauties wherewith John della Casa, whom he copies, has adorn'd that Nar-rative That Historian of our Bembus declares, he is not ignorant that several People will reject that part of his Narrative, and that because most Men part or his Narrative, and that because most Men judge of others by themselves, it will not be believed that Peter Bembus sincerely despis'd a degree of Honour, which almost every Body judges to deserve the most passionate and earnest Wishes, but that as for him, who writes whilst things are yet fresh in Memory, and whilst part of the Actors are yet living, he ought not to be suspensed of an imposture, but after all, he was not cted of an imposture, but after all, he was not astraid of the appearances of a Lye that attended the Truth which he was to publish, remembring very well, that the fault of those who dare tell Lies in a History, is as great as the fault of those, who dare not speak out the Truth I do not represent the beauties of the Original no more than Moreri, and therefore I shall set down his own Words (1) Non sum nescus multos fore, qui nostra orationi hac in re parum sidei habeant plerique enim omnes, quid de aliena voluntate credendum sit, de sua conjecturam faciunt itaque incredibile multis visum iri intelligo, Bembum id vere atque ex animo aspernatum esse, quod omnes fere summa cupiditate expetendum cted of an imposture, but after all, he was not tum esse, quod omnes fere summa cupiditate expetendum atque optabile esse existiment, tametsi scribimus hac recenti hujus facti memoria, multisque, qui in agendo ad-fuerunt, superstitibus, quos, mendacii acque impudentia nostra conscios ac testes habere cur velimus causa nulla Sed quoniam par corum peccatum esse censemus, que est Sea quoniam par eurum peccasum esse cenjemus, qui mentiri in historia audent, atque eorum, qui dicere verum resormidant, mendacii speciem, verum cum dicturi essemus, non horruimus. I find myself obligid to say here that I am none ofthose of whom John della Casa did foresee the Incredulity I have seen so many Characters in Peter Bembus s Letters not only of an honest Man, and of a generous and officious Friend, but also of a learned Person, who preferr'd the calmness of a retur'd Life, that permits an intire consecration to the Muses, before the Vanities and Pomps of a Court, that I can easily imagine, he wish'd in earnest not to be a Cardinal

(N) He has nobly exprest that common place] It is what we have seen in his Latin Words, and consequently there remains only for me to prove that (m) Joan-there is a common place in them, which I shall nes Casa easily do One of the Difficulties that attend the in vita Pe-Writing of History is, that the Readers are apt tri Bem to look upon the noblest Actions, of which they bi, p 19 find themielves uncapable, as so many Lies This Collect has been observed long ago (m) At min quider. Bately. faid Salluft, D d d d in primis arduum videsur,

(b) About 1486

(1) Bembus mit Histor rerum Venetar,

(k) Id 1b

lust in proœm in belli Catılın

> trı Bemb1, p 150, Colle&

(d) Id 1b pag 560 (e) Id 1b (f) Bembus, cpift 'ag 701

g) Id 1b ME 702

+ Thuannus 152 (b) 1 atenus tolerabiles funt allenæ laudes quatenus ferplum quisque parem ar bitratur alıcuı illarum affequendæ quibus vero imparem, ns invidet fidemque non hibet Ibucy aid lib 2 p 100, 1 1 edit I atinæ Fr aucof 1589 (c) Cæftr de bello civili lib 2 pm 296 (d) 5 cth French I cries which I lareset downinthe Remark A of the Artick Fve (e) Phædrus lib 3 in prologo (f) Neminem nonuno, quuena-1ci mihi nemo poterit nili qui ante de le vo-Jucist confiteri Ciccio pro lege Mandia St Jerome /mr, quando tine nomine contra vitii iciibitui qui irilcitur accusitor est fur In Rufin 1, cap 3 (g) Taniquillus Inber epistol 44 Jib 1 pag 128 (h) Indelis Annoius Veremen tanus I heologus (that is to Jay, John I loyd an I nghih Tesut) in hypocrifi Marci Antouil de Dominis

detech p:

BEME, murtherer of Admiral St Bartholomew's Day, should not deserve a place in this Diction that many Perions knowing a Man by some very enormous Criminate to what became of him atterwards, and of what manner of Dear they cannot well satisfy their curiosity without much trouble, which is personally their curiosity without much trouble, which is personally their they cannot well satisfy their curiosity without much trouble, which is personally the personal they cannot well satisfy their to them when a Book is personally the satisfy themselves immediately let so much be said once for all as to such like Articles B E M E, then † a German by (A) Nation, educated in the House of the Duke of Guise, made himself the chief Executioner of the Massacre that was resolved upon against the Admiral. It was Reme, who, as soon as his Chamber Door was broke open. Tasket Admir I It was Beme, who, as foon as his Chamber Door was broke open askt pag 134 him, Art thou the Admiral? And knowing by his answer what he askt, his (k) See the Sword through his Body, and then gave him a great cut over the Fare. It was new Letters

quod facta" dictis exares gestas scribere, primum, quod satia ditis exaquanda sunt; de binc, quia plerique, qua delita reprebenderis, malevolentia, o invidia dita putant, ubi de magna virtute, asque gloria bonorum memores, qua sibi quisque facilia satiu putat, aquo animo accipit, supra, velutissita pro salsis ducit Pericles had already made the same Observation concerning those that hear a Funeral Oration (b) The Praises, said he, which the Auditois think themselves capable of deserving are not subject to be criticized, but if they go bevond them Stienigh, they make them envious and res gestas scribere, primum, yond their Strength, they make them envious and incredulous, and are look'd upon by them as a liction and a piece of Flattery The Foundation of all this is, that every one is apt to measure other Men's Actions by his own Qua volumus & credimus libenter, they are fulius Casar's Words, (c) or qua ser timus upsi, reliquos sentire sparamus No-thing is more ensy (d) than to deceive those that never deceive d others, and nothing is more dis-ficult than to draw those into a snare that have al-wiys afted fraudulently. The reason of that frawiss afted fraudulently The reason of that facility, and of that difficulty may be easily guest at A good, plain, and sincere Man does not suspect any inclination to Deceit, and for that reason he acts without much precaution, but a Knave thinking that others are made like himfelt, keeps on his guard against all the Artifices which he knows he should make use of in the like occations. It is usual to judge disadvantageously of those that mistrust every thing, and who easily believing ill the ill Reports that are spread about their Neighbours, deny, or question, or put an ill Construction on the best, and the most laudable Actions which they hear of What Phedrus iaid of certain Persons, that take the Descriptions or Cenfures of Vice for Personal Offences, may be apply'd to them, Are you so imprudent, said he to them, as to

ieve il the increts of your Heaits in fuch a manner?

Sufpicione (c) si quis errabit sua,

Li rapiet ad se, quod esit commune omnium,

Stulie nudabit an mi conscientiam.

Others (f) had already made use of that thought It is therefore believed that those credulous Men is to flinders, who are otherwise incredulous as to the praises of their Neighbours, shew thereby the ill state of their Soul, their disposition to Ethe ill flate of their Soul, their disposition to Evil, and their weakness for what is Good. Mr Is Fetre made use of that common place against those that would say, he had done a thing very contrary to Piety, by maintaining that the Passinge of Josephus concerning JESUS CHRIST is a suppositious piece. They will make it appear, says he, Impiety icems but a trifle to them, if they accuse others of it without icason. (g) Si quis tamen aliter judicaverit, & meum scribends confilm in crimen detaisser; is, at air usualadse poeta.

Stulte nudabit animi conscientiam Stulte nudabit animi conscientiam

Quemadmodum enim & rede & vere olim pronunciavis Amphis,

क्टाड क्रिक्कारीर विमार्थ के अन्तिकी थान aulor eriepnen padier Emalai

Sic non minus were dici potess, Qui ob rem nullam alsos impictatis insimulant, cos sates aperte oftendore quam leve peccarum existiment com dirum seelus. The two Greek Verses of this Passage have a very fine seuse; they signifie, that he that will not believe his Neighbour's Oaths, will easily commit a Perjury which is much like these Words of Tertullian to a maker of rash Judgments, sipotes the de alus crederc, pates of facere. One of those that went against Mark Antony de Dominis laid a great stress upon that common place, (b) His aliud argumentum adducam, quo oftendam, consuscitam tuam of sidem merito nobis o cordato curves suspect am est debere Nofts, opinor, Orasoris

Alegambe calls him Annotus Fidelia Verimontanus

dictum, cujus veritatem quotidiana expanentia declarat bourg's.
Ut quisque pessimus est, ita de alus posture tuspica- Historiat tur Qui fastu tumet, superbos, qui divisiis inhiat, vinism avaros, qui santitatem fingit, hypocitas, qui dono p 681 versat, proditores, qui nullà side & conscientia est, com- (!) Jo scientiam pensi non babere una secum omnes existi- Baptista mat (i) Si Vigilantianis, qui nullos castos ex Gallus de conscientia, bene objicit Hieronymus, satis ostendune in North quam santie quanti au male de omnibus suscientur. quam santle vivant, qui male de omnibus suspicantur, certe satis conscientiam tuam, quam jattas puram, quam Jac Au-sit tetra & impia ostendis, qui de Scriptoribus Romanis, gusti Pariscusibus, modernis, antiquis, Gracis, Latinis, Im- Thuani Parifeusibus, modernis, antiquis, Gracis, Latinis, Im- Thuani peratoribus Christianis, Summis Pontificibus antiquis- Historismus, Conciliis generalibus de Christianis arum lifaculis, tetra & importante constituis modo, sid cer- bros, cop tissua assuma, ubi ne locussima quidem justa suspicionis 9 umbra est

Observe, That there is no subject on which the Roman Catholicks have made more use of that Common-place, than that of Continency, for they have affected to fay (k) that those who accuse the Clergy of not keeping it, and those that judge the observing of it almost impossible, are lascivious Men that judge of others by themselves The Jefuit who writ against Thuanus under the false name of Joannes Baptista Gallus was so audacious as to say, that that great Man having the Reputation of loving Women, easily believed that other Men had the same Fault, and alledged Nero to him (1) Quad de Nerone ferunt, qui cum perditissime & impurissime viveret, castum esse posse neminem censebat Ostendunt, continues he, a jebat S Hieronymus de hæ-Ostendune, continues he, asebat S Hieronymus de harriticis agens, quam caste vivant, qui beste de aliis sentire aut loqui nequeunt aosic aras Saline diamerpuisi aras. Vinistica rae. That Greek is quested as out of Gregory Nazian- p m 164 zen. What is allegated of Nero is to be found in (o) Sciopsus and in stranged Terms (m) Ex nonnullis pius in comperi, says the Historian, persuassimum habuist cum neminem bominum alacum, aut ulla corporis partic purum esse verum plensique dissimulari vitium, or calliditate obsegere ideoque prosessis apud si obsemitation, catera queque concessis distinual is l'anthonia cruel and impudent Invective of Scioppius against Theodorus Beza, it is only to consute it must folagainst Theodorus Beza, it is only to confute it what fol-He asserts (n) that the reason for which that Mi-lows, for 7 nister suspected the falsity of the History which Leaves we read in the 8th Chapter of St John, is because have been it is said there that JESUS CHRIST remain'd cut out of alone with the Woman that was accus'd of Adul- the Copy tery (0) Talis Beza, qui in ectavum caput Johan-nis affirmat, sibi mulicris in adulterio deprehensa historiam suspecta sides ac veritatis esse, quod Christus dica-tur solus cum sola semina remanssisse situ nempe consulta-quid solus ipse cum Candida sua sola agere consue qui sicut Spartami, quòd Martiales ac bellatores omanis Decrum dearumque imagines atque statua satatas faciebant, tamquam Deos omnes virtute bellicatories and ditos enifermarens, ata ipse propter sum libidinem describe the ditos eusfirmareut, ita ipfe propter suam libidinem d disos ensistemarens, at a topic propter Juam libidinem continued to the pudicitiam, Christiam quoque Santium Santiorum (1). Notes of Never was a Satyr so ill grounded as that, the libera on it is true indeed that the History of that Wo-the 8th ch man was suspected by Beza, but it is no ways of S John for the reason that Scioppius alledges Beza gives ie-(r)The Life veral reasons for it, and if he observes that J E- of Admiral SUS C HR IST was left alone with that Collinar Woman at the part of the Continued to th Woman, it is not because such a Circumstant contains a motive of some dishonest suspection, but because the thing it self does not agree with the sequel of the Text, and does not look pro-

(A) A German by Nation.] He was (r) born in the name Country of Wirtemberg, and it is find he was the Erne Son of a Man who had been intrafted with the Variable Gallies observes that it was faid, that the first conditions of the solution Cardinal

he against tion

> 9 (m) Suc-Nerone, (n) The Cordelier Feuardentius had airea dy publishedthelame Lye in the 13th chap of the 4th Book of his Theoma-

lag (f) He difgwifed bim∫elfun

which I

of, which I

ascribe to

the Zeal of

Some good

der the Varamun dus Frishe that answer'd the Duke of Guise, inquiring If the Business was done, that it was adone, and who threw the Body by the Duke's order out at the Window He was taken in Xaintonge, by the Garran of Bouteville, in the Year 1575 He lack to lack the Hist tale promis'd a great ransom, and to carrie Montbrun to be releas'd, whom the Caltrolicks had taken in Dauphine The only desire of saving Montbrun kept Beme 7 Beza from being put to Death, wherefore he was in great fear when he heard that Montbrun was executed, He brib'd'a Soldier who saved him on a good Horse, with pag 479 a Pistol at his Saddle Bow Bertanville Governor of the place finding that he was escap'd, & Mezemounts on a cross Horse alone, and overtakes Beme and the Soldier, and baving no other rai Tom mounts on a cropt Horse alone, and overtakes Beme and the Soldier, and having no other Weapon but a Sword, makes at both of them, the Soldier would not wait for him, but Beme 3 in fol cry'd out to him, thou knowest that I am a dangerous Fellow, and fir'd his Pittol, the other edit 168 answering, I will not have thee to be so any longer, thrust his Sword up to the Hilt into & This is his Prisoner's Belly Thus & d'Aubigne relates the thing Beza ? 14ys (B) much the the Title of fame, but we shall see here under that Thuanus relates the matter with other (C) is, Pompa funcher Circumstances Mezera: calls that murtherer N Dianovitz-Besme

BENEDICTIS (Elpidio de) had a good share in the Esteem and Affairs of Cardinal Mazarin He was his Secretary during his Nunciature in France, and afterwards his Agent at Rome He requitted himself so well of that Imploy ment that the Cardinal prais'd his Fidelity and good Conduct in his list Will, and recommended him to the Most Christian King 1 hat Recommendation was not fruitless, for the Abbot Benedictis was declar'd Agent of France at Rome, and sa de Sun-loaded with Riches He was ordered by the Cardinal's Heirs to cause a sumptious to Vincent and St Anastasius, which Anastasio had been that Eminence's Parish He perform d it admirably well, and publish d s a Description of that Funeral Pomp He was ordered to cause a Funeral Solemnity to be made for the * Queen Mother with all manner of Pomp in the Church of St Lewis, which is that of the Nition, he performed it like a Min that perfectly understood those sorts of Ceremonies. The Description of those Funerals is to be seen in a Book t which he publish'd He wrote another, which is an authentick Monu- Il mondo ment of his Zeal for the Honour of his Benefictor, for having been informed that Pringente ment of his Zeal for the Honour of his Benefictor, for having been informed a Book was handed about that defim'd Cardinal Mazarin strangely, he published a festing grante nel formers Memoris in Italian, which he thought proper to consuct that Strangely and the Bolitick Reflections to it He translated the Treatise of the Prince of Conts concerning the Duty of Great Men into Italian I ought not to forget the Chronological Tables which he publish d Those that have seen the House and Garden which he caus'd to be built no r kome, beated or that have read the Description which he made of 'em under the Title of willa Be- Rome nedicta literaria, must grant that he understood Architecture, and knew how to idorn nella Chiand imbellish a House He is the Author of the Decorations that he to be seen in a Luigi de Chappel Dedicated to St Lewis in the Church of the same Saint, which Chappel he Francest caused to be built almost from the Foundations |

B E N I (Paul) Professor of Lioquence in the University of Padua from the Year 1599 until his Death, which happend in the Year 1625 was one of the most copious

Cardinal of Lorrain had married one of his Bastards to Beme He calls him always Benvefius It is likely a fault of the Printer for Bemeļiu. Cauri-• ana, whom I shall quote here under, says, that that Man had been Page to the Duke of Guise the

(B) Much the same I let us relate what he says, for it contains some other Circumstances Speaking of the (a) defeat of the * Re stars commanded by Thore, Son of the Constable Anne de Montmorence, he says that Chevant was taken Prisoner there, And had it not been for the Credit of divers Lords his Relations (and because about the same time Besme, one of the chief murderers of the Admiral, as well for that as for other reasons greatly below d by the Duke of Guile, had been taken by those of the Reform d Religion near Ponts in (b) Poictou) he would hardly have sometime after he was conducted to Points. Java his Life Sometime after he was con-ducted to Paris, and much carried about to try if they could exchange him for Beme, but the he was in very great danger of his Life, being desir'd to agree to that exchange, he generously answerd, that he would never consent to be exchang'd for such a detestable Murtherer, and God favour'd him so much that having been put to ransom he was at last set at liberty, and Beme thinking to make his ofcape from the Castle where he was a Prisoner, was retaken, and cut in pieces, as he deserved, except that it was not done by the Hands of a Common Executioner (c) Coursans having faid in his Discourses on Tacitus that Beme shot the Admiral with a Pistol adds that that Murtherer was kill'd in the same manner sometime after, as he was returning from Spain Fu pochi anni dapoi venendo d'Espagna con semigliante spezoe de morte del suo fatto premiato. This Account is not so clear and so particular as it should be, but some other Writers have cleared the Matter

(C) With other (ircumstances] He says, (d) that Beme returning from Spain whither the Duke of Guise had sent him to buy Horses, or under that pretence to senew the Intelligences which the late Cardinal of Lorrain had kept with Phil p II was taken near Jarnac, that he offer d his good Offices to release Montbrun, and a very considerable Sum, but that his Proposals were not minded, and that on the contrary those that had taken him sollicited the Rochellers, to buy him of them for a thousand Pi stoles, and afterwards to punish him with the urmost severity for the infamous murther of the Admiral, that the Rochellers for fear of reputals, and by the Counsel of la Noue rejected those Offers, that Bretouville, Governour of Bouteville being unwilling to ransom such a Prisoner, and fearing that if he should put him to Death he would give an example that might have ill Consequences, found out an expedient, which was to suborn a Soldier of supply Beme with the means to escape. That Soldier and Beme made their escape accordingly, but they fell into the Ambuscades that Bretownile had laid for them, and Beme was kill'd with several stabs Mezeras (e) relates the Matter much in the fame manner He lays, that the Confistory of Rochel would have given 1000 Crowns for that Prisoner to have punished him publickly, but the wifest, and (f) Bertoville Governour of the (g) place apprehended a Province of the control of hended a Rataliation

PETER de St Romuald says, that the Rochellers desired to have Beme at the persuasion of la Noue, who would have put him to a severe and shameful Death, nus Breand that Beme being mortally wounded by Berto-tovilla ville, and afterwards killed by the Soldiers, was at last (g) That is fent to the Baron de Rufec at his great Sollicitation, who to sayof cans d him to be honourably buried at Engolefine, and Boutevilthat the Soldier who had endeavour'd to favour his escape,

D d d d 2 being

He 1 2 c 16 Eccl 1 16 rai Tom pag 380 edit 1685 brate in Roma al Cardinal Mazarina nella Chi-Anne of Auftria XIV † Intitled. quie celealla gloriofa memorin di Anna d Auftria Regina di Liancia I x Bibli-Romana Protp Mandofii cent 4 n

> (d) Thuan lib 60 ad ann 1575 pag (c) Mirein Hift of France. t 3 in fol pag 380 (f) Thus he calls him who in d Aubigne is call d Bertantville, and in Thuale

(a) In 1575 German Horse in the Service of Queen of Medi-CIS

(b) He Chould have Said Xaintonge

(c) Beza Hist Ecclef lib • 16 p 479

Odeiant autem universi morbofas quafdam anımı angustias quibus iple indolis haud ita liberalis referebat ındıcıa Imperial in Museo histor pag 160 In eo gymnafio crebris ıactaretur lei monibus male de Benn rebus actum fore. fi pactum

lebrandum, vel duobus eidem in 1chola iua testibus contigislet egue Id † Taken from Paul Freherus, in Theatro, p 151 (a) St 1518 Romunld, Jour nal (bronolog at the 2411) of August p m 14 (b) Menth of December 1690 in the cutrast of the Life
of Life compos d by Abbot de Charnes (1) In the

Preface (d) It is taken hom the first Discourse of Paul Beni on the compa-> 1 Con of Homer, Vugil, and Taffo, Printed in th Year 1607 (e) Baillet, to 2 of the An-

ti, p 278 (f) Ibid

pag 279

y Nation, as it has been lately bino as many Persons assirm He Greek <u>E</u> Writers that flourish'd in his time faid, and he was not born at Eugubio in ir Society because they would lei He liv'd a long time among the Jesuits, 's Feast The obscenity of the Mat-h he desir'd The Reputation which not permit him to publish a Commentary ter oblig d them to refuse him the permission his Works procur'd him mov'd the Senate of his Works procur'd him mov'd the Senate of the chose him for the Successor of Riccoboni in the Chair of Eloquence, but he did not instructive the hopes that were conceived of him. He tir'd his Auditors with his long to Discourses, void of Matter, and pronounc'd in a languishing manner, which, the tir'd his Learning, and the pleasing manner wherewith his Collegue Vincent Contarini deliver'd his Learning, made his Auditors desert so fast, that sometimes there were not so many Persent in his School as are requir'd for the signing of a Contract. This did not discourse him from his Study, nor lessen his extraordinary application, to handle his Books and him from his Study, nor lessen his extraordinary application to handle his Books and his Pen One may easily be convinc'd of it by the great number of Books which he gave to the Publick, wherein there is doubtless a great deal of Learning, and Wit. He alone maintain'd a Quarrel gloriously against the Academy (Learning, which made him (C) formidable to many Authors The respect they have at Padna than Marrows of Law did not hinder our Rayl Ruy from according that Life in the Marrows of Law did not hinder our Rayl Ruy from according that Life is the law and have been according to the life in the for the Memory of Livy, did not hinder our Paul Bens from attacking that Historian with the utmost Vigor † Consult Morers's Dictionary, for I only mention what he

BLNNON, Bishop of Meissen in Germany in the XIth Century, was Canoniz'd by Hadrian VI The Bull of the Canonization dated the 31st (A) of May, 1523 grounds Bennon's Merit, First, on his having been the only Bishop of Germany that was time to the Court of Rome in the Quarrels between Gregory VII and the Emperor Hen-That Canonization had been a long time follicited at Rome, and perhaps it had never been obtain'd, it I uther had not shaken off the Pope's Yoke in that quod 19 IV fuisset ce- Death 1 me Country where the Body of Bennon lay But the Court of Rome thinking that the Institution of a new Saint, would muntain the staggering Faith of that Country, yielded at last to the instances of the Bishop of Meissen, who went to the Pope with powerful Recommendations from Charles V the Archbishops of Magdeburg and Saltz burg

being grievously wounded, came off with a ransom, and was banish'd out of the Place (a)

(A) He was a Greek by Nation, as it has been lately said! I was surprie'd to find this affirmed in the (b) History of the Works of the Learned, and in order to know which of the two said so, either the Author of that Journal, or the Author of the Book mentioned by him, I consulted the Life of lasso, and found (c) these Words in it All the Luarned Mn in Italy have follow'd Paul " have follow'd Paul the Learned Mn m Italy That Learned Greek who Bent s Opinion unanimously came into Itily, made it appear in an elaborate Com-parison of the Poems of Homer, Virgil and Tasso, that the modern Poet had inclosed all the Beauties of the two ancient in his Work, withou imitating their Inuli: I thought it was a Mistake, for I knew that Tomasimi and Lorenzo Crasso affirm, that he was born it Eugubio, and he calls himicist Eugubinus in the I itles of some of his Books, and in the Inscription which he desired to be put on his Tomb. tion which he desir d to be put on his Tomb, and therefore I follow'd that Opinion in the first Edition of this Dictionary But I have been freed from my I rror by the Abbot de Charnes, and that in such a minner as ingages me to think my self happy for having said, that I besteem d and Honour d him very much He supply'd me with a (d) Pissing that does not permit me to doubt that our Beni was born in Candia. It is true that he was

but a Child, when he came into Italy

(B) Aeainst the Academy della Cruica J Every Body knows that the Italian Dictionary of that famous Acidemy of Ilorince, is a Work of great moment Which was doubtless the reason why as (e) soon is it ippeared, it was tossid and ill treated in the Hands of is many Criticks, as it met with Readers But among others, Beni did not cease to city down that Work, and to declame against the Authors of it, as if they had been so many the Authors of it, as if they had been io many Monopolizers of the Italian Language He undertook to make it appear, that they had nei-thei the Sufficiency nor the Authority requisite to Decide in such a manner The Book which to Decide in such a manner. The Book which he published on that account, was printed at Padus in the Year 1613 in Quarto, under the Isle of Anti-Crusca, ô vero, il Paragone della Lingua Italiana, nel qual si monsto a charamente que l'antica sia inculta e rozza a la moderna regola, &c. Ihe Gentlemen (f) of the Academy chose to answer him with the Pen, intered of proceeding against him forme other way. flead of proceeding against him some other way But if we may believe Tomasim, that Method, which was, believe, the longest and the most per-

plexing, did not fucceed to their Honour For it occasion'd a furious Reply from Bent, who duc'd it as a Defence of the Anti-Crustian publish'd it under the Title of Il Cavacanti, 6 "upublish'd it under the Title of Il Cavacanta, 6
"vero, la Difesa del Paragone della Lingua Ita"liana, &c The end (g) of that Com"liana, &c The end (g) of that Com"bat was so glorious for Beni (in the Opinion of let, Ibid
"Tomasini) that he obtain'd the Victory over all
the Academy della Crusca, and was proclaim'd
"Defender of the Italian Tongue Let us see the
Words of Tomasini Italian Tongue Let us see the
Words of Tomasini Italian Tongue Let us see the
Tocantes & Dictionarian Italian and is dem editum, An (b) Tomasini, p
ci, cumulate libro is seem altero sub Cavalcantis nominalini, p
see seems des communes in a communication is seems altero sub Cavalcantis nominalini. ne satisfecit, seque a variis corundem jurgiis valide som i adeo vindicavit, ut toto orbi clarissimus acerrimusque italici Idiomatis Defensor suerii acclamatus It is said (1) that he obtain'd as grea. a Victory on those Gentlemen some time after, in defending (1) Bail Tallo against their Censures Taffo against their Censures

(C) Which made him very formidable to many Au- 128. 281 thors] He was furnmon'd to appear (k) at Rome on the account of the Book he publish'd on the matters de auxilius, without knowing them "What he fuffer'd from the Ecclefiaftical Judges," what he has but little wifer. He investigated made him but little wifer He inveighed ever fince against Authors of different Merit, without io much as sparing Livy So that he became the Terror of the Writers of his Time, fome of which durst not publish their Companions, for fear of exposing them to his uncharacteristics. (1) This is

(A) Dated the 31st of May 1523 We find the sough to fame Date in Morer's Dictionary But we there also, that Pope Adrian IV dispatch'd the sounds Bull, which 1. an unpardonable falsity Adrian IV that the Wirasles which he had don't The That the Call.

liv'd in the XIIth Century

(B) On the Miracles which he had done of the Fable of chief of them are, 1st, That the Keyning has Capegafus thedral, which he had thrown into the libe, has found after he had shut up that Church against the Emperor and his Ambassadors, were found in the Belly of a Fish, and carry'd back to the Prelate amount of the libe dry 3dly, That he Christians turn'd Water into Wine 4thly, That with a kick of his Foot he caus'd a (1) Fountain to spring up (m) Asthly, That he celebrated Mass in two places at one and the same time 6thly, That after his ckendors Death he came in a Dream, and put out an Eye of William Marquis of Missia (m) One may ealight guess, that Luther did not spare those Missian I in I fily guess, that Luther did not spare those Mi- ran ! racles

(1) Baillet

P 285

burg, and the Marquis of Misma Luther filent on that occasion, but publish'd a BTakenou freatise in High-Dutch, which he intitude the new Idol, and old Demon of Mcissen dorf the dorf the of the new Idol, and old Demon of Mcissen of Secken dorf , Hi Emfer writ sharply against than Treat hurch, a wonderful concourse of People theraussim, standing the Invectives of that Church, a wonderful concourse of reopie theranism colemnity, and he faid, it would continue 1 i pag hyunc'd of falfity, that of Bennon was confuted 285 franding the Invectives of that the Church, a wonderful concourse of People theranism, had assisted at the Ceremonic colemnity, and he said, it would continue 1 i page for ever His Prediction was confused 285 (D) at the same time a Experience of himself particularly concern'd to write upon + Ex eoths against Luther, for he had published the Life of Rennon in the Year 1512 wherein dem Seckamong other things he alledged divers Reasons, why the Bull of Canonization, had endorston the same received after so many Expansion and so many Salkaranase * the 286 not been nor yet obtain'd after so many Expences and so many Sollicitations. There is a strange mistake in Moreri's † Dictionary

BENSERADE || (Isaac de) one of the finest Wits of the XVIIth Century, the set of Lions I near Roan. He was born a Protestant, is appears by his Christian Remarks was of Lions 4 near Roan Name, but was not bred in that Religion, for he was but a Child when his Father turn'd Cathologic. The reason why the Bishop that confirm d him, did not take the # Thus he (A) Name of feac from him, is very singular. It is find, that his Ancestors (B) fign'd in a were very considerable. But every Body does not agree to that When his Fa which he

(C) His Prediction was soon convinced of falsity] The Inspectors or Visitors that were sent into Mistry Priests, that they should contorm themselves to the Confession of Ausburg, went a little while after to exhort the Canons of the Cathedral Church of Meissen to do the same. Their Dean Julius Pflug having conven d the Chapter, it was resolved, to leave matters as they stood Whereupon, they were enjoyn'd not to perform any Act of Religion in the Church, according to the ancient Ritual, and Bennon's Tomb was demolish'd, as an Object of Baalitick Idolatry (1) Behold then, a Worship, which instead of being eternal, as Emser had prognosticated, was but of fifteen Years continuance. A wife Man ought to be extraored Emser had prognosticated, was but of sisteen Years continuance. A wise Man ought to be extraordinarily reserved concerning things to come, even than the appearances are favourable, and I find to be pity'd, whose Profession requires that the should keep up the hopes of the People, for very often they are oblig'd to make Almanacks against their own knowledge.

(D) That of Bennon was confuted at the same time! His Life says, (a) That he declar'd when he was a dying, that he had obtain'd by his Prayers, that the Worship establish'd in his Carbon and finduld never cease. That Worship was singular, and was not to be seen in Rome itself. The Psalmody was so contrived in the Cathedral of Meissen, that every Hour of the Day and Night they sung the Praises of the Cathedral Court (b) Bennon dy'd like a false Prophet, it he declar'd when he was a dying, that this would always con-

tinue (A) Did not take the Name of Isiu from him, is very (A) Did not take the Name of Isiu from him, is very when I Benjerade was but Seven of Eight Years of when the Bishop that Confirm'd him ask d him, he would have his jewish Name chang'd for a more Christian Name? with all my heart, answer dhe, provided you will give me smothing to boot I he Prelite surprized with the Child's Wit, would not change his Name has to add the must be seen them he will make his Name, but faid, We must leavest him, he will make it very illustrious This particularity has been communicated to me by a good Hand, and I think, it will be found in the I ife of Benferade, done by

the Abbot Tallemant, if ever it be Printed

THIS IS what I faid in the Year 1694 and
my Canjecture has prov'd true That Discourse
of the Abbot Tallemant, is to be found at the begiantity of Benserade's Works, Printed at Paris
in the Year 1697, and in Holland 1698 The particularity I have mentiond, is to be found

(B) That his Ancestors have been very considerable, but every Body does not agree to that] It is the Custom when a Man is admitted into the French Academy, to make the Elogy of him to whom he succeeds Mr Pavillon Successor of Mr de Bensen rade, prais'd him nicely, See here in what manner he handled what concern'd his Extraction "This is (c) not a place where the Nobility of this illustrious Man ought to be diplay d Here the chance of Birth makes no Body to be e"the chance of Birth makes no Body to be esteem'd or despis'd Hence it is, that in the Funeral Pomp of the deceas'd Members, the Images of their Ancestors are not carry'd before them, we only take care to expose their Talents, and their Works to the publick View Let the Elogy of the deceas'd be adorn'd any with the Name of the ancient Lords of Maline, let others any where elie reckon among his Pre decessors, him who in the beginning of the last 18th of Century was great Master of the Artillery as May for us, we ought only to speak here of that 1685 I which made him admir'd in his Lite-time, and foundBeni of that which may make him admir'd after his feradde at Death

HLRE is what is to be found in the Discourse of the Abbot Fallemant 7h' Mr de Benserade poke but little of his Father, yet for all that he did not forget his Ancestors, whereof one had been Chamberlain of one of our Kings, and Castellan of the Castle of Milan On his Mother's side, he was related to the Vignancours, and to the la Portes, his Mother have the last Name which was that of the Milans. ther bore the last Name, which was that of the Mother calls him of Cardinal de Richelieu

Admiral de Bréze look'd upon Benserade as a Person be Benserade de State of the Works of the Work longing to him It is affirm'd in the I piltle Dedicatory of his Works, (d) that he had the honour to belong to the great Cardinal de Richelieu I defire you to compare all that with this passage of the what I have heard fay, "the Menagiana (e) By what I have heard fay, the Life
"Mr de Benserade was Son of an Attorney of Gi-Mr Bei
"fors, and I was much surprized when the Abstract
bot Regnier read here tother Day Mr Pas fore his
"villon's Speech which he made when he was admitted into the Academy, wherein he gives Mr de Benserade a magnificent Genealogy But I "Mr de Benserade a magnificent Genealogy But I "fhould not esteem him less if he was of a mean"er Birth The Learned ought to value them"felves for being the Sons of their own Works
"Mr de Benserade had a pretty House it Gentilli,
"and above the Gate of that House he had caus d
"a Coat of Arms to be set up, with in Larly Co"ronet, which he had given himself" Observe,
that Mi Pavillon says nothing of what is mention'd by the Abbot Tallemant concerning Reasons. a mean- 1097 # tion'd by the Abbot Tallemant concerning Bense that Disrade's Ancestors, which makes one suspect that course they have follow'd some general Notions, for they would not sware to transplant for TV. would not swerve to strangely from Uniformity, it they had fellow'd Genealogical Titles well proved Whatever may be said of Benserade's Ancestors, whatever may be faild of Benjerale's Ancestors, his Father's obscurity cannot be doubtful Some (f) had heard say, that he was an Attorney of Gifors, and others, (g) that he had been Justice in Eyre His Son spoke but (h) little of him, tho he did not forget his Ancestors Would you have a greater proof of a mean Condition? Take no tice of another thing A great many Persons can prove their Father's Nobility better than that of their Grandfather, and if you would oblige them to prove that of their Great-grandfather, they would find it more difficult still Persus made use of that Observation It is quite contrary with Benserade He finds nothing that pleases him in his Father, or in his Grandfather, he finds his Nobility only in past Ages It is certain, that a no-ble Blood is sometimes like those Rivers (1) that fall into a Precipice, and having run some Miles Under-ground, rise up again The Genealogical Histories, which are commonly preceded by fabu- lemant lous time, are often interrupted by some periods of bi Supra obscure times. They are like Geographical Maps, init that contain iome Deferts, and unknown Countries (b) Id ib See how Mr Pavillen has been obliged to make a (i) See the leap of 150 Years to rejoyn two Illustrious Ends in Remark B,

tiele Gentilis (Scipio) (k) Such is the Guadiana in Spain.

ib p 286 in aditiопе

RemarkA

which he ther did me the honour to mite to me the the end of the Epiftle Dedicatory of the Puof Job The Abbot [a] lemant Admiral always erson be- Bensseia-

> concerning the Life of Mr Ben-Poems, edit of Paris land 1608 mant w the Author of (d) Printed at Pa-Charles de Serci in the Year

(e) Cor 11nuation of the Menagiani, p of Holland

(f) Menagiana, sbid

(g) Tallemant #-

(1) Ex dorfio 1bid lib 3 P 221

(a) In co

tamen maxime **f**alfum effe apparet quod te-fte Emfero moriturus dixetit, preci-b is suis effettum effe ut cultus Ecclesia Misnensis perpetuus sit futurus Secken-

dorf 1 r

pag lite-

(6) Ut nullum diei aut noctis compus Cantu & Deorum hymnis ac laudibus vacet Emferus apud Seckentilli.

> . (c) See the bistorical Letters of the Month 1692 g, 169,

* Tallemant.ib d †Menage, Anti-Baillet, tom 2 p 348 See also towards the end of the Remark D + See the Anti-Baillet, ibid

of the Article Gen-(Scipio)

(b) See the 21st and 24th Letters of the 9th Book of **Í** i itmus One of thomas ixted beliar 1499 and the Year 1498

(c) In the Table of Indmuss I etters

(d) Fraim 1bid See also epist 24 16 pag 3-3 (c) H ftor

ubi lupia P 171

(1) Su in he-

271 21 L (e) Intitula Arliquiniant I mno tell coc/ . > 15the to lay Arliquinian (than

Arlequiman i. fine every body Ins Aileguin a Ai liquin

(h) Arlı-PAG 235 Holland

ther dy'd, be left bim very young, with a very final Estate, and very much cumber'd, so that be chose rather, asits said, to give it away, than to go to Law for it. He made himself known at the Court by his Verses and his Wit, and tratche good fortune to please Cardinal (C) de Richelieu, and Cardinal (D) Mazarin, so that they put him in a condition not only to live handsomely, but also to lay up something for his latter Years. He had $(D\Delta)$ some Pensions assign'd him \dagger on a Bishoprick, and of two abbeys, so that he might be look'd upon as \dagger a kind of a Clergy-man. The Queen Mother gave him a Pension of 3000.

the Family of Benferade (a) I shall make hereafter an Anrithesis of Persius's Verses in another sense I know not what to fay of one Nicelas BE NSE-

I know not what to lay of one lycologies BENDERADE to whom Erasmus (b) writ some Letters,
and of whom he speaks (c) as of a very good
Man, who had done him much good, and
who had some Learning He is call'd (d) a CiviRemark B han Would our Mr de Benserade have plac'd him

among his Ancestors?

(C) the good Fostune to please Cardinal de Richelicu J Mr Pavillon intoins us, that this Cardinal cauled Binserade to be I ducated (e) You have seen, tays he, in that worthy Mimber the fruit of the care which the great Cardinal de Richelieu took of his Education he there are Broth to some Land. cation, he that gave Birth to your Learned Assembly, can d his Youth to be taken care of, and as Men are only confel r d by you for their Wit, before you had associated him, he m bit have boafted that you were Children of one and the Jame Father I heie Words might make one think, that Einsteade was only known to this Cardinil as a very hopeful Young Man, who deterv d to much the more that chief Minister's Protection, because he was the Son of a converted Huguenot, but if we mind the Circumstances of the time, if we confider that the Cleopatra of Benferade was Printed in the Year 1630 we cannot doubt but that he had actually a share in Richelieu's esteem in the

Quality of an Author, and of a fine Wit
(D) And Cardinal Mazarin | Give me leave to
infert here a long Passage of a Book, the Litle whereof is somewhat surprizing (g) Many Readers will be well pleased to see it here without being oblig d to turn to another Book Beildes, fome of them may chance not to have the Aliquiniania in them may chance not to have the Aliquinania in their Cloiets (h) Your Story puts me in mind of a thing that made Benserade's Fortune, I have the from him Have you known him? Yes, said I, I convers'd with him till he dy'd He was the quickest Wit, and the most zealous Friend, that ever I saw, he was a good and gallant Man, and I will tell you one Day some particular things of him You know then, uply'd Arle"quin that Benserade came young, agreeable, and quin that Benf rade came young, agreeable, and tull of ment to Court. He apply d himself to Cudinal Mazanin, who lov'dhim, but with such " a friendship, as produc d no advantage to him Benjerade continuing to follow his Genius, made gallant Veries every Day, that gave him a great Reputation. The Cardinal being one Evening with the King, related to him after what manner he had had had a the following the foll where he had spent his Youth He faid, that he lov d Learning, but that his chief occupation was polite Learning, and cipecially Poetry, wherein he incceeded pretty well, and that he was in that Pope's Court, as Renferade was in that of France A while after, he went home to his Apartment Renscrade happen'd to come in an Hour after, and his I nends told him what an Hour ifter, and his I tiends told him what the Cardinal had faid, they had fearce ended, when binferade being fill'd with joy, left them bluntly without faying any thing. He ran to the Cardinal's Apartment, and knock'd as hard as he could to be heard. The Cardinal was just gone to Bed., Binferade was so pressing, and made so much noic, that they were oblig'd to let him in. He went and fell on his Knees, by the Bolster of his Emmence's Bed. and hav-

by the Bolster of his Lminence's Bed, and having beg d a thousand Pardons for his rudeness, he told him what he had heard, and thank'd him with an unexpressible aidour for the Ho-

nour he had done him to compare himself to him, as to the Reputation he had for Poetry, adding withal, that he was so proud of it, that he could not contain his Joy, and that he should have dy d at his Door, if he had been hinder d to it. That Zeal pleas'd the Cardinal very much. He assure that him of his Protection, and the promised him the would not be nielest to

" promis d him that he would not be useless to
" him, and indeed, fix Days after he sent him
" a Pension of 2000 Livres, some time after,

" he had other confiderable Penfions on Abbeys, " and he might have been a Bishop, if he would have been a Churchman" The Abbot Tallemant would not agree to this latter Fact following Remark

(DA) He had some Pensions given him] He obtain'd one from Cardinal de Richelicu, (i) from the time that his first Works appear'd it was continued to him till that Eminence's Death, and he might perhaps have found the Same Protestion with the Dutchels of Aiguilon, if the four following Verses which he made after the Cardinal's Death, had not offended her very much

Cy-gift, ouy gift par la mort bleu, Le Cudinal de Richelieu, Lt ce qui caule mon ennuy Ma pension avecque luy

That Pension was presty considerable, as I have been as-That Pension was pretty considerable, as I have been afford, which was a terrible loss for him, and which would have very much incommeded him, if it had not been made up by gnother of 3000 Livres, which the Queen Mother gave him. Let us admire here the power of the habit of Jesting. A Poet that turns himself that way would rather hazard his Fortune than lose the occasion of a Jest, even the most unnatural occasion, and the most opposite to Decency for what can be conceived more contrary to cy, for what can be conceived more contrary to Decorum than to Jest on the Death of the greatest Man that ever was in the Ministry of France? Besides, the thing is more odd still, when the Poet that jests on that Subject, had receiv'd a con-siderable Pension from the deceav'd I cannot blame the Dutchess of Asguillon for having supprest that Pension, She was less to be blam'd for it than Mr Benserade But let us proceed to the other Benefits wherewith that fine Wit was gratither Benefits wherewith that fine Wit was gratified Cardinal Mazarin procur'd him a (k) Pension (k) Talleof a 1000 Crowns on the Abbey of St Eloy and mant; ibid
when he dy d left him a Pension of 2000 Livres on the
Bishoprick of Mende Lastly, Benserade had
yet another Pension of 2000 Livres on an Abbey
of the Abbet de I quilles, call'd Haut-Villiers
Besides this he had a yearly rent of 500 Crowns on the
Town house of Lyon, and a great deal of Money He
would willingly have had a Title, and it may be they
would not grant him that savour, because he had not as would not grant him that favour, because he had not at first distinated himself wholly to the Church But if he didnot obtain that (1) which he HA') INSTANILY (1) I write DI SIR'D, he had some which he did not expet We this in Ca(m) are told afterwards how he received the 300 Piftols which the king sent him one Moining That
Prince gave 10000 Livies for the Figures wherewith the Roundo's of Benserade on Ovid's Metamor
photos ware allowed. phoies were adorn'd

The Abbot Tallemant says, It may perhaps be wonder d at, that being so well to pass as he was, he sested Talle-so much on his poverty But to answer this, we need on-ly distinguish the times are man as her fine ly distinguish the times, it was at his first coming to the Louring is the times, it was at his prit coming to the Author the Court. If the dates were well tearch'd into, it of the Arlimight perhaps be found that this apology is not night, and that Mr Benferade complain'd of Poverty even when he did not feel the inconveniencies that Benof it He would not be the only Poet that committed that fault, and it is an irregularity that does been a Bimore to be cenfured, than that for which Senges been a Bimore to be cenfured, than that for which Senges been a Bifloop, if he
had been in the midst of an excessive opulency. It is better to do that, than to complain of being poor when one is in very good Circumstances. However it be, our Benferade is an example that may be alledged against the Author of a pretty Roundo, which I mention (n) elsewhere, and which begins thus, Le bel Esprit au secte de Marot His Veries made him attain to a pretty good fortune, and put him in a condition to be able to lend the Ladies a Coach and abid some Footman. Doubting he deserved a reward (n) fome Footmen Doubtless he deserved a reward, (n) In the but they should not have assign his Pensions on the Revenues of the Church, non hos quasitum munus terragains.

In usus See the Remark G of the Article Thomas Maim-There is no question to be made but that several bourg, p other Wits envied him, as well on account of his. 590 Goach, as because he had the advantage of dining Seq

mant, and ferade. would have willing Church-(m) Tallemant

Abbor Esprit That Samuet and made on Job Tallemant, abi fapra (5) Si tri-iti domicœnio Turani. potes efurire mecum Mart

epigr 80 I 5 Scalfo ougr 78, lib 12 (a) Tallemant ib (d)Costar, Letter 165 of the 1st Vol p 480

pag 231 I Speak of the Colle-Etion pub-lish d by the Author of the Voyage into Spain
(f) You
will find # omong Sar-**5**37111's Poems, p 86 of the

(e) 20m 5

(g) Mr Sallo in the Journal of the Learned of the 26th of January, 1664 p 48 edit of Hol-land

edit of 1658 in

(b) It ts that which was rais d on the Joconde Mr de Bouillon Seeretary to the late Duke of Orleans,

and on the

foconde

(F) Mude by the Jesurferom Tarreron, and Prin-Tis an the 1689

ted as Pa-(k) That u to Say in judging bac in

read

Livres, when the death of Cardinal de Richeline made him lose * that Entinence's Penfion. He frank the means to the at County who affilhance of the icoo Crowns of the Queen Mother, and by that of fine neb at theral Ladres, when he return'd thither atter the death of Admiral de Marie who the had followed in his Expeditions † I have read somewhere that the County and and the death of Job parallel'd with that of the Life of Urania gave occasion to speak the sound of the Sonnet (F) of Job parallel'd with that of the Life of Urania gave occasion to speak the sound of the Grant of the Fobelius disputing the ground with the faction of the Uranists' It is certain that that Dispute divided all the Court, and the Wits, and that some very Illustrious Persons declar'd † He was themselves against Voiture for Bon leade. The latter succeeded wonderfully in the Verthemselves against Voiture for Bonferade The latter succeeded wonderfully in the Ver- the Muchor fes (G) which he made for Interludes, but he miscarried in his Roundo's 44 upon Ovid of the Son-He was admitted somewhat late into the I rench Academy, lince it was in the Year Urania 1674, and he was then above 60 Years of Age He succeeded Chapelain in that place, and

Et je ne mange que chez moi J'en connois de plus miserables

This is the way of the ancient (b) Paralites Let us observe that this Sonnet was very improper at that time, for sickness and weakness obly d Mr de Benscrade, towards the latter end of his life, to din seldom abroad, and to make few vifits (c)

(E) Resolved to make sew votes (c)

(E) Resolved to depute him to the Queen of Sweden] I have resulthis in a Latter of Costar to the Marchioness of Lavardin Costar's words deserve to be set down, since they inform us that Benserade was not in very good Circumstances at that time It is an ill custom among ingenious Gentlemen not to date their Letters It Costar had dated his, we should know the Year wherein Benserade was to have had that Employment "You have (a) been " informed that the Queen fends him to Swe" den, and that he will fer out in a Week or 10 Days He has waited in vain a long time at Pa-the I don't know whether Stockholm and the Nor-thern Air will be more favourable to his I ortune than that of the Court has been I am fure that all the Ice and Snow of the North will not be able to put out that noble Fire that animates him, and that the presence of the bravest and most ingenious of Queens will inspire him with things worthy to be conceiv'd under a better Heaven and milder Climate" See in the Col-See in the Col-"Heaven and milder Climate" See in the Collection (e) of the fine Pieces of the French Poets the Jefts which that Ambashador made on the meanners of his Equipage Starren could not be filent on the miscarriage of that Deputation See how he dates an Epistle to the Counters de Ref-

L'an que le Sieur de Benserade

Nalla point a son Ambassade

This does not inform us neither in what Year it was I cannot tell why Mr Tallemant fays that iome body made those two Veries in his Gazettes, for Sear-

ron's Epistles ought not to be call'd by that Name

(F) His Sonnet of Job] That Sonnet and that of

Urania occasion'd a world of Verses, that may
be seen in the Collection of choice Pieces I believe that in all the course of that quarrel one of the finest and most ingenious pieces was the Glose (f) a Mr Esprit Sarrazin compos'd it he had declar'd for the Sonnet of Urania Balzas made a censure of those two Sonnets which is to hat the end of his Christian Socratis. When mins that cenfure, one cannot but fay that Joconde re some excellent Pieces that have great imof Mr de recording There are certain Beauties and Graces
There are certain Beauties and Graces
that thine in such a mainter in the midst of the malts that escap'd the Author, that those Faults are not taken notice of But after all, I do not see that those two Sonnets pass at this time for the best Pieces of their Authors See what a good Critick (g) faid of them, Many Persons have concerned them-selves in that contest (h) and it is gone to such a bught, that considerable Wagers are laid in favour of the one and of the other Bus it is to be fear d that the Same thing may happen to those two pieces that happen d to those two Sounets which divided Parnassus into two famous Factions, under the wanter of Jobelins and Uranins For being examined more narrowly, they lost From deal of their worth and efficen
THE AUTHOR of the Epiftle that ferves

for a Preface to the (1) new Translation of Persius and Juvines, relates a curious particularity which F cannor omit "Thus (1) a great Prince, who

in Town One (w) of them compos'd a Sonnet "knew a great deal, but who had full a better with this Conclusion "tafte for good things, judy die well in two imall Edition of "Verses of the two famous bonnets, that formerly Holland" amused the whole Court and devided to the whole Co amused the whole Court, and divided it into two Cabals of sine Wits, whose Was was very innocent Voiture had some formidable Partisans, and so had Benferade but in tiuth the decision " of the Prince of Contr which Nature alone dictated to him, gave the cause to the Jobelins the Decree from which there was no Appeal

"Lun est plus grand, plus acheve,
"Mais je woudrois avoir fait lautre
The first veite concerns Voiture, and the second Benserade, who, I believe, was very well fatisfied with the wish of a Judge who was so much the "more incorruptible, that in reading the words which he made use of, every body perceives he judg'd without any partiality." The Abbot Tallemant makes no mention of those two Verses of the Prince of Conti, tho he fays, that the Prince faid he never faw a finer Sonnet than that of Job The end of it, faid his Highness, is the most lucky in the World, but the the other Verses are very galant, yet they rather seem careles than polished and finished Madam (1) de Longueville declared for the Sonnet of Voiture Note that Benserville deciar a for the Sonnet of Veiture. Note that Benserade made his Sonnet (m) upon his sending the Paraphrase he had composed on Job to a Lady, observe this I say, as a proof of the profane hience which amorous Poets give themselves Ought the Patience of Job, that Canonical, Divine, and Sacred Example, to serve for an introduction or a text to a declaration of Love. Ought not a Christian Poet to have more respect (m) Id ib for the Histories of the Bible? Ought he to have

fet his Patience, and his pretended misery above that of 300, under pretence that he was in love, and durst not declare it? (G) In the Verses which he made for Interludes]

There was quite a new Invention in those Verses they (haracterisd at the same time the Poetical Deities, and the Persons that represented them The Author of the New from the Republick of Learn-The Author of the New from the Republick of Learning mentioned that Singularity by the by (n) Mr "de Benserade reid (a) a piece of his own making "that was wonderfully applauded It is an abridg d Picture of the forty Academists, as to their Per"fons, their Talents, Adventures and Fortunes "He speaks freely of every one of them, but with that ingenious and unimitable turn which he made use of in his verses for Interludes personally belonging to the Ladies and Lords of the Court that were to appear in the Entries." Mr Perrault (p) explained this much better Let us fee what he lays of it, 1 am going to speak of another kind of Poetry which has been added to the anci-I mean the admirable Verses that Mr de Ben-Setade made for the King's Interludes Heretofore when they made some Stanza's upon Jupiter, for instance, who the Ancimaking his entry strikes the Cyclops with his Thunderbost, those Stanza's spoke only of Jupiter as Jupiter,
and not at all of the Person that represented him But
Mr de Benserade turns his Verse; in such a manner

Mr de Benserade turns his Verse; in such a manner

edition of Mr de Benserade turns his Verses in such a manner that they are equally understood of both, and as the King genetally represented Jupiter, sometimes Neptune, and sometimes Mars or the Sun, that which is most admirable in them is, the nice praise which he gives him without addressing himself to him. The Person that is represented, and the Astor are both pointed at, which creates a double delight by giving two things to be understood at one time, which being sinne separately, become finer still being joyn'd together. I add a third, witness to those two, because he describes the Verses in question more fully in some respects, & because he suplies me with

made H See in

(1) Tallemaint ubi funra Hic relates some parconcerning the War of the Uranins and Jobelins

(n) Month of January 1685 PAG 37

day when Mr Cosmitted in to the Irench Academy

the Anci-Holland

a See the 4th part of that Count's Letters. Letter 91 B Tallemant, ub: Supra y See the Historical Mercury of Novemb 1691 pag 537 5 The Alıbot Tallemant, ubi fupra

Historic

Mercury, 26 x Abbot Tallemant,ibid » Ibid 3 See the 18th page of the 2d Case, and the 27th of the ,d

of the edit of Hol-

(1) Colle-Ation of

mitty Sayings, prin-ted by the

Cramosfi

1693 pag

of Holl

us ascrib d

Calliere of

to Mr de

the French

Academy, and Plene-

potentiary

of France

Treaty of Ryswick

(a) Tal-

lemant,

ubi Supra

at the

made an Elogy upon him which displeas'd a the Count de Rabutin, and which was rather an Homage paid to Custom, than an effect of Sincerity Some Years before his Death, he sapply'd himself to Psome Works, and Translaved almost all the Psalms Which is another Homage paid to Custom, but with may also proceed (Ga) from a good says that another Homage paid to Custom, but with may also proceed (Ga) from a good says that Principle He a dy'd in the Month of November 1691. in his 82d Year, others say, benterade of Orleans, and an Apartment in the Royal Places. He had a Pension from the Duke of Orleans, and an Apartment in the Royal Places. He was a very Honest Main, and of an admirable Conversation, having a good species (H) in Jesting, and telling that in the Psalms which oblig d him to deal familiarly with those of the first Quality, so that he might say what he would without being contradicted, nay, he seem'd to have an ascendant over the most substitute, considerable Persons. Nay, his samiliarity was something imperious; for he was whereby he not contented with taking the liberty of contradicting others, but could not suffer his own Compositions to be criticized, and defended them so conceitedly, that those very Persons whom he seems of seems and confulted could not speak their Thoughts without exposing themselves to his anger He was n since and ill seems all the second substitutions at the second substitution of successions at the second second success to his anger He was n since and ill second success and very officious, especially to the Ladies, for his Coach and his Servants were always at their an ill cere, and very officious, especially to the Ladies, for his Coach and his Servants were always at their an Service He was not Learned (K), but I would not alledge as a proof of his Igno- Taffe, E-rance that he could not tell one Day what difference there is $(K\triangle)$ between the Ha- quivocarimadryads and the Dryads He began early to appear in Print, for it is faid, that his Puns Tragedy of Cleopatra was printed in the Year 1630 which made some fig, that he was goes on more (L) than a Jubilate Author Furetiere abus'd him too much in his Cases s Sarrasin had a sling at him in the Funeral Pomp of Voiture. It is he, whom he calls Rousselin de

with a proof of two following Remarks (1) We have loft, lays he, a fine Wit, who excell'd in the Art of jesting nicely and agreeably, both in his Converfation and in his Writings, especially in the Ingenious Versos of Interludes, which he made several Years for the whole Court He was an Original in that kind, the Ancients have not supply d him with any Model of that Sort of Jesting, and no Body has hitherto Succeeded in imitating them He joyn d to the description of the Gods and Goddesses, and other Persons that were represented in those Interludes, some lively and natural Pictures of the Courtiers, who represented them He often discover'd their Inclinations, their Amours, and even their most private Adventures in so sine, so pleasing, and so nice a manner, that those whom he pointed at, were the first that were pleat'd with it, and that his Jests did not affect them with any Resentment, or Grief, which is an essential sign of their perfection. See also the first Letter of the Second part of the Count de Rabutin, and the Discourse of the Abbot Tallemant. In that Discourse you will find, that Benserade had a Quarrel with the President de Perigni, and with Moliere, who had both made Verses for Interludes Which shews that he desir'd to be the only Person that should be imployed in that Business.

(G△) Which may also proceed from a good Principle] am the more inclin'd to believe this proceeded from a good Principle in Mr de Benserade, because his submission to GOD was very great during his last Sickness Let us quote the Abbot Tallemans aft Sickness Let us quote the Abbot Tallemans or it "(a) No Man could begin his Life with more Gallantry, nor end it with more Piety, or a greater Submission to the Will of GOD than Mr de Benserade He suffer'd such violent Pains, that Job, whose Patience he had celebrated, did hardly suffer any sharper, they were so terrible, that one of a less lively Temper, and much less standards and much less standards. fensible than he was, could not have been able to bear them

(H) Having a good success in Jesting] A Passage which I have just (b) now quoted, thews that he was Master of that Talent Here is another Tefilmony taken from the fame Author It is a Tefilmony that may be call'd praffical, for it confifts in an Example 'A (c) Courtier was fuf"pected of being Impotent, and would not own
"it, he met Benferade, who had often jeer d him
"the contract of the second of the perferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had often jeer d him
"the met Benferade, who had of "about it, and told him, Sir, notwithstanding all your poor jesting, my Wife is lately brought to "Bed Alas, Sir, reply'd Benserade, the World never doubted of your Lady" You may find some of his Wittissins in the Continuation of the Menagiana, and in the Discourseof the Abbot Tallement

(1) Without making them angry] Nothing is more true than this Saying, Obsequium amicos, werimore true than this Saying, Objequium amices, veritas odium parit, that is, Friends are got by Complaisance, and Enemies by Speaking Truth They therefore, who know how to make Truth appear without such an odious look, which commonly attends it, must needs have a very singular Dexterity This was the Talent that Benserade was praised for by his Successor What a menderful (d) Address, to make the most passionate Men bear Jessing, and to praise the Modest, without offending their Modesty, to Speak the Truth choly adneft, without oftending their Modelty, to speak the Truth chois adin the midst of the Court, without projudicing his Fortune, ventures
and to divert those very Persons whose faults he reproved A upon him,
lovely Critick, whose ingenious Verses being pure'd from which
the Gall of Satyr, found the admirable Art of reproving served for
every Body, and offending none Mr Pavillon cannot a date to
be accused of having overstrain'd the matter, tho' some burwhat is said in some Cases (e) should be true for lisque Gathere is no such general Rule, but will admit of
zettes In
an exception 'Tis the Author of the Cases who
have be suspected of overstraining things

may be suspected of overstraining things of the 3d (K) He was not Learned This was so well Gase he known, that no scruple was made to own it, says, that when Mr Pavillon was admitted into the French the scanda-Academy, a Day favourable to Mr Benserade, lous List wherein they were rather disposed to give him more than his due, than to take from him what belong'd to him See here how Mr Charpentier exprest himself in the Answer he made to the new express himself in the Answer ne made to the new Academist The Society has loss one of its Ornaments cademy, in Mr de Benserade He was an original Wit, and and white ow'd all his Reputation only to himself He equals dhe had to the Ancients, without borrowing any thing of them, rashness in NEITHER WERE THEY VERY read publicably in WELLKNOWN TOHIM, and if any lickly in of their Thoughts have appear'd in his Writings, it was rather an effect of Chance than of Imitation He He Solemn ASshew d that one could make still something new under the Sun, and this Character of Novelty was so natural to him, that as soon as he would for sake it, he was no more the same Man, and the Correspondence which he keps with the Graces remain'd interrupted, when he follow'd other Ideas than his own I do not wonder things that that this want of Erudition was not suppress, they drew for it afforded matter for a nice and refin'd upon him

(K) To tell what difference there is between the Hamadryads and the Dryads | The thing is this We shall see that he came off with a wirty Jest (f) Being one Day at the Opera in the Box of the Duke of Orleans the King's Brother, the Dut-cheis of Orleans, ask'd him, What difference there was between the Hamadryads and the Dryads? He found himself much perplex'd; but not thinking it fit to be long filent, and perceiving that an Archbishop and a Bishop waited for the Dutches's going out, he faid, There was as much difference as between the Bishops and the Archbishops. This set them immediately a laughting and the Dutches's repeating it the name laugh. "archbishops I his let them immediately a laughing, and the Dutchess repeating it the next Day
at her Tollet, and some Body looking upon a
"Clergy-man that was his Friend, said, pointing
at him, Tour Highness may make him a Dryad, and
"a Hamadryad, when ever you are pleased to go about
"it seriously Mr Benserade's perplexity in this
Case, does not seem to me a true sign of Ignorance,
for I am sure, that the (g) Question of the Dutchess
of Orleans, would have put several profest Teachers of Orleans, would have put several profest Teachers to a stand Those things are better known at the going out of a College, than after having grown old in more losty Studies

The College of the College

thus, They hav drawnsome Grenade shreats and melan-

lous List which Benferade had made of the Aand which he had the rafbness to read pub-

the threats of a Per-Jon of great concern d in them To that note withfiandang his im-

Semblies, contain'd

Such abu-

OUTTARROUM

blig'd to suppress it, for the love

mant, shi

(L) That he was more than a Jubilate Author] This Dryades Expression is borrow'd from the Cloysters A Monk

(b) In the RemarkG

(1) Colletrion of witty Sayings, pag 24, 25 (d) Pavillon s Speech made to the French Academy See Hiftorical Letters, Month of February 1692. PAZ. 170

of that Name because Benserate was (L1) Red-hair'd, and because he us'd to say in jest, and by reason of the resemblance of Names, that he was descended from the Abencerrages *. It appears by this Chapter of Sarrasin, that Benserade had supplanted Vostike Pen in the House of Madamide (M) Saintot I was in hopes to have found many of a Copy things relating to the Life of Name Benserade in the † Collection of the finest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the † Collection of the sinest Pieces of the French Poets The Title Assured in the pieces of the French Poets The Title Assured in the † Collection of the sinest Poets In the Margin of a Copy of the French Poets The French Poets The French Poets The French Poets In the Margin of a Copy of the French Poets The French Poet nade in the third Chapter of the great Chapter of the noble Vetturius, and he makes use "Ifound

way to Italy, he lodg'd (C) at his House, and receiv'd many Favours from him We learn well what thereby that Berauld liv'd at Orleans Some say, he was (D) born there, but others past as Pa-

(a) See Furetiere at the word Jubile

(6) Ibid

(c) Menagiana pag 335 of the 1st edit of Holl

(d) Abbot Tallemant, ubi Supra 🚜 (e) It is likely the Same that Mr Menage calls Cleopatra

(f) Du Cheines. Antiquities of the Towns of France, p m 296

(g) Tal-lemant ubi supra

(b) See the Marginal Note * of this page

(1) Vita Gasp Colinii p 33 edit

A Monk of Fifty Years profession, is a Jubilate Religious, who is excus'd from Matins, and the rigors of the Rule, in some places (a) The Convents have form'd that Expression on the duration of the Jewish Jubile, which was of Fifty Years (b) See how Mr Menage proves that Mr Benserade was more than a Jubilate Author He supposes that the Cleopatra of that Author was printed in the Year 1630 and then he goes on in this manner, "(c) He dy'd in the Year 1691 aged Eighty Years "So that he made that Piece 61 Years ago, and I suppose, that he was at less Twenty Years of Age when he made it Moreover, it is to be observed, that a Piece for the Stage, was seldom printed until a Year after it had been acted the printed until a Year after it had been acted the first time

LET US add to this, these Words of the About Tallemant "(d) He was scarce come out of the College but he gave two or three Drama tick Pieces, I have seen two of them, whereof bot Tallemant one was Intituled, Iphus and Hiente, and the other (e) Marc Antony, both of them had a pretty good success But if he lov'd Comedy, he lov'd no less the Actresses, and it is said, that with the late Marquis d'Armanieres, who was then an Abbot, he lest the Sorbonne, where their Parents would have them to study, and want almost avery. Day to the Hard de Raugeres. went almost every Day to the Hotel de Bourgogne, where they met their Mistresses, who were la Valiote, and the fair Roze"

Mr Menage is mistaken when he says, our Author's Cleopatia was printed in the Year 1630 and I wonder, that having fo many opportunities at Paris to know the truth of the matter, he neglected to enquire about it, oi to imploy, in order to find it out, some of the Young Men, who frequented his Club By chance a Copy of the first Edition of Benserade's (f) Cleopatra, full lately into my Hands, and by that means, I know that it was printed by Antony de Sommaville in 4° and the first Impression was finish d the 29th of March 1636 (Mac) Benserade was Red-hair'd The Abbot Tallemant believes that Benserade lov'd the fair Roze,

(g) because of the likeness of the r Hair Her Hair was of a lively fair colour, as for him, he confest freely that hewas Red-hair'd and call dhimself so, and thereupon compar'd himself with some of the greatest Lords of the Court, without troubling himself whether it

would please them or not

(M) In the House of Madam de Saintot] Sarrazin

expresses himself thus How Vetturius came to the

Court of Queen Lionelle de Galle How he fell in Love with her, and how he was driven from thence by the Intrigues of Hunault d' Armorique, and of Roui-felin de Gianade The Manuscript Notes of my Copy (b) informs me, that Madam de Saintot was denoted under the Name of Lionelle de Galle, because of Gaillonet, her Father's House Mr de la Hunaudaye, who was a Breton, was denoted by Hunault d'Armorique

(A) He was Tutor to Admiral de Coligny] See the proof of it here Natus est hic Gaspar anno MDXVII mensis Feb die XVI qui cum puer indolem virtutu atque ingenii mirificam oftenderet, mater cum patre mortuo bonis literis ab ineunte atate imbuendum curavit eique Nicolaum Berauldum, qui tum eruditionis laude in Ultraject primus totius Gallia florebat praceptorem attribuit (1)
The ancient Life of that Admiral fays no more of it, (k) Life of but that which was publish'd in the Year 1686 hath more circumstances It informs us, that (k) Bersule Coligny, was first of all made Tutor to Odet the eldest, who having a-bundance of Wit, made a great progress under so good as Manual and Sundance of Wit, made a great progress under so good as ford fter Afterwards he was also Gaspar's Tutor, and did not find

bim of a more penetrating Wit, for few such were found, but lession is in of a Spirit more disposed to Obedience, so that in a little 5 Volumes, time, he not only taught him Latin, but also Philosophy The Author As Mr de Montmorency, who was but newly made Con- of the Me-fiable, lov'd his lifter and her Children, he found some mous and time, notwith standing his great Occupations, so take care loying of of the Education of his Nephews, wherefore he order d Spain pu-Betauld to come to him regularly once a Week, and to blish'd it at give him a true account of that the should observe in Puis in them, whether it was good or bad Now Berauld being the Nar come to him, according to his command, and having 1692 told him, that he was more satisfyd with Gaspur It was prethan with Odet, The Constable took the one for the o-sently rethan with Odet, The Constable took the one for the o- lently rether, and bad him to find a remedy for it, because pointed at he would have Gaspar to be a Clergyman, and Amster-Odet, as the eldest to keep up the Honour of his Fami-dam ly Berauld being surprized with this Answer, ask'd him, Whether it was requisite that a Clergyman should be ignorant, and a Man of the World learned That Discourse of Berauld, made the Constable perceive that he had missays the matter, and he made

ble perceive that he had mistaken the matter, and he was very well pleas'd to hear that Calpar was so well dispo-Sed for Learning, and that there was reason to be to sope some-thing good of him But Berauld having related that Conversation to his Scholar, he was so a fraid of being made a Churchman, that they could no longer make him look into a Book

(B) Eraimus praises him in more than one place] What he fays of him in his Ciceronianus, is a nilature of good and evil, for (1) if on the one hand he allows him the Talent of Speaking well, he fays on the other hand, that he had not the Talent of Writing well, and reprefents him as a lary Man In the following Remark the praifes he gives him are more pure, and in greater number observe, that he Dedicated his Book de conscriben on dissembles to him in the Year 1522

(C) He lode dat his Housel Let us set down the

(C) He lodg'd at his House Let us fet down the whole passage, it will afford us a Criticism upon the Modern Historian of Admiral de Coligny (m) Nicolaus Beraldus lepide nimirum hospitalis tesserameminis in subscriptione sua Nam memini cum olim essem Auresta Italiam adituris me hominis hospitio u-Sum, atque apud eum dies aliquot sane quam benigne comiterque habitum Etiam nunc audire mihi videor linguam illam explanatam ac volubilem, suaviterque tinnientem & blande canoram vocem, orationem paiatam ac pure fluentem videre os illud amicum & plurimum humanitatis pra se ferens, supercilii nibil mores vonustos, commodos, faciles minmeque molistos quin Enterulam sericam velut apophoretum obtulit abituro, vixque ab homine impetravi ut liceret recasare. That Letter is dated the 21st of Feb 1516 from whence it may be inferr'd, that Berauld was not young, when he was made Preceptor of the Sons of the Marshal de Chatillon But how shall we reconcile that volubility of Tongue which Erasmus, an Ear Witness, m 74
bility of Tongue which Erasmus, an Ear Witness,
ascribes to him with these tollowing words? (n) (m) Idem
The Admiral had two things in him that seem'd excepts 14
tremely opposite, (VII) a great vivacity of Wit, and 1 1 p 56
a very slow Speech, so that one would have said, that
he must dupon what he was going to say The Politicians would have it to be a piece of Cunning to gain t me to (n) Life of observe those with whom he had to do

It is Gaspar much more likely, that it was a fault which he had de Colig-contrasted by frequenting his Master Nicolas Berault, in ny, p 18 whom the same thing was observed

(D) That he mat have at Orleans 1 Nicolas Berault.

(a) See also Recolles page 214 of the true History of Calvinism I shall set down the World in the Calvinism I shall set down his Words in the following Quotation in the Margin

† This colof the Me-

nunguam nervos intendit fudo quam icupto felicior Quid pofdivino. fed eff magni Ia m 74

pears by a

Ant Fayus in vita Be-22, p 14 & Melch

Adam in vita Stucku quand

¿ Colomes ibid P 55

* Ib and pap 38 Seethe Letter that Beza writ to him , it es the 71st of those of Beza

t Colomes ib p 22 40

| Held at Sens

1 It 15 printed with the It ooks of Abelard at Paris 1616

(a) Rocolles truc Hiftory of Cilvinilm p colas Berauld of Oile ins a great Ci-· lian Gelner speech of Beruld de juris prudentia ictere ac

Hudouin oblaves w threafon tiat the foft זורשו פולשו upon Pli-

affirm, he was (E) of Languedoc He. (F) upon Plry, of which Father Hardopears by a Letter from Budeus so Eraimus It u the logue of fome other (G) Pieces which he public for the abuses of the Press. Doubtless the Reader will be well pleas'd to Complaint, and the Catalogue of some other (G) Pieces which he public for the abuse of the Press. Lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was very much efteem'd lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was (H) an hour lated whereby it appears that he was a first lated whereby it appears that he was a first lated whereby it appears that he was a f from wence he went to Rochel's to exercise the like Imployment He was a good Greek and Latin Poet † It is not necessary to say that he was a Protestant Translated some Books (1) of Appear

BLRENGARIUS (Peter) of Postsers, Disciple of Abelard, especial his Master's Interest very much, who was condemn'd by a || Council in 1140, and because he look'd upon St Bernard as the chief cause of his Condemnation, he writ most violently against him He publish'd an 4 Apology for Abelard, wherein he says, that his Enemies prepu'd the Judgment of the Tryal being in their (A) Cups, and that the

(E) Others affirm, that he was of Languedoc]
"Their Mother Louise de Montmorency being assisted ed with the Advice of her Brother, took care of s Ib pag, "their Education, and gave them Nicolas Berault born in Languedoc for their Tutor, but he had learn'd "Literature in Paris, whither he came very young These Words are in the 8th Page of the new Life of the Admiral Gesner might have been deceived by the long abode that Berauld made at Orleans,

where he was Professor (a) of the Civil-Law, if I am not mistaken

(F) He Writ upon Pliny] He is the third of the Commentators on that Author, mention'd by Erasmus Hermolaus Barbarus is the first (b), Budeus the second, and John Casareus the fourth Post hunc (Budæum) Nicolaus Beraldus, homo supra peritiam humanarum literarum, Mathematices etiam pulchre callens, quodque hic vel præcipuum erat sani judicii, non minore studio quam religione versatus est in hoc labort Nuper omnium postremus Joannes Casareus in omni genere literarum exercitatissimus, non inselicem operam prasititi (c) Erasmus spenks thus in the Presace to Pliny, which was printed at Basil by Froben, in the Year 1525 life assures, that he had corrected many passages and that Pliny had never appear'd in the transfer and that Pliny had never appear'd in a better condition (d) In cateris item ita vigilatum of, ut meo periculo non dubitem policeri nunquam liaticinus exisse Plinium felicius trattatum Neverthe-leis lathei Hardouin itys nothing of that Lelition, and he only teckons (afariu, (so he calls him) among those that wit on pait of Plin, He only y nicribes to him fome Scholia on what concerns ly iscribes to him some Scholla on what concerns lishes in the 9th Book Mr Chevillier goes then too far in these Words of the 191st Page of his Origine of Printing at Paris, I wonder a when I saw that (c) nothing was said there of John Criticus, and that no mention was made there of his Work, neither in the Preface, nor in the List of the chief Editions of that samous Author that was put in the first solume. This famous Author that was put in the fift tolume. This will serve for a Note or an Appendix to what is find concerning Berauld's omission in the Lext of the Article

(IA) His Complaint of the Abuses of the Press] "(f) tames Fontaine Professor of the Civil-Law in the University of Paris does very much approve the Counsel that Nicolas Berauld gave to Sovereigns to redreis that evil, and to make some " Ldicts to remove all those from the noble Art of Printing, that for want of Learning should be judg'd uncapable of exercising it, Quare prudentissime in Prafatione operis sui Pliniani admonet longe eruditissimus Nicolaus Beraldus, ut aliquo publico decreto insolentissima ista ignorantum Impressorum

audacia reprimatur, quibus hoc debemus studiosi,

quod pro unaquâque literă invenimus plagam, pro

billaba crucem, pro libro tormentum Sed rei indigni

tas, que loqui compulit, etiam tacere cogit. These Words of james Fentaine, are to be found in the I logy which he made upon Bertholdus Rembolt a famous Printer (g) It is to be read in the Sexte of

John Andrew Valeriensis Antistes in Corsica I believe it shou d be Aleriensis (c) Eraim Præsit in Plin It is printed among his it is in the 28th Book p 1682 (d) Ib p 1683 (e) That is in it her Hardoum's edition (f) Chevillier's Original of Printing p (~) Id ub

the Decretals, printed by Chevalon in the Year 1520
(G) Some other, Pages which the gualish'd | Here are those which Give manifest to Dislogue quo rationes explicantur quites dismission to Dislogue quo rariones explicantur opto disende ex tempore facultats paran potest deque ips a disende ex tempore facultate, at Lyons 1824. Lyons 1534 De Jurifrudentia vetere ac novitia ora-tio, cum erudita ad antiquorum lestionem ac studium ex-bortatione, at Lyons 1533 Notes on the Rusticus hortatione, at Lyons 1533 Notes on the Rusticus and on the Nutricia of Politian It is true, that Gesner (b) is not positive, as to this last Work Gejner (h) is not politive, as to this fait work
Jodocus Badius dedicating the 2d Pait of Politian's
Works to Lewis de Berquin in the Year 1512, aw Francis
excuses himself as well as he can for not having aff Nuyet printed the most learned, and most felia Bessel tricia
that Berauld had compos'd against Laurentius Palls, scripfisse,
and dedicated to his good Friend Lewis de Berquin si benè
(1) The Catalogue of the Bodleian Library mentions a memini Distionarium Grace-Latinum Nicolai Beraldi, printed at Gesn ubi Paris in the Year 1521 and another Book intituled supra

Syderalis abysus, printed in the same place in 1514

(H) That he was an honest Man] Madam de Chatillon and her Brother the Constable de Montmorency Rocolles

True Hist had a mind to mike a Churchman of Gaspar di Co-true Hist ligny, and knowing from him that it was against of Calv p his Inclination, his ender'd Berault to instinuate their 214 when the light of the li pleasure to him, thinking that as he had all along go-ven d his youthful Spirit, he knew better how to riduce him than any Body else They represented to him that his Scholar might forget him in the Protession of Arms, but that in an Ecclefiaftical State he of Acrauld would always fland in need of him, and load him wee, De la with Benefices They could not take a more cunning way to make him do what they would But Berauld, who was more bouest than interested, instead of using all the endear ours which they hoped, shew d him only the advantages of the Dignity of a Cardinal, and at the fame time shew d him also the dangers of it, and advis d him not to ingage in it against his Inclina-

(1) He Trinslated Some Books of Appin] Hem? Suphens mide choice of him to I ranflate Americal Wars, and those of Spain, (1) Sigut holes dues to be las a me ex Italia (uti dixi) allatos primu editi, 123 asiam primus latine vertendos curavi, O quidem deletto ad id munus viro Graca lingua non parum perito, paga muce de cifco Beraldo Aureliancusi He shews in his Nesses Coligny why he preterr d Francis Berauld's Franflation be-fore that of Calius Secundus Curio

(A) In their Cups] A more Satyrical Description cannot be seen than that which Berengarius made of the Preliminaries of that Synodal Judgment He 1135, that after the lathers of the Council had well phanus a eat and drank, they caus'd Peter Abelard's Writing Pract. As to be read to them In the time of reading, they stamp'd with their Feet, they laugh'd, they jeer'd, they drank, and when they heard any thing that was not usual to their Ears, they gnash'd their Teeth against that Author, and ask'd each other. If they should suffer such a Monster to live. They had drank so much that they fell assess. They had drank so much that they fell a-sleep, so that when their Reader met with some suspicious Passages, and ask'd, If they did not condemn it? They started out of their sleep, some crying, damnamus, and others only half the Word, name Berengari-Ber engarim's Words have a greater force than mine, there-

214 where he says, that the Tirle of that Work fectimination contre L aurens Valla, Antoine de Palermc & Bar thelomi Licius

(1) 1'0 life of Ad-\$686 pa 10, 11

11cus Ste

Accus'd seeing the ill disposition of (B) his sudges, desir'd that his Cause might be "See the referr'd to the Pope; that nevertheless the Condemn'd him, and that St. Bernard preposses's the Holy Father with so much diligence, that Abelard was speedly Condemn'd at Rome, without (C) being heard, and even without giving him time to ap- † (Viz) pear before the Tribunal to which he had appeal'd Upon this, the Apologist relates the Reasons that might be alledg'd for Sa Bernard, (viz) That the zeal of GOD's House east bim up, that the Leprosy which dissolve Body of the Church, would have spread all over, if the Evil had not been stifled in sits with, and that to save the Readers the trouble of running over several Volumes, it had been thought sit to save a short List of Abelard's remissions. Proprietates over several Volumes, it had been thought fit to give a short List of Abelard's pernicious Pronitatem
positions. He that made those Extracts, cannot be excused, and whether St Bernard chitas, oalone was at the trouble of doing it, or whether, besides the Propositions extracted riginem by him, he produc'd those that others supply'd him with, it is certain, that that Pas- er sidefage of his Life, does (D) little honour to his Memory The Lift which he produc'd contain'd some things which Abelard had * never said nor written, and some loquin The Lift which he pro- reamflore things which Abelard never understood according to the sense that was imputed to him nunding This is what the Apologist intended to shew in the second Part of his Work, but he ris Quod did not (E) write it, and he had some reasons for it. In the mean time he gave some consequences in the second Part of his Work, but he ris Quod did not (E) write it, and he had some reasons for it. St Bernard to understand in the first Part of his Work, that he should not persecute hujus veothers on account of their Doctrine, fince his Writings were not free from Errors condition. He maintain'd against him, That he had taught a † thing which he would not have reperfiles, fail'd to insert as a monstrous Doctrin in his Extracts out of Abelard, if Abelard had dubium fet dubium

fore give me leave to fet 'em down He apply'd the Thoughts of the ancient Latin Poets very prettily Post aliqua Pontifices insultare, pedem pedi applodes e, ridere, nugari conspiceres, ut facile quilibet judicaret illos non Christo vota persolvere sed Baccho Inter hæc salutantur cyphi, pocula celebrantur, laudantur vina, Pontissicum guttura irrigantur Letkæi potio succi Pontissicum corda jam sepelierat Ecce inquit Satyricus,

Inter pocula quærunt Pontifices saturi quid dia poemata narrent Denique cum aliquid subtile divinumque sonabat quod auribus pontificalibus erat infolitum, audienses omnes diffecabantur cordibus suu, & stridebant dentibus in Pe-trum, & occulos talpa habentes in Philosophum, hoc inquiunt sineremus vivere monstrum Cujus (Vini) calor ita incesserat cerebris, ut in somni letargiam oculi omnium solverentur Inter hac sonat lettor, stertit au-Alius cubito innititur ut det oculis fuis somnum, alias Super molle cervical dormitionem palpebris Suu molitur, alius super genua caput reclinans dormitat litur, alius super genua caput reclinans dormitat Cum itaque lector in Petri satus aliquod reperiret spinetum, surdis exclamabat auribus Pontissam, damnatis? Tunc quidam vix ad extremam syllabam expergesacti, somnolenta voce, capite pendulo, damnamus ajebant Alii vero damnantium tumultu excitati, decapitata prima syllaba, namus inquiunt I cannot forbear to insert a Story here A Counsellor fell sometimes a-sleep on the Bench (a) One Day the President ging the thering the Votes of the Court, and coming to ask his he apsivered starting out of his sleep. P " ask his, he answer'd, starting out of his sleep,
" and not being quite awake, That his Opinion was, "that that Man should be Beheaded But the Business in hand u about a Meadow, said the President Let is be mow'd then, reply d the Counsellor It may be Balzac had read this in a burlesque Piece of Francis Hotman, difguis'd under the Name of Mata-Frider !.

be Balzac had read this in a burlesque Piece of Francis Hotman, disguis'd under the Name of Matago de Matagonibus, against Matharel Nota omnibus, says he, est historia de eo qui cum dormiens à praside excitatus & sententiam interrogatus esset, semisomnis dixis, suspendatur, suspendatur, credens criminalem processum esse Cui prases, quinimo, inquit, agitur deprato, ergo desalcetur, respondit ebrius

(B) The ill disposition of his Judges.] Otho Frisingensis says, (b) that Abelard sear'd to be overwhelm'd by some popular Tumults, and that to avoid that missortune, he demanded to be referr'd to the Court of Rome Dum de side sus discuteretur seditionem populi timens, Apostolica sedis prasentiam appellavis. He had reason to mistrust a Mob animated by the Declamations of his Accusers, who cry'd him down as a Destroyer of the most Holy Mysteries of the Gospel

(C) Without being heard.] The same Injustice was done him in the Council of Soissons, under a very ill pretence, which was, That they fear'd the substity of his Logick, and the snares of his Eloquence (c) Libros quos ediderat propria manu ab Episcopis igni dare coastus ess, nulla sibi respondendi souliate, eo quod disceptandi in eo peritia ab omnibus suspessa haberetur, concessa The President d'Argentra had reason to sind fault, that upon such an account they should have transgress'd one of the most Sacred (d) Laws of Justice, No Man ought to be con-

demn'd without being heard, audiatur & altera pars Here is what he, that publish d Peter Abelard's Works, says of that Author, (e) Queritur eum non fuisse auditum in Concilio contra eum coasto, quod omnes quantumvis dosti & subtiles ejus acumen ingenii, ses Inoper
lingua versatilis volubilitatem, cloquentia sumen aureum, vel potius sulmen igneum & trisulcum, syllogismorum grysos & contoita enthymemata resum:

P 315

(D) Does little honour to his Memory] Zeal and Solitude made him a little passionate and credulous, Solitude made him a little passionate and credulous, if we believe the same Author (f) That observation was made by a more ancient Author, though it has not retain d all the impressions of its Original, for see what Otho Frisingensis says, (g) Erat apolog autem Bernardus Claravallensis Abbas tam ex Christian ad of crana religionis fervore zelotypus, quam ex habitudinals mansuetudine quodammodo credulus, ut & Magistros, qui humanis rationibus seculari sapientia consist nimium inharebant, abhoreret, & si quicquam ei Christiane sidei absonum de talibus diceretur facile aurem praberet. I hus the Providence of GOD dispences good and evil. Most of those that have a great Zeal become credulous and suspicious, and easily conceive an extraordinary Animolity against the conceive an extraordinary Animolity against 47 easily conceive an extraordinary Animolity against those whom they suspect, they write abundance of Letters against (b) them, they alarm the Consciences of others, and give themselves no rest till (b)D Bernardus have inspir'd their Prepossessions into every nardus. Body If a Book is to be examind, GOD knows how difficult it is for them to understand the true Sense of the Author, and to put the most equitates graviful ble Interpretation upon his Words See the Re- simasex-

(E) He did not write it, and be had some Reasons ut literas for it.] It may be, he did not tell the true Reason na plefon of his Silence. It is likely, that Reason was the fear of seeing all the Monks and the Clergy rise up against him, and of being expos'd thereby terit ad to the Peoples indignation, and a thousand Missilence. The known how edicus he had enable him. chiefs He knew how odious he had made himfelf by the first part of his Book, but the second thid would have much more exasperated the People The first contain'd only some hard Words, and some Reproaches, with fome Recriminations that could do but little prejudice to St Bernard, but the fecond would have convinc'd him of Knavery, or Ignorance, and confequently of being an unjuft Perfector The plainer the thing had been, the more aggregate they would have been unit now the plain of the plain o Persecutor The plainer the thing had been, the more angry they would have been with Berengarius, the Destroyer of a holy Reputation so usefully established in the Minds of People So that he found it more proper to be silent, and to justify his Silence by a shameful Nonsense He declar'd, that Time had made him wise, and that he had embrac'd St Bernard's Opinion, and refus'd to protect a Doctrin that sounded ill, though it was not had in the main. Laster, That if he had said any bad in the main Lastly, That if he had said any thing against the Man of God, he desir'd it should be look'd upon as done in jest, and not in earnest (1) Processus meum sapere crevit & in sententiam per A-Abbatu pedibu, ut dicitur, wi Nolus effe patronus capi-tulorum objectorum Abelardo, quia etfi sanum saperent, 322, 323 Siguid in personam hominu non sane Sonabant

Eccc 2

quin cam inter illa que pe-peristi rum monftri locilies Inoper

fimuitates gravii-

(d) Qui statuit aburgil parte inaudita altera, Æ.

(b) Otho Frifing de gestis

2 € 48

(c) Id 1b C 47

quum lıcet statuerit, hand æquus fuit Seneca in Medea, alt 2

Fathers of the Church Besides that piece of the law have two Letters of his one to the Bishop of Mende, the other against the sthussans. They are printed with Abelard's Works It appears by all his Writing hat his Character was that of a nery (G) sower Man that Petrarch gave him, but her sirys, that his Invective against the Carthusians * was only design'd to reclaim them from their slanders. Those that have said that he was † of a small Stature, have ill understood the higher they

quote In the deglin the reproaches of Heterodoxy which he made to St Bernard are but vain fancies, and serve only to shew, that when a Man infifts too rigidly on

certain expressions, without putting on that Spirit of Equity that looks for the Sense of an Author in the main, and Principles of his Works, he does easily and some erroneous propositions. I do not pretend, that all the Expressimputed to Author (H) have as bad a Foundation as that, but it cannot be denied are the greatest (I) part of them:

and

was the t

be !

This Recrimination of B

of those priviledgd Persons who acquire

fervices which they pretend they have do by reprefenting to that Informer the indulged hathers of the Church Personnel Production

fet it forth

* Volui refec ire in eis immoderatam licentiam linguæ, qua velut quidam Geometræ totum orbem menfui 1bant Ilid P 323

† See the RemarkG

> Des dixt joco logatur non ferso And yet a little be-fore he had faid, that his Centure of St Bernard was well-grounded It is the true fense of these Words, Legant erudit: viri Apologeticum quem edidi, & sidominum Abbatem juste non argui, licenter me re-dareuant. This is the Nonsense of a Man, who dies not say that he is in the right, and who is atham'd to confess that he is in the wrong

> (F) Who acquire the benefit of Impunity] St Bernard had a very pleasant Style All (1) World was over-run with the productions of his Pen, his Books flew every where, and they were many, he Reputation of (s) his Holineis, Zeal, and Miracles, was no leis spread than that of his Pen With all these Advantages, he was able to ruin any Man's Reputation, much less, could so great a Philosopher as Abelard expect to pass for Orthodox in spite of him Berengarius did very happily represent the Authority of the Man of God in this manner (b) Damnatur, prob dolor! absens, inauditus & inconvictus Quid dicam, quidve non dicam?

cam ' Bernarde,
Nilopu est bello, veniam pacemque rogamus,
Porrigimus junctas ad tua lora manus
mertetur sanctio legum

Si vis, si mandas, si sic decernis agendum, Quem penes arbitrium est & vis & norma loquends Is there any Orthodoxy that can hold out against fuch Accusers. The People are so much preposest, that they can hardly fuffer one to make a defence, it cannot be done without charging the promoter of the Process, and the informer with Calumny, which makes every body lose patience. What? should we suffer such a great Servant of God to he defim'd as an egregious Calumniator? God forbid, the honour of the Church is too much concern d Thus an inconfiderable private Man may lay, I shall be Orthodox or Heterodox according as fuch a one pleases, for if he attacks my Doctrin, they neither dare, nor can absolve me, my suffication would discrace him, and would resource the enemy too much In wan I might accuse him in my turn, no regard would be had to it I have not labour d for the good of the Church like him, I do not deserve the immunities that are due the him, I do not deserve the immunities that are due to his Studies and indefatigable vigilance. A great many People would take it ill that I should dane to publish Apologies, and would tell me, if they dust speak their mind, what (c) Caligula said to his Brother What? Thou takest an Antidote against Casar? I should seem to them worthy of a new accusation because I did not sink under the first. Quintus Scavola, who was one of the honestest Men of his age, was treated in the same manner, (d) Diem Scavola disit posea. ed in the same manner, (d) Diem Scavola dinit postan-quam tomperit eum posse vivere cum ab eo quarere-tur quid tandem accusaturus esset eum, quem pro dignitate ne laudare quidem quisquam satis commode posset, ajunt hominem (ut erat furiosus) respondisse, quod non totum

telum corpore recepisset

(G) Of a stery and sower Man] These are Petrarch's words in his Apology Damnavit Bernardus Claravallensis Abbas Petrum Abalardum literatum quondam virum Huic iratus Berengarius Pictaviensis vir, & orium Huic iratus Berengarius Pritavienis vir, Epipenon infacundus ac discipulus Petri, contra Bernardum librum unum scripsit non magni quidem corporis scd INGENTIS ACKIMONIAE De quo postmodum à multis increpatus se excusavit quod adolescens scripsisset, Equal sibi viri santistas nondum penitus nota esset Francis d'Ambosse (e) not considering this passage with sufficient attention, found in it, that Berengarius was a little Man, De Berengario on Apologia ait ihjum fuisse facundum, non magni corporis sed ingentis acrimonia. This ought to teach Authors, and first of all, my self, to be continually on their guard against the distractions of the Mind, which are so often the cause that we apply to one thing, what those whom we transcribe have faid of another

s; he had to do with one

of impunity by the great

He had no better fuccels shewn to the Errors of some

(H) Have all as bad a former of For example no wrong was done all by actually him of having too far extended the power of Free-will, and the necessity of Grace too fittle He express himfelf io plainly upon this (f), that whoever should justifie him would imitate the Knavery of those, who on other questions maintain that he was a of the last the to the last the country of those who on other questions maintain that he was a of the last the us from the tyranny of the Devil, but that the love which God shewed to mankind by the Incarnation of his Son, should incline us to love him reciprocally, and to follow the instructions and the example of an Incarnate God This Doctrine is half example of an Incarnate God This Doctrine is half Socinian, and according to St Bernard (b) who-foever profess it, deserves less to be confuted than to be cudge!'d Historian mother offensive Doctrin, that things that the were, nor ever shall be are not possible Doubles this was (i) Abeland's Opinion, and I do not see that those who say that God is determin'd by his Infinite Wisdom to do what is most worthy of himself, can deny that what is most worthy of himself, can deny that the losopher's Doctrin See the Remark M I waste fome other Opinions that might reasonably been imputed to him, and which are either true, or indifferent to Religion

(1) As to the greatest part of them] This Assertion (1) See the was falsely imputed to him, Deus pater plens est po- 1112 and tentia, slius quadam potentia, Spiritus Sanstus mulla 1117 papotentia Those that are most partial for St Berges of his in these words Spiritus quamvis ejusdem substantia par 2x sit cum patre & filio, unde etiam Trinitas operación, id est, unius substantia pradicatur, minima tamen ex substantia patris aut filis, si proprie loquimur, est dicendus est, quod oportet ipsum ex patre vel filio gigni, sed magis ex ipsis babet procedere. But if the Laws of Equity had been followed never so little, it might have been apprehended that he acknowledged the substance of that Dostrine, and they he had nothing substance of that Doctrine, and that he had nothing particular but one of those abstractions of Logick, which will always be unavoidable to those that will argue about the difference of the three Perfons Ir was imputed to him (m) to have taught that the Holy Ghost is the Soul of the World, and that there is no fin neither in the Action, nor in the Will, nor in the Lust, nor in the Pleasure that excites it, and that we ought not to defire to sup-press those things He maintains in his Apology (*) that he never said nor writ such a Proposition

of the Epi-Ale to the Romans,

See his n pag 407,

591, 592

652

(b) Annon justiquens ta-lia fustibus tunderetur, quam rarefelleretus: Rer-nard. 1966 Marian

(k) Natader, Sac XI & XII

than th See Fati Alexan der 16

(n) Opa

There

(1) M1rantur homines in te liberalium discipli-การบท tantam ubertatem ficundia, quin cmissiones tue jim cooperuejunt universam fuperficiem terræ Ibid pag

(a) Jimdudum fanctitudinis tuæ odorem alas per orbem fama di-**I**perlit pitconi-favit merita, miraculideclamavit Ibid pag 303

302

(6) Ibid P 307

(c) Tru-

cidaturus quem metu venenorum præmuni rı medifuspicabatui, antidotum inquit. adverfus Calucm? Suiter Calig 4 29

(d) Cicero, Rosino

(e) Prof.

and therefore St Bernard's Friends had no left reason to complain, that some Errors are found in his Works, by making at this own method against him It is for the advantage of the Publick that the legem sansimus iniquam?

The mischief is, that the event that legem sansimus iniquam?

The mischief is, that the event that about always prove prejudicial to the Aggressor, for we see to this day the units anate Abelard cover'd with (K) shame and ignominy, whilst his Adversary is involved as a Saint He had been condemn'd at Soisson in a Council where the Pope's Legate presided, which Legate understood (L) nothing of the state of the Question Gerson † believ'd that the samous Berengarius, who deny'd the Real Presence, was a Scholar of Peter Abelard, perhaps he took him for him that makes the subject of this Article, however he is mistaken, since Abelard was not ten Years of Age when the Adversary of the Real Presence died

not ten Years of Age when the Adversary of the Real Presence died

Those that would know more particularly whether Berengarine had reason to pretend, that Abelard was not an Heretick that deserved the persecutions that were rais d against him, will do well to consult Mr du Pin 1, who gives an equitable judgment about that Man's Doctrin, and namely about the 14 Propositions extracted out Biblioth of his Works, and read in the Council of Sens It cannot be deny'd, says he, but that his of the Ecception of the Eccept

logeti- Opinions concerning the Mystery of the Trinity were Orthodox, and that he believ'd the three clessaft cum scribens præ- Proposition (M) of Abelard God carreet de hus out to be a log of the land of the land control of t Proposition (M) of Abelard, God cannot do but what he does It is a more important Pag 122

There is mention made of an Apology (1) which he publish'd, wherein he partly denied the Propositions that were objected against him as to the words, and altogether as to the Sense But there is some reason to believe that that (2) Apology is lost. In that which we have he maintains that he never wrote one of the Books, from which some of the Doctrines that are imputed to him were taken, and that that Work is as-

(1) Ad Cluniacense Co-

nobium

fe contu-

lit Apo-

dictorum capitulo-

rum par-tım ver-

Otho Fri-

fing l 1

6 49 (2) See the

Notes of

Andrew du Chene

pag 1161,

(a) Oper Abæl

pag 310 (b) Ga-

Divinity, pag 3°4
and in his

Curiou

pag 266 (c) Quind

Nicolaus

ifte meus.

Viva iefe-

ret voce

Bernard epist ad Innoc II

an operib

Abal pag

(d) Hoc

fice)extor-

· claffico

melius

ımo &

vester,

1162

autem **f**enfum negāns

tım ba, exto-

puted to him were taken, and that that Work is afcribed to him with the same malice, or with the same ignorance as all the Propositions of the Ca-Andrew
du Chant
en Abelard's Relation,
pag 1161,

talogue, Sed ficut catera contra me capitula, ita & hoc
lation,
pag 1161,

talogue, Sed ficut catera contra me capitula, ita & hoc
lation,
pag 1161,

talogue, Sed ficut catera contra me capitula, ita & hoc
lation,
pag 1161,

talogue, Sed ficut catera contra me capitula, ita & hoc
lation,
pag 1161,

talogue, Sed ficut catera contra me capitula, ita & hoc
lation,
pag 1161,

talogue, Sed ficut catera contra me capitula, ita & hoc
lation,
pag 1161,

talogue, Sed ficut catera contra me capitula, ita & hoc
lation,
pag 1161,

talogue, Sed ficut catera contra me capitula, ita & hoc
lation,
lat

O alia indiculus tuns continet quorum quadam, fatcor, Petrus & divit & scripsit, quadam vero neque protulit neque scripsis Que autem diverit & que non dixerit, O quam Catholica mente ea qua dinerit senserit, sicun-dus arrepti Operis tractatus Christiana disputatione ar-denter o impigre declarabit Some (b) accuse Abelard of having taught that there are as many Heavens as days in the Year, and they add, that he was aniwer d, That he reckon'd such a great number of them, that he might secure one for himself But this is rather a Joke than a Dispute It was therefore a very great piece of injustice to give the cause for the accuwere extracted, for his own, whether he own'd that they were faithfully extracted, whether he under-frood them in the Accuser's sense, &c? And the Pope who from the same extracts condemn'd the Books to be burnt, and Abelard to be confin'd to a Cloyster, without informing himself whether Abelard taught those things, was more unjust than the Synod of Sens The Accuser's Letters and the the Synod of Sens. The Accuser's Letters and the Messenger (c) whom he sent to the Court of Rome, and the faid all that was necessary to make Abelard complexed the Opression Francis d'Ambosse o'd very lively the part that St. Bernard acted will that Process. It was that of a Trumpeter (d) ading the Charge, and that of an incendiary, he sent to the Pope all the filth that he could sent the first out of his Adversar's Wittings or Lestither out of his Adversar's Wittings or Lestine for the process of the sent to the process of the sent the

multi ad tetter, and which ill-affected Persons had gatherarma spicitcher out of his Adversay's Writings or Letter out of his Adversay's Writings or Letter out of the Papers that were published under his Name And therefore I don't wonder that (e) Horstim invessed against Francis d' Amboule, but I cannot tell whether he censured him for a thing that deserved it, which is for having said that Petrus Venerabilis writ to Innocent II that Abelard oppress by the vexitions of some Men who treated him as a Heretick, appeal'd to the Holy See Ast Abalardum gravatum vexmulti ad co (pontifice)extor
ationibus quorundam qui illi nomen hæretici quod valde gueat

ationibus quorunaam qui illi nomen hareette quod valde
queat

abominabatur imponere volebant, Majestatem Apostoli
ambes cam se appellasse Whoever had writ such a thing

Pras Apol

(e) Notis

the wrong, but this business was not so translain

Ber
acted Petrus Venerabilis said only, that Abelard

field he was personned

Outsignment one translaid

field he was personned

an Ber- acted Petrus Venerabilis laid only, that Abelard
hard f37 faid he was persecuted Quasivimus quo tenderet, gravasum se venationibus, & Majestatem Apofiolicam se appellasse respondit

(K) The unfortunate Abelard co-e, d with shame]

Thus he is charg'd to the end of the World with all the Errors that were imputed to him in the Council of Sens, and with several others Pc-ter de Pergamo (f) imputes to him to have devised that God is the Author of all Good, that he is a fimple Being, that he is the only One Eternal, and that all that exists is either a Creator or a Creature Bernardus de Lutzenburgo ascribes the same things to him upon the credit of the other Pratiolus (g) follow'd Bernard, and was transcribed by the Jetuit (h) Gaultier Belleforêt and du Haillan have done like Prateolus The Writers of the Catalogues of Hereticks, who commonly transcribe one another, Sanderus, Alphonsus de Castro, &c have not faild to adopt those Accusations But on the other hand those (1) that put him in the Catalogue of the Witnesses of Truth, knew not what they did the had indeed some part cular Original above the He had indeed some part cular Opinions about the Eucharistical Accidents, but it was rather by sup-

Eucharistical Accidents, but it was rather by supposing the Real Presence than by denying it

(L) Understood nothing of the state of the Question]

After the condemnation was pronounced, one of the Accusers mutter'd (k) that he had read in Abelard's Book, that God the Father is the only Almighty The Legate having heard that, said, that they ought not so much as to believe, that a Child was capable of falling into 10 great an error, fince according to the common and publick Faith there are three Almighties A Doctor laughing there are three Almighties at the Legate could not forbear to quote these words of St Athanassus, & tamen non tres omnipoten-tes. sid unus omnipotens His Bishop censur'd him tes, sid unus omnipotens. His Bishop censur'd him for it, but he was boldly answer'd with a passage of Daniel concerning ignorant Judges, that deserve more to be condemn d than those whom they judge Sic fatus filis Israel, non judicantes neque quod verum est cognoscentes condemnastis filium Israel Revertimini ad judicium, & de igno judice judicate He added of his own, qui talem judicem quasi ad instructionem sides & correctionem erroris instituistis, qui cum judicem delement and serve condemnastis.

dicare deberet, ore se proprio condemnavit About this Proposition of Abelard, God can-motedo but what he does] "(1) Neither does he weny that Power, Wildom, and Love, are At-"tributes common to the three Divine Periods, nay he declares the contrary in express words but he attributes Power to the Father, Wis-dom to the Son, and Love to the Holy Ghost by way of appropriation, in which he does not feem threecede from the Doctrine of the Fathers and Divines But he does not think and speak as others do in the third Proposition, wherein he maintains that God cannot do but what he does, and cannot do all that he does not not but that he acknowledges, that the Power of God in itself can extend to other Objects, but he pretends that being consider'd as joyn'd to the Wildom and Will of God, he cannot will or do any "thing, but what he wills and actually does "You will fee this more at large in the fubstance that Mr du Pin has given of one of (m) Abelard's Works (n) Du (n) In the third Book he treats particularly of the Power Pin ibid of God, and he maintains, that God can do but what he pag 119, does, and cannot do all that he does not because God can do 120

he & fol 212

clesiastical Authors, Holland

(f) Apud Bern Lutzenburg Ci-tal Haret

(g) Pratcol Llench Heret

(b) Gault Tabul Chronol

(1) See the Life of Abelard by I homasius, prin ed in the first part of the Historia Sapientia & Stultitiæ, *at* Hall *in* Germany in the year 1693

(k) Oper Àbæl P#g 24

(1) Du Pin, Biblioth of Lcclefaft Authors pag 112, edition of Holland

(m) The Third Book of the Intraduction

but what he wills now he cannot have the will to do

* Plin 166 6 6 29 † Solinus. 6 27

and difficult Question than can be imagin'd. I shall add to this, that the Protestants are more inclind to (N) condemn Abelar than many Catholicks are, and I shall quote a Passage of Mr fols a Canon of Notre Dame at Baris.

BERENICE, a Name of several Women and Cities We shall speak of some of those Women, and as to the Cities we shall believe that Ortelius reckons nine of them, and that the two chief were in Africa, one in Pentapolus, and the other on the Red Sea The latter received that name in honour of Berenice the Mother of Ptolemy Philadelphus, and the other in honour of Birenice the Wise of Ptolemy the third of that name Berenice is a (A) Greek Name.

third of that name Berenice is a (A) Greek Name.

BERENICE, Daughter, Sifter, and Mother + of some Persons who carried the Prize at the Olympian Games, obtain'd by reason of such a singularity leave to affift at those Games, which had been (B) forbid other Women by a publick Decree Some say she obtain'd that (C) privilege before her Son was Conqueror They were latisfy'd to know, that her Father and her Brothers had obtain'd that advantage, and

1 Una Berenice, que filia, foror,materOlympionicarum Plinius l 7 c 42 ex Harduini, quæ jurta MSS omnes habet Berenice, cum libri editi habcant Phereni-

(a) An-

Critique

de littera-

tuic tom

(1) This is an Anti

omitted by

Mr Bail-

(1) Id 1b

1 P 4

cillon Mclange

any thing but what he does, because he does necessarily will all that is fit to be done, from whence it follows, that whatever he does not is not fit to be done, that he cannot have the will to do it, and consequently that he cannot do it. He himself consesses that this Opinion is particular to him, that scarce any body else approves of it, that it seems contrary to the Dottine of the Saints, it, that it seems contrary to the Dottine of the Saints, and to Reason, and to derogate from the greatness of God Hereupon he raises a difficult Objection against Innself "A Reprobate, says he, may be saved, but "he cannot be saved except God saves him therefore "God can save him, and consequently do something that "he does not" He answers, that it may be said indeed, that that Man may be saved as to the possibility of humane nature, which is capable of Salvation, but that it cannot be said that God can save him with relation to God himself, because it is impossible that God should do what he ought not to do He explains this by divers Examples A Man that speaks may hold his tengue, but a Min that does affually speak cannot be silent the Voice Min that does affually speak cannot be filent the Voice may be heard, but a deaf Man cannot hear it a Field may be manured, the a Man cannot manure it, &c

It may be I shall examine this Doctrin in one of the Remarksof the Article of Wicliffe

(N) The Protestants are more inclin'd to condemn Abelard than many Catholicks a passage of Mr Joli] "(s) Hornbeck in the beginning of his "apparatus ad controversias & disputationes Socinia"nas, observes Abelard's Heresies Perizonius 111 his Specimen Apologeticum (b) anti-Gualterianum accusationibus Jacobi Gualterii Jesuitæ oppositum, 112 his fifth Defence, de fide implicita, mikes also an ample description of Abelard, and of his Opinions, and shews at large, Pontificios, & nominatim jesustas, in multis cum Abailardo convenire he makes a parallel of them, and shews in another place of that fifth Defence, that, Quam pulchre "Socinianis praluxerit, minime obscurum est Beckman-"nus in his Theological Lucreitations, Exercit 2 "nus in his Theological Exercitations, Exercit 2

"fays, that, Socious hunc errorem, Christum pro pecatis nostris non essemble mortuum, e lacunis weterum hausit, quippe anno Curisti 1140 in Gallius Petrus Abailardus (quem Bernandus & Otho Fisingensis Abailardum, Platina Baillardum vocant) idem docut (1) Joly, a Canon of Notre Dame at Passis fays in his Treatise of the Restitutions of Great Men, That Abelard's Enemies veing jealous of his Reputation, did so much impose upon St.

Bernard, who proceeded honestly in the matter, that "Bernard, who proceeded honestly in the matter, that we find, that the Book of Sentences was condemned to be burnt under the name of Abelard, as being the Author of it, though it was of Peter Lombard Bishop of Paris a Work nevertheless, adds he, that is hown to be canonized in the Soibonne, and on which all the Scholastick Divinity is sounded. He says again, That the same Abelard was very much abused, and perfecuted by the Monks of St. Denis in France, and by (d) St. Gildas of Ruys near yannes in Bretagne, because he reproved their Vices I shall observe two things upon this passage of Mr. Ancillon the one is that in effect Abelard's Opinions about the Doctrine of Grace, are much

(a) He Should have by those of St Gildas

(e) Du Pin, ubi fupra P 112

Opinions about the Doctrine of Grace, are much the same with those which the Jesuits maintain But Mr du Pin (e) observes, that if that Author's Doctrin is not conformable to St Augustin's Doctrin

neither is it Pelagian nor Semipelagin, since he acknowledges the necessity of Grace for the beginning of good actions, and maintains only that God has given an equal grace to all Men, whereof every one may make a good with or right to The second thing I have to a good wit, or right it. The second thing I have to say, is, that I shall inquire in another place, whether the Book of Sentences condemn'd to be burnt under the name of Abelard, is that of Peter Lom(A) Bernice is a Greek Name] It was form'd out of that of Deprison, that is to fay, Victory-Bearer, by the Macedonians (f) who chang'd Ph into B Hence it is that some Authors call her Pherenice, whom others call Berenice There are some who instead

of Berenice, say in Latin Beronice
(B) Which had been forbid Women by a publick Decree] That Prohibition supposes, that they did not grust natural Modesty The Champions were flark naked, which alone ought to have banish'd the fair Sex from those shews nevertheless they did not rely upon that, some Laws were made, and they were publish'd to forbid Women the sight of those Exercises Thus far there was no harm to the war for the great Brookers. harm in it, they were sensible of the great Power of Curiofity But who would not condemn the extreme and cruel rigour of those new Legislators? They order d that if any Woman was surprised in those Assemblies, or if she went over the River during that time, she should be thrown headlong from the top of a Hill (g) 'Tis no wonder that no (h) Woman suffered that terrible punishment The sight of some naked Men could not be a Charm or an Allurement firong enough to cause so great a danger to be neglected, and if at last a Woman was found that did not observe that Prohibition, it was because she thought she ran no hazard, for she was difguis'd in Man's Apparel, and did not think that a fingle leap would betray her It is likely she was so overjoy'd to see her Son Conqueror, that she leapt a little too briskly on the Barrier Nay, how do we know bet that her Cloaths catch'd at fomething by an unfortunate accident? However fomething by an unfortunate accident? However it be she afforded without thinking of it, a new Spectacle which disturb d the Solemnity, and occasion d a tryal which she ended victoriously I say, without thinking of it, for we must not believe what a Learned Critick says, that she put off her Cloaths to discover her Sex, when she saw her Son's Victory (1) Scribit autem (Pausanias) nemini sussessible suffers autem (Pausanias) nemini sussessible suffers autem (Pausanias) nemini sussessible suffers suffer Cribe this to Pausanias, who intended to say no (m) Ælimore, but that that Woman going over the Barriers, discovered a nakedness that ought to have been thid. Here are his Greek words, (k) To spups or a (n) Pausake γνμιασμε εχυπν αποκλημμειμε τέτο υποςπησώσω ή sin ubi sections habent, transitions nudata est Romulus Amasaus has ill translated, transitust veste posita, as Sylburgius observ'd

(C) That she obtain'd that privilege before her Son was Conqueror \[Valerius Maximus (l) affirms it, here are his words Pherenices quoque non vulgaris honos, cui soli omnium faminarum gymnito spectaculo inone ought
teresse permissum est, cum ad Olympia filium Euilea to be correcertamen ingressurum adduxisset, Olympionico patre ge- tied by the nita, fratribus camdem palmam assecutis latera ejus other, for cingentibus Ælian (m) says the same thing, and that the cause was pleaded, and that Pherenice gain'd that one It There is no room to doubt but that Eacles in and the Valerius Maximus is the name of the Young Chimpion that was brought into the Lists by Beienice is meant in Pausamai does not call him so, but (n) Pistorus or those two Pistorus It ought not to be conjectured that Euclea passages in the Greek Authors, that supply'd Valerius Maximus with that event, was the epithet of the Games, and not the Name of the Champion, and that the Latin Writer for want of attention took an epithet for a Proper Name I fay that conjecture ought not to be mention'd, fince we find an Athlet (s) call'd Eucles, who was at least Berenice's Nephew It must be faid then, that some Greek Authors

(f) Plu tarch u quælt Ġræcıs, Stephan Byzantin voce #i-

(g) See Paufanias Book s

(h) Id 1b

(1) Schef lib 6 pag 184 Desoidu-15 meant in Passages. It is better to read Pisidorus (o) Apud Paufan 16 p 183

to see her accompanied with her victorion prothers present her Son ready to dispute those sorts of Crowns Pausanas him with differs from this, and is perhaps better He * says that the Inhabitants of made a Law, whereby all the Women that hould dare to creep into the Games, or to pass over the † Alpheus on any octation whatsoever, during the that was forbid them, were condemned to be cast headlong from a Rock There has but one who disobey'd that Order, and her Name was Callipatura (D), according to some, and Pherenice according to others After the death of her Husband, the pretended to be one of those that instructed young the her self in the Field of Battle with her Son, whom she brought thither as an Athlet. Games her self in the Field of Battle with her Son, whom she brought thither as an Athlet, Games whom the had instructed, and who prepar'd himself for the Combat Having seen brated brated her Son obtain the Victory, she leapt over a Barrier that serv'd for an inclosure to the Masters of the Combatants, and discover'd her Sex by that action She would have been proceeded against according to the Laws, were it not that the Judges thought they ought to see the her, because, they found that her Father and her Brothers, and now her son had obtain d the Prizes of those Games so much glory for one Family was the cause of that Woman's pardon But they made a Law that for the future the Masters of the Athlets should come naked to those Shews It must not be forgot that this Berenice was the Daughter of * that Diagoras a Rhodian, who was so * See the famous in the Publick Games of Greece I don't know whether any Modern Com-Remark D mentator observes that It is easie to find out in what (E) time that Berenice liv'd

BERENICE, a courageous and revengeful Woman, having lost her Son, by the contrivance of Laodice, mounted well arm d on a Chariot, and pursued the murtherer so briskly that she killed him His name was Cancus, who had only executed a royal Order. She mist him in throwing her Javelin at him, but she kill'd him with a Stone, afterwards she drove her Chariot over him, and retir'd through the Encmies Troops to the House where she believ'd her Son's body was hid. This we find in Valerius †† Maximus There is some probability that that Author royn'd confused- †† Viler ly what concerns two Persons separately The Commentators (A) find themselves Mixim

puzzel'd about it. See the Remark

Authors gave her Son the name of Eucles, and that Palerius Maximus followed them See the following Remark

(a) Pag 353

(b) Pag

(D) Her Name was Callipatira according to some, and Pherenice according to others] This Pausanias observes in (a) his 5th Book but in (b) the 6th observes in (a) his 5th Book but in (b) the 6th he says a thing that seems plainly to prove, that Callipativa and Phenence were two Sisters, Daughters of the Famous Champion Diagoras. He says Diagoras had the good Fortune to obtain some Victories, and to have three Sons who obtain'd some, and some Daughters whose Sons carried likewise the Prizes He says DAUGHTERS in the plural number, from whence it must be concluded that Diagoras's two Grandchildren of whom he speaks, were not Brothers, but only first Coucluded that Diagoras's two Grandchildren of whom he speaks, were not Brothers, but only first Coufing these of two Sisters He calls one of those two Grandchildren, Eucles, and the other Pistorus He tays, that Eucles was the Son of Callianax and of Callipatira Daughter of Diagoras He does not name the Mother of Pistorus, but says only, that his Mother disguis'd like a Master of the Combandal Like of the Combandal Li Athlets, brought him into the I ists of the Combatants I say again, that since he spoke of Diagoras s Daughters in the plural number, and since he said that Diagona's Grandsons, by the Daughters side, had obtain'd some Victories, he must have pretended that the Mother of Eucles, and the Mother Wistories Now the Name of Existing Mother was Callipating, one may therefore realizably think that the Name of Pistories Monage and Callipating but Phonesics for it as not Callipatira, but Pherenice, for it is that miny give her in the 5th Book of indicate that miny give her in the 5th Book of indicate the difficulty of a Mafter of the Callipatira, who under the difficulty of a Mafter of the Combate of the Olympian Games, it must be attributed to the same Causes that make so many careless Writers confound the Actions of one Person with those of

> (E) In what time that Berenice liv'd,] Pausanias (c) informs us that she was the Daughter of Diagoras and Sifter of Dorieus Now Dorieus fought (d) for the Lacedamonians against the Athenians at the time that Conon was General of the latter, and there-fore he flourish'd towards the 95th Olympiad Con-fult the Remarks on the Article Diagonas the Rhodian

> (A) The Commentators find themselves puzzel d about it] Oliverius who made long Notes on Valerius Maximus full of a trivial erudition, pretends, that the Berenice in question, was also call'd Landice, and that she was Sister of Meth dates, who made such a

long War with the Romans Whereupon he relates, that that Lady was first marry'd to Ariarathes King of Cappadocia, and that her second Husband was Nicomedes King of Bithynia, and that the two Sons which she had by Ariarathes having been kill'd by Mithridates, the one immediately, and the other mediately, the arm'd herielf, and pursu'd Caneus, who had executed the Order of Mithridates, and punsih'd him as Valerius Maximus relates First of all, I must observe, against this, that Valerius Maximus was so far from intending to speak of a Woman, whose Name was Berenice or Landice, that he remarks that Landice caus'd the Son of Berenics to be killd adds. Indeed the first Part of our Comments killd 2dly, Indeed the first Part of our Commen- (e) I ib 28 tator's Nariative is to be found in justine (e), but 6 1 & 2 we do not find there, that the Sister of Milbridates, who was the Wife of Ariarathes and of Nicomedes, had any other Name than that of Laodice 3d/3, We multo
don't find there, that the fecond Son of Ariarathes post adoand of Laodice was kill'd by Order of Mithridates, lescens
we find there on the contrary, (f) that he dy'd ex agriof Sickness 4thly, The latter part of that Narratudine tive is manifestly contradicted and bely'd by Justin See in what manner he relates that Laodice endeavour d to revenge herielf of her Brother, after te dece-having lost her two Sons Nicomedes, her second dit sust n Husband, suborn'd a very handsome Youth to 1 28 c 2 create a belief that there remain'd yet a third Son of Ariarathes, and fent Laodice to Rome with Orders (g) Set to testify, that Ariarathes had left Three Sons, Grevin whereof the last was yet living, and demanded his Justin Eather's Kingdom of the Romans 5thly, It is too Pag 54 bold a thing to advance leveral Facts with their Carcumstances, without being able to quote Wirnelles for them Where did Oliverius read that the Sister of Mi bridges mounted on a Chariot and pursu'd Commerces Murchanges of the Caronic shall be strong to the Sister of Mi bridges mounted on a Chariot and pursu'd Commerces Murchanges of the Caronic shall be strong to the Murchanges of the Caronic shall be strong to the Murchanges of the Caronic shall be strong to the Murchanges of the Caronic shall be strong to the Murchanges of the Caronic shall be strong to the strong to pursu'd Ceneus the Murtherer of her second Son, (1) In the for I shall observe by the by, that Freinshemius Article had no reason to accuse (g) justim of contradicting Cappadohimself, or of confounding History prodigiously sustain spoke of two Landices married to two Assarithes's The first (b) kill dive of her Children EXAMIafter the death of her Husband, and would have NATIkill'd the fixth, the only one that remain'd, if her Relations had not prevented it The People rid the Opithemselves from that furious Woman The second I Landice married that Son of Ariarathes, who was the only one remaining This will plainly appear in another (1) place I wish Justin was guilty of one of the no other Confusions and Contradictions

Each of Canada Observer that Observer was an electrons in the Commentation.

Father Cantel observes, that Oliverius was in the tators in wrong to ascribe the Action that Valerius Maximus usum Del relates to Mithridates's Sifter. He believes, that Phini

(f) Nec post ado-lescens collecta infirmita-

(h) Ju-ftin 1 37

ON of

usum Del-

mother

(c) Paufan lib. 6 Page 184 (d) Idem pag 185

Olivementator

" See the Renark B pur idir тер антор, жато фо... Симин чис Popular inexto Ea quamquam Romanos metucbit, nihil tamen manfueti Ptohibuit Dio 1 39 p m 130

BERENICE, Daughter of Ptolemy Anteres King of Egypt, succeeded her Father before his Death I do not find that she excited the Egyptians to drive him away, and there is some likelihood, that they were inclin'd of themselves to be freed from a troublesome Yoke, without being animated to it by her But it is certain, that as soon as the Father (A^{\triangle}) was driven away, the Darghter was Crown'd That banish dPrince implor'd the affistance of the Romans, and obtain'd at last, that Gabinius Governor of Syria should endeavour to Re-establish him Pompey perform'd it, for the People of Rome relying on some Verses of the Sibyl, would not concern themselves with that Re-establishment On the other side, Berenste did her utmost endeavours to maintain herself on the Throne, and tho' she \dagger fear'd the Romans, she made no proposals of Accommodation to her Father, nor shew'd him any Civility And believing that a Husband would be of great use to her, she got a Prince whose Name and And believing that a Husband would be of great use to her, she got a Prince, whose Name was Seleucus, issued from the Kings of Syria, and associated him to her Nuptial-bed, and to her Scepter She was foon weary of him, not finding him a Man of any Merit, and Afterwards she cast her Eyes on Archelaus, the Son of || caus'd him to be kill'd him, who had forsaken the Party of Methridates to joyn with Sylla She (A) offer'd herself to him in Marriage, and promis'd him that he should share in her Royalty He was then in Gabinius's Army, and he might easily have been hinder'd (B) from going to Berenice, if Gabinius had not rather for his particular Interest given him the liberty

(a) I ib 8 apud Hudumum in Phnium,/7 6 12 p 25

1 See the Rimark B

(b) Apprin in Syriacis circa finem

(c) See Juftin, / 27

(d) Antiochus Theus begin to Reign a. lout the man of Rome 492 See Calvifius ad ann mundi 3689 (1) Stillbo / 17 P 547

(f) Po1phyi ipud Lu-1cbium in Chron p 60 edit Scalig 16.8 (g) Baudelor de Danval, History of Ptolemy Auletes, Pag 131 167, 0 seg

(b) Noris s Cenotaph Pifan, p 225.

I alerius Maximus meant Berenice and Laodice Wives of Antiochus Theus, and both Daughters of Ptolemy Philadelphis Livery Body does not agree that they were Sisters Polyanis (a) quoted by one of I ather Cantel's Fraternity, says, that Laudice the Wife of Antiochis Theis, was her Husband's Sister, and Daughter of Antiochis Theis, it is generally the other Wife of Antiochis Theis, it is generally surged that the was the Daughter of Research agreed that she was the Daughter of Ptolemy Philadelphus Nevertheless, Father Cantel is not to be condemn'd, he has Appian's (b) Authority for what he says He has some reason to believe, that Valerius Maximus meant the Wives of Antiochus Theus, but he should have censur'd him for having made an addition to the fad Fate of Berenice Vilour which that Author ascribes to his Berenice, and her good success, mention'd by him, against her Son's Murtherer, do not agree to the Wife of Antiochus, foi she was so far from being able to revenge her Son's Death, that she was cruelly murdered with him in the place whither she had fled But it is true, that it was one Landice, who was the cause of that Misfortune (c) But since Father Cantel believed that the Author whom he Commented had the History of the Wives of Antiochus Theus in view, he should not have mark'd the 664th Year of Rome in the Margin That Chronology differs too much from that which belongs (d) to those two Princesses

(AA) As soon as the Father was dreven away, the Daughter was Grown d Strabo (e) observes, that that Prince had three Daughters, and that the eldest, who was legitimate, was placed on the Throne This Nariative is not exact, if it be sup-Throne This Nariative is not exact, if it be supposed that Popphyrius gave a good account of that Revolution, son he (f) affirms, That Gleopatia or Tryphene, and Berenice, Daughters of Ptolemy reign'd together the first Year of their Father's I light, and that Trypheni being dead, her Sister Bereine reign'd two Years alone. This shews that Bereine Was not the eldest, and strengthens my Opinion, that she did not Plot to dethrone the King. The Suspicions would rather fall on her Sister Tryphene. I do not pretend to deny that it is impossible that Ambition should have prompt'd them to savour the Malecontents, and open the way to the I hrone for themselves by the deposing way to the I hrone for themselves by the deposing of their Father, I pietend only, that the ancient Books do not contain that Fact Mr Baudelot (g) muntains the contrary, but I am certain, that if what he alledges out of Dion Cassius, Porphyrius, and Photius be examin'd, no proof of his Opinion will be found in it. His stiongest Allegation is, That Ptolemy smothering all Latherly Assessment Caus'd his Daughter Berenie to be put to Death for what she had done. It is plain that without for what she had done It is plain, that without making her an Accomplice of the Revolt of the Egyptians, one may think she was guilty enough in her Father's Judgment, by considering only that she accepted the Crown, and us'd all manner of means to maintain her Ulurpation

(A) She offer'd herself to him in Marriage] I have reason to siy this, but Father Nors had no reason to lay it (h) Archelaus a Berenice spe nuptiarum Alexandriam evocatus cadem uvore ducta, copias contra Gabinium ducens ristus prælio occubuit, mense regni six-to, ex Strabone lib 12 pag 385 Had I had no other

Author to quote but Strabe, I would not have faid as Father Noru did, that Berenice won him by promising to marry him I don't find in Strabe, that that Princess thought of Archelaus, I find only that the Egyptians having expell'd their King Prolemy, sought a Prince of the Royal Blood to marry him with Berenice, and that Archelaus knowing this, offer'd himself to them under the suppos'd Quality of the Son of Mithridates Eupator. and was ac-Author to quote but Strabe, I would not have faid offer'd himself to them under the suppos'd Quality of the Son of Mithridates Eupator, and was accepted, and Reign'd Six Months (1) Tauth (Intuitive Manager of Manage Man by the hopes of marrying her It belongs to her Subjects to procure a fuitable Match for her, which is the Account Strabo gives of it concerning Berenice, the Case ought not then to have been related as Father Noris did, or else he should have quoted other Authorsthan Strabo It Dion had been custed. Reserved might have here careful down

have quoted other Authors than Strabo It Dion had been quoted, Berenice might have been cry d down as a Princess, who after having usury'd the Throne over him to whom she owed her Life, went in quest of an Husband, and offer'd herself and her Crown for a price of the Protection she stood in need of See the following Remark

(E) Hinder'd from going to Berenice] Gabinius discover'd Archelaus's design immediately, and secur d him, which might have put in end to that Business But fearing he should not find difficulty (k) Exenough in the Re-establing of Ptolemy to exact all Dione, I the Sums which that Prince had promis'd, he order'd 39 P m the matter so, that his Re-establishment met with some Obstacles He found no better Expedient some Obstacles He found no better Expedient than to juffer Archelaus to put himielf at the Head of the Rebels Archelaus past for a Man of Courage, and had a great Reputation To drive him rage, and had a great Reputation To drive him from Alexandria seem'd a great Exploit to Gabinius, and for which great Rewards might civilly be required from Ptolemy Besides, Gabinius did not release his Prisoner, till he had ransom'd him (k). So that he took Money on all Hands, that is, of both Parties A notable Instance of the Tricks that are play'd to Sovereigns Some Campignes would end a War, if the Generals for their particular profit did not dexterously supply the Enemy Chine cular profit did not dexterously supply the Lnemy with some After-game Let us well observe that a report was spread (1) that Archelaus had made his escape Gabinus being well paid for the leave he had given him to escape, pretended without doubt, to be angry with those that kept him A new Scene of that Comedy But I observe that Strabe knew nothing of all this Management of Gabinius He says, (m) Archelaus was brought to Berenice without Gabinius's knowing of it, whereby he frees that Roman General from a great Reproach Strabe clears Berenice in a great measure and moves us to judge, that she was not guilty of her Father's Expulsion He says plainly, that that Prince was Expenses. pullion He says plainly, that that Prince was Ex-

ibid

(m) Λ adaur Ny arad ente Civine Lo (Gapruro ucpel'd p 548

liberty to marry that Princess Archelaus marry'd her, and put himself at the Head of her Army to repel the Romans, who pretended to restore King Ptolemy He was . Ex Diokill'd (C) in a Battle, Ptolemy re-enter'd into Alexandria, and caus'd his rebellious ne, lib 39

Daughter to be put to death without any mercy* Such was the Fate of Berenice A Modern P 13, 131

Author has very well unfolded all the Intrigues that were made at Rome for the Rephus de establishment of Ptolemy, but he is mistaken as to the Circumstances of (D) Arche-bell Jud laus's detention.

BERENICE, Daughter of Costobarus, (A) and Salome, Herod the Great's Sister, was & Three marry'd the first time to Aristobulus Son of the same Herod and of Mariamne, and liv'd Sons and badly enough with him, for because he had a Brother marry'd to the Daughter of drchelaus King of Cappadocia, he upbraided Berenice often with having undermatch'd The Sons himself in marrying her, and that in so doing, he had made himself much inscrior to were Ahis Brother Berenice went crying to her Mother, and reported all those Discourses, and several others to her, and made her very angry Insomuch, that Salome, who had a great power over Herod, made him suspect Aristobulus, and was the chief Cause that Insome that Cruel Father to make him away a "Tho" Berenice had a live Children, Judæa, she marry'd again with a Brother of Antipater's Mother, which Antipater was Herod's Herod Son. Having lost that second Husband, the went to Rome, and made herself esteemed King of Son Having lost that second Husband, she went to Rome, and made herself esteem'd (halcis, by Augustus But above all, she (B) insinuated herself into the Favour of Antonia the Wite and Ariof Drusus, which afterwards stood her Son Agrippa in good stead The first time (C) stobulus the litter was to Rome, he Morkey Burn and Arion to Rome, and made herself esteem'd (halcis, by Augustus Burn and Burn an the latter went to Rome, his Mother Berenice was yet living, but the fecond time he the Daugiwent thither she was dead

BERENICE, Grand-daughter of the foregoing, and Daughter of Agrippa the and Mui-Ist of that Name, King of Judaa, was much tilk'd of on account of her Amours She amne, 1d was betroth'd to one Mare the Son of Alexander Lysimachus, but he dyd bc- 16 c 18 fore the Marriage was Confummated A little after she was marry d to her Uncle Herod, who at the request of Agrippa, both his Brother and Father-in-liw, was made King 19 , 4 of Chalcis by the Emperoi Claudius ? She was but Sixteen Years of Age when her

pel'd by the Inhabitants of Alexandria, who afterwards fet the eldest of his three Daughters on the Throne and caus'd a certain Cybiosaster to the Throne and caus'd a certain Cybiolattes to come from Syria, who pretended to be issued from the Kings of Syria, and gave him the Queen in Marriage She being displeas d with the baseness she observed in him, caus'd him to be strangled a few Days after It is said, that he caus d Alexander's Body to be put into a Glais Cossin to appropriate to himself the comments of massive cold over the base of the cold over t ate to himself that of massive Gold out of which he took it I have read this Fact in a (1) Modern Writer, who quotes Strabo and Suetomus, two Authors that say not a word of it The latter says (2) in general, that that Prince was sordidly avaitable of the series of the same of the sam They are Strabo's Words (a) Hunc intra paucos dies regina strangulavit, cum ejus sordes illiberalitatemque

Tachie fire regima prangulavit, cum that in the foregoing Page, that work of the work of the made mention of one Ptolemy, who being come from Syris had carry d that golden Separates pulchre away, and drew no profit from that Actification, because he was soon overthrown. But how do the work of the was soon overthrown but how do the work of the was soon overthrown. on, because he was soon overthrown But how do you know that this is to be understood of Berenice's Husband? Don't you see that Strabo gave only the Title of Cybiosastes to the latter, and that he gave the Name of Piolemy and the Sir-name of Coccus, and Parisastus to the other (b)? Eviliant of autum a Khumin by Happicount of amaliant Husbanding aureum Prostraus cognomento Coccus of Subditicius rapuis Don't you know that Dion (c) calls him that was marry'd to Bronice, Seleucus? Can it be believ'd, that if Straus had pretended to speak of the same Man in the to Bronice, Seleucus? Can it be believed, that it strates had pretended to speak of the same Man in the satth, and in the satth Pages, he would have expressed himself as he does? There is no Word nor Phrase in his Narrative, that infinuates, that the Syrian who carry'd the golden Tomb away, is the same Cybiofastes whom Berenice put to Death Nevertheless, read the learned Reslections of (d) Mr Baudeles, who believes as well as the Abbot de St Real that Cybiolastes and Ptoleony, are one and the St Real that Cybiglattes and Ptolemy, are one and the fame Person

fame Person

(C) He was kill'd in a Battle] This does not agree with the 17th Book of Strabe, where we read that (e) Ptolemy having been re-establish'd in his Salome. It is likely, that those two Women went together to Death. But I had rather rely on the 12th Book of Strabe, than on the 17th because Plasareb confirms plainly, what forable relates in the 12th Book, (viz) (f) that Archeleus was kill'd in a Battle Plusareh (g) sets forth, that Marc limits are personnel set of the salome with the salome went thither at that time the salome went thither at that time for the salome personnel set of the salome with the Friending of Automis the Confirms and that he acquired the Friending of Automis the Confirms and that he acquired the Friending of Automis the Confirms and that he acquired the Friending of Automis the Confirms.

and that he did likewise an Act of Humanity that was much praised, which is, that he caus'd the Body of his Friend Archelaus to be tought for, and Body of his Friend Archelaus to be fought for, and made a splendid Funeral for him. Is not this a proof that Archelaus had been kill d in a Battle? Figure 28 a wife on the species of the species of a wife on the species of the spec

Daughter, and that after that Victory of Gabinius, the Egyptians were oblig'd to open the Gates of Alexandria to Ptolemy, who caus'd Berenice and diversothers to be put to Death

(b) Page

(D) At to the Circumfiances of Archelaus s detention of m] The Modern Author, whom I mean, is the Holl Abbot de Saint Real See the Cefarion which he publish'd in the Year 1685. The mistake which I design to take notice of, consists in that he (1) Ibid supposes that Archelaus departed (h) privately from Gabinius to marry the Queen of Egypt, and that having been taken Priioner in a Battle, after the (k) Dio Romans had made themselves Masters of Pelusium, lib 39 p Gabinius gave him (s) the assistance that was necosary 131 Romans had made themielves Masters of Pelusium, lib 39 p Gabinius gave him (i) the assistance that was nicessary 131 to make hu escape, for a great Rantom Dion Cassius whom he quotes, says (k) in express Words, (l) Mon-that Gabinius let Archelaus eleape before the Army tacut in March'd towards Pelusium, and before there was a-py Rattle ny Battle

(A) Daughter of Costobarus and of Salome] Jose- pag 191
Phus says so in express Words It is therefore thro apud Nola fault of Memory that Dr Mountague questions, whether it was ever determin'd, that Berenice was the Daughter of Costobarus or of Joseph Quam (Be- stis Herorenicen siliam Salomes) vel e Costobaro vel Josepho, dium p
nam non menimi pro certo traditum, genuerat (l) Corneli usa Lapide believ d falily, that Herod was the Iather of our Berenice

ther of our Berenice

(B) She instinuated herself into the Favour of Antonia] There is a passage in Strabe that deserves to
be set down (m) Kaueng n τως ωτις επίμωσι τὰ Heysela
no το το 13 pag
363 apud
Noldium
That is to say, The Emperor honour'd the Sons of Herod,
and hu Sister Salome, and Berenice the Daughter of
Salome It is likely, that those two Women went
together to Rome, to Dispute the Kingdom of Judas with Archelaus the Son of Herod, for it is
known. (n) that Salome went thither at that time

(m) In
Act 25
13 pag
363 apud
Noldium
1bid pag
296

Salome It is likely, that those two Women went
together to Rome, to Dispute the Kingdom of Judas with Archelaus the Son of Herod, for it is
known. (n) that Salome went thither at that time

Daughters.

(1) The Abbot de St Real farion entiet 2 p m 78 (2) Suetonius in ${f V}$ eipa ${f f}$

c 19.02 (a) Stra-bo 16 (b) Id 1b pag, 546 (1) D10, Ìib 39 P (d) Bau-Dairval, History of Lolemy Auletes. pag 170 (e) Kalax-

Sex uno TaCuis Ilvous a Gabinio reductus Archelaum ac fiham interimit St**rabo, lib** 17 p 548 (f) Tum

Lagina. AIRIAN EN न्यस्थीयह्ंस, ومعز عدلكى: 70 y 1170\4-Maiot. Eum Gabinnes Prolemeum reducens in pugna oc-cidit.Stra-bo, lib 12 pag 384. (g) Plus

A M. An-**201110,** 2 **917**

Ibid c 5 1 Ibid

Father dy'd *. She loft her Husband the † 8th Year of the Emperor Claudius, and behav'd herself very ill in her Widowhood, for the coneral opinion was, that she committed Incest with her Brother Agrippa To put and to those Reports, she endeavour'd to marry again, and offer'd herself to Remon King of Cilicia, provided her vour'd to marry again, and offer'd herself to Palemon King of Cinera, provided no would change his Religion ||. It will easily be believ'd, that she exacted that Condition rather out of Vanity, or Policy, than out of Zeal, but a zealous and amorous Woman, that sets up for a Converter, is no rare thing. The having more regard to the Riches than to the Reputation of the Lady that the him, accepted her offers, caus'd himself to be Circumcis'd, and marry'd her. And if he did not be all him later in the Bonds of that Marriage, it was not his fault, but the his Life-time in the Bonds of that Marriage, it was not his fault, but the fince that $(A\triangle)$ lewd Woman left him, and return'd where the pleas'd the forfook Judaism immediately to return to his first Religion + Berenice's ill Life did not hinder her from any define the Lewis Coldman and the second of the s her from practifing the Jewish Observances. She had made a Vow, and to accomplish it, she went to Jerusalem, and submitted to the Custom, which was perfore any Person offer'd his Sacrifices, he spent Thirty Days in Prayers and Suppose without drinking Wine, and had his Head shav'd Whilst she observed those Ceremonies, she receiv'd a thousand Affronts from the Roman Soldiers, and was in danger of her Life: In vain she went Bare-soot to interceed for the People with the Governor Florus, she obtain'd nothing, not so much as the Civilities which her Quality and Sex made in-dispensable ** She was still in favour with her Brother Arippa, and she seconded him in his Design of preventing the Desolation of the Jews, by exhorting them to fubmit to the Romans But all those Exhortations, accompany'd with Tears, prov'd useless ++, so that Berenice either not to be involved in the Ruin of the Nation, or to exercise her Parts, went to Vespasian and Tirus, and gain'd the one so formunately with her (A) Liberality, and the other with her Beauty, that she was in a fair way of becoming a Roman Empress She took Tirus in her Nets, and saw the Hour (B) that of a savour'd Gallant, he would become her Husband But the Murmurings of the Roman Empress of the man People, frustrated her Mope, she retain d only the Title of the Emperor's Mistress,

** Id de bell Jud 1 2 6 26

tt Ibid

Wife of Druss the Brother of Tiberias by reason of the esteem which Antonia had for Berensee the Mother of Agreeps That Historian adds, that Agripps not to vex his Mother constrain'd his Natural Inclination, which prompted him to make large Expences; but that when the was dead, he was fo Prodigal, that he exhausted himself Hav-ing no more Money nor Credit, he return'd into Judaa, from whence, after divers Adventures, he return d to Rome, and went to falute Theries in the Island of Caprea He was at first very well received by him; but he had afterwards good need of motions's Protection I do not know where Notdius (1) had read that Beremice dy'd at Antonia's

(1) Noldius ubi **fupra** PAG 297

(a) They are at tie end of the French Iranstation of Xiphili mas made *by* Antony de Bandole, and Paris in the Year MI OIGE

(b) Joseph Antiquit Judaic 116 20 c \ (and not (2) o m 693

House

(A) That lend Woman left him I shall transcribe
a passage that is full of Faults That Berente of whom
our Xiphilinus makes momen, was the Daughter of
Archelaus, and the Wife of Herod, after whose
Death she marry'd to Polemon King of Lycia, whom
she left proper nimicatem cottus, ut quidam dixerunt, says Josephus, lib 20 chap 2. This is what
I have found in the (a) Annotations of the Sieur
de Canque on the History of Dion Cossius, abridg'd
by Xiphilinus. Let us observe in the first place,
that the Berence spoken of in those Words, is the
Mistress of Tisus, and then let us reckon the faults that the Berence spoken of in those Words, is the Mistress of Titus, and then let us reckon the faults 1st, She was not the Daughter of Archelmus 21st, Polemon was not king of Lycia 3 dly, The reason why she left him, was not because he perform'd too often what is call'd the Conjugal Duty. It was rather a quite contrary region. For fee here how the Jewish Historium quoted by the Author of the Annotations expresses himself (4) à 144 m man entiquever o 2446, and Bephin il Montes of tours, it tours, it tours, it is not tours, it is not tours, it is not tours of the configuration If they have not configuration of the co dence ab so Berenice If that Author had confulted the Translation of Gemerard, he would not have fallen into the Error which he committed; he would have read there, That Morringe did not continue long, and it is fined, that it morely reason of Berenece's imemprance, who left him Granting that
the Words of the Jewish Arather, consider'd in
themselves, may have I know not what ambiguity,
which may make one doubt, whother the Matter
in question there, as the Musband's or the Wife's
Irregularity, was there no moints to remove the
siquivocation? Was it not sufficient to observe
the ill Life of Braites! Thiose time know how she
laved, will easily acknowledge, that she could not
be displeas'd with a Man for being indeficingable in
sheezercise of Love. The Author whom I refure, should rather have plac'd resonness sin in the
idesect, than in the excess, and company as the Modunish with the sink Husband of Queen Jean of would have read there, That Marriage did not con-

Naples It is true, that Polemon came off cheaper than the other, for he did not lose his Life as the other did

Some Caviller will perhaps tell me, that Canque's meaning is that Beremes forfook Pole caule he was not able to fupply her amorous Defires; but I maintain, that the Words are not order'd an fuch a manner as to be understood so Whatever his Thought was, they plainly fignify what I suppole, and confequently, they represent Berenice a Woman of a most extraordinary Humour See what I shall quote out of the Letters of the Count de

what I shall quote out of the Letters of the Count de Buff Rabasin in the Remarks of the Article Gleichen (A) One with her Librarity, and the other with her Beauty | Tucirus informs us, That that Lady us'd her Intrigues to place the Crown on Vefpafian's Head I do not wonder at it, she had more to hope for from him than from his Competitors, if he come to the Empire. May (A) we combined if he came to the Empire Mox (d) per ecaulty
rum nunties excitus ab urbe Agrippa, ignare ad
tellio, celeri navigatione properaverat Nec minor mo, regina Berence partes yavabus florens at ate faque, or fens quoque Vespassano musmiscentia municipata. The same Historian informs us, that Thus lov'd hei, and that it was thought she was the tause why he did not finish his Journey, but return'd into Judaa, after he heard of Galba's Death at Corinth Fiere (e) qui accensum desiderio Berenices regina vertisse iter crederent. Neque abhort but a Bore mee juvemlis animus sed gerendis rebiu nullum ex es impedimentum. That Historian resutes santanage in two words. He owns that Queen tought Love, that did not keep him from Affairs

Affairs

(B) And sur the Hour that he would affairs

ber Hurband] Agripps and his Sifter Berenies con Journey to Rome in the 4th Confidinity of Vehalistic great Honour was done them, the lodg'd in the Palace, fine lay with Tirus, and began to dispose of all things like a lawful Wife. But Tirus understanding that the People were scandalized at it, sent her away This is what (f) Xiphilinus relates, and he observes, that Berenies was shen, in her (g) prime, and great lustre. Nevertheless, the was then Forty four Years of Age, for the 4th Confulsing of Velpasan fell (b) in the Year of IE-florebac. SUS CHR IS T 72 and she was Sixteen Years. Xiphil, wo of Age (i) when her Father dy'd, that is to say the 3d Year of the (i) Emperet Chadaus, which was the 44th of JE SUS CHR IS T. This may be easily Calculated Sessions she enter'd young sinto the Lifts, and had Takes Books, and without intermission; the had a kindblad, and perhaps some Chaldren, in the 10th Year of the Age. She had had a session she seems for the search Year of the Age. She had had a session she seems for the search Year of the Age. She had had a session she seems for the search Year of the Age. She had had a session she seems for the search Year of the Age. She had had a session she seems for the search Year of the Age. She had had a session she seems for the search Year of the Age. She had had a session she seems for the search Year of the Age. She had had a session she seems for the search year of the Age. She had had a session she seems for the search year of the search year.

(a) Nec minus libido (fulpetta erat in Tim) propter exoleto. rum & spadonum greges,propterque inınlignem reginæ Beronices amorem, vitus invitam, Sueton in Tito c 7 (b) X1phili in Lito lub ınıt (c) Au-1el V1c.or in **Epitom** (d)Noldius de VIta& gestis Herodum (e) Ut 1ubut pondus regi-(f) It u il e false Name of in that criticiz d the Converiations of Father Bouhours The 1bbot de Villais whom he points at here, had publish d the Treadelicateiie for Fahours against Cleanthe (1) Sentimens de Cleanthe 2d part P. 1672 (g) The 133d Let-ter of the 3d part of Count de Buffy Rabntin's

Letters, p

246 edit of Holl

That Letter

ss dated from D1-

jon the

28th of

Tuly 1671

Mistress, or Concubine In the XVIIth Century the French (C) Stage resounded with the Amours of Titus and Berenice She had (D) too beautiful a Sifter to love each other The Holy Scripture makes (E) mention of Berenice Great (F) faults have been committed concerning that Princels I need not speak of all the Queens that

she was in her great lustre at Forty four Years of Age 1 his was enough to be espos'd to Envy Suctionius (a) observes, that the Separation was made with regret on both sides Titus did himself a great Violence in fending Berenice away to stop the Complaints of Slanderers Berence was much vex d to be fent away Doubtless, she would rather have endur'd the continuation of Slandering cui etiam And if it be true, that Titue had promis'd her Marrage, as it was reported, one may very well believe, that the ftorm'd against the Unfaithfulness
of Men It is probable, that to sweeten her Grief,
Thus told her, that it was a Sacrifice he was forced
to make to the Murmurings of all the City, but
that after having yielded to that Torrent for a
while, they would see one another again. It is certain, that Berenice behav'd herself as if she had been
seen away in that manner. Some time after the fent away in that manner Some time after she return'd to Titus, but sie got nothing by it, for he would not hear of her any more. I believe, that Xiphilinus is the only Historian, who has observed that Berapice was sent away twice, the first time under the Emperor Vespasian, and the second time under that of Titus (pa) of the life on the condition of Titus (pa). uder her Politice to Egolitice paragraphs are engine and appende action with anticonsider, a superior advers a me Bigging a Pa-pur and consider, a superior Trus en que tempore principa um filus obtinuit nec cades fecit nec amoribus inservicus, sed comis quamvis insidis peteretur & conti-nens Bisonice licet in urbem reversa, fuit It is likely enotes, that Xiphilinus is not mistaken, the Au-relius Victor at d the other Historians, mention but one difinition (c) Ut subist pondus regium Berenicen nuptias suas sperantem regredi aomum praccepit I hote Words of Aurelius Vittor compai'd with what he had faid before, convince him of an extreme Negligence He fays here, that Berenice was in hopes to marry Titus, and he had faid just before, that she was his Wist. Cacinam Consularem adhibitum cana vix dum triclinio egressum ob susp cionem stuprata Birenices UXORIS SUA jugulari justit Let us inter stom thence, that Berenice lent an Lar to other Flatterers besides the I mperor I hat is common enough to great Princes Misses I cannot pass over an error of Noldius (d) He says 111 Page 408 that Dion Cassius or Xiphilinus are mistaken, in placing Berenice's Divorce under the Em-Itaken, in placing Berenice's Divorce under the Empire of Velpasian, inne Aurelius Vistor affirms, that Total did not send her away till after he had taken (e) possession of the Crown I his Noldius says, Page 408, but Page 409 he affirms, that Berenice return'd to Rome to make a new attempt on Titus's Heart, and that her Design miscarry'd He quotes Xiphilinus for this What! After having said that a Man is mistaken, must one affirm what he advances? Must in he provid by his Testimony?

vances? Must it be prov d by his Testimony?
(C) The French Stage resounded Two pieces intitul d Berenice were acted at the same time One was composed by Corneille, and the other by Racine, each of 'em had its Partilans I he Abbot de Villars publish'd some critical observations on both I should not have known that he is the Author of those Observations, if I had not read these Words in the Sentiment de Cleanthe (f) Would you have question de it, if you had thought of the Critick of the two Berence's? For what reason should we have estap'd that Critick of two excellent Poets, whereof the one did not vouchsafe to answer him, and the other said but in

two words why he did not answer him (1)?

Here are some Extracts that seem to me worthy of the place I give them I am very forry, fays a Lady, writing to the Count de Rabutin, (g) that I cannot fend you the Berenice of Racine, this Day, I expett it from Paris, and I am fure it will please you, but for that purpose you must have a refin'd Tenderness, for no Morrow and engage army love and Deligace to far as but for that purpose you must have a resin'd Tenderness, for no Woman did ever carry Love and Delicacy so far as she does Good God! What a pretty Mistress! And what pity it is that a single Character cannot make a good Piece, Racine's Troggedy would be perfect. The Count aniwer'd her "I have just now read Beremice I don't find so much Tenderness in it, as "I expected I remember, that when I pretended to have some, I could have out-done Beremice It seems to me that Tieus does not love her so much "as he says, since he uses no endeavours in her " as he fays, fince he uses no endeavours in her " favour with the Senate and the People of Rome.

He yields immediately to the Remonstrances of Paulinus, who ieeing him wavering, brings the People and the Senate of Rome to ingage him, whereas if he had spoken resolutely to Paulinus he would have found every Body ready to sub-mit to his Will I would have done so my self, and by that means I had joyn'd I ove and Glory together As so Berence, if I had been in her soon, I would have done as she did, thirt is to fay, I would have gone from Rome full of Rage "against Titus, but Antiochus had not been the bet"ter for it (b) Here is the reply that was made Letter
to him (i) Your Heart is not so indifferent as I 148, of the
thought it to be, since you remember still that you 3d Past,
could have out-done Berenice in point of Tenderness, and
pres 268 one must have our-some betterine in point of tenserings, and one must have carry'd it to a high pitch, to find that one can surpais her I praise and respect you for it. He that pretends to love, must not do it by halves. I ron their thince Passages, we learn what Judgment they made of Mr. Raine's Berenice, and how much the Ladine are naturally inclined to approve of those dies are naturally inclind to approve of those Hearts that have the utmost I enderness I don't find that Count Rabutin's Criticilin is well-grounded, for he would have had the Poet to filfity an Event, which ought to be preiety d on the Stige Berenice's dismission is to well known in History, that those who had not found it in the fragedy, might justly have exclaimed against the Author, Without doubt, Mr Racine foreign this, and it is likely, that was the reason why he represented Titus Passion inferior to that of the Lady This might displease the I am Sex but the Author found that this inconveniency did not equal the other

(D) Too beautiful a Sister, to love each other] 70fephus observes, that Drustla the Sister of Berenice, gave ear to the Proposals of Felix Governor of sudea, to secure herself from her Sister's Jealous, who could not endure that she (Drufilla) should be so beautiful Drufilla was Courted by Felix, whilst she was marry'd with Azizus King of the Emesenians She yielded, and mairy d Felia, and it iecms that the abjurd the Jewish Religion (k) The Hatred of Brothers is great, and some Maxims might be quoted upon that Subject, but if I am not mistaken, the Hatred of Sifters exceeds it We may We may

touch upon this (1) in some other place cum mul-(E) The Holy Scripture makes mention of Berenice] ta osten-We find in the 25th Chapter of the Ast that tatione Agrippa and Berenice came to Casarea to Salute Fe- seu ambiflus, and that having heard of St Paul, who was tione A-

then in Prilon, they had a mind to hear him speak, for Apoand that for that purpose they went to the place of fol 25
Audience with great (m) Pomp, and heard St Paul 23

(F) Great Faults concerning that Princess | Sabellicus
(n) believed that she was the Wite of Aristobulus, and (n) In Pa
afterwards of Antipater This is to contound two raph ass
Berenices, (viz) The Grandonther and the Grandonthey and 1 itum daughter together The first was marry'd the first time to Aristobulus, and the second time to an Uncle of Antipater, and not to Antipater himself This is then a fecond mistake of Sabellicus As for the Berenice whom he speaks of (the Mistress of Ti- pag 414 sus) the had neither of those two Husbands shall let down a Passage of Juvenal, which is doubtleis to be understood of the latter Berenice, that was belov'd by Titus, and who was suspected of Incest with her Brother Agrippa,

Grandia (o) tolluntur crystallina, maxima rursus Myrrhina, deinde adamas notissimus, & Berenices In digito factus pretiosior bunc dedit olim Barbarus incesta, dedit hune Agrippa sorori,
Observant ubi festa mero pede sabbata Reges,
Et vetus indulget senibus clementia porcis
The Scholiast of Juvenal understands here by Bere-

nice, a Sister of Prolemy Ling of Egypt, and by Agripps a Son of Julia, Daughter of Augustus, that Son of Julia and of Agrippa (p) whom Tiberius caus'd to be put to Death after the decease of Augustus To fay nothing worse, it is a prodigious neglect of that Scholiast; for it appears plainly, with a little attention, that Juvenal speaks of an Acrippa that liv'd in Judea, which can noways agree with Here the Son of Julia Besides, that according to Noldum dius's observation, (4) no Body ever said that 412

Ffffa Agrippa

(h) Buffi's 148, of the

(1) Ibid Letter 15 _ pages

(L) Toieph Antiquit 1 p 69,

Remark A of the Ar-Drufilla

TON HE parla Ciac.

(n) In Paraplnasi ad litum apud Noldium, ubi fupra,

(0) Juven Satir 6 U 154 (p) He had been confin d by Augustus in the I-Sand Planasia, Tacit Ann l Ai c 3 and not in Sicily, as the Scholiast sa) s (q) De vita & gest dum, p

have been of that Name I shall take notice of some faults of (G) Mirers, (H) Hofman, Charles Stephens, &c

BERGAMAS MAN

(a) Alludere videtur preti-ofo lapidi quem prius de-dit Ptolemæus Ægyptı Rex uxorı simul & matri Verum Plinius tradit fuiffe topazion Baron Aunal ad an 58 n 164 He quotes Pliny lib 37 cap 8

Supra P 412 (c) Harduin in Plin ! 37 68

p 392

(b) Noldius, ubi

FAULTS in the Edition of Invenal L'arioi um

(d) Herodes Agrippa defix fue forori Rerenice. cum qua incestum commilerat. UT POTE que ante mupta erat paérao iuo Heroεħι

(e) Ubi župra 🌶 411,452.

Arippe and his unchaste Sister Julia were ever accused of Incest It is not so easy to reprove the Scholiast on the other Point, because the repeating of the Word dedu made some learn'd Men believe, that the Poet supposes two Persons here believe, that the Poet supposes two Persons here that gave a Diamond of great value to their Sister, 1st, A King of Egypt 2dly, An Agrippo That Explication is not good The whole ought to refer to Agrippo King of the Jews, and to his Sister Berenice And we learn a thing here that Josephus did not touch upon, which is, that Berenice received a Diamond of great value from her Brother, and that the worse it which caused their meethrouse and that she wore it, which caus'd their incestuous Love to make the greater noise Baronius thought that Juvenal alluded to a precious Stone which Pliny mentions, that Ptolemy King of Egyps gave to his Wife, who was also his Mother, as Baronius pretends (a) A (b) Modern Author, whom I have already quoted several times, finds many faults in that Opinion of the Annalist 1st, Juvenal speaks of a Diamond inchas'd or set in a Ring, but the precious Stone mention'd by Pliny, was a rough Topaze, that was afterwards made into a Statue adv. It was not Ptolemy who gave that Topaze to and that she wore it, which caus'd their incestuous adly, It was not Ptolemy who gave that Topaze to his Mother, but it was Polemon Governor of the his Mother, but it was Polemon Governor of the Island where the Topaze was found, that gave it to Berenice, the Mother of the King, who succeeded him that was then Reigning 3dly, Pliny does not fay that Ptolemy Philadophus made a Present of that Stone to his Wife Arsinoe, who was also his Sister, he says only, that they made a Statue of Arsinoe the Wife of Ptolemy Philadolphus of that Stone, and that the Stone was a so four Cubits that that Statue was of four Cubits, and that it was Confectated in a Temple that was call'd The Golden Temple One might add this ath Cenfure, which is, That we do not find that any King of Egyst marry'd his own Mother, and that this agrees leis with the Father of Pielemy Philadelphus, than with any other It is of his Wife that Plunyspeaks, when he says, that the Topaze in question was brought to Queen Berenice I was much less surprized at these Faults of Baronius, that to see Father Handway (1) of this paraises. ther Hardourn (c) of this opinion, that Jumenal's Words are to be understood of the Diamond of the same Berenice mention'd by Pliny, the Wife of Ptolemy Lagus, and Mother of Ptelemy Philadelphus The Juvenal Variorum, contains many faults concerning Berenice There is a Note there which fays, that the Berenice mention'd by that Poet was Queen of Judea, and Herod's Wife that according to others, he meant Berenice Herod's Wife, and after her Husband's Death, Mistress to her Brother-in-law, that is, to Agrippe her Husband's Brother This is all wrong, for in the first place, here are two different Hereds, which they have not taken any care to distinguish by any mark whatsoever. One of them ought to be he that caus'd the Children of Bethlehem to be caus'd the Children of Berblehem to be put to Death, the other ought to be the King of Chales, Brother of Agripps the first of that Name Now Brother of Agrippa the first of that Name Now the first of these two Hereds had no Wife whose N me was Berence, and there was no Berence that w is Queen of Judes Besides, there has been no Berence in Judes, whose Incest consisted in the Love of her Brother-in-law The Incest mention'd by Jefephus and Juvenel, confifts in the Amours of Agrippe, the second of that Name, with his own Sister Berenice That which deceived the Author of the Annotation, is, that Berenze was the Wi-dow of Hered King of Chelcu, and Brother of an Agrippa, when her Love for Agrippa was spoken of Butthe Agrippa of whose Brother she was Widow, was not be with whom the commetted Incest She was Daughter of that other Agraphs, and Sister to this There is another Remark in the Juvenal Varierum, the Author of which calls himself Lubin This Lubin makes use of a pleasant manner of Arguing After having faid that Hered Agripps was Berenice's Brother, he proves that the Love of that Agraps for Berenice was in Incest, because Berenice had been marry'd with her Uncle Hered (d) Neldrus (e) who observed two fanits in the Variorum, and who plac'd show on the account of Science less, the computer of that Commentary,

sock no rouce of thus,
(G) Some faults of Moren: The 1st Bermice of whom he speaks, as the Mochar of Brolomy Philadelphine Ku g of Egypt, what he says of hat, 12 not

to be found in the Author (f) whom he quotes The 2d is the Daughter of Ptolemy Philadelphis, and
Wife of Ptolemy Let He quotes Elian and
Justin, who was that he relates He ought
to have questions that he relates He ought
to have questions what concerns the seen's Head of Hair
Temple of Barnice the Guardian, I contain the fource of it, and therefore hove
affirm that Morers has set forth a falsity that have manny sufficients about it He should have remembered that he had said in the Article of Assing the (6) He ber'd that he had said in the Article of Arsinve the (h) He Daughter of Antischus Soter, that The the Wise of Magus have said (h) King of Cyrene, and Brothers of Ptolemy Philadelphus, and consequently, Uncle of Ptolemy Evergetes, was the Article of Ptolemy Philadelphus, and consequently, Uncle of Ptolemy Evergetes At that time Berenice the Wise of Ptolemy Evergetes was but his first Cousin, at present she is come Sister Every Body may see how much such such variations confound the Readers, and are inferient to make them weary of the Study of a Distinguish observing who they are that relate things one way, and who those that relate them another way. The said and who those that relate them another way. The said Berenice according to Morers, is Substituted by the object, whose Name was Berenice (i) The 4th, is the Daughter of Ptolemy Auletes. I have made an Air Ptolemiticle about her, see the Remarks of it. The 5th, siname dis Berenice the Sister of Agrippa, II of that Everge Name What Morers says that that Princess was with the State Brother Agrippa in the Tear 55, when St Paul Magus alleded his Gause in their presence, and in that of the areas. bor'd that he had faid in the Article of Arfinue the (h) He her Brother Agrippa in the Year 55, when St Paul Magas pleaded his Cause in their presence, and in that of the market Procensuls Felix and (k) Pontius Festus, supported that those two Procensuls Commanded in Judge and med the same time, which (1) is false. He ought act of a mea to have quoted Strabe, for what he says concern conditions another. Browner, whom Morey for our time the same time. another Berenice, whom Merers forgot, viz the and of E Grandmother of Titus's Mistiess renice.

(H) Of Hofman, Charles Stephens, &c] I Hof- who was men's first missake is, to assume that the Bernice afterna mention'd by Juvenel, was the Daughter of Hered the Missake of her Brother Ptolem Agrippa This is at least a double or triple falsity, Lagus for that Hered had no Daughter whose Name was Pausan Berenice, nor a Son which Name was Agrippa She, 1 1 p whom Juvenel speaks of, was Daughter of the (1) See I first Agrippa and was power marry'd with her Bro. first Agrippa, and was never marry'd with her Broftin, I
ther Agrippa, the second of that Name, it was only
believ'd that she had an incessure, or spoke figure
tively, when he call'd her (n) the Wife of Agrippa. Thus
II The second fault is, to say, that the Berenice, (a) See i
whom Titus lov'd, is different from her whom Jumentions. Homan makes them different the Arcs of usual mentions Hofman makes them different, the Ape fince he treats of her that was Titus's Mistress in the Ape an Article apart III It is not true, that the Be- 24 v an Article apart III It is not true, that the Be- 24 versuce of Juvenal made a Journey to Josufalem with (m) 'Tisher Head shav'd, and base-footed Hasman should who can have faid, that in order to accomplish a Vow, she the Chil went to Jerusalem, where the observed the Ceremo-dren of mies required in such Cases, which were, that be-Bethle-fore any Sacrifices were offered, they made Prancis hem as for Thinry Days, they had their Heads shav'd, at the sharin'd from Wine This is all that (a) Jeseph and the share concerning that Journey of Beronice The share observes that she went bare-sooted to the Ga vernor's Audience, but this cannot be faid to have bide Journey to Jerufalem IV What figuries it to direct Act 29 the 25th shap of the Ast, and the 16th Book of v 3 ci Sersio, immediately after having faid that Berenice turn a went to Jerufalem with her Head shaved and bare-Noldio the sp and 3d fault of Hofman, and at as from hum date that the latter transcrib'd them Chaples & TE- c 260 PHE NS falshe. Pliny's Testimony, he makes have tay, That Protein Philadelphus huster sonsed? Is that mention'd in the Book of the AHI? that the latter transcrib'd them Chaples STE-c 26st PHE NS falshes. Pliny's Testmanny, he makes ham (h) Ber say, That Protony Philadelphus built a sine Townson nice, o the Red Sua, and call'd it Berense, after her Manther's Mame Pliny says only, (p) That that Town matrix bore the Name of Protony Philadelphus's Mother This parts me an mind of a fault of History, which I had laid aside. He makes Pliny say, that that Berness gave her Name to a Cary which she caus'd 6 c 29 to be built. Thus much concerning the 1st fault of

Ap ide

BERGAMAS (James Philip) issued from the Ancient Family of the Forests, was born at Bergamo, * in the Year 1434. He made himself a Monk in the Order of * See the Augustins, † in the Year 1451, and published some Books, whereby he was much RemarkA esteem'd, and amongst others, one entitl'd (A) Supplementum Chromcorum, and a + See Vos-Treatise of the illustrious Christian Women He was very || much belov'd by fius de Pope Innocent VIII and died at Bergamo 1 in the Year 1518 If he had died in the Histor Year 1515, as Morers says, would not have been 78, or 85 Years of Age, which are the two Opinions mention by Morers

BERGIER (Nicolas) was born at Reims, in the Year 1957 He studied in the Phil new University, which the Cardinal of Lorrain had lately established there, and was Labbe, de State Taccher in a for some Years. From the College he want to the Course de Same Years. also a Teacher in it for some Years From the College he went to the Count de Saint Eccles r Soupplet, Great Bailiff of the Province, to be Tutor of his Children, and afterwards pag 492 he embrac'd the Profession of an Advocate, wherein he had a very good Success
The Inhabitation of the City of Reims, who knew his Merit and Capacity, made him their Syndic, and deputed him often to Paris, for the Affairs of the City, which made him acquainted with several Learned Men, and amongst others, with Messeurs Poiresc and Du Pay, to whom he communicated the Design of his Book of the High-Ways of Peiresc and who encouraged him much to put it in Execution. For the Roman Empire, and who encouraged him much to put it in Execution For that end, Mr Perresc communicated the Map of Peutinger to him But of all Memothe Friends and Patrons that his good Qualities procurd him, the chief, and the most municated Famous, was Nicolas de Bellievre, President in the Parliament of Paris, by by Mr Ouwhose means he got a Brief of the Crown, which made him Historiographer, with a dinet,
Pension of Two Hundred Crowns, and thit President took him into his House, where Keeper of
he liv'd till he tappen'd the 15th of September, 1623 in the Castle of 15 the
Grignon, belong Bellievre The Epitaph which that illustrious President

14th's Camade to the Memory of his Friend, is to be found in the Beginning of the History of biner of Me-Reims, printed in 1629 2 I shall speak hereafter (B) of Bergier's Works See also it dals

the End of this Dictionary, the Differtation on the Day, Remark (B)

BERIGARDUS (Claudius) one of the most subtil Philosophers of the XVII received in Century, was of Moulins He acquir'd fuch a Reputation in the University of Paris, & See the that the Great Duke of Florence got him to come to that of Pifa He taught Philosophy Prifac to there for twelve Years?, after which, he was invited to Padua, for the Time Protession

his circular exercised it gloriously, when in 1642 he caused a Book to be Printed at Udina,

which displeased (C) several Divines, the it was approved by the Holy Office He had 8 Phys

publisht another at Florence, in the Year 1632 His Cut prefixed to the Book, print
Arist ed in the Year 1643, makes him 51 Years of Age, but the Year of the Century is not 3 See hie

BERY-

of Charles Stephens The H is to have faid, that of Charles Stephens The II is to have faid, that there was a Berenice, the Daughter of Hered the Acalonise, who married her Brother Agrippa We have already found that Fault in Lloyd and Hofman, I loyd took it from Charles Stephens It may be, some body will tell me, you understand thate Words amis (a), Berenice, Herodis Ascalonise in Charles them as if the Meaning of 'em was, that Berenice them as if the Meaning of 'em was, that Berenice married her own Brother, but they must be understood in this Sense, that she was married to Agripha's Brother, which is the Sense (4) of Lloyd and pa's Brother, which is the Sense (4) of Lloyd and Hosman's Words I answer, That I explain the Latin Words of those three Authors, in the most natural sense, and that since the two latter confirm those Words by Juvenal's Verses, they meant, without doubt, that Agrippa was the Husband, and not the Husband's Brother I can at least con-of Chalcis Inc all Fault and the Afcolonite, whereby it appears, that Chales Stephens knew, ot, that Strabe leaks only of the Daughter of Salome. That Daughter makes a separate Article in his Dictionary, which shews, that he did not take the one for the other, but that he fancy'd two distinct Persons to himself, which might pass for a IV Mustake

(A) And amongs others, one metal'd Supplementum Chronicorum] It is also intitl'd Supplementum Supplementi I do not well know the Year of tim Supplement 1 do not well know the Year of the first Edition, but I know that the second is that of Bressia, 1485 The Author informs us himself, that he was then 51 Years of Age, and that he had corrected and enlarged it with much Application and Exactnets. He carried it from the beginning of the World to that same Year He world a new Edition of it at Emilia in the Year made a new Edition of it at Penies, in the Year 1503 which extends likewife to that Date. The Edition of Pers, 1535 was inlarg'd with an Hi-

ftorical Absolutement from the Year 1503 to the Year when it was printed (c) Possion and (d) Bellormin say, that, that Work extends but to the Year 1436 They would deserve to be cenfured, though what they say should be true of

the Year 1436 They would delerve to be cenfur'd, though what they fay should be true of the first Edition. Our Augustin had read much, and did not want Judgment, but he often mistakes the Proper Names, and has a barbarous Style (e)

(B) Of Bergier's Works] Besides the History of the High-ways of the Roman Empire, he composed allo le bouquet Royal, which is a Relation of the Coronation of Lewis the XIII printed at Roims, in the Year 1637 A Treatise of Day bicak, printed at Reims in the Year 1629 and which had been printed at Paris, in the Year 1617 with the Title of Archemeron, (f) Le dessende l'Histoire de Reims, printed in 1637 He wrote the Life of St Albert, with the History of the translation of his Body from Reims to Brussell, in the Year 1612 at the Request of the Arch-duke Albert He received a Chain of Gold for a Reward, which the Page 63 (f) Consult at the Request of the Arch-duke Albert He received Manuscript is in the Hands of the Author's Heirs, with some other Papers written with his own Hand, concerning the Excellency of good Learning, and the Antiquity and Excellency of Poetry and Speculative Massick, (g)

(C) A Book that displeased several Divines]

The Title of it is Circulus Pisanus See here the

(C) A Book that displeased several Divines and chiefly
The Title of it is Circulus Pisanus See here the in the ReJudgment that an Arch-deacon of Canterbury made mark B of it (h) Hunc (Casalpinum) eddem impietatie vid Gratione non modu secutus est, sed superavit Claudius (g) Takon Berigardus Molinensti, qui und cum impid Aristotelus from a Mi-disciplind obsoletam istam quoque veterum Ionicorum morial (quemadmodum de us ipse censuit ac alu plerique cen- communi-(quemadmodum de sus sple cenjuit as alss plersque cenfuerunt) revocavit, cum enim disputationes suas dialogorum consuedine perserips, sermenem in duae personas Charilaum & Aristaum distribuet, querum alter Arifoelem, qui pracer miteriam, quendam primum motorom, providentia tamen supertem posuit, alter antiquos
isso difendit, quos omnia corporea esc velle, nullumqua disputat de
primum motorem ab universo terporeo dissinisse putavit
acquo ados uno continque opere diversas cum Epicurea
tum Puripatetica impiesatu raccones autornasis, quantum Puripatetica impiesatu raccones autornasis, quandique ados un continque opere diversas cum en acqui dissinisse autornas en acqui dissinisse acqui

tum Paripatetica impiestatu rascones adernavit, quan- divina pag

first Epils dedicatory

to the Dubitati ones Gal I yncer (c) Vossius that displeased several Divines] and chiefly

(b) Bererodis Afcalonitæ Ma. Afratris uxor

6 Stephan Byzant in Toce Bupu-ጥር * Sec Berkelius in Steph Byzantin voce Pa-PUTOS A Strabe 1.b 16

p m 520 * Easeb in Chron n 2003

† Plinius 1165 c20 p m 574 Ulpianus d censibus apud Scale ani-20 A 10 171 Lusebium 2 100, p m 171 | Strabo ibid

(a) Id 1b р б8

(b) He was Prof. flor of Philosophy ar Siumur, at be Revocation of the Edut of Nuntes, and he has tun frice Kylor of Willoon Col-Leyden

(1) Petrus de Villemandy, n Supt i /mo debel-Iro pig 1.1

(1) Id 1b p 28, -9 () Th fe Are the

Word. £x nsducı quidem notionem dilpolueiit, ac fapicntiffime iemit.

ted hinc nihil aliud esse, qu'im Universi totius Corporei vigorem, ab ipso sola ratione distinctum, cujus Universi singula partes divinitatis participes le iplis misceantur ad omnia componenda, nullo ilio intellectu ordinante, quam fua ipiarum energia, perinde ad finem optimum tendente, ac si ab aliqua mente diririnde ad finem optimum tendente, ac si ab aliqua mente dirigerentur I llemandy ubi supra, pag 100 He quotes Berigard circulor pisanor pitte 2 circulo 19 (f) At the Remark C (g) Nam & Beica am appellitum esse authoriest Lusebius in Chron tlandum in Plin 1 b 5 c 20 p 574 (h) Guil Grotius de vitis Jussey state (t) Scalig animado in Euseb n 1713 biggists (k) Menagius, jur Givil amanis cap 24 p m 132 (1) Frain the sisse that at book (m) Bertrand ubi infra p 4 ti) M Menage iv and William Grotius, ib consute him

BERYTUS, a Sea-port Town of Phanicia, near Mount Lib nus, was (A'alfo call'd Beroe It was faid, that Saturn had built it It had a good Harbour, the Delcription whereof is to be found in the Itinerary * of John Phocas Strabo fives, that a it was ruin'd by Irypho, and rebuilt by the Romans "Twas * Augustus who rebuilt it, and who mide a Colony of it, which was cill'd † Julia Felix, and which enjoyed the fus Italicum Agrippa + led two Legions thither It was one of the three Cities wherein (B) the Civil Law was publickly taught, the other two were Rome and Confrantinople There is some ground to believe, that there were more (C) Profession in
Berytus, than in any of the other two The Constagrations, Inundations, and Earthquakes, that ruin d it at several times, did not hinder the (D) I aw-Schools from being for up there again The Metropolitan Dignity that Theodofius the younger granted to the Bishop of Berytus (E) was only titular

St BER-

quam Ar stotelis disciplinam fusius & ardentius excoluit, atque eam potissimum quam libro Physicorum ottavo, librisque de Cælo & rerum Generatione tradidit, quibus universam mundi fabricam fine Providentia architectrice entruxisse se putat Philosophia Nique nefaria sua dog-mata disperse uno aut altero capite (ut Casalpinus) insinuavit, sed aperte omnem peripatetica impi tatis rationem secutus est, neque numinis providentiam ut ille e rerum natura tollere satis habuit, nist & salse dictis

(qualia vir non admodum facetus potuit) increparit
(a) Huni autim sicut & Cafalpinum, quanquam
nulto uberius rem tractavit, & quidem integrum peripatetica impictatis si stema descripsit, hoi loco redarque re operæ pretium non ex simo, quod in uno Aristotele vincantur qui ab eo st terunt omnes. Mi de Villemandy, (b) a Dench Minister, gives the time Judgment, for he looks upon B rigardus as a great I avourer of Pyrrhon fix, and as a Propagator of Imprety (c) Visigue eque (Pomponatu) institt Bergardus in Circulis Pisanis sub seculi bujus initium Quanta ab his, nonnullisque alies cjustem ordines doctoribus, malorum siges in scienti s, societate civili, & religione luvuriarit, norunt end ti He explains himself more fully in another place (d) Insorum quidem dubitationes, contendendique pruritus, eo usque non evagantur, ut rel Divinam Providentiam, vel etiam Existentiam, aperie summo cani, ita tam'n procedunt corum non nulli, nt summo er coelle videantur uteunque sit, sus-peri est admodum eo em religio ac sides. Cum, ex g Cliudius Berigardus, in Circulis sus Pitanis, res omn physicas, imo & D vinas plei asque, ex principiis Arifloteli ita diclarit & aftinit ut casdem illas ex oppositis Anaximandri hypothesibus, purum athismum redol nt bus, cont nuo impugnet ac subvertat, an quic-quam in rebus Physici stabile & immotum relinquit? Norne con in perpetue | na illa libratione cunttas fuspendit & Deinac quo ten ! t affumpta hac Anaximandri byposhesis, quam Ber vardus Aristotelica longe praf rs, nisi co ut in Supremi Numinis, cjusque Providentia locim infin tam quandam ma eriam, infinitis corporibus dissim landus ex scipsis mobilibus, constatam, hoc est, in Veti Dei locum Cacain Naturim substituat? He quotes him page 1 c, as having faid a thing that is full of I ibertinism, but the (e) Words which he deribes to him, and which are printed in Italick I etters, are not to be found in his Writing M de Vill mandy should therefore have told his Realize the handy should therefore have told his Realize the handy should therefore have told his Realize the hand of the statement. ders, that he did not quote the Text of Berigardus, but the Paraphi de of his Fhought I have quoted that Author in (f) the Article of Ruffinus (A) U. a. also cill d Beroe | The Testimony of Eustebeur, alledged by I ather (g) Hardouin, nor that

of Stephanus Byzantinus, alledged by William (h) Gio-tius, cannot serve me for a Proof, for I have not found that I usebius not Stephanns Byzantinus lay fo Virtutis My Proofs are those that Scaliger (1) tound in the cujus-dim, quæ Boytus, and in the 41st Book of the Dionystaca of omnia Norms, and those that Mr Menage (1) discover'd in the third Book of the time Dionystaca, and in an (1) Epigrim of the Anthology, where Bertrand (m) would without Renfon (n) have chang'd the Word Bipon into that of Bayunus

(B) One of the three Cities wherein the Civil Law was publickly raught] In all the Roman Empire, there were but those three Cities that were permitted to have Schools of Law, which is a furprising thing, when one considers the Extent of that Limpine, and more surprising still, when one thinks on the many Universities that are it present in Errope What a Change of Customs! The seven United-Provinces, that are but one Point on the Map, in comparison of the Roman Monarchy, have two or three times more Schools of the Civil Law, than there was in that vast State Let us prove what we ought to prove (o) Hac autem tria volumina (They are Justinian's Words) a nobis compositational eist am invents (p) urbibus quam in Birytiensium pulcheri ima civitate, (quam & legum nutricem bene quis appellet) tantummodo e est i le suvolumus quad jam & a retro principibus constitutum est, & non in aliis locis que a Majoribu tale non meruerint privilezium. Those Words inform us, That the Predecessor Tustiman sixt the number of the Schools of Civil Law to three, but it is not known at what time this was done. The first, who in Mr Menage's Opinion (q) mention'd the School of Berius, is Gregory Thaumaturgus, (1) who liv'd under Levander Sevierus. The Lecclesinstical Hastory of Lecture (1) makes mention of a tong Marrier of Alexander Severus The Ecceleratical Factory of Eusebius (s) makes mention of a young Martyi, that fuffer d death under the Empire of Maximan, whi support and who had studied at Berytus That School was P 13, then (t) very flourishing It was no selss so, when Zaihary of Mitylene with against Ammonius He (r) In a Calls Berytus Antice Tax vivos, parinten legum He tione Passis Berytus Antice Tax vivos, parinten legum He tione Passis Ithe 11th Volume of the Bibliotheca Pairum, in the Litton of Paris, 1644

the 11th Volume of the Bibliotheca Pairum, in the Little of Paris, 1844.

(c) More Professin Berytus, than in any of the other two] The Title de fudits liberalibus urbis Roma & Constantinopolitana, in the Theodosian Code, and in that of fustinian informs us, That there were but two Professions Law at Rome, and two at Constantinople Now as Justinian addresses the Constitution, d still doctral at one, to eight Profession the 1 in, it must be concluded, that there were four of them in the School of Britus in vitis See M1 Menage, (u)

(D) Not hind r in I am Schools from being fet up there again I or proot of it, Ill give you the tol- P m s lowing Words of Franc's Brudonin (x) Berytum who quot Syria urbem susse nutricem legum Ro ait nossir Just 1 1
ut & matrem Juriprudentia Lunopius vocat, & ante et
utrumque Nonnus nulto magis Quid igitur! sempore cus
Constanti terra motu convulsim susse ait calirens
ed susse restitution & tempore sussiminant nostri storusse ubis Cum vero Justinianus jam illi suos juris civicontact Cum viro justinianus jam illi juos juris civilis libros explicandos tradidister, ecce horibiliori terre (x) Franmotu cum auditorious & doctoribus absorpta est Testis ciscus Bilest Agathias Sediden testis est eo casu minime deteritum justin anum susse quoninus illam instaurarest fractium justin anum susse quonagis semper extaret se C de part des jurisprudenti e Minum voro, ecce paulo post inundatione or incendio iterum vastatam este elego Nim id testa virole des communicationes des communications de communication de tamen cofferunt talibus tempestatibus qui afflicta jurisprud n'i a opem ferre debuer unt

(E) Was only titular] Theodossus the younger, being imposed upon by Eustathius Bishop of Berytus, made this Decree, (y) Propter multas justasque causas Metropolitano nomine & dignitate civitatem Berytum de-cernimus exornandam, jam suis virtutibus coronatam Igitur bæc quoque Metropolitanam habeat dignitatem, Tyro nihil de suo jure derogetur Sit illa mater Provincia majorum nostrorum benesicio bæc nostro. The Emperour declaies, that he will not lessen the Rights of the Metropolis of Tyre in any manner whatsoever He did not pretend then, that the Bishop of Berytus did strike at any of those Rights Nevertheless, Eustathius, spur'd by Ambition, usurpt ulurpt

(o) fust 1fat in diris docemdi ratione

(p) That is Rome and Constan-tinople

(4) Menag ubi supra

(r) In oratione Paneryrua ad Or giin vitis Juniconf who quotes et se ex-(u) Menag ubisupra (x) Fran-

(v) It is in the 11th Book of the Code of Justinian

tus quam

rus, ad fui

totius or-

fent,ut ab

eius monitis & exemplis tota res

Monafti-

ca & Ecclesiastica

pendere vila lit,

ut ab ejus oraculis

præfules.

principes,

confilium

populi

expeterent.

eumque

ınducın-

rum ac

pacis ai-bitrum

agnoscerent, & fe

tionibus

Ordines

cupive-

rint effe

commendatos Franci Crus

Amboesius prafat

apologetica

Abalardo prefixe operib

Abalardi

† A

of Cicero.

concern-

the Capitol, apply-

ed to the Deposita-

Truth

B See the

Remark I

cleBerengarius
(b) Gene-

fis the

Ioth wa

ing the

omnes

St. BERNARD, Abbot of Clairvaux, flourisht in the XII Century, he acquir'd 'Plus fa-such a great effect ', that it seem'd as if the whole weight of the Church lay on his Shoulders, and that Kings and Princes had made choice of him for the general Arbi-te adeptrator of their Differences It is certain, that he had very great Talents, and a great tus quam deal of Zeal, but (A) some pretend, that his Zeal made him too jealous of those, Salomon deal of Zeal, but (A) some pretend, that his Zeal made him too jealous of those, salomon who acquir'd a great Name by the study of Human Learning; and they add, that his mild and easy Temper render'd him too credulous, when he heard any Evil reported of those Learned Persons Desire, that by reason of those Principles, he omnes in suffer'd infinitely to be too much preposses, that by reason of those Principles, he omnes in suffer'd infinitely to be too mach preposses against Abelard It is difficult to imagine, that he was free from human Passions, when he made it his business, to cause all those that seem'd heterodox to him, to be overwhelm'd with Anathema's But it is very same and the Ardour wherewith he prosecuted furnamental those conceives that his group and the Ardour wherewith he prosecuted furnamental those services and the Ardour wherewith he prosecuted furnamental those services are the services and the Ardour wherewith he prosecuted furnamental those services are the services and the Ardour wherewith he prosecuted furnamental those services are the services and the Ardour wherewith he prosecuted furnamental those services are the services and the Ardour wherewith he prosecuted furnamental those services are the services and the Ardour wherewith he prosecuted furnamental those services are the services and the services are the services are the services and the services are the services are the services and the services are the services easy to conceive, that his good Reputation, and the Ardour wherewith he prosecuted fur nomethe Condemnation of his Adversaries, surprized the Judges, and made the accused Persus, ad sur fons fink under the weight of those irregular Proceedings However it be, he verified the Interpretation of his Mother's Dream She dreamt, when she was with child of him, that she should be deliver'd (B) of a white Dog, whose barking would be very sonorous Being frighted with this Dream, she consulted a Religious, who told her, Be of good courage, you shall have a Son (C) that shall keep God's House, and bark much against the Enemies of the Faith St Bernard did more than the Prediction imported, for he barkt sometimes & against chimerical Enemies, against Livors that were either meer Trifles, or wrong Interpretations of the Words and Thoughts of others. And whether

aftirpt the Authority over many Churches that held of the Metropolis of Tyre Complaints were made of it to the Council of Challedon, who restrained him within his Bounds, and the Privilege that Theodofiss had granted him, was like that which Marcian granted afterwards to the City of Chalcedon Challedon or countains and Cantle Edwards Chalcedonensem civitatem in qua santia fidei concilium gestum est Metropolis privilegia habere sancimas nomine tantum, salva videlicet Nicomedicossium micati propria dignitate Consult Father Nor-

But some pretend that his Zeal, &c] I have quoted a long Passage of Francis d' Amboise, in the Margin of this Article, here is another longer (b) Pace igitur Sunti: Abbatis liceat dicere qu de eo ausus est Annalibus mandare ejus discipulus Clarevallenfi, quondam Monachas, demum Abbas Moremontanus Otho Episcopus Frisingensis, Leopoldi Pit Marchio-nis Austria filius, Frederici I Enobarbi, cujus vitam nis Austria filius, Frederici I Anobarbi, cujus vitam scripsti patruus, qui quamvis Abbatem suum in magna habaterit veneratione, tamen scribilitia ex Religionis Christiana servore zelotypum, de pabitudinali (se enim loquitur) mansuetudine quodamido credulum, ut Magistros qui humanis rationibus de saculari sapieutia considenter nimium inbarebant abborreret, de de talibus fin the guid recitanti facile aurem præberet, juxa il-le mi mond yeninum en nænai mengimi Quo alitut sibi in animum induxerit quedam esse dista ripta ab Abælardo quæ non essent, aut quæ in ve-In partem accipi non deberent

(B) That she should be delivered of a White Dog]

Her Name was Aletba, her Husband, the Tather of St Bernard, was call'd Tesselinus Cum mater Aletba axor Tesselinus in utero gestaret, somnio vidit prasagium suturi partus, catellum scilicei se paritaram totum candidum, in dosso subrusum o clare la-

ram totum candidum, in doi so subrustum & clare latrantem (c)

(L) Tou shall have a Son that shall bark much the Enomies of the Faith] I shall bark much she Enomies of the Faith] I shall quote again a shoile (d) Cui (Aletha) de illo terricum shair spiramine afflatus optimi catuli mater one detective and substitution of the white and Red, as others do, who say (e) That the White and Red, as others do, who say (e) That the would be mild and say (e) That the White and Red, as others do say (e) That the would be will and say (e) Tha Impious and Strangers, and that he would bark continually at them for it is the Property of a good Dog, to carefs his Master's Friends and Domesticks, and to fly with great Fury at Strangers in pergrinos ferus & atrex ees cauda eretta continua latratabus, imo morfibus interdum insectious (f) Fronces & Amboise omitting that Distinction of the two Colours, observes, that St Bernard (g) consisted the Prophecy, and spar'd no body He fell upon Abelard, Arnould of Brise, Peter de Bruys, Gilbert Perstanue, &c In a word, they do not do hem suffice, that call him only a Hound, or a Mastast Dog; he ought in some sense to be compar'd

to Nimrod, and styl'd, a mighty Hunter before the

Give me leave to make a Digression about Bernard's Mother's Dream It was a lucky Thought of him that explain'd it, for in short, is there a better Symbol of Vigilance than a Dog? Can there be a more natural Image of the Assaults given to Error, as well were voce, as in Writing, than the Barking of a Dog? Only one must take care, not to carry the Comparison too far, since there are but too many Persons in all Countries, and in all Ages, who, to avoid being call'd dumb Dogs, bark at all times, and bite and tear all those who do not please them † Those Dogs that were kept at Rome to guard the Capitol, were design'd to make a noise if any Robbers came in And for that reason it was not thought strange, that they barkt in the Night, if they heard any body, for it is an unseasonable time that gives ground for Suspicions, and therefore they let them bark, whether those whom they heard go by, were honest Men or Thieves But if those Dogs had barkt in the Daytime at those that came to the Temple to pay their the Barking of a Dog? Only one must take care, time at those that came to the Temple to pay their Devotion, they would have had their Legs broken I borrow this from an ancient Roman, the Application is easy to be made (1) Anscribus cibaria publice locantur, & canes aduntur in Capitolio ut significent si sures venerint. At sures internoscere non possunt, significant tamen, si qui noctu in Capitolium venerint. & quia id est suspiciosum, tamens bestia sunt, tamen in eam partem potius peccant que est cautior Quod si luce quoque canes latrent quam dess salutatum aliqui venerint, opinor sis crura suffringantur, quod acres sint etiam tum quam suspicio nulla sit. The publick maintains you to guard the Truth, make a noise then against all Comers, if you have ingenuity enough to compare your self to a Dog, that cannot discern any body in the Darkness of the Night. If you are in darkness by reason of your Incapacity, the because Passions cloud your Judgment, and if you have the honesty to acknowledge the Obscuraty that surrounds you, you ought to be excus'd, but if you pretend to the Quality of a great Doctor, who acts only for the Glory of God, without any motive of personal Revenge, and if nevertheless you involve a great number of good Men into your Libels and Denunciations, you deserve to be punisht, you are unworthy of your Station, you are a Dog that falls indifferently on Friends and Foes, which shuft needs cause a thouquoque canes latrent quum deos salutatum aliqui vene-Station, you are a Dog that falls indifferently on Friends and Foes, which must needs cause a thou-sand Disorders. You are one of those English Mashiss, on which the Jesuit Maintheary. (k) once made one of the 4 parts of his Sermon run. Many Prints stuff'd with Lamentations, and Extracts of complaining Letters have been seen in Holland within these few Years, (1) as if a very consideration. ble (1) Cicero

Amerino, aper t 2 fol m 12 A (2) See the Preface prefixed to the Defence of the French Translation of the New Testament, printed of Mons, Edition of Cologne, 1668 (1) The Bishop of Meaux drew great Advantages from them in his Advantasees from them in his Advantasees from the Works of the Learned, May 1692 pag 409, & seq

(a) Noris de anno & epochis Saro-Macedonum differt A cap 3 par 400 401 edit Lips

1696 (i) Ir Amboesius prafat operibus Abtelard: præ-

· Id ib ex Willelmol 1 wite Bernardi (d) Ibid

(e) See Philippus Casius a Zesen, in celo Allemomi-PME: 256

(f) Id ib (g) Furmavit vacinium entus, nec enim ulli pepercit

Amboe! k supra

* Vita Bern lib pud Ly-ftrum tract de polygam pag 130 † 1 nSe&f Xl Supplementorum, tom 1 p 566 I heoph Raynud De malis ic bonis libris,pag 166 and in Theol calls him wrong Mi-chael I find that Thomasi us de plagio liter p 189 quest ons whither it be a fault Hi Should not have doubted of + Colomes Gall

> (a) Amboefius, uli lupra

Orient

(b) Id 1b

1 ides /y Father Maimbourg / 4 P 39 & 1eq of the 2d part, e-Holland

(d) The Author of Jeveral Thoughts on Comets, 779, 789

(e) Tom 2 1 1 ch 9 P 578 ad ann 1572

(f) Ibid chap 12 Pag, 599, 600

he was in the right or in the wrong, he could (D) give the Alarm admirably well, and make the I hunder of his Victories Eccho. He was more successful in exterminating the Heterodox, than in the ruin of the Infidels, and yet he attackt the latter not only with the Arms of his Eloquence, but also with the extraordinary Arms of Prophecy By that me ins he increas'd the Troops of the Crusade more than can be express'd, but all the fur promises wherewith he fed them turn'd into smoke, and when they complain'd that he had sent a vast number of Christians to the slaughter, without surring our of his Country, he came off with faying, (E) that the Sins of those, who had taken up the Cross, had hinder'd the effect of his Prophecies There's no Impostor but may hide himself behind such a Retrenchment St Bernard was Canonized He is one of the greatest Saints of the Roman Communion, and it is pretended, that he wrought a world of Miracles both in his Life-time, and after his Death that * once he went up to his Neck into the Water to free himself from the Temptation into which the sight of a Woman had induc'd him The best Edition that we have tion into which the fight of a Woman had induc'd him. The best Edition that we have of his Works, is that of 1690. It is the second that the Learned Father Mabilion took care to procure The Journalists of Lespsick + have spoken very exactly of it It is accompany'd with divers learned Presaces It is acknowledged in one of them, that St Bernard taught, That the Souls of the Blessed are received into Heaven, and into the Society of the Angels as foon as they are separated from their Bodies, but that they enjoy only the sight of the Humanity of JESUS CHRIST, and not the fight of GOD

BEROALDUS (Matthew) born at Paris, taught the Hebrew Tongue at Orleans
1565 Those of Rochel offer d him an Imployment in their College in the Year ın 1565 1571 | I believe he did not accept of it He was in Sancerre when the Marshal de la Chatre belieg'd it a little after the Para Massacre, and he did the Inhabitants great Scrvices by his good (A) and courageous Counsels. At his going away from Sancerre, he retir'd to Sedin, where he read Historical Lectures. Every Body was not edify'd (B) with the manner wherewith it is pretended that he spoke of Francis I in his

ble part of the Ministers sled from France, had confipir'd to introduce the most abominable Errors wherever they are dispers'd But after all, not one guilty Person has been discover'd, what pains soever have been taken about it Ought not such Dogs, destitute of Discernment, to be punish'd?

(D) He could give the Alarm, &c.] I only follow the Footsteps of the Sieur d'Ambosse, a very good Catholick He observes, that St Bernard's Letters written to the Prelates of Rome and to the Pope, were the fittest in the World to preposses and initate them against Abelard, they mention'd

and illitate them igainst Abelard, they mention'd nothing but Sacrileges, Lyons and Dragons (a) Ligite si placet librum quem dicit Theologia, legite Galum quem dicunt sententiarum ejus, necono Gillum qui inscribitur Scito tenssum, Ganimadvertite quanta ibi silviscant Segetes sacrilegiorum & errorum

Leonem evasimus, sed incidimus in draconem He was not contented to write in his own Name, but di-Etated fome Letters to the Archbishop of Reims and to three of his Suffragants, in which they demanded the I hunders of the Court of Rome, and when they hid obtain'd the Condemnation of the Propositions they had sent to the Pope, they caus'd it to be sounded abroad as a full Victory, tho at the History the bottom, the Pope had pronounced nothing another Crugainst Abelard's Person Their sources and their gaint Abelard's Person I heir stourishes and their great bustle hinder devery where the Accused's Cause from having any hearing. They preposses'd every Body's Mind These are the common Artifices of Cabalists, I do not say that others never made use of 'em (b) At accusatores potentissimi tanguan albis equis triumphantes latum paana cantarunt, victoriamque suam toto orbe disseminarunt, ita ut mifir ille inauditus apud probos quamplurimos male audi-rei, & ejus exemplaria qua Galliam Italiamque Splendore collusti arant, tanquam horrende creminis carmina vel voracibus rogis cremanda traderentur, vel in situ, Squalore & cinere veterum bibliothecarum latitantia pu-

(E) He came off with saying, that the Sins] It is in truth, the Center of his Manifesto, (c) for if he alleges the Example of Moses to secure himself by the Authority of a great Name, it is because he pretended that the Members of the Crusade were no less polluted with Crimes than the Children of Israel, and that therefore both had diverted dren of Israel, and that therefore both had diverted the effects of the Promises See what a (4) Mo-

dern Philosopher thought upon the Mind a (a) Modern Philosopher thought upon the Mind and sourageous Counsels] D Aubigne observes it in two places (e) The Sancerrois fays he, composed also a Council, wherein they chiefly found themselves very happy in Beroaldus, formerly between the Mind Council the Council of the Coun brew Reader at Orleans He accompanied hit Coun-fels with Courage The (f) Besteged being very Sels with Courage

much astonish d at those News, wanted to be supported by their Pastors But chiefly by the wise and courageous Counsels of Beroaldus, according to which, they resolved to endure all the Miseries of a Siege, and that those that would not consent to it, should be thrown over the Walls

(B) Was not edify'd with the manner wherewith it is pretended that he spoke of Francis I] A Minister, who was then at Sedan, and who Abjur'd his Reliwho was then at Sedan, and who Abjur'd his Religion afterwards, caus'd what follows to be printed
(g) "It is to be noted, that Matthew Beroaldus (g) De"a learned Man among them, and one of their fence of
"Professors, being retird from Sancerre to SeMatthew
"dan, was desir'deby the President la Louette and de Lau"some others, to make some Lectures, which he
did in the same place where they preach'd, and
"the fet forth a Chronology which he said that he Pennetier
"had made Now being come to the Reign at Ming Lately Ming. had made Now being come to the Reign of King lately Mi-francis Ist of that Name, a Prince of Glori-nifers, &co ous Memory, and whom we may justly call pag 32 the Father of Learning, and Restoier of Sci-This Book ences in this Kingdom of France, Advantages was prin-that cannot be sufficiently valu'd, and which all ted at Pa-Europe selt afterwards Being, I say, come to ris in the the Reign of that Great and Virtuous Prince. Tear 1577 Europe felt afterwards Being, I fay, come to ris in the the Reign of that Great and Virtuous Prince, Year 1577 he ipoke so impudently, and irreverently of him, and of his most Illustrious, and most Christian Posterity, that I know not one Man breathing the Air of France, but would have been fcandaliz'd at it. The Prefident, the Bayliff, and other Magistrates, and all the Ministers residing them at Sedan, were present, who, if they hadelad a Christian and French Heart, and not ungrateful for the Banasis received by the means of Learns. for the Benefit receiv'd by the means of Learning, which that good Prince caus'd to be revived. it is certain, they would have been offended at it as well as myfelf, and would not have tolerated fuch a Perion At least, the President, and others who had Authorities and others who had Authorities and others. others, who had Authority in the City, would have given notice of it to the Lord of the Place, who being well-affected to the good of this Crnwn, and the King's Service, would, I am fure, have punished him according to his deferts
But it was smother'd I spoke of it myself to
the President, shewing him some other faults
that the said Beroaldus had committed in Chronology, and I exhorted him by the Obedience that
we all owe to our Prince, and for the Honour that the faid Beroalaus nau Communications of our Prince, and for the Honour of our Nation, to perform his Duty in it, who answer'd me somewhat faintly, That he could have wish'd it had not been said, and that it was in truth, a piece of Imprudence Yet he made his report of my Remonstrance Which incens'd them the more against me, nevertheless without shewing any outward appearance of it, except

Lectures. I cannot tell in what time he was (C) Minister of Geneva, but it & See the cannot be question'd that he was so, and since he taught Philosophy there s in the Year 1576, there is some reason to believe, that he exercis'd the Ministry there at that time. He publish'd a Book of Chronology in the Year 1575 wherein there is doubtless much Learning, but little Solidity In striving to honour the Scripture, he loses himself in a labyrinth which he cannot get out of He pretends, that no other Guide is to be follow'd in the Doctrine of Times, than the Writings inspir'd (D) by Biblioth GOD Scalsger has plainly show'd the nullity of that Hypothesis, but he has been too passionate against that Author Moreri went too sar, when he affirm'd, That besides the Latin Chronology, there appear'd many other Works of Beroaldus, and that he dy'd towards the Year 1575, or 76 La Croix du Maine, whom he quotes, does not say so, and that Beroaldus was no longer living in the Year 1584 and that it was likely, Printed his other Compositions would be publish'd by the care of his Son the Sieur de Ar Lyons and 1581 cannot be question'd that he was so, and since he taught Philosophy there & in the Annotati

BEROALDE (Francu) Sieur de Verville, Son of the foregoing, was born at (E) as La Paris the 28th of April 1558 r He was a Man of Learning and Paits, but he did not make choice of proper Matters to perfect his Natural Gifts He took the pains Maine to Translate Polyphilus's Dream, and afterwards to Compose a Piece of the same pays p graphical The Tennels of fortunate Princes, and he call'd it Steganographical Croix du He wrote several other Books of Chimistry, and several (F) forts of tedious Romances, that were little better than the Willings of Nerweze, and of the Sieur des Esquited enterman Perhaps he would have done better to have continued to exercise himself on page 48 the same Matters by which he appear'd first in publick Being but twenty two Years of # Eraimus Age he publish'd some Commentaries * on the Mechanicks of James Besson But epist 4 the had scarce try'd his Fortune that way, but he ran after the Philosopher's Stone In the Year 1583 came out of the Press † His Spiritual Apprehensions, Poems, and other Philosophical Works, with some Inquiries after the Philosopher's Stone The Year after, he Biblioth, Saus'd & Poem to be printed in the Mean of a Republish caus'd a Poem to be printed intituled, || The Idea of a Republick

BERQUIN (Lewis) A Gentleman of the Country of Artois, was burnt for the Protestant Religion at Paris the 22d (A) of April 1529 He was Lord | of a Village, of of the 24th which he bore the Name, and he was very much esteem'd in the Court of France, Book, Pag which he bore the Name, and he was very much entern u in the Court of Trans, and honour'd with the Title & of the King's Counfellor He lived y a good Life, 1277 and practis'd the Precepts of the Church regularly He was a Lay-man and unmarry'd, (k) It is nevertheless, no ill report was spread of him concerning his Chastity Erasmus, who had Book

"cept by some cross looks But they sought an oc"casion for it" I am willing that this Discourse
should be as much suspected of falsity as one
pleases, and if it be false, so much the better for
this Distingary, which ought chiefly to contain
the Falsities of other Books Let this be faid
with respect to a great many other possess that with respect to a great many other passages that shall be quoted

shall be quoted

(C) In what time he was Minister of Geneva] Beza does not mark it, he only gives Berealdus the
quality of his Collegue in the Church, which imports, as Colomies (a) well observes, that Beroaldus
exercis'd the Ministry at Geneva He also taught
Philosophy there, as the same Colomies observes (b),
and as it may be prov'd by the Epistle Dedicatory
that Lambers Danaeus, placed before the Treaty of
Heresies It is said there, that in 1576 Matthew Reroaldus taught Philosophy in Geneva Here are

that Lambers Danaus, placed before the Treaty of the Suefice of the Samuel of the sue of the Samuel of the Samuel of the Samuel of the Samuel of the Caralogue of the Kings of Persia, for the Chronologue of the Sue of the Scripture, que nomine quie nanguem extant in scripture, que nomine quie nanguem extant in scripture, que nomine quie nunquem extant in scripture of explaining the Times, Fanatical and Prophetical (a) the Scripture could never have been distintantled from the calls Parens Hierophantam Beroal-dinum

(2) Ma-

(E) Was born at Paris] Mr de Marelles (g) ought then to put him out of the Lift which he has given of the Famous Tourangeaux.

(F) Several forts of tedious Romances I It was he Demonothat writ The Adventures of Florida, Minervas Cloman lib 4 fet, The Maid of Orleans, The History of Herodias, chap last p and some other Works (b), wherein he intromagnetic forms were not very incentious and when the Different Property incentious and when the Different Communication of the property incentious and when the Different Communication is a second when the property incentions and when the property incentions are the property incentions. duces some Lords and Ladies, whole Conversations were not very ingenious, and what is to be esteem'd therein, is, the Sentiments of Honour and Virtue, which are the finest in the World, with many Secrets of Nature and Art, by means whereof many extraordinary things of the Life are perform'd, whereas the ancient Romances of Henry apply d all to Magick for want of Invention and Learning"

(m) The

(A) The 22d of April 1529 | We have a proof Night foloof this Chronology in a Letter (1) of Erasmus da-lowing, ted the 1st of July 1529 | It contains an ample re-which was lation of the Lite and Death of Lewis de Berquin St Mar-It is expresly noted there, that he was burnt deci- tin s Eve mo Calend Majas That proof would fix the Day The Frost of his Death, were it not for another Letter of spoil d the Erasmus, where the execution of Berquin (k) is Corn in plac'd on the 17th of April XV Calend Majas, which I rance, is the same date that Bodin (1) made use of Letter is dated the 9th of May 1529 All that Eras-caus'd a mus can do, 1s to fix us to the Month of April 1529 Famine we must look on all the other varieties as mistakes we must look on all the other varieties as mistakes and Plague Mezerai (1) is mistaken in the Year, and it may be in divers also in the Day, he affirms, that Berquin was burnt places, Beon the 21st of April of the Year 1521 John Grepin 2a Hist in the Acts of the Martyrs, places the Death of Leclei this Man in the Month of May in general 1529 Bell 1 p 8 2a places it (m) on the 10th of November in the (n) ld in same Year, in his Ecclesiastical History, and in anicombus other Writing (n) Frugibus notice post interitum illius (o) Sponproxima (qui fuit undecimus dies Novembris amo Domini 1529) in tota Gallia frigore perustu, & gravissima tum fame tum estam peste consequents Spondanus (o)
plainly shews that he is in an error by the 4th Letter of the 24h Book of Erasmus, which being dated
(p) Juditer of the 24h Book of Erasmus, which being dated the 1st of July 1529 mentions Berguin's Execution, but he is afterwards mistaken when he gives the reason why he thinks that Beza salissied that date He says, that it was done to make that which was to be said on the Judgments of GOD, more likely Beza (p) says, That Heaven declared for umphaberause abrogated the Sentence of the Judges, rit, srugible because the following Night, the Cold spoil'd all bus nocte the Corn in the Kingdem, from whence a great &c Be22, ibid

(1) Bodin

and Plague

(a) CololiaOrient pag 46

(b) Ibid P#8 45 (c) Beza ın acta A. postol c 13 v 20 where

(z) Mrmeirs, p

598 had learn'd these particulars from some Persons, whom he could not mistrust, adds; B Ibid p. a that they had also inform'd him, that Bergus abhorr'd Lutheranism, and * that the Hoc ajebant in co Crimen effe graviffimum qued ingenuè præ fe fenı mir morofos quoidam theologos ac monachos non roces quam sto-lidos In debacchabatur, nec ftomachum fuum disfimulare poterat Ibid † Guil-helmus Quernus, or à Quercu Sec the Remarks B and L 1 Taken from the 4th Letter of the 24th Book of Lrasmus See & more tion of that Tryal 18 one of Berquin's Lrasmus dated from Paris the

pag 874 (a) Recolles's true Hist of Calvinilm pag

17th of A-

pril 1526

rıæ Eccle-

fiast sup-

plemento

and pub-lish'd by John Fechtius

(b) In the RemarkH

great Crime that was found in him was, that he made an open Profession of hating morose and peevish Divines, and Monks that were no less sierce than ignorant. He spoke very ill of them publickly. Which open'd the way to a bloody War, that begun with a Quarrel which he had (B) with one of † the most violent Inquistors of that time. They did not stay long before they accus'd him as a Heretick. Some Propositime They did not itay long before they accuse a night as a reference. Some Propositions were taken out of a Book that he had publish'd, whereupon he was Imprison'd; but the Judges finding (C) no Crime in him, accquitted him. The Accusers nectended that he had escap'd Punishment by the Royal Authority. As for him, he had he was not beholden to any Body, but to the justice of his Cause, and he behave himself as formerly. He turn'd (D) some of Erasmus's Books into French, and added something of his own to them. Immediately Noel Beda and his Emmissaries began a new War, they extracted several things out of those Books, and having inform'd against them, as permissions Errors, they occasion'd the Author's second Emerisance. against them as permicious Errors, they occasion'd the Author's second imprisonment The Cause being judg'd, some Monks went to tell him the definitive Sentence that was In given against him Which was, That his Books should be burnt, that he should retract his Errors, and should submit himself to such Satisfactions as should be prescrib'd to him, and that, if he refus d it, he would be Burnt He being a Man of an inflexible and intrepid Spirit, would not submit to any thing, and it is likely he would have been Burnt, if some Judges perceiving the excessive Animosity of the Accuscrs, had not contriv'd the matter so, that the Business was examin'd again Many are of Opinion, that this was done at the Recommendation of the Lady Regent, Mo-

thing more easy than to criticise Beza very well on this Point For 1st, it is to dispose of the particu-lar Providence of GOD a little too rashly, to say, that the Scourges that desolate a whole Kingdom, are a vengeance for the unjust Death of a Man In the 2d place, Cold can do but little damage to Corn the 10th or 11th of November They sow at that time, almost all the Kingdom over, and it is at least very certain, that the greatest part of what is sowed is out of danger at that time So that if Beza had had a premeditated design to falsify the date, he would have taken our not to pitch upon the Eve or the Day of St Martin The right time noted by Erasmus, was a great deal more proper for his Resection, for Cold may hart the Fruits of the Earth towards the end of April Thus you see how Spondanus might have consuted the moial Resection of Beza If he had Criticiz'd him by my first Consideration, he are a vengeance for the unjust Death of a Man In Criticiz'd him by my first Consideration, he would have dif-arm d himself, for he is as much us'd as any Body to fay, fuch and fuch Evils have happen'd for the Punishment of this or that One (a) of those that writ against Maimbourg's History of Calvinsm, observes, that Berguin was Executed the 22d of March the Eve of St Martin, Pope, in the place Maubert What he adds of Dr Merlin, and which I shall relate hereafter (b), persuades me, that he transcrib'd Beza, only he took notice that the Month of November not being a time wherein Corn can receive any damage by the Cold, he fought another St Martin's Eve

Famine and Mortality proceeded There was no-

LET it be no wonder, that the Day of fuch a Martyrdom was not well known to the Protestant Martysdom was not well known to the Protestant Writers, and that they have variously reported that date. The Battle of Cerisoles, the Death of Antony de Bourbon King of Navurre, the Baricades of Paris in the time of Henry III were not better dated by great Authors. See the Extract that Mr Bornard gave of a Book of Father du Londol in his News from the Republick of Learning, page 224 of the Month of February 1699

(B) A Quarrel which he had with one of the most violent Inquisitors.] Berquin was no ways a Coward, he must have had a great Courage, fince he fear'd neither an Aquercu, nor a Noel Beda. He durst not

neither an Aqueren, nor a Noel Beda He durst not only defend himself against them, but attack them also Beza praises him for it (c) Adfuit autem animi tanta generofitas, ut maxime unnium tune mesuen edes crairenes in ipsis corum cavis, Redam videlices & à Quercu (de quibus scripferat procul illes configen

ther of Francis I to save Berquin During these Transactions, Francis I return'd from Spain, and hearing of the danger his Counsellor was in, he wint to the Parliament to take great care of what should be done, and that he would hear Lewis de Berquin's Cause himself Some time after, that Prisoner was set at liberty This rais'd his Courage in such a manner, that he was so bold as to accuse his Accusers He brought an Action of Irreligion against them, and flatter'd himself to obtain a compleat Victory 4 If he had follow'd the Judicious Advice of Erasmus, he would have look'd upon it as a great Triumph (E) not to be opprest by those Men, instead of hoping to bring them to Reason. But if on the one side, he sound himself the Erasmus, Lutetia Betam Sapere & Quercum conclinaris Mataologorum ejus seculi principes, in ipso eorum stanqui-linio sit ausus non modò utcunque lacessere, sed impietatis etiam accusatos non unius anni certamine tum tum scriptis frenue exercere See here what Erasmus lays concerning the Process wherein Berguin was the Aggressor (d) Non enim solum promittebus sibilationem, verumetiam victorium esse in manibus, adjointionem, verumetium victorium eye in manious, sed malle serius alsquantismiri causam, quo magnissientius triumpharet successive mutatis vicibus, ipsam facultatem sacratissimam, monachos & Beddaicos reos peragebat impietatis Nam quedam arcana deprehenderat in illorum actis See the Remark A, of the

Acticle Beda

(C) The Judges

acquitted him] He could be accused of condemning the Custom that Preaction in acquisition that Preaction in accused of invoking the Holy Virgin, instead of invoking the Holy Chost It is said, that he did not approve that the Holy Virgin should be called the Fountain of Grace, and that in the Evening-Song, she should be called our Hope and our Life He said, that was more suitable to IESUS Article Beda Song, the should be called our Hope and our Life
He said, that was more suitable to JESUS
CHRIST, and that the Scripture does not show the Modern Using These are the Trisses
(e) for which he was imprison'd, and put in danger of being treated as a Heretick I do not worker of much that Erasmur call'd it a Trisses undivided in the Erasmur call'd it a Trisses undivided in the Erasmus of Erasmus s Books into France (D) Turn'd some of Erasmus s Books into France (D) Turn'd some of Erasmus s Books into France (D) The Panesyrick of Marriage (D) The Panesyrick

(E) He would have look dupon it as a great Trust minem not to be oppress by those Men Few Persons of 1d ib Sense, and that are us d to reflect on what they see or read, will think on *Perquin's* Conduct, without applying the Fable of the Wolf and the Crane to thim. He was not fatisfy'd to have escap'd from 1 19 pages the Hands of his Accusers, but be would also 1923 have the prize and honour of the Victory for a reward of his Combat. Is not this to imitate the Crane, who requir'd a reward after having got her Neck whole and take out of a very dangerous passage?

ingrata es, inquit, ore que nostro caput
incolume abstuleris, & mercedem postulas (g)
These Verses of Horace may be very well apply d to Berguin

erquin Cervi luperum prada rapaciam Sestamur ultro, quoi epimus Fallere, & esfugere est triumphus (b) (F) Eralimus

(d)Erafin.

(e) Phod.
fab 8 L 1.

(b)Horat, Od 4 %

(c) Bets hus,

Marty.

worse for having had the boldness to resist those to their Face, with whom Erasmus, for (F) very good Reasons, advis'd him never to meddle, it was on the other side a great advantage for him, because by becoming a Victim to their Hatred, he procur'd to himself the Crown of Martyrdom He was Imprison'd for the third time, the fied by Sentence (G) pronounc'd against him * condemn'd him to make an bonourable amand John Crefor his Errors, and to a perpetual Imprisonment He refus'd to submit to that Judg- Pin, pag ment He would have acknowledg'd thereby that his Opinions were erroneous, fo that he was condemn'd as an obstinate Heretick to be Strangl'd in || Greve, and afterwards Burnt † He suffer'd Death with an extraordinary Constancy He was about Forty Years of Age It is said, that the Monk who attended him on the Scaffold, declared that he observed some signs (H) of Abjuration in him But see what (I) Erasmus the place faid upon this Beza + believed that Berquin would have been in France what Luther was Maubert, in Germany, if Francis I had done for him what the Duke of Saxony did for Luther It is certain, that he was a Man of great Parts, and of great Courage Nicolas Berauld staken was one of his best Friends, as Badius Ascensius affirms in dedicating the Works of Politian to them

Since the first Impression of this Article, a Book has been publish'd wherein the different Proceedings that Lewis de Berquin went through, have been well clear'd I shall page 1278

4 Id Bega (K) give the substance of the whole matter

BER-

(a) Berquin tran-Sated Some of Erasmus's Works into French, and added to them Something of

(b) Erafn?

epist 4 24 pag 1280

(c) Ibid

les true

Hist of

Calvi-

niim, p that Bu-

dæus a

Friend of Berquin's

us'd his ut-

most endeavour to Save him (e) Frasm

1bid and epift 17

1 27 PAG

1522 epift 48 1 30 PAS 1937

(f) Hu

great

(F) Erasmus for very good reasons] He had only receiv'd Letters from Berquin, but he had never iten him, and fearing to be involv'd in the Protecution against the Innovators, he was not very well satisfy d to find his (a) Thoughts with those of Berquin in one and the same Book, and he exhorted the latter to be quiet, or at least, not to expose him Your Adversaries, said he to him, will never own the Crime, of which you accuse them, think that Beda is an Hydra with several Heads, you have to do with an immortal Enemy, a Faculty, a Society never dies, do not trust to the Protection of the Prince The favour of Kings is alterable, an Informer prepossesses. Kings is alterable, an Informer prepossesses them, the fear they have of Church-men, and their defire of being no more fatigued with their importunate Sollicitations, force em to grant them what they defire Here are his Latin words Crebris epiftolis hortatus sum, ut vel arte quapiam semet extricaret a causa, puta curarent amici, ut pratextu regia legationus longius proficiscerctur fortassis Theologos pas-suros ut causa tempore evanesceret, nunquam passuros ut impietatu crimen, quod illis objiciebat, agnoscerent Eti-am atque etiam cogitaret qualu excetra esset Bedda, quotque capitibus efflaret venenum Tum expenderet sibi cum immortali adversario rem esse, facultas enim non moritur simul illud cogitaret, qui cum tribus monachis belligeratur, eum cum multis phalangibus habere rem, non solum opulentis ac potentibus, verum etiam impro-b simis, & in omni malarum artium genere instructis Illos non conquieturos, donec ei procurassent exitium, etiams causam haberet meliorem quam habuit Christus, neque plus satis fideret Regis prasidio Principum enim favores esse temporarios, ac delatorum artibus sa-cile ni diversum trahi illorum assettus Postremo, ut nibil horum accidat, magnos etiam Principes vel delassari talium improbitate, vel metu nonnunquam cogi

ut cedant (b)

(G) The Sentence pronounced against him, condern'd him] I have follow'd the Asta Martyrum of John (d)Rocolbut I shall observe wherein the Relations differ Beza makes no mention of an honoura-ble Amand, and he fays, that Berquin's Books were burnt in the presence of the Author, which Crepin does not remark (c) Erasmus mentions four Heads of Punishment, the Books were to be burnt, the Author was to recant, his Tongue was to be-bord through, and himself to suffer perpetual Imprisonment Beza and Crepin have not forgot this latter Head Erasmus adds, that the Cause was judg'd by Twelve Commissaries, that Budeus (d) who was one of them exhorted Berguin before his Condemnation to retract, that Berguin having heard the Sentence, appeal'd (e) to the King, and to the Pope, and that the Judges full of Indignation on that account, condemn'd him to be burnt the next Day. Fraction relates all the on a Hear-fay the next Day Erasmus relates all this on a Heai-say See the Remark K

(H) That he had observed some signs of Abjuration in him.] A Person (f) whom Erasmus believed to determ credit, writ to him, that he asked that Monk, If Barquin had not acknowledged his Errors at his last gasp? And that the Monk answered him, He had; and seemed to have no manner of doubt but that a manner of doubt but the analysis and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a bade of the Real and seemed to have a seemed t

that Berguin's Soul was in the abode of the Bleffed Montius Erafmus's Friend was near the place of Execution, and gave hum a faithful account of it. He in-

form'd him that no Body could hear the Speech that Berguin made to the People, the Archers hav-Ing made a great noise on purpose to drown it No Body cry'd JESUS, when the Patient was strangl'd, though it be commonly practis'd towards Sacrilegious Men and Parricides (g) If what Beza relates was true, we should certainly find it in E. as-mus's Relation His I riend would not have kept it silent (b) Seza says, that Dr. Merlin, at the it filent (b) Beza fays, that Dr Merlin, at that time Penitentiary of Paris, who went with him to the Place of Execution, was fored to say aloud to the People after his death, to the great regret of his Accusers and Judges, that perhaps for above an hundred Years past, no Body had dy'd a better Christian than Berquin There is some likelihood that Beza understood afterwards the falfity of this, for if he had believed the thing P 8 to be true, why should he not have placed it in his Icones? It is certain, that many pious Frauds are handed about in such Cases which an Historian ought to mistrust

(1) See what Erasmus says upon this] He freely declar'd, that he believ'd the Franciscan, who attended Berguin on the Scaffold, told a Lye He adds, that it is always their Custom in such Cases Those Pious Frauds serve them to maintain themselves in the honour of having reveng'd Religion, and to justify to the People those that have accus'd and condemn'd Hereticks At ego Franciscani distis nihil habeo sidei, præsereim quum hoc sit istis solenne, post extinctum hominem spargere rumores, quod in incendio cecinerit palinodiam, quo simul & vindicatæ religionis lauden auserant, & multitudinis invidiam calumniaque sufficionem effugiant (1) He knew from the first hand some of those I rauds, which had been practis'd at Bruffels, and he relates them in few words If People were reasonable, they would make such Accusers and Judges stand in awe of them, for in short, Can any thing be conceived more frightful, when it is examined without any prejudice, than to represent to one's self a Man condemn'd to the Flames, because he will not violate the Faith that he has Iworn to the True GOD? But the Authors of those Executions were, fo far from fearing any thing on that account, that they became more infolent for it, for they were in hopes to make themselves more formidable. This was one of the inconveniencies that Erasmus (k)

found in the Execution of poor Berguin

(K) I shall give the substance, &c] (1) The 13th
of May, in the Year 1523 the Parliament caus'd Lewis de Berquin's Books to be feiz'd, and order'd Lewis de Berquin's Books to be feiz'd, and order'd that they should be communicated to the Faculty of Theology to have their Opinion concerning them They found mum accedat animothers of Luther and Melanchthon, and Seven or Eight Treatises whereof he was the Author, some intituled, Speculum Theologastrorum De Usu & Officio Miss, &c Rationes Lutheri, quibus omnes Christianos esse Sacerdotes molitur suadere The Debate of Piety and Supersistion They found allow Debate of Piety and Superstition They found also fome Books which he had translated into French, as, The Reasons why Luther caus d the Decretals, and all the Books of the Canon Law to be publickly burnt La Triade Romaine, and others The Faculty having examin'd those Books, judg'd, that they ing at Paplainly contain'd Luther's Herestes and Blasphemies

Their Opinion is dated Friday 26th of July 1523

176

rum colle 211 edi Hist Ec-Says, in the place †Id 1b & fuse apud in Iconibus

(g) Ex Ernimo ubi iupra,

(/) Hift Ecclesi-

(/) Erasim

culum est ne Beddis fua iponte infanten-

the Origine

Gggg 2

Charlotte de Bourbon-Montpensier, + who were married together the 17th of June, 1468.

was the Wife || of Philip of Burgundy, Son of Antony of Burgundy, Lord of Bevren, one of the Natural Sons of Philip the Good, Duke of Burgundy. She broughthim for her Dowry

the Lordship of * Ter Vere, and that of Flushing, and some others, and had one Son and two Daughters by him Her own Father, and her Husband's Father, made a very great (A) Figure That Lady's Merit, and some Passages concerning her Conduct, and her Missortunes, shall be the Subject of (B) our see Remarker

BERSALA || (Anne) Daughter + and chief Heires of Wolfard de Benfelle, and de

| Thus Erafmus hath latinized the Borfelle

† Fabert Hift of the Dukes of Burgundy *part* 1 *p* 162

1 Anfelm Hist of the Royal Family p

Pontue Heuterus, rei um Burgundic lib

* It is in Zealand, inthe Island Walcheren, and was since eretted into a Marquisate, commonly Ter-veer

(a)Chevillier, 16 pag 177

(b) Ibid pag 178

and addrest to the Court of Parliament After having censured each Book in particular, they concluded that all of cm ought to be burnt, that Berquin having made himself a Defender of the Lutheran Herelies, he ought to be obliged to make a publick Abjuration, and to be forbidden to compose any Book for the future, or make any Translation prejudicial to the Faith The Parliament order'd, that this Opinion should be fignified to him He answer'd in Writing, and verbally to it, in the Presence of the Judges Upon his Answer, he was made Prisoner es Upon his Aniwer, he was made Pritoner the first Day of August, and four Days after his Sentence was read to him, which sent him back to the Tribunal of the Bishop of Paru, to be judged by him, on the Cases resulting from the Process The 8th of August, the King caus'd him to be taken out of the Prisons of the Lpiscopal (ourt by Captain Frederic, and brought the Cause before his Council, where he was judged by the Chancellor, and condemn'd to abjure some hereical Propositions, which he did These are the Terms of the Registers of the Parliament He was no isoner deliver'd from this Danger, but he begun again to utter Heresies in his Books, and in his Discourse, and to be less observed, he retir'd interested Discourse of some ways where he franchized to the Diocese of Amiens, where he scandaliz'd the People and the Clergy in such a manner, that the Bishop was oblig'd to come to Paris, and make his Complaint to the Parliament, who caus'd him to be taken up, and he was declar'd a Relaps'd Heretick, by the Sentence of two Counfellors of the Court, chosen to take cogni-Counsellors of the Court, choien to take cogni-rance of the Fact of Herefy, and invested with the Authority of the Holy See, by a Bisef of Pope Gliment VIIth dated the 20th of May, 1525 register d in the Court, which the Queen Regent had obtain'd from Rome in the King her Son's Absence Those Ecclesiastical Judges gave him up to the Parliament, as to the fecular Power His Process had been committed to a Counsellor The Morning when it was to be reported, the Parliament received a Letter from the King " who was return'd from Spain, dated the 1st of "who was return'd from Spain, dated the lift of "April, 1526 whereby he order'd the Proceedings to be stop'd And at last, after many Letters written, he sent a Lieutenant of his Guards, with the Provost of Paris, who took him out of "Jail, kept him some time in the Louvre, and gave him his Liberty" The Faculty of Divinity having censur'd Erasmus's Colloquies, the University forbid to read and teach them in the Colleges fity forbid to read and teach them in the Colleges
(b) Then Berquin fent word to Erasmus, that the matter must not be delay'd any longer, that he ought to joyn with him, that it was time to make the Doctors lose all the Authority they had in the Church, and to cry them quite down, the Occasion being favourable Nunc tempus esse ut Theologis omnis in posterum detraheretur auctoritas Hu Cause remain'd in suspense It consisted in a Sentence pronounc'd against him by two Counsellors, Judges delegated by the Pope (which Eralmus ascribes to the Prior of the Carthusians, to that of the Celestins, and to a third whom he does not name) It consisted also in a Reproach which he had made to the It consisted also in a Repronch which he had made to the Faculty of Theology, for having approved the impieus Doctrine, as he faisty said, of Doctor Beda Puft up with the Protection which he had received from the Court, flattering himself with the vain Hopes of destroying the Faculty, and uttering Errors continually, he would pursue his Absolution, contrary to Eramus's Counfels, who advised him very wifely to desist from that Enterprise, and to leave the Kingdom Twelve
Commissions were deputed to judge him, who having
found him convicted of Heresy, caus'd him to be taken
Prisoner They had agreed together that his Books should be burnt, that his Tongue should be bor'd, and that he should be only condern'd to a perpetual Impresonment, pro-vided be would abjure his Herefy The Learned Willi-am Budwus, who was one of his Judges, did his atmost

indeanour for three Days to persuade him to save his Life, by the Retraction of his Errors But not being able

to conquer his Obstinacy, his Sentence was principle'd against bim, and he was burnt in Greve, in the Month of April, 1529

of April, 1529

(A) Her own Father, and her Husband's Father, made a very great Figure] (c) For it land, that Wolfard de Borfelle's first Wise, was the Daughter of James I King of Scotland, who bright him the Country of (d) Boncam, and that he was a Marshal of France (e) It is more certain that he (f) was made a Knight of the Golden Fleece Lewis Gollut places him in the List, and calls him Count de Guand pro Mr. Fabert does the like, but I can Grand pre Mr Fabert does the like, but I can hardly believe that they are in the right, for I find, that Antony of Burgundy, natural Son of Philip the Good (g) was made Earl of Grand pre, and of Chateauthierri by Lewis XI in the Year 1478 which is about the time that Walfard to Borfelle received the Collai of the Collai of the Collai of the Marriage with a Daughter of Lewis of Booling. Larl of Montpensier, Daughter of Lewis of Balling Larl of Montpensier, and Daughter of Lewis of Balling Larl of Montpensier, and Daughter of Lewis of Balling Larl of Montpensier, and Daughter of Auvergne, third Son of John the Ist Duke of Bourbon, we could not doubt but that he made a great Figure in the World Thus much concerning the Father of Anne de Borselle Let us say a Word of her Father-in-Law, and of her Husband Antony of Burgundy, (b) suinamed the Great Bastard, was made Knight of the Golden Fleece in the Year 1456 caused the Moors to raise the Siege of Gente and the Vanguard (the Battle of Grandson, and the Vanguard the Battle of Grandson, and the Vanguard fine Lardson, as I have already said Charles VIII granted him Letters of Legitimation in the Year 1485 and made him Knight of the Order of St Michael From the Marriage of that Bastard of Burgundy with Mary de la Vieville, contracted in the Year 1479 proceeded Philip of Burgundy, Lord of Bevres, who was made Admiral the Viewnour of Artois, and Knight of the Fleece and ages, in the Year 1478 He was also provided the Sovernour of Artois, and Knight of the Fleece, the Governour of the Earldom of Flanders, and the married Anne de Borselle, (k)

Selle, (k) (B) That Lady's Merit, and some Passages consing her Conduct shall be the Subject I If lieve Erasmus, she was extremely civil and gen Vivo pervenimus, says he, in a Letter dated in Month of February, 1497 (1) ad Annam Principen (221)
Westanam Quid ego tibi de bujus mulieris comitate, benignitate, liberalisate memorem? Scio rhitorum amplificationes suspects habers solere, prasertim sis qui 14 lib 4 equi artificii rudes non sunt At hic menibil alleuare, pag 286 imo re vinci artem nostram, mini credas velim Nibil unquam producti return natura, aut pudentius, aut prudentius, aut candidius, aut benignius. He had lately receiv'd (m) a thousand Marks Kindness and Liberality. The Year follows. he writ a Letter to his good Friend James I when its futor to that Lady's only Son See in the Terms he prais'd her (n) O to beat t Terms he prais'd her (n) O te beature of the terms he prais'd her (n) O te beature of the terms of the tate tua, qua mish quiden summa videtur, sine in dia frui possi. Quod ut fore considem, domina wir dia frui possi. Quod ut fore considem coolenses of the terms facit, cui Superes omnes propetios, beneque coolentes non dubito Evenit mibi, mi Batte, in ista, quod in se Id re Sepenumero solet, ut tumi ardeutiùs amare, mitarreque incipiam, quum absum Bone Dens, qui candor, qua comitas in amplissima fortuna, qua animi lenitas in tan-tis in amplissima fortuna, qua animi lenitas in tan-tis in qua enimi constantia, qua vita innecentia, qua di in litenatos PAE 293 sudium, qua in omnes asfabilitas! I would not mentuon the Letter he writ to that some Grand in the Van non dubito Evenit mihi, mi Batte, in ifta, quad in te the Letter he writ to that fame Friend, in the Year 1500 if it did not tellify that Lady's Liberality to the Clergy He wish the would make chance of the Clergy He wisht she would make sample him for an Object of her Bounty, since the Productions of the Pen are more lasting than the Voice (a) See the Her (a) adds, that he would go into 47th Letof Preachers He (e) adds, that he would go into 47th Letalially to take his Doctor's Degree, which cannot be ter of the done without such Expences as he finds himself \$1th Book! not able to be at, if the does not open her Purse

(c) Tabert Hift of the Burgundy, toni 1 PAR 162

(d) seed to the ougher to

(e) An-Ichn H # of (reat Offic 73, pig 152

(f) Gollut Memu , of Burgundy 2

les L. Gemen! of the Royal Fa mily, pag

(h) Anfelm, ibid pag 220

(1) The Tear 1476

(k) Taken

out of Fa-, third , 221 pag 286

(m) Tam benefica tantis illa meofficus gumulat malles me flu is pro-rescata ie Id se

BERTELIER (Philibert) Register of the Inferiour Court of Justice at Geneva, where he was born, should not have had a place in this Dictionary, if his Article was not proper to be the Supplement of another, and Calvin's Article, which is like to that of the very long, will be thereby shorten'd. This Bertelier liv'd in the middle of the XVI Jerome entury. He made himself to be taken notice of, only by his ill Actions, but because ne committed one that pleas'd the Controversists much, since it supply'd them with an ample matter to defame Calvin's Memory, he gave occasion to be quoted as a Man of note, and he made a Figure in some considerable † Writings He pretended, that the † See the Republick of Seneva had sent him to Noyon, with orders to make an exact Inquiry there, RemarkD concernates than's Life and Conversation, and that having performed his Commission, he was the John Calvin had been convicted of Sodomy, and that at the Bishop's request, the Punishment of Fire was commuted into that of being branded with the Flower-de-luce He boafted to have an Act sign'd by a Notary, that certified the Truth of the whole Matter Bolfee | affirms, that he and many others have feen that Act, | In the and this is the Count of that horrid Accusation so much spoken of, and which has History of been inserted a great many Books The Matter of Fact, whether Calvin was bran-Calvin ded with a hot Iron, for the Crime of Pederafty, is only grounded on the Authority of publish din Rolfec, who affirms, that he saw the Act that Bertelser brought from Noyon We shall stee in the Article of Bolfec, that his Testimony is of no weight in things that are laid to Calvin's Charge That of Bertelier cannot be better, for he was an ill Liver, and against whom there was a (A) Sentence of death pronounc'd, and who besides had

(a) Id epist 47 lib 8 pag 449

(b) Id opist 23 19 p 482 Itisdated from Paras

ma lib 9 ₽ 503, 504

(e) Father Anselme **u**bi ∫upra

(f) See R Anselme, (g) His Maxumiubi supi a Pag 8 rag 8 (k) Anne ib (i) Lad Guicciard, descript Belgu p 322

for his Assistance (a) Oftendes quanto amplius ego sim meu literu dina domina allangus, quam alii, quos al t, Thiologi dem illi vulgoria concionantur, ego scribo qua semper sint victuras in indocte nugantes, uno aut altero in templo audiuntur mei l bri, à Latinis, a Gracis, ab omni gente toto orhe legentur Ljusmodi in loctorum Theologorum permagnam ubique esse copiam, mei similem vix multis siculis inveniri, nisi forte adeò superstitiosus es, ut religio tibi st, in amici negotio mendaciolis aliquot abuti. Deinde ostend sinislo illam pauperiorem futuram, si ut Hieronymus sam diillam pauperiore.

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408

1408 fame Book

(c) Veriance colloqui sine summo periculo potuerim, nec al ire sine gravi suspicione Nosti causam prapositi, qui ut nunc in vineulis est, ita domina in tutela (c) Matters did not go better the following Year, but the steddid not go better the following Year, but the steddid not go better the following Year, but the steddid not go better the following Year, but the steddid not go better the following Year, but the stedding against ill fortune, was a sine Subject of Praise See the Letter that Erasmus writto her in the Year 1500. That the was married very young, and will all the but one Passage out of it it will some us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young, and will sum us, that she was married very young and will sum us, that she was married very young and will sum us, that she was married very young and will sum us, that she was married very young and in us, that she was a sine she will sum us, that she was a she will sum us, that she was a she will sum us, that she was a she will sum us, that she did not some she will sum us, that she was a she will she will she was a she will she was a she will she w ista adouc actate virenti. Or pene puestari, nuita procorum instantia possis a continentia proposito divelli, quod
in fortuna tam assucnti, tam nhil indulges tibi, id ego
non viduitatem, sed virginitatem existimo in quo si,
ut consido, perseverabis, ego te, mibi crede audaster, non
in adolescentularum choro, quarum, ut ait Scriptura,
non est numerus, non in ostaginta Solomonis concubinis,

sop est numerus, non in octagina Solomonis concubinis, setting aunquaginta Reginis, & Hieronymo quidem, us soprobante annumeravero

ast say something of her only Son Adolphante (a) He was Admiral of Flanders, using the Golden Fleece at Brussels, included the 1916 Erasmus praised him for his good Qualities, and dedicated his Book of Virtue to him He diad at his Castle of Bevers in Flanders, the 7th of December, 1540 He left a Son and two Daughters, the latter left (f) some Posterity, but the (g) Son had no Children by his Wise Louise de Croy, who was Daughter of Philip de Croy, Duke of Arschot (h) He was made Marquis of Ter-Vere (i) by Charles V and (k) in the Year 1546 he received the Collar of the Order of the Golden Fleece (l), and died in the Year 1558 The 16th Letter of the 10th Book of Eresmus, 15 written to Adolphus of Burgundy, of Erofmus, is written to Adolphus of Burgundy, Princips Versano It is dated from London, 1512 The lame Year he writ to him from Paris, a very excellent Letter, which is in some Editions at the End of the Enchiridism militis Christians

(A) And against whom there was a Sentence of Death]
Mr Dreincourt, Minister of Paris, will supply me
with a Proof of this Fact, which the boldest So-

phisters cannot deny He has inserted the Extract of a Letter, which he receiv'd from Mr Lullin, Counsellor, and ancient Syndic of Geneva, in a Book printed (m) at Geneva, and licensed by the Republick Now these are the Contents of that

Extract
(n) "In the mean time I shall not refuse for

(n) "In the mean time I shall not refuse for your particular satisfaction, to acquaint you with what I have learn d, and what I can assure you to have just now read in the ancient Registers of our Council, wherein I have found, that Philip Bertelier was a Native of this City, and Secretary, (which is elsewhere call'd Register) of the Inserteur Court of Justice, which place is much below that of Secretary of State, which he is faid to have had, and that being accus'd of Sedition and Conjustracy aguinst this State, and Church, he ran away, and not appearing to answer for himself, he was condemned, as being attainted and convicted of those Crimes, to sole his Head, by a Sentence pronounced against him the 6th of August, 1555 those Crimes, to lose his Head, by a Sentence pronounced against him the 6th of August, 1555 And about two Years after, he went to Law with a private Person of this City, in a foreign Court of Justice, whither he had sted, and it being requisite, for the Honour and Interest of our Republick, and of that private Person, to make that persidious Man known, an Attestation was greated of the Justice agree. tion was granted of the Judgment given against him, in the Terms which you shall see in the following Copy, dited the 5th of February, 1557 This is the true Character of Bertelier, whose Testimony is so much extoll d in the Book of the stimony is so much extolled in the Book or the late Cardinal de Richelieu. As for what concerns his being sent or deputed to Noyon, to make an Information of Monsieur Galvin's Life, it is a Fast not only fasly suppos'd, and whereof no kind of Mention is made in our Registers, but it is also contrary to all likelihood. For besides, that never any Envoy or Deputy was first from our City for publick Business, that was not in a higher Station than that of Besteller, and that such Employs are only given to Counsellors of the little Council It is notorious, as you know, that we had some considerable Persons of November 2018. that we had some considerable Perions of Noyon in our City, who sets d hither with Monsseum Calvin, a little while after him And among others, a Canon, whose Name was Mr Collement, and Mr de Normandie, Lieutenant-Civil of the City of Noyan, whose Family is yet one of the most considerable among us, and from which I am descended by the Mother's side, by whose means, it was very easy to take all the Informations that could have been defir d, without going further Add to this, that it is certain, that this Bertelier was always Mi Calvin's Enemy, because he had often reprimanded and censured him for his Vices and Scandals, and that he had oppos'd with all his might, his wicked and pernicious Designs This appears, by Calvin's Letters to Viret, and to Bullinger, in the Months of september and of November, 1553 in which he cries him down as a vicious and audacious Man Beza represents likewise the wicked Qualities of

Bertelier, in Galvin's Life

(m) The · Calvin's Defunce.

te c 2 pag 495 & feq ejuſd

tomi operum, where he Shews Lefhus, that by his own Rules Ber-Bolles can " be no Evidence against Calvin

in Mr Drelincourt's Book, pag (6) It 15 of him that Words of Calvin's Letter to Bullinger (which is the 162)

(a) It is

must be understoed Quidam ob effrenes fuas libidines & multa flagitia privatus donec repisceict A VIC-TORY obt un d by the Confiftorv of Gu-

Arates 154th, and is dated the 4th of September 1553

grin't the Migi

(d) Beza ubi infra

more inexorable (B) than Calvin But it is no ways (f) In the necessary, in order to consute that Accusation, to make use of the just Exceptions that render the Testimony of those two Men void * There is in the Act it self(C) an infallible publick fign of Reprobation, and nothing surprises me more, than to see so great a Person as and Propage 8 & Cardinal de Richelien (D) depend on that piece of Bertelier, and alledge for his chief essentially made at Vapulante C 2

Here follows the Copy (a) of the Attestation of the Republick of Geneva, against Philibert Ber-

"We the Syndics and Council of Geneva, to all those to whom these Presents shall come, do certify, that on the 6th of August, of the Year 1555 was publickly given and pronounc'd, with the Sound of a Trumpet, a criminal Sentence against Philippin Bertelier, and his Accomplices named in the faid Sentence, by which, for the horrid and detestable Crimes of Conspiracy against the Holy Institution and of Conspiracy against the Holy Institution and Christian Reformation, and against this City, and the publick Good and Tranquility thereof, the said Philibert Bertelier, as one of the Authors of the Conspiracy, and an Enemy to this City, and to the Peace, Union, and Tranquility thereof, has been condemned to be bound and brought to the place of Champel, and there to have his Head cut off, and his Body to be quarter'd, and his Members to be set up in the four most emihis Members to be fet up in the four most eminent places round about this City, for an Lxample to others that should commit such Crimes This we attest and certify And therefore we have order'd and commanded these Presents to be granted under our usual Seal, and sign'd by our Secretary Given at Geneva the 5th of Fe-

bruary, 1577 (B) More inexorable than Calvin] Bertelier
(b) having been excommunicated in the Year
1552 by the Confistory of Geneva, made his Complaint to the Senate The Ministers were fent for, plaint to the Senate The Ministers were sent for, to give a Reason for it, both Parties being heard, the Senate confirm'd the Excommunication Eighteen Months after, Bertelier had recourse again to the Senate, who after having heard Calvin's Opposition, pronounc'd, that Bertelier should be admitted to the Holy Sacrament As soon as Calvin heard that News, he defir'd the Syndies to affemble the Senate, and when they were met, he privatus donec reOath, that he would rather lose his Life, than Oath, that he would rather lole his Life, than give his confent, that such a Man should receive the Loid's Supper (c) This is what Calvin writhinfield His Historian (d) will tell us more of it. The noise that was made against the Ministers, as if in some Respects they had invaded the Rights of the Sovereignty, was the Reason why the Council of the Two Hundred order'd, that the final Judgment of the Causes of Ixcommunication should belong to the Senate and that the Senate might ablong to the Senate, and that the Senate might abtolve the Excommunicated as they should think fit By virtue of this Decree, the Senate granted Letters Refraces

(c) Lx

cpiffola

Calvini ad

Vireturb

It is the

By viitue of this Decice, the Senate granted Letters
of Abfolution to Bertelier The Sacrament was to be
idminister'd within two Days, when Calvin came to
shear what had past, he soon resolv'd upon what he
should do and preach'd against the contempt of
the Sacrament, he raised his Voice, lifted up his
Hands, and said, that he would imitate St Chrysofrom, that he would not oppose Force to Force, but that he would rather suffer himself to be masbut that he would rather suffer himself to be massacred, than that his Hands should present the Holy Mysteries to those that had been judg'd unworthy of 'em. This was a Thunder-bolt that consounded Bertelier's Faction, so that it was not thought fit that he should present himself to the Communion. The next Day after the Sacrament, Calvin, accompanied with his Consistory, desir'd leave of the Senate, and of the Council of the Two Hundied, to speak to the People about that matter, for as much as it concern'd the Abrogation of a Law made by the People. This made so great an Impression on the People's Minds, that it was resolved the Swiss Cantons should be consulted about it, and that the Decree of the Two Hundred should be suspended, but that none should say, should be suspended, but that none should say, that the ancient Regulations had been in the least that the ancient Regulations had been in the least infringed In earn sententiam animus non mediocriter (i) Beza in immulatis itum est, ut suspenso illo Diaeossorum decreto state California ad ann 1553 legibus oportere (e) By that means the Consistory obtain'd a compleat Victory, and in a manner made the Senate and the Council of the Two Hundred

buckle to What would they not have done in a Democratical Country? Is it possible to rule over Men, who tell the People from the Pulpit, that they had rather suffer themselves to be kill'd, than to consent that Holy Things should be promuch to the purpole, is a cunning way of threat-ning the Government with an Infurrection

(C) In the Ait it self an infallible sign of Reproba-tion] No body knows when it was drawn up, or by whom, or the Names of the Witnesses, or in general, any of the Circumstances, which are negeneral, any of the Circumitances, which are never forgotten, except when People fear to supply those with Aims, whose interest it is to deny a thing What I am going to say, carries a much greater force with it If Berteller's Act had not been supposition, there would have been at Noyon authentick and publick Testimonies of the Trial, and Physishment in constitution, and characters. and Punishment in question, and therefore the Fire they would have been publish'd as soon as the C1- that detholick Religion began to fuffer by Calvin's means Unless we suppose a continual, and more unheard of Miracle than was ever yet known, all the Inhabitants of Noyon would not have kept the Secret, and spar'd the Reputation of a Man that was so (f) odi-ous to them I carry this Thought farther in (g) another place, and therefore leave it here as it I add, that if what Bertelier faid, was true, he falfum would have had his Paper when he fled from Genewould have had his raper when he ned from Gentva, I mean, that his pretended Commission would
have preceded the matter for which he was condemn'd to death in the Year 1555 for it
is visible, that he had not the Commission he
boasted of, since that time But can any offe believe, that before the Year 1555 when those that were call'd Hereticks, durst not shew themlelves for fear of being burnt, a Deputy from Gewhen those tiones ut nevs should go boldly to Noyon, to inform himself of Calvin's Life? Who will believe, that if Bertelier had had an authentick Act of Calvin's Infamy epift 140 in the Year 1554 he would have kept it to clote, dated the that the Publick should have no knowledge of 5th of Det before the Year 1477? Was it not a Piece that cember, the Clergy of France would have bought for its weight in Gold? But why do I lose time in confuting such a ridiculous Romance as that is?

(D) Cardinal de Richelieu to depend on that piece

(D) Cardinal de Richelieu to depend on that piece (g) In the of Bertelier] (h) That, says he, which ought to pais Remark H for an undeniable Conviction of the Crimes imputed to Calvin, is, that ever since he was charg'd ticle Bolwith that Accusation, the Church of Geneva iec, and with that Accusation, the Church of Geneva with that Acculation, the Church of Geneva let, and did neither prove the contrary, nor even denied more amthe Information, that Bertelier, fent by those of pl in the that City, made at Noyon That Information Remark V was fign'd by the most eminent Persons of the of the Arcuity of Noyon, and made with all the usual Forms title Beza of Justice And by the same Information it appears, that, that Arch-heretick having been convicted of an abominable Sin that is only the same convicted of an abominable Sin, that is only (b) A Mepunish'd by Fire, the Punishment which he had thod to condeserv'd, was, by the Intercession of his Bishop, wert those commuted into the Flower-de-luce And the that have Church of Geneva, which does not offer what he for a formation concerning Columbia Life would be the formation concerning Columbia Life would be the formation concerning Columbia Life would be the formation concerning Columbia. Information concerning Calvin's Life, would themselves into have fail'd to have done it, if they had be from the ilev'd that it could have been done without of Church if fending against the Truth is it not strange, l 2 c 10 that a chief Minister of State, whose credit was p m 319 not inferiour to that of the King, should depend on a blind Act, which an inconsiderable Physician (1) See of Lyons had boasted to have seen in the Hands of a mean Person? An inconsiderable private Man Defence, by must then have had more credit, than Cardinal de Mr Dre-Richelieu, to bring this Piece out of the old Regilincourt, sters of Noyon? The truth is, that Cardinal (1) made p ule of all imaginable Perquifitions to find out the pretended Proceedings against John Calvin at Noyon, (k) Ibid 9 and that he found nothing, and yet he maintain d 71 See although the Affirmative on the Credit of Jerome Bellec Can Jopag 140 such a strange Conduct be excused? Mr Drelin- & passim court cannot believe, that, that great Man was guil-ty of it (k), and lays all the Blame on those who publish'd the Book intitl'd, Methode pour conver-tir, &c (E) And

Calvin's death, to thank God dubito quin jam audieris me patuæ efle fuperstitem Ira urbem mortuam lugerecogor (Cal-Vin-Jaid this on occalion of stroyed that City in the Year quæ iuperiore mortis meæ rumorem folennes habuit fupplicadeChristo trium-

(b) A Me-

(1) See Calvin's

Reason (E) that the Republick of Geneva did not undertake to shew the falsity of that Paece. This is not the place to examine, if they had (F) reason to slight that Lye. There is no Article of a Dictionary that can be more uleful to the (G) Reader than this

BERTRAM (Cornelius Bonaventura) born at Thouars in Potton, was a confidera ble Man in the XVIth Century for his knowledge in the Oriental Languages. He study'd Hebrew at Paris under Augelus Cammus, and afterwards at Cahors with the Civihan Francis Roaldus. He had much ado to avoid being Massacred at Cabors in the Year 1972 but at last he made his escape, and fled to Geneva, where at the end of two Years he was made Hebrew Professor, as Rodolphus Cevalier had been before He writ several (A) considerable Books during his abode at Geneva, and he continu'd to apply himself to his Study when he went to Franckenthal in the Palatinate He publish'd a Book shere in the Year 1586 Intituled, Lucubrationes Franckenthalenses He left that Post to Laulane, where the Magistrates of Bern offer d him a Protessor-

THAT the fi-Jence of an ac-cus'd Per-1on does prove any thing in certain Cafes Some curious Fxampaes of #his (1) Dre-

lincourt 2bid p 84

(2) Rivet Oper to 3 Pag 9,

(E) and alledge for his chief Reason. That the Republick of Geneva did not undertake to shew the falling of that Piece] In the foregoing Remark we have set down Cardinal Richelien's own Words. They shew, that he lays his stress on the silence of the Republick of Geneva Mr Drehncourt shows him by some plain Instances, that there is nothing more falle nor more abfurd than to pretend, that they who fuffer an Accumulation to be spread abroad against that some of those things have been published, and some Books have been fill'd with them Because no juridical Information has been made to justify the contrary, must one therefore believe that the Relations of that Illustrione therefore believe that the Relations of that Idustriens Cardinal, and those that honour hu Memony, look upan those things as certain Truths? (2) Mr Rivict Profor of Divinity at Leyden made use of a like reation an answer to an Objection of Lissus, taken
the filence of Calvins good Friends Itane?

The successfungue liburits infami alicus agarta trimia pattengage in success honos, necessariumne erit libellos na confingere in viros bonos, necessariumne erit libellos na confingere in vivos bonos, necessariumne erit libellos illos famosos discutere, ut homines isti, si tamen homines, qui famam aucupantur ex adversariorum nomine, applaudant sibi quod tandem repercrint qui se cum illis voluerint componere, & existimarint talia ess responsone digna, qua contemptu potius irant diluenda liere is a Jesur, who agrees persone with those Ministers "How long is it same it is not permitted to be silent, without being look'd upon as con"victed of the Crimes that are imputed to us? It to be filent, without being look'd upon as convicted of the Crimes that are imputed to us? It
does not appear that this is the Opinion of the
the state of those whose Example may serve
the Rule to others. Who is ignorant how
many foolish things the Enemies of France are
this'd to publish against it in their Greetes and
Libels? Who does not know how many Infamies and Abominations Mr Juries has spread
against the Popes, and against the Church of
"Barre in his Breadled in his Preaders and in 60 Rome in his Parallel, in his Prejugez, and in fo many other Books wherewith he fills the World? So that if the King does not keep People on pupole to confute those Foreign Gazettes, in every particular; and if none is to be found among Catholicks that will lose his time in confuthe Popes have pretended to the Universal the Popes have pretended to the Universal marchy, that in order to it, they have occawhich is a schiff between the Greeks and the Landau, that afterwards to end the Quarrel, they have for I say, unless the King of the Pope take care to have those Fooleries and Sanders refused, will not the Gazetteer of Hellind and Mr. Juries have reason to insult France, and the Holy See, and to say, They dare not answer there is therefore reason to believe, they cannot do it? Would the Author of the Morale Pratigue condemn em upon such an account? I am willing to believe, he would be asham'd to own it. Why then might not the Jesures neglect to answer Libels, that are in their Opinion no less answer Libels, that are in their Opinion no less answer Libels, that are in their Opinion no less fabulous, nor less despicable than the Gazettes of Amsterdam, and the Historical or Prophetical Systems of Mr Inview? Ought they to be more mice in point of Reputation, than those whom GOD has placed over us? Ought they not, or at least, may they not, after those great Examples, despise what concerns only their particular Bionour (w)?

(F) If they had reason to slight that Lie I Mr Dre-

lincoure's and Father le Tellier's Maxim is very good and true, generally speaking, but there are some particular Cases wherein it is better not to make use of it I shall not decide, whether the Republick of Geneva had done better to make a publick Declaration showing the fallity of Berelier's Deputation. tation It icems at first tight, that the advantage which the Catholick Controversifts have pretended to draw from the filence of that Republick, shews that they did not do well to be filent, I mein, not to make it appear by a publick Act, that those Men were impudent Liais But they, who consider that violaing can stop the Pen of a fort of Men, will easily perceive that an Act of the Re-Men, will eatily perceive that an exet of the Nepublick of Geneva would not have ended that
Dispute I agree with the Maxim, that sometimes the best way (b) to be revenged of an impudent Calumniator, is to answer nothing to him
Nevertheless, I believe, that Bera did not well
efterpere apply that Maxim, when he made nic of it in relation to Bolfee An Answer would have puff'd him up with Vanity, and he would have concluded from it, that his Slunders had touch'd the Proteftants to the quick, which would have fill d him with joy I grant it. But it had been better to let him enjoy that pleasure that attended the infamous Note of a publick Calumniator, wherewith a good Answer would have branded him, than to give him and others a prefence to boaff, that the Republick could not deny the Matter in question Qui tacet consentire videtur I hose studenturs, do no less thwart tumeline each other, than Errors and Truths

(G) That can be more useful to the Reader than this indignations of the greatest Uses that may be drawn from Reading, is, to learn the Weaknesses of the Heart of Man, and the ill effects of Prejudices in point ut optime of Man, and the ill effects of Frejudices in point at optime of Religion. Can there be a more remarkable linfrance of it than this? What must not a Man naturally be, or what will he not become by a blind fapients and furious Zeal of Religion, since a Monk, who Hunc fruturn'd a Protestant Physician, and afterwards a Hunc fruturn'd a Protestant who was expell'd two or about the polynomial and who was expell'd two or about the polynomial and who was expell'd two or about the polynomial and who was expell'd two or about the polynomial and the Popish Physician, and who was expell'd two or three times with a note of Infamy from the Places fcens quen where he was ferrl'd, no fooner produces in Accuiation on the Credit of a Fugitive condemn d to wiventi Death upon refusing to appear before his Judges, Japientim an Accuration, than which none was ever work patientia an Acculation, than which none was ever work patientia contriv'd, and worse prov'd, but it is adopted, and Rivet ubi convey'd from Book to Book, a thousand Consequences are drawn from it, and Authors of the first Rock the great Cardwal Rocketter himself proposit Rank, the great Cardinal Richelies himself propose it to the Hereticks as a powerful motive of Conversion And all this propeer majorem Des gloriam & (c) Persi-(c) O QUANTUM EST IN REBUS us Sat i

(A) He writ soveral confiderable Books during his abode at Geneva] He publish d the Thefauru Sanstes Pagninus with Additions, part whereof he (a) Qui took out of the Writings of Mercerus and Cavalier, ex omni and the rest he supply d out of his own Stock He bus ejus publish'd also a Comparatio Grammatica Hebraica & openibus Aramica, and a Treatise de Politia fudaica Thuanus maxin knew no more of them He places this last Treatise (d) above the other Books compos'd by that datur Author He might have added, that Beriram contributions of the Marian Contribution ted as much as any Body elie to the Edition of the Gommentary of Mercerus on the Book of Job: Which fin is own'd in the Pictace; (e) Cateram ne sus qui- (e) Beridem'lande fraudandus Cornelius noster videsur, equidem in Pratat Mercer: quondam discipulus & nune meus in hac E.cle- illius fin Collega Huic siquidem non parva en parte debitur Comenti-estima libri editto, vum vin alius reperiri potuiss vide- 111

cit contumelie voluptricm Solunt dicerc, mime puto lexiffe ! Adeo fun-I hose Etus contione patientiseff. er ademit

operibus maxımè commen-

(a) Father le Tellier, Defence of Christians 14

À Taken fiem Thuanus at the end of the Beek 109 > See Be-72's Preface to Mercerus 1573 Ant 1 ayus de Vita & o-bitu Th Bezæ,pag See Colomefii ental p 73, 74 The States presented him with a golden Gup ena-mell d † 7he 16th 1ry 1666 M The 19th of April 1666 of July 1667 They made him a Present of a fine Set of fil-

ship, which he exercis'd till his Death, which happan'd in the Year 1594. He was in his Climacterical Year when he dy'd, β by which one may judge that he was born in the Year 1531 It must not be forgot that he was a Minister, and that he exercis'd that Office in Geneva, where he marry'd Genevieve Denosse, Niece of Beza's hist Wife, in whose House she had been educated from her Youth She was very tenderly belov'd by her Aunt Bertram was a good Critick, as Beza, Cafanbon, and feveral other Learned Persons have publickly acknowledg'd

**BEVERNINGK (7erom) was one of the fittest Men of the XVIIth Century for Am
**Printed in bassies and important Negotiations He was originally descended from a (A) Noble Family of Prussia, but he was born at Tergou in Holland the 25th of April 1614. That Town which boasts with reason to have produced so great a Man, saw him in the number of its Counsellors in the Year 1645, and in the number of its Burgomasters in the Year 1668 He was deputed by it in the Year 1646 to the States of the Province, where he gave such good Proofs of his Capacity, that not long after they made use of him for matters of Consequence In the Year 1650 the States of Holland deputed him, with Mr Van Brederode to the States of Utrecht, to desire them to be at the Extraordinary Affembly of the United Provinces that was to be held at the Hague 1651 the same States of Holland deputed him to affist at that great Assembly of the United Provinces In the Year 1653, the City of Tergou deputed him to the Assembly of the States General The same Year he was sent to the Protector and the Republick of England in the Quality of Deputy Extraordinary; the Year following that Character was chang'd into that of Ambassador Extraordinary He concluded the Peace between Holland and England the 28th of April 1654. During the course of that Ambassy, he had the Office of Treasurer General of the United Provinces confer'd upon him He possess it till the Year 1665 and it was his fault that he held it no longer, for the States General desir'd him to continue in that Office, and did not consent to the laying down of his Commission, till they saw that neither their Reasons, nor their Intreaties could prevail upon him He receiv'd a very advantageous Testimony, that they were perfectly satisfy'd with his Conduct, and they gave him * in particular some Marks of the esteem they had for his Person In the Year 1659 he had the good fortune to contribute, with other Deputies, to the composing of the Differences that were rais'd in the Province of Groningen It may be faid, that he was born for this fort of good Fortune, which appears by the many Treaties (AC) of Peace or Alliance that he concluded He was twice fent to Cleves in the Year 1666 The first time he concluded a very strict Alliance with his Electoral Highness of Brandenburg, the second time, he concluded a Peace μ with the Bishop of Munster The Year following, being invested with the Character of Ambassador, he concluded the Treaty of Peace with England at Breda In 1668 he was sent in the quality of Ambassador Extraordinary to Aix la Chapelle, for the Treaty of Peace between France and Spain, and that Treaty was concluded the 2d of May In the same Year 1668 he was nominated to go with Prince Maurice of Nasjan in the quality of Ambassador Extraordinary to the Emperor, but the States General chang'd their mind as to that Ambassy The States of Holland gave || Mr Van Beverningk some marks of their Consideration for his important Services In the Year 1671, he went to the Court of Spain in the Quality of Ambassador Extraordinary, to dispose his Catholick Majesty to a Negotiation about his Differences with France, and he succeeded in it to

(n) Critical Hift of the Old Tcstament L 2 ch 24 pag 347
(b) to give
the whole Tutle, we must add here, seu 1pecimen expolitionum ın difficiliora utiiusstament: loca In Mr Simon's Critical Hiftothe Supplement to Moreri's Distionary it is Frankellatenles infliad of Franckentallenics (c) Tellier, elog de Mr de I hou

2 PAS

retur, qui hac a Mercero minutiffimis characteribus ac fugientibus pene literis in adversariis descripta legendo consequeretur Mr Simon (a) mentions another Work of Bereram, he says, that this Professor assisted by Bera, la Faye, Rotan, Jaquemot & Goulart, Revis'd the French Translation of the Bible in the Year 1988 and that being more learned in the Hebrew Fongue than all those that had preceded him, he took a great deal more of liberty in the reformation which he made both in the Translation and in the Notes The other things that Mr Simon says concerning that Revision, are not only to be found in his Gistical History, but also in the Supplement to Morers & Dictionary I shall observe, that according to Thusnus, the Work intituled (b) Lucubrationes Franchenthalenses, was published in the Year 1586 and intiruled to because the Author liv'd at Franckenthal How then, may it be faid to me, could he have a hand in the Revision that was made at Geneva in the Year 1588. This is no difficulty at all; when Mr Simon lays, that another Reformation of the Tranflation of Geneva was made in the Year 1588 he inflation of Geneva was made in the Year 1588 he intends only to mark the Date of the Impression, and does not pretend that the whole Work was done in the Year 1588 It is well known, that such Revisions commonly last several Years So that Bertram might have been the chief Director of that, though it was not printed till a long time after he was gone from Geneva I add, that he was particularly the Author of the Figures of that Bible and of their Explication (c) These Words of the Presace presix'd to that Bible, must therefore be understood of him We have also added some Figures.

at the end, and out of the Body of this Work, which may ferve for the understanding of several passages, wherein a learned Person of our Society, who is very well vers'd in the Hebrew Tongue, and in the reading of the Old Testament, has been particularly concern'd Mr Colomies (d) apply'd them to our Bertram

(1) Orienally descended from a making Family Concerning

lomies (d) apply'd them to our Bertram

(A) Originally descended from a noble Family of ru
Profis His Grandfather John Van BEVERNINGK, pa
a Gentleman of Profis, came into Holland in the
Year 1575 with the Count de Hohenlo The Santes
gave him a Company of Foot He was made afterwards Lieutenant General of the Artillery He
marry'd the Daughter of Direk Long BargoMaster of the City of Tergon, and Treasurer General of the Province of Holland From that Marraage proceeded Molehior Van BEVERNINGK,
Captain of Foot in the Service of the States General, and Commander of the Castles of Argentonia
and Dalem He marry'd Subylla Standers Daughter
of Leonard Standers Eiquire, Captain of Foot, and
Governor of Knodsenburgh over against Nimegen,
and of Catherine Hausser, Daughter of Francis Haussfort Chamberlain of the Queen of Hungary Our
Pa

and of Catherine Haussert, Daughter of Francis Haussfort Chamberlain of the Queen of Hungary Our Paets
Mr Van Beverningk proceeded from the Marriage It is he
of Melchier Van Beverningk and Sikylla Standers, whom I

(AD) The many Treaties of Peace or Aliance that Speak of in
he concluded Here is a passage which contains a a Margalong Parenthesis, that will serve for a Commentary upon these Word "Monsseur (e) Paties being of the Ar"Ambassador, in Spain, and having by his great tiele Sain"Capacity preserved and increased in the Queen Cles, Reof Spain and her Council, the good Impressons that Monsseur Van Beverningk (a Man born to

the satisfaction of his Masters. In the Year 1672 he follow'd the Prince of Orange to the Army as Deputy of the States After this, he had a mind to live a quiet Life, and thought he ought to be fatisfy'd with the Glory he had acquir'd, and that he had perform dall that a good Subject owes to his Country, but his Country wanted him too much to let him enjoy a retir'd I ife The redoubled Instances of the States, and of the Prince of Orange oblig'd him in the Year 1673 to ingage himlelf in one of the most important Negotiations that had yet occurred Imean, the Conferences at Cologne At first the City of Am la Chapelle had been chosen to Negotiate the Peace between the Princes that were then in War, but it was found more proper to go to Cologne Mr Van Beverningk appear'd there with the Character of Ambassadoi Extiaordinary The carrying away of the Prince of Furstenberg produc'd the effect that was expected from that bold Attempt, viz the breaking off of the Conferences in ielation to France Nevertheless, the Negotiation was continued with the Allies of that Crown, and it was done with all manner of fuccess, for Mr Van Beverningk brought the Elector of Cologne and the Bishop of Munster back again into a the Alliance of the Stites General Atherica. He was made Curator of the University of Leyden in the Year 1673. It is in Oshice ty of Peace that is not commonly given but to those who have served their Country in great Imployments When he expected to enjoy the repose which he had so long wish d for he Munster found himselfingag'd in a most difficult Negotiation. He was so carnestly sollicized to was figured go to Nimegen in the quality of Ambadador Plenipotentiary from the Republick for the general Peace, that after having excus d himself several times, he could not resuse that important and laborious Commission The Obstacles that he was to overcome cannot that with be express'd A less consummate Industry and Experience than his could never have the Elestor compass'd it, for except the French Ambassadors, almost all the 1est made it much of Cologne more their business to retard the Treaty of Peace than to idvance it Nevertheless, of May after the taking of Ghent it feem'd that the Peace was become at least a necessary evil following for Holland, and People were so sensible of the fatal Consequences which the tiling of that place might have, that they ardently defin'd the end of the Wir Mi Van Be- v Hearverning k had Orders to go to, the King of France it his Camp of Wetteren, and after the zoth of the reception he met with, it was no longer doubted but that a Posco would be May concluded It was fign'd between France and Holland the 10th of August 1678, after 1678 which Mr Van Beverningk serv'd effectually for a Mediator to conclude that of France with Spain the 11th of September in the fame Year He also concluded a Treaty of Thename Peace and of Trade between Sweden and the States General the 12th of oldober 1679 Old Tel-After so many honourable and happy Negotiations, he enjoy dut last that quiet Life lingen which he had so long wish d for He retuil to a fine Loudship * that he had a small + true. League from Leyden, where he chiefly imploy'd himself in the Culture of all forts of their il at Plants, which he fant for from all Parts of the World But this pleasant and innocent den Occupation, so like that which some great Princes have betaken themselves to after their Triumphs, and the Government of the State, did not hinder him from minding the !! She was Common-wealth of Learning He excised his lunction of Culator of the University Amsterwith great Vigilance He felt the beginning of his last Sickness a little after having dam the spent one Morning in perusing the Manuscripts of the famous Library of Isaac Vossius, with of which had been lively householder and the state of the st which had been lately bought for the | University of Holland As soon as he was got he into his Coach again he began to shiver This was the beginning of all ever that in- Name is Creas'd daily, and of which he dy'd the 30th of October 1690, at the Age of Seventy in John le Years His || Wife furviv'd him, but he had never any Children by her, to that he Gillon, being an only Son, there remains none that bears his Name in this Country. He was the is oribury'd at Tergou in a Marble Chappel that he had built His Relations caus'd his Lpitaph sinally of a to be engrav'd on a Touchstone there—It is a fine Inscription, which may be seen mily of entire. Picardy

" make Peace in the World, having given it in "Crommel's time, and afterwards at Bieda, to the "Crommel's time, and afterwards at Bidos, to the English and Dutch, at Cleves to the Bishop of Munifer, at Aix la Chapelle to the French and Spaniards, and lately at Cologne to the Archbishop of Cologne and lately at Cologne to the Archbishop of Cologne and lately at Cologne to the Peace lately made with England, and who for that reason, might most be call'd, the Peace-maker) had made up-mon them, to oppose early by just and effectual Means the Ambition of the French, Stoupe does not know any other way of revenging himself upon him, but by Calumny and fassly accusing him of being an Arminian. He is also foolishly afraid that if Mr Patius, should go through Swisserland, he would not come off very cheap if I am sure, that is he should happen to pass by that Country, the Swiss, as well the Frorestant as the Catholick Cantons, would receive him with their usual Civility, and with the Respect due to his Character and to his great Merit, and that they would give him publick Thanks for having so much contributed to the preservation of Religion, and the Liberty of Early." This is to be found in an (a) Answer that was made to Mr Stoupp's Letters about the Religion of the Dutch English and Dutch, at Cleves to the Bishop of Mun-(B) After the Reception be met with] See the An-

fwer that the King of Irance made to the Letter of the States General, and the Memorial which he order'd to be deliver'd to Mr Van Beverningk with the same Answer There is nothing in it but what tends to facilitate the advancement of the Peace, the Style is mild and civil, and many idvances are made in it Every Body (b) may be convinced of it There was a particular Circum- (1) All stance in that Ambally that is not known, but it this is indeferves to be known. It shews on one side the di-first din struction wherewith the King of France received the the ad Perfon that had been lent to him, and on the other part of the fide with what Principles of Honour, and Un interfledness Mr Van Beverningk behaved himself of the Alfs. When he came away from Wetteren, the king and Mewould make him a Present of two of his Pictures, interpretational and the mourt of the Alfs would make him a Present of two of his Pictures, interpretations of the part were again of them worth rich'd with Jewels, that were each of them worth the Nigorich d with jeweis, that were each of them worth the Nigo-about 8000 Livres. It is not usual to give two trations of Pictures, but one only. He aniwer'd the Person that offer'd him that Present from the King, That he thank'd His Majesty for that Honour, but that gen, pag he did not think it proper to accept of it. Nevertheless, he made a Picsent to the Bearer of the two Pictures, as if he had accepted of them. The King's Letter to the States contains among other things, that the Sieur Van Beverningk's Person and things, that the Sieut Van Beverningk's Person and Conduct had been very acceptable to him

1675 1

* Taken from Come Memoirs that come from good Hands & Memoirs pag 417 edit of the Hague 1692 ted the 14th of August 1678 The City of Tergou made him a Present of two filver Andi-1 ons in the Year 1679 in considethe last Treary of Pcace, and ımportant Services done othe State and ₹Virgil υ 390 * In Elencho Hæ-1cticorum, vonita, p m 93 † At that time Beza was not a Minifle hen is on-1) Profesor of the Greek Tongue Dubitantıı dınloge 2 p m 152

entire (6) in the Remarks It contains an Abridgment of a Life that might fill a Vos lume, and if Mr Van Beverningk had taken the puns to compose some Memoirs concerning his Ambassies, it would be the most instructive and most curious Book that could be feen He always succeeded in his Negotiations, which is an Honour whereof we find but few Examples among those that have had the Management of so many publick Affairs He was laborious and industrious, and never discouraged at any thing * The French and Dutch Writers do equally praise him I could alledge many proofs of it, but it shall be sufficient to produce what (D) Mr de Wiequefort and Mr de Saint (E) Didier have said of him As for Sir William Temple, he seems to be a little vex'd at the signing of the Treaty of Nimegen, but notwithstanding he owns, be that Mr Van Beverningk put a stop to the complaints of his Enemies. He might have said that the Magniferates of Amsterdam went a very obliging Letter to him a whereby faid that the Magistrates of Amsterdam writ a very obliging Letter to him , whereby they thank'd him for the conclusion of the Peace. They assured him, that they had taken much pains with the Members of the States of Holland, that he might be imployed in that Negotiation They knew very well, that they stood in need of such a Man as he to make it succeed. The Town where he was born shew'd him upon that occasion, how much they esteem'd him

BLZANITLS, or BLZANIANS, an imaginary Sect which did never exist but in the Heads of some makers of Catalogues of Hereticks There would be reason to wonder that such absurd Writings as those Catalogues are, have not been supprest in their birth by Peisons of Authority, I say, there would be reason to wonder at it, it it were not known that those Persons of Authority are very often the least knowing, and the most persuaded of this ill Maxim, that one may use indifferently Fraud or Bravery against one's Enemy, & dolus an virtus que in hoste requirat Those Persons did not perceive that those Catalogues being full of impertinent and notorious Palsities, were only proper to inspire the Hereticks with a very great Contempt for the Writers of the prevailing Pitty They only consider'd the advantage that would accrue from the Hereticks being thought to be divided into a thousand Sects However it be, it Prateolus may be believ'd * there arose a Sect under the Empire of Charles V and under the Pontificate of Julius III + about the Year 1550, which was call'd the Bezanites of the Bezanians, from Theodorus Beza. The only proof that he could bring for it, would be, that he had read such a thing in a Book of Lindanus, for it is very true, that || Lindanus says so, but without quoting any Body. That which is very certain, is, that one might boldly lay any Wager, the never so great, to be paid to those

(C) Which may be feen intire in the Remarks] Here it is, the Lines are plac'd here as they are in the

Perillustris ac generofus vir NYMUS VAN BLVERNINGK, HIERONYMUS Theilinga I opiichi Senatoi Judex Conful Goudinus

In confessu prepot ord gen Assessor
Idem aliquotes extra ordin Idem aliquotes extra ordin
Communi Belgica I ad arario Præfectus
Lycei Batavorum Curator
In Hispan & I æd Belg finibus regundis
Adjutor
Legarus Wilhelmo III in exercitu datus
Westmonasterium Cliviam II Bredam

Aquisgranum Bruxellas Madiitum Coloniam Agripp Noviomagum
Ad Gall item Regem
Wetteræ Morinorum castra habentem

um potestate res componendi missus Ad Cxfarem vero designatus Orator Re nisi perfecta nunquam reversus De maximi præterea momenti rebus domi De amicitiis parandis

Et fæderibus pangendis foris A Patire Patribus passim Feliciter consultus & adhibitus Natus Goudæ xxv April MDCXIV Mortuus Theilingæ xxx Octob MDCXC Satur honorum

Hoc monumento conditur Cum

Optima vitæ fortunarum que focia Joanna Le Gillon Nata Amft at Majt MDCXXXV Mortua

OANATO HANTEY OFEIAOMEOA

(D) What (a) Mr Wicquefort faid of I m] "Jerom Beverningk is doubtless one of the "ittest Men of the United Provinces for Negotiations The City of Tergon, which otherwise does "not want able Men, deputed him several times to the Assemblies of the States of the Province of holland, and to the Colleges of the Capacity. " of Holland, and to the Colleges of the Generali" ty, and he did always perfectly answer what
" might be expected from his great Ability It
" was he, who in the Year 1654 made the Tree-

ty with Oliver Crommel that gave Peace to the United Provinces, but it had like to have involv d them into a Civil War, because the Interests of the Prince of Orange, according to some, had not been well manag'd in it. The Province of Holland was so well satisfy d with the Service he did them in that Juncture, that they procui'd him the Office of Treasurer General, that is to say, of first Minister of the United Provinces I here is no Affair, tho never so difficult, but what he can clear, when he will apply himself to it. If one desires some proofs of it, he medden only look upon the Treaty which he caus'd to concluded at Clever with the Bishop of Manual in the Year 1666 And he was no less successful "in the Year 1666 And he was no less successful in his Negotiations at Madrid, concerning the important Interests of the Provinces of the Netherlands If he did not succeed at Cologne, it must be imputed to the ill-disposition of the Parties concern'd, and to the unlucky Juncture of Affairs, rather than to his way of managing Things Hence it is, that he was intrusted with the whole Negotiation at Nimegen, and the States made choice of him to go and conclude it with the most Christian King near Glove, He is weary of so many Imployments; that whereas others strive for them, he avoid them; choosing rather to enjoy himself in his Cauntry Retirement, than to be troubled with the area that Business brings upon him, and which are ten no less troublesome to him than to those that ten no less troublesome to him than to those that Negotiate with him A better Pen than mine, is requisite to draw up Mr Van Beverningk's Character, because, if all the parts of it be well examin'd, it will be found, that abating his une-" ven Temper, there is nothing in him but what " is Excellent"

(E) And Mr de Saint Didier] Of all the places where this Author speaks of Mr Van Beverningk, I shall choose but these three "Mr Van Beverningk's quick return, occasion'd by the "News (b) which made him set out from his "House to repair to Nimegen with all speed, consistend the Conjecture of a private Agreement between Holland and France That Ambassador "appear'd to be so realous for the true Interest of " between Holland and France I that remove appeared to be so zealous for the true Interest of his Country, that if any private Negotiation was " to be expected, it could not be by any other meins

means

(a) W (quefort s Ireatise of Amballaders, tom 2 P' 443

that could prove that some People in the XVIth Century made a separate Sect, in "Whose the quality of Beza's Disciples The same may be said in relation to a great many I heads other Sects, that fill up the Alphabet of Patreolus It may be, the chief reason that mov'd him to make mention of the pretended Sect of the Bezan tes, was a desire of the adorning his Work with the (A) Slanders that were published against Beza If in
His Catalogus has flead of rewarding (B) Lindanus, they had punish'd him for his Lies, he would not have been transcrib'd by so many Persons, whereof doubtless, a * Carthusian of Germany is the most ridiculous

BEZA (Theodorus) in French de Beze, One of the chief Pillars of the Reformed Teat 1628 Church, was of Vezelas in Burgundy He was (A) nobly born on his Father's and Mother's fideathe 24th of June 1519 He was hardly wean'd, when his Uncle Nicolas de Beze beach /a d Counsellor in the Parliament of Paris, would have him at his House, where he was ve at it him ry affectionately educated till the beginning of December | 1528 when he was fent to Melchior Wolmar at Orleans, who had a wonderful skill to Instruct Youth He lod'gd feven Years at Wolmar's House, who improved him wonderfully in Classical I earning, and form the partial production of the partial produc instructed him in Religion out || of the Word of GOD, that is, he educated him in la Fave the Protestant Religion Welmar had been sent for to Bourges by the Queen of Navance devita to teach the Greek Tongue there He left that Imployment, and return d into Germania his Country in the Year 1535 Then Beza was fent to study the I iw at Orleans 9 and co my his Country in the Year 1535 Then Beza was fent to study the I iw at Orleans 9 and in That Study pleas'd him but little He spent the best of his time in the reading of good processing. Greek and I atin Authors, and composing of Verses He made very good Verses, so time, and military that he distinguish'd himself by them in a particular manner, insomuch that he was ker, taken notice of, and belov'd by the most Learned Men in the University of Orleans land to He took his I icentiate's Degree there in the 4 Year 1539, and went to Paris where Berry me

(a) History " of Nimegen, t 1 p 94 ad ann 1677 (b) Ibid pag 187 (c) Ibid tom 2 P#E 29

(d) Lin-

Dubitan-

2 P 240

(e) Prate-

òÍ in **c-**

lencho Hæret p

m 94

(f) M₁ chael Fa-

ro Fran Balduino

tu, dial

danus

He is a Man of a quick Wit, means (a) that knows what is good, and attains to it by the shortest way He is Vigilant and Laborious He has been imploy'd by the States in several Ambassies, and in all the Treaties that have been made since 1650, but he loves a retir'd Life, and it was with some kind of trouble that he left his Country-house near I eydin to go to Nimegen (b) Mr Van Beverningk is a Man of no less Ability than Expedition (c)"

(A) The Slanders that were publish d against Beza] (A) The Slanders that were published against Beza J My conjecture will appear very likely to all those, who shall consider that Praieolus bestow'd but five or fix Lines upon his pretended Bezanites, and fill d seven or eight Pages with the most disgraceful things he could find, against that famous Minister, in the Writings of Lindanus, Claudius de Saintes and John le Vieil Besides, he relates unfaithfully what he takes from them Here is an Example of it Lindanus had quoted Peter Viret, who said, That some Schoolmassers took delight in expeating That some Schoolmasters took delight in repeating a thousand times to their Scholars, That a Main was happy when he could trample upon the scal of Death and infernal Tonnents. It is a passage of Vigl (d) I stitute P treess lib 2 de Minist Verbi esse quosdam ludimaristres ex illo Epicuri grege porcos, qui in scholis solcant suis sape schoolasticis occinere illum acre beatum gai, ut est apad Virgilium, metus omnes & mexoribile tatum Subject pedibus strepitumque Acherontis avair Lindanus adds, that Beza hid made himself suipested of a like Epicurcism, as his Biethren of Paris and Orleans witness. What did Praeeolus? (e) He maintain d that Lindanus said, that when Beza was Schoolmaster, he often repeatthat when Boza was Schoolmaster, he often repeated that passage of Virgil to his Scholars Is not this to falsify an Author? Afterwards Lindanus, who had quoted hitherto no Body against Beza, quotes one Fabricius, (f) who accuses that Minister of having sold his Benefices, and of loving the Fate Sex excessively Beneficia ecclesiastica publice venderet, & alienas uxores permoleret tam familiariter ut publicus matronarum haberetur maritus. This is foon faid, but where are the proofs?

(B) Instead of rewarding Lindanus, they had punish'd firm for his Lyes 1 It is certain, that Praceolus has placed a great many Sects in an Alphabetical order that never have existed, and that he had no other Authority for it than Lindanus Father Gaultier a Jesus sets forth those same Sects in his Chronographical Table, on Prateolus's Testimony If he is not his only Author, he is at least his chief Authority A hundred Authors have spoken of those Seets, and do so still, on the Credit of that Jesus Observe the prodigious and horrible propagation of the fault of a single Writer, I mean, Lindanus When one considers, that that Author having been prefer'd to a small Bishoprick, was afterwards promoted to a greater, and receiv'd great (g) Honouis at Rome, and that none of all the Superiors, to whom he was to give an account of his Conduct, censur'd him for the Boldness wherewith he had a present for the Boldness wherewith he had invented to many Sects, it can be no long-

er wonder'd at, that there should be so many Liais among thoic that concern themielves with Controversies If Lindanus's Superiors had required of him to prove, that certain Disciples of Been distine from those of Calvin, and from those of the other Resources, had form'd a great or imall Body ther Reformers, had form'd a great or small Body feparated from the other Sestaries, and if for want of good proofs, they had condemn d him to the Punishment of publick Impostors, and declard him uncapable of concerning himself with holy Things, they had established an Example that would have reclaim'd all credulous or deceitful Writers, who report so many falsities. But instead of bringing him into trouble for it, they look d upon him as a valuant Champion of the Catholick Cause, and raw'd him more and more. Who would therefore secret to Calumniate Hereticks? One might apply these Words of Horace (h) to that Author. ply these Words of Horace (h) to that Author

Ulla si Turis tibi pegerati Pana, Barine, nocuisset unquam, Dente si nigro sieres, wel uno Turpior ungue, Crederem Sed tu simul obligasti Perfidum votes caput, enitescis Pulchrior multo, juvenumque prodis Publica cura Expedit matris cineres opertos Fallere, & toto taciturna notis Signa cum calo, geti la jue divos Morte carentes

Here is another Reflection that deferves to be thought on I believe, that if the Question had been to defame the I tylors or fome other I i def-men of an Imperial City, Lindanus would not have offirm'd any thing publickly without being certain of the Fift, but because Religion and the Glosy of GOD was concern'd in it, he publish'd all this came into his Head, without any examination of 1d feed remorfe. So that if we confide the matter well, the recken the Zeal of the Controversits instead of increasing # / x x their Virtue, stisses the Knowledge and all the Scruples that might keep them in the way of Pio-bity in things purely Humane QUOUNO-TANDUM (1)

(A) Noble on his Father's and Mother's fide] His I ather, who was Bayliff of Vezelai, was call d. P. ter de Beze, his Mothel's Name was Mary Bourdi-lot P a Beza ejus oppidi præfecto, & Maria Boni l-lotia, utroque Dei gratia genere nobili (utinam v 10 potius veri Dei cognitione imbuto) & integræ same pa-Beza, who ipeaks in this manner in an Epistle Dedicatory (k) to Wilmar, tells us elic- that of h. where, that his Ancestors had been Rich for toveral Confession Generations, and great Benefactors to the Church of Faith, (1) Sum enim ego (ne nescias) Dei gratianon ex Monachis, who he non ex adulterio vel slupro, sed honest s avis & atavis publish din prognatus, & ne ad allegorias tuas consugias scito Beza La n n rum familiam, si forte quacunque ante ducentos & empli- th Tar us annos in Monachos superstitiose largita est reciperet, ta fore locupletem quam agre hodie sese in sua inopia tuesur

(g) Valer Andreas B₁bl

Xaintes apologia altera fub fin H h h h 2

(B) Woore

156

(1) Beza ad Clau-

dium de

ted in (B) he given u of Age to Wolman to le eduverbo tan ou un limpidiffimo fonte peti a tu inc ira ım suutı ւ, &ւ B .a, de nifi ‡ Ani o Lon ini 15,9 II Cil Augusti quum annum atttis I cc'igreffus // / n 13 ali i , in (1) I rat His Or liv, (1) Remark A ule Ciyet

* See the Annot at :ons G and

† Taken out Epistle Dedicatoryof Melchior Wolmar, Lefore bis Confession of Fath, which is a the beginning of his Worksin of Geneva 1582

(a) Ver-

eenacfill

LIVING. 15

mistakin

(6) Huc

duobus

pingui-bus &

opimis

qui ma-

cium 1-

tem &

teffor, ıstarum

1 erum

ignarum & ibten-

tem onc-

rurint,

quorum

ronatos

annuos

inus (cj. -

epist ad Melci

Wolma-

tingentos αηиιbant Beza

Liatorea

accedebat quod

heiden p 209

beneficus quod verc Deus Opt Max ut vi Etigalia

(1) Ex fratris morte Ructiones aitus cident fi-Et 16 d

(a) L d

(i) 1d abid

(f) Buzz,

(B) he might have had good Preferments, which cross'd for some time the resolution he had taken to go to Wolmar, and make a publick Profession of the Resormation. He says, that the Pleasures of Paris, the Honours that were offer'd to him, and a great many other Snares of Satan, did not chook the good Seed, he never forfook the Refolution of renouncing Popery, though the (C) Temptations of the World made him irrefolute. He had provided against those of the Flesh by a Marriage of Consciences that is to fay, by the Promife which he made to a Woman, to marry her publickly, as foon as the Obstacles that hinder'd him at that time facilit he remov'd, and in the mean time not roengage himself into the Ecclesiastical himse. He perform'd those two Promises faithfully, and a dangerous Sackness saved himself om the Snares that kept him in the Mire. The frightful Image of an approaching Death, made him remains to darnessly the Vow he had formerly made to profess the Resource With that Woman is he had recover'd sufficient Health to travel, he fled to seneral with that Woman as he had recover'd sufficient Health to travel, he fled to Geneva with that Woman He came there the 24th of October, 1548 and before he reloved upon what course of Tayus ubin Life he should take, he went to see Melchior Wolmar at Tubingen

The Year following, initia, page he accepted the Professorship of the Greek Tongue at Lausanne, and after having 18 (D) exercis'd it about nine or ten Years, he return'd to Geneva, where he was made (D) exercis'd it about nine or ten Years, he return'd to Geneva, where he was made in Minister † During those nine Years, he did not confine himself to the Greek epist deput de-Lectures, he made some also in French, on the (E) New-Thestament, which was for dier and the Instruction and Consolation of several Resuges of both Sexes, that hv'd at Lausanne Wolming Lausanne

(B) Where he might have had good Preferments]
(a) His Uncle the Countellor had been dead feven Yeus, but mother Uncle, Abbot of Foodmont, had no less kindness for that Nephew, he design'd to resign to him his Abby, that was worth fifteen thousand Livers yearly Rent, which together with two other good Benefices wherewith Beza was already provided and which had been managed. with two other good Benefices wherewith Beza was already provided, and which had been procured to him without (b) his knowledge, would have put him in a very good way Besides, his elder Brother was very ill, and could not live long, the Succession to his Benefices was an approaching Hope, he died soon after, and that Death increased Beza's (c) Incomes considerably It is easy to gudge, that a young Man, so well settled already, and who had such great Talents, many Friends and Relations, and an uncommon Reputation built and Relations, and an uncommon Reputation built on the Success of his Latin Veries, which the Publick had feen, might promife to himself all forts of Presentents. Quanque mini practilla imped menta qua ante commemoravi, triplicen laqueum reanas circundediffet, nempe voluptatum illecebras qua funt in ca civitate maximæ gloriolæ duliedinem, quam ego non parvam, ex meorum prafertim Epigrammatum editione, ipfius quoque M. Antonii Flaminii doctiffimi poere, O quidem Itali, judicio eram consequutus. Spem denique maximorum honorum mili propositam, ad quos ex ipsis nulicis proceribus aliquot me vocabant, incitabant amici, pater & patruus hortari non disincbant voluit tandem ex his quoque periculis

(C) The Lomptations of the World made him wreso-luc This ought to be no wonder to us, it such an Age, a witty and handsom Man, who wants nothing to diveit himself, has much ado to resist Temptations The Woman that Beza kept under a Promise of Marriage, spoke to him in vain of marrying her, the Revenue of the Benefices which he must have renounc'd, confuted all her Instances One may easily believe what Bezz siys upon But the strength he hid at last to break those Bonds, is fo much the more admirable Quum mili & juveni & ameis ot o, preunia, rebus denique omni-bus portus quam consil o, abundanti, Satanas omnivilla impedimenta derepente objeciffet, fateor me inani illarum rerum splendore o van's blanditus ita fuisse pellettum, ut me totum duc & lluc abripi facile paterer Uvocam mili despondi, sed clam, id tamen faceor & uno tantum & altero ex pus am cis conscio, partim ne cateros offenderem, pertim quod adbue non fatis poffem a sceterata ula pecur a quam ex sacerdotus, de quibus

ante d'xi, percipiebam ut impunu canis ab unelo corio abst: cri Ego tum interca semper in luto hærere, in-strintibus meir ut tandem eer um aliqued vita genus amabst i eri ple ferer, & patino mibi omnia deferente, adeo ut quum uni ex parte me premeret conse entra, & conjux de proo con in redition (first faste, quali ommis consilie inops Il a imi cuas jacciem (e)

(1) It rlaw no exercis dit about nine or ten Tens at I will no I re ru'd to Geneva] This is what rologia he five himi it in him answer to Claudius de Saintes Novem (f) cover amos Gracas literas do uiffe Anp m 3c9 tony li 1 m, hath made vie of an even Number, viz

ten Years compleat (g), Inciderunt postes tempora, que Bezam ad migrandum Lausannes, un DECEM annos integros heserat Graca docende munere desungens, induxerint Beza in another place of his Books tays, that from Lausanne he return'd to Geneva after ten Years stay there Inde (h) vero tandem, id oft post Years stay there Inde (b) vero tandem, id oft post annum decimum in hanc urbem iterum tanquam in placidissimum portum redii. Nother he nor la Fay, have judg dit propei to explain all the Reasons of his leaving Lausanne What they (i) say of it, does not hinder us from suspecting, that there was I know not what in it, that would be fit for secret Memoirs. His Enemies that made a Mountuin of a Mole-hill, publish'd, that he had been turn'd out of that City. See Lindanui, at the lead Page of the 2d Dialogue of his Dubitablement. 152d Page of the 2d Dialogue of his Dubitations 3 aid Baudouin, in his 3d Answer, fol 146 werfe where he says, Docust Lausanna multus annis illine turpiter atque ignominiose pulsius. That was false, but there was something that I know not, that gave occasion for that Lie Mr Teissier (1) has taken one thing for another, when he said, that Bezs exercis'd the Professorial of Philosophy tor

ten Years at Lausanne

ON E (1) of my Friends, a famous Professor at Lausanne, having read what goes before, used all comments Endeavours to help me to some Explunations, morarc his Endeavours to help me to some Explunations, but his Endeavours proved vain. However, I here give you an Abstract of his Letter, which as of some moment. I thought I should to a some some light into Bera's Life, and particular to his leaving this Academy, to go to Geneva matter I am very sensible that it has been reported, and an Author, whose Name I have forgot, says, that it was, because he had got his Maid with child Bur is it had been so, it would have been known at Geneva as well as here, and he would not have gone away honourably Bona cum venia Amplissim Magistratus Bernensis, as he says would not have gone away honourably Bonacum de Re"venia Amplissim Magistratus Bernensis, as he lays becque
in his Letter to his Preceptor Volmar And to
"conclude, he would not have come every the Satyr
"is he did, to Lausanne, and have been the Satyr
"received They shew'd him to much
"that the Council used to go and meet him to the Memoirs testify "I am uncertain with Author, meant here, be not (m) Reboul, fatyrical Writer, who was beheaded at Rome for the Pasquils (n)

Pasquils (n) (E) He made some also in French, on the New-Test the Reforment | He made choice at first of the Epistle to the Romans, and afterwards of those of St. Peter They were, as it were, the Seeds of those matter page 9. Romans, and afterwards of those of St Peter They were, as it were, the Seeds of that great Work that he publish d some time after. I mean his that he published fome time after, I mean has Latin Trinslation of the New Testament with Notes. He revised it several times, and made many Corrections in it; none but those that are agnory. rant of the Difficulty of such a Work, well find at firinge, that he should have made some Alterations in each Edition (a) Illus tamen aliquoties emendates as a splon mirabitur nemo, qui opera difficultation turn diginitate corputal am ut decet perpenderes. It is true, that this created some trouble to those who had made use of the first Editions, they fear'd, that a new one would come out, that would overthrow what they had look'd moone a certain but to be sorressed. they had look'd upon as certain, but to be forry for Pag 15

(1) Inci-

tempora dum Lanlanna unt FAYIM d pirtim merkinus datou Theologire totum coniecrnie. partim a-lins ob quas niin hanc urbem redii Beza 16 (Addit to Mr de Thou, t 2 PAE (/) Mr Confirm de Re-Synod, pag 9, (n) Seethe

Sance,

Laufanne. He publish'd several (R) Books during his abode in that City, and before he quarted the Professorship which he exercis'd there, he made a Journey into (G) G r-

1cone Piesbyte. rianorum, p ult ex **Fpiftol** Jo Drusii d Theo dor Bezim MS But Colomics is mistaken to afirib this Letter to Drufius, it was writ by one Brough

I nglishman Sce a Litter of Sixtinus Amama Drugge 15 his Book de Nittdzis (b) Recherches cap 7 p

ton an

A RE-TION on the Hook de punicadis bareticis

(1) The Iranslaties of the p femainder of David's Pfalms shews what be could do, though be did not fo well fuer reed as Clement Marot, who tran-Stated fifty Pfalms Priquiet ıbıd.

 $(d)W_{\ell}$

fuch a thing, is to be angry with Nature, which will have our Knowlege to be very much limited, and that it should increase by degrees. Cruel Reproaches were made against Beza on that account proaches were made against Bezo on that account
Nisi quis septies tum Novi Tesson distones emas,
resciet quid ains aut quid reges Natural typographum eruditem for mum Commelinum bot mels ance decen-nium distate, quod orebra mutatione confilit hoc tantum adeptus as at plurim: nibili factant Novum Testamentum lisera lasum atqua sensu stenioquum Et olim quidam Doctor Cantabrigiensis muhi retulit, qued Cantabr gia plures aversati suns religionem ducti per te ad credendum

plures aversate sure religionem dusti per re ad credendum quod Novum Testamentum depranatum est, sicut per Edmandum Linglein and Vetus ulceratum (a)

Note, rhat the arti Fdition of the Work of Βιως, is of the Year 1596. He mide a Second, ten Years after, and dedicated it to the Queen of Lingland The Listh Ld tion was made in the Yeu 1598. He dedicated it again to the same Queen, by a new Epistle, and suppress the First He should not have suppress it, for it explains at large, the Method, and Pesign of the Author

(F) H publish of several Books during I is abode at Lausanne | I have sit was a French I ragi-comedy, intitle distribution for the Author for the Sames Brunon translated it into the same Language at Amsterdam. It has been printed I know not

ar Amsterdam. It has been printed I know not how many times. Let us see what Pasquier says of it (b) About the same time. Theodoius Beza lived, a brace I atin and French Poet. He composed Abraham's Sacrifice so much to the List, that in cading of it formerly, it made Teats drop from my Ejes Bera was us'd to go to Geneva during the Vacancies, to fee Calvin there, who exhorted him to confecrate his Talents to the Service of the Chuich, and who dwin'd him particularly to finish what Marot had the Been tollow'd that Counsel, and translated in the West of the Hundred Pfalm, (c) that remains to be translated They were printed with the King's Privilege, in the Year 1561 After the had known the Planue he made an Odne or and the Planue he made an Odne or the Planue he made and the Planue recover'd from the Plague, he made an Ode to return thanks to God for it. It is pretended, that iodelle (d) made this Quatrain at that time

Indelle (d) made this Quatrain at that time

Beze fu lors de la peste acqueilli
Qu'il e ouchoit cette harpe summertelle

Mais pourquoi fut Feue a resta martelle

One of the most remarkable Writings publish'd by

Boza during hisabode at Lausanne, was the Treatise

de bareticis à Maristratu pun indis He publish'd it in

unswer to the Book that Castalio, disquis'd under the

Name of Martinus Bellius, had composed on that

important matter a little after the Execution (e) of

Sarvetus Castalio tieated the general Thesis of To-Servetus Castalio treated the general Thesis of To-leration Bza maintain'd against him, that the Magistrates ought to punish Hereticks The Au-thor of his I see maintains, that, that Work was publish'd very se sonably to settle floating Minds, (f) Scriptum utriusque Biza tum refutavit, tempore in speciem importuno, I d respla opportunissimo ad cohibendos levium hominum in Religione fluctuantium vagos & inc itos aftus. It cannot be denied, but that the feir of a Capital Punishment is of great force, to flience those that might have any Doubts to propost gainst the previling Religion, and to main-te Unity of the outward Communion But ith the Doctrine that authorises that as 'tis with the Invention of Bombs and Communion of But was, and of all kind of Machines of War. Those that make use of them first, draw great Advantages from them, and whilst they are the strongest, things go very well with them But when they are the weakest, they are destroyed by their own Inventions If Biza's Party had been the strongest all the World over, and if it could have maintain'd its Superiority, the Dostrin de puniendis hareticus, would have done great service, it would have represt the Zeal, or the shussing Humour of Innovators, but because within a quarter of a League of Geneva, they were exposed to the Caprices of the Strongest, and did not know whether God would permit the Sect of Soilnes to prevail, it was very im-

Jodelle whether he compos'd that Quatrain (1) Servetus was burnt at Geneva, in the Year 1553 (f) La laye ubs surra Note, about by utriusque he means Lælius Socious & Castaliò

prudent to maintain, that the Magistrates ought to inflict the Punishment of Death on Hereticks present Advantage ought not to blind our Lyes fo much, as to hunder us from thinking on the Confequences On fuch an occasion, the Maxim of (g) Regulus is to be made use of I do not mention the other Reasons that may confute this Doctrin, I dwell only on that of usefulneis, alledg'd by the Writer of Bizz's Life. That Ute-fulnels is but a very little matter in comparison of guli, Dift the Evil, which the Book di punicidis haretica pro-duces daily, for as foon as the Protestants have a tis condimind to complain of the Perfecutions which they fuffer, the Right that Calvin and Bezz have ac- Ladis, & knowledg'd in the Magistrates is alledg'd against exemplo them Hitherto we have feen no body that has trahentes not pitifully miscarry d about that Objection and Pernicibominem But let us proceed to other Books pub- cm venilish'd by Beza before he left Lausanne He pub- cns in a
lish'd a short Explanation of Christianity, ex do²² 1111 de aterna Dei prad stina ione, an Answer to soach in Horat Of Westphalus, concerning the Lords Supper, two 5 l, (h) Dialogues on the same matter, aguinst Tillemannus Heshussus, and an Answer to Castalio, concerning the Doctrin of Predestination Bezas had (h) The not yet at that time temper d his Heat, and his on in jovial Humour, which made him diop I know not what Raileries in his Writings, v hich he left out when he made new Fditions (1) In his quiden the of

when he made new I ditions (1) In his quiden (dialogis) posten quadam liberiore calamo quam rei qua de agebatur mai saire survivire quibus joios aliquot (ut enat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui og nte estat ingenio lepido & faceto dum atate adhui of the Words of Antony la laye, tor if I would follow the Judgment of some Lutheran Authors, I should be obligid to make use of other Terms Courad Schlussillurgius pretends, that there irc such scurrilous and lewd Revilings in Reza's Works, that they only become those, who have had no other School than Stews What he sud upon this, has been carefully pick'd up by the Author of the Calvino-Turcismus I must needs quote him, for I have not the Book of that samous Lutheran (k) Omissis alies Theodorum Bezam exempli gratia pro-(k) Omissis aliis Theodorum Bezam exempli gratia pro-ponit, ex cujue scriptis non modo contra Papistas, sed etiam Lutheranos hoc (inquit) abunda potett demonstrari Er hæc adeo sunt vera, ut ipsos Sicrimentarios pigeat & pudeat futilitatum & blifphemiarum, quas Beza fine metu divinæ majestatis evomuit, sicut ipse Lavatherus fateri cogitur, & aliquot nobiliores Calvinista apud ipsum Bezam conquesti sunt Et quanquam Reza excuse omnia, vocans sanctam urbanitatem hae tam urbanitas vocans fanctam urbanitatem hac tam urbanitas (inquit iste Patriarcha) non Theologos in pietatis Ichola versantes, sed lenones effrontes, & scurras ipurciloquos in ludo meretricio à Thaide vel Candida profuga eruditos decet Unde haud dubie fol 77, noster ille Beza flosculos suarum elegantiarum deceipsit Mor fortius uigens atque probans hoc de Beza maledico & elimbi in d sputationibus & scriptionibus charattere Si quis (inquit) de hac re ambigere velit, ille duos famolissimos dialogos Beza contra D Heshusium legat, qui certe non ab homine, sed Ab 1910 incarnato Beelzebub exarati elle videntur Morret animus blufphemias obicenas, & diabolico aframento tinctas referre, quas iste impurus convitator & Atheus in dialogis illis, in articulo giavistimo blafphemi, impie & scurriliter eructavit Certe adeo sunt sadæ, ut 195e Beza paulo post, qua speciositis priorem editionem supprimeret, secundam procurarit, in qua septem solumnatione milit, & loca plumina el morret, qua erat in editione priore. ca plurima es punxit, qua erant in editione priori Quanquam est bonus & gravis Superintendens hat qua-licunque castigatione non contentus, optat ut non modò isti dialogi in universum, sed simul alia ejus omis a logical in universum, sed simulalia ejus omnia impia & blashhema scripta quæ sunt plurima, abolerentui, no à teneris, piis, & castis hominibus viderentur in atornum sicille Remember that this Coming into Caermany, with the Character of a Depuy I Here is the Subject of that Journey An Assembly of those of the Reform'd Religion was surprized at Paris, in the Year 1557 It consisted of I our hundred Persons, whereof Seven were hurst, and the rest (1) were put into Prison

were burnt, and the rest (1) were put into Prison

(g) Hol caveiar mens pro-vida Reguli, Lif-

*PIRESZHE, **V**(5)~

(1) Ant

(k) GulielmusReno-Tuicifmo lib 3 cap 19 pag 67 Gonrad Schluf-I heol Calvinit lib r fol pratar lib 3 fol

to Beza in viti Caltaken, and th rift The fled

BEZA 610

* Cumque eo de villimis communicaret. fed potifsimum ut ıllıus əni-mo,fi Deus aspirare dignaretur, veræ religionis gu-ftum aliquem in-stillaret Ant Fayus de vita de obitu Th Bezæ pag

many, with the Character of a Deputy He had then the pleasure to confer with Melanchthon. Having fettl'd himself at Geneva in the Year 1559 he addicted himself to Calvin in a particular manner, and in a little time he was made his Collegue in the Church and Academy He was fent to Nerac, at the Instigation of some great Persons of the Kingdom, to convert the king of Navarre, and to confer with him about * matters of consequence, wherh the Guises had invaded the Authority under the Reign of Francis II to the prejudice of the Princes of the Blood The King of Navarre having fignified both by Letters and by some Deputies that he desir'd that Beza should assist at the Conference of Possis, the Senate of Geneva did not fail to consent to it No better Choice could have been made for the good of the Cause Beza spoke well, he knew the World, he had a ready Wir, and much Learning His Speech was heard attentively, till he touch'd upon the Real Presence An Expression that he (H) made use of, caus'd a Murmuring In the remaing part of that Conference, he behav'd himself like a Man of great Capacity, and never suffer d himself to be surpris'd by the Artistices of the Cardinal of Lorrain He did not return to Geneva when the Conference was ended, for being a Frenchman, Catherine de Medicis would have him to stay in his Country He preach'd often at the Queen of Navarre's, at the Prince of Conde's, and in the Suburbs of Paris After the Missacre † at Vassi, he was deputed to the King, to complain of that Attempt, the Civil War follow'd soon after, during which, the Prince of Conde kept him by him Beza was at the Battel (I) of Dreux as a Minister During the Imprisonment of

† The 1st March, 1562

(a) I γ Fave ubi

iupra pag

(b) Ad C1 de Xain-

tes apol

2 pig (c) Beza m vita Çalvını

1 Oper t

(d) Beza

clesiast /

4 p 516 (e) Ibid

pag 521 (f) Apud Mumbourg Hist of

Calvinısm,p m 223, 224 Le La-

boureur

Castelnau t

P 763 fets

Queen's Letter (g) (The

The Churches had recourse to some Princes of Germany, to endeavour to obtain the Lives of those poor Pisioners from Henry II Farel, Beza, and John Budau, Son of the great William Budaus, were the three Deputies that went to the Court of the Elector Palatine, to that of the Landgrave of Hesse, and to that of the Duke of Wirtemberg, in the Year 1558 Those three Princes recommended earnestly the Cause of those Princers, but the Court of France had little regard to those Recommendations Beza, as he went through Francfort, had the Satisfaction to speak with Melanchthon there (a) This is what Antony la Faye Francfort, had the Satisfaction to speak with Melanchthon there (a) This is what Antony la Faye fays, but according to Beza (b) the Motive of that Journey was, to desire the Intercession of those Princes for the Valleys of Pildmont, which were then in the Possession of the King of France, that is, in the Year 1557 He acknowleges nevertheless, in the Life of Calvin, that, that Intercession was desir'd for the Prisoners at Paris, and that it was not made in vain. (c) Partim intervenientium Ger-Hist Ec-

desti'd for the Prisoners at Paris, and that it was not made in vain. (c) Partim intervenientium Germanorum Principum legatione quam summa celeritate Calvinus procuravit, tempestas illa nonnibil conquievit He finds fault, Claudius de Saintes, who plac'd that Journey in the Year 1556

(ti) An Expression il at he made use of, caus'd a murmuring I The Expression is this (d) We say that the Body of JLS US CHRS I is as far from the Bread and the Wine, as the highest Heaven is remote from the Earth Let us see now what the Effect of it was, and let us make use of Beza's own Wolds (e) That only Word (though many others as Words (e) That only Word (though many others as contrary and repugnant to the Dostrin of the Church of Rome, had been sa d by him) was the Cause that the Presates begun to bustle and to murmur, some saying, Blasphemavit, others arose to be gone, not being able to do any thing woo se, because of the King's presence Among others, Cardinal de Tournon, Dean of the Cardinals, who was seated in the chief Place, requir'd of the King many othere as or that he and he whole Company might be permitted to retire. Neither the King nor any of the Princes did stir, and audience was given to proceed Silencebeing made, Beza nint to the silence of fie you And then he returned to his Discourse, which he the and the Queen, that filence might be impos'd on Beza, fie you And then he returned to his Discourse, which he continued to the end Catherine de Medicis i ud in her Letter to Mr de Rennes, Ambassador of France, at the Emperour's Court, That (f) Beza speaking of the Sacrament, forgot himself in a Comparison so absurd and offensive to the Ears of all the Assistants, that she was like to silence him, and to send all the Ministers away, without suffering them to proceed any farther, but that she absain d from it, less People should go away imbued with his Dotti ine, without having heard what should be answerd him Observe the (g) Parenthesis that the Historian made use of, nothing will better discover the Weakness of Mens Minds An old Cardinal, and many Bishops are scandaliz'd, are going cover the Weakness of Mens Minds An old Cardinal, and many Bishops are scandalized, are going awiy, and cry out Blasphem, for what? Because they heard a Minister say, that JLSUS CHRIST is not under the Symbols of the Bread and the Wine of the Eucharist as to the Body, for its what that Expression so offensive to the Ears of all the Assistants, comes to Can there be a Scandal worse grounded, or more childish? When People teach

that the Body of JESUS CHRIST is only present in one place at one time, and that it is always seated in Paradise at the Right-hand of God, they plainly maintain, that it is as remote from the Sacrament of the Lucharist, as Paradise is from the Earth Now the Prelares of the Conference of Poiss could not be ignorant, that the Ministers teach, that the Humanity of JESUS CHRIST is always in Heaven at the Right-hand of God, and that it can be present but in one place at one time, and they could not expect that Bexa would not explain the Doctrin of his Party, they should not therefore have been offended at his Expression, (for once again, it adds nothing to the Doctrin of the Ministers) or else they went to the Assembly with this Persusion, that the Ministers would betray their Opinions, and only endeavour to deceive the King. I see one place at one time, and they could not expect and only endeavour to deceive the King but one thing that can excuse the Irritation of the Prelates It may be said, that some Expressions offend us, though they import no more than some Expressions at which we are not offended for example, the Parts that Modesty does not permit to name, may be denoted by some modest Words, and yet those Words significe the same thing, as those that are call'd obscene If the latter are offensive, it is not because of the thing it selt, which they signifie, but because or the thing it self, which they signifie, but because it is thought, that he who uses them against Custom, has not that respect for us that decency requires (b). At this rate the Bishops of Posss might be more offended at the Art of Ministers Doctrin represented by a Comparison, than at the same Doctrin nakedly and plainly represented. But then their Scandal was not groundered on the Zeal of Religion for the Comparison that Reseateled d. is not more contrary to God. ed on the Zeal of Religion for the Comparison that Beza alledg'd, is not more contrary to God, or to the Christian Faith, than the plainest Exposition of the Doctrin of the Protestants. It was not then for the Interest of God, that they were scandaliz'd, but only because they suppos'd, that the Minister did not sufficiently respect his Auditors, when he made use of such Words. They that would make such an Apology for those Research tors, when he made use of such Words They that would make such an Apology for those Bielates, would attribute a most criminal Vanity to them What shall we say then? Is it better to say, that they acted like Children, that they were not offended at the things, but at the Words? This would not be for their Honour I am surprized, that such a grave Historian as Mezeras (1) durst say, that, that Proposition of Beza was pallionate and offensive, that Beza was asham'd of it himself, that it offended the Lars of the Catholicks strangely, and that the Prelates trembled at it for horror and that the Prelates trembled at it for horror ann It is plain, that Mezera: finds those great Tremb- 1561 lings reasonable, and he makes himself ridiculous by it, for it is the same thing to say, the Body of JESUS CHRIST is not present in the Holy Sacrament, and to say, it is at an infinite distance from

(1) At the Battel of Dreux as a Minister] I add that Clause for fear any of my Readers should suspect, that he assisted there to fight, and to handle the Sword Claudius de Saintes reproaches him with it , here is Beza's Answer Interfui Sane pralio, & inchoanti & definents (quidni enim boc facerem?

(h) See the Winking,

(1) Meze-Abridg Chron ad

faid by him) Be-in Hist Lccles pag 521 A RI-III C-110N

the Church of Kome

Scandal of the Prolites, at the Confe

on the

tence of Porf

BEZA. 61 T

the Prince, he always kept with Admiral de Coligni, and did not return to Geneva And that was to till after the Peace of 1563 He did not see France again till 1568 go (K) to Vezelsi, where his Presence was necessary He had (L) written several Books since his return to Geneva, and he publish'd others after his return from Vezelai He went into France again in the Year 1571, to assist at the National Synod of Rockel, of which he was elected Moderator The following Year he assisted at that of Nimes, and opposed the Faction of John Morel, who defigned to introduce a new Disciplina The Prince of Condé caus'd him to come to him at Strasburg in the Year 1574 to send him to Prince John Casimir, Administrator of the Palatinate, which shews, that it was well known, that he could do other things, besides Lectures and Books The Conserence Monbelliard, in 1586 ingig d him against James Andreas, a Divine of Tubin-Beza desir d, that the Dispute might be manag'd Syllogistically, but he was obliged to yield to the Desires of his Adversary, who would not be confin'd to Syllo-The Success of that (M) Dispute is as it uses to be, each Party boasted to have got the Victory, Beza lost his Wife in the Year 1588 but that Affliction, the never so great, did not hinder him from going to the Synod, which those of Bein had affem-The Doction of Samuel Huberns was condemn d in it, concerning our Juffith-

eo rite vocatus) & quidem quod magismireris palliatus

(a) Beza ad Claud

de Xaıntes Apo-

log altera

opei t 2

pag 362

(b) Hæc

fuit occa-

fuos revi-

beris profpicerct, par-

tım ut

patrimo-

nu fui re-

disperias collige.

ret, quod & fecit

quantum

permiter

(c) Id 1b

locus.

tempus

fio Bezæ

non armatus nec mihi quisquam vere vel cadem cujusquam vel fugam objecerit (a)

(K) To go to Vezelai, where his Prisence was necessary solas de Beze, Builiff of Vezelai, filed to Geneva for Religion, when he died a little while after of the Plague, at Theodorus s House, his Brother by the lather's side (b) The litter having a mind to order the Affairs of the Family of the Deceas'd, and to endeavour at the fame time to fave part of his Estate, made a Journey to Vezelai, where he indeavoui'd to persuade a Sister which he had in a Nunnery, to forsike the Church of Rome She was an old Nun, very obstinate in her Religion, that would not listen to her Brother's Remonstrances (c)

fendı,par-Remonstrances, (c) frattire function (L) He had written several Books and he published others A little after his Settlement in the Church of Geneva, he made a Confession of Faith in Latin, which he had formerly written in French, to justify himself to his Father, and to endeavour the good his Maria Conversion. He published dervour that good old Man's Conversion He publish'd that Confession in I atin, dedicated to his good Master Melchier Wolmar, in the Year 156. His Pen was quiet whilst he tollowed, in the Armies, either the Prince of Gonde, or Admiral nonnullas mies, either the Prince of Conde, of Admiral de Coligni, but as ioon as he return'd to Geneva, he made two Answers, the one to Castalio (d), and the other to Francis Baudonine Afterwards he set upon Brentius and James Andrew, about their Doctrin of Ubiquity, and then he wrote his Book de divortiis & repudiis, against Bernardin Ochinus, who had writ in favour of Polygamy He attackt ato the Errors of Flacius Illyricus He answer'd Claudius de Saintes, Schnecerus, James Andreas, and Pappus, & and put David's Psalms into all forts of Latin Verses Ile publish'd a Treatise of the Sacrament, and a Book against Hosmannus, some Seimons on the Passion of JESUS CHRIST, and on the Canticle of Canticles, a Translation of that Canticle in Lyrick Verses, and an Answer to Genebrard, to whom that Translation had given a new Subject to repeat his Slanders In 1590 he publish'd his Treatise de excommunicatione & Presbyterio, against Thomas Erasius Some time after he **Fayusubi** Supra,pag (d) He had Beza's Translation Translation ferio, against Thomas Erastus Some time after he examin'd the Book of Saravia, de Ministrorum EvanNew-Test Books, they may be seen in the Lists that Antony la Faye plac'd at the end of his Work de vita & obitu faye plac'd at the end of his Work de terio, against Thomas Erastus Some time after he Lizer La Faye makes no mention of it; but as for some other Satyrical or Burlesque Pieces, that were attributed to Beza, he maintains, that it is a Mistake (g) Differess plenes libros composuit, Haranguam ad Cardinalem Lotharingum, de suroribus Galliess, vistam Catharina Medicea & similis nota chartas. Aqui tam verum est libros illos suisse compositos à Beza, quam verum est (quod isti ignoranter & temeré deblaserant) ab Amirallis ministro scriptum su-

isse librum cui nomen est Matagonis de Matagoni-bus

GARASSL maintains, that (b) Beza, " calls (b) Ga-himfelf justingly by the Name of FRANTO- 1 (se, himself jestingly by the Name of FRAN 1 O-PIN, writing against Doctor de Saintes in that little Macaronick Book, that begins with these Words, Tu facis bene de sufficiente Domine Magister noster, post habere bibitum quatuor bonas sides de ve-"fre vino Sorbonico in dejunando Iheologaliter, &c."

He attributes (i) also a Book to him intituled, APa- (i) Id ib rallel of Henry II with Pilate Observe, that there is p 1012 a great Fault in the List of Antony la Faye It does not mention the Date of the Jirst Editions, not It does when and how many times the Books of Beza

fine lite

aut am

rulentia

ted nullo fructu, ut

fere femper in ta-

continge-

curicule

when and how many times the Books of Beza were reprinted

(M) The Success of the Dispute of Mombelliard was

(k) as it uses to be] Some Gentlemen, that were come out of France for their Religion, and had fled to Mombelliard, gave occasion for that Dispute The Court of Mombelliard desir d the Canton of Berne to name some Deputies to confer with some Divines of Wirtemberg, he desir'd also the Republick of Geneva, to send Beza to the Conference, he did it to comply with the Desire of the Resugees Abraham Musculus, Minister of Berne, and Peter Huberus. Professor of the Greek Language in the same (k)Utrinque placi-de disceiberus, Professor of the Greek Language in the same (ity, were the Swiss Deputies Beza and Aniony la Faye were the Deputies of Geneva James Andreas and Luke Offander, were the chief Deputies of Wirtemberg Most of them heard only Beza and James Andreas, and saw but little Light in that Dispute of Swiss Days because it was not managed Swiss luftris publicis Andreas, and law but little Light in that Dispute of leveral Days, because it was not managed Syllogifically, and when two Persons answer each other by long Discourses, it is almost impossible to perceive, whether they remove the Dissibility to perceive and personal to perfect and they will be they also be they are the re foler I ayus, p (1) I wus how to prattle The Parties agreed not to publish the Relation of that Conference, but when it was known that some Letters were disperst all over Germany, which were read in the Courts of Princes, and in private Conversations, and that those Letters proclaim'd the Victory of James Andreas, and that at last the Divines of Wirtemberg had publish'd the Conference with Marginal Notes, Beza was

oblig'd to publish a Counter-Relation,

I HAVE lately read in a Work of Abraham

Sculter, that the political Reasons, as well on the part of the French Resugges as on that of the Count de Mombeliard, contributed much more to appoint that Conference, than the Theological Helvetia Reasons The Refugees tent for Beza, because they vid mul thought that if he conferr'd amicably with Doctor Andreas about Controversial Matters, they should live more easy in the County of Mombelliard, and that perhaps the Duke of Wirtemberg would come over to their side As for the Count he had been an Ubiquitarian in his Youth, but having heard Beza's Sermons and Lectures, he declar'd freely (m) that he had seen many things at screen and in D Jacobailferland, whereof james Andreas had never spoke bo a word to him, and that he had scarce seen my Abrah thing there of what the same Doctor had often Sculictus said to him. This was to declare, that that Min must did not draw the Picture of the Calvinists very apologet faithfully. Ever since the Count was more kind to p 26

(m)Gene-

vidi multa de quibus nihil, pauca coquibus Tipe audivi ex

History of Calvinılm PAS 144

(g) Ant Fayus,

PAE 70,71

De noftra ad tribunal Der justificatione per fidem. tanquam ınstrumentum quo Chritia nostra apprehenditur, professus est se penitus affentiri, ouum antea & fcripto & verbo do-

cuiffet iu-

flitiam

nostram apud Deum efse qualitatem quandam patibilem in nobis ınhærentem Favus, ubi ∫upra, p 55 † La I aye pag 61 Says in 1599 and 15 mistaken (a) Non tam ut veritati con-

fuleret,

quam ut le de Cal-

Vinismo

purgaret Id 1b (b) Scultet ubi fupra, pag 25 & seq (c) Tossan Profesior at berg, had invited Christopher Pezelius a Divine of Bremen, to Dine with him in the Year 1591 (d) Catharına Plaпіа, Аstensis. Francisci

Taruffi

magno fublidio fuit 1d Fayus,

Tannentis vidua. que eiufque adultimum **Spiritum**

cation before GOD, which he faid * confifted in an inherent quality Beza marry'd again (N) the fame Year a Widow that surviv'd him The inconveniencies of Oidage began to come upon him in the Year 1597, and oblig'd him to speak but seldom in publick, and at last, he desisted altogether from it in the beginning of the Year His poetical Vein was not so dry'd up in the Year 1597, but that he made fome Verses tull of Lise against the Jesuits, occasion'd by the Report that was spread of his Death, (0) and that before he expir'd he had made profession of the Romish Faith The last Verses that he compos'd, were a votiva gratulatio to Henry IV after (P) he had been kindly receiv'd by him near Geneva in the Month of December + 1600 He hy'd till the 12th of October 1605 He continu'd always (2) in his right Senfes,

the Reformed, and gave a retreat to those that fled from France for their Religion. But when it was represented to him, that the Duke of Wirtemberg had no Son, and that the House of Austria would not fuffer a Favourer of the Huguenots to inherit that Duke's Succession, I say, when it was repre-fented to him, that he had made himself suspected both by his Journey to Geneva, and by his Kindness to the French Refugees, he consented to the Dispute between Dr. Andreas, and Beza, but his aim was not io much to (a) promote the Truth, as to clear himself from the suipicion of Calvinism This is what Daniel Iossan answer'd Christopher Pizelius, who had ask'd him the Reasons of the Conference of Mombelliard Scultet (b) who relates it was at a (c) Dinner where this was faid If we had a Collection of such like Table-talk, as large as that which is found in *Plutarch*'s Works, we might

which is found in Plutarch's Works, we might learn a great many curious things in it

(N) He marry'd again the same Year a Widow that surviv'd him] The Name of his first Wise was Claudine Denesse. See here after the Remark T Their Marriage continu'd forty Years. The Name of his second Wise was Catherine (d) de la Planc, who took great care of him as long as he live de Patin (e) is missaken when he says, that Stephen Pasquier made some Verses on the three Marriages of Rena.

Uxores ego tres vario sum tempore nactus, Cum juvenis, tum vir, factus & inde senes Propter opus prima est validis mihi juncta sub annu,

Propter opus prima est validis mihi juncta sub annu,
Altera propter opes, tertia propter opem
Here is the sense of these Verses, I have marry'd three Wives at several times, in my Youth, in my
Mantrood, and in my Old-age. I marry'd the first Wife
f the delights of Love, the second because she was Rich,
the third because she would nurse me in my Instrintes
But this could not agree with Beza, since he had not
three Wives. Some (f) say, that Pasquier made
these Verses only for himself. He that observes
this, is nevertheless in the error of Guy Pasin concerning Beza's three Wives. (g) He marry d again for
the third time, at Seventy Tears of Age, and had sent the third time at Seventy Tears of Age, and had fent word of it to his intimate Friend Junius (h) a Duich-man, in these Words, If it be a folly to marry again at Seventy Years of Age, I have lately committed it He was an old Cock that could not break off from Venus: Chariot, to which he had been put from his Youth These are the Words of a credulous Monk, who is but seldom well-inform'd of what he says. If he and Patin had consulted the 19th Book of Stephen
Pasquier's Letters, they would have spoke more
exactly See (1) the Margin Beza's second Wife
had a wonderful care of him, he left her Heires of all his Estate in Geneva Eorum qua Geneva habebat haredem ex asse institute Catharinam Planiam conjugim suam, qua sinettutem ipsius sustentante, Egloriam ex ossiciis assiduis erga ipsium annorum septendecim spatio quarente vivebat (k) Beza never had any Children (!)

(1)
(0) The report that was fread of his Death and had made profifion of the Remish Faith They that invented and spread that Story, knew the true Interest of their Church but very little Those kind of Frauds may be spread to some advantage against a Sect that has neither Authors nor Prince that the work needs he presented ters, but they must needs be prejudicial, when they are boldly made use of against a Church that has a thousand Presses and Pens in her Bosom, that let nothing fall to the ground, and take the

pag 55
(e) Parin, Letter 506 t 3 pag 490 it with 176th Letter of the ift edit (f) St Romuald's Chronological Abridgment ad ann, 1615
(g) St Romuald, Ib p 391 ad ann 1605 (h) He was no Dutchman, nor in Holland, when Beza marry dagain (i) Pasquier in the 2d Vol of his Letters, p 486 relates, that having heard Jay, that Be-2a mas marry'd again, he made that Quatrain in favour of him, that mainly defined marry three Wives (k) Fayus pag 74 (l) 14 th. Id ib.

Ball at the first rebound Was it not a great Folly to fancy, that the Protestants would lose such a fair opportunity to cry out against Momstick Impostures and Cheats, and to draw many thundering Conclusions from the Confidence they had to report a falfity that was so easy to be confuted? The Ministers of Geneval were not silent on that occasion. They publish'd two Pieces invested with the Authenticity that was necessary to consute that soolish Lye. One of those Wiltings was (m) in Latin, and the other in French tings was (m) in Latin, and the other in French Beza in a Letter to William Stuckius confuted the fame Story, (n) and the Jefuit Clement du Puy, who was look'd upon as the Inventer of that Fible, drew a shower of (o) Satyrical Verses on himself in particular, and on his own Order in general, which Beza's Muses, as old as they were, made ve-ry formidable. It was easy to foresce that, so that they were but dim-sighted People in their own Inthey were but dim-fighted People in their own Interests, who thought of such a Romance There are rash Persons in all Communions

OBSERVE, that in 1591 there was a report that Beza was dead That false News was writ by a Minister to Mr du Plessis Mornai, who answerd him in these Terms Tou have made me sorrowful him in these Terms for have made me sorrowful (n) See all with the Death of Mr Beza, quain nondum certò so Me Preaccepi, quanquam jam olim animo præcepi We saccept, have lost three or four Stars, I see nothing but which New Testa. Clouds over us I his we find in the 94th and 95th mant, of Pages of the 2d Volume of his Memory. Pages of the 2d Volume of his Memoirs not omit that the Jesuits asserted, that this Story was invented by the Protestants to be imposed on them See the Scaligerana under the Word Fellerus, them See the Scaligerana under the Word referus, and the Notes on the Book, Intituled, La Confession de Sanci, wherein you'll find an Abstract of the Letter which they published in 1598, under the Name of a Savoyard Gentleman, in which, they maintain'd, That the pretended Letter, which was attribu-ted to them about the Death and Conversion of Theodo-

ted to them about the Death and Conversion of Theodorus Beza, was a meer Imposiure of Beza himself, and (p) Taken his Party at Geneva The Author of the Notes observes, that Stephen Pasquier had no regard to that, and that the Jesuit Richcome gave out as certain, the Story of that Minister's Conversion in a Book Reprinted in the Year 1599 (p)

(After he had been kindly received by Henry IV]

Dr Spon (p) reports the Speech that Beza made to that Prince, and the King's Answer Mr de Perofixe (q) thought falsly that Henry IV enter'd into Geneva, and that he was Harangu'd there by that Hist of Minister He received (r) the Deputies of Geneva at Luysel, a quarter of a League from St Catherine's 3 p 319 Fort, which Fort was two Leagues from Geneva edit of Uthuanus says, (t) that the King made Beza a Present of 500 Crowns

(Q) He continu'd always in his right Senses I His

of 500 Crowns

(2) He continu'd always in his right Senses | His
Historian made no mention of what Thuanus observes conterning that Venerable Old Man's Memory (v) Presentium memoriam debilitate guippe
mente evanidam amiserat, preveritorum dum ingensovalebat impresam servaverat Itaque & totos Plasmes
Hebraice, & quadcumque caput ex B Pauli Episidis
proposuises integrum Grace recitabat, nec in itaque
olim didicerat judicio carebat, sed que dixerat statim
obliviscebasur. The meaning of this is, that in diver's respects Beza's Memory was very good, and
very bad, very good as to things that he had
learn'd during the Vigor of his Mind, (for he
could repeat all the Psalms in Hebrem, and all St
Paul's Epistles in Greek by heart,) and very bad as
to things present, for a little after having said any
thing, he forgot that he had said it. He continued in that condition almost two Years, if we besheve Thuanus, who seems to have been supply d
with very good Memoirs on that Head. And indeed Casaubon affirms that in point of Erudition,
Beza shew'd himself in the latter Years of las Life
(v) Id lib
such as he had been seen Twenty Years before

134 p m
1685

(r) Peref
Life of
Hen IV
(i) Mattheu, His
of the
Ine IV
(ii) Mattheu, His
of the
Ine IV
(ii) Mattheu, His
ine IV
(ii) Matthe

tis nomine ito publicis duobus icripris, alteza redivi-VUS fromen fecetero Gallice Fayus Pag 59

(n) See al-So We Pre-I muft the Editi-8651 80

> (o) Ant la Frye has those Beza, pag 60, 61

134 P m 1082

and express'd a great Piety to the last gasp He was a Man of an extraordinary Merit, and who did his Party (R) very great Services He was expos'd to a great number of Slanders and Calumnies But he made both Catholicks and Lutherans ice that he knew how to defend himself, and that he had Teeth and Claws He had a great share (S) in Scaliger's esteem I criticize Morers only (T) in I we Things Mr de Mezeras treats that Minister very ill, he owns the Story for a truth, that had been

(1) Cafau-bonus epist 297 ad Scaliger

BEZA,

as is faid .

was the

Confulta-

Rome AT-TEMITS

against

fon

his Per-

(a) Leti,

part 2 lib 3 pag 262 &

seq edit 1686

vita di Sixto V

tions at

Subject of iome

He discours'd so neatly about Ancient History, that one would have thought he had just read Plu-tarch, and other such Authors, he spoke Latin and sometimes Greek as before But after having amply Discours'd on the Subject of the new King of ply Discours'd on the Subject of the new King of England, he would often ask in the same Conversation, Whether it was true, that Queen Elizabeth was dead? (1) Venerandus senex Theodorus Beza cum per longinquistatem atatis fattus sit obliviosus, adeo ut post frequentes de novo Rege Anglia sermones subinde me rogaret de Regina, an virum esset quod fama jattaret, illam satis concessione. Idem tamen in literis visus nobis is esse quem ante annos viginti noveramus Lo-quitur Latine, interdum O Grace ut antea audivimus de historia veteri disserentem e re nata luculentissime, ut videretur recens effe a lectione Plutaribi & id genus autorum Thuanus was ill inform d of the circum-frances of Boza's Denth, he inys, That as that Minuster was going out to Church, he was feized with a judden Convulsion, of which he dy d The truth is, that for tome Weeks his Strength declind visibly, and that there was nothing sudden nor unexpected in his Leith See la Faje, pag 65,

(R) Who did his Party great Services Mr Lett (a) relates, that Sixtus V caus d two Conferences to be held, in which he wis prefent, to deliberate about the means of depriving the Protestant Party of the support which they had in the Person of Theodorus Bezs What could be full more glorious for that Minister, than to represent him as a Min, who made the Pope and the Cardinals uncily, as to Affairs of State, for there was no Controverly in the matter? Mr Lett pretends that in the Ye is 1587 the Deputy of the King of Navant to the Cantons, made ule of Beza's good Offices to obtain fome Levies in their Country, That Beza went from Town to Town over all the Protestant Cantoms, and that he animated the Swifs in fuch a manner that they provided Prince Casimir with great Sums, which the Catholick Cantons seeing, they inform d the Court of Rome of the great prejudice that Min did to the Catholick Cause, that upon this, Sietus V cius d two Conferences to be held, the refult whereof was, that all manner of means should be made use of to make that Minister leave Geneva, after which, nothing would be more city than the Convertion of that City, and that the Convertion of Geneva would be the total rum of Herefy both in Swiferland and France, that Mi de Sales Bishop of Gene a, being at that time at Rome, was defir d to tell in the Pope's presence, by what means he thought they might disloage that old Minister from his Post, that he declard, the only i ichas was, to supply the Duke of Savuy with ne cellary loices for the Conquest of Geneva, that Bend not doubting that there was a delign upon his Life, would take inch care of himtelf, that they must not hope any enterprize against his Perion should fucked, that their that Lifeourie of Mi de Sales, the Delign was laid tide of making that Minster away either by Assuming that Minster away either by Assuming that his breaking that were interested that her best here. forasinuch as they were informed that his Highness of San oy had attempted all Lapedients for that

nurpose in vain I have three things to observe upon this Narrative 1st Antony la Faye does not fay, that Beza made a Journey to Swifferland in the Year 1587 and yet he feldom forgets those for of things An Lypedition like that, whereof the effects were, as it is loid, fo great, and of fuch a general influence for the good of the Cause, could not have been unknown to, or supprest by him 2dly, Irancis de Sales was not Bishop of Geneva under Sixtus \ Clment VIII made him Coadjutor of that Bishopricl ment vill made nim Coadjutor of that Binoprici 3dly, The Discourse which is alcribed here to that Prelate, does not agree with their Words of More:, (b) Beza, with whom Francis de Siles had fome Conferences at Geneva, confess d to h m, that the Casholick Religion, was the only true Religion. On such a Confession, the Prelate would have advis d the Poppe to offer all manner of Disputies to that the Pope to offer all manner of Dignities to that Minister The description of the care which

it was faid at Rome, that Bena took of his Life, is hyperbolical (c) Non faceva passo, senza un cumulo (c) Leti, grande di precautioni, e senza p olisi cento & mille mi- ib p 264, suri, non costumando di praticar n suno, senza esser sicuro d'un inveto ata conoscina ne voleva domestici in Sua Casa, della di cui sede non ne sosse sieuro oltro che ques suo perversi Settaris lo custodivano come suos Demons tutelar, ne usciva mai di Caja Jinza naverni cinque fei a lato, e quel chi importa, che per naggior sicur z za non metteva mai li picci fuori della Citta But it is true, thit he made use of a provident Care See will find there, that they upbraided him with not during to go out of Geneva, for fear of being kill d, like another Can, by the first that should meet him Geniva pedem non audes efferre, ne te quisquis invenerit ut alterum Ca noccidat He aniword, I hitif GOD call'd him to it, he would go any where without fear, tho he was not ignorant of the Ambushes that were laid against him, and which he would ivoid as carefully as he could (d) E si mili appo-fres a tuis illis & venepcos & sicario, non ignoro, (he funt enim artes Romana) quorum etiam unus 1am hic deprehensus pamas dedit Interca me sane li-bens domi continco, 6 vestras insidias quam prudentissime toffum exito

(d) Beza. Pag 362

(5) A crea share in Scaliper's Esteem] This appears by his Epicedium on Beza's Doth He interted in all prefige in it, that provided faste (c) Addite et am de fato urbis in qua accessive omine, quod tamen l'acteur eventu caruit. It is Ninety Years, more or less, since Thuanus mide that Observation, and it has not (t) busherer appeared that Scalings. and it has not (f) hitherto appear d that Scal gere profige has been confirm'd in the least It was not one of those Poetical Preliges, that are of no greater consequence than those of a finatical Commentator on St John's Revelation Nor do I be-lieve that the defire of comparing Biza to St Augustin, which might have ingaged an hundred other Poets to hazird that Prediction, made Scaliger ipeak in that manner. It is very likely, that considering the state of things, he tear d for the Ciry of Geneva the leate of that of Hippo, which was ta-ken by the Vandals a little after the Death of its Bishop So that it was rather a political Conjecture than a poetical Rapture. The event has proved the continuity, which shews, that the furest way is not to judge of things to come. I place Scaligers (g) ill Omen in the Maigin. There are ceitun things in the Scaligerana, that are not for Bezas idvantage, Lut do we certe to esteem a Man, when to example, we make no disheulty to confess, that the many Affairs he concern d himfelf in, and the multitude of Books he composed, have hinder d

(1) It sticize Moich only in five Things] I Beza was not yet pass Childhood when he was brought to Par His Mothe carry dhim thither as soon rs he was weind Viter mariti imperio ob-cuta Intetian usque me RIGLNS ABLAC FATUM peraux t Bezz writes this to Wol-mar II We shall technic under (b) it we ought to believe, Init a scinaalois Ep gram drew the re-sontment of Justice on Beza and that he was accused of a more horible Crime than Fornication, in I that his Debaucheries brought a Difease upon III It is not true that Calvin did often procure some remarkable Commissions to Beza that he might affift at some Conferences aga nft the I utherans I up not thin that there were any Conferences in all Calvin's kide time, at which Beza was present, for the Dispute of the Yen 1557, must not be recloned Chance (1) brought it about, it was but a small matter, they sent into Germany upon another Denga IV It is not true, that Beza is the other Denga Author of the Confession of lath of the Reformed Churches The Contession of I aith that he composed first in Frenct, and afterwards in Latin, composed first in Franci, and atterwards in Latin, is a different piece from the Contession of the Churche. V Biza did not preside in the Synod of Nimes in the Year 157. The following faults are to be imputed to Moreris Printers. They have placed Beza's Birth in the Year 1619 instead of 1519.

It is a different piece from the Contession of the Clade Xunites of Nimes in the Year 1619 instead of 1519.

They

AIALSE Predictiliger

(e)Thuan P 1082

(f) I write this in May 1699

(g) Utque Dei famulo non Hippo fuperstire capta eft. Quum guateret Libycas Vindalus hoftis opes Indulfit tibe fic pireminis,isto Cernere ne posles malo Atque utinam celeres rapicul omini Venti. finaerit iifa metus Sed te fecem,

Rımark U

(,) Beza

(b) In the Article of Francis de Sales

spread, of an Accusation of Sodomy, enter'd against Beza before the Parliament of Paris, and another Story of his running away with Candida, a Taylor's Wife This looks unworthy (V) of a judicious Historian The Poems intitl'd Juvenilia have (X) given occasion for great Bustles It cannot be denied, that they contain'd together the licentious Verses, and little becoming the Chastity of Christian Mules, but if the Author's Enemies had been reasonable, they would have prais'd him for the

They have quoted Antony Pale De with the obstu Theod Beze, it should be Antony la Faye, and Beza

MEZE-RAIcriticifed

(a)Me7crai H story of France, Vol 3 pag

(b) Hiftory of Calvinısm, pag 217

THE $\mathbf{W} \mathbf{A} \mathbf{Y}$ to know whether ın Accufition is ialie

(c) Be7a Apolog alteriad Claud de Xuntes, oper Tom 2 pag

(V) This books unworthy of a Judicious Histor an] If he had been contented to fay, that we read in many printed Pieces, that Beza was accused of that Abomination, it would be no strange thing, for he would have said nothing but what is very true Perhaps Two Hundred Authors might be quoted, who transcribing one another, have spoken of that Process Mezeras goes much further, he maintains the thing, he warrants it, and can produce no proof for it, this may be call'd the Conduct of a heedless Historian Let us set down his Words He may, (a) without prejudice to any Religion, very well be call'd a very wicked Man, and a Soul wholly corrupted, who like a filthy Harpy, ipoild the most Holy things with his malitious Raileries, and whose Heart brooded nothing but bloody, and altogether execrable Defigns ther was there any manner of Villany wherewith he did not defile his Youth, the Poems whereof he design'd to cover the Lewdness with the Title of juvenilia, make sufficient mention of it but belides it is certain, that he fled to Geneva to avoid the Punishment he desciv'd, for the Sodomy, whereof he was accused before the Puliament of Paris, and that he carried his Candida away with him, who was a Taylor's Wife, and who was yet living in the beginning of this Century, after he had fold some Benefices which he "tury, after he had fold some Benences which he had of his Uncle, and among other, the Priory of Longjumeau, beginning in this manner the Reformation of his Life with Simony and Adultery." Mr Maimbourg (b) gave only a Paraphrale on these Words of Mezeras, when he drew a horrible Picture of Beza, but instead of following the example of Mezeras, who quotes no body, he quotes Bollec, Spondanus, Florimond de Remond, Claudius de Saintes, &c Had he had any better Witnesles, he would doubtless have produced them, to that it is unquestionable, that Mezerai had no other Authorities than those that Maimbourg quoted Now once again, this is a most shameful thing for such ind illustrious Historiographer as he is a famous and illustrious Historiographer as he is Truly an Historian would write very pretty Stories, if he should mention all the abusive Language that Controversits give each other, of what Religion so-ever they be They are not to be believ'd in Per-ional I acts, for which they reproach their Adver-iries, unless they support them with authentick Acts, so that Mezerai having only follow d Claudius de Saintes and Florimond de Remond, who brought no Proofs for their Slanders, has done himself a great

deal of wrong with Persons of Judgment

Let me be suffer'd to make an Observation here, that may be of use in the Discussion of Personal things Several Authors have maintain d, 1 That tnings Deveral Authors have maintain d, 1 That Beza left France to avoid the Confequences of a Process of Sodomy, which they say, was enter'd against him in the Parliament of Paris 2 That he carried a certain Taylor's Wife away with him Beza has publickly maintain'd, that they were two enormous Calumnies, and that he had liv d an unblamable Life at Paris, and that he left it neither out of fear, not for Debts, but for his Religion, and that he had never attempted his Neighbour's Wife any more than the Kingdom of the Indies (1) Lutetia inculpate & bona integraque existimatione vixisse Inde non suga, non clam, non vi, non metu, non ære alieno oppiessum (quæ tu mihi fal-ssssmit mendacissime impingis) sed unius religionis sudo ad ver am Ecclessam justu itineribus ultro Coram Deo juratus testari possum non magis unquam mibi contigisse ut cujusquam uxoris pudicitiam attentarem, quamut Indoum regnum invale-rem Thus fai no Man of any Religion whatfoever, is oblig'd to believe, that Bezs is either innocent or guilty, no body is oblig'd to believe either that his Minister would not deny an infamous Crime, if he was not innocent of it, or that his Priest would advince a heinous Accusation, if it were not true So then the Readers are to keep

themselves in an equal balance, till the accusation first thing be proved But on the other side, it is to be gives them to give it for the accused Person, when they Godthank. fee that the Accusation remains without proof, for in his and chiefly in the Circumstances that I am going to last Will, mention If the Fact in question be of such a na- 11, quod ture, that it may be prov'd authentically, and if the Accusers want neither Good Will, nor Indu-stry, it must be concluded, that if they do not prove it, they are Calumniators. This is sufficient to convince Beza's Accusers of Calumny A Process enter'd against a Prior of Longjumeau before the Parliament of Paris, is a thing that may be easily verified The Accusers, their Attorney, their Petition, the Commission of Information, the verbal Proceis of the Commissioners, are either setled Persons, or Pieces that are kept under the publick Authority, and it can never be thought, that a wretched Man, who flies as fast as the can, can have the Credit to abolish the Proceedings, and to silence the Complainers, or his adverse Parties. The logia pri Laylor, whose Wife was said to have been debuch'd, liv'd as long as the pretended Seducer, position. How comes it about then, that such a ladg on the second one as Claudius de Saintes, and io many Ecclesiasticks, who publickly accused Bezs, could never produce any Vouchers, nor a formal Deposition of that Taylor? It may be, that Beza's obliging Words dilarm'd them But on the contrary, he treated them like Dogs, his Jests, and his ill Language, pierc'd them through and through, and all their Writings breath the most violent hatred So that they had on the one fide all the means imaginable, to find the Proofs, and on the other fide, a most passionate Desire to find them, and yet they have own'd not produced them From whence any equitable in the Person ought to conclude, that they we meer Ca-first Editi-

I his is the Substance of all my Argument The thing is of fuch a nature, that if it was true, lawful and authentick Proofs would not be wanting The Accusers have all the Skill, and all the Capacity that is necessary to find those Proofs They have the greatest Interest in the World to find them They have not found them, it must them fore be concluded, that it is, because there were none. It must be then then concluded, that the thing in question was false and chimerical

I have enlarg'd on this I hought, because it may ferve to clear the Uncertainties occasion d by so many rash Writers, who transcribe the most heinous Accufations from one another, without caring to prove them, whilst on the other Hand, the Accused and their Friends, do not cease to cry out against the Calumny

against the Calumny

(X) The Poems intit'd Juvenilia, have given occurs
on for great Bufiles] I hey were printed at Park
the Year 1548 in the Printing-house of Jodocus
dius Ascensius, by Conrad Badius, for himself and
Robert Stephens, with a Licence of the Parliament
for three Years The Author's Effigues is in the for three Years The Author's Effigies is in the fecond Page; wherein he is faid to have been then Twenty nine Years of Age He dedicated liv'd like that Work to his Professor Melchier Wolmar an honest Those Poems consist of Silvæ. Elegies Engage. Those Poems consist of Silva, Elegies, Epitaphs, Man
Pictures, Icones, and Epigrams Tis in which till Brerlejus Pictures, Icones, and Epigranis
the Controversists that Beza brought forth those ubisupra
lewd Poems before he was a Protestant, for he
himself contradicts those, who make such the Controversists that Bezs brought forth those lewd Poems before he was a Protestant, for he himself contradicts those, who make such as a long for him. He acknowleges, (a) that find Years of Age, he had imbib'd the Knowlege of the pure Gospel, and that when he abjur'd Popery outwardly, he had (e) made a Vow to abjure it a long time before. It is also in vain to have recourse to Recrimination, for neither Maret, nor jobn della Casa, nor a hundred other Poets, who had no Reformation, nor any new Church to set had no Reformation, nor any new Church to fet up, were oblig'd to be distinguish'd by a singular Virtue and Piety The shortest way is, to place those Poems of Bezs among the Sins of his Youth,

(d) The Godthanks anno ætatis lux 16 Christiana Religionis cognitio. ne ac lines fit, Fayus ubi iupra p 73 See Brerleius, Apologia Protestant p 55 and Pots, t 4 Pag 67 No ethan Morton in Apologia Cathol part cap 21 having on, that while Be-Za was a Papist, be was such a one as be is represenied, erat. dum in volutabro vestro miler hæferat dum Papısta hırcus fuit, Gi corrested this in the fesond Edin tion, and main-

first Editi-(e) Epift dedicafessionis fidei ad Mel Wol-

maium

Grief * he express'd for them, rather than to cry down (T) the Epigram upon Candida * See the and Audebert. They have accused him of having had a hand in the Murther of the Duke of Remark X Gusse, this we may examin in the Article of Poltrot They have faid, that he wish'd + In the (Z) to return into the Bosom of the Catholick Church It is not true that a (AA) Do- Article of minican confounded him in a Dispute We shall see in another † Place whether Bolsec Bolsec may be credited

I believe, that after having committed the fault of publishing his Juvenilia, there was no other way left for him to avoid fuffering for it, than to live a very obscure Life, or very semote from Theological Disputes, for under what Figure soever he had appear'd, his Enemies would have taken advantage of that Blot, to lessen his reputation He had chiefly to fear this in whatever party he should signalize himself in point bourg of Controversy And it is not to be question'd, but that if the same Arms he made of made use of against the Papits, had been imploy'd by him against the Pro-

for which he ask'd (1) God and the Publick pardon It is certain, that he endeavour'd to suppress them (a), as much as his Enemies endeavour'd to revive them, and if he consented, at the Age of Seventy Eight Years, that a new Edition of his Latin Veises should be made, it was not to have those inserted that gave a scandal I wonder the (b) contrary was believ'd, for not only the Authors that are quoted do not say, that Beza gave ALL hu Verlet of be printed with the sairest Charassi-ALL his Verjes to be printed with the fairest Characters that were to be found at the Stephens's, but it is certain also, that the Edition that was made then, does not contain the licentious Verses of the Ju-venila Consider well these Words of la Taye (1) Accidit ut de Beza poematis ageretur & generos

D Zastrizellus peteret a Beza sibi donari illa carmina,
qua cum ipse, tum Paludius (he was Zastrizellus
Tutor) vita digna judicarent Idquum impetrassent,
Beza concedente, curavit ille in unum colligi Sylvas,

Equity
YOU will find a good Justification of Beza
in the (e) critical Miscellanies of Mr Ancillon
He relates a fine Passage (f) of Mr Daille,
wherein we learn, that the Insidels reproach'd
the Primitive Church, that they gave their best
Limployments to those, whom the Scandals of their
ill Life had made odious and insamous among the
Pagans Mr Ancillon (g) refers us to his Apology
stor Calvin, Luther, Zuinglins, and Beza

Eligias, Epitaphia, Epigrammata, Icones, Emblemata, Catonem Cenforium, & ut elegantissimis typographis Steplaniani formis excuderentur effects anno 1597 Mr. Baillet (d) has shew'd his Civility and his

Pagans Mr Ancillon (g) refers us to his Apology for Calvin, Luther, Zuinglius, and Beza

(r) To cry down the Fpigram upon Candida and Audebert] There is nothing to ill grounded, as the enormous Accusation built on that Epigram See the Article of Audelert Those that pretend that the Candida of Beza was his Wise, are mistaken, for Beza's Wise was never with child, and there are some Verses on the Great-Belly of Candida in the sixualiza of the Author (h) Quanamilla est Candida's uxor mea scilicet quam in meis versiculis pragnantem superis commendo, quum uxor mea verficulis prægnantem superis commendo, quum uxor mea werstutts prægnanten juperis commendo, quum uxor mes nunquam etiam concepcrit. I have not been able to sind out any thing conceining Beza's Wife, only that she was of no good Family, and that their Commerce Legun four Years before they left the Kingdom, and before they married in the Face of the Chuich. Her Husband gives a good Chainster of her (1) Uxorem mibi en quam illa tempora ferenant ration. bant ration. quatuor creiter annos ante volunta-rium meum evilium despondi, genere equidem imparcm, rium meum exilium despondi, gencre equidem imparcm, fed es wirtute præditam mulierem cujus me pænitere ab dicatory of eo tempore minime oportuerit Scaliger (k) lays, that his Poems (i) Epist dedicathe was the Daughter of an Advocate, and barren, and afterwards he cries out, What foulh Woman' and afterwards he cries out, What foulh Woman' The Husband's Historian speaks otherwise of her, praises her for several good Qualities, and chiefly for her conjugal Assection, but it is the seeallo the second and learned Person, his Wise, if ever he had any, was always a Woman of a great Merit, and of a claudus. peaceable Temper The Funeral Orations of Professors never leave that part out, although those, that make them, have but too often a Secrates to praise However it be, let us see the Elogy of Beza's first Wise (1) Anno 1588 mense Aprili e vivus excessit Claudia Denos Beza conjux, cum qua conjuntissime & honestissime vixerat annos quadraginta Fut illi casus hic gravissmus erat enim famina multum laudata, sedula, frugi & viri sui in primis studiosa Not a word of her Family This makes me question what Scaliger says, that she was the

And besides, would the Scali-Daughter of an Advocate And besides, would Beza have confest so freely, that he had married below himself, if his Wife had been the Daughter of an Advocate of Paris? That under-mitching has fomething in it, that I cannot unravel, and that leaves Suspitions Beza as handsom (m) as an Adoms, Polite, Learned, Witty, wanting no Money, under-mitches himself! One of those (n) that have answer'd Maimbourg's History of Calwinism denies, that the Cambourg's Beza is a certain Dense Clearly of Talker 1865. tain Dame Claudia, a Taylor's Wife, and among other Reasons, he makes use of this, When Beza speaks of the Clasp, he complains that coercit globulos duos rubentes intia cæca jubet manere chuftra, those Expressions, says he, of a Woman's Breast, are not for a Taylor's Wife. Who told him that a Taylor's Wife of Pais could not wear a Class in those Days, to hide her Breast? That Apologist makes some minute Observations, which he had done better to have supprest

I CANNOT give any credit to a thing that tuled, The I have read in one of Mr Ancillon's Works, which true Hiis, that Beza's first Wise was (o) Frances de St Marcel d' Avençon, Sister of a Bishop of Grenoble, and the Widow of Nicolas Odewoud, Brother of John nim, the IVth first Consul of the Same City of Grenoble, P 171 her first Husband, and of Philip de Poy, Lord of France, her second Husband Such an eminent No. (o) An hilly cannot agree with the wider mesch new total life. bility cannot agree with the under-matching which the pretended third Husband confesses so ingenuoully Besides, Mr Ancillon had not well in- Cittique formed himself of what concerns Bezas Mar- tom 1 p riages, (p) he admits three of them, and applies 379 to em Pasquier's Epigram, which I have let down

in the Remark N

(2) To return into the Bosom of the Catholick P 405 Church] See in the Remark O, the report that was spread, of his dying a good Catholick in the (q)Fel Year 1507 I have in Author to quote here, dent, I whose Name and Temper agreed very well tremarks. (q) Did he not lately most humbly supplicate our most Christian King to obtain the Absolution of our Holy Iather for him? The same Prince told it two several times to a Prelate, and I am sure he would not revoke it for all the Huguenotism in the World Cry out and murmur at it as much as you will The Sieur Coineille, a late Minister, told me, that the Same Beza, advising him to for fake all hier Errors, and return to the Faith of the Catholick Church, protested to him that he would do the same, if h could easily get out of Geneva If you have a mind to know more of it, he will tell you the Day, the Place, and his Discourse, with so many Particulars, that you cannot doubt of it, &c Thus Particulars, that you cannot doubt of it, &c Thus the Cordelier Feuardentius speaks of Beza One is amazd to see him quote Henry IV with so much confidence, as for the Ex-Minister Corneille, his Quotation fignifies nothing Compare this with the Remark R, towards the end

(AA) That a Dominican confounded him in a Dispute] Alfonjus Fernandez relates in his Annals of the Dominicans, printed at Salamanca, in the Year 1617 that Pather Sebastian Michael, a Religious of the Order of St Dominick, dashed the Pride of the Huguenots in Montpellier, and chiefly that of Beza, who travel'd often from Geneva to Montpeller River (r) says upon this, that in the time of this reGeneva pretended Triumph, Beze was in his 81st Year, and excessisse, that he was not in a condition to undertake long autiful-Journeys, and that it is certain, that neither in tem fines I 1 1 1 2

Rivetus in Jesuita vapulante, Oper t 3 p 499 tife of Rivet are divers Answers to Beza's Accusers In that Trea-

(m) See the Descriptiof Calzitestants, nijm, p 217 that Buza had the Prefence of I uit vilde pul-chei sepræstinti forma ut tur alıquis princeps

Book inti

lon, Me-

(a) Fourrdent. Enministrales, Book 3 ch -4 (r) Cum tamen certum tum octuagelimum priagentem. ıllo anno nec potuisse si voluisset, Montempessulanum adventare. lo tempothat Genevenfium

Chapter of St Matthew, v 19, his Answers to Claudius de Saintes, or (a) Ant kayus ubi Supra, p 9, 10 (b) Jugem sur les Poctes t 4 p 71 (c) Ant Fayus p 59 (d) Enfans celebres, pag 183 (e) In the Firft Volume, pag 386 & feq (f) Taken from the 19th Sermon on the 3d Chap of the first St Paul thy (g) In the 398th page
(b) Apoad Claud de Xaintes, operumtom 2 # 359, 360 S Allo the

Claudius

de Saintes ? 360 (k) InSca-

ligeranis,

at the Word

Beza

(/) Ant

Fayus,

PPS 54

(1) See the

Preface to

his Porms

address'd to An-

Dudithius, dated

the 14th of May,

1569 his

Notes on

the First

drew

(a) At the

end of the Remark R

(b) Ant

(c) Guli-elmus Reginal-

dus in Calvino

Turcii-

mo lib 2 cap 11 pag -74 (1) (on-

Schluffel Cilvinist Theolog 1 2 Fol 72

() Idem

(,) 10193

lib 1 Fol 92

Fayus pag 19

testants, some (BB) Reformed Writers would have teaz'd him with his Audebert and his Candida. Among the Roman Catholicks, he that treated him with the greatest Moderation Candida. Among the Roman Carbonicks, ne that treated him with the greatest Moderation could be more easily pointed out, than he that treated him with the greatest Anger Those that have shew'd some Moderation and Equity towards him, are but a small number, those that have discharg'd the tury of their Animosities against him are numberless. But I do not believe, that there are many, whose Passion is so enormous, as that of the Author of the Dostrine curiense. I shall mention one of his (CC) Calumnies. It is so strange, that one can hardly believe the own Eyes in a thing of that nature. He was publickly Census'd for it by a (DD) Catholick Writer. But he was

that Year, nor after, he did not fet his Foot out of the Territories of Geneva I do not believe, that in any time of his Life, that Minister made frequent Journeys from Geneva to Montpelier have ieen (a) that they reproach'd him for not daring to go out of Geneva River did not know that in the Year (b) 1601 Beza Went to Lausanne, he took then his final leave of that City

(BB) Some Reformed Writers would ha (BB) Some Reformed Writers would have teaxed him with his Audebert and his Candida JWe should prefume too much upon the Privileges of Orthodoxy, and belie Experience, if we should believe, that all those who write for the Defence of the Truth, resist the Impressions of Resentment in such a manner, as to see only in the Writings of their Advertages what Justice would have 'em find in them Brea's Fingram on Audebra is at the bostom him. Beza's Epigram on Audebert, is at the bottom but a witty Conceit, it is free from the Abominations that the Missionaries pretend to discover in it, but to see this Purity in it, one must either be the Author s Friend, or have no Partiality for or against him, for when once a Man is very angry, and would be reveng'd for the Offences he has receiv'd from that Author, he gives a criminal turn to his The Protestants of the Confession of Geneva do not doubt, but that those of the Confession of Augsburg, are part of that true Church that leads to Heaven Nevertheless, some Lu herans were so offended, because Beza had writ against their Pai-ty, that they adopted the Slanders of the Roman Catholicks as to his Juvenilia See a long passage here of the Calvino-Tirissmus, wherein the thoughts of a famous Lutheran Divine are to be seen (c) Et quanquam Theodorus Beza aliter de vita moribusque Calvini scribat, tamen contra Theodorum Bezam ist arcaicini scribat, tamen contra libedavum Bezam ist argunt hec esse offen, nec unquam luculenter & solide a Calvinistis iestutata Nam quod ad Beza testimonium attinet, quim Theodorus Beza (inquiunt) (1) cadem hares, & codem ferme peccato nobilitatus sit, ut historia de Candida meretricula (& Audeberto) test tru , nemo issi hac in parte sidem hibeie potest Nihil certe apud hominem moderatum & aguum valere potest ejus guacunque vehementissima licet contestatio, si verum est quod juxta istos, (2) Ceito constat Theodorum Bez im a puertri imbissise verum impudication. vitum impudicitiam, & impudentism, totamque etitem explendis fuis libidinibus & cupiditatibus, ic describendis fuis imoribus, & ulciscendis fuis nivilibus exercuifle, atque in meretricem lenam, &c cynedum transformitum esse (3) De quo irem constit & ho, quod obscænissimos versus scripsit id Germinum Audebeitum Aurelia, & eundem tanquim Adonidem a Theodoro Bezi sistum esse The time blindness that ingag d Schluffelburgius to write fuch things, would have been found in some Resourced Authors, it Beza had tollow d the footsteps of Claudius de Saintes, or of (d) Ronsard, if he had been Chaplain to the Duke of Guife at the Bartle of Dreux, it he had Haringu'd against those of the Religion at the Conference of Poiss, in a word, if he had persecuted them by his Books, Intrigues, Sermons, Journes, & Let us say then, that the Glory he acquir'd in maintaining the Cause of the Reformed with a great Leal, caus'd his Poems to be taken notice of, which without that had never been exclaim'd against And if it were permitted (1) to compare finall faults with great ones, one might remember here what shall be sud in another place of john della Cassa His Capitolo del forno, would have remain'd unknown, as so many other more infamous Poems, if he had not been rais'd to the Function of an Inquisitor To conclude, I add, that if Beza had been a great Perfecutor of the Huguenots, and expos'd to their Libels for his Juvenilia, the Writers of the other Party would have maintain d, that there was no harm in the

Epigram upon Audebert and Candida, and that a Man must be given over to a Spirit of Slander, a perperual Character of Herefy, to &c

CC) I shall mention one of his Cal minies] (f) The Fourth, that was guilty of a great piece of folly concerning the Sacrament Beza, for that curieuse, Man who had a good Wit to pute a lascivious pag 283, Epigram, though he committed childrifn faults 184 in the quantity of his Latin Veries, never spoke of any thing relating to Divinity, without exposing himself to the mockery of Learned Perions George Fabritius tells us, In responsions and poing himself to the mockery of Learned Perions George Fabritius tells us, In refponsione ad Apologiam Bezz, that the said Arch-Heretick being at the Conference of Possi, made a long Discourse in the Form of a Paraphrase, on the Words of the Confectation, by which he equilibrium that here is an electric transfer is an electric transfer is an electric transfer is an electric transfer in a partice that there is an electric transfer is an electric transfer in a partice transfer in a partice transfer is an electric transfer in the contract of the property is an electric transfer in the property in the property is an electric transfer in the property in the property is an electric transfer in the property in the property is an electric transfer in the property in the property is an electric transfer in the property in the p he, Sirs, I give you notice, that there is an effential fault crept into the New Testament in the Words of the Consecration; for whereas we read, Hoc est corpus meum Hic est caliv meus it must certainly be read with a Negative, Hoc NON ESI corpus meum, Hic NON EST caliv meus, and that CHRIST pronounc'd it in express Terms, but that the Evangelists and St Paul. who were our Lord IESUS CHRIST's Paul, who were our Lord JESUS CHRIST's Secretaries, have by misfortune, or by too much Secretaries, have by misfortune, or by too much precipitation, forgotten the Negative, as it appears often, continu'd he, in the Pandets of Florence, and the Civilians observe, that there who transcrib'd them, have often forgotthe with gative, and by that means made some quite contrary to the intention of the Foundate. Thus, said Beza, the Evangelists having forgot the NON, are the cause that we debate this Day a most clear Truth For, what likelihood is there that the Body of CHRIST should be contain'd in a small round Waster? I say, Sirs, that Non plus est in COENA, quam in COENO, he is as much in the Mire as in the Sacrament Arthis Discourse, the Doctors, and particularly Espenaus, and Claudius de Saintes were in a manner stupisy'd with Astonishment, seeing the Impudence and the Folly of that Man were in a manner stupity'd with Astonishment, seeing the Impudence and the Folly of that Man And Claudius de Saintes having produc'd the Confession of Augsburg, which the Calvinists of Augsburg, which the Calvinists of Augsburg, which the Words in experient Terms Christic corpus in Eucharistis ADESSE: Beza answer'd, that it ought to be corrected, that the same fault was in it, as in the Evangelists, and that by changing one Letter is might lists, and that by changing one Letter it might be read ABLSSE, that the Body of JESUS CHRIST was absent from the Eucharist" We shall see how this absurd Discourse of Father Garaffe was confuted by a Person of his own Com-

(DD) He was publickly Cenfur d for it, by a Catholick (DD) He was publickly Cenjur a jor 11, by a Catholick Writer] I mean, by the iame Mr Ogier, that work for Balzac iome time after, and who was a good Preacher He did not put his Name to Book, which he Intituled, Jugiment & Cenfur livere de la doffrine curiense de Hançois Garasse, which he mublished at Parie III the Vear which he published at Paris, in the Year is
But nevertheless, it is certainly known that
was the Author of it
bore down or training to the Adversary, as Gay
was by Mr Oglar Co.
Censurer did two thin
Reasons that nothing is more about the
pose that Beza spoke in that manner, and offer pose that Beza spoke in that manner, and afterwards he prov d, that the Witness quoted by Ga-

wards ne plov u, that

I affe, did not fry what was imputed to him

Let us fee his three Reasons (g) Is it likely that
Bern, one of the chief Ministers of the Conference of Poilfit, held such a Discourse as Garasse puts upon him,
Hoc non est corpus meum, since that cursed Corruption do-snot only ruin the Catholick Belief concerning
the Holy Sacrament of the Eucharist, but also that of
the Hereticks, and of Beza and his own Party Certainly it seems to me, that if our Lord had said, This is
not my Body, as the Catholicke could not conclude
the reality of the Body from that Expression, so the

Zuinglinas

(d) Sec the Remarks D and E of the Artule Ron-

(1) Si parva licet componeic mignis Lingil Georg lib

was not asham'd of it, and chose rather to make use of (EE) a pitisful shift, than

Zuinglians could not draw their signification of Body from it, and much less the Calvinists their stowings, irradiations, participations of the Body of Christ, which they add to the signification, since he would absolutely have said. This is not my Body, and to this Consideration, that one must be not employed, as Gazasie station, that one must be not employed, as Gazasie station, worse than a Beast, more station at Log, more station than a lump of Lead, to have such at thought that our land JESUS CHRIST said, Hoc non cit, &c. For this bono? Wherefore should be tell his Disciples, that the Bread was not his Body, rather than any ples, that the Bread was not his Body, rather than any r Meat that was on the Table, nay, rather than the otbo other Meat that was on the Table, nay, rather than the Table ::[cif? Befides, What Coherence, what Consequence, what Reasoning in these words, This is not my Body, that is given for you, This is not my Blood. Or without adding any explanatory Words to make one know which was that Body and that Blood that was to be given, and shed for the Salvation of Mankind? As for me, I own, that the I consider those Words never so attentively, I cannot conceive any Reason or Consequence in them, and I do firmly believe, that or Consequence in them, and I do firmly believe, that one must be a Fool, and a furious and distracted Man to be able to find any sense in them Finally, Who will believe that Beza made that sine Speech that Garasse assertions to him at the Conference of Possi, he that presented this Form of Confession concerning the Eucharist to the Bishops with his some Hands? Considering Christian Jection Confession of ium in fua fancta Coena nobis offerre, dare, & exhibere veram substantiam corporis & fanguinis, per operationem Spiritus Sancti, and what follows, that may be read in the Answer of Cl de Saintes to Beza's Apology And the these sine Words, so Orthodox in appearance, vanish into airy Notions and Figures, yet in what manner seever they be taken, they are inconsistent with that pretended Negative He tells us afterwards of the Companison he

de between Garasse's Narrative, and that of the wilian Gabriel (a) Fabricius, whom Garasse had quoted for that Story (b) He relates, That Francis Baudouin, alias Balduin, having for saken the Sest of the Calvinits, was a long time exposed to their Galumnies and Curses Besides he compos'd very

learned Treatifes against Calvin's Dottrine, and among tearned Treatifes against Calvin's Dostrine, and among others, a Preface to an Edition that he published of Optatus Milevitanus with this Superscription, Joanni Lucanio He adds, (c) "If the Ministers hated that "Civilian much, they feat him no less, because of his Sufficiency and prodund Learning infomuch, that all the Works of the Catholick Do"tors, wherein any Point of their Doctrin was folidly confuted, were imputed by them to selduin. It happening then that Dr de Sainter. Raldum It happening then that Dr de Sainstes,

sterwards Bishop of Evreux, compos'd a Book

that tuled, (d) Examen dostrine Calviniane & Be-

Rana de Cona Demini, Beza compos d an Apology to serve for an Answer to it, wherein he furiously inveighs against Baldwin, as the chief Author of the Examen De Sainstes answer'd by a Reply intituled, Responsio ad Apologiam Theod Beza, &c And on the other side, Gabriel Fabricius undertook to defend his Master Balduin's Cause, and compos'd a Libel intituled, (e) Gab Fabricij Responsio ad Bezam Vezeliam Eceboliam, which, to

speak properly, is a sharp Satyr, wherein he sets out Beza in all his colours, never calling him by any other than a Feminine Name, dealing th him, as with the most lascivious and progate Woman in the World, and using the most apping strokes that Satyr can invent against an Enemy It is out of that little Book, that Ga-

raffe took that Speech of Bezz at the "Conference of Posss, which will be streamed, if Fabricius had be in the silver of discourse of the silver of the silv

all the Book, Fabrician fays only, that Beza, without racking his Brain with so many Forms for Confession, Commentaries, and Explanations of this Passage, Hoc est corpus meum, should have said with a brazen Face, That it is an Error of "the Transcribers, who instead of Hoc non oft, as the Evangelists wrote it, have carelessy left out the Negative, and writ Hoc est, &c Here are Fabricius's own Words in the 17th Page of my Copy Et fortasse, at tandem to expedies, &c to commentariorum plaustra facessere jubeas, recurres ad talem emendationem & quia nostri correstores dicumt in 19ss etiam Pandetha Florentinus, sape deesse

negationem, tu tali artificio statim te liberes, & adversarisis os obstruas, prasertim cumalios multos Evangeliorum locos smiliter scilicet emendaris, partim ex consestura, partim en manuscripius, ut ais, exemplaribus. By which Words it appears as clearly as the Sun at Noon-day, that Fabricius means this, Eum qui semel verecundia sines transserit, naviter oportere esse impudentem. That since Beza was so impudent as to corrupt the Scriptures in several passages of less moment, he might carry his impudence farther, and corrupt this passage, Howest corpus meum, substituting in the room of it. How non est, &c. The following impossure of Garasse is of the same stamp, when he says, I hat Claudius de Sainstes hearing Beza speak in that manner, produced the Contession of Augsburg to contound him, which has these Words, Christic corpus in Eucharistia adesse, and that Beza answer'd, that it ought to be read abisse. Garasse stupidity, who thinks to make his Reader believe, that Beza who would never subscribe to the Consession of who thinks to make his Reader believe, that Beza who would never subscribe to the Confession of who would never unicribe to the Confession of Augiburg, notwithstanding all the entreaties of Caidinal de Lorrain, nor give his opinion about that Confession, made that foolish and impertinent Repartee to Dr de Saintles (f)

The truth of it is, that Fabricius derides Beza ac- (f) Ibid

negationem, tu tali artificio statim te liberes, & ad-

cording to his usual custom Ub. id eviceris, says pag 95 he, facile deinde efficies quod præteres suscipis, ut persuadeas, tam susse historius temulentos omnes Protestantes, & Anda a little after, Ingenua profecto & ingeniosa sucressi usa emendatio, ut ubi in eorum de cona confessione scriptum est corpus adesse; scr batur abesse Facilem enim lapsum ebris scripto-ris susse, in tanta assinitate unius literula. Certainly, it would be an ingenious Correction, if instead of adess, as the Contession of Augsburg has it, you should read abess, ind if you should fix, that it is an error easily crept into the Text thro the carelessiness of some drunken German, by reason of the affinity and resemblance of these two Letters d, and b" You may be sure, that us Censurer did not forget to insult Garasse this for his boldness to mention this Gircum-flance, That the Dectors, and particularly, Lipen-caus and Claudius de Sainces were struck with amazement He ends with a very good Resection, (g) That way of proceeding, fays he, is greatly projudi- (g) Ibid cial to the Conversion of erring Souls, and particularly p 96,97 of those that Gazasse pretends to bring over to the Church by means of his Book For pray tell me, what Heretick, what Atheist would trust him after he has been surprized in so maniss fix a falsity? Who will not presure that a thou-Sand Absurdaties, which he relates of several Heresical Authors, are of the same stamp, and that he quotes the Ancients with the like sincerity as the Modern?

I have it from good Hands, that the chief reason that

retain d the great Cafaubon in the Errors , wherein he was brought up, was for having perceived the like Tricks in some Modern Authors, which made him conceive a very bad Opinion of those that would triumph over their Enemies with false Colours

Let us observe some small mistakes in this Ju-ERRORS

dicious Censurer I he reason why the Protestants of Mi publish'd iome Slanders against Baudoum, was not be-cause he had forsaken their Religion, and compos d learned Works to confute them See the Remark H, of his Article, where you will find that he diew their Indignation upon him for having condiew their Indignation upon him for having concein'd himself with some Intrigues, wherein they thought there was a design to destroy them under pretence of Reconciling both Religions. You will find there, that they took him for the Author of a small Piece that Cassander had made, and which was not a Book of Controversy, but rather an explication of the Duty of a good Man in the Condition the Church was then in In short, you will find there, that the Slanders preceded the Preface to Optatus Milevitanus These are already some faults of the Prior Optatus. Here are some others. The Protethe Prior Ogier Here are some others The Proteflants imputed only the Anonymous Book of George
Cassander to Baudouin It is false, that Beza look d
upon him as the chief Author of the Examen Doupon him as the chief Author of the Examen Do-Hring Calvinians, written by Claude de Saintes, he was contented to fay, that Baudouin had supply'd that Doctor with some things that consisted much more of matters of Fact than of Arguments (EE) Make use of a pitiful shift, than to confess the Truth | First of all, he supposes that the Question

(a) Hillians

Garane had Said, for which

Ogier

censures

(6) Ubi fupra

PAE 91 (c) Ibid

pag 92

Box W

Prison at

Paris in

the Year

(e) Printed a: Paris in

she Year

1567

8vo

1567

& Note that Beza Apol 1 nd Claudium de Xaintes Ot CI to 2 p 194 Jaid that of I tuncis Brudouın, vir fanc nullius fidei, ut tan-

ticus haticus hathe took one part of the passage that was favourareticotum, and prove then, that Fabritius did not speak by Irony,
and that he did not fally accuse Beza of having
of festate under the passage of having and Success of the Church in the form of " a (bronicle, and Printed at Paus in the Year 1583, in 2 Vol in Folio

and that he had certainly corrupted the passages of the Goipel I hese are his Words, that deferve to be seriously consider'd Ipse Illyricus de illa

explicatione & INVENTIONE Bezana loquens, vocat

phantasticam inwentionem,qualis est amantiumin pictu-

ra Poefs, ut ibi suos amores esse somnient, ubi non sunt

very that appears in these Words of Father Garaffe,

at untarion, there would be reason to laugh at that excuse, and to call it a Cheat But Gar affe was

then at Paris, so that he might easily have found Fabrilius's Book, and no Author was ever more

oblig d to purge himfelf from Calumny So that

tt was a prodigious Confidence, and an invincible Obstinacy to say I could not find that Book, what diligence focuer I could make What a Jesust, who can be supplyed by the Libraries of his Order in

the furthermost part of a Province with any Book

he stands in need of, tells us, that he could not find at Paris the Work he quoted? His Advertary could find it there, and does not say, that he used any diligence to find it out. Why, had he

not recourse to that Copy, if all other helps fail'd him? Mr Ogier dust not have refus'd him, his refusal would have been a proof of Garaffe's innocency. This is worse still, that Jesuit took a passage of Fabricus out of his Collections, and gave it

as the Sequel of that which his Adversary had men-

tion'd, I say, as a Sequel artificially suppress'd by his Adversary But it appears plainly, that Mr Ogier suppresses nothing, and that Pabritus & Words which Francis Garaffe quoted, concern another thing

What would have become of him, if the Reply

that Mr Ogier was going to make, had not been stop d by the Reconciliation that was made be-

tween them. Would he have found new ways to dispense himself from fairly acknowledging his

Calumny, Rashnets, Imposture and Impudence? I shall say often, without being weary of it, That it is a very useful thing to collect many Exam-ples of the Knavery of Authors, and the pieces

(a) Garasle Apolodoctrine currense chap 26 pag , 19

Spon History of Geneva,

P m 357

(1) 12 16 101 350

to confess the truth I have read somewhere in his Works, that Sturmius affirm'd that Beza might truly say, I believe but one thing, which is, That I believe nothing a What Calumny is this Prateolus must be reckon'd among the Authors that have been the most diligent I ranscribers of the most abusive Language against that Minister He lest out nothing r of what Surius, and such like Writers had collected Cardinal Richelieu made use in his Method, of some of their Rhapsodies. I'll make a (FF) Remark aganst him Let us not forget that Beza was bury'd in St Peter's Clorster, and not in the Burying-place of Plein-palary, because the Savoyards had boasted that they would take him up and send him to Rome * La Faye says, that this was done for some Reaions which it was not necessary to mention

BIBLIAN-

(c) See Theoph

Ray naud

Treatife de

Mai tyrio per pe-item H

that Buck

perswaded

Fat her

Garaffe. that the

Crappy of

Martyrdem

Was to be

means, and

the Plague

See Mumb 44 of the I heolo-

gia anti-

qua de vera Mar-

in the

ut tanquam also only to know, (a) Whether Fabritius spoke those
to sociato vere
possit illud usurpare, Hoc
unum
credo
quod nifil credo
fil credo

See his
Perceive, that Monsseur Augier did, out of Simlenchus
Alphibeticus ha
" to only to know, (a) Whether Fabritius spoke those
those the social way of Irony? He conselles afterwards, that his Adversary grounds himself on the
country is Book, and then he expression
to multiply Words in
Not to multiply Words in
the shimself thus
(b) " Not to multiply Words in
the shimself thus
(b) " Not to multiply Words in
the shimself thus
(c) " and not being able to get it, what diligence so
treather than the ship ship ship ship
to the ship ship ship ship
to the ship ship ship ship
to the ship ship ship
to the ship ship ship
to the ship ship
to the ship ship ship
to the ship
to fuch Men as Langius and Gruterus had spent part of the time, they bestow'd upoh Polyanshea's, in making such Compilations Garaffe would have often appear'd there, he was a Satyrical, Hot-headed, Scurrilous and Rash Man, who told a Lye boldly, and deny'd afterwards that he had faid it It was hi Interest that the Doctrine (c) of those, who hold that a Man who dies in the Service of People infected with the Plague, is a Martyr, should be true For he dy'd in that manner, and he had publish'd so many Calumnies, and shew'd so much Knavery, that icarce any thing but a true Martyrdom could expiate such Faults Observe, that some Persons will rather facrifice their Lives, than a false point of Honour, Garasse would not own stem He his Calumnies for any thing in the World, and says, that made no (d) difficulty to thut himself up with the readthought that had the Plague and that he did not fally accuse Beza of having substituted a Negative to the Sacred Words of the Evangelists, he shews evidently in the sequel of his Discourse, that Beza's belief was such,

(FF) A remark against Cardinal Richelieu] Let us first set down his Words Beza being an Ecclesia stick and in possession of some Benefices, for sook the Church of Rome when the Parliament caused him to be summond to appear before them about an (1) extraordinary cascivious and scandalous Poem that he had composed, Crows of but finding himself guilty of such a great excess, he (2) Martyrdom fled and retired to Geneva (e) To learn what he was, was to be we need no other Witness than himself, having published gained by in the Verses he made in imitation of Catullus and that Ovid, that he had given himself over to an enormeans, and monst and monstrous Lewdness for which reason himself. lascivious and scandalous Poem that he had compos d mons and monstrous Lewdness, for which reason, his own brought
Fraternity call him, (3) the shame of France, a Si-him to exmonist, a Man guilty of all Vices, and even of that pose himwhich drew Fire from Heaven This is what that self to the Cardinal fays in the 10th Chapter of the 2d Book of his Method, Page 321, 322 of the Edition of Paris 1663 Mr Martil Professor of Divinity at Montauban, and at Puilagren before the revocation of the Edict of Nantes, and fince that revocation at Bern, opposes the Testimony of Stephen Pasquier against those words of the Cardinal, and adds, That it is not a Frenchman that call d Beza a Simonist and a Sodomita It is Costerus, a Flemish Writer, and a Jesust I tyrii no-cannot tell by what Rethorical Figure they pretend to those at put him among the Fraternity of our Ministers (f) As pag 163, for what he lays of Costerus, he refers us to the 21st and 164 of Chapter of the 2d Book of the 1st Part of Morton's the Apo-Casholick Apology where it is correct these the prompens Catholick Apology, where it is certain, that the pompæus Latin Words quoted by the Cardinal Gallia probium, of Theograe are to be found, as taken from the 1st Chap philus of the 3d Book of one of Costerus's Works That Rayand. Eminence, or those that publish'd his Method, cannot be excus'd for this false Quotation: They found it necessary that the Name of a Reformed Writer should appear next to the Galle probram, Or For the it should be prov'd that Costerus's an Epr-Words are to be read in the Writings of the Lu-gram ad-theran Schlusselburgius, it would not justify them, dress to a since it is very evident, that that Lutheran can Woman, ince it is very evident, that that Lutheran can Woman, not pass for one of Beza's Fraternity As for whose what remains, it must be confeis'd that a Flemish Name was Jesus in the first char charg'd Beza with such Candida Abominations Costerus did but transcribe several Frenchmen, and namely, Claudius de Sainteir A (2) In Chronological Fault of the Cardinal might have 1 Name sales a sales a sales and the same as Alexander Sales and Sa

(d) See his Article
(1) It was

that it has occasion'd It were to be wish'd, that ra Poeji, ut ibi suos amoi es essi somnient, ubi non sunt Illum absens absentem auditque videtque, & ita inquiebat Illyricim, si cum Christo in Euchai ista Baza gessit, ut Phadria cum Thaide apud Terentium, cum ait, Volo ut cum milite isto prasens absens sies & mecum tota sis, ita Beza sua illa phaniastica & imaginosa inventione vult ut Christus in Eucharistia piasens & absens siet, & ita sit ut non esse dicatur Monsieur Augier may plainly see by these Words, that Fabritius, whom he represents to us as a Juggler, purposely to lessen his Authority, did not "Juggler, purposely to lessen his Authority, did not ipeak jestingly, as he supposes, but with all the ieriouincis that such Matters deserve" The Knacannot be inflicently represented. An indigent Layman, living in a place remote from great Cities, might make use of this excuse, I could not find such a Book, I could not verify such a passage, but if he livid in Paris, and it his Honour ingaged him to justify

> been taken notice of He lays in a Maiginal 55 Tegr.
> Note, that Beza retir'd to Geneva in the Year 1554 of Age
> Aged (g) Fifty five Years Handle 1594 of Age Aged (g) Fifty five Years. He should have faid, in the Year 1548 being Twenty nine Years (e) The Cardinal in the Margin some Verses of the Epigram de Audeberto & Candida (3) Gallie probrum, Simoniacus, Sodomita, omnibus vitus coopertus (f) Martel, Answer 20 the Method of Cardina of Richelieu, Book 2 ch 10. pag. 186, 187 (g) Doubtless it 1 a fault of Impression instead of 33 for in a fallawing Note Bezzi Birth is placed in the Month of June 1519 (A) He

BIBLIANDER (Theodorus) Professor of Divinity at Zurich in the XVIth Century, was born at * Bischoffsel near Saint Gal in Swisserland He was a very univer- Epitcopirury, was born at * Bischofffel near Saint Gal in Swifferland He was a very univerfal Scholar †, but he excell'd chiefly in the Exposition of the Scripture He was Professor of Divinity at Zurich from the Year 1522, to 1560 and he dy'd of the Pocella Plague in the same City the 24th of September || 1564 If any Body asks, Why his † Vir fee Professors that caus'd some Disturbance, wherein he departed too much from the nin, & Theologon Doctrine of the Protestants about Predestination To prevent the Schism Theological Religious Religious I means to use him as a Veteran and to let him up. Settice per to declare Bibliander emeritus, I mean, to use him as a Veteran, and to let him understand that his Age and his long Services required, that for a Reward they should
communist in Helvegrant him a quiet Life, and an honourable Dismission I cannot tell whether he ap- ta parens. prehended the true meaning of that Compliment, and whether it vex'd him, but I Hottinknow that he left off Teaching As he understood the Oriental Languages, he went ger in Biblioth about a new Edition of the Alcoran, whereof he corrected the Text according to Cri-Tigurina, tical Rules, by comparing the Arabick and Latin Copies together He added the Life pag 72 of Mahomet and of his Successors to it, and an Apologetical Preface, against which several People $(A\triangle)$ did very much exclaim He publish'd (B) several other Books, and compos'd a great many that were never printed, and they are kept \downarrow in the I i biary of Zurich He had a hand in the ** Translation of the Scripture I have endeavour'd in vain to find out what Age he was of when he dy'd I give no Credit due to the several printed in the several p to Melchior Adam, and I wonder (C) he has not perceiv'd his fault Moreri relates dim, &c (D) very ill what he takes from Thuanus concerning Bibliander

A-111 _ huol p, 403 (b) Theof Histor loc 4 a-pud Testfier addit nus,tem 1 Pag 255

(c) Note,

that the Preface of

Biblian

itself in

the Year

1638 by care of John Facicius of Dantzick

(d) See the Index 11-

brorum prohibi-

torum, 🌶 755, edit 3667 (e) The-

oph Ray-

naudus, erotem

de malıs & bonss

341 p m

(f) Id 1b

342, Pag 201

200

der was Printed by

(A) He stirr'd some Questions that caus'd some Disturbince | Pantaleon has not specify'd those Questions, he fays only they did not agree with the common Opinion, and that Bibliander lost part of his Authority upon that account (a) Pantaleon scribit ante obtum motas ab ipso susse quasitiones quasitam nowas & insolntes unde autsoritati aliquid decissert sed qualis ille susse quasitiones, non addit But Henry ding has not express'd himself in general Terms, he says, (b) that Ribliandon had imbrac'd parasitiones. he fays, (b) that Bibliander had imbrac'd Erasmus's Lears concerning Predestination, and that for that realen those of Zurich discharg'd him from the Functions of his Office, under pretence that his Old-age made him unfit for it, and put Peter Martyr in his place I his latter hast is not to be contested, under pretence that Peter Marty, was called to Zurich in the Year 1556, to succeed Pelican He might have been Professor at Zurich for some Years, and nevertheless succeed Billiander, for all Professor of Divinity have not the same Functions assign d them

See here under the Remark a at the end
(A') An Apologetical Preface against which several
People did very much exclaim The Title of it is, Apologia ad reverendssimos paires acdominos, episcopos & doctores Sectlefiæ Christianæ, in que rationes redduntur editionis wilminis quod continet Alcoranum & ejus confutationes, winas Mahumetis atque succissorum ipsius That Work was printed by Oporin in the Year 1543 in Folio (c) Bibliander Corrected the Text of the Alcoration ran by comparing the Latin and Arabick Manu-foripts together, and made some Marginal Notes which shew or refute the Absurdities of that Book This did not hinder the Spanish Inquisitors (a) from Condemning that Edition of the Alcoran, they did not only Condemn the Prefaces, but the Alcoran itself. This is as clear as the Day, and nevertheless, some Authors say, That they only condemn'd the impious Prefaces, and the permittions Notes that are in Bibliander's Edition Fallows Proposed (a) majorants should be allowed to the same of the same o these Notes that are in Bibliander's Edition Far these Peophilus Raynaud (e) maintains, that the Alcade at left deserves to be proscribed, and shews, that farellus, who says that the Index forbids and the standard added to it, argued but wently. I set down that Jesuit's Recommendation of the Reader of the Reader of the Reader of the Adversaries involved by the Rooks of the Adversaries involved be destroy'd (f) Trassars has puriture Antonius Sansarilus trass Tractans hoc punctum Antonius Sanctarellus tract de hæren c 14 dub unico, propositione 7 ait, Alcoranum per se non prohiberi, sed ratione scholiorum impiorum, notarumque ac prafationum Lutheri ac Me-lanchtonis, quibus Bassliensis editio Alchorani, per Theodorum Bibliandrum damnatæ memoriæ scriptorum adornata, contaminatur Hoc verê & recte autor ille adornata, contaminator toc viere & recte autor tite

Et addere aquè poterat, ipfius Bibliandri Apologiam,
qua Alcorano patrocinatus est, dignissimam suisse qua
configeretur Omnium quippe librorum prohibitorum indemuitati studet meribibulus ille, usque adeo, ut nou
erubuerit contra Theodosis & Valentiniani Imperatorum
becom de combinandio Nashonia librori, gruppina Hacissi legem de comburendis Neftoris libris, grunnire Hacigi-

tur concedo Santiarello Sed addit quo everti videantur que sic sunt constituta, addit enim rationem, cur Al-coranus prohibeatur esse, quia in eo agitur de Religione nationis, hoc tempore maxime potentis, & ad corporum voluptatis patentissimum ostium aperientis, qua sint valida corruptela illectamenta Hac, inquam, ratio monfrare videtur, Alcoranum non vitari tantum atione impiarum Bibliandri annotationum, vel ratione Prafationum Lutheri ac Melanchton i, sch per se ac ratione Remark contextus ipsiusmet Alcorani, quo Apostasia hami, quos D

diximus, apponuntur
(B) H. publish d several other Books Here are the
Titles of some of them Evangelica historia quim scripsit B Marcus, &c una cum vita Johannis Marci Evangelista collitta ex probatioribus auttoribus, at Basil 1551 He added the Protevangelium Jacobi to it, for which he was blam'd Expositio vaticinii de restitutione Israelis, de instauranda urbe ferusalem & templo, terraque dividenda rursus inter tiibus, quod ulti-mis otto capitibus Ezechielis legitur That Work was inserted in the Commentaries of Pelican on the Scripture Purgatioscriptorum Joannis Oecolampadii & Ulrici Zuinglii, qua & acta eorum obiter desendun-tur contra calumniatores That Picce was printed before Zuinglius's Works De fatis Monarchia Ro-mana somnium Vaticinium Esra Propheta explicatum non conjectatione privata, sed demonstratione Theologica, Hiflorica & Mathematica Ad Julium III Papam & cateros Ecclesia Romane prasides consideration de sudao-rum & Christianorum desestione a Christo, & Ecclesia & side Catholica itemque de Judaorum & Christianorum onversione ad Christum Jesum, & Ecclesiam Dei Sanètam & fidem Catholicam, at Basil 1553 De Summa Irinitate & fidem Catholica, at Basil 1555 De mysseries falutifera passionis, & mor is Jesu Messia expositionis historica, libri tres, in the iame place 1555 (C) And I wonder Melchior Adam has not perce ved his Feele ! He assers that Babli ander was horner.

bis Fault] He affirms, that Bibliander was born in the Year 1514 (g), and that at last he died very old (g) If it in the Year 1564 valde senex Can this be faid of were so, it a Man of 50 Years of Age? He adds, that his mould poring too much on Books, had so weaken d his Love been Sight, that coming one Morning into his Stove, in offer v'd, as his declining Age, and sceing his Cat playing on a forething Table, he took her to be his Maid, and bid her good-morrow Ex nimiis studies atate declive traordinaauBhramar contract. Accidit ergo aliquando cum ut diluculo surrexisset, hipocaustum ingressus, feli in men- had been sa gesticulant, ancillam suam esse ratus, faustum sue- made Prorit diem precatus, quem felis ut potuit, resalutavit sessoros DiA fine circumstance, and most worthy to be transvinity in

mitted to future Ages!

(D) Moren relates very ill] I It is not true, that
Thuanus places Biblianders Death on the 29th of
November He makes use of this Expression, VI
observes it November He makes use of this Expression, VI Kalend December, which signifies the 26th of November II It is not true, that he speaks of Leo the Jew He made use of these Words Leo Juda, which must be translated Leo Juda, or Leo of Juda But it is very true, that Bibliander was one of those that put the last Hand to the Bible of Lee Juda, to that Bible that is call d the Zurich

Death on BIBLIS the 26th of Novem-+ Hottin ger in Bibliotheca Tigurina,

ry, that he

BYBLIS, Daughter of Miletus, and of the Nymph (A) Cyanea, fell in love

* See the RemarkD t Ovid de arte amandi Id Metam lib 9 fab 11 (a) Quem I co Juda inchoaver1t, & moriens ut opus periequeietur collegis in 6cripierat [hum / 36 p 11 726 (b) S mon. rgedu

Bible, and which was printed in that City in the Year 1543 Lee Juda had very much advanc'd the Latin Translation of the Scripture when he died, and he made his Collegues (a) promise that they would finish that Work (b) Bibliander translated the last eight Chapters of Ezekiel, Daniel, Job, Ecclehastes, the Song of Songs, and the Forty Eight Pialms that remained to be translated Pedem teli-giole idi-et s triniter Cholin made the Translation of the Greek Books, which the Protestants call Apocrypha It is of Cho-lin only, that Thuanus fays, he understood the Greek Longue very well Bibliander Chunrads Pellicani & Peri Cholini Tugiensis Graca lingua peritiffim of ta adu us Morer does not translate this well by theie Words, Bibliander, affifted by Conrad Peli-can, and by Peter Cholin, two learned Men in the Greek Ionane I his is his III I tult I he IV is much more confiderable Along time after, tys he, the Sp n sh D vines caused that Bible of Turich to be print d agiin at Lions, having been reviewed by William Roville (c) Here are Thuanus & Latin Words Hispani Theology diu post recognitam per Galielmum 188 171 (c) 11 t/ Elor Rou il um denno Lugduni excudendam curaverunt Wilpubliss d liam Rovili is the Printer of Iyone, whom those by Mo Leiflier, Divines employ d, but it was not he that revis'd the Frinflition, but the Spanish Divines themthe Trimittion, but the spanish Divines themfelves. Fither Simon makes no mention of that
Ldition of Iyons, he fays (1) that the Divines of
Salamanca causal that Bible to be reprinted in fair
Characters at Salamanca, and made very Small Alterrections in it. Its no wonder that Mi Du Rier of
the Four hands are because the Course Salamanca. Rancille (d)Simon ubi lupia pag 323 () Rude the French Academy has ill translited Cicero, Seneca, donatus, and Irvy, fince he has committed to many Faults in translating Thuanus Morers does but transcribe Mr. Du Reis I implation in this Place. As for Imprdem ad whit thums tys, that John Stuckius was put in bhirther splace, this neither igrees with Alting, who find, that Peter Mn yr succeeded Bibliander, nor with Hottingo, who faid, that Johas Simler tempus vicin in trelient J) Inte nor with Hottingo, who laid, that Johns Simler (i) fucceeded him for a time, and that (f) Stuckius laving been sometime the Substitute of James Amboth II-gur fe (i) and professor of Rhetorick and Logick, was ordinary Professor of Rhetorick and Logick, was ordinary Professor of Divinity from the Year 1571 to the Year 167. It is certain, that when Biblianio resigned his Professor Age, was then in It mee He was it Pries the Year soldowing, where the received a Commission to joyn with Peter Mintyr for the Conference of Profit He continued a long true in Iranic, alterwards he went into Laly, and he call not begin to have any Academical Offices in 200 cb, before the Year 1568. Nevertheless it is offined in his Liste (h) that he succeeded Biblianion. This was in the Month of Fevruary, 1571 men I his wis in the Month of February, 1571 Bill ander hid been dead a long time, that's no matter, his Office continued vicint many Years, Metun lib 9 v 452 (L) Schothere are many Lyamples of this Thuanus is not haft Theocriti id Idyll 7 (1) Schohift

Then criti id Idyll (m) N1-

cenetus

then de instoi

affect c 11 (n) Ovid

ubi lupra

apud Par-

to exact in this Point is he should hive been, for Ill his Reiders will believe that Stuckius was made Probession of Livinity in the Year 1564. He should have find, in what Year Stuckius had that Professor-thanks for a large way. Ilip be fic wed upon him (A) Daughter of Milet is, and of the Nymph Cyanel That Cyanea wis Diughter of (1) the River Meander, but iome Authors by (k) that Miletus mittied Endethea Diughter of Eurytus, King of Course and Public were hour of Caria, and that Caunar and Byblis were boin of that Mairings Others (1) affirm, that the Name of the Mother of those two Children wis Aria of the Mother of those two Children was Aria others (m) call her Irregula. There are also some Varieties about their paternal Grandmothers Name, for some fav (n) that Miletus was the Son of Deson, others (n) try, that Acacallis, the Daughter of Mines, was his Mother. They agree better on this, that Miletus lest the Isle of Crete, and built a City in Asia, that was called by his Name. Mines was the cause of that retreat Miletus. Minos was the cause of that retreat Miletur prevented thereby he Violence of his Ambition

with her Twin-Brother Caunus, and indeavour'd to inspire him with the same Passion, but not succeeding in it, she strangled her self * Ovid, who says so in one of † his Poems, says in another, that she ran after Caunus till she was quite tired. He adds, that being fallen down with fainting, she was so obstinate as to lye on the Ground, and cry so abundantly, notwithstanding all the care the Nymphs took to comfort her, that she consum'd her self in Tears, and was converted into a Fountain || He describes (B) the Progresses and the Symptoms of that incessious Passion admirably well, and had he made no other Verses, he would have sufficiently shew'd his great

or of his Love Ovid represents Minor very uneasy to find himself old, and to see Miletus in the Flower of his Age That Disquiet too common to those that Reign, made him look upon Miletse as a Man that might dethrone him Tunc (p) erat invalidus, Deionidenque juventa Robore Miletum, Phæboque parente Juperbum Pertimuit, credensque suis insurgere regnu, Haud tamen est patriis arcere penatibus aufiu

Sponte Sugue, Milete, tum
Without doubt you will find in the Greek Words, Without doubt you will find in the Greek Words, that I am going to quote an amorous Prince, that made himielf to be feared (q) E net to o mais notife, my cyline neutro, neic Kaelav amosis estate Puer ut adolivit, pulcher strenuisque evasit, Minosque desiderio impulsus eum violare intendit int tum Miletus nostu conscenso lembo, consulente Sarpedone, in Cariam profugit

(B) He describes the Progresses and the Symptoms of that incessuous Passion admirably well Byblis at first did not discorn what it was, and did not feel her I lame, to kiss her Brother often, and fall about his Neck, feem d to her a good Action, she confounded that with the lawful Affection that is due to a Brother She continued in that state of Ignorance even when she perceived how careful she was to make her felf fine, and how desirous to appear handiome when the was to fee Caunus

Paulatim (r) declinat amor, visuraque fratrem Culta venit, nimiumque cupit formosa videri Et, si qua est illic formosor, invidet illi, Sed nondum manifesta sibi est, nullumque sub illo Neither this, nor the Grief the conceiv'd against the fur ones of the Neighbourhood, did open her

Eyes, her Fire burnt without casting a Light, it did not yet inspire her with a Wish for the Cure She went so far, as to be pleas'd with giving Caunus (s) the Title of Sir, rather than that of Brother, and she had rather he should call her by the blame of Bullet sheet by the state of Sister and were Name of Byblis, than by that of Sifter, and yet whilft she was awake, she had not the boldness to hope for any thing It was in her sleep that she began to be familiar with those impure Imaginations, she dreamt often of hei Brother, and thought once the injoy'd him

Sape videt quod amat, visa est quoque jungere fratri Corpus, & erubuit, quamvis sopita jaceret She was asham'd of it, though it was but a Dream, but the next Day she made many Reslections, and wisht to have many such Dreams

Dummodo (v) tale nibil vigilans committere tentem, Sape li et simili redeat sub imagine somnus Tistis abest somno, nec abest imitata voluptas Proh Venus, & tenera volucer cum matre Cupido Goudia quanta tuli! quam me manifesta libido Contigit! ut jacui totis resoluta medullis! Ut meminife juvat ' quamvis brevis illa voluptas,
Norque fuit praceps, & captis invida noftris

A while after, she was vex'd that the quality of
Sister forbad her to hope for that of a Spouse
she represented to her sist the Gods who had married their own Sisters, and could not believe that,
Mortals could enjoy such a Prerogative

Sunt (w) superis sua jura quid ad celestia ritus Exigere humanos, diversaque sædera tento?

She will either be free from her Passion, or die, she is sensible, that if her Brother had lov d her from whence she concludes, that she must venture to open her mind to him by a Letter, if modesty will not suffer her to use Words She takes her Pen, and after a thousand Agitations of Mind, she declares her Passion She represents several pass things to her Brother, whereby he might have guest, that she was in love with him, she puts him (p) Ovid

(g) Anton Li-

(r) Ovid 1b v 462

(s) **J**am Dom num apjam nomina fanguinis odit, Byblida jam mavult quam fe vocet ille fororem Id v 467 (t) Ibid 7 470 (v) Ibid v 479

(m) Ibed V 301

(1) Ibid w 536

(a) Ama* rillis in the Pastor fido, without knowing that the Person disguis a in Maid's Cloaths mas her Lover, found no vertheless a great difference between her Killes and those of other Maids Quando la leggiadriffima Amarıllı Giudicando 1 miei bacı

quelli d'ogn altra faporiti, the first Scene of the second Att of the Pastor fido, p 82 of the Venice Ed. tion, 1605 ın 40

Piu di

(b) Ovid ubi fupra, v 556

(c) Ovid ubi fupra, V 557

(d) Ibi& v 611

(e) Lasci-

vior ali-

quanto eff Ovidius, inquit Fabius lib 10 Inftitutionum 2 nimius imator ingenii lui, o Ovidia Medea ridetur nihi ofendere, **Juantum** /irille præstare potuerit,

fuo tem-

perare,

Skill in the Description of Love Antoninus Liberalis (C) relates the Issue of that matter somewhat differently Some say, that Byblis was not in love with Caunus, but on the contrary, that Caunus (D) lov'd her, and could not persuade her to yield to him. They deprive her a little after, of the honour of that noble resistance, they suppose, s that she repented of her hardheartedness, which ingag'd him to leave his Country, and that she ran up and down the World, to seek that dear Brother, and that not being able to find him, she hang'd her self Others relate this Adventure in such a manner, as neither dishonours (E) Byblis nor Caunus

BYBLOS, a Sea-Town of Phanicia, between Tripoli, and Berytus, was situated on a Hill, and the ancientest. Town in the World, if we may believe some Authors s, who say, that it was built by Saturn, Son of Heaven and Earth Malcander Bucks, and his Wife Aftarte, who reign'd there, gave Isis a good Reception, when she went sanchothither, to feek the Body of Ofirs, which the Waves of the Sea had cast on that matho

in mind of certain Sighs which she had fetch'd. and of the custom she had taken to embrace him, and of I know not what that might have made him sensible, that her Kisses were not those of a

Esse (1) quidem lass poterat tibs pettoris index Et color, & macies, & vultus, & humida sape Lumina, nec causa suspiria mota patents,

Et crebri amplexus, & que, si forte notasii, Oscula sentiri non esse sororia (a) possent She protests, that she has done all that she could, to extinguish that Flame, and that she has recourse to him, after having tried all other Remedies in vain. She exhorts him to leave the Examination of what is just and unjust to old Folks, and to make use of the Privileges of Youth, in a thing of which the greatest Gods have given an Example, & fequimur magnorum exempla deorum (b), and wherein he needs not fear the Opposition of a rather, nor what will be said of it, since their amorous Commerce may be hid under the Familiarity that Decency authorises between a Brother and a Sister Lastly, she begs of him to take pity on her, and that he would not be the cause of her

Nec (c) nos aut durus pater, aut reverentia fame, Aut timor impediet tantum absit causa timendi Dulcia fraterno sub nomine furta tegemus Est mihi libertas tecum secreta loquendi Et damus amplexus, & jungimus ofcula coram Quantum est quod deste miserere fatentis amorem, Et non fassura, nis cogeret ultimus ardor Neve merere meo subscribi causa sepulchro

It was not long before the Bearer of that Letter brought her an account of Caunus's Indignation, which cast her down, and made her faint away, which cait her down, and made her faint away, but as foon as she came to her self again, she made such Complaints, as shewed, that she would not be discouraged. She blam'd her self for having made use of a Letter, and she fancied, that her Words might have been more effectual, and that perhaps the Messenger having mustaken his time, had hindred the good Success of her I error. had hindred the good Success of her Letter

Forsitan (d) & missi sit quadam culpa ministri Non adut apte, nec legit idonea, credo, Tempera, nec petist horamque, animumque vacantem

Hec nocuere mibi She bethought her felf of every thing that might Paffions are ingenious to flatter themselves, and that they might be taken for Animals, and even for those fort of Animals that are most industrious to seek their Food She resolved to declare her self by word of Mouth, she spoke over and over again, without ever heing discovered at the over again, without ever being discourag'd at the uselesness of her Intreaties Caunus tir'd with refusing, before she was tir'd with being refus d,

forfook the Country

If Ovid had not deserved in this place, as much or more (e) than in a shouland others, the censure of the Grammarians, who found that he dwelt too long on Particulars, he would have made a perfect Description Note, that I mention only part of the Touches that he made use of

(c) Antoninus Liberalis relates the Issue of that matter somewhat differently] He iays, that Byblis being courted for a Wife, by considerable Matches, despised them all, and that not being able to resist the violent Passion she had conceived for her Brother, she resolved to cast her self headlong from

quam indulgere maluisser Et hic sane fatendum est lascivire ipsies ingenium, nactum scil. materiam sequacem & genio suo affinem. Farnab. in Ovidium, Met. lib 9 v 591 p m 225.

the top of a Hill She was ready to execute her defign, when the Nymphs, touch'd with compassion, hinder'd her They did more than that, for they cast her into a deep sleep, and whilst she flept, they chang'd her mortal condition into an immortal one, and call'd her the Nymph Hama-diyad Byblis, and admitted her into their Commu-nity The Water that ran down the Hill from whence the would have cast her self, was call'd Byblis s Tears (f) Others pretend, that the Fountain, that was call'd Byblis was form'd where that Maid had wept, and hang'd her self (g)

(D) But on the contrary, that Caunus low'd her]
One of Conon's Narratives, whereof Photius left us
fome Extracts, imports that Caunus having made use of several means in vain, to obtain the Injoyment of his Sister Byblu, lett his Country, and was not known what became of him griev'd Byblu fo much, that she forsook her Country likewise, and led a vagabond life, and at last she found her self so afflicted (b) by considering the found her self so afflicted (b) by considering the bad success of Caunus's love, that she made a Halter of her Girdle, and hang'd her self Caunus wandring up and down in the World came into Lycia, where the Naiad Pronoe told him, that Cupid had reveng'd him, since Byblis had hang'd her self, Ta to county better the Bolish depoin, the expendence to seem of the self that is, according to Andrew Schot's Translation, qua Byblid accidifine narrat, utque amore sit coasta more She added, that if he would marry her, he should reign over that Country The Proposal was accepted (1) Parthenius (k) relates, 1st That Nicanetus had reported that Caunus loving his Sister against his will, left the Country, and undertook long Travels, and that Country, and undertook long Travels, and that Byblis was much afflicted at her Brother's abience Byblis was much afflicted at her Brother's abience 2 That most Authors say, that it was she that lov'd Caunus, and beg'd of him not to be cruel to her, and that he abhoi d that filthy Proposal, and retir'd to the Leleges, where he built a City that was call d Caunus, and that Byblis seeing that her Passion continued, and that she had forced her Brother to leave his Country, was overwhelm'd with so much grief, that she hang'd her self on a True The Scholiast upon Theoretius, follow'd the less common tradition (1) is (BULLES) says he. new (m) follow'd the other Tradition, (viz) That Byblis being in love with her Brother, strangl'd her felf, because he fled from her Hyginus (n) only says, that the Passion she had conceived for her Brother, made her kill her self Eusterius (e) says the same thing, and here are two Verses of Ovid agreeable to the same Tradition

Byblida (p) quid referam vetito qua fratris amore Arfit, & est laqueo fortiter ulta nefas?

(E) In such a manner as neither dishonours Byblis nor Caunus] Consider the above-mention'd Nairative of Nicametus. You will only find there, that Caunus to his great grief, was in love with his Sister, and absented himself from her, and that Byblis being very much afflicted at his absence, defir'd his return, and shed many tears on that occasion. All these things are compatible with the severest virtue, for it may be suppos'd, that Byblis wish'd only, that her Brother might conquer his Passion, that kept him out of his Country To feel a criminal Passion, and to oppose it so far, as to retire from the beloved Object against ones will, is no crime It is a thing as involuntary as pain, it is not to be answer'd for, unless it be consented to, and take notice, that
Nicanetus praises Caunus (q) for having always lov'd justice Kkkk

& See what Shall be quoted of Conon, in mark D 2 Ste-

phan By-Zant in

pud Eu-febium præpar Evang lib i 10 P 37 ton Liberal Metam can

(g) Photius,& Parthenius ubi infra

(h) Педс

1 /44 DM C 64 9784-OF SUBSTRE Ob frustritos amores animo fra&a Phot ubi ınfıa (1) Photioth c 186 p 423 ex Cononis narrat 2 then de amatorus affect10-(1) Schol tı ad Idvll a (m)Steph In Kaug ex cdir Berkelii (n) Hygin cap 243 p m 29 (0) Euftath in Dionyf Perieget v 533 (p) Ovid amandı libipm 164 (q) Kairer อเหล่อที่ส GEMERE Caunum peperit gaudentem legibus aquis Paithen

ubi supra

* Plu-tarch de Ifide & Ofiride, P 357 † Lucian de Dea Syria,p m 879 tom Hieron de locis Hebrai-+ Sec the first Book of Kings,c 5 B See the 5th Book of Polybius y Strabo, lıb 16 Plut ubi fupra 6 See Fathe Noris de Epochis Syromacedonum, dilu' + c p $u' \neq m$ 466 80 ieg † Phot inp 72 p .0, 121 Servius ın/Eneid + Histoire des Ouvragesdes Savans, February 169c pag *Îbid (1) Stephan Byzant iii βυίλ(**3**-, (/) Id ib

(c) Arridit Alex lib > (d) Strnbo lib 16

(a)Pinedo in Steph Byzant pag 186 (f) Nous ubi infia pag 46y (g) It should be Cinyra

Shore * The Grammarians have grounded on that Journey one of their (A) Etymological Observations Some Inhabitants of Byblos, reported, that Ofress was buried in their City, and that it was in honour of him, that they practifed the Ceremonies that were thought to be practifed in honour of Adonis † The City of Gebal mention'd in the 9th Verse of the 27th Chapter of Ezekiel, was that of Byblos, if we may believe st Jerom ||, which may be confirmed by the Translation of the LXX It is also thought that the Byblians were imployed by Hiram, King of Tyre 4, to prepare the Materials for the Temple of Solomon They cast, of the Tyrians, and let up a particular kingdom They were afterware that City having been subdued by Alexan, remained subject the Ptolemy's, Kings of Egypt, till Antiochus the Great, had taken Phanicia from of which he made i Province of the Kingdom of Syria, in the Third Year of Aoth Olympiad, and the 536th of Rome & The Civil Wars having overthrown that Kingdom Tigranes king of Armenia, made himself Master of the Upper Sana, and then dom, Tigranes king of Armenia, made himself Master of the Upper Socia, and then there at ofe a Tyrant, who established his Authority in Byblos He with cheaded, by Pompey's Order Strabo in saying this, observes, that Byblos, the Royal Society of (C) Cinyras, was confectated to Adoms The Goddess Venus was (D) particularly honour debree 160 About The Public was 160 About The Manager The Conditions of the New York of the Manager The Conditions of the Public was 160 About The Manager The Conditions of the New York of the Manager The Conditions of the New York of the Manager The Conditions of the New York of the Manager The Conditions of the New York of the Manager The Conditions of the New York of the Manager The Conditions of the New York of the Manager The Conditions of the New York of the Is had her Temple there also Byblos was assign'd to the Maritime Phonicia, in the Division that was made of the Provinces, under the Christian Emperours Its Bishops appear'd in the first Council of Constantinople, and in that of Chalcedon The Genoese deliver'd it from the Dominion of the Sarracens, in the Year 1106 but it fell again under the Yoke of the Infidels, after the Victory that Saladin obtain'd over the Christians, in the Year 1187 I here was a very strong City in Egypt, that was cill'd BY BI OS This we learn from the Extracts that Photius † made out of Crepus See 110 Stephanus Byzantinus

BIGOIS, a Nymph who had writ a Book in *Iuscam*, concerning. Art of inspecting I ightnings—That Book was kept at Rome, in the Temple of Apollo, with terpresing I ightnings fome others of that nature |

BIGO I (Emeric) one of the most learned, and most honest Men of the XVIIth Century, was of Roan, and of a most illustrious Family of the (A) Long-Robe He was born in the Year 1626. The love of Learning diverted him from publick Imploy-

(A) One of their Etymological Observations] Let us remuk in the first place, that the Word \$6620. Mother was the Daughter of Adonis's Father, figure, the Plant that supply'd the matter where-of Paper was made, and let us relate afterwards, what the Ltymology-Makers say of it They affirm, that Byblos was call'd so, (a) because it was the place where the place where the land down here. the place where Is lamenting Osi, laid down her Diadem, which was made of Paper Others will have it, that that Name proceeds from this, that Piper kept in that City as long as one would, without being spoil'd in the least (b) Consult Stephanus Byzantinus, and the Author of the great

Etymologicon

(b) Tributaries to the Kings of Persia] Arrian relates, that Enulus, King of the Byblians, served with his Ships in Darius's I leet, but understanding that Byblos had capitulated with Alexander, he for look the Persian Party, and went with his Ships to the Macedonian I leet (c)

(C) That Byblos, the Royal Scat of Cinyias, was confecrated to Adonis] I shall be down that Paifuge of Strabo, to shew the carelesses of the ancient Authors in their Writings (d) Η μων εν Βυβλώ. Το το Κικορα βασιλείον 100ξε 55 το α δονιδώ. Το το Κικορα βασιλείον 100ξε 55 το α δονιδώ. Το το καινορα το ποριμένον πλευθέρος το ποριμένον πλευθέρος το ποριμένον Τhat 1s to 1sy, Byblos the Residence of King Cinyras, is consecrated to Adonis Pompey deliver d it from Tyranny, by causing his head to be cut off Here is the most natural Senie of those Words Cinyras had establish d the Seat of his 1 yranny at Byblos, but Pompey caus'd his Head to be cut off, and by that means restor'd that City to its liberty Now there is no likelyhood that Strabo had that thought, and if it was his meaning, he would be guilty of in extraordinary carelesness, since he would all of its lidely mention. a Tyrant call'd Converse, and leave us there, without faying any thing of him leave us those oblig'd to be more prolix, if it be supported that he forms to the first obligion of the second of the seco He wis not oblig'd to be more prolix, if it be supposed that he speaks of the ancient Cinyras, the lather of Adonis, for that Name was sufficiently known I believe he speaks of him, and if so, what shall we do with his messon? What can we reter it to? Observe, that his Latin Translator has ill rendered the nexts Adons &, thus, in qua funt Adonis templa Pinedo (e) has taken notice of that I ault Here is a small Carelesses of Father Noise (f) Adons, says he, filius sueres (g) Cynera apud Byblum regis, ut ex Plutaicho & Ovidio pranotavi Now it is ceitain, that he had not alledg'd Plutarch, but Strabo concerning this, and that Ovid, whom he Strabo concerning this, and that Ould, whom he had alledg'd, does not say, that the Tather of Adomis was King of B 1/25 nor the Husband of the

Mother was the Daughter of Adons's Father, was the general Tradition Nevertheless that thor expresses himself in this manner (h) Cyncras

thor expresses similar in this manner (b) Cyncras suit e wetustu Bybli regious, qui ex Zmyrna conjuge Adonim puerum formossiffimum suscepti (D) Venus was particularly honour'd there] She shad a Temple there, wherein the Ceremonies of the Worship of Adonis were celebrated Lucian speaks of it as an Eye-witnes (i) Eider A 19 CP Boba μιγα 1907 A 2008 A Veneris templum, it with quosdam sacros in Adonidem peragunt. He in the mention also (k) of another Temple of Venus, consecrated by Cinyras, on
Mount Libamus, a Day's Journey from Byblos. He
went to see it Father Noris (l) thinks, that ithaps it is the same Temple that (m) Concaus'd to be demolish'd, and which was cocrated to Venus Aphacitis, near Mount Libamus, and
the River Adonis. I think this ought not to be
question'd, since Eusebius observes, that the Temple of that Venus stood upon Mount Libanus. The
Surname of Aphacitis was taken from the place
where that Temple was built, as Zosimus obscrees (n), and it is likely, that Macrobius speaks of
that Venus, in the 21st Chapter of the First Book
of the Saturnalia, and not of Venus Architis, as 'tis in
the Editions (o) What he says, concerns the
Worship of Venus and Adon's among the Asyrian;
and he tells us, that the Statue of that Venus
on Mount Libanus Eusebius (p) observes,
abundance of infamous things between Meniad
Men, and Men and Women, were committed in the
Temple that Constantine caus'd to be destroy'd, but,
Sozomen strains, that the Heathens affirmed, that
on a cert is the Library of the
Invocations, caused
the Library of the
Invocations, caused
the fell into the neighbouring River They pretented, that,
that Fire was Venus her self, whom they call'd
Urania (q)

(A) Of a most illustrious Family of the Long-Robe]

Urania (9)

(A) Of a most illustrious Family of the Long-Robe]
According to the fine Elogy that Mr de Beauval confectated to him in his History (r) of the Works of the Learned, he was the Son of the Dean of the Cours of Aids, and of a Daughter of Mr Groulars, first President in the Parliament of Normandy, and he had among his Ancestors, two Presidents of Sourceign Courts, one Advacate General, and sin Councellors in the Courts, one Advocate General, and fix Councellors in the Parliament Let us unfold this a little, according to the Particulars that Mr le Laboureur Supplies us

Imployments; he only minded Books and Learning He increas'd wonderfully the I 1- Paris brary (B) that his Father had left him Once a Week there was an Assembly at his Gazett of House for Learned Conferences He corresponded by Letters with a great many December 1689 Learned Persons His Counsels and his Parts were useful to many Authors, and he ber 1689 endeavour'd to promote the good of the Common-wealth of Learning He publish d but tha Croix (C) one Book, but it is likely he would have publish'd more, if he had hv'd long du Maine enough to finish them Mr Menage (D) within the Kingdom, and Nicolas Heinsins in a pag 141 Foreign Country, were his two most intimate Friends IIc had contracted none of the defects that Learning draws after it He was Modest, and an Enemy to Contests. It 25th of may be said in general, that he was one of the best (E) Men in the World He dy'd March at Room the 18th of December * 1689 being about 64 Years of Age He has demonstrated by his Will (F) that he dy'd with the same Affection for the good of Learning, Edition of that he had in his Life-time

BIGOT (William) Born at Laval, † in the Country of Maine, a Physician and dam you a Philosopher, was a Learned Man in the Reign of France I It was believ'd, that will find the Learned Peter Castellan conceiv'd some Jealousy against him, and that for fear his of the fullow-ing mords of the following should be eclips'd, he hinder'd him from having any access to the King there in the Others say, it was a (A) Calumny, which Melanchthon believ'd too iashly It is Author's

with Lawrence BIGOT Lord of Tibermenil, was Advocate General in the Parliament, when the City was taken from the Protestants in the Year 1562 He was a zealous Catholick, and contributed with all his might to the Hanging of many People at Roan The Hagianas Historians have complained of his Rigour He dy'd the 13th of July 1570 He was the Son of Austry BIGO T Lieutenant Gencral of the Bayliff of Rean, and the Father of Hemery rai or the Baylist of Room, and the Father of Hemery BIGOT Lord of Tebermonil, who was provided with the reversion of his Father's Place, with a dispensation of Age, by a Patent of the 1st of Novumber 1551 registred in Parliament the 2st of August 1552 and he exercised it from the Year 1578, to the Year 1578 when he was raised to the Dignitude of President in the same Parliament He had opposed in the same Year the motion that was made pos'd in the fame Year the motion that was made to the States of Rloss to exclude the King of Na-varre from the Succession of the Crown of France, as Thuanus observes in the 63d Book of his History Several of his Letters have been Printed with those of Stephen Pasquier (1) He left no Children That Family was continu'd by John and Stephen BIGOT, Brothers of the Advocate General I omit the Posterity of John Bigot, as for Scephen, he had I welve Sons and Six Daughters Laurence BI-GOT Sieur de la Turgere, one of his Sons, was the Father of Stephen BIGOT, Councellor in the Court of Aids at Rean, who transmitted his Office to his Son William BIGOT, Father of William BIGOT Councellor in the Parliament of Rean John BIGOT, another Son of Stephen, was Lieutenant of the Bayliff of Room, and had no other Heir but his Son John BIGOT, Stew de Sommenil. Councellor in the Court of Aids at Roan, who collected in his large Library, the Originals of the Hiftoconsected in his large Library, the Originals of the History of the Province of Normandy, and who had Nincteen Children by his Wife Barbara Groulatt, Daughter of Claudius first President in the Parliament of Roun, among others, John Sieur de Sommeill Connectior in the Parliament of Normandy, Nicolas Sieur de Cleuville, who succeeded his Father in his Office, and Hemerl Bigot (2), who makes the Subject of this Arricle Article

(B) The Library that his Father had left him] I have already (a) iaid fomething concerning that Library of Mr Bigot the Father, in quoting Mr Library of Mr Bigot the rather, in quoting Mr Is habourear, but here is an Author that speaks more amply of it (b) " folm Bigot Esq, Sieur de (c) "Sommeus!, and Clewelle, Dean of the Councellors "of the Court of Aids of Normandy, understands "Books very well, of which he has made a magmiscent Library consisting of above 6000 Vo"lustee, among which there are above 500 very
"good and rare Manuscripts, which he communicates freely to those that want them for the
"Publish for which he will ever be praise. Publick, for which he will ever be prufeworthy

(C) He published but one Book] It is the Life of St Chrysoftom, compos'd by Palladius Pronto Ducaus and Sir Henry Savilcould never find the Greek Text of that Work, there was only a Latin Translation of it compos'd by antrofus Complaints Mi Biggs found the Greek at Pierres in the Great Duke's Library, and publish'd it at Paris in the Year 1680 with the Latin Translation lie had made of it, and from a calculation of the Paris of the Samuel Care fome other Treatifes. The Journal des Savans gave

a (d) particular account of it, but without fiying any thing concerning a Letter of St Chrysoftom to the Monk Casarius Consult the Journalists of Holland, who have often mention'd it (e) Here are the Words of one of 'em, who spoke of it last of all Mr Bigot's design was to add the Epistle to Ca-latius, which he had found in a Library of Florence, to the Life of St Chrylostom, but it appear d so formal against Transubstantiat on, that the Examiners oblig d

him to suppressit (f)
(D) Mr Menage within the Kingdom] Of all the places of the Menagians where Mr Bigot is mentioned, I shall only set down that of the 75th Page It I was Forty Years of Age, I should weep bitterly for Mr Bigor's Death, but I am to overwhelm'd with my own Evils, that I can no longer be fensible of the Evils of others am as unhappy as Priamus, who turviv'd all those that did belong to him Mr Bigot lodg d at my House 35 Years ago, every time he came from Roan to Paris, and we never had any difference Roan to Paru, and we never had any difference He was fingular in one thing as he spoke little, he never told me anything that he design d to do, not withstanding the familiarity that was between us, insomuch, that when he went to Rome, he told me nothing of it but a 1Dry of two before he set out. When he took his leave of me, he ask'd me only, if I had any service to command him. I lose much by his Death He had witt to me not long before, that for my sake he was going to read all the old French Poets, and that he would impart to me all that he and that he would impart to me all that he fhould find proper for my Origines de la langue Prançoise The Library which he left is worth at least Forty thousand Livres He had a great at leaft Forty thousand Livres He had a great Literature, and the Learned of Holland expected his Letters as fo many Decisions of the Diffi-"culties they proposed to him It was a lovely Friendship, that lasted to long between those two great Men without any interruption, He (g) who said, that those kind of Friendships are happy, might with as much tenson have fuld, that they are rare Mr Menage dedicated his Anti-Bailles to Mr B got

(E) One of the buft Men in the Horld] was never a more fincer or faithful Friend, fays Mr de Beauval, and he own d himfelf, that it was a praise that affected him most lie was a Man of an Integrity not common in this unhappy Age, and such an Enemy to Ossintation, that his Modesty went as far as his Simplicity in his Manners His peaceful and calm lemper

made him uncapable of the noise and guarrels that Jealousy creates among Learned Men

(F) He demonstrated by his Will] "He has en"tail d his Libiary upon his I amily to evoid the dividing of it, and intrusted Mi B got of Monvil-

le Councellor in the Parliament of Para, with the care of it, having left a considerable Legacy

"to increase it every Yen (1)

(A) That it was a (alumny which Melanchthon believ'd too rashly] We have two things to do, we must shew what Melanchthon publish d, and what first around him on that Subject These are was faid against him on that Subject These are Melanchenon's Words (k) Duo sunt in Gallia viri ex-

cellenter docti, Castellanus, & Bigotius Et quia Castel iem edita lani disputationes crebro à Rege audiuntur, hor atur anno quispiam ex proceribus at Bigotius etiam audiatur In-Kkkk2 terrogat

Amstercertain, praise, Mi Bigot tamous noble Library, and who has been a long time the honour of Learning in Roan (e) Nouvelles de la R pub June 1685 art 3 pag 605 func 1685 art 7 p 685 Gallibi Hift des Ouviages des Sivans, s chruary 1690 pag 267 (g) l el1ccs ter & Quos 11rupt : tcnet copula nec malıs Dıvulius querimonus Suprema citius folver 1mor die Horat Od Till would not make a Soufe Lan the epithet Tclices (b) Hift des Ouvrig des Sav ubi Jupra (1) Ibid
(k) Me- _ linchth hone con. tri Clerum Colonien-

(1) The both Epigram of the ad Book of Pasquier is addrest, ad Edemericum Bigotium Tibermenium an Senatu Rotomagenfi pra-fidem

(2) Taken from Mr le Labbureur's Additions to the Memoirs of Casteinau ſèq

(a) In the foregoing Remark

(b) Fasher Tacob = bis Treatife of Limres, p 681 Printed in the Tear 1644

(c) He alght to have faid Sommenil. Proper Names are ftrangely disfigur d in Father Jacob'. Books

(1) Pe trus Gal-

130, 131

certain, that the (B) means, which it is faid, Castellan made use of to make William Bigot odious to their Common Master, is very unlikely There is a Story about it * Look the in the (C) Menagiana that is not exact Bigot must needs have been a great Philosoend of the pher, fince he was very much praised by * Julius Casar Scaliger. He published fome (D) Treatises in Verse and in Prote It is a mistake to say, (E) that Calvin upbraided him with keeping the Truth in unrighteousness

terrogat Rex in quo doctrina genere versetur. Cumque alii honorisico testimonio eum ornarent, tandem Castellanus, qui augeri ejus opinionem nolebat, interpellans, Quid, inquit, tantopere pradicatis? Est Aristotelicus Rex interrogat qualis sit ea descriptio Dicam, inquit Castellanus. Aristotelic austropen das adsirmat meliorem statum esse quam regnum. Hac voce apud Regem Sciebat se omnem austoritatem & Aristoteli & ejus studiosi detravisse Cumque Revinterrogaret an hoc scripserit Ariflotcles, & ceters id adfirmarent, audivissetque desendere Bieotsum Aristotelicas sententias, delirare Aristotelem inquit, & negavit fe defensorem harum ineptiarum auditurum effe Facile vicit Castellanus tali judice The Author of Castellan Life, refutes this with some torce What he siys, deserves to be set down at length (1) A Bigotio Gorgiam quendam in vicus of quadrivits profitent ita privatim of publice lacessitus landius in convitus que appetitus fuerat, & scripto apud exteros vita Peti 1 traductus, ut merito cum adio prosequi posse videretur Castelluni Nam & Philippum Melancthonem calumniis ita illi inn 74 pre sesum reddiderat, ut is nimium credulus & facilis ea d. 1pfo scriberet que nos, propter publicam causam, non fin comitu legere poteramus Nompe Castellanum ex eo calumniatorum esse genere qui, invidia concitati, men-daciis constilis bonas causas apud Reges oppugnarent & deteriorie redderent Argumento esse Bigotium, quem ille Philosophia Aristotelica prastantem, ne sibi & sua gratia obissit, eum odiosum Regi reddere medicaritur Ansstelem, quod laudato paucorum & populi principa-tu unius imper um improbassit, apud Rigem graviter rriminatus isset Quod totum cum esset vanissimum & a Castellano Aristoteleni amante & admirante alienissimum, nec minus improbe a Bigotio confictum quam a Melanethone leviter literismandatum, Bigotium tamen postea in gratiam receptum Regi commendavit, atque illi quæ a Regi pitchat apud Nemausenses impetravit It ip-pears from these Words, ist That Bigot in imitation of the incient Sophisters, and namely, of Gorg ar, declaim d and rend Lectures every where $_{ad/2}$, I have he had spoken all of Castellanus both in private and in publick 3dly, I have he made his price with Castellanus, and that by the recom-

terrogat Rex in quo doctrina genere versetur Cumque

mendation of that reconciled Enemy, he obtained from francs I what he wish d for at Nimes

(B) That the means which it is faid Castellanus made use of is very unlikely I shall not repen Peter Galand's Remarks against Melanchibon's Narietive but make some that he did not make ist, It is no ways likely, that Irancis I enquir'd what an Ausstellician Philosopher was? He was too knowing a Prince, and took too much care to have meast account of the State of the University of Pari, in a word, he had had too many Conversations with Learned Men to be ignorant of Aristotle's Name, and what a Follower of Aristotle was The Question which he is said to have ask d, would be likely, notwithstanding that Prince's Learning, if to be a Peripatetick had been a rate and a new if to be a Peripatetick had been a raie and a new thing in France, but is there wis almost no Body in the Philosophical Chairs, that did not make an open Profession of Aristotle's Philosophy, nothing is more unlikely, than to suppose that that Prince was so surprized with an Idea of Novelty at the hearing of the Name of an Aristotleician Philosopher, that he would immediately have those Woods explain'd to him adly, I he prosperity of the Peripatetick Sect at that time, and the great respect that was paid to Aristotle, do not permit us to believe, that Castellanus thought he was able to wrong lieve, that Castellanus thought he was able to wrong the Honour of a Rival by calling him a Peripateen the Praises that were bestow'd upon Biggs in the presence of Francis I 3dly, The Professor of Philosophy in the Universities of France do not explain Politicks, and it would have been indiculous in those times to have fud, I will explain to you what an Austrotelician Philosopher is He is one that p of se Common-wealth e b fore Monarches 4thly, It is medication, that I nances I protected Ariforle against Ramus I he Author of Castellanus's Lite, says, (a) That thit Prince was like to condemn that Rebel against Ar solle to the Gallies So this there is some reason to thought the Arifordelian deliances. there is some reason to think that Melanchehon did

not relate the bing as he should have done. He was mis-informed, and had suffer'd himself to be pre-possess without hearing both Partial Nevertheless his Words have obtain'd, and Body that speaks of our Biget, without take for certain what Melanchthon publish'd of him. So much Power the Stars of some Men have to improve the

tain what Melanchthon publish'd of him So much Power the Stars of some Men have to immortalize any Story, whether it be true, or false, agreeable, or contrary to all appearances! And the same of the him by the Chains of his Liberality if (1) he I ewis XI would have accepted the Principality of his Royal College, or, a Canonship of 1500 Livres of Revenue that he offired him several times, and likewise William Bigot, who was the first Philosopher of his time, if his High (1) Erating Almoner the Bishop of Mascon (2) had not diverted ep ad him from the desire he had to have him near his Person, Christop that he might not have such a Learned Consurer of the Discourses he made every Day at the Royal Table item ad (C) in the Menagiana that is not made item ad Goulenishe Story, "(c) Petrus Gallandias was envy'd, and his Enemies would have caus'd one whose Name ad Joan was Bigot, a great Aristotelician Philosopher, to Hond

was Bigot, a great Aristotelician Philosopher, to come from Normandy, to supplant him by that means Francis I who had been spoken to about him, ask'd Petrus Castellanus, what Man he was? Petrus Castellanus answer'd, that he was a Philopher that follow d Aristotle's Opinion And what we Aristotle's Opinions, added Francis 1? Sir, reply'd Petrus Castellanus, Answer's Castellanus, Answer's Castellanus, Answer's Castellanus, Castellanu "reply'd Petrus Castellanus, Aristotle prefers Com"mon-wealths before the Monarchical States,
"This made such an impression on the Kang's
"mind, that he would hear no more of that Mr
"Bigot So that Petrus Castellanus serv'd his Friend
"very dexterously' I could make some Objections
against this account 1st, Our William Bigot was not
a Norman, but a Mancaga, adde His species and against this account 1st, Our William Bigor was not a Norman, but a Manceau 2dly, His ability in the Peripatetick Philosophy, was not proper to supplant Peter Galand, who only taught Philosopy 3dly, Milanchthon, who ought to pass for an Authentick Witter, as to that matter, since he only made it known, does not fy, that the business was to supplant any Professor of Paris He says, that they would have introduced Bigot to Francis I that that Monarch, who had heard Peter Castellanus discourse so often, might also hear the discourses of that William Bigos Observe well, that when the only Alestor that speaks of any Fact, commits a mistake. fo often, might also hear the unicourses.

liam Bigos Observe well, that when the only Attach that speaks of any Fact, commits a mistake, his Narrative cannot be alter d without a new Error I except the Cases wherein one grounds one s self on the true discovery of the Fact 4thly, We learn from the Life of Castellanus, that at his Recommendation Francis I granted this Bigot a thing which he desir'd How can it be said then, that that Prince would hear no more of that M Bigot?

(d) La Croix du French Veries were printed with the Poems of Charles Maine, p de Sunte Marthe, the Uncle of Scavola Gesner (1)

French Veries were printed with the Poems of Charles Maine, p de Sunte Marthe, the Uncle of Scavola Gefner (1) mentions a Collection of Poems, Gulielms B.

Lavallensis, Printed at Basil in the Year 1536 (2) Gefact in the Year 1536 (3) Gefact in the Year 1536 (4) Gefact in the Year 1536 (4) Gefact in the Year 1536 (5) Gefact in the Year 1536 (6) Gefact in the Year 1536 (7) Gefact in the Year lune atque contemptus novis Lucianis atque Diagoris cu-linariis sed non neglecta sunt a maximo Philosopho Gu-

licimo Bigotio, qui quidem pene solui boc summum jus hodic tuetur in recondita philosophia

(E) That Calvin upbraided him with keeping the
Truth] Here is what we find in the Notes of a
very Learned Man on Castellan's Life Adquem

(Rivorum) (Bigotium) extat epistela Jeannis Calvini data IV Kal

Hond (2)R1&her in axiomat Polit

(c) Mena-LAT

15 p m 946 ad Carda-

(.) Galland ubi lupia n 45 P 75 Bongars had not heard any thing of our William Bigot; for in a Letter which he *The Prin writ the 6th of August 1596 he desir'd to (F) be informed who he was

BILLAUT (Adam) known by the Name of Mastre Adam, was a Joynur of Nevers, Princefs who became a pretty good French Poet He made himself first known in his own Anne, Country, and to the Princesses of * Gonzague, who liv'd sometimes in their Dutchy of the first of Nevers, and afterwards he took his chance to go to Parus, where he found some Patrons which has been Queen He made that Journey (A) in the Year 1637 The Duke of Orleans honour'd him with a † Pension That new Poet publish'd a Collection of Poems Intituled Les Chevilles de Maitre Adam, and did not fail to add to it the Verses that many Poets of his time made in his praise The Abbot de Marolles honour'd him with a Pretace that savoured a Panegyrick, and wherein he does not forget to inform us, that Peter Billaut and Joan More, our Poet's Father and Mother, had taken them Original from the Village of Saint Benin des Bois in the Country of Nivernois It appears by Master | St Romulad, Adam's Vertee, that he thrust himself among the Grandees, but I do not believe that he grew (By the Poet's Trade He dy'd the 19th of May | 1662 Mr Baillet Chronol was not (C) produgal of his praises to him I have heard it faid that he was oblig'd Journal, to return to his Joyners Trade for a Livelihood, but I don't believe it

BILLI (James de) in I atin Billius, Abbot of Saint Michel en l' Herme, was one of the Learned Men of the XVIth Century He Translated several Works of the Greek has em Mr. Fathers and Darticulary Gregory Nazianzen, to the satisfaction of good Baillet in

Fathers into Latin, and particulary Gregory Nazianzen, to the satisfaction of good Baillet, Judges a I design'd to publish a long Account of him, but I could not find his Life gendles. compos'd by γ fohn Chatard, so that I refer my Readers to Morers, and shall only obferve some Mistakes of the (X) I carned Mi de Launos, who publish'd two Letters
that inform the that fames de Bills compluis'd much to being at Paris He com- γ See Testplain'd of it, moong other Reasons, because Provisions were dear, and because he was her Biblioblig'd to (1) lose part of his time with the Ladies His Sister, who lived with Miliothetar

dam de Montmorency, was the occasion of it

BILION (Francis de) Secretary †, born at Paris, publish'd i Book intituled, le † La First inexpugnable de l'honneur du Sexe feminin, which he dedicated to Catherine de Medicis, and to some other Princesses His Epistle Dedicatory is dated from Rome in the ancient Field of Mars in the Year 1550 It is an odd ** and fantastic il Book, wherein Henry Pag 93 ** See the Stepher's found many | Blasphemies, that consist in comparisons between the ancient Bibliother Prophets, and the Secretaries of the King of France It was Printed it Paris in the que Fran-in 40 I have quoted it sometimes. The Author was a Nephew of a Verdice,

(a) In editione 3 Hanov 1597 **(b**) Bongars,epift 130 ad Camerar pag 488 edit Hag 1695

(c) Mi moires M.
I Abbe de Maroles, pag 107

Epistle De-Micatory of Villes to the Count

Jame Chil-

g) Juge-ens Sur s Poetes tom 4 p

Januarii MDLVII in qua cum increpat quod à superstitionious, id est, a prosessione sides Romana non recederet. That Letter of Calvin is (a) the 246 it is written to one Peter Bigot, who did not give Glory to GOD by professing the Truth Calvin had formerly lodg'd at his House The Name of Castellanus's Adversary, was William Bigot 'Tis not therefore he to whom Castella wrote (I) He desir'd to be inform'd what he was He ask'd that question, after he had read the Letter that Joseph Market Bigot Campagning hid want to shot William Campagning hid want to shot William Page 18

achim Camerarius had writto that William Biget as at the end of the 3d Book of the 2d Volume of that Joachim's Letters, Stibarus quis Juerit, nisi motion est explica, G quis Vilelmus Bigotius Gallus ad equem exstat epistola sub finem tertis (b)

(A) He made that journey in the Year 1637] All

the proof that I have to it, is a pullage of the Abbot de Marolles, wherein he says, that being at Nevers in 1636 he was saluted one Morning by Adam (d) In the Billaut, who repeated some of his Veries to and gave him some Copies of them That Abbot adds, I hat he promised the Princess Mary to pro-That Abbot claim the Merit of that rare Poet, and that Master Adam came to Paris the Year following He was known there, continues he, to the Grandees, and to all

the Count
d Arpajon

That he grew rich by the Poet's Trade] One
min not always take in the literal Sense what the
left is say about their great Indigence, to those of
wife and whom they would fain obtain some Preface of
Mr de
Marolles

Marolles

(f) Change of Roan

1654

Margin there, continues he, to the Grandees, and to all
there is grew rich by the Poet's Trade] One
min not always take in the literal Sense what the
left of the literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what the
literal Sense what
literal Sens

other Tools, which he thought to immortalize by Confectating them to the Deities of Parnassus Unless it be known that he was an illiterate Joyner, he

will pass for an indifferent Poet, and perhaps, for a Black-guard of Parnassus For it must be con-

fesi'd, that Master Adam does more Honour to the Joyners, and other Tradesmen, than to the Poets and the Licenne, Muses

(X) Some Mistakes of the learned Mr de Launoi de Herodote
He has inferted in (h) his History of the College
of Navarre, two Letters of James de Bills, written
m 94 to James Pelletier, and he believ'd they were writ-ten in the Year 1582 This shews that he did not know that the Author of those two Letters dy d in the Year (1) 1581 The ignorance of such like things is nothing, and can do no prejudice to a Learned Man But I cannot apprehend that a Man should make his Ignorance appear in much more considerable Matters, without some prejudice to himself By publishing those two Letters as written in the Year 1582 Mr de Launoi must have believ'd that the Prince of Conde was then in Prilon , that the Prince of Conde was then in Prilon, that the Admiral having gather d the broken Rcmins of the Army pass d the Loire, and committed great Ravages, that the Duke of Guise pursu d him with long Marches, &c All these things are plainly contain d in the first of James de Billi's two Letters, with this circumstance, That the Prince of Conde had almost made his escape out of Prison, which can'd the Overn to have him recovered. which caus'd the Queen to have him remov'd to Chartres It is visible, that this Letter was written in the beginning of the Year 1563 The date that Mr de Launoi produces is Lutetie 10 (k) Calend Feb 1582 Without doubt, he found the date of the Place and of the Day in the Original, and added that of the Year to it I don't know what grounds he could have for his Conjectures, but it is certain, either that he did not mind the Contents of that Letter, or that he was but little skil'd in our Modern History Moreover, the publication of those Letters, shews that he did not underthe right
stand Greek, for he left several faults (1) which than Mothe Printers had committed, about some Greek Words that our Abbot had made use of

(Y) To lose part of hu time with the Ladies] If the 23d of you desire to know all the Regions why he was January forry that he had left his Province, read his own Words, Hic omnia perturbata, morbis infesta, hic extrema annona caritas, hic meo succo victitandum, hic

and the

Bishop pag 395

(b) Pag 360 (1) La Croix du Maine affirms it let supposes it as certain in divers places of his Jugements Moreri vember 1580 But in the 2d tom of the Elogies, p 292 marks the 25th of Decemb 1581 He (k) Thatis

(!) For Ex-

ample, this

Homer.

Ama na per aregistuxou sacophy aruphes mez, was printed thus, And to the west and state taches, administ the

626 the Name of that part of Italy, which we call the kingdom of Naples Taken from Biprefix'd to Sa ion of 1 is Idylls, Longe-Picrie + Mr de Longe-Picire is be Author of them 1 here was a Towncall d Boryfthemis, and a River cilled Borysthen odern Name of that River 21 Dnieper,it runs thro' the Frantiersof Muscovy and Po-1 See the Remarks I and I (a) It may be a fault of Infrefof bullon (/)Billon, I ort mexpugnable, fol 229 (c) Moichus in epitaphio Bionis (d) S . le Remarks of Mi de Long-Pierie, PIE 177. (e) Nel libio pri-mo de liani Lotenzo Craffo quotes bim in his History of the Greek Po-و8 ورك (f) Sono molte altie le

A Such was Bishop (Z) of Senlis I think he had been a Secretary of William du Bellas Lord of

BION, a Bucolick Poet, (A) born at Smyrna, liv'd in the time of (B) Ptolemy Philadelphus, who reign'd from the Fourth Year of the 123d Olympiad, to the Second Year of the 123d There is some likelihood that he past the best part (C) of his life in Sicily, or in & Great Greece He was an incomparable Poet, if we rely on the Lamentations of his Disciple Moschus The sew Pieces that remain of him, witness the same, in the opinion of some Persons very well qualified to judge of such things Bion died of Poison, as Moschus observes very clearly * There are many Editions of the Idyls of those two Poets, but the best of them, is without doubt, that of Paris, of 1686 with a Translation in French Verses, and some Remarks + See what the fournalists (D) said of it It was soon after reprinted in Holland

BION, surnamed Borystbenstes, because he was born at || Borystbenss, was a Philosopher of much Wit, but of very little Religion He flourish'd about 4 the 120th Olympiad He wis much beloved by Antigonus, King of Macedonia, and as he had a Boldness that came near Impudence, he made no scruple to confess to him, that he was (A) the Son of a breed-man, who turn'd Bankrupt, and of a Whore He despiwas (A) the Son of a Freed-man, who turn a bankrupt, and of a whole field the Platonick Philosophers, whilst he was an Auditor of Crates, afterwards he took the Habit of a Cymick, then he addicted himself to Theodorus, who was a protest Atherst, and lastly, he was a Disciple of Theophrastus, who was the Head of Aristotle's Sect. He lov'd Pomp and Ostentation, and shew d himself in several Cities. He caused himself to be followed into the place of Exercises, by a parcel of Sea-men, who had the Complaisance to dress themselves like Scholars at his Sollicitation He

cursitandum, litigandum, & sororis causa qua apud Magisti Equitum uxorem educatur inter puellas, tempus t rendum & perdendum This latter point savours but little of an Abbot, neither do we ipeak of a Court Abbot, but of an Abbot that was a great Grecian, and who minded nothing but his Grecian, Studies

(Z) Nephew of a Bishop of Senlis] The 14th Chapter of his Book contains, The Pen's Petition to the Ladies in savour of the Secretaries They have only seiz'd, (says the Pen in that Petition) the Fruits proceeding from my Letters like the Ingention. only seiz'd, (says the Pen in that Petition) the Fruits proceeding from my Letters life the Ingeneer of this Fort, who spent all his Substance in building of the same, for the eternal defence of you all, as his Uncle Mr Aithur (a) Lillon, not long ago Bishop of Senlis, did in Normandy, for the Protestion of the Country definded by him, and eas'd of many Charges, for which he was call'd in his life time, the Father of the Country, according to the ancient mode (b) (A) Born at Smyrna] The Epithet The same of the tattends him every where, is a good Proof of it, it may be strengthened by the Verses of Moschie wherein mention is made of the Sorrows of

chus wherein mention is made of the Sorrows of the River Meles, for the death of its Son Bion That River runs by Smyrna

Ιώτυ (c) τοι ως ποταμών λιγυςωποι, Αυτεργ αλγ.
 Ιώτο, Μελη, τένι αλγ. Φ απολείο πραι τοι Ο μαρ.

- 1 my 7m/m a 2009 Tien Parpuer.

His tibi o fluviorum mauime canore, alter mæror eft, Hico Mele novus dolor interest tibs prius Homerus,

nunc iterum alium Filium deploras

(B) In the time of Ptolemy Philadelphus | See here the Proof that is given of it Theoreties was afflicted for the death of Bion, and he lived in the mo de time of that Ptolemy, it follows then, that Bion Poeti Bu- liv'd also at the same time. This Proof would be coll Cici- much stronger than it is, if the six Verses that precede their Words of Moschus, is the Sugarmonian Occasion, interque Syracusanos Theoretics, did not pass to a Supplement of Musurus (d) That Author finding a Cap there, fill'd it up, supposing that Moschus mention d the Complaints that the Death of B. on had excited among the Poets in feveral Countries That Supposition connects the beginning and the end of that Gap very well together, but because it is not the only way of finding that Connection, there is reason to doubt, that Moschus had the Thought that Musurus aicribes to him, and conicquently it can be no longer certain, that Theocri-

rel'autoritu was represented there, as a Man that was alive
ta portate dal

VintiTiglia

he almeio crede

l'abitazi
l'abitazi
he chur again, that supplies us with the Proofs of this
feel in how John Vintimiglia
(e) mikes us of 'em, to maintain (f) that Bion
was of Suily of at least, that he made his abode
there, but it is very likely, that these two Verses
have been chiefly consider'd by him

laion Bione Lorenzo Crasso p 90

one C ci-

A μφότιομ παγαίε πιοιλαμινοι ές μιν गामक Παγασιέ 🖫 κορίναι, ο ε दिशा πομα πές αριθυσας

Ambo fontibus chari erant, alter (g) bibebat De fonte Pegaseo alter (h) tenebat poculum de fonte Arethusa

Lorenzo Crasso observes, that John Lascaris, in his Illustrious Men of Sicily, as he is quoted by (1) Maurolicus, does not mention our Bucolick Poet Bion, rolicus, does not mention our Bucolick Poet Bion, but another Bion, who was of Syracusa, and a Rhetorician by profession Jerom Ragusa (k) a Sicilian Jesuit, speaks of none but of this Rhetorician Bonanni maintains a thing that is something like a Paradox He pietunds, that Moschus speaks only of Theocritus Sappia chi legge, says he, (l) che nel sepradetto Idillio non si puo intendere Bione poeta Bucolico, percioche costui non su stracusano, ma Smirneo, e sieri dope Moscho Cosi medesimamente per nessuna ragione vi può este inteso un' altro Rione il quale è Siracusano, perche egli non su poeta, ne scrisse cose pastorali, ma sà Rhetorico fà Rhetorico

(D) The Journalist wiz The Paris Journal of the 19th of August 1886 the News from the Commonmealth of Learning, in the Month of September, 1686 Article I the Acta eruditorum of Leipsick, at the lecond Section of the first Volume of the Supplements I don't believe it has been mention'd in the Bibliotheque Universelle

(A) That he was the Son of a Freed-man and of a Whore | The manner wherewith Antigonus ask'd him, The modern's and towns, who towns, Who P 90 are you, what Country-man are you, and of what Fam.ly? made Biom believe, that the King had been told, that made Bion believe, that the King had been told, that he was of a very mean extraction, so that he thought his best way was, to own the thing, and indeed he would have lost more by denying it, than he would have got Wherefore he ficely confessed, whatever the publick knew about his Father and Mother, and ended with a Verie of Homer, to answer Ansignnus the better, who had made use of one of the same Poet's Verses, when he ask'd him who he was Taure to profit the same who had made use of one of the same Poet's Verses, when he ask'd sime who he was Tauthe to prose to it alposts of support of the I glory to be born of such a Father and Mother He added, Let Perseus and Philonides leave this out of their Histories, and do you judge of me by my self (m) We find in Athenaus what Bion's Mother's Name was (n) Kai Bion's O Bopularitae piùs coordinate in uses O luminate la pine, all onen Nimas a Nimasus en tais to it out of the prosession of the pros losophus Olympia Lacedamonia meretricis silius sus, ut inquit Nicias Nicaensis in successionibus Philosophorum. She had a fine name, and her Country was at a great distance from the place where she was maried. It would be in vain to ask whether she had profituted her felf in her own Country, and whether she went to live near the Boryshenes, that she might pretend to be an honest Maid in case of nemight pretend to be an noneit Maid in case or necessity, or that she might thrive better among the Barbarians, who are not so nice as the Inhabitants of Greece The Books say nothing of this, but it appears by her Son's Answer, that she was taken out of a Bawdy-house when the found a Husband (o) Marmy sh, oran o Thirt & Typing, ar shipping. My Mether

(g)That is a to Say, Ho-

(h) That is, Bion

(1) Nella storia di Cicilia

(k) In eloglis Sicu-lorum quiveteri memoria literisfio-

(1) Nell' Antica Stracula apud Lorenzo Craffo ubi

(m) Diog Laertius l 4 in Bi one, init

thom / 63 6 6 pag 591, 592

(e) Diog. Laert ib

Mether

must needs have been very eloquent, to perswade Saylors to such a thing. He had a great (B) deal of justing Wit, we may judge of it by (C) some of his Sayings that have (n) o so been preserved He was no less successful in the making of Puodies In all likelihood its he, who confidering how difficult it is to please several forts of People, had a confidering how difficult it is to please several forts of People, had a confidering how difficult it is to please several forts of People, had a confidering how difficult it is not find, that it was on a like occasion, and (D) falling received several forts of the did as most imprious Men do, he ran into another Lyremity. He became the several forts of the several forts of People, had a confidering several forts of People several forts of People several forts of People several forts of People fuperstitious, he had recourse to Ligatures, and to an hundred other things, which in the had recourse to Ligatures, and

Mon nout of a Bawdy-house, and such a
Man Father could pretend to a better Match

(B) He had a lof jesting Wit] This
Passage of Horacon and Inderstood of him Passage of Horace

(a)Hoint epist 2 l s v 60

(6) Por Tient ator upon Hortce, Paye fo Sec Cruquius on those Mords of Horace (c) Dacier on that Passage of (d)Acron

(e) D10g Laert ubi fugra,

Plut in amatorio p 770 (g) Diog Laert ib a63 D WDlog

(/) Ibid

(m) E 3174

quam si perforatis vasis

aquam

feirent. Ibe M. 50

Patiage of Hora

Carmine (a)

Ille BION

The deletistur tambis

Ille BION

The armonibus & fale nigro

Chabot remarks of this Paffage, that most Interpreters understand the Comedies by Sermones Bioneos

Their Opinion is, That Aristophanes having excell d in the Comick Part, and Aristophanes S Fither's Name having been (b) Bion, the Epithet in question was given to the Comedies

That Picture was tention is groundless Aiftophanes's Lather was call'd Philip (c), and it the Character of Bion Boryshenites be narrowly consider'd, it cannot be doubted, but that those World Horace are meant of him An ancient (d) upon that Poet has hit the Mark, for he Bione s, by Jatyricis, lividis, amaris, cambre maledico Bion autem, he goes on sophistes cornominatus mordacissimis versibus oft usus, quibus ita omnes laceravit ut ne Homero qui-dem parceret. Why should he have spar'd Homer? dem parceret ret autem & spectatorum studiosus, r sumque movere

im overstrain things I hus I translate cossino so me, that the Latin I ranslate or Plutarch did not well under the Latin I ranslate th derstand the place where it is said, that the young Beards of handiom Boys, were, as Bion express'd it, to many Harmodius's and Aissogiton's, because they make the Tyranny of Love to cease, as soon as they uppear This is an Instance of those strong, quick and strain'd Expression, that were usual to our sophister Plutarch made asse of the Word englinance, which I think is very ill rendred by that of importantial. Here is the whole Passage (f) E To the opsitioness, a Costant Beauties of the Model Passage. (g) Diog
Laert ib

A profit washes in A easy at most in a new the religion of them, but has no made choice of the most religion.

A profit washes in A easy at most in a new than the mode of them, and it is entirely and its entire them.

A profit washes in A easy at most in a new than the mode of the matter in a new to the most interest in a new to the action World Gold be marked in the most interest.

markable (g) The way to the other World, faid he, is very east, People go the her blindfold. He found something contradictory in Funerals, (b) They burn People, as if they were inscribble, and they lament them, as if they were sensible. He took it for a folly, to tear ones Hair in time of affiction, as if a Man was

(m) Exists tear ones Hair in time of affliction, as if a Man was less tear ones Hair in time of affliction, as if a Man was look of a continuous to the manual of the manu cause it is a common Observation, that the Divine Justice, does sometimes punish the Faults of the Fathers upon their Children, he said, that it was more rediculous, than if a Physician should give Physick

To a Son, and a Grand fon to cure his lather's, or his Grand-father's Sickness (n) Plutarch thews the Falifity of that Comparison with great Solidity. It is easy to shew, that there is something false in the most of Bion's witty Concerts. However, they are to the greatest pair the effect of a quick and happy Imagination, and it may be said in general, that most sum libewitty concerts have a falle side. His Impudence of turning Religion into ridicule, ought to have been crimitatives than deep results and to a serious Resistant of the many serious and the same serious are same serious and the restraind, for a serious Refutation does not to re, magis much hum by much, as the Jests of a witty Man Young Persons suffer themselves to be led away by those kind of Mockers, more than can be imagin'd And Bion (o) thou d many of them Which was unavoid ble, confidering the boldness wherewith he made use of his Wit against a false Religion, which Ignorance and Imposture had made an hundred times more ridiculous, than Religion in it felf, and in its true state, is an excellent thing

(Ca) Considering how difficult it is to please several forts of People, had a thought | B on said, that unless a Man was a Tart, or I hasian Wine, it was impossible to please many People Dion Chrisosom tourd that Thought very insignd, for, says he, it has often happend, that when ten Persons sat it a Table, it seem'd to some that a Tart was cold, and Tible, it feem'd to iome that a Tart was cold, and to others that it was hot It may be, adds he, that Don pretended to speak of a lart, that was both hot and cold it the same time (p) An Author, whom I shall often have occasion to retue, thor, whom I shall often have occasion to retute, has fallified this (q) It is reported, sayshe, of Bion the Ph losopher, that to please every body, he wish d himself to be a Tart, because he said every Body losd it, but Dion Chirs softom shews him in the 64th Oration, that he is grossy mistaken, and that his Wish is the true Wish of a Fienetick, because, said he, every body does not love Tarts alike, for some love them hot, and other soid, now will have them round, another source will have them sound, another square, one will have them soft, another hard And therefore, said Dion Chrysostom, Bion should have destr'd to be Gold or Silver, to please every body, and yet, if I might find fault with Dion Chrysostom's Opinion, as he has past his Judgment on that of Bion, I would say, that Dion Chrysostom is as much mistaken as Bion, for several People love neither Gold nor Silver, no more, than if there was none in the World, and therefore I Jay, Such a Desire is a fantastical

(D) Being fallen sick, he did as most impious Men do, (s) P 354 he van into another extremity] I have heard a Gentleman say, that belong d to the Count (r) de Sossons, (t) Ipse that Sainthibal, a famous Unbeliever, made great Complaints, that no Min of their Sect had the gift of Perieverance They do us no honour, faid he, when they lie on their Death Bed, they dishonour and belie themselves, they die like other Men, confessing their Sins, and receiving the Sa-Men, contesting their Sins, and receiving the va-ciament. He might have added, that they com-monly practife the minute part of Superfittion. The Example of Iulius Hostilius, alledged by the Author (s) of the Phoughts on Comets, is admirable on this Subject. A long sickness brought that Prince so low (t), that after having slighted Re-ligion, he fell at last into a great Superstition. This Conduct is not to be wondered at, most of those that live in Protaneness, are only in a doubt, they do not attain to containty, when doubt, they do not attain to certainty, when effet mitherefore they happen to be fick, I religion being nus regino longer of any use to them, they take the safest um quam way, that which promifes an eterial Happineis, facris deif it proves true, and makes them run no hazard, if it fhould prove falle They confess to a mum, rePrieft, they do every thing else, ad majorem cautelam All Readers have admir'd this Thought nibus of Mr Despreaux (v)

superstitionibus obnoxius degeret, religionibusque eti im populum impleret Livius dec 1 lib 1 (v) Sat 1 towar le the end

1Π νόσον παπ-7 × 1/2 1702-ינאי זפטדי. вох и тейли BioDeum di ul ua (fle med)co qui fincpoti ob morbum patris vel cinam adhiberet Plut de min vindista, pae

n 5,

Chryfost Orat 6. p m 61. (9) Garaffe, Do-

Strine cu-

was kill d ın a Battle dan, m the Year

loneinquo morbo eft implicitus Tunc adeo fradi fimul cum corpore funt fonitus ıllı fe10ccs, ut ante ratus genes Laertius in Life It 11 in the 4th Book, Sett 46 & leq oj t*ne r*am Sterdam Edition 1692 † His other faults are mended in tle Dutch Edition See Menagius s Notes upon Diogenes Laeitius.

(a) Patin, Letter 64 of the 1st Edition (6) Lib 8

1 4 n 58

p m 333 (c) In B1one, n

(d) Bion laugh d at 1 in one of his Books, as it may be inferr d from Plutarch de Iuperstitione, pag 168 D

(c) Printed Amfterdam in 1693

pudore, P 3,1 E

(g) Not ad Diog I aeit in B10 1c mit

in the Judgment of the Vulgar were Preservatives and Charms Diogenes Laertius 11-Taken in the Judgment of the Vulgar were Preservatives and Charms Diogenes Laertius ridiculed him to some purpose, (E) upon that account Bion suffer'd much in his Sickgenes Laertius in ness, being affished by none of those that took care of the Sick At last, Antigonus of a Salfamentari-Plutarch (G) have not understood a Thought of Bion, that he Censur'd It seems Coaffs Bi-

Des que l'air est calmé rit des foibles humains To this may be referr'd this passage of Guy Patin, (a) "My deceas'd Father told me, that Mr du "Maine the Head of the League said, That Princes " had no Religion before they come to be above I orty Years of Age, when they grow old, - - Cum numina nobis

"Mors instans majora facit"
Concerning these Latin Words, see (b) Silius Itali-And as for the rest, I refer you to the Remark EA of the Article Des Burreaux

(L) Ridiculed him to some purpose on that account]
The Veries he made (c) against him are very pretty, here is a Latin Translation of them

Bionim Borysthenitem quem Scythica tellus produxit, Dixissi audivimus, reverâ nihil esse Deos As siquidim id dogma tueri persitissis, meritò dicen-

Sensife ut visum fuisset, etsi male visum esset At nunc quum in longum morbum incidisset, ac mori pertimesceret

pertimesceret
Qui Deos non esse dixerat, qui fanum non viderat,
Mortalibus qui illuserat, dum Diss immolarent,
Non pro seco solum, arisque ac mensa,
Nidore, adipe, thureque Deorum naies implevit
Nec solum, peccavi, dixit, delictis parcite,
Sed & anui collum facile porrexit excantandum,
Bracchiaque (d) loris persuasus devinvit
Rhamnumque & lauri ramum janua imposui*
Cunita administrare mani quam mori paratus Cuntta administrare magis quam mori paratus Stultus qui mercede voluerit Deos effe

Quali tunc essent, quum illos Bion demum esse arbitraretur

See the vie that Mr du Rondel made of that in his excellent Life (e) of Epicurus What he lays, that Diogenes Laertius was an Epicurean, is remarkable, for this Diogenes infinuates clearly, that he does not blame Bion's Conficer, and his mea cul-

pa, mea maxima culpa, or his peccavi

(F) Birs and Bion have sometimes been confounded with each other] This Plutarch did, when he faid (f) that Antigonus being importund with the repeated Sollicitations of Bias, order d a Talent to be given him He denotes that Antigonus by the Lpithet year, which is a fign that he speaks of the first Antigonus, who was one of Alexander's Captains and Successors Now Bias having preceded the Death of Alexander, at least two hundred Years, it is plain, that he could not ask any thing of Antigonus, and lince Bion was a Disciple of Crates and of Theophrafius, it is certain, that he might be known to Antigonus. We must say then, either that Plutarch is grosly mistaken, or that the Transcribers of his Book have chang'd we Blood into word Blood. I can't well tell (g) whether Aldod to andinus had reason to understand Antigonus Gonatas by the Antigonus, who ask dour Bion, What Country-man he was? I own it possible, that Philosopher might have live dtill the Reign of Antigonus Gonatas. But in short, Plutarch makes him live ex-Genatas But in short, Plutarch makes him live exactly under the old Antigonus, (for I suppose, he said Bion, and not Bias) This deserves some consideration, and therefore I would not say with Morers, that Been lev'd in the 126th Olympiad, and in the time of Antigonus sirnam'd Gonatas King of Maccedonia See the Remark I, hereafter As for what remains, if Plutarch had taken Bias for Bion through an illusion of Memory, he would not be the only Person that committed the like mistake, for En-(4) Lib 6 flathius ascribes to Antisthenes what belongs only to Bion It is on the Verse of the Iliad, (h) made use of by Bion in his Answer to Antigonus, Towns Antisthener the Cynick, made use of those words, atter having aniwer'd the Person, who ask'd him,

Diogenes Laerius in the 47th Paragraph of the 4th thius Book

I shall observe, that the Sophism against Marriage, the Sophism, I say, that is alledged in All the Compendiums of Logick as an Example of a faulty Dilemma, is attributed to Bion and to Antishenes by Diogenes Laertius, and to Bias by Aulus Gellius There may be a Transcriber's fault in the latter, There may be a Transcriber's fault in the latter, Bionis was perhaps chang'd into Biantis, as Casaubon (k) conjectures. However it be, here is our Bions Dilemma (l) If you take a beautiful Wife, she will be common, and if you take an ugly one, she will be a torment to you. Among other defects, this Argument may be retorted thus, If I take an ugly one, she will not be common, if I take a beautiful one, she will be no torment to me. But this Retortion does not hit the thing it is but a palliative remody. will be no torment to me But this Retortion does not hit the thing, it is but a palliative remedy, so that Bion's Dilemma is worth nothing, take it any way. The true Answei is to say, is, That most Women are neither beautiful nor ugly, and therefore Bion concludes shom a small number to all the generality. See Favorinus in the 11th Chapter of the 5th Book of Aulus Gellius 2dly, That the Beauty of a Woman, is not inconsistent with Virtue, and that an ugly Wife may make herself well-belov'd by her Husband (m). There is a (n) Commentator upon Aulus Gellius, that constutes Biog's Arby her Husband (m) There is a (n) Commentator upon Aulus Gellius, that confutes Bias's Argument by a Reason borrowd from the Hebrews, which is, says he, That they who have been illustry'd, shall be absolved before GOD, without appearing before his Tribunal This is worth marrying an ugly Wife If St Chrysoftom was to be a Judge in the case, he would condemn the Retortion of the Dilemma, for he Preach'd, That those who have a beautiful Wife, find nothing worse than to have her, (it is a possession for full of Suspicions and Snares,) and those that have an ugly one, find nothing worse than to have her, it is seems to seems to one, find nothing worse than to have her, it is feems to fuch a disgustful thing (o) O καλ το γυναϊκα εδεγ χίου ενα το καλν έχαν γυναικα (υποφικτ πασόγμα γίμαν με βαθαλικ) το συσιότη, εδεν χείου εναι τω αμορεοι έχαν γυ-ναικα ανδίας δε το πασόγμα εμπίπληςτα: Qui pulchram the two particular habet unerem nihil pijus esse aut quam pulchram habet unerem nihil pijus esse ait quam pulchram habete unerem, sesse ait quam pulchram habete unerem, sesse ait quam pulchram ces of the plenam) qui desormem, nihil pijus esse dicit quam Dilemma turpem habete unerem, rem enim esse acerbitatis refertam. This Preacher does not talk at random, he goes upon the authority or the Confession of Men, who knew it by Experience, neverthelets, his Conclusion is not better than that of Bion. To condemn the Retortion of the Dilemma, it would be sufficient to say, That it contains two wrong Consequences. If I take a beautiful says the same and the same consequences. Bion To condemn the Retortion of the Dilemma, it would be sufficient to say, That it contains two wrong Consequences Is I take a beautiful one she will be no torment to me, nego consequentiam, for it may be so, and it may not be so Is I take an ugly one, she will not be common, nego similiter consequentiam, for it may be so, and it may not be so But to put a stop to all those Quibbles, one needs only tell the Biai's and the Bion's, I will nagium

I have not mentioned verall the Variations that

I have not mention'd yet all the Variations that ubi supra, concern this Dilemma I may full transcribe what n 48

I have read in (p) Traquellus upon it That horn'd Argument is not only ascrib'd to Bion, and to suppress the Discount of the superior of the to Antifibenes by Dogenes Laertius, and to Bien, and Aulus Gellius, but also to Arifippius by the Monk Commubi(q) Antony, and to Solon by Maximus Tyrius, and by al p m
(r) Peter Martyr The Retortion was made by Pit- 32 (q) Antony, and to soion by remaining (r) Peter Martyr The Retortion was made by Pistacus, if we may believe the Commentaries of Aritable (s) Stobaus

from, quoted by (s) Stobeus

(G) The Translators of Plutarch have not understood (q) In a Thought of Bion] Let us first set down the Greek Melissa, of Plutarch (t) Eunon many y a Converse m and Bion , is town 2 c.

(r) In locis communibus, e 39 (s) Serm 65 (s) Plut de adulat & amici discrim pag 59

Qui fait l'homine intrepide, & tremblant de foiblesse Whose Son he was? I am the Son of a Man (1) that Attend pour croire en Dieu que la fieure le presse, Et toujours dans l'orage an Giel levant les mains, that mistake of Eustathius See Mr Mende on

to on in Laertius made the Answer AN Examination

> Marriage (k) In Diog Laert

Dilimma

narras

heir Surans Cod Recht Esse noirsis , Siturpem pœnam habebis fik autem formofam, com-

approve by his silence the two

to me that (H) Bion's Sophism, which Seneca answer'd solidly, was but an Argument ad benissent, by which he would conclude, that the Doctrine concerning GOD's Emad homesment, by which he would conclude, that the Doctrine concerning GOD's Empire over all Things, contains some Contradictions I don't know where Konig found

that Bion (I) dy'd in the 4th Year of the 134th Olypiad

Without doubt, Theon speaks of him, when he says, * That according to the Sophister Bion, Avarage is the greatest of all Wickednesses A Sentence that has been consider my Canonized by the great Apostle of the Gentiles Plutarch ascribes a Maxim to him, that is worthy of the most Orthodox Philosophers, which was, to tell his Scholars, have received the fame tranquility of Mind those that abus'd them, as well as those that treated them civilly, they might believe that they are the them had made a considerable proceed in Vienna His Archive the Philosophers of the North Mind those that abus'd them, as well as those that treated them civilly, they might believe that they are the theory had made a considerable proceed in Vienna His Archive the Minds William believe that they had made a confiderable progress in Virtue His Answer to Theogras Phista vi-(L) has not so much Morality in it.

BIRON, Marshal of France Look for GONTAUT

BLANC (Lewis le) Professor in Divinity at Sedan Look for BEAULIEU bat a BLANCHE of Cafeile, the Mother of St. Lewis King of France Look for Then CASTILE.

BLAN-

progym cap PAE 72

lin dice-

bat avarı-

(a) 'O jit yb' ayegs u yi slan ywega STOUTH FLEYOF avdeomor A พาคัยส พ or funging na may a flas Emanilles "Atque ager quidem laudando non fit deterior hominem inflant ac perdunt QUI IMImerito laudant Id ibid

to a neg v lusting εγαφιμαζων ευροεμ ποιείν ε) ευπο επον, ουχ αν αμαρτάιεκι έδουμ τέτο ποιών μείνου » σκαπτω ες σοεφ-γιματα ίχων ε τομυν κε αθεροπών αντοπων άι είν επαφών, οι τοϊε επαφιμανικ ωριλιμός ετι εχ ταμφορώ. That is to fay, Βιοπ's Thought is therefore very impertinent He believ d, that if he could make a Field fruitful by bestowing Praises upon it, he should not be to blame if he chose rather to praise it, than to take the paints of Navure it. Therefore one must not be called an painte of he enoge rather to praise it, than to take the paints o Manure it Therefore one must not be call a an absurd Manure praying others, if his praises are useful to them, and make them produce good Fruit The impertinence that Plutarch finds in that Thought, is that a (s) I stell would not become worse by being praised, whereas the Praises that are bestowed upon a Man that does not deserve them, fill him with Nanyay and Good him. This Confuse of Plutarch on a man that does not delerve them, fill him with Vanity, and spoil him. This Censure of Plutaich is lost labour, for Bion did not say absolutely, that one must praise others, but he made Praises depend upon this Condition, viz. That they would make those better that should be prais'd. Let us see how Amyor translates Plutaich's Greek. "Where- fore Bion's Saying is foolish and filly. for he arfore Bion's Saying is foolish and filly, for he argued thus, If I could make a Field fruitful by praising it much, I should not commit a fault in "praising it much, I should not commit a rault in "praising it, rather than tire my Heart and Body "in Manuring and Cultivating it Therefore, neither does he commit a fault that praises a "Man, if by praising him, he makes him useful "and fruitful to him that praises him" In this Translation the Active Verb is taken for the Passive, for Bion did not speak of the Utility of Praises with respect to the passive translation to the passive translation to the passive translation. with respect to him that praises, but with respect to him that is prais'd. The Latin Interpreter has stumbled more grosly, he imputes this foolish and ridiculous Thought to Bion, to have believ'd, (b) that a Field became more fruitful by praising, than by cultivating it Stulte itaque ac fatue Bio qui agrum laudando putabat se redditurum fertilem ac si ugiserum, potius quam sodiendo & colendo Non tamen (c) homo absurde sacit laudans, ubi id iis qui laudantur est utile. To excuse Amyot, it might be said, that he thought that Bion being in Atheist, acknowledged no other Duties but what are profitable, and that therefore his meaning was, that Praises ought to be bestow'd wherever they are well paid for, and that they should not be refus'd even to a Field, if they could make it fruitful. In a word, That the Trade of Flattering is not to be blim'd, provided it be attended with Profit. But this excuse, is altogether idle, a Translator ought faithfully to deliver what he finds in the Original, and refer his Conjectures to particular Remarks. If one thinks, that Plutarch did not relate a thing exactly, let him give notice of it to the Readers, but what Plutarch said must be translated

(H) Bion's Sophism which Seneca Bion (d) prethat Bien being in Atheist, acknowledged no other

Plutarch faid must be translated

(H) Bion's Sophism which Seneca] Bion (d) pretended to pro two very different things, the one, That all Thieves were Sacrilegious Men, the other, That no Thief was Sacrilegious He drew those two Consequences from the same Principles, and that Principle is one of the most solid Truths that good Philosophy teaches us concerning the Nature of GOD The Supreme Being, the most Perfect Being ought to have an absolute Empire over all things, all other Beings depend on him, they belong to Him, as to their Author and Preserver Doubtless Bion's Design was to result that Doctrine by two contradictory and refute that Doctrine by two contradictory and permicious Consequences, which he pretended he could draw from it Here-is one of them, All

those that rob what belongs to GOD, are Sacrilegious, now all Thieves 10b what belongs to GOD, for all Things belong to him Therefore all Thieves are Sacrilegious Here 1s the other To transport a thing from one place that belongs to GOD to another place that belongs to him also, is no Sacrilege Now those that rob Churches, do only carry things from one place that belongs to GOD to another, that belongs to him also, for all things belong to GOD. Therefore those this rob Churches do not commit a Sacrilege. Seneca refutes those Quirks easily and folidly, but he represents Bion to himself as a Tyrant that would be cruel at certain times, and at other times plunder Churches. When he would be cruel, he makes use of his sirst Syllogism, It is a Decree to precipitate all Robbers. And he makes use of the scoond, when he desires to enrich himself with the Spoils of Holy-places. only carry things from one place that belongs to

cond, when he defires to enrich himself with the Spoils of Holy-places

(1) That Bion dy'd in the 4th Year of the 134th
Olympiad I have supposed (e) before, that Plutarch made our Bion to flourish in the Reign of the
first Antigonus, and I have not found Aldobrandinus's opinion very certain, (viz) That that Plulosopher was examin'd about his Birth by Antigonus Gonatas To make this more clear, I ought to
tay here that Fratashhenes had known Bion at Athens. fay here, that Eratofthenes had known Bion at Athens, a Gown and reckon'd him among his Heroes It cannot be thick fet reasonably question'd, but that Strabo, (1) who informs us of this, meant Bion Borysthenita, for what the says that Eratosthenes alcrib'd to he says that the says the says that the says that the says that the says that the says the says the says that the says that the says that the says the says that the says that the says that the says that the says the says that the says that the says that the says that the says the says that the says that the says that the says that the says the says that the says that the says the says that the says the says that the says that the says that the says that the says that the says that the says that the says the says that the say the fays that Eratesthenes alcrived to his kion, is (m) the fame thing that Eratesthenes ascribes in Diogenes to the fame thing that Eratesthenes as born (f) in the 1st Year of the 126th Olympiad, it must necessarily be granted, that Biom as attained at least to the beginning of the 131st, for homeometrical are Eratesthenes's acquiring a consider and the states of the same eratesthenes's acquiring the same transfer of the same eratesthenes's acquiring the same eratesthenes's acquiring the same eratesthenes's acquiring the same eratesthenes's acquiring the same eratestates acquiring the same eratesthenes's acquiring the same eratesthenes's acquiring the same erates and the same eratesthenes's acquiring the same erates and the same erates are the same erates and the same erates are the same erates and the same erates are the same erates under Twenty Years of age Eratofthener's acquintance with him had not deferved to be mention d I fee but one difficulty in this Supposition, which is, that I observe that the Learned Mr du Rondel Laeit 14 is, that I observe that the Learned wif an Konael Lacit I a intimates (g) that Epicurus furvir d Bion Now Epicurus dy'd in the 2d Year of the 127th Olympiad Stribo, I only propose this difficulty to ingage Mi du Rondel to clear this Point of Chronology learn-Corre led

edly

(K) If they acquired so much Constancy] "Bion told bon, Jays the frends, that they then might be assured as Reproof "Proficiency, when they could endure a Reproof the from any Body, with the sune indifferency and unconcernedness as they could hear the highest "Encomium's, even such an one as this of the highest "Base". Poet

" Some Heavenly Flame inspires your Breast, " Live great, rejoice, and be for ever blest "Live great, rejoice, and be for ever blest place."

Plutarch has reason to observe, that the Rule of Bion, is rather a sign of a consist and pertect Habit of our Soul, than a meer sign of Amendment It is in truth, a Character of Perfection

(L) His Answer to Theogens | Plutarch has it, and speaks well of it Their are his Words (t) (k) Plut and witty also was that of Bion to Theogens, seek virusing,

"And witty also was that of Bion to Theogens, seek virusing,

"One cannot (a), nor do, if poor he be

" faying,

"One cannot say, nor do, if poor he be
"His Tongue is bound to the Peace, as well as he
"His Tongue is bound to the Peace, as well as he
"How comes it to pass then, said he, Theognis, that
"thyself being so poor, pratest and gratest our Ears in this manner?" The insolont and insulting Spirit de audiof that Philosopher appears here, a poor Poet, end Poewho complains that Poverty tyes his Tongue, tis, p 2...
ought not to be treated in that manner, to though

(e) In the

RemarkF

Φασι λιγισ

ne de Hist Gr

(b) You'll find in the matters, Bion agrum laudando fertiliorem fieri putabat

(c) Here is tamen well plac d'

(d) Sec Seneca, chap 7 of the 7th Book de beneficus No Commentator observes whether Soneci bad found that Arument of Bion in a-, my of the ancient Aut bors that are

extent

* Biblioth Antitrinit pag 28 † That Piece 11

of Valentinus Gentilis

† Taken from the 322 Letter of Calvin

**Post varias deliberationes ita fors tulit ut Blandrata qui Medicinam diu ınPolonia deinde in Tranfylvania a-pud Reginas fecerat, eò reverteretur Beza epift

(1) Pluriqua non audent homines pertufa dicere laena Tuven v 130

(a) Theognis v 173

BLANDRATA (George) an Iralian Physician, born in the Marquiface (1) of Saluces, liv'd in the XVIth Century He sled from "Pavila, where the Inquisition had play'd him some ill Trick, and retir'd (B) to Geneva. He embrac'd the Protestant Religion there, and at first, he edify'd the Church by his Conduct and Design the Con cility, but it was perceived afterwards that he attack d privately the Divinity of JESUS CHRIST He was not contented to forced his Difficulties among the Ignorant Social but proposed them also to the Minister of the Italian Church. That Minister, who printed as many Calvin's Opufcula was of the Family of the Count's of Marinnengue rejectable him, and would not fo much as make use of him in his, or his Wife's Sickness, the earnestly offer'd him his Services Calvin, to whom the same Defficulties had been proposed an hundred times, service of the next Day, was at last angry with Blandrata, and (C) created him harring. New overtheless he continued to salute him, and to speak to him: and was also sales and was also sales. vertheless he continued to salute him, and to speak to him; and was also se complainant as to answer his † Objections in writing. But having discover a Trap was laid for him in requiring an Answer in writing, he would hear Blands to more. It is reported that that Heretick accused Calvin publickly for something this he had writ, and that his Accusation was convinced of falsity by the exhibition of the Original. Some time after the Consistory of the Italian Church made the proceedings, of which I speak it of the proceeded against for speak || clsewhere Culom affur'd Blandrata, that he should not be proceeded against for his past faults, but Blandrata durst not trust to it; for having some Days after, seen one of the Syndicks of the Republick come into the Auditory of Divinity, where he heard a Lecture of Calvin, he pretended to bleed at the Nose, and fled (D) as fast as he could, and came no more to Geneva + Having formerly practis'd Physick ** at Poland and He west into Poin Transylvania, he pitch'd upon that Stage to dogmatize quietly lands

though Experience shews often, that want of Bread and Clothes makes one very talkative, yet And having been a Physician of Reputation in it is certain, that there are many things (i) a Man ill-clothed dares not say. I say, it is certain, that Queens, he chose rather (d) to reture thither, that though Experience shews often, that want of Bread and Clothes makes one very talkative, yet it is certain, that there are many things (1) a Man ill-clothed dares not say, I say, it is certain, that Indigence benumns the Hands of several People, and stops their Mouths, as Theogenis observed. And therefore he was of Opinion, that a Man should use his utmost endeavours to get himself tid of Misery, and that Death itself ought to be preferred to Poverty

And a sand that Death itself ought to be preferred to Poverty

Real presentation, Repts, a minale
"his on xon peuperm is it insummations

Printen is where, Kepts, now while the state of the peuperminal of the state of the server of t

Tedrana othe Kupe merzen platem artet,
"H Zweer zahenn rechauer mule
Virum bonum paupertus, quam aliu res omnes domas

Et quam senettus cana, Cyrne, & quam febres

Quam quidem paupertatem oportes fugero, & in Projecere, & petras, Cyrne, contra altus

Omnis enim vir paupertate domitus, neque quicquam dicere,

Neque facere potest lingua verò illi ligata est Oportet igitur simul super terram & lata dorsa maris, Quercre gravis, Cyrne, liberationem paupertutis Mori, 6 amice Cyrne, pauperi melius est viro, Quam vivere dura assistum paupertate Thiognii's Words mention'd by Plutarch, are to be

found in those Verses But because that Theognis liv'd a long time before our Bion, Plurarch cannot be excus'd, for if he speaks of that Bion, he is a very bad Chronologer, and if he speaks of another Bion, he is in the wrong not to acquaint his Readers with it I cannot tell whether any Body did ever take notice of this fault

(A) Born in the Marguifate of Saluces] Who would not admire, that Mr Morer: should think there

is a great difference between Piedmont and that Marquilate? Blandrata, fays he, was a Piedmontois Others fay, he was a Native of the Marquifate of Saluces. These are in no ways two different Opinions. Those that made him a Piedmontois, did not pretend to place that Marquifate out of Piedmont, they took Piedmont in its general signification, as the usual, when one does not design to explain all the Duke of Sanus's Dominions exactly, and Geothe Duke of Savey's Dominions exactly and Geographically Now it is certain, that in that fense the Marquiste of Saluces is part of Pleasants Sce

Baudi and Dictionary
(B) And retir'd to Geneva Meren makes him go from Prova to Poland, and fays nothing of his Journey to Geneva This is no ways exact Blandrata was more than once in Poland, which ought to have been observed. He practised Physick there before he went to Gineva. He had also practised

elsewhere, when he thought he could not be safe Beza's 8; in Geneva nor in Swifferland This is one of those Leser quo-Combinations of Moral and Physical things, of ted in the which Father Mullet anche speaks, in his Trensise of That of the Wature and Grace How comes it that Poland with decide. Nature and Grace How comes it that Poland wind Translivania were sooner insected with the Errors of the Socimians than another Country a It is because the general Laws, that excite our Natural Passions and our Reason, would have it, that George Blandraia being forc'd to seek a Retreat, should rather pitch upon a Place where he was very well acquamted, than upon an unknown Country This is the reason why he went from Geneva to Paland, and when he was the worth from Geneva and Socimus to come to him is the same and Socimus to come to him is the same than the Great, a Prince of Analysboania, whose Physician he was, became his troublyte, & However it be, Moreri should have that, that Blandraia had been a Physician in Poland and in Transformana, before the Physician in Poland and in Transylvania, before the Inquificion of Paois laid hands on him, that be-

ing fled from Pavis, he went to Geneva, and leaving Geneva, he return'd to Poland

(C) and created him harfily | Calvin makes for the confess how impartly he spoke to him scruple to confess how imartly he spoke to him

fee by your Face what a detestable Monster you feed in your

Mears Here is the whole passage (c) Eodem rempore suis quastianibus futigabat Calvinum, coque magu
quad cum subtrade singeres se placasum esse or acquiescere
responsis, postridie redibat quasi novus, nec desinesas au
spla dequibus sape audierat, sciscium: Itaque cidisus
esse es Calvinus: in faciem dicere, vultus suus desquable
monstrum mini ostendis quod in corus suus desquable
monstrum mini ostendis quod in curus passas desquable
geres persidium, or fallucias dolosque vursusos,
geres persidium, or fallucias dolosque vursusos,
fastidio eras quodammodo desessus.

(D) And sed as sus as occuration to the could see missis are missisken about the time that the
tagentum. They say, he did not leave it to see

They fay, he did not leave the fill the Geneva They fay, he did not leave the fill the Geneva They fay, he did not leave the fill the Geneva They fay, he did not leave the fill the Geneva They fay, he did not leave the fill the Geneva of Bern But this is falle Geneville did not go away till after the had made an becompable amand in all the crofs Streets of the City the 2d of September 1558 (a) Advingatione per compile civitation of the City the 2d of September 1558 (a) Advingatione per compile civitation for the City the 2d of September 1558 (a) Advingatione per compile civitation for the City the 2d of September 1558 (a) Advingatione per compile civitation for the City the 2d of September 1558 (a) Advingatione per compile for the City the 2d of September 1558 (a) Advingatione per compile fill the Calvant of September 1558 (a) Advingatione profit for the City the 2d of September 1558 (a) Advingatione per compile for the City the 2d of September 1558 (a) Advingatione per compile fill the City the 2d of September 1558 (a) Advingatione per compile fill the City the 2d of September 1558 (a) Advingatione per compile civilian the Calvant.

Sequents for the City the 2d of September 1558 (a) Advingatione per compile civilian the Calvant.

Sequents for the City the 2d of September 1558 (a) Advingatione per compile civilian the Calvant.

Sequents for the City the 2d of September 1558 (a) Advingatione per compile civilian the Calvant.

Sequents for the City the 2d of September 1558 (a) Advingatione per compile civilian the Calvant.

Sequents for the City the 2d of Sequents for the City the 2d of September 1558 (a) Advingatione per city the 2d of Sequents for the City the 2d of they did not go from thence till after Marryr had

(6) See the Pallage of

lind in the Year 1558 and was honourably receiv'd there by those of the Protestant Religion Calvin made him see that so considerable a Divine (E) as he was, could reach him there. He writ several Letters to the Faithful in Poland, whereby he ex- Antitrin horted them to drive that Man from imong them, who might infect the Purity of the ubi supra Faith with his Herefies The impressions that those Letters made, did very much cross the Design of George Blandata, but nothing prov'd so contrary to him, as the See also Discords that arose among those, who like him opposed the Mystery of the Tri-Calvin puty. But notwithstanding those Discords the Samuel Hardward Calvin Discords. nity But notwithstanding those Discords, the Societan Heresy was settled some epost 320 time after in those Parts. He changed his Scene in the Year 1563 having been *Lattis, invited into Transplvania + by Prince fold Signmund We must not forget that at his compend coming into Poland, he was made Elder of the Churches under the Jurisdiction of History coming filed Folume, he was made Ended of the Standards under the Juffide the Times of Cracow, and that in the Year 1560 the Synod of Xianz, to which he had brought the Sum of Six hundred Crowns from Nicolas Radzivil & great Chancelloi of Itthus. - P m 412 mia, made him and his good Friend Lifmaninus Affiffants to Cruciger, who was Super- & Id ib intendant of the Churches They were willing to give him some Collegues left the Ecclesiastical Government should too much resemble Papacy? Neither must we see forget, that in the Year 1561 Blandrata appear'd in the Synod of Pinezovia with Maint-house Letters of Recommendation from Nicolas Radzivil, $(E\triangle)$ and that he deliver'd Hiff de a Confession of Latth there, by virtue of which the Assembly gave him an honour is 1 Amania b'e Testimonial Hiving retir'd into Translvania, where he was supported with me t, the Favour of John Sigismund, whose Physician he was, and with that of Petrovite $\frac{p}{346}$ of the Munister et State, he made his Heresy appear boldly, and chiefly after the chief Minister et Stite, he made his Herely appear boldly, and chiefly after the butch publick Dispute which he maintain'd with Francis David against some Reformed Doctors, in the presence of the whole Court, in the Year 1560. The Prince adher'd HMaimb intirely to the Antitrinitarian Party, and 14 dy'd in that Persussion in Blandiati, in p 301 Hands, in the Year 1570 That Heistick did not wint new Pitions, he wis Phy-but le Jays

(r) Ifor-Eccles pag ,51 edit 1687

(a) Bibho- Antitiin pag Hittor reformat Polonicx, pag

(b) Pag m 412

(1) Beza epist 81

(d) H1stoire de 1 Arian tom 3 pag 345 of the Dutch Edition

(c) In the Remark K

given them that Advice The mistake of Hornius is worse still He says (1) that B'enchata and Aleiatus being strighten'd with the courtion of Servetus and G. 11 s, went from Su fieland to Poland, and that hiving been expelled from Poland in the Yea 1565 Ale atus urn'd Mahometan, and Blanaratassed into Transsevania incre is nothing of Iru h in it I have constituted the prevended Mahonetism of John Paul Aleiatus elsewhere, and I say here, that Blands at a retird into Poland the same Year that he left Geneva, that is, in the Year 1558 Now Geneils hiving been Beheaded in the Tame Year that he left General, that is, in the Year 1558 Now Generals hiving been Beheaded in the Year 1566 one may eafily judge, whether it could be the reason why Blandrata left Swifferland, and fled into Poland If that Punishment hid made him resolve to fly into that Country, could be have him resolve to fly into that Country, could he have been expell'd from it in the Year 1565? (a) Some Persons that are more to be credited about those matters than Hornius, affirm, that John Sigismund Prince of Transslvania, sent for Blandrasia about the Year 1563 It was not therefore a Decree of Banishment that oblig'd him to fly from Poland into Transslvania in the Year 1565 John Latiu has committed a surprizing mistake in his Abridgment of (b) Universal History In three Lines, he makes two Men of the Physician Blandrasa, and of George Blandrasia. As to the first, he says, That the Synod of Xianz made him an Affistant to the Su-Synod of Xianz made him an Affiftant to the Su-Synod of Xianz made him an Allistant to the Supul-intendent of the Churches in the Year 1560 and he supposes, that the second went into Paland when the Disorders occasion'd by Stancarus, were hidly over Which is a new Lye The Disputes that Stancarus had rais'd, by maintaining, that JESU'S CHRIST is not a Mediator as to his Divine Nature, were in their heighth at the arrival of Bandrata (c) Tum autem force Francisci Stancari Mantuani petulantissimi hominis importunitate (ut sand Elindrata (c) Tum autem forte Francisci Stancari Mantuani petulantissimi hominis importunitate sut sand fatalis esse videtur Polonis Italia) scissa erant Polonica Ecclosa But all this is nothing in comparison of Father Maimbourg's Anachronisms. He says our Blandrata (d) went into Transslvania in the Year 1553. He supposes, that in the same Year Prince John Sigismund took delight to hear his Physician, when setting up for a Divine, he spoke like a Philosopher of the Trinty, which he term'd a Chimera. He adds, that this Prince durst not yet declare himself, as well because hu Mother, Queen Habella a most Catholick Princess, was still living, as because Soliman did not desire that manySects should be tolerated. This concerns the Year 1555. He says, that out of complaisance to Soliman, all the Hereticks were banish'd, but that the Queen and Soliman dying soon after, in the Year 1566 the Innovators return'd and enjoy'd a great Liberty, and that it was then that Blandrata corrupted the greatess part of the Court Blandrata corrupted the greatest part of the Court What a strange way of relating things! How many falsities! We shall see hereaster, (e) Varillai's Anachron: Sms and V fions

(L) So confiderable a Divine as he was, could reach him] It appears from Calvin's Letters, that the Churches of Poland conceived a great Efteen and Affection for Blandrata, but it appears illo from the Socialian Histories, that Calvin's Letters were look dupon as a Perfecution that forc'd Blandrata to retire elsewhere Here are the Proofs of those two tive ellewhere Here are the Proots of those two things (f) Valde miror hominem quem sola oftentation fastuosus vultus commendat canti apud vos sieri, ut quasi novus Atlas Ecclesiam sustineat suu humeris ut quasi novus Atlas Ecclesiam sustineat sus humeris
Certe taminconsiderata credulitatus nistima puderet gentem vestram non amarem (g) Unum non dissimulo, eos quitam humaniter Georgium Blandratam exceperumt parum suisse cautos & providos, & male consuluisse vestra existimationi. Magu etiam miror quos
dam primaria autioritatis viros graviter offendi quod
libere hominem detexerim (h) Ergo non vulgare
fecit opera pretium longo itinere quod tantum sibi nomen
acquiserit. Nullus est apud alias gentes, vos admiraacquisierit Nullus est apud alias gentes, vos admira-mini non secus atque Angelum è calo delapsum Vistras delicias minime vobus invideo You ice how zealously Calvin expresses his Anger, because Blandrata had found to many Bubbles that admir'd him, and format were offended at a (1) publick Writing wherein Polon he was defam'd, Let us fee now the proofs of the Pag 126 he was detam'd. Let us lee now the proots of the Pag 120 operation of that Remedy (k) Calvinus his non contentus Blandratam quum alia ratione non posset liter (l) Ibid rus in Poloniam missis persequi, apud patronos & fraires pag 170 acriter criminari, sta cunsta ad eum perdendum agere Illae ejus litera sidem in muliorum animus invenerant (l) Quam ille (Blandrata) voca- Antitrin tionem tanto alacrius amplexus est, quod eum Calvinus pag 28 missis per Poloniam & Lituaniam literis persequi non destievit, ita ut ei iutam in hus orus vitam accre per destiterit, ita ut ei tutam in hu oris vitam agere per destiterit, ita ut ei tutam in hu orus vitam agere per ejus cacozeliam non licuerit prout in superioribus exposu mus (m) Cum nec hic quiete degere possit,
cating to nus dedicating to him his id
Answer to
Volanus,
concessi in Answer to
Answer to
Answer to
Volanus,
calls him,
strum (n) & consiliarium intimum
(E) With Letters of Recommendation from Nicolas Radzivil, and that he delivered a Consession of
Faith there] What Calvin had writ to that great
Polish Lord to acquaint him, that George Blandrata

icin fread of 1570

> (f)Calv1nus epist

> epist 320

cpist ,21

(1) Tis the Pr Jace of tary on the Apostles

for Re-

(n) Socie bim his ad An/wer to Volanus, Archiater Polish Lord to acquaint him, that George Blandrata hatch'd Servetus's Herefies in his Bosom, had not

hatch'd Servetus's Herefies in his Bosom, had not timus yet produc'd its necessary effect, Blandrasa had warded off the Blow by his Artifices, for Nicolas Radzivil made great Complaints of the Churches Behaviour towards Blandrasa, and declar'd, that Calvin had dealt unjusty and rashly with him (o) Homo Iste facile technis suit fallacibus, optimo principi sucum facit, adeo ut ille iratus John Calvino, Blandrasa nomine suo ad Synodum Principione, Blandrasa nomine suo ad Synodum Principione, An 1561 25 Jun babitam, delegaret cum literus, quibus serio expossulabat in causa Blandrasia cuma Reclessa, dicebatque malè & pracipitanter esisse J Calvinum, quod Blandrasa, dratam,

* See the Remark E towards the end

+ Wiffowatius narrat compend Antitiinit pag 213

*Biblioth Antitrin p 10 28

ubi iupra, p 361 cx Reicio de Lvangel

Vide Histor reformat Polon

p vg 1, & Bibl Antiti 185, 186

Appai PAE 25

(f) In the Remark I

(g) Hoombeeck, Appar pag 26 Konig, 15 m staken time Peri-it Says be, in lecto ftrangulatus per fratruelem quem hæredem constituerat un 1560

fician to Stephen and Christopher Battori, Princes of Transstrains He was also Stephen's Physician, when that Prince enjoy'd the Kingdom of * Poland, and even a Member of his Privy-Council He oppos'd with all his might Francis David, who not being contented to deny the Divinity of JESUS CHRIST, with the other Unitarians, maintain d moreover, that he ought not to be worshipped. caus'd Faustus Socious to come to his affistance from \downarrow Swisserland, to oppose him against Francis David, I say, he made him come to Transslvania in the Year 1578 where he was Prince Christopher Battori's Physician The favour wherein he found himself with the King of Poland, made him take so much desire to hoard up Richards for tear of cooling that Prince's Liberality, he forsook (F) the Interest of the Polaritarians, and began to savour the Jesuits He was yet living about the Year 1585 when Bellarmin writhis Treatile de Christo, but he was dead in the Year 1592, when Socious writ against Wuiekus I ather Maimbourg † relates, that Blandrata became mad, and that he was knock don the Head by one of his Nephews, who carry'd all his coney away I don't know whether what is said of his Madness, may be credit but the other Fact is certain, and has been imputed to a Judgment of GO whoth by the (G) Orthodox, and the Heterodox The List of Blandrata's (H) Works may be seen in the Bibliotheque of the Anti-Trinstarians They had such an ill opinion of his Pen at Geneva, that it was believ'd there, that the Writings that came out in his Name were (I) revis'd by another In the Remark D, I shall take notice of several sails. Dates concerning his Adventures, and in the Remark I, of several Miveral false Dates concerning his Adventures, and in the Remark I, of several Mistakes concerning his Errors Before I conclude, I must observe, that the Unitarian + Historians speak of the disguis'd Confession of Faith that he gave to the Synods of Poland

Varillas's

dratam traduceret, & Servetismi notaret Blandrata pleaded his Cause in the Synod very boldly and cunningly Here is the Confession that he delivercunningly refer is the Contention that he delivered, it was very Orthodox (c) Fateor me credere in unum Deum Patrem, in unum Doninum Jesum Christum Elium ejus, & in unum Spiritum Sanctum quorum gas 86

(c) Id ib pag 86

rum quilibet cft essentializer Deus Deorum pluralitatem detessor, cum unus nobis ssit tantum Deus essentia in divisibilis Fateor tras esse algentationem etc. Spiritum

divisibilis Fateor tras esse distinct as hypostases & aternam Christ divinitatem at generationem, & Spiritum Sanctum verum & aternum Deum ab utroque procedencem

The effect of that Confession was such, that the Synod supply'd him with a good Certificate, which appear'd also by the Letters that the Assembly writ to Nicolas Radzivil, and to John Calvin (d)

(f) He forsook the Interest of the Unitarians] This we learn tiom Socious, who complains of it in his Answer to P Whichus He confess, that Blandrata hid done their Sect many Services, de nostris Ecclesiis aliquando praclare est many Services, de nostris est many Services, de nostris est many Services, de nostris est many Service imo eo tandem devenisse, ut vix existimarctur priorem quam tantopere soverat de Deo & Christo sententiam retinere, sed potius Jesuitis qui in ea Provincia tunc temporis Stephani Regis & ejus fratris Christophori, Principis haud multo ante vita functi, ope ac liberalitate Principis haud multo ante vita Juntti, ope ac liberalitate non mediocriter forebant, jam adharere, aut certe, cum ess quodammodo colludere. Illud certissimum est eum ab eo tempore quo liberalitatem quam ambiebat, regis Stephani erga se est expertus, capisse quosdam ex nostris hominibus quos carissimos prius habebat & suis opibus juvabat, spernere ac desercre, etiam contra promissa & observationem suam, & tandem illos penitus deservisse, aque omni vera ac sincera pietatis studio valeduxise, & solique cunis congerendis intentum suise, qua sortase, sussissimo des valeca, quod eravissimo mum axercere solet cantra tale. Dei judicio, quod gravissimum exercere solet contra tales disertores, et necem ab eo quem suum haredem secerat, concellarunt It is said, that his Brother's Son strangled him in his fleep

gled him in his fleep

(G) Both by the Orthodox, and by the Heterodox]

We have feen (f) how Socious applies to him the Judgment of GOD, which he is not to exercise with great severity against those that forsake his Cause for worldly Interests. If Father Mainbourg had had any knowledge of Blandrata's kindness to the Jesuits, he would not have judg'd of his End as he did, and would not have added Madness to it. But let us hear a learned Divine of Leyden (g) A states for file in lette incens sufficients for foreness. fatris sui filio in letto jacens suffocatus fuit sane non extra sustam Dei ultionem in hominem quem primum in istis Ecclesiis execuanda herasis, multarum in Deum & ejus veritatem blasshemiarum, librorum horrendissimorum turbarumque gravissimarum autsorom non aliser quam singulari diroque mortis genere occumbere opor-

(H) The Lift of Blandrata's Works] There are

two forts of 'em Some belong but in part to him, others feem to belon; wholly to him Among the latter there are fome Theses, some Letters and some Observations concerning the Invocation of JFSUS CHRIST, that have only been Printed in other Books Most of them have been inserted in a Piece that James Paleologus publish'd in 1580 wherein he refutes the Judgment of the Polish Churches upon Francis David's Cause As to the Works whereigh the chief are the Blandrata had only a share, the chief are the Conferences held at Alba Julia, the one in 1566, and the other in 1568 the Book Intituled, De falls vera unius Dei Patris, Filis & Spiritus Santti cognitione, authoribus Ministris Ecclosiarum consintientium in Sar-matia & Transsituania, Printed at Alba Julia in the Year 1567 (h) And that which is Intiuled, Refutatio Scripti Georgii Majoris in quo Deum trinum in personis O unum essentia, unicum deinde ejus silium in persona o duplicem in naturis exclusivas Antichristi probare conatus ess, Printed in the trans 1569 (1) Hoornbeeck complains justly, the transfer the trenticks had inserted some abominable in the transfer t which had ferv'd to represent the limity rank of borrenda Papistarum simulacra qua aterna (1) Appaoblivione, & executatione sepelienda erant potius rat p 27
non detegenda illa pudenda, & prostituenda coram of also p
hue dre (k) which had ferv'd to represent the Trinity Teme-

non detegenda illa pudenda, & profituenda coram entitus, & (k)

(1) Were Revis' dby another] Beza declares it plainly enough Extat, iays he (l), apud mi ipfius Blandrata epifola (nontamen scripta sine These, si Blandratam bene novi) in qua Gregorium suo quodam sure (l) non tantum de illa padobaptismi controversia non satis epportune mota increpat, verum etiam aperte illum à Tritheismo ad Samosateni dogma revocare nititur. But what he had already said, is a stronger proof of it for he had nam'd the Person that put Blandrata's Thoughts in order. Petro quodam Statorio maliqui bono ingenio nec contemenda dostrina silvoqui bono ingenio nec contemenda dostrina espam ommem suam fucandii barbarismi scriptam otto set down only part of the passata commentis navante. I might have to set down only part of the passata for the proof of the Question, service to consiste Moreri for not having well characteriz. Blandrata's Heresy He accuses him of having taught Arianssm, and the same Tenets as Valentinas Gentilis. Which is to speak in too general and even deceitful Terms. Blandrata was at first an Arian.

I beheve it hur he only past through that Onion. deceitful Terms Blandrata was at first an Arian deceitful Terms Blandrais was at first an Arian,
I believe it, but he only past through that Opinion, he fell into that of Paulus Samosaienus, in which he was more fix'd, than in any other So that he ought to be characteriz'd by that, and not by Arianism Consider the nature of the Letter mention'd by Bers in the beginning of this Remark Moreover, it is certain, that Seeinus, and the Histories of Sacinianism, mention Blandrais as a Seeinus, and Prince John Sigismund (m) as a Man, who after the Conferences that were held in his presence, embrac'd the Doctrin of the Unitarians, p 213

larmır had Se that B he quotes 18

(m) Wif-

Varillas's (K) Anachronisms and Chimera's are so strange, that one cannot forbear to make some Reflection on them

BLOMBERG, (Barbara) was a Maid of a good Family at Ratisbon, in the time of the Emperour Charles V It was believ'd a long time, that she had lain with lain, and had given him a Son, who was the famous Don Juan of Auftria, but at present, the most general Opinion is, that she only served for a Cloak to a great Princess, by whom Charles V had that Bastard. I have spoke of this more at large in another place Brantome's time (A) it began to be doubted, that the Lady who past for the Mother

(1) Ubi fupra, P 345

(2) Epift

(3) Inde in Mora-

uam nd

Blandratun &Al-

cutum

uliofque nihilo

in the Sense that the Socinians put upon that Name Maimbourg gives only Arianism to Blandrata, and to Prince. Sigismend, and pretends, that Blandrata Prince Sigismend, and pretends, that Blandrata Prince Arianism Fascinian, and became an Arian These are two worse than a Socialian, and it was he who brought Blandrata nearer to that System Let us hear Beza (2) Incidit Blandrata in Transylvaniam rediens in quem-dam Tranciscum Davidis paulo magis quam superiores illi ut ajunt providum, qui cum nimium crassam esse illam Tritheitarum blasphemiam simpliciter propositam animadvertisset, maluit omnia involvere, permixtis omnium pene hac in re hareseon commentis, quam simplici-ter suam sententiam profiters. The truth is, that ter suam sententiam profiter. The truth is, that Blandrata relishing the Samssateman Hypothesis of Irancis David, and Ending it more even than the Nonsense than had believ'd till then, forsook Tritheism, and became a good Unitarian Gentilis
(3) did not the same, and therefore Mareri should not have confounded the Doctrine of those Men

(K) Varillas s Anachronisms and Chimeras are so strange] He says, That (a) George Blandrata, being perswaded that a fine Wit could not continue long in the Catholick Religion took the pains to fearch among the ancient Herefies, that which would fute him beft, and at last pitch dupon that of the Arians minion among the ancient Herefies, that which would sute him best, and at last pitch'd upon that of the Atians that the taught it after a quite new way (b) in the City of Pavia, that the Magistrates consind him to a Phson, where he would have remain'd all his life time, the had not found the way to bribe a Keeper, who set in at liberty, that he sted to Geneva, where not finding himself free enough, he travelld till he found in Transylvania, what he had sought for elsewhere in vain "They were extremely exasperated there against the House of Austria, for the Murther of Cardinal Martinal Those in make his advantage of it "He made himself that he staid in Transseries, with a design to make his advantage of it "He made himself the Disnity of Physician to young John Signsmund in The greatest Persons of Transseries, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their sickness, which he did frequently During the course of their Sickness, which he did frequently During the course of their sickness, which he did frequently During the course of their sickness, which he did frequently During the course of their sickness, which he did frequently During the course of their sickness, which he did frequently During the course of their sickness, which he did frequently During the course of their sickness, which he did frequently During the course of their sickness.

"manner, as the Popes had fettl'd the Belief of it, they must, by a necessary consequence, give credit to the rest of the same Popes Doctain, which were only Consequences drawn from which were only Confequences drawn from that Principle Whereas by acknowledging no that Principle Whereas by acknowledging no more Persons than Natures in God, all the Difficulties raised in fifteen Centuries, would be removed, the Holy Scripture would be under stood by it self, there would be no more occasion for Councils, and the Popes being no longer consulted, would lose their Authority. These were the ways by which Ariansim was revived in Transilvania (c) (c) Id: hew words will suffice to shew the Impostures prist, f that Historian, and to convince him, that he

(1) Id 1b

of that Historian, and to convince him, that he has fet forth the Imaginations of his own Mind for historical Fiets Do but consider, that he supposes all this happen'd in the Year 1552 and he was obliged to suppose it since Martinusus had been murther d towards the latter and of the foregoing Year Observe also, that he supposes that Blandrata was gone from Geneva, before he vent to dogmatize in Transilvan a Whit will you think when you come to know, that this I feretick did not leave Geneva till 1555 and that he was not invited into Transilvania to be John St. Journa's Physician, till towards the Year 1563? What will you say of it many Arguments prounded on the Murther of Cardinal Mart nisting. What will you say of his Skill in managing the Disposition of those, whom that Murther had lately exasperated? Take notice, that no body accuses him of having dogmatiz'd in Transilvania, during the ibode he dogmatiz'd in Transilvania, during the ibode he made there before he had been impirion'd in

(A) In Brantome's time it began to be doubted] I shall set down his Words somewhat at length (d) John of Austria "was a Natural Son of the great Emperour Charles V and ot a great I ady "and Counters of Flanders, the Mother of a Great "Brand Counters of Flanders, the Mother of a Great "Brand Counters of Flanders," Person, of whom we have spoken, or possibly Captains may speak, and not of a Baker's Wise, or of a tom 2 Laundress, as it was commonly reported She p m 49 was extremely handsome, her Name was Barbawas extremely handlome, her Name was Barbara Blomberg, the was afterwards married to the Lord Requel, a Gentleman of the Country of Namur or Luvemburg One may very well believe, that he lov'd and enjoy'd her But that the was the Mother of Don John, is a mistake, for his Noble Carriage thewed, that he took after his Father and Mother As soon as he was born, the Emperour, his I ather, sent for a rich Shepherd from the Mountains of Liege, to whom he gave him to be nursed, and brought up, with he gave him to be nurled, and brought up, without the knowledge of many Perions, ordering him to use him to labour and hardship, as he would do his own Child, without feeling him effeminately or delicately, and without reesting him the nately or delicately, and without telling him, that he was an Emperour's Son, rill he began to be a grown Child, and the Emperour had a mind to forfake the World, and to active into Spain. Then he commanded the King, his Son, and for him and the Shenherd, and to make refer to be nobly born. He that had been educated in a Country-house like a Shepherd, became afterwards very gentled. "educated in a Country-house like a Shepherd, became afterwards very genteel, gallant, civil, and agreeable, and had nothing letr of his Rural Education I saw him in Spain, he was a very handsome Man, and had a good Grace, as I have said, and though he had been brought up in a rustick Life, yet there appear'd nothing of it in his Behaviour, for he behav'd himself very nobly among the Soldiers; he had also a good Air among the Ladies, to whom he was very acceptable very acceptable

(d) Brant fore en

I shall

Blomberga Ratif-bonenfis forma ac uxta nobilis Lx quaadCaducta ut m(L10rem cantu allevaret, &c 10 Dec 1 p m 611 of the Art'ele John of Austur Jn 1578 Lx Stiada duc id 1 / 10 } (it= **l**aunenfis and not

nentis of upon he Sione, as 'tis faid mi Witte's Dinium Su the Preface intituled, Apologia pro du :disNitiomilibus 17/ Jame Pr free affirm it, he lays nothing of it, when he freaks of that Synod Befides the Meicurel rançois does 210t | 17 David Blondel, but only Blondel Now there was more

(a) In the Dialogue between Lucretia andBarbara Blombeig (b) Pag

than one

at that

It was (B) less doubted that the Emperour had of John of Austria, was reilly so enjoy'd her, and at the bottom there was no consequence from the one to the other That Prince might have had some sport with the fair Barbara Blomberg, who was a at first brought to him to sing before him, and to divert his Melancholy I say, he might first brought to him to sing before him, and to divert his Melancholy I say, he might have past from the Pleasure of the Lu, to all the rest, without having a Child by that Mistress However it be, John of Austria dy'd in the Perswassion, that Barbara Blomberg was his Mother, and as such he recommended her to the King of Spain That Recommendation had its Effect For Philip II to whom the true Mother 2 was not unknown, did his indeavour to deceive the World He fent for Barbara Blomberg into Spain, the same & Year that Don John dy'd, and gave her a very good reception Some time after he fent her with a very good Equipage to Mazote, into the Royal Monaflery of St Cyprian After having lived there four Years, she went to Lareda for the good Air of the place, where she dy'd Brantome informs us to whom she had been married She had a (C) Son, whom Don John, who believ'd him to be his Uterin Brother, recommended on his Death Bed to the King of Spain, and whole Name was Pyramus Conrad He serv'd under the Duke of Parma

b L O N D L 1, (David) a Protestant Minister in the XVII Century, past Kimark A soi one of the Men that had the greatest Knowledge of the Ecclesiastick and Civil History He was of Chilons † in Champagne, and was made a Minister in a Synod of the Ish of France, in the Year || 1614 He exercised his Ministry at Houdan near Paris Few Years after he began to write for the Protestant Religion, for in the Year 1619 he caus'd a Book to be printed at Sedan, intituled, A modest Declaration of the Sincerity and Truth of the Reform'd Churches of France It was an Answer to the Invectives of three or four Writers of the contrary Party, and particularly to those of the Bishop of Iusson, who was so well known since, under the Name of Cardinal Reshelieu Irom that time Blondel was look d upon as a very hopeful Man. He had always some homograble imployments in the Synods. He was (A) above 4 twenty times Secretary in those of the Isle of France. He was deputed four times (B) successively to the National Synods, where he never fail'd to be chosen to draw up and collect the Acts likely that it was he ** whom the National Synod of Castres deputed to the King, in

I shall make three Observations on this Discourse I It seems that Brantome believ'd, that Preface

that he put

to one of

At Dail
It's Books,

Intituled.

The course of the was the Mother of a Prince, whose Noble Carriage showed that he took after his Father and Mother,

the must have diffinguished her from the Great La
to the was the Mother of the Father and Mother,

the must have diffinguished her from the Great Lady and Countries of Hunders, whom he acknowledg'd to be the Mother of Don folin It he had not made that Distinction, it should be said, that he took Barbara Blomberg, and the Countels of Flanders, for one and the fame Person, but in that case could he have fud, that Don Juan was too much a Gentleman to be the Son of Barbara Blomberg. He was therefore nufriken as to Barbara's I amily and Country She was a Gentlewoman of good Quality in Ratubon, and not a Baker's Wife, or a Laundress of Brussels. II It would be but an ill Proof, that a great Prince could not have had a Bastard by a Woman of a mean condition, to say, that that Bastard is too much a Gentleman to be the Son of fuch a Mother, for Experience shews, that great Lords who under-match themselves, have Children as high Spirited, and as much infatuated with their Grandeur, as those that are equally match d, supposing always that the Education be equal. At the Sultans mean spirited, tho's they are sometimes the Sons of a poor Country Wench? III That Education at a Shepherd's House in the Country of Liege, is contradicted by good Historians, as Emmanus Strada is See the good Historians, as Famianus Strada is See the Article of John of Austria

(B) It was list doubted, that the Emperour had enjoyed her] We have just now seen that Brantome

than one tays, one may very well believe, that he lov'd and in-Minister of joy d her It is very unlikely, that Charles V con-that Name trived that Feint with that Lady of Ratisbon, before he had a very intimate acquaintance with her Nor is it more likely, that the Lady was lefs yielding as to the Being, than as to the Seeming to be, for commonly the latter is more feared than the first, and a Woman would think her felf very unhappy to go through the last, without going through the first. The Author of the New Dialogues of the Dead, might fay many pretty things concerning that par-ticular Idea of the Conduct of Barbara Blomberg He has faid fome good ones (a) according to the Idea that is different from that

(C) She had a Son whose Name was Pyramus Conrad 1 The Halloon Author, who publish'd the Life of John or Austria at Amsterdam, in the Year 1690, believes that Barbara Blomberg (b) was a Widow, when she was willing to pass for Charles V

his Mistress, and that Pyramus Conrad was her lig-timate Son If he had minded what he had faid timate Son If he had minded what he had faid page 279 he might easily have feen that Pyramus was younger than Juan of Austria Strada, whom he copies, says, That Don Juan fent his pretended Brother into Burgundy, to perform his Studies there, and that when he came to hear that Pyramus had laid his Books afide, and plung'd himfelf into Debauchery, he caus'd him to be put into Prison This was his condition at the Death of that Prince The King of Spain having some re-Prison This was his condition at the Death of that Prince The King of Spain having some regard to Don Juan's Recommendation, writ to the Duke of Parma to know Pyramus s Inclination The Duke inform'd him, that he had receiv'd a Letter from him, wherein the young Man acknowledg'd himself unsit, and without any Inclination for Learning, and that he desir'd to bear Arms The King order'd him to learn the Art of War under the Duke of Parma, and assign'd himsa Pension of Thirty Crowns per Month Thus far Father Strada (c) carries the History

(A) He was above twenty times Secretary Manesius

(A) He was above twenty times Secretary] Maressus a Professor at Groningen, will have it, that Blondel was chosen for that Function, because he had a tair Hand (d) In assimio suit apad suos fratres, a quibus sepe propter calligraphiam factus est Actuarius sundanna accuration and accuration and accurations. January Jape proper calligraphiam factus est Actuarius in refut fynodorum nunquam tamen in ulla earum vel nationals tione vel provinciali Prasidis aui Assessinis gradum obtinuit He adds, that they never gave him the Office of Moderator, or Assistant to the Moderator, in the Synods I have heard say, that Blondel's Hand-Writing was the fairest and most distinct that could be seen, but very small, so that in few Lines he could make long Remarks, in the Margin a Rook printed on large Paper

gin of a Book printed on large Paper

(B) He was deputed four times successively to the National Symples] One of those four Symoles and that of Alex, in 1620 as (e) Mr Des-Marets believ'd That Missake would be very inconsiderable, if he had not added, that du Moulin, Moderator of that Synod, was extremely thwarted by
Blondel, Secretary to that Assembly, and if he had
not reported that Missunderstanding as the Cause
ply price
to Suantum autem Molicate the of many other Events (f) Quantum autem Moli-ed to the lineus suos alsos duos ex ordine Ministeris Condeputatos infensos habueritin illa functione in qua ipse Synodi prases, Blondellus Secretarius suit, & eum sepius querentem tionum audivi, & eventus ipse docuit Cum enim, &c This (f) Mareis a Consideration which ought to oblige Writers sius ibid to avoid the very smallest Faults. to avoid the very smallest Faults That which is inconsiderable in it self, is no longer so when false Consequences, and talke Suppositions are added

(d)Maref in refutaget Curcellæanæ pag

(e) Marcí ubi supra, quaternio disserta-

the Year 16a6, and who reman'd thanks to his Majesty in the Name of that Assembly His Speech is to be seen at large, in the 12th Volume of the Mercure François fame Symod order'd him to wrate in defence of the Party † I have heard fay, that + see the they design'd chiesty that he should write against the Annals of Baroneus, and that no above que-Protestant was thought more capable to consute them, than Rlondel And indeed, he tedPresuse Land a (C) productions Memory, and was a Man of vast reading; neither did he want beneration to make Discourcies, and draw advantageous Consequences from matters Fact. Has Style was (Britainh, and perplexed with too many Parentheses But there, would that have dealer'd him from consuting a Fassity? It appear'd by the event he did not trouble himself (E) much about resuting Baronius, and that he appear themself much more to other things. In the Year 1631 the Province of Amou.

(a) Co-lom Mêlanges Historiques, p 14, 15

* .

(6) Apud Paulum Frehetheatr

p 11#4 (c) Sample Cureelleus in Præfat Apologe.

(d) Mr Daille ex-

presses this Elogy in fine terms

and more

braggy, de-disating to making for the Re-

formed Churches

See in Sir Thomas Pope Blount many of h Such Ele-

(e) Marel

ubi fupra, p 198 (filmbud fulktubus

3. Mercie de gratin

Oredemp. n 22 f

dellus, Photos sile moder fecuri, or

OIDD13 4h

mum, for the Alia-

any Visit as much as he could, because the latter was a great Talker, & omnia in numerato habebat, etiam locos integros authorum, whereas the other, though locos integros authorum, whereas the other, though he had a predigious Memory, Sape filebat Some Persons, who had heard Blondes in conversation, have ssiar'd me, that his Tongue ran like a Torrent, and that he defauired of all kind of things with a surprizing statisty, without ever hesitating about the Names, at Years; nay, he could tell sometimes in what they of the Month, and of the Week such and such things happen'd Those that made the Funeral Sermon of John Caspar Lentzus, say, (1) that when Blondes was blind, he discoursed four Hours with him of the great Book which he design'd to write against Chiffier, and that he did it design'd to write against Chisset, and that he did it with such an Essusion of Memory, as associated the Hearers Quo (malo concitatis) non obstante Amstelodami sum salutantes non admiss modo, sed per 4 horas operis sus, quod pro re Gallica contra Chissettum Hispanica causa patrocinantem spissum moliebatur, summam eis exposust, qui ad prodigiosam tante viri memorima abstuperent We shall hear two Men, who themselocities amontary to one another in many rhings thengh wentrary to one another in many things, and namely, on the account of Friendship for Dawid Blondel, agree about his prodigious Memory They agree also about the meanness of his Stile, but one of them pretends, that Blondel was fo ofteem'd by the Roman Catholicks in France, that to tempt him, they promised him a Micre I shall set down the whole Passage of Vir excellens fust noster Blondellus norm at the promise acrimoniam, judicii soliditatem, normalis ad produgum usque selecem, eloquentiam tempolisma, qua tamen, ut nifil est ab omni parte beatum, ma tia elucet in scriptus, profunda quidem uh que eruditionic. Sed quaren angres. que felocem, eloquentiam temponimini, (qua tamen, ut nibil est ab omni parte beatum, ma tra elucet in seriptu, profunda quidem ab que eruditionis, sed quoram gratificamitas aliquando imminuit) ad hac natura dena materializabilis diligentia, qud non vulgarem linguarum materialis diligentia, qud non vulgarem linguarum materialis seleca, Hebraica, ut & Italica quoque & Hispania, Graca, Hebraica, ut & Italica quoque & Hispania, ontitum sibi vonparaverat, onne Scriptorum gonus pervolverat, & eorum opes in divisem silum cordiis sui thesaurum recondiderat Adeo at nibil esse, silum emagnum, sive parvum, in libris Patrum, Aliis Conciliarum, disputationibus Theologorum, & in historia vetere ac recensi, tum sacra tum profuna, quod ejus cognitionem esqueret, & de quo, interrogautibus, accurate illico non responderet, nullusque cam eo familiarius versaretur, qui non semper delior ab eyus colloquiis discederet. Quare omnes qui noverant, supenda ejus eruditioni assignitatis illicia in partes suas pertrahere para ditioni assignitatis illicia in partes suas pertrahere para di samaram opum aut honorum splendore capereture, di denaram opum aut honorum splendore capereture discam de marum sucutate, de modestia, di amorem rapiebat (a)? Now let us thear his Aleversa amorem rapiebat (a)? Now let us thear his Aleversa amorem rapiebat (a)? Now let us thear his Aleversa concerts culculum mans honorum sucuraren adition partes culculum concerts culculum mans honorum adition adition partes culculum prosedures culculum paras ble, Curcellae, in Blondellum concerts culculum mans honorum adition adition partes culculum paras ble, Curcellae, in Blondellum concerts culculum quas ble, Curcellae, in Blondellum concerts culculum quas ble, Curcellae, in Blondellum concerts culculum quas ble, Curcellae, in Blondellum paras ble, curcellae, in Blondellum paras ble, curcellae, in allemania qua concerta culculum paras ble, curcellae, in Blondellum paras concerta culculum quas ble, curcellae, in glonde culculum paras concerta culculum quas ble, curcellae, omnissant equacities of the experiment of the experimental experiments of the experimental experimental experiments of the experimental experimental experiments of the experimental experiment experiments of the experimental experimental experiments of the experimental experimental experiments of the experimental expe

(C) He had productions Memory Mr Colomies of the same Book, Decennium est prater proper, cam says one thing of them, that gives us as great an Idea of him, to thing whatsoever I have learn'd of Dr Vosius, says he, (a) that M Slanasius alliceret, (nam quam fuit memoriosus & multa lestrobeing at Paris, avoided to meet with Mr Blondel in mis, tam dooppuniona laboravit, paramque falix suit in primum equi en de re Diattide produit den sum Gai-lice tantum scripta esset, nec eo stylo qui suum Lettorem alliceret, (nam quam fuit memoriosus & multa lettio-mis, tam socopunoua laboravit, parumque falix suit in suie conceptibus, sive patrid sive Latind lingua expri-mendis,) tandem visus est voluise cam sermone erudi-

(D) His Style was harsh, and perplexed with too many Parentheses] We have already seen what Judgment Maresius and Curtellaus gave upon this; let us add that of a Jesuit to it Cum Blondellus. proprer sinussas inconditæ plerumque orationis ambages de inextricabiles musoblowe to musipper labyrinthos minus gratus politis lectoribus esse solcat, de bonæ cæusæ offusis gratus politis lectoribus esse soleat, & bona causa offusis tenebris sapius incommodaverit, opera precium visum suit eamadem reciprocare stram(h) He means that he (h) Phihas examin'd again, the Question about Pope lippus Joan Chisset says, that a Lady of Paris, to whom Labbe, is Blondel had given his Volume of the Sibyls, read some Pages in it, without understanding any thing of it, and told the Author, that it would be very proper to translate that Work into better French, and that she was much displeas'd and surprized that everio, a calcem it was not already done (i)

(E) He did not trouble bimself much about consuming I vol de script seems and Notes, which he had written in the Margins clesses of his Baronius. His manner of writing in very pag 841

many Notes, which he had written in the Margins of his Baronius. His manner of writing in very finall and close Letters, made those Notes more numerous, but they cannot be faid to be a Refutation of that Cardinal. The Magistrates of Ambierdam bought that Copy of Baronius, and gave it to the Library of their City. It is there that those who would know what David Blondelwrote against the Appals of Baronius, may satisfy their Curiosity. the Annals of Baronius, may fatisfy their Curiofity the Annals of Baronius, may fatisfy their Curiofity A Minister of (k) Bearn, and a Refugee at Amsterdam, many Years before the Revocation of the Edict of Nantes, says, that the Burgomasters of that City having order'd him throughly to consute the Twelve Volumes of Baronius, he did it, by the help of God, without any trouble, and that he had not only transcrib'd David Blondel's Notes, as he was order'd by those Gentlemen, but also that he had collated them with the Annals of Baronius. had collated them with the Annals of Baronius, which he had never feen before And that having discover'd some Faults that Blendel had not observed, he thought he should commit a Sin of Irreligion, if he should not publish them (1) Quam min de- (1) In mandata foret ab amplissimis Reip Amstelodamensis Consulibus Provincia funditus evertendorum Annalium 12 tomis comprehensorum Deo cooperante nil Deo cooperante nil (m) Ut corum (Coniu-

ardum este comprehensorum

ardum este comprenensorum

lum Amstelodamensium) jussu qua Blondellus

animadverterat non tantum exscripta sed etiam sum Baranimadverterat publico darem

Non

Patui serio posthumas animadversones Blondelli

anima Chronologicis Baronii narrationibus nunquam antea

mithi vissi conferre, quin statim

tem (en animo sateor) mihi religio suit impio sepelira
silinii en He publish di therefore a Book in the Year

1675 intituled Antibaronius Magelenis, which contains 140 Pages in Folio In my Copy the Title

makes no mention of David Blondel, but in the

Journal des Savans (e) the Title contains these
other Words, quibus accesserunt quadam ad Baronium

animadversones Davidis Blendelli Moreover, the

Title notes the Year 1679 doubtless this is a trick
of the Bookseller It is likely that the Book did

not sell, and at four Years end they bethought
themselves to renew the Frontispiece of it, and to
promise Wonders in it, under the famous Name of
David Blondel The truth is, that Blondel does

(p) See M

Baillet,
In the
second ton David Blondel The truth is, that Blondel does for the figures of his Marginal Notes by that, they would of the be very much dalpis'd (p)

Labbe, in

Magen-

(o) Of the 1679 pag

(p) See Mi 156

(F) Having

& See the Puflle Dedicatory of hes Authentick AEts & At Rou-Cn. 1/41 2n 80 E At Geneva, 1611 111 I! * At Gu neva, 1628 in 4to Secthe Kima k

145

to

reston in 1049 111

Ar Amfterdam, 1646

At Amfterdam

1646 in

(11) Samu-cl Marefi-

usrefurat (urcell png 304

(b) (oloin in

Opulcu-

lis, p m

(1) Alus

quartan-

tibus de Joh unnæ

Papille

hiftour

bulim

commu-

tentione

tita, non fine of-

OMNI-

UM pio-

testanti-

Mnefius

evere tat

, d gra-

his number

no Pret -It tut noul t

11 6 11-

rifed pim

Curcelleus, pag

per iptum tuggillara

99

(F) Having no Talent for the Pulpit] See what is quoted from Samuel Marofius, in the Remark G I have heard fay that Blondel did not preach by Meditation, and that he had much ado to learn his Sermons Word for Word So that the Pulpit N about do-Indowas not his Talent t At Cha-

(G) Made him a Titular Professor | From that time he was reputed fice from any Engagement with a Church, he was no longer obliged to a Residence, and had full Permission to settle him-Reidence, and had full Permittion to lettle himfelt it Paris to be it hand to confult the Libraries
Those were the Reisons that oblig'd the Synod to
confer that Title upon him Here is my Voucher
for it (a) Posserier (Synodus) Blondello honoraris
prosessions numeric specialism assignments, soluto vinculo quo sue Ecclesie tenebatur, & fatta es facultate
sels suas ob commoditatem librorum ipsi necessariorum

ad Baronii promissam refutationem figendi I utetia

(H) A great Book concerning the Piimacy in the Church] I hat Work is much esteem'd, and confutes Childinal du Pirion most learnedly Mr Colomies tells us, that the Author was preparing a second Part I heard, says he, Mr Darlle say (b) that My Blondel had left a Continuation of the Primacy in the Cherch, almost as large as that which is printed It is in the Hands of a Minister near Leyden, whose Name is Cuiccillous, the Son of him that turn'd Ar-

mininn

(1) Son c of them were also offended at the Book which (1) Sone of them were also offended at the Book which he publish'd concerning Pope Joan] I will not make use of a general Proposition, though a very zerious Divine of Groningen (c) did it, less it should be look'd upon as a Sityrical stroke I am therefore contented to say, That that Work of Blondel offended some Protestants It is an undemable thing The Reasons of that Scandal, which I am going to mention, are to dishonourable, or even so shape the Divine of Groning had not fo shameful, that if the Divine of Groning in had not wouch'd them, I should think that the Arminian Professor of Amsterdam imputed them to the Re-formed to make them ridiculous, or to make them inspected of an enormous Infatuation Curcellaus is the Arm nian Professor, of whom I speak He says, that as soon as Rlondel's Work appear'd in publick, some Persons condemn'd it without any further knowledge of the matter, and had not patience to read it, it was sufficient for them to know what the Author aim'd at, to fay, that he had done very ill, and to compliin grievoully of him for depriving them of an occasion to infult the Roman-Catholicks (d) Non desuerunt qui audito solum equo argumer to dan natoriam confessim sententiam ferrent, indigna'i quod materia sibi eriperetur Romano-Catholicis possible injuliands, & mulicrem Rome Pontifician se dem aliquando tenuisse objectendi. They inquired into Blondel's Motives, and instead of believing that a Man, who had read so much, and had such a vast knowledge, might have discover'd the weak side of that Story, they maintain'd, that Honesty had no share in his Action, that he wanted a good Benefice, and that to obtain it, he had made his Court to the Pope of Rome (e) Pratereo illos ques non pu-det jacture Blondellum in fabulam transformare molitum

(i) Id Ib Maiel p 312

Anjou, demanded him of the National Synod at Chareston, to be Professor in Divinity at Saumur &, but that Request was not granted, either because it was thought that having no (F) Talent for the Pulpit, he was not so fit as another for the Instruction of the Students of Divinity, or because it was believed that if he should apply himself solely to History, in which his chief Skill lay, he might fignalize himself the better for the Party. However that be, he continued in the Isle of France. In the Year 1645, the National Synod of Charenton made him (G) a ritular Professor, and gave him a suitable Pension, quoted Pre-gueted Pre- which hid never been practised before y The Explications on the Eucharist, a given (H) Book & concerning the Primary in the Church the Primary in the Church gicit (H) Book & concerning the Primacy in the Church, the Pseudo-Isidorus and Turinanus Vapulantes *, which is a Work against the Decretal Epistles, the Treatile + of the Sybills, wherein he undertook to prove the Oracles false that are attributed to them, and wherein he refutes the ancient practice of praying for the Doud; and the Treatric || de Episcopis & Presbyterus, pleas'd the Protestants much But some among them disapprov'd that he did not wholly addict himself to Controversy, and that he concern d himself in Disputes of Civil History, as when he wrote 2 Book \(\pm \) de Formula regnante Christo Some of them were also offended at the Book which he publish'd (1) to show that what is reported concerning Pope Joan, is a riduculous Fable After the Death of Vossius, he was invited to succeed him in the Professorship

> pingue aliqued Beneficium exterqueret He that menpingue aliqued Beneficium exterquiret. He that mentions this rash Judgment, resutes it by a Reason drawn from the disobliging things for Popery that are in that Book of Blandel's Malignam istam suspicationem scriptum, unde calumniandi ansom arripuerunt, plane jugulat, in que tantum abeliat partium illarum gratiam ambiverit, ut contra multis in locis acriter ease pungere non dubitarit. He adds another Reason, which is, That the Work of the Primacy in the Church, was in the Press, when the Author was Church, was in the Press, when the Author was writing his Treatise concerning Pope Josa Others were less partial, they confess d, that the Author had refuted the History of the She-Pope by such powerful Reasons, that they could not see any good Answer could be made to it, but they took it very ill, that he had made use of his Time and It very ill, that he had made use of his Time and Knowledge to refute a Tradition of that nature The Protestant Interest, said they, requires it should be true, why must a Minister discover the falsity of it? Would it not have been better to leave the Papist the trouble of wiping their own filth away? Did they, who do not cease to reproach the Memory of the Reformers, deserve that any one should do them that good Office? Such was the Discourse of the most Moderate, and thus Men will always shoeak when the Interest of thus Men will always speak when the Interest of thus Men will always speak when the Interest of a Party has a greater share in what is said, than Honesty, and the love of Truth in general I say, in general, for they are two very different things, to love Truth in itself, and to love the Party that one takes for the true One, being resolved never to take it for the sale (f) Alie erga Auctorem & opus paulo equiores, fatentir quidem insum tam efficacibus opinionem vulgarem argumentis impugnasse, ut non videant quid ad illa reponi cum specie possit sed tamen ajunt non debuisse otio suo eruditione abuti, in consutanda sabula quam pro vera bistoria haberi Protestanti-(f) Id 1btanda fabula quam pro vera historia haberi Protesianti-um intersit: Prastitisse Sordes Juas Pontisicius eluendas relinguere: indignos enim esse quibus nostri operam ea in re suam commodent, cum Lutherum, Zuinglium, Calvinum, aliosque Protestantium Doctores, soleant atrocibus convitus proscindere, quibus illorum memoriam, quan-ium in se est, toti mundo odiosam reddant Maresius, who refuted Curcellaus, does not deny that those Judgments were made, not does he jay, that People were in the wrong for doing it. But on the contrary, he confirms to the utmost of his Skill, contrary, he confirms to the utmost of his Skill, the Opinion of those who said, that Blondel composit that Book on purpose to please the Roman-Gatholicks (g), and he relates (h) a Passage of the Seur Congnard, an Advocate of Rouen, who writ against Blondel, and who said, That most of the Resonand were strangely surprized at that Author's Design, and that their Opinion was that he thor's Delign, and that their Opinion was, that he had a mind to make a shew of his Learning, or to infinuate himself into the Favour of Great Persons See below, the Remark P The Church of infinuate himielf into the Favour of Great Perfons See below, the Remark P The Church of Rome is full of People, who judge in the fame manner of those that Confute the Legends, they are call'd Heieticks, or Favourers of them, so that on both sides, a Man, who does not design to confirm himself, by all his Searches and Studies, in all the opinions of his Communion, exposes himself to great inconvenience.

to write det jastare Blon iellum in fabulam transformare molitum

fuels a effective Blon iellum in fabulam transformare molitum

fuels a effective Blon iellum in fabulam transformare molitum

fuels a effective Blon iellum in fabulam transformare molitum

fuels a effective Blondel's Treatife concerning Pope Joan, appear d

at ieveral times, and in two Languages. In the

Year 1647 they Printed at Amsterdam his familiar

NIMINEM reformatorum reperies qui illi autor exterit isti
Explication of the Question, Whether a Woman was

feated in the Papal Chair of Rome between Leo IV and

Benedict Benedict

potuit id confilium Blondelli non difplicere bonis inter Protestantes. quibus monstri quid alere præpostera hæc di⊸ ligentia ın agenda caufa adverfariorum, ac si ipsi met el pares non effent Marefius ub: Supra pag 321 (b) Id 1b Blondel's Treatife about JOAN

fossorship of History, by the Curators of the College of Amsterdam. He went the ther in the Year 1650 and continued to study with his usual application, which together with the change of Air, drew many inconveniencies upon him, and made them lose his sight. It is affirm'd, that in that Condition, he dictated two * Volumes are the change of the Volumes of the Consolers of the Volumes. in Folio about the Genealogie of the Kings of France against Chifflet It is said, that he undertook that Work at the Request of the Chancellor Seguier There were (K) some morose Persons in Holland, who endeavour'd to make him suspected of 1654 Arminianism,

* InLatin Printed at Amsterdam in

(a) Uu fupra, j 314 (b) In Repræfat p 324 (c) Menagiana, p 344 edit of Hol-land (d) Cum primum ejus fima id Cl Sal-masii diffufiffimæ eruditionıs, ut omnes iciant. Viri aures pervenif-fet, excidit ipfi ut parum Confiderate diceret, tradatur ego i Uum uno hAlitu difflabo Curcell ubi fupra, pag 324 (e) Id 1b Marefius Salmafius's pronon præ-ftitit Salmasius cuius fpem fecerat amicis & mi= hi fæpe Ubi fupra, P 326 (f) Mr Arnauld was of onehis Book Intituled. le renverfement de la Morale was of that nature See the Nouv publique des lettres, Nov 1684 art II pag 975
This
Blant anflated into
French by Mr Lenfant Minifter of Berlin, was Printed at Amster-

qam 118 1694

Benedict III? After his Death Curcellaus caus'd that lane Work to be printed in Latin at Amsterdam in the Year 1657 but much larger. This is the Title of it, de Joanna Papisa, sive famosa quafitans, an farina ulla inter Leonem IV. & Beneditum III. Romanos Pontifices media sederit, auxeone Curcellaus (a) says, that the Author kept his Manuscript above Nine Years by him, and that when he first begun it, he thought of nothing less than of Printing it. He had only the Complaisance to examine a matter upon which one of his Friends examine a matter upon which one of his Friends had confulted him; but at last he submitted to the earnest Sollicitations of his Friends, who asthe earnest Solicitations of his Friends, who alfured him, that that Work would very much please those who were Curious in Ecclesiastical History Marasius affirms (b), that Blondel deny'd that he had a hand in the Impression of his Book, and that by such a Protestation he endeavour'd to lessen the Scandal, and to ayold the Censure of the Synod Quam (promulgationem) sum estam Blondellus ut se inscio sastam excusabat, ad offensionem elevandam, consuram synodicam cautius declimandam. He adds, that the Manuscript was not directly sent into Holland, but from Pars to London, and from London to Amsterdam All which was by way of precaution against the Censures that were to be fear'd Ut silu ulla super ejus editione suo Autori moveretur, eadem pra-so esset excusatio qua hodie utitur Dallaus. To ipeak ulla super ejus editione suo Auto i moveretur, eadem praflo esset excusatio qua hodie utitur Dalleus. To ipeak
the truth, I don't believe that that Work was put
into the Preis without the Author's confent and
knowledge. Mr Menage relates a thing that makes
for our purpose, and which shews that he did
now well remember the chief Circumstances, for
he was ignorant of the Frinch Edition. I have occasson'd, said he (c), the Printing of David Blondel's
Treatise concerning Pope Joan. At first he hadonly made
a Discourse in French which he lent me, and which I kept
some time. I lent it afterwards to Mr. Nublé, who kept some time I lent it afterwards to Mr Nuble, who kept it near a Year David Blondel came afterwards to ask it of me, but I would not give it him at first, because I fear d he would suppress it I tald him it was a piece of Work that deserved to be Printed, and that perhaps he Work that dejerved to be Printed, and that perhaps he would fulfrate the publick of it but he affur a me so positively, that he would cause it to be Printed, that I gave it him again Accordingly he got it Printed in Latin, but he made it quite another thing than it was before It is reported, (d) That on the first News Salapasius had of that Book of Blendel, he cry'd out, Saimplim had of that Book of Blondel, he cry'd out, Let it be brought to me, I will destroy it with one blast of my Mouth Blondel ient him the Original of his Latin Work, and requir'd no other Condition, but that it should be publish'd intire, either at the beginning or at the end of the Answer Salmasius accepted that Condition, and liv'd Six Years after, but the 'he had promis'd to answer it, he did it not, and nothing was tound among his Papers that conditions and nothing was tound among his Papers that conditions. and nothing was found among his Papers that con-cern'd the Refutation of Blondel (e) The fame Curcellans, who tells us all this, affirms, that Rivet had writ to him, that he question'd, whether any folid Antwer could be made to Blondel, Valde se dubita-re an bene es responders posses, & cum lettoris cerdati satisfattione An Advocate of Rouen, whose Name is Satisfations An Advocate of Even, the very fane Conguerd, Aniver'd the French Book, the very fane Conguerd, Aniver'd the Litter Genguard, Aniwer'd the Freuch Book, the very fighe Year that Blandel dy'd Marefus Aniwer'd the Issue Book a year after it was Printed, and inferred it interested in the Aniwer which is a plain proof that he did not perceive the great Difficulties that perplex'd Rives, or that he shought he had fully remov'd them For a Man is never to imprudent as to publish the intire Work which he Aniwers, when he is perfused that he cannot aniwer (everal Difficulties, in fuch a Cafe, he makes choice of what he pleafes in the Wittings of his Antagonist, and pretends not to have feen that which he knows not how to antiwer. There are many Books against which nothing would be faid, if one was oblig'd to infert them at length in his (f) Answer. It is not long since Mr. Spanheim Professor in Divinity, wrote a Book (g) to prove that there was a Pope Year. He was not discourag'd by the Dissiculties that perplay's River and Salmajar. It may be faid of his Book, and of that of Maresur, that if they cannot

convince all forts of Readers that the History of Pope Joan is true, they may at least convince them of their Authors Ability and Learning

ONE of Sanavius's Letters informs me, that Blondel having at the Request of some Persons, examin'd the Question about Pope Joan, found that the common Opinion was fabulous, and compos'd a Latin Book on that Subject, some approved of it, and others condemn d it. The latter pretended, that a Protestant made himself (h) infamous, when he opposed the common Opinions of his Party Blandel had some regard to the panick Fears of weak Minds, and put his Work into Sarraviance Land a state has make results at a form of the sarraviance with the sarraviance of the sarraviance w's Hands, that he might refuse it to some Persons that might have a design to publish it against his will see examin'd that Matter again in the Year 1639 because a Report was spread, that he constuted at large the History of Pope Jean, in a Book that was Printing at that time It was that of the Pope's Supremacy Not to be at the trouble of turning over all the Sheets of such a large Book, they inquired of him, concerning that Report He aniwer'd, That he did not speak of that in the Work that was then in the Preis, but that they might know what his Opinion was, he compos'd a French Treatise that was shorter than the Latin, and which foon came into the Hands of feveral People Salmasius law it at Paru in the Year 1641 Sarthe Bookseller Bloew, who publish'd it at Amsterdam in 1647 but he declares, that the Author said, That that business had been manag'd without his knowledge Geree autior affirmat fe inconsulto, quid-quid id est procuratum suisse (s) He adds, that af-tur the publication of that Book, some prais'd Blouded's Ingenuity, and others (k) loaded him with abusive Language The most moderate, tax'd him with Imprudence Some of Salmasiue's Letters, wherein he promis'd to set up for a Proceedor of the Tradition that Blondel had rejected, and to reftore it speedily and easily, comforted those that regretted the loss of an Argument, which in their Opinion, overthrew the Church of Rome (1) Re-(l) Recreafis animos eorum quibus dolebat eripi sibi telum, ut de l' Eglise tem 1 p sarravius was one of those, that were pleas'd with that new design of Salmassus, but he warn'd him to take great care of what he should do Nose, that he sent him Blandel's Latin Treatise, and that he acquainted him that Chamier, Peter du Moulin, and Bochart of Caen, three of the most Learned Ministers of France, believ d that the Story of Pope Joan was fabulous. He did not forget to say, that du Moulin, who might have jested admirably well on that History, had never imploy'd the Wit of his Jests about it. Multa certe cum scripserie (Petrus Molinæus) quidus Romanum suggilaverie pudorem, ab ista tamen samina semper manum abstinuit of poterat tamen samina semper manum abstinuit of poterat tamen sum infacetus alicujus liberalis joci inde captare occasionem. I believe, one might add, Mr Basnage to those three famous Ministers, who took the Story of Pope Joan for a meer Fable. See what he wirtt upon it (m), giving an Historical Account of the Reasons of each Barty, and you will easily apprehend what his thoughts are

(K) Some morose Persons, who endeavour'd to make they pubcreasts animos corum quibus dolebat cripi sibi telum, ut

rehend what his thoughts are

(K) Some morose Persons, who endeavour'd to make know what
im suffetted of Arminianism] There are many Persons Countries, who have a wrong No-lish about fons in Foreign Countries, who have a wrong Notion of the Dutch Liberty, and of the (n) French France, Servicude They are in the right to say, That the the Inha-Tribunal of the Spanish Inquisition, is abhor'd in bitants of Holland But nevertheless, there are many jealous that Counand inquisitive Men, that take notice what Friends try did not one has, and that build a thousand rash Judgments white their upon it, which they impart to many People from Thoughts House to House, and chiefly to those that may either serve or hurt, according as they are prepared, that going from France to Amsterdam, he should pass from Servitude to Liberty, and did more freely not know that he was going to put himself still than under the Eyes of certain Spies, who would make they write

(b) Quasi fum foret viro Protestantıum partibus addicto, quidquam attuliffe, quod vulgatas fuorum opıniones convelleret Sarrav epift 181 edit Ultraj vius, ubi fupra

pæne optimo viro convicia-

(m) Bafnage, Hift de l' Eglise

France, if bitants of

Thu appears from which David Blondel writ to him the 20th of April 1645 Tus to be found at the beginning of the French Book conceining Pope Joan † The Same Letter Jays (a)That is. with Curcellæus an Arminian Profes-(b) He means a Prece of Mr Daillé concerning Universal Grace (c) See what the Same Author says in the Preface to the free table Considerations upon Blon-del s Authentick AEt s (d) See the following fumma mıhı cüm pfo ne-1emper n tercesserit Id ibid (g) Dallæus in vindicus Apolog part 3 c 8 p 451 (b) Spizelius in infelice lite rito, pag 693 & lequent (1) Curcellæus in præfat Apolog png 309 (k) Marefius in refutatione præf pag 309, 310,

Arminianism, and who blam'd (L) the Religious and Politick Considerations, which he publish'd during the War of Cromwell and the Dutch. He dy'd the 6th of April 1655.

Aged Sixty four Years He had two elder Brothers both Ministers; one's Name was Moses, and the other's Aaron. Moses BLONDEL was Minuster (M) at Meann, and Moses, and the other's Aaron. Moses BLONDEL was Minister (M) at Means, and afterwards at London, and publish'd a Book of Controversy, which shew'd that he had Learning It is said that his Knowledge (N) was not useless to his Brother. He was still living " in the Year 1645 It was he that gave the † Manuscript from which the Explanation concerning Pope Joan was Printed. I have forgot to said that Amand Flavien is a saise Name, that David Blondel that himself in a little about Liberty of Conscience, which he opposed to the Bull of Innocent X and Peace of Munster Nor have I spoke of the great endeavours the Catholical to draw our Blondel into their Communion One of his Fraternity that distinct him,

it a heinous Crime in him to keep Correspondence with an ancient (a) Friend, who had contributed to his Vocation, and whose Acquaintance was of great use to him in an unknown Country. He knew not that those Spies would report all that he should say, and that a wrong Interpretation would be put upon certain things that might escape him in Conversation; so that he would be loaded with Slanders, and accounted a Man that conspir'd against the State, and Church. I advance nothing but what I have read in the Writings of a samous Divine, who has taken the pains to inform the Publick of those many Slanders. Quodilli Apologia (b) prologum galeatum prassierit o min Blondellus multum detrivit de ipsius existimatione apud pleiosque, ac si meditatus sussets in gratiam Remonstrantium FVERSIONEM (c) dostrina publica in bus Ecclesus, Alia observantibus intimam illam & jugem firantium F VER SIONEM (c) doctrine publice in hu
Ecclesis, Alis observantibus intimem illem & jugem
quem cum D Curcelleo familiaritatem coluit ex quo vinit in Belgio Aliis ad animum revocantibus liberiores
quosdam voces ipsius in sententiam Augustini & Synodum
Dordracenam Aliis indignantibus quod justo profundius se immiscuerit negotiis hujus Reip (d) in qua
erat recentir hospes (e) I leave many other ill Reports, that the same Author collected to his great
Giles, says he (f), and yet so carefully, that Mr
Daillé reproaches him very much for it, after havir grefuted them one after another Hac suns qua
Epicrita contra clarissimam optimi & eruditissimi viri samam, aut sinxit ipse, aut a malevolis plebeis que ingenis
excogitata magno studio conquirenda & corradenda & in
publicam hominum lucem edenda putavit, qua quam sint excogitata magno studio conquirenda & corradenda & in publicam hominum lucem edenda putavit, qua quam sint putida, & ad id, quod agit, consciendum inepta, omnes fius exercit 3 de giatia intelligunt Nunc quo nomine appellabo illam Epicitiz diligentiam, qua is quisquilias & nugas, partim futilis, partim falsas, plerasque dubias & incertas, aut ipse cominia dici a jacta inium Dei servum, & post emensos in Christi vinea labores a terris nuper in calos receptum, hoc antequam moreretur, egiste ac meditatum ese ut publicam Ecclessa, in qua degebat, dostrinam everteres (g)? Since the Death of Blondel, things are much worse, and chiefly fince certain factious and haughty Men come out of France, would make themselves to be fear'd by fome Trials of Inquisition Pray see, how a Minister of Germany (b) laments David Blondel's Misfortune, who tho a mild and peaceable Man, and notwithstanding the Services he had done Cause, was nevertheless expos'd to a thousand Bitings, both in his Life-time, and after his

(L) That blam'd the Religious and Political Considerations, which be publish'd during the War of Cromwell] We have seen in the preceding Remark, that his Enemies drew from thence one of their Proofs of his pretended Conspiracy against the Church His Apologist (1) pretends, that it was out of Harred against the States of Helland that Blendel's Considerations were blam'd, but Marefus (k) answer'd him, That that Work contains a fewer which could not have been a fewer which could not have been as for the fewer which could not have been as for the fewer which could not have been as for the fewer which could not have been as for the fewer which could not have been as for the fewer has been as fo ral things which could not but displease the States of that Province, and which displeas'd many good People, and that besides, it contains many Investigation of the People of the Management of the People of the P People, and that beindes, it contain a many anvectives against the Members of the Parliament of England, and against those Princes, who instead of revenging the Death of King Charles I made Leagues with Crommel This is as much as to say, that if Blondel had liv'd two or three Years longer, have the beautiful forms himself ache would have run the hazard of feeing himself ac-cused of a Crime of State, for having made a Libel against the Commonwealth of England; I say, a Libel, that was a violent Censure of the Union that reign'd after that Minister's Death between Helland and England

(M) Moses Blondel was a Minister Meaux, and SOME publish'd a Book of Controversy Book is Inmistakes tituled, Jerusalem au Secour de General It was Prinabout our ted at Sedan in the Year 1624 The Author justing the DEL fies the Opinion of the Protestants concerning the Apocryphal Books, by the Testimony of the Jews, and of the Fathers The samous Controversist Peter Veren accuses Blendel of Plagiarism (1) John Reynolds, (1) Vancation Englishman, says he, composed a great Book in Quarto containing about 600 Leaves (m), Instituted, A Centure of the Apocryphal Books of the Old-Testanument against the Papists, and chiefly against Robert Bellarmin M DCXI which against Robert Bellarmin M DCXI when the Bellarmin M DCXI when the Bellarmin M DCXI when the Bellarmin M DCXI was the Bellarmin M DCXI when the Bellarmin M DCXI was the Bellarmin M DCXI when the Bellarmin M DCXI was the Bellarmin M DCXI when the Bellarmin M DCXI was the Bellarmin M DCXI when the Bellarmin M DCXI was the Bellarmin M DCXI when the Bellarmin M DCXI was the Bellarmin M DCXI when the Bellarmin M DCXI was the Bellarmin M DCXI was the Bellarmin M DCXI when the Bellarmin M DCXI was the Bellarmin M DCXI when the Bellarmin M DCXI was t was composed or colletted out of the Pieces of that great n 3

Volume He Intituled it, Jerusalem & Rome au Secours de Geneva I cannot tell, whether Veron (m) It believed that this Blondel, Minister of Meaux contains was David Blondel, but he was the cause that Chifflet took the one for the other Before Chifflet published his Reply to the great Volume of Blondel, he put out a sinall Fore-runner of 30 Pages, under the Title of Imago Francisci Eversoris Davidis Blondelli Ministri Calvinista Clypei Austriaci liber prodromus He rails much at Blondel, who had not spar'd him, and accuses him of Plagiarism He pretends that it is an old Sin in him, and refers him pretends that it is an old Sin in him, and refers him to Father Veron's Words, which we have just now to Father Veron's Words, which we have just now seen Blondellum Neoclide furaciorem, Boucheto, Dominico, ac Tenneurio totum inequitare nihil novi est, antiquum obtinet dum plagiarium agit, non ignorat hac Pilas, non Tytiygias Recordesur tyrocinii sui sados dies cum apud Meldenses ministellum agens Geneva sua ab Hierosolymis & ipsa Rama suppetiae frustra quassouri, de quibus Francisci Verondo, &c (n) He was therefore persuaded that a sis Adversary was that Minister of Meaux, who writ the Book Intituled, Francisci Jerusalem au Secours de Geneve, but this is to ascribe evers. to David Blondel, what belongs only to his Brother Mose: The mistake of the Abbot de Marelles is loss considerable than that He gives Blondel the Name of Daniel, instead of David It is in the Enumerated of Daniel, instead of David It is in the Enumeration on of the Authors that presented him with their Works, or that spoke honourably of him He says, that Blondel made him a Present of his Book concerning Pope Joan, having made use, adds he, of a considerable Observation, which I imparted to him one Day in the late Mr du Puy's Close on that Subjest He says the same thing in his History of France, and shows wherein that Observation consisted

consisted
(N) His Knowledge was not useless to David Blondel] Here is what I find in the Professor of Groningen (e) Caterum inde apud nostres, nostres satisfies est Blondellia, qued ex suit & sui fractuli Photius distine of Blondellia, qued ex suit & sui fractuli Blondelli, veri plentissim & diligentissim, the satisfies, veterum Pontiscum Episolae Decretales, quantification neme sanue volebat admittere, in suit satisfies neme satisfies admittere, in suit satisfies neme satisfies admittere, in suit satisfies admittere, in suit satisfies de insure de comprebasses, & insure all satisfies de comprebasses, de insure de comprebasses de Grufuper diligentissime evolvistet Canones & Constitutiones Syndorum Nationalium Reformatarum, ejustem Mosis fratris sui adjutui industria cui comprebanda id proserve possim quod habeam in meo Musao, ex manu Mossi Blondelli, prater excerpta quadam Patrum Gracorum & Latinorum, & Bellarmini opusculum de Scriptor Eccl, variis noti: manuscriptis elucidatum, Disciplinam Ecclesiarum Gallia nitidisme Scriptam, variis Scholiis en Synodorum Nationalium decisionibui illustratam Observe, that this Professor intimates, that it was not necessary to shew the falsity of the Decretals. To this, let us add these Words of Mr Bailles "As to the Fasse issued these Words of the Blondel, a Breaker of open Deors, by reason of the "Heat wherewith he pursu'd these two Authors, "whose

him, pretended that it was not an honourable thing for him His thought (O) deferves some examination. He maintaind also that Blondel had a (P) Pension from

the Court of France, which put him by from refuting Baronius

"He * had a fingular way of studying, he lay on the Floor, and had the neccs- * Ancil- fary Books round about him for the Work he had in hand "He that informs me lon, Meof this, tells it for a certain Truth IIe says also that the anominous Author who made lange the Free and Charitable Considerations on the Collection of Authentick Acts collected by Mr Blondel, was one Gauthier, a Minister near Rochelle That Collection displeased the Pag 407 on that Subject, and I shall draw something out of it

BLONDEL

(a) Bail-let, Ju-gem des Sav tom 2 p 307

River oper tom 2 PAE-1079

(c) In præfat Apolog P 338 See above the Remark C

(d) Sed laudes 1pfius pertinere mihi videtur quod eum lıbenter corrupiffent pontificu. cum horum hamus ubique pen-deat, nec foleat honesta matrona fuis laudibus accenfere quod impudicis follicitae tionibus quondam restiturit Mares in refutat

(e) Scioppius,epist dedicat elementor Philofophiæ Stoicz: Moralis ad Cynthium Cardinalem S corgu

praf pag

(f) See Moliere's George Dandin

"whose Defeat was neither difficult nor very considerable, since so many Catholick Citicks had already dicover'd Isdorus s Impostures, and the proceeding of Turrianus had been his'd at and censur'd by the most Judicious among our Writers, before him (a)" Rivet speaks much more advantageously (b) of that Book of Blondel

(O) His Thought deserves some examination] Among other things, Curcellaus had faid (c) in David Blondel's praise, That the Catholicks admit dhis Learning so much, that they offer'd him a Mitter while he was a Grala Mary while ter, while he was a fingle Man, and afterwards a good Office either at Court, or in the Parliament, if he would abjure his Herefy Marefus aniwers (d), that fuch a thing does not deleve any praise, as well because the Papists bait then Hooks at all times, and in all places, as because a virtuous Woman will not praise herself for having rejected an unchaste proposal. This last Maxim is not abfolutely true, it wants to be view'd on a certain an unchaste proposal This last Maxim is not abfolutely true, it wants to be view'd on a certain side, not to appear false. It is a dishonour to a Woman, that any Proposals of Love should be made to her, for it shews that they had no very good opinion of her Viitue, and therefore any Woman that boasts of having resisted any unchaste Sollicitations, discovers at the same time that she shas not been so tender of her Reputation as she should have been, or that she knew not how to inspire all the Respect that a Virtuous Woman deferves. In that senie, the Maxim of David Blondels Censurer ought to be admitted. It will be granted me, without doubt, that of two Women equally beautiful and charming, she that has never had any dishonest proposal made to her, would have more reason to boast, than she who would have more reason to boast, than she who has often repuls'd the Tempter, for it would be a proof, that the latter has not imprinted such a character of Prudence on her Conduct as may per-fuade a Man that he would be very ill received, and that it would certainly be in vain to fet up for a Lover No nicer Praise can be given to a Minister of State, than to tell him, That he is like Cato, of whom no Body durst ask an unjust thing Scioppius made use of that Thought in praising a Cardinal, Erga amicos porro quamvis eximia & constanti voluntate esse foless, cam tamen, cum quid momenti majoris petere in-flituerint, religionem adhibere foles, ut non temere etiam qui te caussa sua omnia velle sciat, vel sibi qui quam, vel amicis austi postulare quod te tribuere vel indulgere wel amicis austi postulare quod te tribuere vel indusgere minus dignum videatur, eaque re in te conveniat, quod de Catene Tullium dixisse legimus o te selicem M Porci, à quo rem improbam petere nemo audet (e) But let us turn the Tables, and we shall see that the Professor of Groningen has not well censur'd Curcellaus Generally speaking it is not true, that a Virtuous Woman ought not to think herself worthy of praise, for having often resisted dishonest Sollicitations Any (f) Family that can name such, or such a Woman, who have resus'd the offers of a great Financier, or of a great Prince, thinks itself crown'd with Glory The strongest and most frequent Temptations are the beat Proofs that a Woman is Honest and Virtuous, and worthy of esteem Some Relations say, that the honestest Women in Spain, are very glad to be alone with a Man that desires the last Favour of them, and that they take it very ill is he does not Not with a Man that desires the last Favour of them, and that they take it very ill if he does not. Not that they will grant it him, but they take delight to have refus'd such earnest Requests. After all, there was reason to praise Blondel for the very thing that Maresius criticiz'd. The French Catholicks would not have us'd so many Promises, if they had not taken him for a Person of great Merit. There is much difference between a Minister to whom Honours are offer'd, if he will change his Religion, and a Woman that is courted with Presents. The Astion, that is proposed to the Minister is not Action, that is proposed to the Minister, is not bad according to the Principles of those that pro-

pose it, and (g) he is not requir'd to do it whilst he believes it to be an ill thing. He is exhorted to instruct himself, with a piomise that it only of nohe can undeceive himself, the pains that he will in structure take to seek and find the Truth, shall be largely verters
rewarded. But what is proposed to a Woman, is
a bad Action, both according to her Principles,
and according to the Principles, and according to the Principles. and according to the Principles of the Tempter So that she cannot be tempted without giving her an Affront, that is, without believing her very capable to commit a thing whereof she knows the obscenity Therefore Maresus's Comparison is not right, for there is no injury done to a Man, when it is believ'd that he may be capable to know his Eriors, and to acknowledge the Fruth, or, which is the fame thing, when he is follicited to (h) In rechange his Religion 1 am tuie, that if Maiefius fut plat had made the Panegyrick of a Minister, who had Pag 305 refus'd many great Advantages that the Cartbelicks had offered him he would have deave from to the (1) New head offered him he would have deave from to the (1) New head of the deave the (1) New head of t had offer d him, he would have drawn from it the Subject of a fine Llogy, and would not have feru-Subject of a fine Llogy, and would not have ferupled to praife it as a very noble Exploit Observe quin
by the by, how Pyrrhonism prevails in most DisBlondelputes There are many Maxims, that are true on lus in sua
one side, and false on the other. I ney are made Papiss
use of by turns, either for one sown (ause or amoderagainst an Adversary But is this the way to attionis lautain to Certainty?

(P) That Blondel had a Pension Maressus decomputaclares (b) that Blondel told him, that he was trouresulting

clares (h) that Blondel told him, that he was trou- re studie-bled with the Inticements of the World He adds, 11t, prathat Demery Super-intendant of the Finances, paid ferting that Minister a Pension, and that (i) this Pension quo temoblig'd him to publish his Pope Joan Ubi (Lutetra) pore cum
tamen nihil minus quam Baronio vacavi, sid in suis
conjunta D Demery, summis Prafecti erario Regio, stipendus pensione, cum Ecclesiarum stipendio, animum appu- ex unnua lit ad ca, que ab illa professione honoraria, inter Re- pensione formatos, satis remota erant. Que etiam offensioni suis- hibebut se multis piis & bonis virus, mihi abunde constitit cum supremus e multis piis & bons viru, mihi abunde constitit cum supiemus essemble dim Luteria Undi natum consilium de ipso in Belgium, si pote foret, transmittendo, quo sic & ilus sumptibus presectus sibi inutilibus Ecclesia liberarentur, & ipse expedireru sib p 31, ex Aula & Saculi inescationibus, quas & sibi praves sec associate importunas essemble quantum satura perte prof sus presace to est situation liad been isk d, How he knew his presection of the difference of the sum of the presection of the constitution of the mere paid Blondel a Pention? he would have constituted, with a Hear-say sum Ancillon informs us of a pretty strange thing divertus (k) I know from him, That the President di Messemble sum of the president

against the Pope's Supremacy, and that a Councel. lor of the Parliament of Paris, also a very good Roman-Catholick, whom he nam'd to me, but whose Name I have forgot, gave him a Pention of 6 c Livres on the same account, and that to satisfy those two Genlemen, he had made that great Volume in Felio, of the Pope's Supremacy, which ferves pag 4-7, for an Answer to the Book that Cardinal du Perron 48 "writ against James I king of Great Britain' Either those two Magistrates had only the name and out-side of Roman-Catholicks, or their Pensioner

and out-fide of Roman-Catholicks, or their Penfioner Higue in betray d them, for the Interests of the Calvinists February cannot be more strongly maintain'd, then Blondel 1699 maintain'd them in his Work of the Primacy

(2) I have Seen a Letter full of Complaints I It (m) Of was written by Mrs Mary (l) du Moulin, Daughter whom I of Peter du Moulin Mr de Wilhem (m) did me the Speak in favour to communicate the Original to me, it is the Rem dated from Delfs the 24th of June 1655 It appears L of the by that Letter, that the two Perions, whom Blondel Article had most abus'd, were du Moulin and Rivet, to whom Bore, and It appears L of the nevertheless he profest himself a great Friend, and by more fully whom he was sincerely below d, as may be provid by the inthe Rem good Offices which he had received from them, and by the I of the Acknowledgments which he made for them Several Do Atticle
zens of hu I etters might be produced, which he wr t to Wilhem
M m m m 2

Monstear

dubium

lange cutique de literature t 0222 I (1) W/20 died at the Higue in

* See the Remark B

(a) That is to procure him a place sterdam. (b) These words are to le found Somewhat lower in

the Same Leter He had very tow Friends in this Country, except among the very beginning, ind his w iy ot living

was not attended with the Prudence that is neceffary to gain the love and the wife Perions of this Country . the extravigint vanity of his Wife had been

1 fuffici-

cle to it (c) San 1-

viusepift 166 īd Silmit pag 170 Secalfothe 194 Letter, which was not writen by Salmitius to Sairavius, as tis said at the begin-

nire but by Sari ivius to Salma-(d)Ancillon, Mclange cist tom

1 p 408 (1) Ti at 15 ntl . Year 1698 (f) Pag

terior Id

Letter 173 pag 65 of the 2d Vol (b) That Letter of Patin is dated the 27 April 1660 Blondel was made Dean of the Faculty of Physikthe 2 of November 1658 Patin Letter 124 tom 1 20g 483

BLONDEL (Francis) Professor of Physick in the University of Paris, was a very Learned Man, but his (A) knowlege was undigested, and moreover his Prejudices against Chymistry, and Antimony, sill'd the Faculty with troubles and divisions Guy Patin though he was of his Opinion concerning Antimony, yet speaks of him as (B) of a litigious Man, and a bad Writer. Perhaps no body has more ingeniously or more pleasantly characteris'd that Physician than the Sieur Lamy; but as he had been persecuted by him, it must be observed whether Passion has not too great a share in the malicious Turn that is observed (C) in his Description of Blondel had thing shews more powerfully how little that Doctor wind or esteem'd, the state of the **神以子子**

Mansicur Rivet, wherein he calls him Father, his faith-ful Friend, his Protector, and Benefactor, and one might casily think, that he spoke according to the Sentiments hu Heart, for he was indebted to him alone for the Office that drew him out of the inconveniencies and dangers wherein the most Judicious thought him to be involved, when he was at Paris Surrounded with great Men, and busy about their Genealogies That good Soul, who watch'd con-tinually to prevent Scandals, thought that it was necessary Armini- to get him out of those Snares, to the end also, that his ane whose talentsmight be employed in more useful things. He made Consident use of all his Credit to attain (a) his aim, wherein he met he was with so many Obstacles, that a less constant Friend would from the have been discouraged, and I am witness of the Troubles very be- and Fatigues that he suffer d on that occasion, and tho and Fatigues that he juffer d on that occasion, and tho he was too much us'd to be paid with Ingratisude, yet he never fear'd any such thing from him, who appear'd so thankful to him, and who wanted his continual support n a Place where he had not the good fortune to (b) p'ase at first, and all this may be seen by his Letters that are in the Hands of Mr Rivet, the Son Afterwards the inlarges on the Praises of Mr Rivet. terwards the inlarges on the Praises of Mr River, and assures us, that the Memoirs which he left of his Life, contain a true account of what past relating to those Matters of Controversy, after the gain the National Synod of Tonneins in 1614 where he was love and Secretary, and by which his Moderation may be efteen of easily known I wish, says Mrs du Moulin, that that nipping Piece may not fall into my Father's Hands, for I should fear that he would be too hard struck in his infirm Age, with Blows that cannot be received a as Balm, that have nothing of the faithfulness of Friendship There is no doubt, but that Rivet us'd all his good Offices to have Blondel in Holland, for it appears by Sari avius's Letters, that he was defir'd to concern himself in that Affair, and that they shew'd him the importance of it (c) Utinam were cogitare welthe importance of the continuous continuous description of the plane ad alienum fors-bit to vivit arbitrium Posset istic, honoraria sugens prof. sinonis munere, singulis annis singulos Annalista To-mos consoderc, & alia, qua mortalium nemo queat prasta-re, ad Historia Ecclesiastica purissimum intelletum Idem ent obst :fcribo Riveto hoc agite nos adjutorem habebitis NOTL, That Mr Ancillon observes, that the

Author of the fice and charitable Considerations on the authorick Ass, what were Printed a Groningen in the Year 1658 with a Preface of Marefius, (d) treats Mr Blondel very ill Which, tho' common enough, is at the bottom a leastdalous thing, but the worst is, that that Author and Blondel do not agree in the Accounts. The formulations of the base of the common and the second to their Accounts The same discord has been seen between the Narration of Mr River, and that of Mr Amyraut Those Gentlemen might be excus d for not having the same thoughts on difficult mat-ters, and for explaining the System of Grace differently, But ought they not to agree when they relate Matters of Fact? What can one think, when it appears, that they confute each other in their Historical Narratives of what past before their Tyes? Can one belive, that it is only a weakness of Memory? Is not a Man tempted to say, that one of the other Party acts knavishly, or rather that there is some Artifice and Trick on both sides, and that every one relates what is for his Advantage, and suppresses the rest? This contrariety in Matters of Fact, prevails every where We saw a famous instance of it (e) the last Year in the Relations concerning Quietism

ons concerning Quietim

co of the

A But his Knowledge was undigefied] "Our

d vol of "Monlieur Blondel is a very Learned Man, but

the Cene-" he writes an obscure and puzzling Style "Thus

va Edition Guy Patin speaks of him in his (f) 405th Letter

(g) Redo-He says in another place that Father Theophilus Ray
let Liptia
num quo and "that no Author at this day writes so, except

tamen est "it be perhaps Monsieur Blondel (h) our Dean,

multo de-" who the's one of the most Learned Men in

terior Id

" the World affects that kind of batterity, & ea" dem scalie laborat cum Tertullianes of lome other Testimonies of his undigester that less in the Remak C

emak C

(B) As of a litigious Man. Our Monsieur (1) Patin

Blondel is a litigious Man. Our Monsieur (1) Patin

and loves to go to Law her and rather go to his 405th

Law than compose and end Quarrels he has a

Letter,

Law suit with Thewart Is Cames. Who is another. Law than compose and end Quarrels he has a Letter, and Law fuit with Thevart le Camus, who is another pag 200 selful de litegious fellow, he is printing a Case in his of the 3d Vol Defence, there are as yet but two Sheets printed, he told me, there would be eight He makes great complaints of the First President, whom he thought, as he says, to be his Friend I know not what to make of all those Pettifoggers As soon as the Case comes out, I will send it you, as also a Book which he promises de Vomitu, Stibile and Book which he will prove that Antimony is a Boyson, since it causes Vomiting

This (k) Man loves the Law too much, but it is great pity, for he is a very learned Man

(c) In the malicious Turn that is observed in his Detailed.

"he is a very learned Man"

(c) In the malicious Turn that is observed in his Description of Blondel] There being many Readers that desire to find in a Dictionary, not only an Abridgment of Mens Lives, but also what is said of their Manners and Character, I think I shall not be blam'd for transcribing some passages out of Mr Lany's Book He is one of our most ance to Dottors, says he, (1) speaking of Blondel, and has a happy Memory He can decide very all how a Greek Word in Hippocrates and Galen is to be read He idolizes them in such a manner, that he will hear of nothing but what they have said, and he is better pleas'd with old Errors, than with new Truths will hear of nothing but what they have said, and he is better pleas'd with old Errors, than with new Truths He knows the Names of Plants, like the Gardeners. He knows their Virtues after the Galenick manner. He measures the degrees of Cold and Heat in them, with an exatincs that surprises with Body. He cultivates many of them very careful less so averse to Chimistry, that he cannot hear a field of it without exclaiming against it. He has a very great Inclination to Teach, without any Interest, and without being obliged to it. I assure you, that I have seen him take the pains to come every Day from St. Denis's-Gate to our Schoolstof or a single Scholar, who lest him at last because the was not learned enough to understand him, and because the Hebrew and the Greek, of which his Discourse was full, were Languages not at all, or but little known to him. It is true, that this Gentleman is very curious of full, were Languages not at an, or out fille known to him It is true, that this Gentleman is very curious of Etymologies, and endeavours to collett in his Treatifes all that he formerly read Insomuch, that in a Book that he made about Vomiting, and Emetick Remedies, that he made about Vomiting, and Emetick Remedies, he inserted a Preface concerning Chimstry, and to find the Author of it, he went back as far as the Times that preceded the Flood, and made a Query, (viz) Whether Tubal-Cain was the Inventor of it, because it is of him in the 4th Chapter of Genesis, that he was a figure in Brass and Iron Mr Lamy adds, that the Lamy adds and the lamb in a full Auditory foundation of the Hall the continuous an Heresy, because as he was dispuring an Heresy, because as he was dispuring an intensity, because as he was dispuring an intensity, because as he was dispuring an experiment the Motion of the Hall the maintain'd, he objected, that the Rapidle to the Finnum Mobile would be incredible, since according to the System of Caparnicus, the Equator of the Earth goes as fast as a Cannon-bullet The accus'd answer'd, That there might be an error in the Supposition which be made; but that it could not be said that there was any Heresy in it, since it is not a Point of Religion to know how to recken well Dr Blon-Point of Religion to know how to recken well Dr Blondel reply'd, That it mas not a matter of Physick I granted it, says Mr Lamy, and thereupon, a Dector taking my part, told him, That since the Proposicion was put in the Thesis, I might Dispute against it Well then, reply'd Mr Blondel, let him prove that the Earthturns, but let him prove it Madicinally I confess, I could not do it, and I was fore'd to sho there. I could not do it, and I was fored so ftep there. An ingenieus Student of Physick, who never had any Quartel with Dr Blondel, nor any reason to impose any

the 290 Letter of the 2d Vol Pag 545

(1) See the 4th Letter prefix d Discourses Printed at Rouen

fec in what manner his Death was (D) mention'd in the Mercure Galant, September 1682 Not one civil Expression attends that News, to lessen the Blemish that is cast on the Memory of the Deceased I cannot tell whether the Books (E) which he promus'd the Publick, are printed I must not omit, that the great care he had taken to fill himfelf with Grammatical and Critical Learning, did not hinder him from (F) storing himself with the most profound Cunning of a malicious Persecutor, and from knowing how as hide the Violence of his Temper under that Cover. He extended to oppose Novelland, only out of Zeal for Truth, and for the Glory of God amust not be confounded with another Francis BLONDEL, a Physician, that

with Book on the Baths of Aix la Chapelle

*Thermal Book on the Baths of Aix la Chapelle

*Land DEL (FRANCIS) Royal Professor in Mathematicks and Architecture, was very tach esteem'd for the Knowlege he had acquir'd in all that belongs to that granens accomplished that young Lord, who had already got the Reversion of the Office of Minister and Secretary of State, I say, he accompany'd him in his Travels, which description on the Month of Talv 1652 and ended in the Month of November, 1655 regan in the Month of fuly, 1652 and ended in the Month of November, 1655 to con-The Latin Relation (F^{\triangle}) of it has been twice printed He had moreover some congruorum iderable Imployments in the Wir, both by Sea and Land, and he managed fome Ne- quoque

thing upon him, affur d me, that he once faid in our schools, that all those that make use of the Chinchina, commit a mortal sig, and that they make an impli-cite Past with the And to show that the Cure that is obtain d by And Remedy, is magical, it ought to be observed, sind see, that it works on all sorts of Tempers, and that after a certaintime, the Disease retirns, which has been acknowledged by all those that have writ against Magicians, to be the true Character of a

(D) His Death was mention'd in the Mercure Galant] I hade are Mr de Vize's Words (a) The 2- I wilt, of Phylicians of Paris, enjoys at present a great p- reposed; the Death of Dr Blondel He was the only one that remained obstinately bent against the general one that remain a softmately bent against the general approlation of Antimony, the good Effects whereof he following so much troubled that Learned Company that they seem'd to be always di
As it is likely that his Opinions will die with him, there is reason to hope, that Union and Peace will arain be established among so many civil Persons. It is certain, that in many places, the Death of one Prosessor, is more effectual for the Restoration of Peace, than the Mediations of an hundred Assem-

Peace, then the Mediations of an hundred Assemblies But can any body be sure, that this great Disturber of the publick Repositive will not soon be succeeded by others? Those kinds of People have no end, uno avulso non define sites. Since Mankind must be unhappy in this world, those fort of Persons are necessary, they are essential parts of the

(E) The Books that he promised the Publick] In April 1657 (b) his Treatile de pleurstide, required but three Months to be finished. The Author of but three Months to be finish'd The Author of was come to the Chapter de purgatione, which was to be a general Method, and to contain fine and uncommon things de orgasimo Hipp and upon the Explication of the Twenty-second Aphorism, Seet 1 Here is what Patin says in another place (c) The second of November in the Morning, we made a new Dean, to wit, Monsieur Blondel, which the Antimonian Flock is very much assor of the Aletophanes, a curious piece, as you know, aga nsi Antimony, and the chief Antimonal principally against Guenaut, des Fougementant, Mauvilain, S Jaques, and Theve the Remarks B and C, concerning the Lade vormity

The tile Remarks B and C, concerning the devomitu forcing himself with the Cunning of the tollowing Testimony, he may chuse my first Draught, says Mr Lamy (d) I will tea furthat he stands much on Integrity, that he seems to trample all worldly Interests under-foot, in order to maintain our Statutes in force That all that he says, or does, is always grounded upon a very laudable Motive, and that he never does any body harm, but out of Charity Dr Blondel was one of the eight Examiners that were given to Mr Lamy, and he desir'd one of them to pretend business, and not to be at the Assembly, and then he hinder'd the Decision, under pretence, that they were but seven He shewed some Remarks larger than Mr Lamy's Book, that tended to hinder the Impression He said, that Mr Lamy's Opinions were agans Galen, against the Stautes, and de vomitu Opinions were aga nft Galen, against the Statutes, and against the Holy Scripture. The absent Examiner was so much desired to come on a set-day to the Assembly, that he would have been there actually,

if Dr Blondel had not fent him word, that there balneaof Dr Blondel had not fent him word, that there would be no Conference Dr Lamy went early to the place of the Conference, which was at potations & Dr Blondel's House, he waited two Hours, and mis elucities very much tir'd to hear him say nothing, datio This the never to trivial, but what Hippocrates, Plate, is the Title and Aristotle were call'd to witness Dr Blondel of the being told, that some-body asked for him, he was primwhile after, to tell Mr Lamy, that the Doctor ted at Aix, whom they stay'd for, sent word, that he could inthe Year not come He blam'd that Genteman's negligence to the place of Assignation, and that gave me so to come to the place of Assignation, and that gave me so much trouble

See the Honesty and Integrity of that Gentleman, who has always God and the Laws in his Mouth to justify his Astions When it was thought that all those shifts were at an end, he made use of this was the Parachaman. made use of this, he presented his Remarks, and by an Artifice that cannot be sufficiently detested, he brought some Propositions separated from others, that restified them, and which in truth could not pass alone There was a Contest, the places of the Book were read, and after much notic, it was resolved that the Book should pass, provided the Faculty of Divinity ap-proved of it. This was sufficient for Blondel to obtain his ends, for the Divines that read the Book, tain his ends, for the Divines that read the Book, would not subscribe to nor against it. And Mr Lamy would not singage to prove to them, that his Book did not contain any Heresy Upon what a Sea should I embark my self? says he I should inrage its Waves in such great numbers against me, that they would infallibly swallow me up, though unjusty. The Multitude, destitute of Judgment, would think they fought for the Interest of Heaven, and to offer a Pleasing Sacrifice to God, if they made me the Visitm of it.

(Fa) The Latin Relation of it has been twiceprinted. The first Edition is of the Year 1660 and contains only Thirty nine Pages in Twelves. The Second was procur'd two Years after by Charles Patin, and contains Ninty-six Pages in Octavo, the Index

and contains Ninty-fix Pages in Offavo, the Index (e) Geographicus that was added to it, being comprehended in it, and without reckoning many Latin Verses, that the most excellent Poets composed, in praise of the young Lord, who performed those Travels But if, on the one hand, many things were added to the Second Edition, on the things were added to the Second Edition ther, a very fingular Passage was cut off from it is that where the Author reports, that in crossing the Forests of Westrogothia on Horse-back, they stop'd a while at Lincopen, to look upon a Column of Stone, wherein there was a Hole design'd for a use that cannot be civilly express d in French, but here is the Latin of it (f) Vestrogoticis ssivils equitante, industi, Lincopia ob loci religionem non omittenda, tantillum substitumus ibi cippus lapideus, pertusus, exploranda maritorum membrostati qui pares foramini, approbantur, impares excluduntur connubiali tore, itinerar inde matrimonia aut stant aut cadunt, pro modulo pe-culii The Preface of the Second Edition informs us why that Passage was suppress (g) Unum Te (g) Ibid
moneo, huic Editioni, cui nihil deest, voluisse Lomenium in præsat
aliquid deesse, quod scilicet in Westrogoticis silvis, per edit
errabunda vessigia, morosa via pellendis tadii juvenili1662 ter luserat, Sapientierem atatem & puderem suppressiffe. The reason of the Suppression is very reasonable, since the thing was not related, because that Cufrom was actually observed in that place, but only

ac falugotiations brium

(e) Made by

(f) Ludovici Hen-TICI Lomenia pag 18 edit 1660

(i) Litter 3 24 dated 100 8 No-• wember, M558 Tol 1 pag 483

(a) Lami,

* Sec the Defeription of the City of Paris, printed in 1684

1De Witte,in Dinrio Biogriph

gotiations with foreign Princes, insomuch, that he attain'd to the Dignity of a Marshal de Camp, and to that of Councellor of State He had the honour of being (a) Nef-challen to teach the Dauphin Mathematicks, and it is he that gave the Draught * of modo not modo not be the date of the Dauphin Mathematicks. the new Grees that were made at Paris, fince the Dutch War of 1672 and of all the hil tam Imbelishments that have been added to that Capital City of the Kingdom. He made absurde also some of the Inscriptions that are to be seen on those new Gates, for he was as dici powell verift in the knowlege of good Literature, as in Geometry, as he made it appear by his Comparison of Pindar and Horace He was Director of the Academy of Articleture, and a Member of the Royal Academy of Sciences We have many the Philip Books of his making. He died the first of February 1997.

(F) Books of his making He died the first of February, 1686†

BOCCACIO (John) one of the most polite and learned Writers of his Age, re de division at (A) Certaldo in Tuscany, in the Year 1313 His Father, though a poor nat lib 2 Peasant, builthen'd with a Family, design'd him for something above his Birth fol m Which he icholy d upon, after having observ'd, that the Child's Physics nomy and Nemo Inch-

as a witty Conceit during the Tatigues of a troublesome Journey So that the Readers had been deceived, and besides, they had been presented with a very obscene thing, and which was very injurious to the Inhabitants of that Country, and conference the state was all the reason in the oniequently there was all the reason in the World, to strike out that part of the Relation If any body should ask me, sught that to have been left out, if the thing had been true? I would freely answer, I hat we must distinguish between Books and Beetle and harvens. Authors and Authors. and Books, and between Authors and Authors
There are some Persons whose Character requires an extraordinary Gravity, and who should be praised an extraordinary Gravity, and who should be praised for scrupling to relate a true Story of that nature, and there are some Books wherein it would be no ways proper to insert such Iacts But I don't think, that a Lay-man, who writes the History of a Country, or the Relation of his Travels, is oblig'd to be filent about a publick Custom, under pretence, that it is reducible, obscene and of der pretence, that it is ridiculous, obscene, and of an ill example If you lay down a contrary Maxim, you will find that it will be necessarily concluded, and without many gradual Confequences, that the Labour of Haftorians is bad, and that their Piofession ought to be plac'd among the un-lawful and permicious Arts, for it is impossible to write History, without relating infamous and abominible Actions Let us remember, that the most rigid Criticks do not blame the Historians, who mention all the Particulars of a Villainous Murther, or of a Horrid Treaton, and that they would not blame those that should truly say, that in some Towns they choose for their Buigomasters, those that have practis'd such and such brutish ways of making themselves drunk, that unless a Man has been able to bear such a Trial, he is not made a Conful, & They only condemn the Relations that mention fome Customs contrary to Chaftity Foi example, they would condemn a Writer, that should give the Pirticulars of the Piattice of the Congress, which has been at last so witel, abolished by the Parliament of Paris, and they do not confider that their Criticisms fall upon the incient lathers, who very ingenuously repreie sted the horrid Impusities practifed among the Pagans and Hereticks However it be, I'll make bold to ity, that if the Column of Stone mention d in the Travels of Mr de Lomenie, had actually feiv d for a rule to judge of the Validity or Invilidity of Marriages, it might not only have been related in the first, but also in the second Edition, and that therefore the only true reason Edition, and that theietore the only true reason of suppressing it in the Second, is, because it was a meet lable. I maintain, that supposing such a thing was prictised by publick. Authority, Mr Blondel had all manner of right to inform his Readers of it. Nay, I maintain, that some Inquiries might have been made about the Original of that Custom and interest in an History. of that Custom, and interted in an History, I say, one might have inquired into the Inconveniencies which had occition d that manner of difcerning those that were incapable of Marriage, from those that were sit for it, what sort of Pro cesses there was before, between Husbands and Wives, what Consultations were held to prevent them, and to invent that foolish remedy, for in short, the Isifory of Men, of their Follies, and Lxti vigancies, and of the infinite Varieties that are to be found in the Laws, and Usages of Nations, are not things of which the Readers ought to be frustrated, and from which we can reap no benefit It will not be amiss to see whether what has been faid of Philosophers, may not be applied to the Le-

gislators It had been said, (a) that there is nothing so absord, but it has been maintain'd by some Philosophers Mr Huet inserted, in the Relation of his Journey to Stockholm, the ridiculous manner of electing the Burgomaster of a certain place call'd Hardenberg He says, that on the Day of the Election, the Burghers place themselves round a Table, and lean their Chins, furnish'd with a long Beard upon it, after which, a Louse is fairly put in the middle of the Table, and he into whose Beard the Louse gets, is chosen Burgomaster My Translation is so careless, that I must set down the excellent Verses of that Author

Mox (b) Hardenbergam fera sub nocte venimus R detur nobes veteri mos ductus ab avo Qu ppe ubi deligitur revoluto tempore Conful, Barbati circa mensam statuuntur acernam Hispidaque imponunt attenti menta Quirites Porrigitur series barbarum desuper ingens Bestia, pos, merdan, sueta inter crescere sordes, Ponitur in medio, tum cujus, numine Divum, Barbam adiit, sosto huic gratantur murmure Patres,

Atque celebratur subjects per oppida Consul

I cannot tell whether the witty Conceit that

Mr Blondel inserted in his first Edition, was grounded on some Jest of the Inhabitants of the Country It may be, that some considering the Hole of that old Column, did (e) seriously inquire into the reason of it, and that others being used to jest upon every thing, invented what he laid. It is well known, that filly Jesters will tell in their free Conversations, I know not how many Stories concerning Complaints of Disproportion, brought dum before the Courts of Justice, by married Persons, (d) See as and that they falsly suppose, that the Lawyers well for who pleaded such Causes, did not deny the Disproportion, and were contented to maintain reciprocally, that the Fault was not to be imputed to the Artheir Client, but to the adverse Party, and that they made use of Gestures or Signs, when Words might seem to be too impudent Sweden might have Books, or had such Jesters, who occasion'd the Story related the Ex-

(F) We have a great number of Books of his making I Some Notes on Savot's Architecture A Course of Architecture, in three Voulmes, in Folio A Course of Mathematicks The Art of throwing Bombs The History of the Roman Calendar A new way eruditor of Fortifying Places, & I must not forget to in 1684 observe as to this last piece of Work, that the Aupag 225 thor having presented it to the King his Maker, in 1685 his Majesty would not suffer it to be publish'd, pag 164, before the Fortifications which he caus'd to be 438 Nou hade in divers places, according to that new method, were finish'd, it not being just, that Strangers hould have the Benefit of it before that time For the same reason, the Impression of the Art of throwing Bombs, was put off till another time, when the Author shewed the Manuscript of it to his Majesty, in 1675 (d) That Precaution has been of no use to those of Dieppe, this present

(A) Was born at Certaldo] Betuff, (e) who is my Author, affirms it, divers others fay the same, but I don't know how to reconcile this with a Passage of Boccacio It is that where he makes mention of the (f) River that runs near the Castle of Gertaldo I willingly celebrate, says he, (g) the Memory of that Castle, which was the place of the Nativity, and Abode of my Ancestors, before the City of Florence received them into the Number of its Citizens Would he speak into the Number of its Citizens Would he speak the P thus, if he was born there? Bereff could not be Elfa

modo nilosophoægrotus guicquam fomniat fandum quod non aliquis . dicat Philoíophus Varro in Eumenid apud Nonium voce infans p m 56 (b)Huetius in itinere Suecico, P 7 edit 1662 (c) The learned Suares, Bishop of Vailon, made a very learned Differtation de foramınıbus lapı-

2 edit (1) G1Uieppe twiff in Boccacio (f) It 18 Elfa (g)Bocca, CIO in the the Word Igno-

tracts pub-

lish'd by

the Tour-

nalifts See

eruditor,

438 Nou-

vel de la Rep des let 1684

P48 427

Inclinations promis'd much. Inclinations promis'd much. He design'd him for Trade, and put him to a Florence Merchant, who carried him to Parss. Boccaeso serv'd that Master six Years, and was well (B) belov'd by him, for he understood how to keep Accompts; but he grew weary of that Imployment, and as he shewed an aptness for Study, they made him change his Occupation, and learn the Canon-Law, as being a Calling that might enrich him. He lost almost as much time in that second Function, as in the first, it the Reproofs, and the Exhortations of his Friends, did not frop his natural Inclinate Versify and Philipphize Twas in vain to tell him that it was not the way for the Fortune, and that he would deceive the Hopes which the good Man, his Notwing Land that he would deceive the Hopes which the good Man, his Factory and conceived, to find himself one Day at ease, by the help of such a Son. Notwing Landing all this, he continued to have an Aversion to the Lawyers Trade Nevertheless, he could not free himself from that unpleasant Study, till after his Father's Death's he was forc'd to constrain himself till that time. But as soon as he attain'd to Independency, he fully renounc'd his former Occupations, and gave himself over to the reading of the Poets. He put himself under the Discipline of Petrarch, he savery where for other (D) Masters, and not having a sufficient Revenue to fought every where for other (D) Masters, and not having a sufficient Revenue to maintain himself, he sold his Patrimony, and exhausted himself in such a manner, that he stood in need of the Charity of others. He caused Homer to be translated into La-

(a) Quello per le fue degne virtù fu fatto cita-- Mno F10rentino Betussi ib
(b) Sabel licuslib 9 apud Be tulli spid

(r)Benvenuto da

Imola apud Be-

cuffi in Vita Boc-

(d) Def-

Sat 8 p.

52

CaCII

ignorant of that Passage, for he translated into Italian, the Treatise from whence I have taken it Perhaps, if he had minded it, he would not have said, that the City of Florence (a) gave Beccacie the freedom of a Citizen Would not that Gift have been superfluous to a Man, whose Anacons were Florence as Saladiana Paragraphs cestors were Florence? Sabellicus pretends, that
Boccacio was of Florence, and of the Family of Certaldo, (b) Florentinus Certalda domo Let not these
Difficulties trouble you, since Boccacio affirms in
the Epitaph that he compos'd for himself, and
which is on his Tomb, that he was born at Cer-

was well below'd by his Mafer, for he underflood how to keep Accompts] That Love did not continue Boccacio being more fit to be a Wit, than for a Counting-Board, was diffusited with Trade, and neglected his Materia, Business, who being displeas d with his Continue for a country (1) and the continue for the country (1) and the cou dust, sent him back into his Country (c) Egli ediande tale effercise, & pece curande i negetii del Pa-drone, da lui su licenciate, & rimandate alla patria I wonder more at that Merchant's patience, than at his fending him away I fay, I wonder that he could keep a Youth fix Years, that afpir'd only to Poetry, an Inclination much less agreeable to that Master's Interest, than the geading of the Complest Merchant, and the knowledge of a Banker's Trade

Gent (d) francs au denier cinq combien font ills? vingt livres

There are the Sciences with which young Boc-escie ought to have been in love, if he would have continued in his Master's Favour But on the other fide it was a good fign that he might become a Poet, to fee him have an aversion to such Calculations

(e) Horat Poet w 325

Romani (e) pueri lougis rationibus affer Discunt in partes centum diducere Dicat Filius albini, si de quincunce remota est Uncia, quid superat? potei as dixisse, Triens hous, Rem poteris servare tuam redit uncia quid fit? Rem poterts servare tuam redit uncia quid sit seus Ad hac ammes arugo & cura peculi Dim semel imbuerit, seramus carmina singi bastilinenda cedro, & levi servanda cupresso seral inclination to versify Consult him the inclination between assume, says he, (f) and sell in neutrum borum esserum, aut praceptoris delirina, aut genitoris autoritate, qua novis mandatis angebar continue, aut amicorum precibus sen objurgationibus suclinari pesses, un tancum illum poetica angebar continue, aut amicorum precibus seu objurgationibus inclinari posset, in tamum illum poetica trabebat assetsio. What he adds concerning the Inclination which he had from his childhood to Fictions, is curious (g) Nec ex novo sumpto consilio in poesse autorium (g) Nec ex novo sumpto consilio in poesse autorium testis tendebat pedibus quimimò à verussissima dispositione ibat impulsue, nam satis memor sum nondum ad spetimum atatis annum deveneram, nec dum sistiones videram, nondum destores aliquos adiveram, vim prima literarum elementa cagnoveram, & ecce ipsa impellente natura singuali desderium assut, & si nullius esset momenti, tamen aliquas sistionicales edidi, non anim suppetebant tenella atatis officio tanti vires ingenii Ha observes that he soon acquir'd the Reputation enim suppersont tenella atatis efficie tanti wires ingenii

of a Poet, and before he knew the Rules of the Art, and he complains of his Father, who thinking of nothing but what is profitable, would not fuffer him to apply himself to that Study He is the cause, says he, that I am neither a Merchant nor a Canonist, as he wish'd me to be, and that I have lost the Advantage of signalizing my self in (b) Id ib Poetry (b) Mirabile dietu, cum nondum novissem, pag 189 quibus seu quot pedibus carmen incederet, me etiam pro viribus renitente, quod nondum sum, poeta fere à no-tis omnibus vocatus sui nei dubito dum ataein hoc aptior erat, si aquo genitor tulisset animo, quin inter celebres poetas unus evasissem verum dum in lucrosas ar-tes primò, inde in lucrosam facultatem ingenium stettere consi er meum, fattum est, ut nec negociator sim, nec evaderem Canonista, & perderem poetam est conspicuum. One may easily represent to one self the old Man's trouble he was not rich, and he found that he had a Son capable to advance himself, but that he had a son capable to advance himlest, but instead of finding in him any Inclination for gainful Imployments, he saw his mind only inclind to Philosophy and Poetry which are things generally contrary to the Acquisition of Riches (1) Piacendegli sommamente legere e intendere i buoni poeti, a quali era molto inchinato, e in tutte le sue attioni la vita philosophica imitando. Nondimeno questo suo proposite giiera non impedito, ma quasi vietato dal padre, il quale si perche era male agiato, come ancho perche ejudiquale si perche era male agrato, come ancho perche grudi-cava gli studi della humanità e Philosophia congiunti con la poessa potergi: dare poco utile, desiderava e voleva che si mettesse ad altra professione, per lo mezzo della quale This puts me

potesse sa aura projessone, per to mezzo acua que
potesse sostena se a justo a lui. This puts n
in mind of a Passage of Mr Boileau
Fills, (k) frere, oncle, cousin, beau-frere de Greffier,
Pouvant charge mon bras d'une utile liasse,
J'allay loin du Palau errer sur le Parnasse,
J'a Emilla ma alle de que en famille La Famille en palit, & vit en fremissant Dans la poudre du Groffe un Poete nassant On vid avec borreur une Muse effrenée Dormir chez un Greffier la graffe matinée Destors à la richesse il falut renoncer

Desires à la richesse il falut remoncer
(D) He sought every where other Masters
and exhausted himself in such a manner, that he stood in
need of the Charity of others] He (I) went into Sicily, to hear the Lectures of a (m) Calabrian, who
had the Reputation of being very learned in the
Greek Language He praises (n) very much Andalus de Nigre, a Native of Genea, who had taught
him Astronomy We shall see hereaster, that he
was acquainted with a learned Man of Thessalianica
the following Words shew that he was very low,
(e) Ma non posendo il povero poeta cel debile patrimonio. (a) Ma non pojendo il povero poeta col debile patrimonio, che quasi gia se n'era andato lungamente piu negli studi continuare, come disperato se ne stava quasi per pigliare novo partito & senza dubbio sarebbe stato a eso constretto dalla necessita ma ill divino Petrarcha, che molto l'annana incamunica sanana incamunica su divino costa causandi. dalla necessita ma ill divino Petrarcha, che molto bili Tosl'amava incominciò sovenirlo in diverse cose, ajutandolo cane e
secondo i bisogni di denari, e provedendogli di libri, & Umbre,
altre necessarie cose onde sempre egli lo chiamò padre e in the
benefatter sue You see there, that if Petrarch had Journal
not supply'd poor Beccacio with Money and Books,
and such like Assistances, the latter must have been vans, seoblig'd to give over his Studies, by reason of his
Poverty, and to take some other course
Note, that Petrarch bequeathed him (p) by his
Will, sity Florius for a Winter-Sute, that he might follow his Studies commediansy.

(E) He

(b)Betuffi

preaux épitre 5 p m 92 (1) Betuffi ıbıd (m) It was without doubt the Monk Barlaam (n)Boccacius de geneal Deor *lib* 15 c G See Papy rius Masfo ubi fupra p 195 (0) Betulli ibid (p) Don Eugenio GamurriniAbbate istoria genealogica delle familie nobili Tof-

(E) He

(f) Boccačius, de genealog Deorum 4

lonem clog 2 5000

* See the Remark A † See the Remark N, of the Naples (Toam I) Taken from his Lif , writ-LOR by Meller Biffano It as pre-Iralian Translati-on of Boccacio's Book de genealogia Deoium,wiit Jame Betuffi

(n)Boccatius de gene il Deor lib is c 7
ipud Pi pyrium Millonem ubi fupra, p191, 192

eund pag

genealogia Deorum

explain that Poet. He did not addict himself so much to Poetry, as to neglect other Studies. He undertook also to read the Bible, (F) but being an old Man, he only run over it, and thought that God having call'd him to the Culture of Poetry, he ought to dwell on that The Republick of Florence honour'd him with the * Freedom of a (*) Betussian, and imploy'd him in publick Affairs, and particularly to negotiate the return ubisuprated for the performance of Poetry. They sent him to him, but Petrarch not only did not return to Florence have They fent him to him, but Petrarch not only did not return to Florence, but of Petrarch also made Boccacio resolve to leave that place, considering the Factions that divided it this Title, I think he had not much trouble to inspire him with that Design; for Boccacio was Traite, Man that lov'd Quiet, and would not joyn with any Faction A Person that is indes mesaclin'd that way, acts a melancholy part in a divided City Having left farence, he ventures rambled in several places of Italy, and stop'd at last at the Court of Naples, where King Robert gave him a very good Reception He fell very much in love t with that signalez Prince's Natural Daughter, which made him stay a considerable time at Naples Messer He made also a long abode in Sicily, where he had a good share in Queen Jam's savour Betussida He return'd to Florence when the Troubles were somewhat appeared, but could not like the course of Life that he must have led there For which reason he retir'd to Certaldo, tor's name where, far from the Noise of the World, he spent his time in Study, according to his a Clau-Hancy. He always lov'd Liberty, which was the Reason that he would never put dius Vi-himself into the Service of any great Lord, though he was desir'd to do it by many His applying himself too much to Study, occasioned an illness in his Stomach, of which he dy'd it Caraldo, in the Year 1375 He was bury'd there in St James's and St. Phi-Inp's Church He was of an (G) amorous Complection, and yet he would never marry, fter La-and left but one Natural Child || He compos'd many Books, (H) Some learned and tinp 527

(E) He procur'd a Professor's Chair to a Grecian] That Man was of Theffalonica, and his Name was Leontius Pylatus Let us fee what Boccacio fays of him (a) Ego, Leontium Pylatum a Venetiis occiduam Babylonem quarentem a longa peregrinatione meis flexi confilis, in paria tenui, illum in propriam domum suscepi, & diu bospitem babui & maximo labore meo curavi ut inter doctores Florentini studii susciperetur, ei ex publico morcede apposita Fui equidem ipscinsuper, qui primus meis sumptibus Homeri libros & alios quosdam Gracos in Hetruriam revocavi, exqua multis ante seculis abiciant non redituri. Nec in Hetruriam tan-tum, sed in patriam deduxi. Isse ego sui qui primus ex Latinis a Leonito Pylato in privato Iliadem audivi Institute in Leonito Printo Printo Printo Itianem aunitor Institute in m n praceptoris demonstratione crebra integré intellexi, of up praceptorus demonstratione crebra integre intelleni, cosque prout oportunum visum est, huicoperi miscui. He quotes him in several places of the Genealogy of the Gods, not that this Pylatus had writ any Books, but Boccacio had heard him say many things which he preserved in his Collections. We shall see in the following Words, part of that Greek Doctor's Character It may easily be concluded from them, that he was a Pedant (b) Leontium Pylatum Thessis loniconsem virum, or ut ipse affert Barlas auditorem, loniconsem virum, or ut ipse affert Barlas auditorem, so a persent barlas auditorem, for ut persent Barlas auditorem, so a persent Barlas of apud fersape diduco, spettu horridus homo est, turpi facie, und pag barba proliza, & capilitio nigro, & meditatione occu-pa'us assidua, moribus incultus, nec satis urbanus homo, verum uti experientia notum fecit, literarum Graconum dottissimus of quodammodo Gracarum historiarum at-que fabularum artiumque inexhaustum, esto Latinarum non latus adbuc instructus sit. Hujus ego nullum vidi opus, sane quicquid ex eo recito ab eo viva voce referente percepi. Nam eum legentem Homerum, & meeum singulari amicita converjantem fere tribus annu audivi, nce infinitis ab eo recitatis urgente etiam alia cura animum, acrier suffecisset memoria nisi in Schedulis commen-(F) He undertook also to read the Bible, but being an

old Man | Let us let down a Passage of Bernss (c) Betussi (c) Diede quell' opra maggiore che per lui si potesse alla ubi tupra poessa, & ancho si pose a studiare nelle sacre lettere, ma essendo hoggimai quasi vecchio, si come tessimonia egli (d) Viz de siesso nell' ultimo d'i presenti (d) libri dicendo Catera facultatum studia, & si placorent, quemam mon sictopol-lerent, mirume securus sum Vidi tamen sacra volumina à quibus quoniam annosa est asas, & tenuitas ingenis distascre, destit, turpissimum ratus senom, ut ita loquar, elementarium nova inchoare fudia, & cunctos indecon-tissimum esse il attentasse, quod minime arbitrerio perse-cere poste. Cost non nolto in questo studi si fermo, anni dalcia idozli da parte attese alla sua cara poessa alla quali da i cieli cra chiamato, si come continuando segue dicendo Et ideo cum existimem Dei benoplacito me in has vocat one vocatum, in eadem consistate meni est. This is observable. He believ'd that oven in his

old Age, he ought to apply himself chiefly to Poetry, and that it was the Talent that God had intrusted him with, and the Ministry to which heaven had call'd him He follow'd the Maxim, guam quisque neverit artein is hac se exerceat, every vita Boctody must meddle with the Trade he underformed. flands

(G) Of an amorous Completion, and yet he would neGeffner in
wer marry] Let us quote Betuffi again (e) Fu Biblioth
medessimamente molto inchinato all' amore & libi- fol 390

medefimamente molto inchinato all'amore & [161-dinoso, & non poco gli piacquero le donne, como che di lero in molti luoghi dell'opere sue ne dicesse quel peg-gio che dire si potesse tuttavia di alquante nelle scrit-ture sue sotto sinte nome ne sa honorato ricordo

mon lascio di se beredi legittimi perche non hebbe mai moglie, solamente di lui rimase un figlivolo naturale san-

moglie, folamente di lui rimaje un privoco inara noi janza piu

(H) He composed many Books. An Abridgment of
the Roman History from Remulus till the Year of
Rome 724 with a Perallel of the feven Kings of
Rome, and of the Emperors, till Nero, inclusive
That Work was printed at Cologne, in the Year
1534 in 80 The History of illustrious Women,
printed at Bern, in the Year 1539 in Folio The
Genealogy of the Gods, with a Treatise of Mountains, Seas, Rivers, Lakes, & That Work Was
printed at Bass, in the Year 1532 in Folio, with
the Notes of James Micyllus De cassous virorum illustrum That Work began with Adam, and ended
with John King of France, taken by the English in with John King of France, taken by the English in the Year 1356 It was printed at Paris, in Folio, by the care of John Thierri, of Beauvau I do not know in what Year, and consequently I cannot tell whether that Edition is later than that of Ausburg, whether that Edition is later than that or Ausburg, 1944 That Book was translated into Italian, Spanish, English, and (f) French I wonder that Possius (g) spoke of most of these Works, as if they were only Manuscript As for the Books thatware ascribed (b) to Beccacio, do without Sigismund: Imperators in Turchas; de haressburg sufferies in Turchas; de haressburg sufferies in Turchas. Confrantinopoli, de Tartarorum victorea in Turchas, they feem to me chimerical, and some of them are certainly fo Let us fay iomething of Beccacro's Italian Compositions He made it philosole, la flammetta, l'Amace, il labininto d'amore, la vita (i) di dante, il decamerone, of which I am going to speak, &c. All those Books, and most of the Latin, have been translated into French (k) long since As for his translated into Pouch (k) long since As for his Italian Verses, I shall only say, that he made many, and that he did not show a great Talent in them (l) Per dire il vere, to fish volgare in verse non gli su troppo amico. Neversheless, he was one of the Trumpuirs, or nothe short Paracaca and the Trumpuirs. Triumvirs, or of the shree Princes of the Pe of that Age, it is true, that he had only the last Rank given him in the Possical Triumpurate; the Rank given him in the Poesical Triumsvirase; the first was given to Dance, and she second to Petrarch (m) Note, that the Thesiste of Boscasis was a Poem (n) of a new Invention, which is a thing very glorious to him; for mone but great Wits can trace out new ways, unknown to exhert Id ibid

ventures fonnages 1578. 12

us de Histor La-

(h) Poc-Ciantius Betuffi in

(1) It was Rome and as Florence 1576 in 0

(k) See the Bibliotheque Françoile of DuVerdier Vau-Privas, at the word JohnBoc-

(1) Betuffi. ubi fupra

(m) Id 1b (n) Scriffe la Thefeide opra in ottava rima, nella tengono f fatti di theseo, & th il priwo th di tale testura percioche permanze non mi rihaver trovato ch'

Serious, and others full of Gallantry and Stories. It is chiefly (1) by the latter, that he immortalized himself He is tax'd with (K) Plagrarism I shall make a Remark

Let us not forget, that he acknowledged his in-feriority for hiving feen *Petrarin's* Sonnets, and Songs, he refolved to throw his Poems into the (a) Id 🐎 (b) Petrarcha epist ad Boccacium lib

pag 191 (Paulus Jovius Elog cap 6 pag 23

s rerum fenilium apud Papyr Mai-fonem ubi fupra,

(a) Berneggei idol lauret p 128 & icq apud Tho
Pope
Flount

ceniura Author pag 308 (e) Bal-

thasai Bo-nifacius, 432, 433

(f) Bail-let, Jugem d Savans des Dom 3 pag \$3 He quotes ebe Preface to the Italıan Grammar of the Gentlemen of Post-

(g) Bul-lart, Academ des Science 20307 I pag 26,

(b) Pepyr Mai-fonem ubi fupra

(i) Id 1b

Songs, he resolved to throw his Poems into the Fire. Petrarch writ a Letter to him to distinate him from that design (a) Betassi stops there, but he should have said also, that Beccase actually Lurnt his Italian Verses, after having seen that they came not near those of Petrarch See the Author (b) that I quote

(1) It is chiefly by the latter, that he immortalized himself I This ought chiefly to be understood of the Peccameron, which is a Collection of an Hundred Novels, wherein there are very diverting Adventures of Love, and many rogush Tricks play'd to Husbands That Work his been translated into several Languages, and Reprinted a great many times It is by that Book that many People, who would have been ignorant of the other Writings of this Author, know that Boccasio was an Ornament of his Age, a fine Wit, an excellent Author, a Virtuoso, & C. Paul Journa makes excellent Author, a Virtuoso, &c Paul Jovius makes this Remaik (c) Obsolescunt & agrè quidem out e spi-ritum retinent libri de Genealogia Decrum, varietateque Fortuna, & de fontibus accurate potsus quam feliciter elaborati, quando jam pla decem dierum fabula, Mile-fiarum imitatione in giatiam oblectandi ocij, admirabili jucunditate composita, in omnium nationum linguae adoptentur, & sine ulla suspitione interitue, applaudente po-pulo, cunttorum operum gratiam antecedant. There are some Protestants to whom the Decameron is not uniome Protestants to whom the Decameron is not un-pleasant, they find in it some Railleries against the Monks, and the Popish Devotions In eo fabulis & histories centum papale regnum, confessionem auricu-larem, Sanctos, lipsanolariam, purgatorium &c acer-rime perstringit, pervensitatis Papaa non ignarus (d) Doubtless this is the reason why some Catholick Authors call him an impious Man (e) Boccacus Hetruscorum Cicero, fabulator jucundus, & cloquens ser-mone patrio, sed Latini parum peritus. Theoremia nam Hetruscorum Cicero, fabutator sucunaus, & cooquent ser-Histor mone patrio, sed Latini parum peritus, Theogonia non Ludicire, admodum accuratus, & Mythologia non satis idoneus lib 15 enarrator, in omnibus obscanus, IMPIUS, & veisi-e 3 pag ficator ineptissimus You see he is also call'd an obscene Maii The Gentlemen of Port-Royal reproach'd him with the same thing It ought to be ob-ferv'd, say they, "(f) that there are some Passages "in that Author, that make it appear, that he was "in that Author, that make it appear, that he was less scrupulous to violate the Rules of the purity of Manners, which we have received from GOD himself, than to offend against those that concern the purity of the Language, which proceed only from the Caprices or the Will of Men" Let us see what Mr Bullart observes concerning that Book (g) The most considerable of his Composities, lays he, is the Decameion, having been feccived with applause by all Italy, it was also so favourably entertained by Foreign Nations, that each would have it in the rianguage, and it was so much the more eagerly sought after, because some endeavours were we'd to suppress it and because it was Consurd, by reason of its free and satyrical Discourses against the Monks Boccacio published it in the Year One thousand three bindred forty eight, in a time when the City of Flo-Boccacio published it in the Year One thousand three hindred forty eight, in a time when the City of Florence was desolated, and almost deserted by a cruel Contag on It may be reckon'd among the finest of his Writing that are made for Diversion, and that in some manner are both useful and delightful Petrarch having read it over found so many pleasant things in it, that he took the pains to Translate a Piece of that sine Work anto Latin for his own satisfaction, which was the incredible Patiense of Grifelide towards her Hiuband the Marquis of Saluces Petrarch dedicated the Letin Translation that he had made of that Story of Gri-felide to Boccacio, and told him, that in rushing o-ver the Decameron, he had observed that the Author had been oblig'd to reprove certain Satyrists, that could do nothing but find fault with what they would, or could not do (b) Animadverti alcubi librum ipsum canum dentibus lacessitum, tuo tamen baculo egregie, tuaque voce defensum Nec miratus sum baculo egregie, tuaque voce defenjum. Nec miratus jum nam & vires ingenis tui novi, & scio expertus esse hominum genus, & inselens & ignavum, qui quicquid ipsi vel nolunt, vel nosciunt, vel non possunt, in adiis reprehendunt, ad loc unum detti & arguti. Sed elingues ad veliqua. He adds, that he excuses the lascivious passages on account of the Writer's Age, the nature of the Matter, and the Character of the Persons that would read such a Work (1) Si quid lascivia liberioris accurreret, excusabat atau tunc tua dum id scrip

beres, stilus, idioma, ipsa quoque rerum levitas, & corum qui letturi talia videbantus resert enim largiter qui- (k) Hemas bus scribas, morumque varietate stili varietas excusatur a Native Nothing can be more equitable than this, All those of Dauthat pretend to judge of a Book, ought to go by phine, this Model, they ought to consider the Author's Treasurer Age and Profession, the nature of the Subject, and of the for what Persons he writes, for that which would Wars, and for what Persons he writes, for that which would be intolerable in a Dogmatical Work, is not so in a Secretary Work design'd for Diversion However it be, the to the obscenities of the Decameron did not hinder the Queen of wisest and most virtuous Plincess of France from Navarre ordering it to be Translated into Franch, since it the only was to obey the most Illustrious Margaret de Valois, Sister of Queen of Navarre, that Antony le (k) Macon transflated it into that Language Du Verdier Van-Privas (1) takes notice of sive Editions of that Translation, without mentioning that which I make use of, which is that of Paris by Martin le Jenne 1559 Biblioth In 8° nor that of Paris by Oliver de Harsy 1569 He observes that the same Book had been Translated long pag 72 before by one Laurens Note, that there is an (m) Itaobserves that the same Book maa seen translation tong pag 72
before by one Laurens Note, that there is an (m) Italian Edition of the Decameron, to which Francu San- (m) At
fourn added a Preface, and the Author's Life A Venice
new French Translation of that Work with Figures, 1549 was publish'd at Amsterdam in the Year 1697 He 410 that made that Translation, owns in the Preface that he has unravel'd the Graces of the Original, (n) Bonithat he has unravel'd the Graces of the Original, (n) Bonithat he has unravel'd the Graces of the Original (n) Bonithat he has unravel'd the Bonit that he has unravel'd the Graces of the Original, (n) Bonithat he has dress'd them according to our fashion, facto Vathat he has abridg'd several things, and avoided nozzi del-Repetitions, and even that he has often alter'd not le lettere only whole Periods, but also the Plan of the Work, that miscellable has only taken the essential part of the Novel, and nee, Vol 1 that to avoid the Preambles that are prefix d to each Stopage 580 that to avoid the Preambles that are prefix a to each Story, he thought fit not to name the Interlocutors, and to
omit the distinction of the Days, that when he met with (o) Leand
any licentious passages, he took a particular care to wrap Albertus
up things in such a manner that the Fair Sex might descript
laugh without blushing He hopes there will be Ital pass
no cause to complain that he has spoil d any thing
m 101
by 100 service of criminals a Circumspection. But many (a) He many no cause to complain that he has spoiled any thing m 101 by too scrupulous a Circumspection. But many (p) Hi was people are persuaded that all those who are able King of to read the Decameron in Italian, will have a disgust Naples for a Translation of different from the Original, (q) Bocand that they will rather make use of the old Trancat de slations than of this, and when instead of translating literally, Translators take the liberty to cut Deor lib off and alter whatever they please, they are liable 15 c 6 See to the same reproaches as the Wine-Merchants, Vossius de who seldom have any thing but sophisticated Mix-Histor who feldom have any thing but sophisticated Mix- Histor tures in their Cellars

Perhaps no Body has exclaim'd more against 525, 526

Boccacio than Vanozzi He pretends, that the reading of the Decameron has made so many Courtecacius in sans, that a Man would be astonish d if he knew opere de the number of them Al fuece, al fuece, cries he genealo-(n), fifatti volumi, spengasi il seme una vella di cost gia Deo-maligna Zizania Che potesse contare quante puttane rum Ful-ha satte il Decameron del Beccacio, rimarebbe stupido, gentii & senza senso, Che cosa di cano di lui duo Florentini sa-mytholoo senza senso, Che cose dicano di lui duo Florentini samytholoui, o letterati amendue, leggasi in due lettere, una di giam, etiFrancesco Petrarcha tra le laitine o una di Bartolomeo am cum
Cavalcante tra le vulgari, o intenderallo Ma che non citat,
occorre cercar piu oltre di quello, che n'habbia giudicato graviter
la santa inquistione dannandolo? Non si puo negare, che excripsit,
l'opera del Decameron, non sia stata di notabilgiouamento adeo ut ex
alla lingua Tosca, della quale egli è veramente Maestro. Boccacio
ma per conto delle materie, o delle cose narrate da esso, in non
in quel suo novelliere, non si può dire, quanto, o quale paucis
sia stato, o perseveri tuttavia, il danno, che se ne senemendari
te There are in this Letter of Vannozzi, several fulgentiother Testimonies of his Zeal against Books of us potuetit sente

Love-Intrigues

(K) He is tax'd with Plagiarism] It is faid, (e) that in decad his Book de genealogia Deorum, was taken out of n 95 fuch a like Work of the Civilian Paul of Perugia, Library-keeper of King (p) Robert But fince he (1) confesses, that he took many things out of it, Vossii. and chiefly those that he put out under the Name of Theodontius, it ought not to be imputed to him logia, cap as a Crime He is not so excusable as to what he has taken out of another (r) Author, and out of p 57 (s) Vibrus Sequester's Book de nominibus fluminum, fon- p 57 tium, lacuum, nemerum, paludum & gentium, for he never quotes him It is a question, whether he is (t) Leand the true (t) Author of the l'Amete, and of the Albert l'amateria visione Thomasius has not put him in his ubi supra List of Plagiaries Vannount takes notice that the pag 76

N n n Decameron

Latin pag

de Philo-

1 de Jo-1 iff 1, pag

Niciis Lrythizeii. Pina-< h 3 7 2 aking of Ir Book ituled Picti del

pringone

|| De nuestios tien pos fer not 1aos por de nchio cr maldiciente, Finnciaco Poeta contra los con Italimos Traj 1 10 Bocalini d (curfift paradoxo con-

(a) Vanozzi, as

to an, Notes upon Philip de

Comines, ch 1 letter T pag 3

(4) Id 1b pag 511

Ato Ju

(1) Difficult propolces à Mr Stey-urt IX part pag

A Mar fi- on the care that the (L) Inquisitors have taken to place his Decameron in the 1 de 10- List of forbidden Books His Labyrinth of Love (M) has been lately Translated: that Book is a Proof of his disorderly Ingagements with the Fair Sex, and of the Troubles they were attended with I do not question but that there are a great many particular and very curious things concerning Boccacio, and his Books in the Istoric della volgar poessa, publish'd in the Year 1698 in Quarto, by the Abbot Giovanni Marie de Crescembons. I have not that Book, which would be very useful to me, neither do know my Body that has it Some + fay, that Boccaeso was either the Author, of the Approver of the Book de tribus impostoribus.

Approver of the Book de tribus impostoribus.

BOCCALINI (Trajan) Born at Rome, was a very line Wat in the beginning. the XVIIth Century He was too much given to Jesting and Slandering; and holding his general Court on Parnassus, heard the Complaints of all Personal Justice according to the exigency of the Case. This produced the Ragging Parnassus, heard have been Translated areas forward Language and well relabled. which have been Translated into several Languages, and well relished by the Publick. He fell into the common Fault of those that delight too much in Satyr, which is, that he would not space Crown'd Heads, and attack'd chiefly those that made then the greatest noise in Europe. He attack'd the Court of Spain so much the more sharply, because he pretended to show that the Monarchy of that Name was not so powerful is it was imagin'd, and that the Strength of it might easily be undermin'd by certain ways which he pointed to This has been thought the occasion of his Death The Spaniards || complain'd much of his Detraction See in Morers how he was put to Death That Man, who Censur'd every Body, and who found so much fault with the Government, made it appear, that his Theory (A) and his Theore did not well igree together, for the Jurisdiction which he exercis'd in some places of the Ecclede fu no haffical State was no ways agreeable to the Rules People went continually to Rome to complain of him, which occasion'd many malicious Resections, as well against the Advocates

Decameron is full of Plagianism (a) In un libro di Nouelle, & di bel parlare gentile, anteriore al Boccacio, & di doue egli cauo alcune delle riposte da lui nel suo Detra toda cameron, o Principe Goleste, che vuel dire Principe de' li nacion Ruffiani, si legge questa cosi puntalmente, & de verbo li i inola ad verbum descritta Having quoted the Words of the Author, who liv'd before Boccacio, he observes the Author, who live before Bucacio, he observes that the Copyst had corrupted his Original in a scandalous manner. The Persons mention'd in the Copy, are Clergy-men, who lose their Virtue those of the other Author, were Lay-men, who had forsiken their evil ways (b) To be copiate qui quista nouelletta, dal sus detto libro, acciò si noti il peggioramento, che n'ha satto il Boccacio, trasserendola tra le sue, che è quella a punto de Masetto da Lamporecchio tanto poegiorata, & cosis scandalofamente alterata, come euidichera chiunque la sapia attribuendo a persone sacre il Boccacio quella colpa, che dal suo anteriore su ascrista a pe soni profini, & dove quelli sa di cattino douentar buon lo sue, il Boccacio sa di buone douentar cattiue le

(L) That the Inquisitor have taken to place his Decameion] Mr Arnauld (c) oblives that the Books of the Pagan Poets full of so much fithings, that may incline the Riaders to sin, have not been forbid, for thu one reason, because they are necessary for some Persons to learn the Latin Tongue and therefore those that made the Rules of the Index, did not believe that by any positive 1.am it ought to be forbidden that young Perlous, who are Maffers of their Reading, to whom these Books are much more dangerous than to Children, should read the infamous passages of Martial, Juvenal, Horace, Petronius, Apuleius, Oc Not but that they thought, that most of those who read them did ill, but because others, who are sufficiently confirmed in Firtue not to be affected with those bad Ideas, and to mind only the near-ness and elegancy of the Greek and Latin Tengue, may read them innocently, it was thought expedient to keep to the Law of Mature, and to leave those things to every one's Conscience, and to the judgment of the Directors and Confessors. The like was done with respect to Boccacio's Decameron Because the Italians find the greatest delicary of their Language in it, the licentrouguels of his Stories did not hinder it from being in cutry Body's Hands, provided it was corrected And I have been told, that that Correction confifts only in changing the Words Monks and Nuns into others. But fince things, that may be a Temptation to Impurity, are the more dangerous, when they are related in a pleasant aid, it is not a thing that does much honour to the Christian Religious so leave such a dangerous Book in wery Body: Hands, because it is writ very politely, whilf many others are forbid, wherein there is more to be learn d, and less danger What I say of it, is only by comparing to many forbidden Books, with that of Boccacio, which is not forbidden All this Discourse is wery judicious, and it contains a thingthat may make one believe, That provided the Clergy be not concern'd in the matter, they don't care much what harm the reading of Beccacio may do

(M) His Labyrinth of Love, has been lately Transited that Book is a proof] That French Translations Printed at Paris in 1699 was immediately Berinted at Amsterdam It bears the Title of accio's Dream, and is an Invective against men The Author writ it whilst he was an with a Widow, whom he had lov'd, and who play'd him an ill Trick He who Translated that Work has taken more liberty than the new Translated that play'd him an ill Trick He who Translated that Work, has taken more liberty than the new Translator of the Decameron He has left out many things, which he has fill'd up with Stories, Programms, and Verses, compos'd either by his Friends, or by the Writers of our Time Mr de Beauval (d) frys, That it is me mays a regular Translation of Boccacio's Dream, but an ill forted Collection of Boccacio's Dream, and of all that the Moderns have faid des Ouvrabout Women, a long time after Boccacio Another Journalist is yet more severe, he says, (e) That the 1699, 200 Supplements make the whole piece monstrous and quite 18 Journalist is yet more severe, he says, (e) That the Supplements make the whole piece monstrous and quite destroy the Occomony of it Nothing appears more out of place in a Book of Boccacio, who liv'd above Thundred Years ago, than some Verses of Mademosselle will be Scuderi, Mr de la Bruyeere's Thoughts, Rochesou-cault's Maxims, and some Pieces of a latter date Note, Rep des that the Translator advertises us, that he has less lestres. out many things that Modesty would not bear, but that he has preserv'd Boccasio's Devotion, because he thought he should have too much dissigur'd his Work, if he had depriv'd him of it, after having depriv'd him of his Obscenities He rakes notice, that it is the usual way of that Author to

mix Morality and pious Thoughts among Trifles,
Let us observe, that generally speaking with the same of the figure of their Empire, the figure of the Murmurings of a Slave who feels the water of his Chains, or who in his Liberty sees the marks of his Servitude remaining on his Body

(A) His Theory and his Practice did not agree toge-

(A) His Theory and his Practice did not agree togother] See what Nicius Erythraus faid of it (f) At qui se aliis Resp bene gerenda ducem ac magistrum profitetur ac prastat, in sis oppidu, quorum illi administratio commisse surat, ragendu, suu spse praceptis non parust, sed multa, ut ajunt, commisse, qua ab illerum rationibus esent aliena Quamobrem siebat, ut Romam crebra de spsiu injurius querimonia deserventur It is but too common for those that write Political Books, and even good ones, to shew but little Capacity when they happen to be promoted to great Offices So true is it, that the application of Rules is more dissicult, than the Art of discoursing well of them (A) His Theory and his Prattice did not agree togofing well of them !

velles de la

April 208 476.



Advocates and Physicians, (B) as against the Divines Those || who have been con- || Moreri tented to say, that be was meditating (C) some political Discourses on Tacitus when he was is one murther'd were not well inform'd. He lest (D) some Children. He has been plac'd in the number of the (E) Plagiaries, and some Faults have been committed on that account, as I have shewed in one * of my Remarks

BOCHART (Matthew) Minister of the Holy Gospel at Alongon in the XVIIth and of the Contury, Publish'd some Books (A) that made him pals for a Learned Man That Remark E which he compos'd against the Sacrifice of the Mass brought him into Trouble, as Mr + Daillé Daillé observes. † A Missionary thinking it more proper to bring him before the Secular Replique Judges than to answer his Arguments, began a Juridical Quarrel with him for giving a Adam the Minusters the Title of Pastors. There is no reason to question the thing, but it is & Cort

Very 2 part pag 103

(a) Ibid

(B) As well against the Advocates and the Physicians as against the Divines] Nician Erythraus (a) pretends, that this occasion d a Proverb, which imported, that there are three forts of Men that make almost no use of the Laws they prescribe to others. No Body swerves more from the Law in Business, than a Lawyer, no Body observes a course of Dyet less than a Physician, no Body sears the remorses of Conscience less than a Divine. You will find in the Original the Exception which the Author has made. He does not relate the thing as Jesters commonly do They say, That the Lawyers, who advise others so much to go to Law, so seldom go to Law themselves, That Physicians, who prescribe so much Physick to their Patients, take but little themselves, and that Divines, who set down so many Articles of Faith to others, believe but sew things. Articles of Faith to others, believe but few things themselves Here are the Latin Words of Nicus Erythraus Quamobrem siebat, ut Romam crebra de spsius (Boccalini) injuriis querimonia deserrentur, ac spins (Boccainit) injurits querimenta aejerrentur, ac locus proverbio fieret quo dicitur, tria esse esse hominum genera, qui nihil sere legibus, quas ipsi aliis imponunt, utantur, nimirum Jurisconsultos, medicos, atque theologos nulii mim magis in negociis ab jure, ab aquitate, discedunt quam J G nulli tuenda valetudinis rationem minus servant quam medici, nulli conscientia aculeos mi-nus metuunt quam theologi Itaque qui justiciam, va-letudinem & conscientiam amittere satagunt, Juris doctorum, medicorum, theologorumque amicitias colant quod tamen de iis tantum intelligendum, qui ea ftudia non ferio ac fedulo, verum in speciem, & dicis causa, profitentur

(C) That he was meditating some Political Discourses when Tacitus They should have said, not only that those Discourses were composed, but also, that they had been Printed twice at Geneva To fet a great Value upon those Editions, People have been made to believe, 1st, That the Manuicript of that Work, was a very rare Piece 2dly, That the been made to believe, 1st, That the Manuscript of that Work, was a very rare Piece 2dly, That the Senate of Venice had carefully kept the Original, till they had made a Present of it to the Queen of Sweden 3dly, That with great Charges, and much Trouble they had found means to get a Copy of the Manuscript given to that Princes by the Senate of Venice This is all false That Manuscript was handed about every where, Twenty Years before that Queen's coming into Italy There are Thirty Copies of it in several Libraries of Italy The Author presented this Work himself to divers Persons, and particularly, to Cardinal Barbarini at Persons, and particularly, to Cardinal Barbarini at Reme, and to the Procurator Morosini at Venice The Cardinal presented his Copy to the Academy of the Hamorist, and it was transcrib'd by several People. The Copy of Morosini, has been no less transcribed for the remarks and the several People. ple. The Copy of Morssim, has been no less transcrib'd, so that it was not difficult to buy some Copies of it. The Governor of an English Lord, bought one of 'em, and parted with it to (b) a Bookseller at Geneva, who Printed it. About the same time, a German Gentleman brought another Copy of the form Teals, and gave it to a Professor of Copy of it from Italy, and gave it to a Professor of Tubingen, whose Name was Mr du May, who added some Remarks to it, and sent it to Mr Lesi at Geneva Mr Lesi caus'd it to be Printed by the Sieur entical di- Widerbol, and intituled it, Bilancia Politica, and addition for pre- ded a 3d Volume to it, to which he put his Name for his (c) That Book of Beccalini has not been esteem'd fine his (c) That Book of Beccalini has not been esteem'd Morals of Mr. Ameles (d) de la Houssaye, speaks very slightly

Tacitus, of it

and to his

(D) He left some Children I have his Pietra del

Translation paragone Politice Printed at Paris in the Year 1626

on, of the and dedicated to Cardinal de la Politic It is Boccolini's Son, who dedicated that Work to this Cardinal: The Epistle Dedicatory is dated from Paris

1 acitus's

Annals

to see that that Work is look'd on as a Posthumous

(B) At well against the Advocates and the Physicians one, for I have seen an Edition of the Year 1615 of Boccalini's Book that is intituled, Pietra del para gone politico This would make me conjecture, that the Work which was dedicated to Cardinal de la Valette, was a Continuation or a Second Part of the Pietra del paragone Politico I desire those that have lessure, and many Editions in Hand, to verify the thing Mr Giri had publish'd his French Franslation of that Work of Boccalin, before the Author's Son publish'd it in Italian, in the Year 1626

(E) He has been placed in the number of the Plagiaries] This Word feems improper to me, because Boccasini is not accused of hiving robid the Labours of other Men, but of having lent his Name to hide the true Author. It is faid, that he imitated certain Persons, who to free their Ecclesiastical Patron from the shame of having got a Servant-Maid with Child, take it upon themselves, and marry her, being resolved to own all the Children that may come from the same Hand. Is pretended, that Cardinal Casesan is the true Author of ed, that Cardinal Cajetan is the true Author of the Books that came out under the Name of Boccathe Books that came out under the Name of Boccalini (f), and if you inquire, Why Cardinal Cajetan diverted himself of his Right in favour of another. They will answer you, That he did it to have the pleasure of Censuring and Bring every Body, without prejudicing his Dignity, or railing any Enemies against himself. I cannot believe this to be true, I only believe that Boccalini did like Tirence, he communicated his Thoughts to the Cardinals. he communicated his Thoughts to the Cardinals pag 81 who protected him, (g) and he made use of their mentions. Advice, and of the Thoughts they suggested to him. He rhought that the Opinion People would see Placham He rhought that the Opinion reopie would See Plachave that he was affished by fuch Perfons, would cius de be an Honour to him (b) Quemadmedum Terentio Pieudomalevoli objiciebant, ipfum in fabulis faciendis, Scinym pionis Africani, Lalii qui distus est sapiens, & Furi p 165 & Pii opera uti, assidueque cum illis una scribere, ita Deckherm de Trajano fama distulerat, in his actis referendis homines nobilissimos socios & adjutores habere Ve-Script rum id sibinon minus laudi ducebat, quam Terentius, ades p p qui gloriosum sibi putabat, id quod malevoli quasi ma-253 25 ledictum vehemens existimabant, ac sit verisimile hac (g) He a ledictum vehemens existimabant, as he verisimite has (g) He accum illis eum communicasse, quibus, ad notanda & dicated the animadvertenda aliorum vitia, eadem esset voluntas at-first Centuque propensio. Some for want of taking sufficiently ry of the notice of the order of Time, have said, that Cara Ragguagli dinal Casetan, who Disputed against Luther, made in 1612 the Ragguagli del Parnasso, and the Pietra del paratocardinal gone. Mr. Chevreau (1) imputes that fault to John Borghese, and the Press Saussensia, and the legislation and the legislation and the legislation. Rhodius a Danish Physician, and to Peter Scavenius, and the febut he is mistaken, for they meant another Cardicond in
nal Cajetan, and he refutes them by a bad Reason 1613 to
Beccasini, says he, who was the Son of an Architect of Cardinal
Rome, was murther'd at Venice by the Spanish Ambassador's Order Is this a proof that he could not (h) Nicilend his Name to Cardinal Thomas de Vio, who us Erythr
Disputed against Luther? Note. That Nicius EryPunacoth Disputed against Luther? Note, That Nicius Erythraus affirms, (k) that Perenda, who had been Secretary to Cardinal Henry Cajetan, help'd Boccalini to compose the Ragguagli

(A) Publish'd some Books] The chief of his Hist du Works, are, a Treatise concerning the Origin of monde B Works, are, a Treatile concerning the Origin of monde is the Veneration of Relicks, of the Invocation of 5 ch 4 Saints, of Images, and the Worship paid to the pag 185 Images of Saints, and a Treatise against the Sa- of the crisice of the Mais He made also a Dialogue on Dutch E-the Difficulties which the Missionaries rais'd continually against the Protestants of France, by reason of (k) Pinace what had past in the National Synod of Charenton, 3 P 131 concerning the Toleration of the Lutheren Errors (l) Epist concerning the Toleration of the Lutheran Errors (1) Epist That Dialogue being fallen into the Flands of the Elector Palatin, he thought it might (1) incline the Princes of the Confession of Ausburg, to endeavour the Re-union of the Protestant Churches Nnnna

appears by the epiftle dedicatory (f) Scaveaffirms it apud de auctoribus fuppolitus P 42 Mor-hofius Polyhist rus de Script Pinacoth

3 p 131 (1) Epist Dedicat

Bochartı

(c) All these par-LICUlars are taken morialthat comes from good bands I keep the Original by me (d) In the

(b) 'Twas the Sieur de Tour-

Tacitus,

of it

Steph Morin de Bocharto, & ejus Scrip-

bove-min tion d Fas tion

|| Puto me gicas de-fenderit

(a) He praises h.m that place

> (b) V1Z Mr Daille s Apolo-

(i) See the Collection of Editts for the Cl rgy

& they are very likely that Mr Daille did not well (B) remember the Circumstances. Me in the new thew Boshart (C) has sometimes been confounded with his Coulin Samuel Boshart, of

whom I am going to speak

BOCHART (Sumuel) Minister of the Word of God at Com, was one of the most Learned Men in the World He was of Romen, and of a very good (A) Family, and was born in the Year 1599 He made early a very great Progress one may judge of it by the \$ 44 Greek Verses that he composed in Praise of Thomas Dumpher, who under that Learned Scotchman, and * 'tis likely that he had then in 1612. In the front of his Roman Automatic. At that tame he studied the Famouss Peter du Moulin Minister of the Church of the was his United the publickly some Theses in the Year 1615 with great Glory, not only because he antique Moulin Manister of some of some † Verses which he added to lingum them, and which were very artificially suited to the Figure of a Carole.' The shought them, and which were very artificially fluted to the Figure of a Carcle. 'Tis shought that he studied Divinity at Saumer under Cameron, and it is well known that he followed him to London, when the Civil War had destroy'd that Academy He made no long abode in England, since it is known that he was at Leyden about the latter end of the Vert 1600 where he applied himself connective the Control of the Contr the Year 1621 where he applied himself earnessly to the Study of the Arabick Tongue under Freezus. He sound a Professor of Divinity in that University, who conceiv'd a very particular esteem for him, and who gave him publick marks of it in the Year 1629, by dedicating his (B) Catholicus Orthodoxus to him I mean Mr. River, who was at that tune marry'd to a Sister of our Rochart's Mother. Mr. Bachart being an France. was foon made a Minister there, and given to the Church of Care. The first considerable thing which he did there, was to maintain a long Conferment with Father Verential Court to Dispute, and in some manner invested with the Office of a warranted Conferment of the Court to Dispute, and in some manner invested with the Office of a warranted Conferment of the Court to Dispute, and in some manner invested with the Office of a warranted Conferment of the Court to Dispute, and in some manner invested with the Office of a warranted Conferment of the Court of the C murii au- troversist all over the Kingdom, challeng'd Mr Bachart the 4th day of Soprember 1628 and did not cease to make a noise, till he had obtain'd a day and a place to enter into the list, with him. The Dispute was managed in the Castle of Caen, in the presence of a great many Persons of both Religions. The Duke of Langueville Governour of the list with him. de theses the Province came thither as often as his Affairs permitted him, and Commissioner Theolo-

Affembly of Prancfort That good News being come to the Author's knowledge, made him bring forth a Latin Book Instituted Diallattican, which he Dedicated to that Electoral Highness It was Princed at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Very 1662, and consume a Broad at Sadam in the Sadam ted at Sedan in the Year 1662 and contains a Project of Re-union between the Lusherans and the

Calcinifis

(B) Mr Daillé did not well remember the Circumfinicis] I need no other proof for it than Mr.

Daille himself He says, That the Missionary being put to a non-plus by Matthew Bechart's Book
against the Sacrifice of the Mass, brought an Action against the Author, in the Year 1657 but he
owns in one of the Tables of his Book, that the
Treatile against the Sacrifice of the Mass, was Printred at General in the Year 1658. He observes in treatile against the Sacrince of the Mais, was Frinted at Geneva in the Year 1658 He observes in the 417th Page of the first Part of his Reply, that that (a) excellent Treatise of the Sacrifice of the Mass, was published but three Years before What he says toward the end of his Presace, is a certain proof that he composed his Reply in 1661 So that it cannot be true, that the Missionary, who went to I aw with Matthew Bachart in 1657 found that way more proper, than to reture the Book of that way more proper, than to refute the Book of the Sacrifice of the Mass. Moreover, Mr. Daill declares, that he does not know, that before the Law-Suit begun against Mr Bechert in 1657 any Complaint was ever brought against the Ministers for qualifying themselves Pastors. And yet immediately after he makes mention of a Decree of the Parliament of Rosen given 22, or 23 Years after the Year 1633 when the Ministers of Chamoston took the quality of Pastors of the Reformed Church of Paris in the Approbation of a Book (b). That Decree of the Farliament of Rosen, was doubtless made upon the Complaint brought against the Minister Bothart, for otherwise, Mr. Dailly would contradict himself. And therefore, it is not true, that the Law furt against that Minister, fell in the Year 16:7 So that Mr Dailla must be mistaken both is to the time that the Suit was enser'd, and as to the Book that gave occasion for in the is as to the Book that gave occasion for in the is mistaken again upon another account, since it is certain, that in the Year (c) 1633 the General Agents of the Clergy of France complain'd, that Mi Aubertin had caus'd a Book to be printed, wherein he took the Title of Passer of the Resumed Church of Paris, and wherein his Collegues Mestrement and Drelincourt styl'd themselves, in the Approbation, Passers of the Resumed Church of Paris, and Mr Daillé, Minister of the Holy Cassel of the jaid Church On that Complaint, the Pawy-Council

made a Decree the 14th of July 1633 importing that Mr Aubertin should be Arrested, and that Collegues should be Summon'd to appear, as an Injunction to the Ministers, so take no echor livy upon them, than what was attributed to the the Edicts

the Edits

(C) Has been sometimes confounded Mr le From Doctor of the Serbonne has quoted the Dealle strong of our Bochars in his Reply to Mr Armoni for the defence of his Invincible Motives. I be lieve, he will not take it ill, if I think that he took it for a Work of Mr Bechars of Case If he had known that twee Ministers of that Name has writ Works of Controvers, or, if at least he his known that the Author of the Diallastices, is not the same Bochars, that made himself admir'd it the Common-wealth of Learning by his Phales, he would never have guoted the Author of the Diallastices with this Elogy of the Learned Bechars, as he has done (d) more than once. It were in (d) pag vain to sky, that the Minister of Alarges was a 27 129 Learned Man, and that Mr le Frave might have call'd him so without any exaggeration or Flattery, I am sure, that all sensible Readers will never be persuaded that this Remark is ill-grounded,

(A) And of a very good Family I His Father Read BOCHART du Minister, Ministers of the Resourced Church of Roses, was great Grandson of John BOCHART on Menister, Ministers of the Resourced Church of Roses, was great Grandson of John BOCHART and Grandson of John BOCHART and Grandson of John BOCHART and Grandson of John BOCHART who pleaded with (a) so much Zeal for the march Sanstien, and Son of Seephen BOCHART who made the Branch of Menister. Monard and the Bachare Campigni's, who made the Branch of Menister. Monard and the Bachare Campigni's, who (C) Has been sometimes confounded] Mr le Fran

muel Brehmer, and the Bachare Camager's, who exercised formany fine Offices to the Gown (B) by dedicating his Catholicus Orthodoxus in cordat him I Mr River Dedicated that Book to four Persons, were to Perer dy Moulin Minnster and Profession at the Colling of t wie to Perer du Mouliu Minister and Professer at Sadan, to William Rivie Minister of Taillabourg, to John Mountlian de Langh Minister of Raum, and to Samuel Bochare Minister of Caen. He praises the latter for his Dispute against Veron, in which, saya he to him, you show'd him that he was ignorant in Greek and in Hebrew, and you put a bridle to his impudent Sophistry, which he has endoarous'd to shake off by telhog many Lues (according to his custom) about his imaginary Victoriese his wife Men have not been decent'd by them, and you have discover'd his Vanisy by your Austrian of the Dispute, taken from Mr Morin By this it appears, that Veron ascribed the Victory to himself

September to the 1d of Otheber, and the Two Disputants went through most Controversies in the Nine successive meetings that they had. The Acts of their Dispute sign'd and well collected, were published on both sides, but Mr Backers added several things of his own, which had not been put in order by reason of the turbulent Spirit of his charagonal and he added also the Dispute concerning the Eucharist, and Celibacy, which they were agreed to examin, but it had been done superficially, because Peron 1 had a Advergmented the Pield of Baule. That Minister's Reputation, which laid its soundation at that since, increased the much in the Year 1646, by the (C) publication of the Advergmentation of Chancen, wherein he treats 1 Of the Dispersion of Mankind caus'd by the countilion of Languages. And 2 Of the Colonies and Language of the Phenses-ans. The enquiries that he was oblig'd to make in order to compose those Works, Morinns and since others, and which put him upon searching into all the Ancient Authors, and were appointed on both fides to be present at it. The dispute lasted from the 22d of and some others, and which put him upon searching into all the Ancient Authors, and whis supra the must hidden Treasures of the Oriental Languages, have this relation to his being a Minister, that he engaged in them by degrees, only because he had undertaken to Preach on Genesis, for when he came to the second Chapter he was oblig d to explain the Saturation of the Terrestrial Paradise. The following Chapters engaged him to expense the General of Nations, and a great many other passages required that he should mane the Original of Nations, and a great many other passages required that he should write apon the Animals, Plants and precious Stones mention'd in the Bible If he had liv'd long enough he would have left compleat Treatises on those matters, but he could only finish that which concerns Animals It was printed at London in 1663, under the title of Harriconon His Collections on the Terrestrial Paradise, on Plants, and precious Jewes were not found in a condition after his death, to make any thing of them. Every knows that the Queen of Sweden invited him to her (D) Court, and that he went thather in the Year 1652 It is not necessary to speak in pairicular of some Preces that he publish'd at several times, and which redounded to his Reputa-tion For example in the Year 1650, he publish'd a Letter about the Authority of Kings, and about the Institution of Bishops and Priests He publish'd one in 1661, against the Jesuit la Barre concerning the Toleration of Lutheranism decided in the National Synod of Charenton, and another in 1663, wherein he shewed by many Learned Reasons, that there is no likelyhood that Aneas ever came into Italy He died at * she was Caen the 16th of May 1667, having lost his Speech and his Senses all of a sudden in married to the Academy that met at Mr de Brieux's House His Papers are in the hands of a Counsellor, de Colleville his only Daughter's Son, and formerly a Councellor in the Parlia-Parliaparliament of Normandy Among those Papers there are a great many Sermons written ment of ment of Mr Bochart's own hand, Viz. those which he Preach'd on Genesis, from the 1st Norman-notl'Anti-Chapter to the 18th Verse of the 49th Chapter. As many of that great Man's Mabarbarie, as in the nuscript Differences have been collected as could be found, and they have been collected as could be found, and they have been collected as could be found, and they have been collected as could be found.

added le It was a Lordship

In the same Year 1520 Mr. du Moulin Dedicated his (a) Antiborbare to Mr. du Moulin Dedicated given him notice of a milital, which was, that du Moulin having promis'd that Treatise of Controverfy in the Table of the Noveley of Popery, had forgot

fy in the Table of the Novelty of Popery, had forgot to publish it

(C) In the Test 1646 by the Publication of the Phalest, and Chanam I These are the Titles of the two Tarts of Mr Beckert's Geographia Sacra A Printer of Reputation, was sent for to Caen, (b) to have that Work more Correct, and the some Printed If we must believe those that Re-printed it at Francfort in 4° in 1681, the Edition of Caen as full of faults, from which they boast to have purg'd theirs, ab infinite southwas, quibm exemplar Cadomi impression reference eras, purgatum To their Edition they joyn'd two of Mr Beckers's Letters, one concerning Episcopacy, and the Right their Edition they joyn'd two of Mr Bobbart's Letters, one concerning Episcopacy, and the Right of Rings, written to Dr Morley Chaplain to Market Charles II of England, and the other (e) to Market Charles II of England, and the other (e) to Market England, and the other England and the other England in 1640 as I have already faid minds in knew nothing of it, for after parting which it would be a piece of Injuffice not to publish that fine Production of Mr Boshart, He saids, that nevertheless, it remains in obscurity I know nothing of the Edition of the Gasgraphia Sacra, meation'd by Sit Thomas Pope Blonm, as made at Caen in Filie, in the Year 1651 and I believe, there never was such an Edition As for the Hieroxolcon, (which is the Title of the Volume de Animalism Sacra Scriptura), it was Ke-printed at Francfort in the Year is the Title of the Volume de Animation Scripture), it was Re-printed at Francfort in the Year 1675 and an Abridgment of it was made in the winch was Printed at Francker The Year 1690 which was Printed at Franker The Author of that Abridgment is an Hungarism, whose Name is Verseus.

(D) That the Queen of Sweden cavited him to her cours I have heard a thousand foolish Stories of that fourney of Mr Becher, as for knample. That one Day being in the Queen's Library, he

was suddenly ask'd that Question, What do you the name of think of a tertain Book coll'd the Bible? It is said the Family that he took the thing with as serious a Tone, as, was le he ought, and that he made a large Discourse on Sueur the Characters of Divinity that shine in the Scripture; but that the Standers by did but laugh at it. They add, that the Abbot Bourdelot had made the Onean believe, that Mr. Bakara alari'd admin the Queen believe, that Mr Bochart play'd admirably on the Flute, but that he would not play before her Majesty except she absolutely commanded him, and that thereupon, the Queen, without giving any ear to the protestations of Ignorance, which he repeated several times to her, would absolutely have him play on it, and that he obey'd her Commands I have heard a great many People say these things, and some others of the same nature, but when I inquir'd into the truth of 'em, I sound nothing that might make them credible. I found nothing that might make them credible.

Nevertheless, I mention them here, that those, who hear these idle Stories, may give no credit to them. Mr. Huet, at present Bishop of Auranabes, who went with Mr. Bechare into Sweden, (d) It is made a (d) very pretty Relation of that Journal in Latin

ney
This Remark was finish'd, when the Monagiana
fell into my Hands, wherein I found these
Words, "(e) It was a fine thing to see Mr Bo"chart play at Shittle-cock with the Queen of
"Sweden! The Queen having pres'd him one
"Day to play at it with her, he laid down his
"Cloak and play'd His Friends laugh d at him
"Cloak and play'd His Friends laugh d thim
"Gar se, and told him, that he ought absolutely to for it, and told him, that he ought absolutely to have refus'd it. I have found there also, that the Queen had resolv'd to be at a Meeting, where he was to read something of his Phales, but that Mr Bourdelos to deprive him of that Honour, felt the Queen's Pulie, and told her, that the had an Emotion, and that the must take some Physick So that she kept her Bed that Day If there was any ground for the Story of the Flute, it would have been in the Books Is have just now quoted.

Tata be fay, he has seen it im the Francfort Edition of

Catalogue of the Bod-

leian Li-

brary, pag 462 and Mr Baillet's 2d

tome of the Anti pag

(b) His John Jan-Steph Morin in differt de Secharto & ejus

Script

(c) See the Nouv de la Repub. das lettr

tone Jeil and A (d) Spizelius in in-

the Gengraphia Sacra 1674

(E) To

* De clarissimo Bocharto & omniscriptis

† Colomiés in his Gallia Orient which he dedicated to him Sir Thomas Pope Blount Cenfur celebr Authorum Spizelius, in infel literat p 916 & Siq

Bibl Belg pag 461

A Hi gives an account his Notes on the 147th P∫alm

in vita Philof pag 498

added to the new Edition (E) that was made of all his Works in Holland in the Year 1692 Mr Morin formerly a Collegue of Mr. Bochart, and at present Minister of the French Church at Amferdam, and Professor of the Oriental Languages in the College of the same City, has joyn'd a Discourse to that Edition * which I have made use of in composing this Article. Those that would see the Encommums that have been beflowed upon Mr Bochart, may find them in the † Authors which I Name. His Learning tho' never so great, was not his chief quality; he had such a Modesty as was infinitely more to be esteem'd than all his Learning. And accordingly he enjoy'd his Reputation with great tranquility, being free from those unhappy Quarrels that so many Learned Men draw upon themselves by their Pride, and the vehemence of their Sryle I never heard of a certain Treatise (F) that Mr. Menage ascribes to

BOCHIUS (John) a good Latin Poet, and Secretary of the City of Antwerp, was Born at Bruffels || the 27th of July 1555 He perform'd his first Studies at Lier and in the City of Aeth, and distinguish'd himself from his School-fellows. He excell'd chiefly in Poetry, fo that he might be call'd the Virgil (A) of the Low Countries He was admitted into the House of Cardinal George Radzivil, by which means he had an opportunity to Study Divinity at Rome, when Bellarmin explain'd the Controversies there Bochius attended his Lectures constantly. He travell'd afterwards into Poland, Lithuania, and Muscowy, and it was not without great inconveniencies, and great dangers β , for as he went from Smolensko to Moscow, the Cold was so violent that his Feet were quite frozen. They were talking of having them cut off, when one of the Czar's Chirurgeons found that they needed not come to that extremity The remedy which he made use of would not perhaps have perform'd the Cure, rf another accident had not happen'd. Bochius had got himself carried to the Livenian Quarters, and was there when the Great Duke Basilides came to (B) plunder it Bochius being struck with fear fled as well as he could, but after having been stript and beaten, he escap'd from the Soldiers hands, and return'd the next day to his Quarters. That exercise hasten'd very much the effect of his remedies Being return'd into his Country he made a Poem that pleas'd the Duke of Parma so well, that he cause the Secretary's place of Antwerp to be given to Boebius That Poem was a Panegyrick upon the Duke of Parma about the taking of that City He compos'd afterwards divers (C) Court Poems, and at last he made David's Psalms the chief subject of his Pen. He Melchi- (D) died v before the Impression of what he had made upon it was finish'd. It was

(E) To the new Edition of all his Works]
Morers was not altogether in the wrong, to give fome hopes that Mr le Moyne would publish Mr
Bochart's Manuscripts, for it is certain, that he had such a design, and not having all the lessure neceffary for fuch an Undertaking, he committed the case of it to Mr de Villemandy, promising him to affift him with his Advice, and to supply him with many of Bochart's Letters and Differtations Death hinder d him from performing his Promise But on the other side, it is certain, that Morers is grosly missisken in that Article, either when he says, that ill the Manuscript Treatises of Bochart, were in the Hands of Mr le Moine, or, when he says, that a troublesome Business had oblig d Mr le Moyne to a troublesome Business had obligd Mr le Moyne to leave the Kingdom, It is a notorious thing that he did not go out of France without leave from the Court, and that it was his fault that he did not continue in his Church of Rouen, which did all they could to retain him He only left the Kingdom to take possession of a Professorian of Divinity that was offer'd him a long time before at Leyden It is true, that in 1674 a vexatious Suit was commenced against him, occasion'd by a young Gentlew oman of the Protessant Religion, who having tlewoman of the Protestant Religion, who having left her lather, who was a Catholick Counsellor in Parliament, had fled into England, but it is also true, that after some Months Imprisonment, he was fully re-establish'd in his former Condi-

(F) Of a certain Treasise that Mr Menage ascribes to him I It were to be wish d, that Mr Bochart had publish'd his Collections on so curious a Matter, as that mention'd by Mr Menage It runs upon rtain things that are but once to be found in Writers (a) Multa esse in libris Juris, ut libros ceteros taceam, fingularia atque ut Grammatici Graci loqui amant mapu, five want uppus (quo titulo librum audio scripsisse Samuelem Bochartum) quis nescit?

(A) He might be call d the Virgil of the Low-Countries j I must let down Valerius Andreae's own Words, to shew the better with what Precipitation

Mireri compil d his Dictionary (b) In poetica palmam ceteru facile praripuit, adeo ut alterum Belgii nosfri Maronem nominare liceat. In the Copy that I make useof, the first Letter of the Word Maronem is not well printed. to that if it be not carefully observ-

ed, it may easily be taken for a V I fancy that Mo-reri's Copy had the same fault, and that it was the reason why he read Varonem instead of Maronem Whereupon, he remember'd that Varro was accounted the most Learned of the Remans, from whence he concluded that fince Bochine was fir-nam'd the Varro of the Netherlands, he ought to fay of him, that he was famous for his Erudition, that fay of him, that he was famous for his Erudicion, that he made a wonderful progress in the knowledge of learned Languages, and in all forts of Learning, and that he improved in all the sublime Sciences of Controversy, of the Civil and Canon Law, and of Scholastick Divinity Francus Swertsus, who loved, and knew him very particularly, bestows no praise upon him, that can give us such a Notion of him delchior Adam and Valerius Andreas, who praise him a little more, are also far from saying any such thing The latter does not so much as say, that he was sirnam'd the Virgil of the Netherlands. but

thing The latter does not so much as say, that he was sirnam'd the Virgil of the Netherlands, but only, that he deserved that Title

(B) Came to plunder it] The reason, or pretence of that Violence, was, That the Patriarch of the Muscourier complain'd to the Czer, that the Germans (and under that Name those of Livenis were also comprehended) debauch'd the Courage of the Muscourier, and made them seed a great of the Muscourier, and made them seed a great of the Muscourier. were also comprehended) debauch'd the Courage of the Muscourse, and made them spend a great deal of Money on divers forts of Drinks that they fold them (c) Quasi Germani, in quibus Adam Livenes, deliciis Moschos corrumperent, cottisque variis potus generibus pecunia emungerent, & masculos animos dosoph

(C) Churt Poems] Thus I call for Example, the Pag 498 Description of the Honours done to the Governours of the Netherlands, when they took possession of their Government That which he made upon the Journey and Installation of Albert of Austria, and of his Spoule the Infants Isabella Clara Eugenia, was not printed in the Year 1695 as Valerius Andreas assures, for they did not make their Entry till 1599

(d) He dy'd before the Impression | Melchier Adam (d) Id ih. (d) afferts it twice together in plain Terms 'Ne- (d) Id ih. vertheless it might be question'd, if we should refer ourselves to France Swerting, who makes no manner of mention of any Books of Baching printed after his Death, except a Collection of divers Po-oms Besides, he observes, that the Physical, Mo-

(c)Melch Adam in

(a) Menag Juris civilis amanit cap 20 pag m 99

(b) Val Andreas, Biblioth belg pag 461

the 13th. of January 1609. He publish'd David's Life in 1608 He left but one Daughter. A Collection of his Epigrams, Elegies, and other scattered Poems was Printed at Cologne in 1615, to which they added all the Verses that could be found of his Son John Ascansus Bochius, who died in Italy in the flower of his Youth Francis Swertius * who took care of that Edition, informs us that his good Friend John Bochius had an unlucky Wise, which, says he, is most commonly the Fate of Great Men BODEGRAVE, A Village of Holland on the Rhine 1 only speak of it to correct Marrow's Dictionary, whereas we find it was a Borough Famous for the Victory that

rect Morers's Dictionary, wherein we find it was a Borough Famous for the Victory that of Januathe French obtain'd there over the Dutch in 1672 Which is a (Y) falfity Baudrand is ry, which

quoted for it, which is (Z) whother fallity

BODIN (John) A Native of Angers, one of the most Learned Men that were in france in the XVIth Century †, studied the Civil Law at Toulouse, and having taken monto bis Degrees there, he read * Law Lettures there with great applause of his Auditors

At that time he design'd to settle himself at Toulouse in the quality of Professor of the Civil tak fund to gain the Love of the Toulousains, he made his Oration de Instituenda in queque.

Parables a way three which he designed to the People and Senate of Toulouse, and subsch he are Republica juventute, which be dedicated to the People and Senate of I oulouse, and which he reested publickly in the Schools of that City It has also been said, that with (A) the same design, ac conhe made the Epitaph of 4 Clementia liaura ingraved at Toulouse in 1557, under the Statue of that Clementia But at last he preferr'd Pleading before the Civil Law, and left the School of Toulouse for the Bar of Paris Loysel and Sainte Marthe say, that he (B) did not well succeed in his Pleas And doubtless that was the reason that made him leave the Bar, to apply himself to the Composing of Books, wherein he succeeded admirably well. His Swert first performance was his Commentary upon Oppian's Books concerning Hunting, and his Translation of those Books into Latin Verse. He is accused of having been a (C) Plagiary in it 398

ral, Political and Historical Observation of Bochius, that are doubtless his Work on the Psaiter, were printed in the Year 1608 But when I confider, that Valerius Andreas, whose Work is without comparison less faulty than that of Francis Smertius, ascribes to Bochius a Book Intituled, Observationes P'yfica, Ethica, Politica & Historica in Pfalmos the Impression, one cannot think, that the Year of the Impression, one cannot think, that the Year of the Impression, one cannot think, that the Year 1808 mark d by Francis Swertius, is right, and consequently, I am of opinion, that one ought to keep to Milester Adam's Narrative, as if the Author of

the athense Belgica had fail nothing
(T) Which is a falfity] There never was any
Battle or Fight at Bedegrave between the French
and the Dutch All that can be faid, is, that about the latter end of December 1672 the French drew up the latter end of December 1672 the French drew up a confiderable Army to penetrate into the Heart of Holland by the favour of the Lee, but that a great Thaw that happen'd fuddents caug'd them to give over their Enterprize The Spite they conceiv'd for that Disappointment, carry'd them to extreme Cruelties against the Inhabitants of Bodegrave, which was one of the Posts they had posterio, and which they were forc'd to abandon The particulars of their Barbarities are to be found the Book (a) that Mr de Wicquesore publish'd on that Subject (2) Which is another falsited. For Mr Baudrand

(2) Which is another falfity] For Mr Baudrand does not say, that the French obtain'd a Victory over the Dutch in that place He says only, that the Dutch were ill treated there by the French, ubit Belga unit male habit fuere a Francis of the Parkers of the Park Belga uniti mali habiti juere a Francis anno 1672 Perhaps I have already faid but too often, that a Translator, who ventures to Paraphrase, or to depart never so little from his Original, ought to understand throughly the Matter in question Without which, he exposes himself to mistakes so much the more blameable, because upon that actionally the more blameable, because upon that actionally the second of the Authors that the Translated An hundred Examples of that Disorder might easily be show'd Disorder might easily be shew'd

Aniorder might eatily be thew'd

(A) It has been faid that he made the Episaph of Clementia Isaura Mr Menard (b) alferts it in his Illustrious Men of Anjou, but Catel says, in his Memoir: For the History of Languedoc, that Bodin, who is thought to be the Author of thar Episaph, did not make it, and that Martin Gascon was the Author of it Thus Mr Menage has expected himself Let us see Casel's Words (s)

"No Body doubts that the Pedestal of the said

"Statue is new, and done in the Year reser the" Statue is new, and done in the Year 1557 tho' statue is new, and done in the Year 1557 thoit is uncertain, who made it, for fome fay,
that it was Bodm, who writ the Book of the
Republick, being a Student at Touloufe, Others
fay, that it was an Advocate, whose Name is
Dutil, but I believe, it was an Advocate call'd
Mr Marin Gascom, born in the Isle of Rhodes, who
was Capital in the Isld Year, and a very good

Latinist, according to the Testimony of the Learned Physician Forcer, who in a small Poem which he published concerning the Excellent Men of Toulouse speaks thus of the said Gasson " Latinift, Ipsaque de longis regionibus incly a fama Gasconum adduxit Rhodium, Ciceronis alumnum"

That he did not well succeed in his Pleas, Read this Passage of Sainte Marthe Neque vero quam scriptis comparaverat existimationem prasentia sua minuebat, si quando in samiliari hominum congressu de quacunque re proposita diserte copioseque disputaret Quo magis mirandum est, hominem ca facultate preditum magis miranaum est, hominem ca sacultati preditum inter nobiliores curia Parisensis advocatos locum ob n re non potuisse prasertim cum aquales haberet Bisso, oct, Pascassos, Pithaos & alios cumplures, ingenii laude prastantes viros, qui amanioribus etiam disciplinis incumberent, nec eo minus celebriter in fori luce versarentur (d)

(C) He is accus' dof having been a Plagiary in it] "James" Bongars pietends in one of his Letters to Conrad Rittershusus, a Commentator and Translator of Oppian, that Bodin had composed that Work out of the Writings of Turnebus, which seems very unlikely, Bodin being not inferior in Learning to Turnebus, and in 1555, when Bodin caused his Oppian to be printed, for which he had obtained a License in 1553, Turnebus was still living, for he died in the Year 1565 However Turnebus himself complains at the end of his Edition of Oppian of 1555, that his corrections on that of Oppian of 1555, that his corrections on that Author had been stolen from him Septem ab hinc annis, leviter emendation oppianum de Venatione, partim animi conjectura, partim libri vetcris opc Eas emendationes quidam usurpavit, & sibi donavit quas tamen non putabam tanti, ut in furtivis rebus esse deberent Eas a nobis vindicatas & recuperatas esse, nemo conqueri debebit nam rerum surti-varum, lege aterna est autsoritas Which proba-bly ought to be understood of Bodin On the other side Bodin complains in his Method of History, that a Grammarian had made use of his Commentary upon Oppian in an ungrateful man-Quos ego de Venatione libros, cum Latino versu & Commentariis illustrassem, quidam Grammaticus, quantum libuit de meo labore detrabens, iterum pervulgavit In the same Year 1555 William Morel Printed the Translation in Latin Verse of Oppian's Books de Piscatione, and Oppian's Books de Venatione in Latin Prose and 'tis likely Bodin meant that Translation of Oppian's Books "Bodin meant that Translation of Oppian's Books
"do Venations (c) Note that Bongari's Letter quoted by Mr Menage is to be found in the 82d and ge, u
83d Pages of the Gallia Orientalis It is dated from supr Francfore the 4th of April 1600 Mr Colomies's 142
Father receiv'd a Copy of it in the Year 1648 He
that fent it him had it from Mr Gronovius the Father, who had Transcribed the Original at Narenberg in the Year 1632 in the House of Nicolas Rit-tershusius the Son of Conrad There are many things disadvantageous to Bodin in that Letter That which

Andreas

* Matrınon ufque telici cordi Bilg pag

†Menage, Remarques fur la vie de Pierre Ayrault

Sce bis Latin Letter to P1brac, prefix d to his Republick

+ Who infituted the I loral Games of Toulou-Su, as tis falsly pre-tended

elog 1 4

(b) Menege Re-marq sur la vie de Pierre Ay-

(a) Inti-culed, A-wis fidulity

anx veri-

tables Hollandois

(L) Catel, Hig Hig Langu doc, pag.

#Menage, ibid pag 145

* See the Remark O

† See the Abbot le Laboureur pag 385 of his 2d Vol of Castelnau's Mc-

mo rs

(a) See Colomesius's Gallia Orientalis, p 83
See alfo
Richtetus's Letsers, p 205

(b) See the Remark N

(1) Menage ubi fupra pag 142, 143

(d) Menage is mistaken, Thu 1nus means the French in general, the Angevins in

I shall give the list (D) of his other Books in a Remark, and shall not forget what concerns his Heptaplomeres, which was never printed, and wherein it is faid, that he fet forth many improus things "|| His Reputation of a Learned Man and of a fine "Wit, excited the curiofity of (E) Henry III who loved Men of Letters, and was "pleased with their Conversation Henry III. fent for Bodin. And because his Con-"versation was delightful, for he had read much and remember'd all that he had read,
"Henry was mightily pleas'd with him He had at first so great an esteem for him,
"that he caused * John de Serre to be imprison'd, who had writ an abusive Libel a-"gainst Bodin, forbidding him on the penalty of Death to publish that Piece. But his favour was of no long continuance. Some envious Men did him some ill-offices with the King, so that the King ceas'd to have any consideration for him. Seeing him-" self courted at that time by Frances of France, Duke of Alengon and of Anyou, Brother The Duke of of the Kings Francis II Charles IX and Henry III he went to him Alençon made him Secretary of his Commands +, one of the Masters of the Requests of his Palace, and Chief Justice in Eyre, and carried him with him into England and Flanders, as one of his chief Councellors Being in England, he had the latisfacti-

concerns his Plagiarism is conceived in these terms jam edidisse illum liftiones Turnebi in Oppianum pro suis, nemo nostrorum ignorat (a) Note also that Mr Menage has given but a weak reason to justifie him It is grounded on Bodin's being not inserior in Learning to Turnebus. I believe, that take it all together, he is in the right, for without doubt Bodin was better skill'd in the Civil Law. Politicks gether, he is in the right, for without doubt Bo-din was better skill'd in the Civil Law, Politicks, and Modern History than Turnebus, but he was inferior to him in Critical and Philological Learning, now the Book in dispute belongs to that kind of Knowlege

(D) The List of his other Books, and shall not forget what concerns his Heptaplomeres] He publish'd his Method of History in the Year 1566, and his Discourse about Money, together with his Answer to the Paradoxes of Maletroit, concerning the dearness of all things, and the means to remedy it, in the Year 1568 His Republick was printed in Folio in the Year 1576, and several (4) times afterwards in 80 and got him a very great Reputation "(c) Mornac speaks of it in these terms

" fanı Bodini Gallıcam Rempublican

" jani Bodini Gallicam Rempublicam
"Qul'viderit, majus nihil fatebitur
" In erudita luce prisci saculi
" Gallis hic, olim quod Quiriti Tullius
Thuanus speaks no less advantageously of that
Work, tho' he speaks less advantageously of the
Author, accusing him of Vanity, which he calls
the Vice (d) of the Angevins Opus magnum de the vice (d) of the Angevins Opus magnum de Republica Gallice publicavit in quo, ut omni scientianum genere, non tinëti, sed imbuti ingenii sidem sciet, sic nonnullis, qui reste judicant, non omnino ab ostinationis innato genti vito vacuum se probavit I hese great Elogics of Bodins Republick, put me in mind to impart to my Renders, what I have board Me Wart Compared to my Renders, what I have I hele great Elogics of Bodin's Republick, put me in mind to impart to my Renders, what I have heard Mr Naude say soimerly That Arisotle's Rhetorick, Scaliger's Poetick, Charron's Wisdom, and Bodin's Republick, were of all Books, those that were made with most Art In 1578 Bodin publish'd his Tables of the Law, intituled, Jurus universi Distributio They were Printed at Lyons by Johr de Tournes, for James Dupuy Bookseller of Parus In the Dedication of his Milod of History, he makes mention of of his M thod of History, he makes mention of that Work in these Terms Juris universi for-Juris universi formam sic adumbravimus in Tabula quam tibi exhi-buimiu spectandam, ut ab ipsis caussis summa pene-ra, generumque partitionem ad insima diduceremus eatamen ratione, ut omnia membra inter sc apta cohererent In quo verissime a Platone dictum intellexi. "hererent In quo verissime a Platone dictum intellexi,
"nibil difficilius ac divinius, quam reste partiri Af"terwards in 1579 he publish'd his Demonmanie
"des Sorciers, which he dedicated to Christopher de
"Thou, first President of the Parliament of Pa"rus, at the end whereof, he added a Resutation
"of the Book di Lamiis of John Wierus, Physician
"on the Duke of Cleans In 1586 he had made." to the Duke of Cleves In 1576, he had made a Relation of the States of Bloss That Relation was printed, but without the Name of its Author And a little before his Death he wrote the Books, he made a Dialogue concerning Religions, which has not yet been printed, initualled Hepiaplemeron, five de Abditis rerum fublimium areans. In that Dialogue he gave the advantage of the Abditis rerum fublimium areans are the Abditis are which made areas tage to the Tewish Religion, which made many People believe, that he was a Jew In the 6th Chapter of his Method of History, he makes mention of his Book de Decretis Sed has uberius

in libro de Decretis disserumus That Book is not printed He ordered by his Will (of which I have seen the Original) that his Books de Imperio, & Jurisdistione, & Legis ustionibus, & Decretis, & Judiciis, should be burnt, which has done before his Death in his presence Auger " in libre de Decretis disseruimus Ferrier of Toulouse, a Physician and Astronomer, and John de Serre of Monobler, and Peter de l'Hosail, wrote against him He answer'd them under the Name of René Herpin, who was a Man of the City of Angers" Mr Tesser (e) ascribes to him the (f) French Version of the Lasin Speech that Charles des Cars Bishop of Langres made to the Ambassadors of Poland in the City of Mesz, in the Year 1573 & consilium de principe relle instituen-do, & paradoxon quod nec virtus ulla in mediocritate, nec Jummum hominis bonum in virtutis actione consistere pos-

Jumnum hominis bonum in virtuits actione consistere possific, & historica narratio professionis & inaugarationis Alberti & Isabella Austria Archiducum, & eorum in Belgio adventus He is mistaken as to this last Book, for Bodin dy'd before that Journey of the Archiduke Albert and the Insanta Isabella Clara Eugania As for the Manuscript that Mr Menage calls Heptaplomeron, &c of which Mr Huet spoke (g) in his demonstratio Evangelica, as of an abominable Book, I refer to the News (h) from the Common-wealth of Learning, to avoid repetitions Mr Teissier is missiaken when he says, (i) that Mr Diessman published that Work of Bodin at Leipsick He ought to have said, that many particularities are to be found concerning that Book in a Schediassom inaugurale de naturalismo cum aliorum, tum maxime Jo Bodins, that Mr Diessman published at Kiel, in the Year 1683 and which was Re-printed the Year following at Leipsick in 12° and at Jena in 4° 1700

(E) Excited the Curiosity of Henry III] Thuanus relates this in a manner that is very glorious for Bodin (k) Dum hae scriberet à Rege Henrice III qui literatic discepcationibus per otium oblessabatur, ad familiar scretum cum plerisque aliis viris dostis fapius est admission, magnamque laudem ex its reportavit (i) Teist autore dostinum numerato haberet, or paratam

familiare secretum cum plerisque alies veris doctis sapius est admissus, magnamque laudem ex its reportavito (i) Teist admissus, magnamque laudem ex its reportavito (i) Teist admissus, magnamque laudem ex its reportavito (ii) Teist administration ad omnia, qua proponerenter, pulcherrimarum retum copianqua pollebat acri memoria essunderet Think is to say, according to Mr Teisser's Translation.

Whilst he was composing that Book, King Hen"ry III who at his leisure Hours, took delight in the Conversation of the Learned, Discours'd 117 pag
"Geveral times with him in the presence of some 711 "feveral times with him in the presence of some 'Learned Men, and those Conferences procured him great Honour, for having a ready Wit, and all the Treasures of his Mind ready at hand, defet forth a prodigious number of curious Things, which his excellent Memory supply'd him with Extempore" This Narrative of Thuanus contains an Anachronism that Mr Menage should have rectify'd, and which on the contrary he has adopted Thuanus pretends, that Bodin's favour with Henry III continu'd still, when that Author was about his Demonomanie He supposes also that Bodin sinding himself out of favour, apply'd himself to the Duke of Alencen, and obtain d an honourable Post in his House This is to consound the times He did not undertake (1) to write the Book initialed de la Demonomanie dei Sorciers, but in consequence of a Judgment that had been given against a Witch, and to which he had been call'd the 30th of April 1578 and he (m) was Master of the Refeveral times with him in the presence of some of April 1578 and he (m) was Master of the Requests, and Councellor of the Duke of Alengm in Remark L. the Year 1571 Hereaster (n) we shall see a

(e) Teiff. Addit P#g 249

(n) In the

"on and Honour to see his (F) Books of the Republick, which the English had "Translated into Latin, publickly read in the University of Cambridge This obliged The History of Flanders tikes " him to Translate them afterwards into Latin notice that it was he, who advis'd the Duke of Alençon to possess himself of Anti-erp Bodin seeing himself frustrated in his hopes after the Death of the Duke of Alenvon, "which happen'd a little after the Enterprize upon Antwerp, thought on his ietrcat
"He retir'd to Laon, (G) where he marry'd a Wife that was a Magistrate's
"Sister" He had an Office in the Presidual Court of (H) that City, * and * Menage
it is likely, that by reason of that Office, he was deputed in the Tear 1576, by the third State ubssuppra,
of Vermandois to the States of Blois though in the Relation which he made of those States, page 146
he intitles himself no otherwise than Deputy of the Third State of Vermandois He shewed
himself theer very well-affected for (I) the Rights of the People, and he believed that it
was the reason why he did not obtain the Office of Master of the Requestry, that was was the reason why he did not obtain the Office of Master of the Requests, that was

Passage of Theonus that will inform us, that Bodin's conduct in the States of Bloss in the Year 1576, made him lose the King's favour

(F) The Satisfaction and Honour to see his Books of the Republick read in the University of Cambridge] I have often observed, that to have a right Notion of metsi nova occasione ad id (b) maxime impulsus essem, cum Londini Olybium Gallum hominem in privatis illustrium virorum adibus, alium item apud Cantabriges in ipsa Aiademia dissicili ai molesta ratione Anglis Rempublicam interpretari comperissem. Those that know that there are private and publick Lectures in the Colleges of the Universities of England, will find that Sainte Marthe goes beyond Radin, for ha the Colleges of the Universities of England, will find that sainte Marthe goes beyond Bodin, for he says positively, that Bodin's Republick was explain'd at Cambridge in the publick Auditories Quem (Andium ducem) in Angliam secutius, cum illic ESUG-GLSTU PUBLICO sua scripta suvenibus enarrari comperisse, ex hoc inustrate gloriola proventu non mediocrem vigiliarum suarum frucsum sibi visus est collegisse (c) Mr Menage has follow'd the some No-

tion (G) He etir'd to Laon, where he marry'd] "(d)
"He marry'd Frances Trouslisers, the Widow of
"Claudius Guyart, Comptroller of the King's De"mefines in Vermandois, and Sister of Nicolas Trousl"liart the King s Atomey in the Bayliwick, and Pre"fidial Court of Laon The Contract of his Marriage
"is dated the 25th of February 1576" That date
shews, that it is necessary 1576" That date
shews, that it is necessary 1576 "That date
shews, that it is necessary 1576 in Mr Menage's
Narrative I have made use of it, but it was with a defign to shew the defect of it in this place Mr Menage supposes that Bodin went into England, and into the Low-Countries with the Duke of Alençon before the Year 1576, he will have it also, that the Duke of Alençon's Death happen'd before the same Year, but it is a great fallity. That Duke went into England in the Year 1579. He return'd thither in the Year 1582. He undertook to make himself Master of Antwerp in the Year 1583 and he dy'd the Year following. Menage should not therefore have said, that Bodin being frustrated in hishopes after the Death of that Prince, retir'd to Lann, and marry'd there, but that he return'd home at Laon, where he had marry'd in the Year 1576. Note, (e) that he had three Children by his Wise, two Sons, Elias and John, and one Daughter He out-liv'd Elias, and John dy'd young without having been marry'd. The Daughter fell distracted, was never marry'd, and liv'd above Menage supposes that Bedin went into England, and distracted, was never marry'd, and liv'd above

distracted, was never marry u, and not a above Eighty Years

(H) He had an Office in the Prefidial Court of Laon]

(f) Thuanus says in the 117th Book of his Histo"ry, that he was Lieutenant General there Mr Me"nard says in his Illustrious Men of Anjou, that he
"was the King's Attorney there Mr Joly in his
"Notes upon Loysel's Dialogue concerning the Ad"vocates of Paris, and Mr de Mezeray in his History
"of Brance, say both of them that he was the King's "vocates of Paris, and Mr de Mezeray in his rilitory
of France, fay both of them that he was the King's
Advocate there Sainte Marthe in the Elogy of
Bedin, fays in general, that he was a Magistrate
there It is certain, that he was the King's Attorney there in the room of his Brother-in-law,
the Sieur Trouilliart He says in his Will, that
he is one of the poorest Attorneys of the King of

"France" Observe, That Thuanus supposes that he had not the Lieutenant General's Place till after the Death of the Duke of Alençon

(1) Very well-affected for the Rights of the People, and he biliev'd that it was 'he reason] "(g) To (g) Id ib "make use of Mr Mezeray's Words, He remon-"strated there with the Liberty of an old Gaul, "that the Funds of the Royal Demesnes belong d to the Provinces and there she King had a like to the Provinces, and that the King had only the use of them King Henry III did not take this ill, saying, that Bodin was an honest Man See Bodin's Relation. He also remonstrated there,

that the Deputies of two Bodies, could decide "that the Deputics of two Bodies, could decide "norhing to the prejudice of the third. And up"on his Remonstrance, the Deputics of the I ccle"fiastical Order and the Deputics of the Nobility,
"who had been of a contrary Opinion, changed
"their Mind. which made King Herry III fry,
"that Bod n was that Dity Master of the States.
"See the 7th Chap (g) of the 3d Book of Bodins."
Republick 'See did the Latin Letter that he
writ to Pibrac, prefix d to the French I dition of
his Republick, and you will find there what follows. Resulting planum fecit, me in ligation ad Gallia conventus pro populi commodis advossus potentiorum
opes, non sine capitis mei periculo, dimicavisse. opes, non fine capitis mei periculo, dimicavisse i pri-mumomnium ne bella civilia, popularis sund ca an ius, renovarentur, accrrime ristiisse deinde authorem suisrenovarentur, accrrime ristissic deindi authorem suisse ne quis e numero legatorum cooptai etui, qui popili i ogationibus sudicandis interesset contia quam ab omnibus
ordinibus, una omnium voce decretum era, cum res ipsa
popularis ac speciosa videretur, iset tamen a populi commodis valde aliena ego ad collegium pontissium patritios ire sussus, ordinis nostri decr to illos a proposita,
susceptaque sententia deduxi. Cum visò piad a publica
sub hasta vendere, or quidem alienatione semp ierna, ac
tributa duplicare specie levanda plebis propositum esset,
idque modis omnibus tentaretur, nos tanto siudio intercessimus, ut cum nihil obtineri potusset, Rix ipsi Homaro Burdegalensium Praside, Dureto Praside Miliniorum,
Ripuario Aquitania sindico, ac plerisque aliis audienti-Ripuario Aquitania sindico, ac plerisque aliis audienti-Riphario Aquitania smalico, ac pierisque aliis audienti-bus dixerit, Bodinum ab esus commodis non modo disen-tire, verumetiam collegarum voluntates ac studia a se avertere consussee Si tamen procurator regius tunc suis-sem, non aliter sentirem quia necesse est si lica intu-mescat, ut caput ipsum, ac cetera membra contabescant, quid igitur sacere decuit plebis legatum? Cum autem nullis illecebris stesse potuisem, omnes pene Viromanduo-rum capitates, and me absentem. In corte venuguantim rum civitates, que me absentem, & certe repugnantim communibus suffragiis elegerant, literis quorundam pir-Suasa, procuratores ad conventus miscrunt, ut Bodinum, Suafa, procuratores ad conventus mijeruni, as succession, fi fieri posset, a suscepta legatione revocarent, quasi qui duplices in Republica religiones tucretur sed non prius procuratorias tabulas in comisto aperucrant, quam sum ma cum ignominia explosifucre Ex co tamen quantum detrimenti meis rationibus allatum sit, satis intelligunt,

detriment mens rationibus allatum sit, satis intelligunt, qui sepius audicrunt libellorum in regia magistrum me designatum a Principe antea susse things, is most glorious for Bodin. He says, (b) Thuan That the Papers of the States having been presented to the King, it was proposed to the Third State to appoint Twelve Commissioners to assist at the Examination that should be made of those Papers in the King's Council. This was approved at first, but the thing having been examined again, Bodin's Opinion was, that such a thing ought not to be done, and he advised his Collegues not to nominate any Deputy, and to oppose the Deputations that the Clergy and the Nobility would make He was sent to the other two Houses, and shewed them by several Reasons how dangerous it was ed them by feveral Reasons how dangerous it was to commit the Decision of what had been ask'd by the three States of the Kingdom to a small number

(1)Thuan.

(e) Id 1b pag 147,

(a) Bodınus epist

dedicat libror de republ editionis Latinæ

(b) That zs, to tranflate his Repu-

blick into

Latin (c) Sam-

marth

elog 1 4 p m 93

(d) Me nage ubi fupra, Pag 146

(f) Me-

& Thuan lib 63 pag 18, ad ann 1576 y See the Remark I f Ihuanus 15 guilty of a diction, and has refut d this himself of the Remark 1 Ex Thuano ib Sectle Remark I Letter f † Centur 1 cap 64 Menage 16 p 146

(1) H d (1) Neccs-

lit ite qu'e tiflunum telum cft, uigente, id licere contenderet . quippe ffct, Irlutem po puli iupremam legem efle debere 10 16

(b) ld 1b

pri 188 (c) 1d 1 10/2 (d) Homines a factions 1uborn to venerunt om Bodinun condui fur inte ceififfe dicetent, quibus in confifto-110 1cg10 nihilominus pronunciatum cft.

1upia, pag 18, (f)Summa nducia interceflit Id p 188

Bodinum mhil nife ielte fecifle Id ib p17 183 (1) 1 hu-

defign'd for him He had the courage for strenuously to oppose those who would have all the King's Subjects to be forc'd to profess the Catholick Religion He representation. ted vigorously, that such a Request was a Violation of the Edicts, and that such a Violation would necessarily produce a War, which had been so often fatal to all the The Liberty wherewith he represented this, rais'd many Enemies against Kingdom him, wherefore perceiving that there was a Combination to make that Request pass, him, wherefore perceiving that there was a Combination to make that Request pass, and that by a fatal Inconsiderateness of the King and his Counsellors, those that might have distuaded that ill Resolution, durst not say any thin the abstain'd from proposing his Opinion, that was prejudicial to himself, and could no good to the Publick. Some Cities complain'd, that he had gone beyond his Commission, by opposing that Request, but the King's Council, who examin'd those Complaints, discharge him *.

Every body knows, that in the Ragguagh of Boccalin, † he was condemn'd to burnt, as being an Athesse, notors Athesse, for having said in his Books of the Republick as being an Atheist, notorio Atheista, for having said in his Books of the Republick, that Liberty of Conscience ought to be granted to the Sectaries " || The Abbot that Liberty of Conscience ought to be granted to the Sectaries "| The Abbot "le Laboureur, says in the 385th Page of the Second Volume of his Castelnau, that he had been Lieutenant-General of the Table of Marble It is certain, that in the time " of Charles IX he was the King's Attorney, in a Commission (K) for the Forests of

ber of Persons, that tho' the Commissioners should be proof against Bribes, yet the King's presence might terrify them, and the Courtiers might seduce them. He was answer'd, he made a Reply, and at last he gain'd his Cause by the firmness wherewith he gave them to understand that the Third State would oppose the Deputations. Henry the III was vext at this, and bore an ill-will to Body for it. (1) Itague Rev. Bodinum. Guern unice Bodin for it (1) Itaque Rev Bodinum, quem unice diligebat, & obraram eruditionem ac multam variarum rerum experientiam, dum cibum caperet, libenter audiebat, ab eo tempore non tam benigno vultu dignatus est, quod ordinib prioris sententia mutanda auctor cetitiffet, quod ordinib prioris sententia mutanda austor extitiste, or in requantum ad circumagenda ordinum ingenia momenti baberet, minus grato regi experimento docuistes. I hat Prince caus'd the (a) necessity wherein he was to alienate part of his Demesnes to be represented to the States, but they rejected that Proposal, and Bodin chiesly made 'em resolve upon it, for the most considerable Deputies being corrupted with promises were already wavering (b) Pessimum de domanio affetsale necessitatis obtentu alienanda commentum, Bodino pracipue austore (nam pracipui am pronissis corrupti nutabant) evanuit, quod si locum tune babuisses, sub principe profuso misere dilapidatum suisset I he I ime Bodin did stoutly oppose the Cabals of the Party of Messieurs de Guise, who would have the War against the Huguenots to be concluded upon (c) Let us infer from this that Mezeray is mistaken (c) Let us infer from this that Mezeray is mistaken when he afferts that the King prais'd Bodin for op-poing the alienation of the Demennes He con-tounds two things which he should have distin-guish d Bod n's Conduct was approv'd by the King's Council, when some Cities complain'd (d) thit he had opposed the Proposal of not suffering two Religions in the Kingdom, this happened before the two Affairs which we have just now read in the passing of Thuanus, and which made Bodin loic King Henry IIId's favour Let us also observe a Contradiction of Thuanus He says Page 183 that Bodin perceiving that his Remonstrances against the Combinations of those, that would infringe the Idic's of Pacification, would be in vain, abstant of Combinations of those, that would infringe the I dicks of Pacification, would be in vain, abstain'd from specifing about that matter. Cum videret homo suini providus conjuratione satis et animos inclination, of satali Regis ac consiliariorum ejus cacitate effici, ut ab illis, qui prohibere poterant, prapostera prudencia in eare dissimilaretur, hujusmedi publicis sibi pernicios si or in publicum nihil profuturis admonitionibus deincips abstinuis (e). But in Pag 188 he tells us that this same Civilian did vigorously oppose the Faction of Messeure de Guise, even when the Papers of this same Civilian did vigorously oppose the Faction of Messeuri de Guise, even when the Papers of the States having been presented to the King, it seem'd that the Commission of the Deputies was expired. The Opposition concern'd the design of renewing the War against the Protestants. The Partisans of the Duke of Guise had gain'd the Clergy and the Nobility those two Bodies had several private Meetings to put off the Proposals of Peace.

Bodin, who because the Deputies of Paris were absent, was then at the head of the Third State, opposed those practices (f) with great Courage, and when they told him that the thing had been thus resolved upon in the States, and that the Assembly had no longer any Authority, he answer'd them bly had no longer any Authority, he answer'd them boldly, you are then a company of Rebels, since you acknowledge that your Deputation is ended, and yet you do not leave off meeting together But I am of another Opinion, we may yet prasent

a Petition to the King, the Assemblies wherein they treated of the Peace at Rome, might not be so solemn as those wherein the beginning of the War was in agitation (g) Et com illista in comitiis conventum dicerent, & possulation that it was less oblatis nullas ordinum partes esse, quippe entitudis in mandatis, audaster respondit, in perducilionis cristan ipsos incurrere, qui cum potestatem agendi vel propria confessione non habeant, samen cottidie conventicula celebrent, verum se aliter canalism et licena adhue. Reas supplicana Name as Servicione de licena adhue. censere, & licere adhuc Regi supplicare Nam ut &c. It was necessary that I should shew Thuanus's contradiction, for he had considerately sessent Bodin's Reputation without any Reason for it

Reputation without any Reason for it

(R) The King's Attorney in a Commission for the Forests of Normandy] "(b) Master John Bodin, (b) Gré"Advocate in the Pitliament of Paris, persuaded and, de"King Charles IX that the Right of Tiers and facts pour "Danger, was a general Right over all the Formandy, and took the care of the safers qui "Inquiry upon himself, as the King's Attorney "fedent for the Reformation There was hardly any derbois en Family in the Province, but what he proceeded Normanagainst He himself says in his Writings, die, contre that he made Four-hundred Cases ready for la preten"Trials And he carried the matter so far, that son des Trials And he carried the matter fo far, that fion des there was nothing wanting for the Execution of Droits de there was nothing wanting for the Execution of his Design, but the actual Dispossession of all Tiers of those, who had some Forests All Normandy Danger, was moved at his Undertaking, and the Parliament met several times about that matter They appointed Deputies, and the Nobility supra, pag follow'd their Example At last the King was 146, 147 mov'd with their Complaints, and convinced by the Reasons that were represented to the mov'd with their Complaints, and convinc'd by the Reasons that were represented to him. And to put a stop to that Search, which had lasted several Years, he made an Edict in the Year 1571 whereby he order'd the Alienation of the Rights of Tiers and Danger that belong'd to him, on the Forests of Normandy, and he acknowledg'd by that same Edict, that those Forests were but sew, and that the Revenue which he drew from them, was inconsiderable. Bedin, who could not yield, oppos'd the Registring of it But the King set forth a Daclaration, whereby, without having any record to "gifring of it But the King fet forth a Decla"ration, whereby, without having any regard to
"his Opposition and Protestations, which he des
"clared void, he order'd it to be put in
"cution" I thought this Passage deserved be set down at length First, Because it contained thing that is curious, and but lattle known.

Secondly, Because it serves to discover Badin's Temper, I mean, his Ardour, his Activity, language, and his Firmines.

He himself tells us some Circumstances of his Proceedings, which will confirm the thing.

He himself tells us some Circumstances of his Proceedings, which will consirm the thing. (b) And I remember, that Charles IX. having decreed his Letters Patents, in the Year M D LXX for a general Regulation of the Waters and Furest in Normandy, which drew after it the Cognizance of the study of his Demeste, the Presidents and Counsellors of the Parliament of Roan were furbidden to take any Cognizance of it. And although they used all the Bedeavours to prevent that Prohibition, yable Endeavours to prevent that Prohibition, yable Endeavours to prevent that Prohibition, yables agreed to it, after I had presented to them solvent Repeated Commands from the King, and such Sellers, and the stiff President for the Coses resulting from the Commission, and the whole City of Roan, for the Rights which they claimed against the King, and which was the Reason why I obtained the Prohibition (L) He

(b) Gré-ard, de-feufes pour les garts-catters que

381 alfo the 6th Chap of the 6th Book, p m

(L) He

(a) Menage ubi fupra pag (b) Pag

76. 6 Jeg

(c) Thu-an lib 94 pag 262 ad ann 1589

"Normandy" He had been a Protestant (L), 4 yet in 1589 he persuaded the Inhabitants 4 Menage of I aon to declare for the Duke of Maine, remonstrating to them, that the rising of so many 16 p 147 Cities, and of so many Parliaments for Messieurs de Guile, ought not to be called a Rebillion, from Laon Cities, and of so many Parliaments for Mellicurs de Guile, ought not to be called a Rebellion, from Laon but a Revolution And at that time he caus da * Letter to be printed on that Subject the 29th of He died of the Plague at Laon, in 1596 in (M) his Sirty-seventh Year, and was bu-January ried in the Church of the Cordeliers of the same City, as he had order'd by his Will † 1595. Id He had been a Carmelite in his Youth, if we may believe Thuanus, but Mr Baudry ||, † Id ib Advocate in the Great-Council, and Grand Nephew of Bodin, told Mr Menage several pag 148 times, that Thuanus had been missinform'd in that Particular It seems to me, that there is || Id ib the many has been proposed to the Printes that Galarel (N) Navida bestowed upon Roden as Page 141 as much Exaggeration in the Princes that Gabriel (N) Naude bestowed upon Bodin, as Pag 141 Injustice in the Contempt that Cujas, Scaliger, and some others express'd for him

(d) To Pre-Briffon

(e) Thu-

an ibid (f) Id lib 117

Peg 771 apud le-isser addit tom 2 Pag 247 (g) He the fault

which Boam commited, by Jaying many things that were znjur:ous to King Henry III and to the King of Navarre

(b) Menage ubi supra pag 147

(1) As Mo reri, Hofman, Buin indice Chronol Paul Freherus in Theatro pag 895 &Saldenus Ot Theol p 797 not know Bodin is the Author of the Diaabditis rerum fublimium arcanis

(k) Thuan **f**upra

(1) Menard apud Menage ubi fupra

Apolog des • grans hommes ch 7 Pag 127 (1) In lib de strigib

(L) He had been a Protestant, yet in 1589 he per-funded the Inhabitans of Laon to dictare.] Mi Me-nage (a) lays, that he came to know that Bodin was a Protestant, by one of his Letters to John Bautru des Matras, a famous Advocate in the Parliament of Paris Mr Colomies published part of that Letter in his Gallia (b) Orientalis It is as clear as the daylight that it is a Letter from a good Huguenot It ingut that it is a Letter from a good Huguenor It is not dated, it appears only that it was written after the first Civil-War, I mean, that which was ended in the Month of March, 1563 Thuanus (c) says, that the League having tent Oiders to Laon, not to acknowlege King Henry III any more, Bodin, who had been a Protestary and who was never to the acknowledge. had been a Protestant, and who was never since an Fnemy to the Reformed Religion, praised the Conduct of the League, and Ly the Bishop's Advice, inside a Speech to the People, and remov'd the Scruples and Fens of the Inhabitants. He did not scruple to call the King a persidious Man, and an Hypocrite, he is, said he, the Sixty-third King of Fence, and he shall by the last the Climaster. of Fi mee and he shall be the last, as the Climacte Human Life In this manner he stiri'd up the City of I am to join with the Leaguers He writ a Letter on that (d) Subject, which was printed (e) I hus the Nicodemites do sometimes more harm than an open Enemy, they know that they are suspected, and therefore for fear of being undone, if they do not remove those Suipitions, they shew if they do not remove those Suspitions, they shew more Zeal for the prevailing Party, than those who have already given sufficient Proofs of the same Zeal Observe these Words of Thuanus, Videri regem huic regno Francisco fatalem, & ultimum ex ea familia fore What did Rodin mean by this Prognostication? Did he pretend that Henry III should be the last King of the Branch of Valou? He needed not be a great Prophet to foretell that, with respect to a Prince, who was the only one with respect to a Prince, who was the only one that remain'd of that Branch, and who was married with a young barren Woman Did he pretend that no Prince of the third Race should ascend to the Throne after Henry III? In that case the Event bely'd him, and yet Thuanus makes a great Account of Bodin's Prediction "(f) He" repair d that (p) Fault by an admirable Prediction. repair d that (g) Fault by an admirable Prediction of the unhoped for lifue of those Troubles, for though there was no likelyhood of a Peace, he publish d before-hand both the Year and the Month wherein it would be concluded, and the Event angiver'd what he had foresold." Event answer'd what he had foretold

"Event answer'd what he had foretold "

(M) He died in 1596 in his Sixtyfeventh Tear] He lays (h) in his Will dated the
7th of June, 1596 that he was above Sixty-fix Years
of Age Which confutes those who say, (i) that
he died in the Year 1585 and those who affirm,
that he (k) liv'd above Seventy Years, or that he
(l) liv'd but Fifty-five Years Note, that the Epistille Dedicatory of his Universe nature theatrum, 1596
This
is a little mortifying to those that place his Death
in the Year 1585

in the Year 1985
(N) As much Exaggeration in the Praises that Gabriel Naudé as Injustice in the Contempt that Cujas, Scaliger, and some others] This is the Judgment that Naudé made of Bodin, in a Book briel Naudé Judgment that Naudé made of Bodin, in a Book which he publish'd in 1625 (m) This first Man of France, John Bodin after having, with a wonderful guickness of Wit, attend d with a solid judgment, treated of all Divine, Natural, and Civil Matters, would perhaps have forgot that he was a Man, and would infallibly have been taken by us for an Intelligence, if he had not left some Marks and Foot-steps of his Humanity in that Demonomanie, which was as the late most Serene King of Great-Britain well observed, (1) majors collects studio quam scripta judicio Perhaps the Reason of it is, Because that great Wit, who understood the Holy Language very well. judicio Perhaps the Reason of it is, Because that great Wit, who understood the Holy Language very well,

applied himself more than was requisite, to the Dostrine of the Rabbins and Thalmudifts, quibus, as the Jesuit Possevies, (2) hoc libro tim videtui addictus, ut ad eos sæpius recurrar quam ad Evangelium In 1627 Naude publish'd his Advice how to make a Library, and observed (p) that if the Question is about Bodin's Republick, it must be inferr'd, that it ought to be taken in, because the Author was one of the most famous and renown d Men in his Age. was one of the most famous and renown d Men in his Are, and who among the Moderns treated first of that Subject, because the matter of it is very necessary, and very much minded at this present time, and because the Book is common, translated into Several Languages, and printed almost every five or six Tears Add to this, what he publish d in his B bliographia politica, (q) where he does not seem to praise Bodin in cold Blood, but to be seized with the most violent Rapture that ever It being a Book that may be easily had, and the Passage which concerns Bodin, containing many Lines, I refer my Readers to it, and shall copy

nothing out of it

Now let us ipe ik of Cujas's Contempt We are informed by a Letter from Bongars that Cujas having heard that he was centured in Bodin's Republick, and not being able to find that Book at the coffudy the contemporary is be horrowed it of (r) Bongars, and lome lick, and not being able to find that Book at the to fludy the Bookfellers, he borrow'd it of (r) Bongars, and some C v l Law Days after, he rul'd against Bodin above two Hours That Lecture of Cujas was sent to Bodin, and oblig d him to put a Latin Epistle before the Second Edition of his Republick, wherein he abus'd (s) lakin Cujas, but he left out in that I dition, all that from Bongulas had censur'd, eorum que Cujacius notaverat in gas s Lectifa altera editione nec volam reliquit nec vestigium (s) tei to ConCujas answer'd in the 38th Chapter of the 8th Book rad Ritton of his Observations, and made use of the Anagiam terssuling.

Andius sine bono, to denote his Antagonist See us, pub-Andius sine bono, to denote his Antagonist Mr Menage (t), who observes besides, that Bodin lish d by had abus'd Cujas without naming him, in these Colomess Words of the Preface to his Method of History, us in his Hostium aspectum ferre non magis possunt, quam il qui in Scholis Biturrium tanta cum gloria storebat id est in Scholis Biturrium tanta cum gloria florebat id est firentalis firabo inter cacos acutissime cernebat Cum in forum venisset, de levissima quastione consultus obmutuit non (t) Mesime acerba Riandi reprehensione Observe by the bye, that Moreri and several others, who say, that Bodin was call'd Andius sine bono, because of his Poverty, are mistaken Cujas made no Allusion to Bodin's Fortune in that Anagram, he only consider'd the Qualities of his Mind An Author gives (u) out, that Queen Elizabeth made use of that Naturalist mo pag 2 Burgoldensis for it He is mistaken in his Quotation, for Burgoldensis fays only, that that Queen call d (x) Burhim Badin (x) Homo iste sine bono, sive Badin (uti gold notifilum Elizabetha Angl Regina appellavit) licitum esse tia icrum him Badin (x) Homo iste sine bono, sive Badin (utilium Elizabetha Angl Regina appellavit) licitum esta icrum Imperii rueii in sua Methodo Histor c 4 Another Author pretends, that the Contempt Bodin express'd for Women, in the fifth Chapter of the sixth Book of the Republick, drew upon him "a very sharp page 33" self Queen Elizabeth, who had otherwise (i) Ancisme esteem for him, took delight to send for him into cillon, England, on purpose to send him back with these Melange "Words, Bodin, when you see me, learn that you critique "are but a Badin (y)" A Doctor of Louvain tom 2 p s says, that when Bodin was at London, to negotiate (z) Mr the Marriage of his Master Hercules (z) Duke of Crenius Alenson, the Queen used to call him Master John Animady Badin Pro Bodino solebat eum Regina Magistrum Joan-part 2 nem Badinum appellare (*) The Queen might have pag 93 has call'd him so, tor at that time the Court was not no reason less fond of Puns than the People, but it is falle, to sind fault

(2) In 1u-Bodini

Advis pour dreffer une Bibliothe-(q) Pag

(1) It was

us, pub-

less fond of Puns than the People, but it is falle, to find fault that that Princes caus'd that Writer to come over with this on purpose to mortify him by such a Jest He Name and this Title

(*) Libert Fromondus Meteorolog lib 5 cap 1 art 4 pm 247

" See the end of the Remark O

bliogi

Vaíco

(tis 1

Sixo, mbo

L d wit arainft his

Republick

Posserin is not the only Man, who accuses him (0) of having writ many things that tre against Religion, and some Persons * suspected him of Magick, or affirm'd that

was at I ondon in the Retinue of his Master the Duke of Alençon, and he was there also in the quality of Invoy from the same Duke
What scaliger said of Bodin, was very disobliging

(1) Bodinus patrem Jul Scaligerum falso ignorantia Mathificos arguit, ipst indostissimus valdeque jejunus, (c) Scale Marhifics arguit, ipfi indottissimus valdeque jejunus, cum quicqui la multis annis dottrina confequitus est, tianscriptirit ex aliorum laboribus, imo & ex meo libello in Varronem de lingua Latina, cujus paginas integras suas fecit fur impudentissimus, & in unum velut chao: congestit, plurima scribens qua ipse non intelligit. Denique librum di Methodo legenda historia inscripsit, in gerana i P 10,0,31 (a) Naud tus Bipolit pag quo nibil minus quam ca de se tractat, ut titulo suo nullo *m* 2,,24 modo respondent oratio, quod quidem Verrius Flaccus no-(1) Note tavit in Originibus Catonis que nibil minus inquirunt that Boquam Italia origines Porro si quis velit in illum scribere, I shall draw up the whole matter for him nedin mitte beginning que enim mihi honoris loco ducam aliquid proferre quod meo nomine circumferatur You see that he calls him of Rene Herpin's a most Ignorant Man, and that he would think it a dishonour to confute him What a great Arro-Apoloey gance is this, and how ill becoming Learned Men, tho' it is very common among all. 211071110715 not only one Offatus peal from this Judgment of Scaliger to that of Thuexist and judicious Writer, let us confeis however that he had a great Genius, a vast Knowledge, and a produgious Memory and Reading The Works nol om Memage calls a sour Peby which he got fo much Glory needed not that he should borrow any thing from a Commentary ter I Ho-Stail) but on Pano, and there is reason to believe that Scalia'lo an go and (u) would not have been able to produce what he did with so much Zeal at the States of Andie is-I mke-Llur Leigerus

(1) Naudœus *ibid* PAG 33

viri inditferentis, flantibus non iniqui teftimonio comparationem hanc ti infigim G Cuillelmus Roslaus de gusta Reip C' cap 4 ", p 194 eta Antwerp 1592

(Del Rio, difq Migac 11 1 619 3 n 23

(f) Lulcher de latro-C17110 172 leript.
publ pag 41 apud Dicemannum de Nituralifno pag 4

(0) Possevin is not the only Man, who accuses him of having writ many things that are against Religion | Let us in the first place quote his Panegyisft Naude, who observes, that those who have writ against Bodin's Republick, were only Pygmies setting upon Hircules, so that this Author out of fear on that fide, ought only to dread the Cenfures of the Church (a) Scio equidem, Fabium Alberga-tum hom nom Italum, & Serrium, ac Augerium Ferrerium, (sullo (b), magnis conatibus, & libris ad id confequendum editie, periculum illi ac rumam intentaffe (d) Unius fea eventus docuit cundem fuisse istius pugnæ eventum, quem Pygmæorum cum Hercule ut non jam ad miniatas alicujus Attici aut Hyperattici ceras trepidare de-& Prote- beat f ad Leclefia folius judicium, cujus cenfuris queniam vehementus urgetur, quam inimicorum argumen-tis, hine est, quod ipsiu libri evolvi minime debeaut, nisi olten a prius & hunc & quosibet auctores politicos l gen li facultate A little lower he blames him toi having too much expos d the Interests of the true I with, and in that regard, he approves of Possion's Complaints (c) Quibus (quæstionibus) corte compessionalistic dirigionalisque ad finem Religionis Christiana procepties ac instituto consentaneum, sane hand necesse ent diversas inter se Religiones committere, quimadmodum non sine dispendio vera pietatis superioribus anuis siccre, Petrus de Alliaco Cardinalis & Episcopus Cameracents, in opujculo quodam astrologico de tribus Cameracents, in opujculo quodam afirologico de tribus sellis, llicionymus Cardanus in libris suis di subtilitati, & sommus Bodinus, composito, sed nondum edito, (atque utinam nunquam edatur) de reium sublimium arianis inginti volumine, quod equidem, sesuitam Possivinum non perperam de 1950 judicium tulisse, argumento est potist validissimo certe manifesissimoque. The Author of the Book de justa Resp Christiana in reges impros & hareticos authoritate, accuses Bodin (d) of indistenency about Religion, and of being a favourer of the Protestints. The Iesuit Martin del Romannof the Protestints The Jesuit Martin del R o maintuins, that the Demonomanic of Bodin is full of Errois, and that in the very Edition of Animer that tois, and that in the very Edition of Antwerp that was publish'd as corrected, there remain'd many diagrams things, and which shew the doubtful Religion of the Author, (e) Manent multa nowas, & que an biguam authoris shem satu contestantur, nocereque lecentibus possume Wherefore, adds he, that Book was justly plac'd by the Inquisition of Rome in the Catalogue of piohibited Books. He promises to make it appear, that the Theorium universa Natura of the same Author contains some Doctrines so. of the same Author, contains some Doctrines so contrary to Divinity, that they may at least be call'd crioncous, and altogether rash. Let us observe that his Republick had the same fate at Rome, as his Demonomanie, tho' certain things had been inferted (f) in the Italian Translation, which

fome officious Friends thought proper to preserve

Bodin's reputation of a good Catholick His Method Bodin's reputation of a good Catholick His Method of History, and his Theatre of Nature had no better fate with the Lambitators Here is something that is terrible (Annual of the that get into the Pulpit here, tell many Stories, something in their Sermons against Bodin, and tear him in pleces, without calling to mind that the Villain was a Leaguer, and dy'd a mathout mentioning JESUS CHRIST in him Words, which I have in Virle. This is to be found in a which I have in Virse. This is to be found in a Letter of James Gillot to Scaliger, dated from Paris the 9th of February 1607. That which Mr Diecman found in a Manuscript, and which he inserted in his Book de Naturalismo, is yet more terrible Naudeus in amosmachario Gallico ex MSEto laudati Patini mecum benevole a Viro Nob communicato, de boc opere, it is a Book well writ, inquit, but very dangerous, because he laughs at all Religions, and concludes at last, that there is none neither had he any himself He dy'd like a Dog, sine ullo sensu pieany nimiest. He dy'd like a Dog, fine ullo sensu pietatus, being neither Jew, Christian nor Turk. Alius adisonor General MSC Patini. Bodin was a strange Fellow in point of Religion. He dy'd of the Plague at Laon in 1596 being pretty old, and said not one word of JFSUS CHRIST when he dy'd (b) I cannot tell whether those that preach'd against Bodin in the Pulpits of Paru in the Year 1607 had heard any thing of the Dispositions Year 1607 had heard any thing of the Dispositions which he shew'd when he dy'd, or of the pernicious Doctrines of the Heptaplomeres Scaliger could not apprehend from whence their Fury proceeded He writ to Charles l'Abbé towards (1) the end of the Month of Lebruary 1607 the following Words Illud velim ex te scire quare Pontificii tam aceibe quotidie in Bodinum declarontificit tam accibe quotidie in Bodinum declament Certe quod mancipium ambitionis suerit, propetera odio illicesse cum non crediderim aliam substitut tam inopinati odii causam, & quare hominem substitut tam inopinati odii causam, & quare hominem substitut tam inopinati odii causam, & quare hominem substitut aussignesses cum causam, neque equi man qui escere sinant, a vobis expecto. I must not forset that as soon a second substitution of the company o get that as soon as Bodin's Republick came out, some (k) Apolo-Preachers exclaimed against him Read his Latin gie de Re-Letter of the 13th of March 1581 at the beginning né Herof Rene Herpin's Apology, and you will find that he observes two things in it, the one that de Ser-res, who had published a great deal of abusive Language against him that been severely punished for it, the other is, that tho' those that slander a Language against him, and been ieveral, lander a vin in Bibfor it, the other is, that the those that slander a vin in BibMan in the Pulpit, are as guilty as those that of- lieth, sefend him in their Writings, yet there are some less his
Preachers, who stain his Reputation, and that of 16 cap 9
divers other good Men, without being punched 1,269,170
source (k) Serranus ille qui inaudito genere scribation. ac probres inustates libellum complevet, esseus principis susseus susseus dedit, quam optare potussem de tamets eodem seelere obligantur, que publices en conconibus nomen cujusquam laserunt, videmus tamen legibus solutos, non modo meam, sed etiam optimi cujusque existimationem impune violare, qui prudenter ferendum puta, quod auferri non potest

no Body among the Roman-Catholicks expressed more anger against this Civilian than the Jesust Posservin See (1) with what desire of Cen-iuring he scans the Method of History, and with what turns of Sophistry he puts an ill Construction upon the Propositions that may have a good sense great grief is, that Bodin speaks of Luther, Casuse and Metanthem in Civil Trans. and Melanchibon in civil Terms, and that he would have some bounds set to the Papal Power But above all, see the little Book (m) wherein Possevin gives his Judgment de quatuor Scriptoribus, Philippo la Nama, To Bodino, Philippo Mornaso, & Nic Machiavella, He pretended, that Bodin s Works were full of a great number of Errors, Heresies and Impiectus (n)

The Protestants have not been sleet above the page 35.

The Protestants have not been filent about that Writer's Errors, for to fay nothing of Grotius (0), who declares, that Bod.n had very much corrupted his Religion by keeping Company with the spud Discos, We may cite Meric Casaubon (p), who conected that he knows not what to think of that Man's Religion, whether he ought to reckon him pag 5 among the Catholicks, or among the Protestants The Lutheran Minister (q), who informs me of (q) Diecthis, carries his doubts much farther, and seems man soid very much disposed to believe that at last Bodin diposed to believe that at last Bodin diposed to be the second of veited himself of all sense of Christianity

(g) French Epistles writen to

(b) Diecmannus ubi fupra, pag 1 m

(1) Sec Con lomeiius's Gallia Oragntalis, \$ 86.

verso

printed as Rome in 1592, and at Lyons ın 1593

(n) Teiffer ubi fupra, pag 248

ould us addit
But ad Contofeoin frum apud Colomefipag 8 (p) Mark Cafaub

endeavours

he died a Jew * Note that he declar'd freely enough against those who maintain * See the that the Authority of Kings is (P) unlimited, nevertheless he displeas'd the Common-Remark O wealths-Men I believe it was among other Reasons, because he † maintain'd on one side † Bodin, that there were some Absolute Monarchs in Furope, and on the other, That it does not belong de la Re-to any Subject in particular, nor to all in general, to attempt against the Honour, or the Life of such Book Monarchs, esther by violent means, or in a juridical way, tho' they should have committed p m 302 all the Wickednesses, Impieties and Cruelties that can be named This Opinion does not

(1) Joh Henricus Urfinus miæ Virga v151-lante & olla fuccensa, p 40 ipud Th Crenium Inimady philolog & hiftor parte 2 pag 176

()Bodin in Thearæ lib 2

p m 221,

(a) This that of Germany

rig. Elloy. cap 9 p **20 77**4 (c) Thu-337 pag 141 (d) Bodin epist ad Vidum Republi-

endeavours particularly to convince him of having reducing all to Natural Religion Another Lighten Hector (1) has observed that there are in John Lawrence & Physick, divers things which ought to be author of the Natural State Natural State St they are fet forth under the Name of Theodorus, and that another Perion under the Name of Mystagogus answers somewhat coldly, nothing ought to be raphly affirm'd on such difficult Subjects, de tam ardus nil temere esse affirmandum. And indeed I find that Bodin's Mystagogus, Page 222 of the Theatrum Natura, edition of Hnanaw 1605 makes use of this An-iwer, De rebus tam arduis & a communi sensu rewer, De rebus tam arduis & a communi sensu remotis nec temere quicquam affirmare, nec leviter cuiquam assentiri velim mini satis est certissimis argumentis & ad assentiradum necessariis demonstravisse concepta That Answer relates to a very strange Opinion that Bodin had just sessore expounded under the Name of Theodorus, we That Comets are Spirits, who having livid innumerable Ages on Farth and who having liv'd innumerable Ages on Earth, and being at last come near Death, celebrate their last Triumph, or are brought again into the Firmament as thining Stars. This is attended with Famine and Pestilence, &c because the Cities, and the People lote the Governours, who appeased the Wrath of GOD. It is necessary that I should fee down his Words. (2) Democris sententia in mentential with recurrent and explanation of should be appeared to the recurrent of the state of the sta mihi recurrit, ut existimem cometas esse illustrium virotum mentes, que posteaquam innumerabilibus seculis juguerunt in terris, tandem obsture, ut omnia que oriauguerunt in terris, tandem obsture, ut omnia que ori(a) This the up occasion minaniur, extremos peragunt triumphos,
Omission is the line in casion stellatum quasi splendida sydera revocantur
in the Edi- va propterea sequentur sames, morbi populares, civilia
tion I make bella, quasi civitates ac populi ducibus illis optimis Euse
use of, gubernatoribus qui divinos furores placabant, deserei enwhich is tur It is plain, that there is a fault in the illinitation of the sequence or that Bodin sives those Words um virorum, or that Bodin gives those Words a very particular Sense, for the common significaresponsible of the common fignification of Illustrious Men, does not agree with what follows, that is, with those innumerable Ages of Life upon Farth, that Balin ascribes to the Spirits which he mentions. He means therefore the Genit or Angels, and he supposes them subject to Death Fol 1668 or Angels, and he supposes them subject to Death Fol 1668 or relating this Passage Viguerunt in terris, yet he Cremius who responsible to the Spirits which he mentions He means therefore the Genit or Angels, and he supposes them subject to Death Fol 1668 or relating this Passage Viguerunt in terris, yet he cound an impious thing in it, ubi quod animas mori who responsible to the Spirits which he mentions He means therefore the Spirits which he mentions He means after the spirits and he means and he mean

ubi supra, inform us, that it wat believ'd, that John Bodin
pag 175
with the itidem scripfit, in qua dum materiam ab aliis tantopere
omission of agitatam adversus Joannis Wieri plerunque sentenam,

omission of agitatam adversus Jeannis Wieri plerunque Jententiam, viguerunt enucleatius retractat, magica rei ac vetitarum ist.usmonin terris, di artium crimen minime essust (c) quotes the (P) He declar'd freely enough against those who maintedition of tain'd, that the Authority of Kings is unlimited.] He Amster- adam about the consent of the People, and that they more oblig'd to observe the Laws of GOD, (b) Vosta and the consent of the reign subjects, and that us de O- the Covenants which they make, impose the same rigidates. Obligation on them as on their subjects. He says, Obligation on them as on their Subjects He says that most Civilians had taught the contrary, and that he was the first that durst oppose the Opinion of those who wrote about the means of extending the Rights of the King These are his Words (d) Miror tamen effe qui puten unius potestati tribuere me plus aliquantum, quam deceat fortem in Republi-ca civem cum alibi sape, tum verò libro primo, capite octavo nostra Respublica, eos ego qui de jure sisci ac regalique amplisticandis scripière, sententias primus om-proposition de quidem periculossissimos temporibus refellere non activação, quide Regibus infinistam supraque divinas & pes arctions vinculo divinis ac natura legibus teners, quam qui sub mposium subjetts sunt? illos etiam pattis con seners perinde ut e'ios civos obligars? contra quam

fccm tamen omnes pene juris scientia magistri docuere. If he had iaid no more, he would not have offended the Republicans, but because he maintain'd on the other side, That Subjects ought not to depose a lawful Monarch, who governs tyrannically, many Persons were offended at his Dostrine He tells us the Reason that mov'd him to maintain that Opinion, which is, that he saw almost every where, People in War against their Princes, and because a vast number of Writings were dispers'd every where, which by maintaining, that kings may be depos d, and that the Succession of Crowns may be regulated as it pleases the People, serv'd only to shake all the Foundations of Societies. He thought therefore, that his Duty oblig'd him to oppose those Maxims, which he judg'd so pernicious (e) Sed cum viderem ubique subditos in principes armari, libros etiam, velusi faces ad rerum publicarum incendia, palam proferri, quibus docemur principes divin -tus hominum generi ir butos, tyrannidis objecta specie de imperio deturbari, regis item non a stirpi, sid a populi arbitr o peti oportere e esseue disciplinas, non solum bu-jus imperii, verumitiam rerum omnium publicarum sundamenta labefactare ego boni vii aut loni civis esse negavi suum pineipem quantumvis tyrannum ulla i-tione violare hanc denique ultionem immortali Deo alisque principibus reling is oportire idque cum dia nis & humanis legibus ac testimoniis, tum etiam rationibus ad affentiendum necoffairs confirmavi Note, That being minded to fiy, that the Protestants had a hand in those fort of Wittings, he does it in a very hand in those fort of Wittings, he does it in a very moderate manner, and by clearing Luther and Calun. I here are his Words "(f) It would be (f) Bodin
"time lost to answer the frivolous Objections and de la Re"Arguments of those that hold the contrary Opinion. But as he that doubts whether there is B 2 cl 5
"a GOD, deserves to feel the Punishment of the P m 3 25
"Laws, without using any Arguments, so do
"also those that have call'd so clear a thing in "question, and even publish'd in printed Books, "that Subjects may justly take up Arms against a Calvinus "Prince that is a Tyrant, and put him to Death in Joannem, & "in any manner whatsoever, although their most in Joannem, & In any manner whatsoever, although their most in Joannem, & In any manner whatsoever, although their most in Institute is never lawful to kill, nor so much as to rebel is never lawful to kill, nor fo much as to rebel in Instit against one's Sovereign Prince, unless there is a cap ult li special and undeniable Command of GOD for 4 self 31 it, as we read of (h) Jehu, who was elected by GOD, and anointed King by the Prophet, (h) 4 Reg with an express Command to destroy the Race cap 6 Go Ahab." He shews in another place from " of Ahab" He shews in another place some mo-deration towards those of Geneva, tho' he thought he had occasion of complaint against them for the Edition of his Book that was made in their City He does not come to particulars, and does not tay, dinum as Possevin, (1) That those of Geneva alter'd many reprehen-things in that Work, but keeps within general dentes in Terms If you understand Latin, you will be convinced of it (k) Alterum reprehensiones genus est eorum qui apud Genevates secundam editionem Reipublicanostra promulgarunt quam vel typis mandar, suisque civibus ad intuendum proponere minime dibuerant, que imvel authorem a calumnia vindicare si meminissent legis mutatunt
illius qua a SP 2 Genevate lata est Nonis Jun Possiv
MD LIX qua Santisssen vestitum est secundo capiti, B blioth
in eos scriptores invehi quos interpretere Quid autem a tom
me scriptum est quod vel a privati cujusquam dign'ate, pag 269
vel ab illius Respublica majestate sit alienum? atetiam
laudavi qua ab illis sunt laudabiliter instituta Qua (k) Bodin
vero reprehensione diena putarunt, abunde, ut nobis quievist ad vero reprehensione digna putarunt, abunde, ut nobis qui-dem videmur, & suo quisque loco & ordine resutavimus, cum ea qua decuit animi temperantia, quam in illius Fabrum civitatis scriptoribus plerique populi desiderare solent. Let us take notice, that he mikes a great distinction between the Subjects of a Tyrant, and Foreign Princes, for he does not approve that Subjects should take up Arms to deliver themselves from Tyranny, but he approves that their Neighbours should come and deliver them from it (1) There is a great difference in faying, that a Republi-Tyrant may be lawfully kill'd by a foreign Prince, ca ubi su or by a Subject And as it is very glorious, and

cap ult li

libris e-

epist ad Vidum

proper for any one, to defend by torcible means prap 30-

& Tobias Magirus Isponymol p m

3 SirTho-

Blount (n/ Authe pig

5-4 C

Prograti

301,3 -

* Wlat at

abulc' and

Attain to

+ Taken

what a fine way to

ſcq

ieq

fccm to agree with the Doctrine, that he had also maintain d that the Power of those Monarchs has fonce bounds, and that they are oblig'd to govern according to the Laws, but after all it ippe irs from those two Opinions that he (2) aim'dat the Publick good, the Peace and I impulity of the State. The Germans complain much of him, and abuse him See many Passages upon this in the Collections of A Magsrus, and in those of Sii Thomas Pope Blount, Consult also the Speech of Thomas Lansius against Fince Nevertheless some Germans say he had a sublime Wit and Judgment, and a very great crudition. See the same Collections He was likewise censured by the I alians, is it appears from Fabro Albergati's Political Biscourses, whose method did not please Bonifacio Vannozi See the 1st Volume of his Letters, pag 103 & see A very ingenious Answer was made to Bodin in England, whereby (R) he might have known that he had wanted Prudence in his Discourse He had so good a constitution of Body that in all his Voyages (5) he was never fick. His Opinion about Comets was somewhat strange. See the Remark O

BOI, commonly call'd IL SIRACUSANO, the Syracusan, was a very famous Player at Chels, and very much confider'd in the Court of Spain under King Philip II He receiv'd many fine Presents from that Prince He receiv'd also many tiom Pope Urban VIII and it was his fault that he did not receive a good Bishoprick of him, tor it was offer d him, but he would not be a Clergy-man. Having had , for it was offer d him, but he would not be a Clergy-man Having had the misfortune to be taken by some Corsairs, and to see himself reduc'd to Slavery, he found the means to make those Turkish and Savage Men tractable by his skill at Chess They idmit d him for it, treated him civilly, and exacted no other Ranfom from him but the I estons he gave them for some Months on that Game † We shall speak of another excellent Gamester at Chess in the Article Gioachino Greco It were to be wish d Ip scopacy! that those two great Masters had given us some regular Treatises concerning that Come, but me have only some fragments of the one, and some manners of playing by the other, Nevertueless a Collection has been that are not sufficient to make a formal Study of it

tioni a Letter in 11. Mut-Int Accult 1688 mid Deı mber 1693

(b) R1-

cheonic " the 13111

m 1 xx-

terorique de l'Anticoton, pm 11,

2) 14 (27) 1-7) r fle 41-

ons nicon this Pal-lace of Bodin

(,) Bodin

epist id

" the Islates, Honour, and Life of those that are "the Flittes, Honour, and Life or those that are unjustly afflicted, when they are debarr'd from Justice, is Moses did, seeing one of his Brethren bus d and beaten. So it is a most noble and mignificent thing for a Prince to take up Arms, in order to Revenge a whole Nation unjustly oppress d by the Cruelty of a Tylant, as the great Hercules did, who went all over the World "great Hercules did, who went all over the World to exterminate those Monsters of Tyrants, and who was Deity d for his great Exploits So did also Dian. Timal and Agrees, and

"who was Deity d for his great Exploits So did "alto Dion, Timokon, Aratus, and other generous "Princes, who were flyld, the Chastizers and "Correctors of Lyrints' See the Margin (b) (?) It appears from those two Opinions, that he amd at the Publick good | He maintain'd the first, when he have Humy the Third's Latterers or Creatures propose such things as might create great Abuses to the oppression of the People, and he munitum d the second, when he sawe full of 1 strons, and torn by Civil Wars, that brought to light a great number of Manifestos, and other Books, which undermind the most effectial and fundamental Laws of the Government. They affected the Power of the People, in common Disfundamental Laws of the Government They afterted the Power of the People, an common Discourse, and in Print, as freely as it they had been a Democratical State, and they endeavour'd to exercise that Power, for they plotted the Translition of the Crown Nay, they approved the Athilins, who under pretence of Tyran by attempted upon the Lives of Kings This could not but produce the most dreadful Desolutions Wherefore Bodin show d limitelf very well-affected to the Pu-Bodin show d himself very well-affected to the Publick good by opposing such a Licentiousnels (c) Qui regias opis & bonores popularibus commodis posthabui, idem scriptis ac Jermonibus execratus sum 2005 qui ty; annidis specie suo principi manus afficie, deque regi-has populi suffragio creandis rogationes promulgare, & e manibus legitimorum principum septra violenter ex-toi quere conantur. He'had the misfortune to con-tindict himlelf after the Death of Henry III for he fided with the League, but the fall of a Sinner does not ipoil the good Actions that he hath done

not ipon the good Actions that he hath done

(R) A very ingenious Anjwer was made him in Fingland] Bodin being in England, when Mr de Mompenfier took a Journey thicher, made himself odious to the English, and foolish to the French by his curioity. Being at Dinner at an English 1 ord's House, he fell on the Pretentions of Princes to the Course of England and facilities. er com u :H1: - " lan l in " Princes to the (10wn of England, and faid, that a Princels was the prefumptive Heir of it, if the was not (a) excluded from it, as being born out of the (ountry, by a Law whereof he Thus"could never learn where it was to be found nus. Hf"The Enr if Lord antwer'd him, You may find it on the back of the Salic Law A Repartee, that

" filenc'd that prating Man, and made him understand, that it is not proper for Strangers to (e) That ican the Secrets of a State." This is what we read in the Secrets of a state. This is what we read in the 82d Page of Mr. Colomies & Gallia Orientalis, in 8a. he cites these Words as taken out of the 237th Page of the 2d Volume of the History of Henry IV written by Peter Matthieu. I have consulted my (e) Edition, and have not found in it and additional and being in England at the Journey of Mr. de Mompensier, but (e) a learned Man, who had follow'd the late Monsieur in his Voyage to England I Book, pa am certain, that that Learned Man is our Bodin, 527 but it would be wrong to say, that he went into but it would be wrong to fay, that he went into England with Mr de Mompensier, he went thither (f) with the Duke of Alençon, who in Peter Matthieu's nige, time might have been qualify'd feu Monsieur (the ubi supra late Monsieur) Mr Menage does not agree with that Pag 145 Historian, as to the Circumstances (f) The molate Monsteur) Mr Menage does not agree with that pag 145 Historian, as to the Circumstances (f) The motive, says he, of the Duke of Alençon's Voyage into England, was his Marriage with Queen Elizabeth (g) The e-Bodin discoursing one Day with an Englishman about ther is, that Marriage, the Englishman told him, that Marriage Voy I' would never be, Strangers being excluded by a Law from Anabassa the Royalty of England Bodin, who was well informedeur de ed of all the English Laws, as also of those of all other M Hot-Kingdoms, ask'd the Englishman bluntly, Where that Law was to be found? The Englishman answer'd as bluntly, That it was to be found on the back of the (h) The Salick Law Which has since pass among us for a Pro-same with verb I have thus particular from Mr du Puy Note, the Duke of that there are two Citations in Peter Matthieu, and Alençon that Mr Colomies alledges but one (g) Bodin inthat there are two Citations in Peter Matthieu, and that Mr Colomies alledges but one (g) Bodin informs us, That he was sent into England in the Year 1581, by his Master the Duke of (b) Anjou during the sitting of the Parliament, where it was torbidden to ipeak of the Queen's Successor, on pun of High-Treason, that he Harangu'd the Queen, and propos'd the Adoption of the King of Seotland to hei, and afterwards a (1) Marriage

(S) In all his Sea-Voyages, he was never fick He relates this himself in his Theatrum Natura. How the comes it, tays he, that the Sea excites a Vomiting and a Looiness. He answers, That this is not general, and that he was seven times on the Sea, and oratio even in a violent Storm, without finding any fuch thing (k) Id quidem insults navigars, nec tamen omnibus contingit septies mari Oceano westus, nibil tames equimods passur sum, etiams sevisima procella jastatus, ac ruptis velis extrema pericula subsertam wids tamen qui sanguinem womerent I need not mention the Physical Reason he gives, but the Personal Fact of which he informs us, seem d to me worth to be alleded It is part of his me worthy to be alledgd. It is part of his

(e) That of

ration of

(1) Dein-de Lenoxiæ connubio & aftiffiris conjunctione Hæc mea reginam Bodin Rep lib 6 pm 1132

(k)Bodin Theatr maturæ 196, 197

(Z) To

c'um o le Crown of Ingmade of what was found most proper to be put in use, and it has served to make a (Z) † Mercu-

Book on that Subject †

BOISSARD (John James) born at Bezançon in the Year 1528 compos'd feweral great Collections that scree for the understanding of the Roman Antiquities 109 He himself rais'd the Plan of all the ancient Monuments that he could find in Italy, and B Taken he had an incredible Passion for that Study That which happen'd to him in (A) Cardinal Carpi's Garden shews it plainly He design'd to go into Syria, but a violent Fe-Hankius ver that seiz'd him at Methode prevented it He had already satisfy'd his Curiosity of de scri-Antiquities in the Islands of Corfu, Cephalonia, Zante, and in Morea, and after his recovery he continu'd to visit the neighbouring Places of Methone Being return'd into
Romanahis Country, he was Governour to the Sons of Antony de Vienne Baron of Clervant, rum tom and travel'd with them into France, Germany and Italy He had left the Antiquities 1 c 76 which he had collected with fo much trouble, with his Sister at Mombeliard, and had the says the missfortune to lose most of them when the Lorrains ravaged the Franche Comte that he took it in He preserv'd only those that he had sent to Metz before that Invasion, but as it was part from known that he intended to give the Publick a great Collection on that sine part of two Let-Literature, many Draughts, and Sketches of Old Monuments were sent him He ters of had settled himself at Metz, where he died the 30th of October 1602 & His Works (B) Boissard are much valued by the Antiquaries, and are grown very scarce He made (C) Latin his Anti-verses. It appears from a Passage, which I shall quote γ elsewhere, that he was in quities the service of Cardinal Caraffa.

the Service of Cardinal Caraffa

BOLEYN or BULLEN (Anne) Wife of Henry VIII King of England, wis the Reof a better Family on her Mother's fide, than on her Father's, fince she was the the Atti-Daughter of Thomas Bullen, who was only a Knight, and of a Daughter s of the cle Paul Duke of Norfolk She was born in the Year 1507 and was carry'd into France at Seven Years of Age by Henry VIII's Sifter, Wife of Lewis XII She did not return History of Levis All She did not return History of I cti. into England when that Queen retir'd thither after the death of her Husband, but Llizabeth that In the Service of Queen Claudia the Wife of Francis I and after the tomipy Death of that Princess, she went to the Dutchess of Alengon? The Year of her is therefore return into England is not well known, some will have it to be in the Year 1527 That which is certain is that She was Maid of Honour part that the King full in love with her. She behard her of the days that to Queen Catherine, and that the King fell in love with her She behav'd her felf the wa he with so much Art, that by refusing to satisfy that Kings Passion, she made him think Doughter of marrying her. That Prince deceiv'd by her Artifices thought he should never enjoy her unless she was his Wife, which ingag'd him to push forward the affin of the lord. the Divorce, and to execute it at last with all the noise that every body knows That Hist of the which would be very praiseworthy on another occasion, is Anne Bullen's chief Crime I eform of Her refusing to comply with an Amorous King, unless he would Divorce his Wife, 15 Lingland, a much more enormous Crime than to have been his Concubine A Concubine would a result of the refusion of the r not have dethron'd a Queen, nor taken her Husband from her, whereas the crafty ito Anne Bullen, by pretending to be Chast and Scrupulous, aim'd only at the Usurpation of 6 Le the Throne, and defign'd to exclude Catherine of Arragon, and her Daughter from all the Honours due to them However it be Henry VIII married her a privately the divorce 14 November 1532 without waiting for a Sentence against his Marriage with Cathe-tom 2 rime of Arragon, and as foon as he perceived that his new Wife was with Child, he pag 31 made his Marriage publick, and caus'd Anne Bullen to be * declar'd Queen of Burnet, Burland on Easter-eve 1533 and to be Crown'd † the 1st of June following She is the Thomas brought to Bed † the 7th of September, and continued to be much belov'd by the † Ibid was brought to Bed † the 7th of September, and continued to be much belov'd by the † Ibid Ling, till the Charms of Joan Seymour had fir'd that Prince's Heart in the Year ‡ † of a Then his love for his Wife was changed into a violent housed. Then his love for his Wife was changed into a violent hatred, he took her to Daughter

cure Galant, Au-gust 1688 and December 1693

(2) To make a Book on that Subjett] The Author
(a) Letter whom I quote, speaks of it, as of a Work ready to
superted in come out By joyning, says he, (a) to what has
been taken from those two famous Gamesters, the knowledge that has been had from others, and the Observations that have been made, either by playing a seeing others play at it, out of the whole matters a square Body has been composed, that contains the Philipping Science of Chefs I inform you, that it is going and published as a singular piece of Work in its hind; and the Copy has been a long time in the Hands of one of the best Chefs-players of France, who path the Honour to play at it with his Royal Highness the Duke of Chartres of Chartres

(A) What happen'd to him in Cardinal Carpi's Gar
That Garden was full of ancient Marbles, den] and situated on Mount Quirinal Bussard came into it one Day with his Friends, and stray'd from to it one Day with his Friends, and stray'd from them on purpose, he let them go home, and hid hamself in some Walks He spent the remainder of the Day in transcribing some Inscriptions, and sketching old Monuments, and the Gates of the Gates heing shut, he remain'd there all the Night The Cardinal shding him the next Morning busy at that Work, could not imagine how that Stranger came into his Garden at such an unseasonable time, but when he knew on what account Beisfard had been there all Night, he ordered him a good Break-tast, and permitted him to ed him a good Break-fast, and permitted him to

Copy and Sketch all the rare Pieces that were in zabeth his Palace (b),

(B) His Works] His Roman Antiquities divided into fix Parts, make up four Volumes in Folio They contain many Stamps, those of the two first Volumes were engrav'd by (c) Theodorus de Bry, and those of the other Volumes, by the two Sons of that The odorus (d) Moreover, Bossard publish'd the Lives of nus Handone hundred ninety eight Illustrious Persons, with kind de their Brass Cuts That Work is divided into four rerum

their Brass Cuts That Work is divided into four Parts in Quarto, that were Printed at Francfort; the 1st, in the Year 1597 the 2d, and the 3d, in the Year 1598 and the 4th sn the Year 1599 (e) His Treatise de Divinatione & magicis presigui, was for 1 Printed after his Death I omit his Emblems, &c (C) He made Latin Verses I I have not the Edition of Metz 1589 in Odawo, which is in the Catalogue of the Library of Oxford, I have only that of Basil 1574 in 1200 It contains three Books of Epigrams, three Books of Elegies, and three Books of Letters If those Verses do not deserve all the Praises that Borrichius bestows upon deserve all the Praises that Borrichius bestows upon fort them, they don't deserve neither the Contempt Id ibid that some have express for the Verses that James pag 259

Bessará put under the Cuts of the Illustrious

Men (f) Gruterus plac'd that Author's Poems in the Delights of the French Poets

(e) Id ib

pag 392 (f) See Baillet, Jugem fur les Poetes n 1359

(A) Caus d

Y In on of be Queen Eli-4 Burnet,

> (6) Martinus Han-

(e) Id ib

tom 2

* Ibid † Ibid be an unchast Woman, and caus'd her to be imprison'd, and (A) tried. She was condemn'd either to be burnt * or beheaded, her Mariage (B) was declar'd void †, because she confessed that she Married the King when she was ingag'd by a Contract

(a) Sec the Additions Hions of the I Par

(1) Buinets HA of the Riformat Put I b

(1) Gratianus de calibus virot il-Juftigum. pag 269

(d) Burnet, ubi Supra

(e) Ibid

been a Cordelier and 2101 / (apuchin He left his Order be-871E 28-1)) 01 1/F (r) Thevet, (ofmogratise יוון יווינונו ch 5 tol 657 verso

(1) ld ab 141 659

(1) Bui net, ubi

(A) Caus'd her to be Try'd] Sanders fays, that her Doctor Burnet had related the same thing on the credit of Dr Heylin, but he (a) retracted it in the Additions. He found the Register of the Tryal, but not the Earl of Wilishire among the Judges. That was Anne Bullen's lather's Name at that time It is remirkable, that that Queen was
(b) accust of Hob-Treason, for having lain divers
income her Brother, and with four Men, for having declared to them all, that the King had never possible declard to them all, that the King had never possible dier Heart, for having told every one of them, that she loved him before any other Person, and for having dishonour dithe Royal Blood. Now this was High-Treason according to the Law made a little before, and thus they made use of the same Law, that was first made in her and her Childrens behalf, against that unfortunate Princess. I he Bishop of Amelia goes farther than Sanders, for he says, that Thomas Bullen presided at the Tiyal of his Daughter (c) Panamin strum ship fortuna patrem dedit, qui forte capitalium review suder adversus cam capitis intentiam tulit lium rerum Judex adversus eam capitis sententiam tulit What he says, that all those that were accusd of having lain with her, confess'd it on the Rack, is contradicted by Di Burnet, who observes, that but one confess dit He was a Musician whose Name was smeton He own'd (d) that he had lain three times with the Queen It is observable, that in the long Reign of Queen Elizabeth, no Endervours were used to justify her Mother. The Catholick have taken advantage of it, but they are (e) answerd, That they should rather praise mile Elizabeth's Prudence, and that of her Miniflers She would have weaken d her Right by endeavouring to defend it, and certain things ieliting to Anne Bullen must have been own'd, that would have been prejudicial

I could name an Historian, who tells us, That Thewer, a I rench Capuchin, fays in the 5th Chapter of the 16th Book of his General Cosmography, ter of the 16th Book of his General Colmography, il at divers English Gentlemen had assured him, that smeten the Musician had disowned what he had field, and repented for having undone the Queen by a fille Accusation. I had a mind to verify the thing, the I knew that the Authority of that (f) Monk is next to nothing, for he is a Man whose Books are full of Iables and Ignorance, he is a Lyar without Judgment and Wit But nevertheless, I had a mind to be an Lye-witness of what he writ upwithout Judgment and Wit But neverthelets, I had a mind to be an Lye-witness of what he writ upon this Subject. Here is what I found in his Book, (g) Many English Gentlimen have assured me, that Henry VIII being at the point of Death, repented very much of his Sins, and among other things, of the Crime he had commuted against the said Queen Anne Bullen, faisly convicted and accuse of what was imputed to her. He says nothing at all of the Repentance or Retractation of the Musician, neither that he interest had from his discourse by any conference or the subject of the Musician, neither cin it be infeir d from his discourse by any consequence, fince that Man might have perfifted in his first Deposition or Confession, and yet Henry VIII might have oppress'd that Innocent Queen by false Witnesses At the bottom, Theres's Testimony is of no force, since he does not name the Gentlemen that told him so, and if they were Queen Elizabeth's Friends, 'tis likely they were preposses'd, and advanc'd what they save credit, because the state of the control of the save credit, because the save credit the certain Reports, to which they gave credit, be-cause they found them agreeable to their desires. There is another Circumstance which enervates that Monk's Authority, which is, that he speaks of Queen Elizabeth is a Man, who hoped to receive Queen Elizabeth is a Man, who noped to receive a Prefent from her (b) A generous and liberal Princess to Men of Learning, lays he, and chaste in all her Astrons, having always had Ingenious Persons in singular Esteem, as much as any of her Predecessors. He excutes her also for having introduce declarism into her kingdom

(B) Her Marriage was declard word] (B) Her Marriage was declard void I The Author of the History of the Reformation of England informs us (1), 1/8, That the Lord Percy had told (ardinal Wolfey, That he had given his Word to Anne Bullen before Witnesses, and that his Conscience would not fusive him to call it in 2dly, That when they preis d that I ord during the Queen's Tryal, to describe the theory had been a controlled to the three clare that there had been a Contract at that time between him and Aime Bullen, he took an Oath in the presence

of two Archbishops, That there never was any Centrast, or Promise of Marriage between him and that Maid, and to make that Oath more solemn, he received the Communion in the presence of divers Councellors of State, and wished, that the receiving of that Sacrament night be his Damnation, if he had been in any Ingagement of that nature 3dly, That the Queen (k) own'd nothing during her Tryal concerning her pretended by the same of t her pretended Ingagement with that Lord, but when she was condemn'd, she confession, that there had been a Contract between her and Percy, and being brought before the Ecclesiastical Court the 17th of May, she declai d, that there had been a just impediment to her Marriage with the King, and that therefore the Marriage could not be valid 4thly, That (1) upon her Contession the Sentence of Divorce was pronounc'd 5thly, That the Original of that Sentence was burnt, but what has now been faid of it, is repeated in a Law that the Parliament made a little after to regulate the Succession 6thly, That the two Sentences that were pronounced against the Queen, are so opposite to each other, that at least one of them must have been unjust For if that Princes's Marriage with the King was void from the beginning, she was no ways guilty of Adultery, since that invalidity hinder'd her from being Henry's Lawful Wife If the Marriage was Lawful, it was an unjul white 11 the Marriage was Lawjul, it was an unjul thing to make it void, and if it was not Lawful, the Queen's Condemnation is plainly contrary to Equity, and it cannot be maintain'd, that that Princess faild in her Duty to the King, since she was not then obliged to keep her Faith to him Many Remarks might be made on this, but I shall be contented with these three 1st, The I ord that deny d with an Oath, and with the Sicrament in his Hand, that there had been any Ingagement between him and Anne, was a great Impostor either at that time, or when he declared that he (m) had given her these Anne, was a great Impostor either at that time, or when he declar'd, that he (m) had given his Paith to that Maid If his Oath be prefer d before the other Declaration, it must be said, that the Queen being ready to dye Depos'd talsly, that she had been ingag'd with that Lord If she was capable of Lying in that juncture, it cannot be said for her justification, that she always protested her Innocency, even on the Scassod, for a Woman, who being ready to appear before GOD, does not scruple to tell a fallity that makes her Childien Illegitimate, may as well deny a Truth that loads her with Dishonour And we have here a choice Fact, among divers others of the same kind, which shews, that Historical Pyrrhonism may be proof against the Oaths and Protestations of dying Persons 2dly, The Art of Historians is remarkable, they make use of a Fact when they can draw some advantage from it, and they deny it when they find themselves troubled they deny it when they find themselves troubled with it It is advantageous when it is to be prov'd, that Anne Bullen did not preis Henry VIII to Divorce the Queen, to shew that she intended in good earnest to be marry'd to the Lord Percy It is then requisite to own her Ingagement But if on the other side, iome Body should tell us that by that Ingagement her Marriage with Henry VIII became void, and that therefore Queen Elements and that therefore Queen Elements are the control of the state
was illegitimate, even the Catherine's Divorce had been just, then it must be said, that this Ingagement is a meer Story, and Percy's Oaths must be insisted upon 3diy, No Arbitrary Power did ever go beyond that which the Parliaments of England exercis'd in the XVIth Century All that the Nation could do in the most authentick manner to declare the Marriage of Henry VIII with the Nation could do in the most authentick manner to declare the Marriage of Henry VIII with Catherine of Arragen void, was made use of, their Daughter Mary was therefore Illegitimate, and yet she was acknowledged for Queen, as a Legitimate Child of Henry VIII All that was necessary to invalidate the Marriage of the same Prince with Anne, was also made use of, Elizabeth, their Daughter was therefore Illegitimate, and yet she was acknowledged for Queen, as a Legitimate Child of Henry The Original of the Sentence of the Divorce was burnt, because they were not willing that a piece so disadvantageous to Queen Elizabeth should be preserved. Observe well, that is Hereditary Kingdoms it is a Fundamental Law, That Bastards should be postpon'd to all the Legitimate

Bastards should be postpon'd to all the Legitimate

Relations of the Royal Family

(k) Ibid

(1) Ibid

(m) See Burnet, Book 2

with Earl Percy. She * was beheaded the 19th day of May 1536 and did not * Ibid lose her good Humour (C) in that juncture Some Catholick Historians have given themselves a prodigious liberty of lying against her, as well by reason of the Schism which she occasion'd, as because they were willing to dishonous Queen Elizabeth by that means They are some of those inconsiderate Satyrists, of whom I have already had occasion to speak, who instead of insisting only upon true matters of Fact, have engaged themselves in slanders (D) that may be very easily consuted. Their blindness is the more inexcussible, because they might

(a) Burnet, ub:

(b) Ibid (c) Out of the Licute-nant of the (d) Po-stremo genibus positis ultimos quoque pedes quo honestius prorum beret ve fte contexit Gra-tian ubi

270 (e) Id iB Pag 269 (f) San der'sSchifme d' An-I pag 17 of Maucroix's Translation, Am-sterdam edit 1683 (g) This

Jupra, pag

Narratime of Sanders bas been alter'd by some Gratiani says, that Thomas Bullen ... absent 3 Years O. * thers say, that at bu return be found bus Wifewith Child, and that the

> bim, that it was bis doing See Burnet's Hift of the England, rillas's Hift de l' Herej B 9 pag (h) Burnet, ubi

Jospra

(C) And did not lose her good Humour] In the time of her Imprisonment, the acted very different parts, sometimes (a) the seem'd devout, and shed many Tears, and all on a sudden she broke out into Laughter. As soon as the (b) Judges that came to examine her were gone, she fell on her Knees, and melting in Tears, cry'd many times, Lord Jesus have mercy upon me, and at the same time she broke out into Laughter Some (c) Hours her over the beath the faid, that the Executioner was fame time she broke out into Laughter Some (e) Hours before her Death she said, that the Executioner was a very handy Man, and besides, that she had a very small Neck At the same time she felt it with her Hands, and laugh'd heartily Tho' Gratiani is not savourable to her, yet he owns that she dy d with great Resolution, and that she took care to spread her Gown about her Feet, that she might not fall (d) undecently The Poets say the same of Polyxens. The Historians observe it of Juliu Casar See na The Historians observe it of Julius Casar See the Remark G, of the Article Olympias I question much what Gratians reports, that when she was brought to the Place of Execution, she fell into a great Passion against the People that shewed her no respect, and told them, that in spite of their Teeth, she was, and dy'd their Queen Cum è carceribus in aream, qua perampla est ante Arcem, produceretur, quò omnis multitudo concurrerat ad spectandum necem ejus, quam nuper demisse adorare consueve-rant, nec transeuntem ullo honore dignarentur, illa ne tum quidem oblita superbia, contumeliosssme eos compellans convicio increpuit, esse monituramque se Reginam sorum ferens, dissumperentur omnes licet (e)

(p) Slanders that may be very easily consuted] For Example, is there any thing more easy to be consuted that the story there is many Parsons have convident

ted, than the Story that io many Persons have copy'd from Sanders? (f) viz. That Anne was Henry VIIIth's Daughter, thar her Mother brought her into the World two Years after the departure of Thomas Bullen, on his Ambasy of France, to which the King nominated him only to enjoy his Wise more freely in the abicnce of her Husband, that Thomas Bullen at his return into England, hearing of his Wife's Bullen at his return into England, hearing of his Wife's ill Conduct, Summon'd her before the Official of Canterbury for Adultery, and Su'd for a Separation, that the King order'd him to stop all his Proceedings, and to take his Wife into his favour again, that he obey'd, but it was not till she had own'd to him, that the King was the Father of the last Daughter of which she was brought to Bed (g), that at sisteen Years of Age Anne Bullen was debauch'd by her Father's Steward, and by his Albauch'd by her Father's Steward, and by his Almoner, that the was fent afterwards into France to a Lord, who educated her as a Maid of great Quality, that she behav'd herself at the Court of France with so little Modesty that she was call'd, the English Hackney-Mare, and that because Francu I had a shale in her kavour, she was call'd the King's Mule, that during the Love of Henry VIII for that Maid, Thomas Wist, one of the chief Lords of the Court, came before the Council to depose, that he had lain with her, at a time when he did that he had lain with her, at a time when he did not believe that the King thought of honouring her so far as to marry her, That Henry not believing that Deposition, Wist offer'd to make the King an Eje-witness of the favour; he should receive from that lend Woman, that W as was call'd an Impudent Man, and was turn'd out of the Court

Doctor Burnet makes use of three Arguments Doctor Burner makes use of three Arguments against this In the 1st, place Sanders reports those things only on the credit of a Piece that no Body ever saw It is the Life of Sir Thomas More by Rasial 2d, They begun too late to object them 3d, There are some impossibilities in that Account See here the second of these three Reasons in all its extent "(b) If those things have "been such as Sanders reports them, how comes it that at the Death of Anne Bullen, some Persions had not complainance enough for the King, or were not Enemies enough of that unhappy Princess, to publish her Insamy, which in other respects could not be unknown? For such a Woman as Anne Bullen's Mother's being with a Woman as Anne Bullen's Mother's being with " Child two Years after her Husband's departure,

who was fent on a considerable Ambassy, her Husband's Suing for a Divorce in the Archbishop of Canterbury's Court, and causing his Wife to be Summon'd there, are such Circumstances as the World does not forget io soon On the other side, Anne Bullen's justering herself to be debauch d in her Father's House, her ill Life in France, and her being kept by two Kings, are other Circumstances that cannot be very fecret Besides, when the Registers of the Archbishop's Court were yet extant, it was offered to the Publick to make it appear, that there was nothing in those Registers like the Profecutions that Sanders speaks of Laftly, All the Writers of those Times, as well those on the Pope's as on the Emperor's side, keep a profound silence about those things, which they had never fail'd to publish, if they had been (1) Exceptive or if they had come to their knowledge. they had never fail'd to publish, if they had been (1) Exception, or if they had come to their knowledge tions ought. But eighty Years (1) after they bethink them to take telves of forging a History full of Impoplace in this fort of thus, Or, at least, it was published, because it this fort of was then more take to tell Lies, all those that Causes, might have been able to discover the truth being in tensor.

As for the third Reason, I only relate the Accuit in short Thomas Bullen could not be tent An- fation is of bassador by king H nry VIII before the Year 1509 su h a naAnne must therefore have been born in the Year ture as to Anne must therefore have been born in the Year ture as to 1511 and debauch d in her House in the Year be easily 1526. Where shall we then find the time when known, and she was with a great Lord in France, and afterwards at Court? Where shall we find that licentious Life which made her be called, The English producing Hackney-Mare? I say, Where shall we find that it have time, since she was retuined into England in the nor been Year 1526? Sanders can never be justifyed. His wanting, best Apologist, Mr le Grand, so takes him here and it is a say in the same of the s best Apologist, Mr le Grand, tostakes him here and 1. It as I do not presend to palliate his Faults, says he (k), was never I confiss plainly, that he is too passionate against Anne mention d Bullen, that no Author of my acquaintance, besides See herehim, has said that she was Daughter of Henry VIII undo 1'c or that she had lud such a disorderly Life Sanders as Rumnks firms, that she was beloved by the King in the Year 1526 Now before she was beloved by that tick BolKing, she had been debauch'd at her supposed I to see there's at sisteen Years of Aye, she had lived in

fadors could have been two Years in his Ambaffy It has been found that Anne was born in the Year 1507 and therefore according to Sanders, Henry VIII must have sent Thomas Bullen in Ambassador in the Year 1505 and he must have been at that time ingag'd in an Adultery Now the 1st of these two things is falle, for Henry was not yet King, and the other is not to be believed of a Youth that was but fourteen Years of Age Add Youth that was but fourteen Years of Age Add to this, that Thomas Bullen was not fent on his Ambassy till the Year 1515 (1) And 'tis to be observed, that Dr Burnet having repeated all these Reasons in refuting Varillas, we have not seen in the Reply of the latter any Proof, or any solid Remark in Sanders's favour I ought not to pais Sanders Sanders

over in filence what concerns Wiat's Deposition over in silence what concerns Wiat's Deposition
Dr Barnet has spoke more amply of it in a Work
of a later date than his History of the Reformation First of all he show'd (m) how much such a
Deposition is contrary to all likelihood, and then
he maintain'd that Wiat was never out of Favour,
but was imploy din so eigh Ambassies till he dy'd He
quotes (n) an Original Piece, wherein Wias's Son
attests, I has ha Father was Squire of the Body to
king Henry all the while that Marriage with Anne
Bullen lasted, and for many Years after, and yet neisher did he in discression retire out of the Court, nor did
the King seem jealow, nor the Queen offended at him
That his Father was afterwards Ambassader for several

That his Father was afterwards Ambaffader for several 107, 108 Years in Charles Vth's Court Pppp

lation is of

have fatisfied their flandering humour, (E) without exceeding the bounds of faithful Historians It is pity that the good fortune they have had to find a great number of obliging Transcribers and Readers should inspire so many others with the boldness to mittacthem Sanders is the only Author quoted by all the Authors that have defam'd Anne Bullen, and particularly by Mr Movers. Those who say, that the Protestants ought to blush for being so much oblig d to that Queen, who was of their Religion, would do well to declare before all things, that they are very much vex'd at the Services the Empress Irene did to the Cause of Images

Consult Mr de Larrey in the 1st Volume of his History of England, where you will find the Reasons pro and con clearly set down, and our Anne as much justify as the

Laws of History can permit it.

BOLESI AUS the lit of that Name, was the first King of Poland His Father the Duke Miecessam, having imbiac'd Christianity, desir'd the Title and Dignity of King from the Pope, but did not obtain it. His Son found much more facility with the Emperor Ocho III after having receiv'd him splendidly at Gnesna, where that Emperor had been in Pilgrimage (T) to venerate the Body of St Adelbert, who had been martyr'd in Prussa * four Years before It was in the Year 1000 that Othe perform'd that Pilgiimage The Honours he receiv'd from Bolestam oblig'd him to shew him his Gratitude by conferring the Title (Z) of King upon him He dreft him in his own Guments, and gave him the Signs of the Empire, and particularly the Sword and the Golden-bill with the Crois. Boleslaus had very good Quahties, he was Liberal to the Church, and very Valiant He repuls'd the Bohemians into the Heart of their own Country, he punish'd the Moravians, and made them Tributaries, he punish'd the Idola-

(1) Fathord Orleans

Hift des rvolutions d'Angleterre, tom 2 pag

ble to me in his account of Anne Bullen I shall set down what he says of her, and at will appear, by it, that those who have Refuted Sanders, have not labout d in vain "(a) Sanders relates several "things of Anne's Birth and Behaviour before "Hem; tell in Love with her, that are not cally to be believ'd, and the proofs whereof are "not convincing He says, that she was Henry's "Daughter, that she had a Sister whom that Moment debauch'd; that she had prostituted here self-almost from her Childhood to the Steward and Almonet of Thomas Bullen. Who past for her ble to me in his account of Anne Bullen and Almones of Thomas Bullen, who past for her Father, that being gone to the Court of France, Frances I and his Courtiers dishonour'd her in "Fonces I and his Courtiers dishonour'd her in fuch a manner, that she was publickly called by infamous Names. But these are things that the Protestant Writers cay out a pon, and have some reason to deny. But that of which she cannot be clear'd is, that by countersteining Modesty, she gave Henry some hopes that she would marry him, if he could bring that monstrous Divorce about that Wossey proposed to him, and that thereby she contributed to the Injustice that Prince did to his lawful Write, and to all the Lvils that follow'd upon it. The Fragical Lind that her Incommency brought her to, which was provided by a legal Tryal, made it appear that the Catholick Writers might say, without judging without she was Ambitious. the was Ambitious

(E) They might have fatisfy'd their slandering Humour, without exceeding the bounds of faithful Historians] The Bishop of Meaux made use only of the same I acts, that the Protestants own, to defame (i) Histoire that Queen He convinces her (b) thereby of an de I via- immodest Gayety, of an indiscreet Liberty, of an irregu-tons, B 7 lar and licentions Belaviour A Modest Woman, lays the and themstone Bi which was never seen to suffer hersilf to be disrespected so far, as to have such declarations, made to her by Persons of all Conditions, and even of the meanest Nay, she was pleased with, and gave occasion for them, and she was not assend to tell one of her Gallanes, that the perceiv'd he deterr'd to marry, in hopes to have her after the Kuig's Death All these things are acknowledged by Anne, and she was so far from look ng on those bold Lovers with an evil Eye, that its certain, without diving farther into

the master, she treated them the better for it At the same time (c) that she was taken, while she pray'd to GOD melting in Tears, she was seen to broak out into Laughter I ke a distracted Person The Words which the spoke in her Transport against her Lovers, who I ad learn dees, show a the disorder she was in, and the trouble of her Conscience By a shamiful comthe trouble of her Conscience By a shameful com-pliance Anne (d) acknowledged a thing which mass not true, VIZ that she had marry'd Henry in the Land Perry's Land Lord Percy's Life-time, with whom she was Contracted before, and by declaring against ber Conscience, but her Marriage with the King mas word, she involved her Daughter hiz with in her own shame. I do

The Jesurt, who publish'd three Volumes of not see that any one can reasonably complain, the Revolutions of England, seems very reasonathat the Bishop of Means, has pitch'd upon the that the Bishop of Means, has pitch'd upon the greatest Crime of Anne Bullen out of Animosity; for 'tis a great deal more likely that. Anne was not Contracted to that Lord, than that she was, and consequently, she deserves much more to be accused of a Perjury, whereby being ready to appear before GOD, she unjustly accounted the own Daughter a Bastard, than to be accused of Retractation as to a Promise of Marriage

A (c) Protestant Historian has lately published the first Letter that Anne writ to the King No. Historia thing can be seen more contrary to Modelty; the la Rein declares her Passion in it without any restraint. Elizabeted.

declares her Passion in it without any restraint, Elizabere, and offers herfulf to the King without any exception, tom 1 p for the adds that Clause to the Words, most obedient 50 Am-Servant, which she puts at the bottom of the Le- steeldam fon to those, that hinder'd him from believing what the (f) Earl of Alibury had read in some (f) Ibid Manuscripts, viz. That the King having courted that Maid twelve Mars, did not know her till after his Marriage. But I must observe by the by, that those Manuscripts seem to be very uncertain, there is no likelyhood that Henry VIII began to love that Lady in the Year 1519 It will be very well done to believe nothing of it, nor of what is to be found in the 47th Page of that the thor, viz. that Anne went into France at fitting marry'd to Lowis XII According to this, the must have been born in the Year 1499 and not as Cambdon iays, in the Year 1507 It is very strange, that we should so little know at what time she was born, and at what time she went out of Eng-That Historian should have added this Rea- idit 1694 was born, and at what time she went out of England, and return'd thather, considering that she was made a Queen in a most extraordinary manner

(1) Where Otho had been in Pilgrimage The Emperor Otho III was addicted to the kind and Devotions After having punish'd Crescensiae, and Devotions After having punished Crescentiate and his Anti-pope in the Year 908 he went to anti-bon in his return from Italy, (g) and made a top to go in Pilgrimage into Poland to the Timb of the loss to go in Pilgrimage into Poland to the Timb of the loss went to Aix with his Sifter Adelaide to visit the room of Charlemagne, and to be also at a meeting of Esisteps Being return'd into Italy, his first care (h) (h) Blanc, was to put St Adelbert's Hand in St Bartholomew's ubs supra. Charch in the Mand of the Tyber, with dearn other pag 148 Charch in the Island of the Tyber, with divers other Relicks of hely Martyrs, as also the whole Body of St Bartholomew, which he caused to be brought from Benevento. The same Tear being moved with a serious Repentance for having caused the Consul Creicentius to be put to Death against his Word, he obey dreligiously the Penance that St Romulal had injuryed him, and went to heart a Manuel Corner and want to heart to heave the consultant and the heave the hely went on Foot to Mount Gargan, and sum other holy Places

(Z) The Trile of King Barenia afcribes this to Pope Silvester II and grounds himself on this. That a little ofter Othe IIId's Pilgrimage, the Polanders sollicited the Pope for the Title of King. Doubi-

pag 148



(d) Ibid P18 304

(i) Ibid pag 303

t ons, B 7

n 20 pag

trous Prussians, who had marryr'd St. Adelbers, whose Body he redeem'd, he re-establish'd Scopolcus Duke of Russia, who had been depos'd by his own Brother far slaus, &c. from the
Voyagede He marry'd Judith, the Daughter of Gessa Duke of Hungary, by whom he had la Reine Children

BOLSEC (ferome) would be a Man altogether bury'd in oblivion, if he ne, by le had not made himself famous by some Satyrical Books (AD) which the Monks and the Missionaries quote still, tho it must be acknowledged, that they do not speak so often of them as they did about the end of the XVIth Century, and in the beginning of †Paulo the XVIIth Here is what is to be found concerning that Man in the Books of the liberius Protestants Jerome Bolsec was a Carmelite of Paris, who having Preach'd somewhat freely + in St Bartholomew's Church, forsook his Order, and fled into Italy to Renata

The Protestants of France Lewis the common San August of the Common fano of France, | Dutchess of Ferrara It was the common Sanctuary of those that were concionapersecuted for the new Opinions He set up for a Physician, and marry'd quickly, the session and did I know not what, which was the reason that they turn'd him out He went in Italiam
abjects and did I know not what, which was the reason that they turn'd him out He went to Geneva as a Physician, and finding that he did not distinguish himself to his satisfaction in that Profession, he set up for Divinity, and Dogmitiz'd at first in private about Predestination according to the Principles of Pelagius, and afterwards, he had the boldness to make a publick Discourse against the receiv'd Opinion. As soon as Medicum and Conversions which he had with certain Persons to insect them with they knew the Conversations which he had with certain Persons to insect them with factum his Pelagianism, Calvin went to see him, and censur'd him mildly Afterwards he sent uxorem for him to his House, and endeavour'd to reclaim him from his Error, but this did duxisse not hinder Bolsee from appearing in publick with an insulting Discourse against the Decree of Eternal Predefination It is thought that he wis so much the bolder, because he fancy'd that Calvin was not among his Auditors. He thought so, because apolog alhe did not see him in his place. The reason of it was, that Calvin not coming till tera, oper after the Seimon was begun, had hid himself behind others in the Crowd But as tom 2 p ioon as (A) Bolfee had ended, he shew'd himself, and consuted him so strongly by the Quum Scripture, by St Augustin, and by Reason, that Bolsec was the only Person that was not asham'd of being overcome in that manner That was not all One of the Magi- liam pro-ftrates, who had Power to Imprison People, was present in that Assembly, and did sugisfier, not fail to make use of his Power immediately, he call'd Bolsec a seditious Man, and quocaus'd him to be put into Prison The Cause was discussed very fully, and at last cepta serwith the (B) advice of the Swiss Churches, the Senate of Geneva, declar'd Bolsec convicted (C) of Sedition and Pelagianism, and as such banish'd him Ducissa
from the Territory of the Republick, on the penalty of being Whip d is he should
require thither. This was done the 2rd of December 1551. He retir'd into a Neighbor 16 in vita return thither This was done the 23d of December 1551 He retir'd into a Neigh- Calvini, bouring place, that depended on the Canton of Bern, and rais'd fo many Troubles Oper tom

(a) Le Laboureur, Relation du worage de Pologne, p 139, 140

(b) See Æ-Ìian, lib 13 var Histor CAP 22

(c) Manlius, lib 2 v 8

freaking of

Homer

(d) Aduce Mæonıden,à quo ceu fonte perenni Vatum pieriis Ora rigantur aquis Ovid . amor lib 3 eleg 9

(e) Vide epistolam 133 Cal-vini

(f) The 16th of October 1551 according to Beza in vita CalDoubtless, they did it ad majorem cautelam, and not to exasperate that Court, which did not yeild to the Emperors the Right of erecting Kingdoms But however it be, the Poles attribute the first Insti-

tution of their Royalty to Othe III (a)

(A\triangle) Which the Monks and the Miffionaries quote fill] A great number of Persons have related in their Sermons, and in their Books, that Calvin their Sermons, and in their Books, that Calvin had been mark'd with the Flower-de-luce, &c and they had no other proof for it than the Testimony of Belsec I should not wonder if some Painters had done that Writer the honour to compare him to Homer (b), I mean, to make a Picture where Belsec should have appear'd Vomiting and surrounded with a great number of Priesses. ing, and furrounded with a great number of Priests, Monks, and Lay-Controversists greedy of the Crudities that he vomited, and swallowing them with so very eager an Appetite, as to lick the Floor, for it is certain, that many have made the same use of those Ordures, as the Poets that came after Homer did of his Inventions

(c) Cujusque ex ore profusos Omnis posteritas latices in carmina dunit,

Amnemque in tenues aufa est diducere rivos,
Unius facunda bonis
See how bortune sports with things; some Circumstances are sufficient to make the Fate of a

Scoundrel equal to that of the greatest Men, and the most brutish Follies as much respected as the sinest Productions of Human Wit What a shameful thing is this! What Ovid (d) said of Homer might have been apply'd to Belsec (A) As som as Bolsec had ended and confacted him] As Bess relates the thing, it seems that Belsec made a Sermon, but the Letter that Calvin writ to the Swiss Churches in the Name of the Church of General, clears the Bastle and shows Calvin writ to the Swiss Churches in the Name of the Church of Geneva, clears the Fast; and shew's that that Mandid only Censure and Restre a Setmon that was then Preach'd upon the Grace of the Holy Ghost (e) Tandem virus sum maper (f) aperto gutture eventus Nam cam pro more nostro unus à fratribus illum Jeannis lessus expenseres, abi pronuntial Christis ex Deo um affe, que verba Dei non audiunt, dississifique quoquet Spiress Dei renatium funt, pervicaciter usque in finom Deo resistere

quia peculiare sit obedientia donum, quo Deus suos electos dignatur Surrevit nebulo ille, ac dixit falsam & impiam opinionem, cujus auctor suit Laurentius Valla, nostro sculo exortam esse, quod Dei voluntas re-rum omnium sit caussa Hoc autem modo peccata or malorum omnium culpam in Deum transcribi, & illi affings tyrannscam libidinem, qualem Poetæ veteres in suo Jove comments sunt Postea ad alterum caput defuo Jove comments junt Postea ad alterum caput descendit, non ideo salutem consequi homines, quia electi
sint, sed ideo eligi, quia credant nec reprobari quenquam nudo Dei placito, sed eos tantum, qui se communi
electione privant In hac quastione agitanda multis, &
atrocibus convitiis in nos invectus est Prafectus urbis
re audita eum duxit in carcerem, prascrtim quia tumultuose plebem hortatus suerat, ne se decipi a nobis sineret
Nunc ad Senatum delata est causa cognitio ubi errorem
sum non minori obstinatione quam audacia tueri perrexit
As for the manner, how Calvin Constited him As for the manner, how Calvin Confuted him, read these Words of Beza (g) Illum tot verbi divini (g) Beza testimonis, tot Augustini prasertim locis, tot denique in vita tamque gravibus argumentus consutavit, perculit, obrust, Calvini, ut omnes prater ipsummet perfrita frontus Monachum Opper

splim vehementer puderet

(B) Wish the Advice of the Swiss Churches I pag 374 have already related a long Passage of the Letter that was written to them to consult them Here is the beginning of that Letter Est hic Hieronymus quidam, qui abjetta monachi cuculla, unus ex circumforaneis medicis sattu est, qui sallendo, & frustrando, tantum sibi impudentia acquirunt, ut ad quidvii audendum prompts fint, ac parate Is jam ante octo menses in publico Ecclesia nostra cata doctrinam de gratuita Dei electione, quam ex verbo Dei acceptam vobiscum do-cemus, labefacture conatus est Ac tunc quidem qua sieri potuit moderatione sedata fuit hominis protervia Posten non defitts locis omnibus obstrepere, ut simplici-

bus hoc fidei caput excuteret

(C) Convicted of Sedition and Pelagianism Mr (b) DeDreimcourt has (b) published the Extract of a Lettense de
ter that Mr Lullin Counsellor and ancient Syndic Calvin, of the Republick of Geneva writ to him It appears by that Letter, that Belfer's ill Life contributed to his Banishment Here are the Contents 1667 of that Extract: "By a Sontence given after his pag 150, "Answers and Confessions in the Prisons of this 151

Pppp 2 City

de Pologreur, pag ın Ira-

therc, 3 p 374

* Ex e9-

Xaintes Apolog altera, pag 345

Medici-

lipoli ad Ararım tam feliciter face-1e quam olim giam excreuit 16 I think this Calli-

+ Du Ierdier Bibl Pr anc Pag 566

polis is Belleville

in Beaujo-

41 Id ab

(a) Beza in vita Cilvini pag 375

(b) Beza in Vita Cilvini

(i) See Mr Quicks Synodicon in reform 1ta, tom 1 Pag 47

(d) Bezi ubi fupra par 375,

(e) Juven

\$1 I

there that they banished him (D) out of all the Territories of that Canton. He return'd into France, and applied himself to the (E) Protestages suff at Peris, and afterdem ibid wards at Otleans, and shewed a great desire of being promoted to the Ministry, and of tid ad being reconciled to the Church of Geneva; but the Persecution that arose against the Claud de Protestants made him resolve to take up his first Religion and the practice of Physick. Protestants made him reloive to take up his first Keligion and the practice of Physick. He settl'd himself at Autun, where he proved a very easy (Ea) Husband in favour of the Canons of that place, and shewed a very violent Pation against the Reformed Church. That Consort of whom he was so little the was his free second Wise. He ching'd his Habitation of often, he liv'd at Lyons in the lear 1582 as appears by the Title of a Book which he caus'd to be printed then at Paris against Beza. He died some time after, for he was not (F) living in the Year 1585. The Book Thave just now mention'd is intitled, I The History of the Life, Dostrine and Behaviour of Theodorus Beza, called the Spectable, great Minister of Geneva. It was preceded by the History of the Life. Actions. Dostrine. Constancy and Death of John Calvin, heretofore the History of the Life, Actions, Doctrine, Constancy and Death of John Calvin, heretofors Minister of Geneva, which was printed at Lyons in the Year 11 1577 Those two Histories are altogether unworthy of credit, as well because the Author wrote them being full of Resentment (G) for the affronts he had receiv'd, as because he found

"City the 22d of December 1551 and publish'd with found of Trumpet, and which I have read "in our Registers, he was condemn'd to perpetual banishment, on the penalty of whipping for his "Scandals, Impieties and his ill Life "Here are the words that Beza made use of (a) Causa multis disputationibus agitata, Senatus Helveticarum etiam Ecclesiarum sententiam percontatus illum tum ut seditio-sum, tum ut mere Pelagianum 23 Decemb publice dam-

natum urbe expulit, fustuariam panam minatus, si wel in urbe w lin urbis territorio esfet deprehensus (D) That they baussid him out of all the Territories of that Canton] He was one of those who boldly accur'd Calvin of making God the Author of Sin calv n to prevent the impressions that such Complaints might make on the Gentlemen of Bern, caused himself to be deputed to them, and pleaded his cause before them. He was so fortunate that the they would not pass Judgment on his Doctrine, nor decide whether it was true or false, yet Bolsee was order'd to go out of the Country (b)

(E) Applied himself to the Protessants at Orleans It was at the National Synod that was held in that City in the Year 1562. We find Bolsee in the Acts of the National Synod that was assembled the following Year at Lyons, we find him, I say, among the deposed Ministers. He is call'd (a) there an Insamous Man, a Cheat, and an Apostate. This Calv n to prevent the impressions that such Com-

among the depoted Ministers. He is call'd (a) there an Infamous Man, a Cheat, and an Apostate. This shows that the Synod of Orleans deceived by the appearance of his false Repentance admitted him to the holy Ministry. Nevertheless it does not appear by Bera's Narratives repeated in divers places of his Works, that Bolses was ever a Minister. See his Ecclesistical History, in the Sch Rock. his Ecclesisfical Hastory, in the 6th Book, Pages 34, and 35 but correct the Word Belifer there which the Printers have put for Belifer

(E 1) He provid a very easy Husband in favour of a Canons 1 I make use of an Expression less harsh the Canons I I make use of an Expression less harin than that of Beza, but he writ in Latin. (d) Ubi contra quam Sperarat Ecclesias affugi animadvertit, repotita medicina ad hostes Evangelis manifasta defettiona (unore quoque Canonicis Augustodunensibus profituta) tranfivit Unde nanc atiam quibus petest maledictis veri-tatim profesidis. What meanness! What baseness! morally speaking a Man had better be subject to the disquiets of Jealousy, the judgment of the Publick, the never so corrupt, falls much heavier Publick, the never to corrupt, talls much heavier on voluntary Cuckoldom, than on the infirmittes of a jealous Husband. Neither Belfe's indigence, nor the Profit that he might draw from his indulgence for the Canons of dutan, would have excused him with those very Persons, that make profession to Jest upon every thing People will laugh at and Jest equally upon a Husband that gives his Wife no liberty, and upon one that lends a helping hand to the Pleasures she is minded to take; but after all, they will have as much contempt and atter all, they will have as much contempt and indignation for the latter as Juvenal had:

Cum (e) lime acceptate methy bone ft capiends

Just nullium uxori, dellus spectane lacunar,

Jus nullum unors, dellus spectane lacunar,
Dodius dr. ad telicem augulants surtere naso,
(F) He was not leving in 1585. "Hena in has
"Aniwer to Gondrand printed at Geneva in the
"Year 1585 says of Relifes in the 75th Page. Add
"as many falle Stories as you please taken from
"that Carmelite who forsok his Order, and who
"as an infamous Man, having been barish'd three
"times, and chang'd his Religion four times, and
who after having aspersed the Dand and the Liv.

"ing, died in Despair" This you may read (f) in Calvin's Desence done by Mr Drelincourt But I have read the quite contrasty in the Book of another Minister (g) Those with Bishop produces, which are Boliec and Arenius, the first of which did greatly lament and cry in a full Synod, for having so wickedly aspersed the memory of such a great Man, and faithful servant of God But this must not hinder any body from giving credit to the passage mention'd by from giving credit to the passage mention'd by Mr Drelincourt, for it is likely that the Minister of Fontenay meant only the steps that Bolsee made in the Synod of Orleans, with great humility, in the Year 1562. If he meant only that, he confutes the Objection very ill, feeing Calvin's Life publish'd by Bolfee did not come out but 15 Years after that Synod of Orleans.

(G) Full of referement for the affirmer. Let Land and the state of the

(G) Full of resentment for the affronts he had received Mr Dreincourt lays a great stress uncertained to that Argument He sets forth the Reasons when Bolsee had to hate Calvin he says (b) that Calvin having convinc'd Bolsee of his Errors in a full Assembly, excommunicated him as last with the look of the same as last with the same las fembly, excommunicated him at last with the advice of the whole Confistory he adds that Calvin was deputed with some others from Gonova, to inform the Potent Republick of Born, of the Life and Morals of this wretched Bollec Sethat Galum may be look'd the chief presented of the two Sentences this wretched Bolice Se that Galum may be look'd upon as the chief proposer of the two Sentences of Bandhment proposes bagainst Bolfee, the one at Geneva, and the office at Bern. As for what concerns Bera, he drew Bolfee's indignation upon himsfulf by the infamous things he hiad publish'd against him an very hard Words. Mr. Dreimen's gives some proofs of it "(1) In the Year "1551 stys he, a certain Person came into the "Crey, whose name was Jerome Bolfee, something before a Carmelete of Paris, who from a Divine became suddenly a Physician, or rather a Quack. became fuddenly a Phylician, or rather a Quack, (i) Id ib who to put himself forward, thinking himself ag 125. to be in his Closfter, and not an a Church of He sakes God, of which he knew nothing but by hearfay, this from begun here and there, and also in a full Congre-the Prefa begun here and there, and also in a full Congregation, to reflect upon the Doctrine of Providence and eternal Predestination. Bens calls this Beliec a Villain, an Impudent Man, and a diffusifed Wholf; and after having represented as what manner Casum convicted him of himself what manner Casum convicted him of himself answer, and had mething left but a Mentilla dense. To which he adds, Which he shall be even before the Court the and of President even before the Court the 23d of Describe when a Sentence of Banishment was promoted against him, with sound of Trampet according to the usual manner. But it is no wonder, for ever since his mapudence his made him odious to any Man that has right Notions, seeing he is condemn'd by his own judgment, as will appear by evidence under his own hand, whenever there is occasion for it. For this wretched Man, who had deserve punishment for a Sethifous act, being middly treated by the Magistrates, because it was shought that he might in time be cured of his Sophistical Ignorance, after having committed so many Scandals in the neighbouring Churches, finding himfelf three times bandhed from the Terratories of the Bords "times banashed from the Leratorius of the Covery of Born, and thing at last antelerable to every body, hat general glory to God; atknowledging his Faults, and particularly his bad Conscience, "in

(g) Peter de la Vallade Mini-I ontenai le Comte logy for the Epiftle of the Minifters of Charen-John du Plessis Bifhop of Luçon has produ ced ngamft them,chap 22 p 298

b) Drelincourt, Defente de Calvin,

(1) ld 16 the Preface that Hoza grefivi to Calvin's Johna, Printed M

himself plainly convicted of (H) Calumny on the most hemous Points now hardly any Writer of Reputation but will acknowledge that this Author (1)

(b) VIZ Remarks

(e) He left

it for good and all in the Par

Dreit

de Calvin,

PM 102

court, Defense

"in a full Synod of all the French Churches
"held at Orleans in the Year 1562 So that fome"thing was hoped from him But being fince
"feiz'd again by a like every fourir, he is re"turn'd to his first Errors, and being shun'd
"by every body, he is in all the Parces that he
"going of an Example of the Wrath of God a"gaing those who oppose the Truth" Mr Dralineans altes two (a) other Passages of Beza I
n's shall add to all this, that Beza caus d Calvin's Letters to be Printed in the Year 1575 among which
there is a (b) thundering one against Bolfee. Thus
Viz all things have their use in this World. The biting Style of these two Reformers does them great ting Style of these two Reformers does them great Service here It shews that Bolsee must needs have been very angry to see such sharp Relations made of him, and therefore that what he published in the Year 1577, and 1582 is full of a Spirit of Resentment, which ought to render all his Stories suspected of falsity

fulpected of fality
(H) Plainly convicted of Calumny on the most heinous
Points] He gave one that Calvin had been convicted of the Sin against Nature at Noyon, and condemned only to be branded with the Flower de luce,
his Bishop having interceeded for him to moderate the Punishment Now there was never a
more februlous Romance than that and Rell a more
februlous Romance than that and Rell a more more fabulous Romance than that, and Bolfic must have been a Man of an unheard of Impudence to dare to produce fach Stories in the Year 1577 that is to fay 43 Years after Calvin (c) had lett Noyon Prescription, which in other cases serves only to stop proceedings, without an absolute decision, is here an invincible Proof against the Actual He lays his Asson after 43 Years are excufer cufer He lays his Action after 43 Years are experied, but it cannot be admitted, Prescription be against him, and besides convicts him of the Crime of which he action was true, they would not have stay'd in, so long to make it publick Calvin in War with all the Monks, and Churchmen, always with Sword in hand ether to attack them, or to defend himself storic was a sharp and desperate sight) I Sword in hand ether to attack them, or to defend himself, (for it was a sharp and desperate fight) I say, Calvin, who occasion'd irreparable losses to the Church of Rome, was not man in whose favour the sentence of the Flavor the lace would have been suppress for 43 Years tagether. It would have been published in the most authentick and legal Form, at the beginning of his Ministry at Geneva, it would have been triallated into all Languages and posted up at every courses of the guages, and posted up at every corner of the Streets. This is plain to any body that makes use of Streets I his is plain to any body that makes the of the light of common sense, besides, the sality of Story has been so demonstratively provid by Mr producing the perhaps a greater Evidence was neproducing in a Question relating to a matter of salt. Believ is then most evidently a Calumnistor as to the most hemous of his Accusations, and therefore he deserves no credit about the rest Semelmalus semper presumitur mains in codem genere male. I am not ignorant that he affedges an Act which he says he had seen in Bereeler's hands, but that does not clear him It was a suppositions Piece, and he that gublishes such Pieces is no less a Calumniator he that forges them It is (2) said that he to speak of it till Berelier was dead, an evicen, either that he bousted failely to have the forges there is hands, or that he knew who should be down that he will be supposed to the house of the control of the said of the sa

ign, either that he boaited faitely to have at Act in Berteller's hands, or that he knew has Act in Berteller's hands, or that he knew who shew'd it durit not run the hazard of which publickly contradicted. See Berteller's Article; he and Bolfee were of the same Faction against Colour When I spoke above of Berteller's traded Commission, I omitted a reflection that comes at present into my mind. If he had been before the Year 1552 for he' was excommunicated that Year At the end of 18 Months he endeavour'd to be reinstated, but could have no success in it, he-cause Colour opposed it. He brought himself into thouble soon after upon another account, the issue whereof was that he fled, and refusing to appear before his Judges, he was condemn'd to Death the 6th of August 1555. The impossible to find a proper time for his pretended Deputation between the day that he was excommunicated; and that wherein he was condemn d to Death, and contendently he never was at Nevon with Orders to inform limitelf of John Calvin's Life, if he was

not there before the Year 1552 Now this seems to me a convincing proof against his being deputed before the Year 1552. If he had been at Nayon before that Year, he would have known the Story of Calvin's Flower de Luce, when that Minister ex-communicated him, and used his utmost endeavours to leave him under that note of Infamy Would he have had fo little Wit, as not to inform the whole Town, that that great Zealor, who excommunicated others, boie the Infamy of a hot Iron on his Shoulders? Would he not have defied him in his Face to shew his Shoulders? Would he not by that means have triumph'd over his Enemy, or put a stop to his Persecution? Let any body put himself in Bertelier's place, and he must confeis that on such an occasion the discovering of Calvin's Infamy would have been unavoidable. It am body should for an occasion. dable If any body should say to me that Berte-her did not fail to discover the Mystery, but that no regard was had to his recrimination, by reason of Calvin's great credit I answer, that it would be a very incredible thing What 'is it likely that in a Democracy the Judges would not dare to make any Proceedings, when an accused Perion who his a publick Office, fome Relations and fome I riends, fummons his Accuser to shew his naked Shoulders and maintains in his Face, that the marks of the Flower de luce are to be seen there, and that he has brought the Proofs of it to the Republick in he has brought the Proofs of it to the Republick in confequence of a Commission that was delivered to him? Will the Judges so far from enquiring into the matter stifle it, and forbid speaking of it? They are not so foolish in a Democracy as to oppress one of their Subjects sa grossly But suppose the Magistrates being tender of Calvin's Reputation, threaten d those who should make any complaint against him. I am sure it will be grown complaint against him, I am sure it will be grant-ed me, that this could not suppress the memory of that incident, and prevent its coming to the Ears of Calvin's Enemies How comes it then that Blandrata, Alciatus, Gentilis, Gribaldus, and so many Calvinis-other Hereticks, whom Calvin expell d from Genime, B 4 va, and whom he persecuted without any mercy pag 3,6 wherever they sled, never said a word of these recriminations of Bertelier? This blow cannot be (f) Varil warded off I know not whether this Reason was las History ever alledged against the Promoters of the Ca- ire de l' lummy that Bolsec publish'd first Heresic,

lummy that Bolsec publish'd first

(1) But will not acknowledge that this Author is not B 10

to be credited I be were sufficient to alledge Mi
Mainbourg, who having mention d some reasons alledged by the Protestants to refute Bolsec's accupag 332

Children concerning Calvin's pretended Flower de luce, of the Mainbourg, who having mention d some reasons alledged by the Protestants to resute Bolse's accupated by the Protestants to result Bolse's accupated from the concerning Calvin's pretended Flower de luce, of the makes use of these words, (e) Since our Protestants will have it so, I am willing not to believe that infamy of the Author of their Soft. He had own'd before that Bolsec wrote a Satyr and an investive rather than (h) Historian History. This witness is worth a Thousand others, unus instar omnium to whom I add Varillas, who (f) gives a large account of Calvin's Life and Morals, without seeming to know that there ever was such a Mari as Bolsec in the World. He affirms nothing of the Flower de luce, but says only that (g) that there is something to be seen in the Registers of Noyon, which in all likelyhood gave occision to Conrad of Slusemburg, a Lutheran Minister, to write that Calvin had been whip'd and branded in his Country, and to the famous Jesust Leonard Leistors to compose an apology, with a design to justify Surius as Slusemburg in that Point. This is a cunning way mong other than the chiefs rather to quote a Lutheran Minister. See This is less surprizing than to see Florimond court ubit the Margin standard reases that Calvinny of Bolsec, and conthor, he chuses rather to quote a Lutheran Minifter. This is less surprizing than to see Florimond de Rimond reject that Calumny of Bolsec, and confess that he is too passionate an Author (h) I omit supposed fess that he is too passionate an Author (h) I omit supposed fess that he is too passionate an Author (h) I omit supposed fess that he is too passionate an Author (h) I omit supposed fess that he is too passionate an Author (h) I omit supposed fess that he is too passionate and supposed for Chromove than Truth, for they bave horribly disgraced for Chromove than Truth, he confesses (k) that whatever Jerome Bolsec, and James Linges a Scotchnaa have write of Calvin is supposed for on much Passion against him. In the Year 1583, Papyrius Masso writing Calvin's Lise, and speaking Very all of hith, did not currium vouchiase to mention the story of the Flower de luce, and call'd those wretched popular' Authors who reproached that Minister with lewdness Is it not

(e) Maimb Hift du Calvinif-

(f) Varil-

La Croix du Maine ascribes to him some (K) Books that were is not to be credited written by another Hand, for which he fallly alledges the Testimony of Beza Du Verdier Vau-Privas knew better than he our Bolfec's Writings Besides the two Histories that I have mention'd, he ascribes to him the Mirrour of Truth to Charles IX and to the Princes and Lords of his Council, from the judgment made by Solomon in his youth at the beginning of his Reign, from the Splendor and Reflection of which Mirrour one may know the true means to appeale the Troubles and Seditions of the Kingdom of France. It was printed in the Year 1562

BOMBASIUS (Paul) a Native of Bologna in Italy, was esteem'd by the profession of Philology, about the beginning of the XVRh Century. He taught the Latin (A) and Greek Languages at Naples, and gave such proofs of his capacity there, that Cardinal (B) Puccs would have him live with him, and made him his Secretary He found himself very well to pass at the Court of and gave him a good Salary Rome, under the protection and by the liberalities of that Cardinal, and he was in a condition to end his days in Plenty, when the City of Rome was plunder'd under Pope in Cice-roniano, Clement VII He endeavour'd to get into the Castle of St Angelo in his Master's p m 72

Retinue, but he could not run sast enough, so that he was surrounded with Soldiers, See also the who kill'd him birbirously a He had been a great Friend of Erasmus

15 Adage of the See

BOMBERG (Daniel) a famous Printer at Antwerp His Article is very curious Gentury of I shall only add two things, the one is the if in the Supplement to Moreri's Dictionary that he was the first that printed Hebrew Books at Venice, and that he began to do it Chilad

(Z) in the Year 1511. The other that he brought his Art to perfection as to the ? m 192 Hibrew Impressions, so that the Jews acknowledge that since his Death, the Hebrew (g) Me a Impression is grown worse and worse. You will find the Oritical History of his literaria I ditions of the Bible in A Mr Simon

BON-

from Pie-rius Valerum infelicitate 116 1 p m 22

y Tak n from Bartolocci's Bibliotheca Rabbinica fom I P 34 He cites Ganz

Simon. Histoire Critique du Vicux Teftament p m 512, 513

(a) Hæc publicis icriptis Calvino objectuntur Theolog Galvi-nist lib 2 fol 72

(b) In the Appendix to the Treatife de Antichristo

contultatio quæ fides religio fit capeflen-

(d) Varill Preface to of the Hi-ftory of He-refy

not strange that the great Cardinal de Rubelieu, in one of the best Books of Controversy that has been publish'd by the Church of Rome, should be less icrupulous, and less nice than Peter de Saint Romuald, Florimond de Remond, and Papyrius Masso, and that he should give out as a true matter of Fact, the Story of Jerome Belfee, which begun then to be laid aside by the Missionaries? See the Article

I cannot end this Remark without mentioning fome mistakes of Varillas 1st, The Lutheran Minister's Name is Conrad Schlusselburg 2dly, He mentions only what he had read in (a) printed Books 3dly, Leonard Lessius compos'd no Apology to justify that Minister, he justify'd himself (b) as well as he could, finding himself accus'd of having (c) advinc'd two Calumnies against Calvin, whereof one concern'd the Flower-de-luce I add further, that Varilies was not ignorant of what Bolfec had publish'd, but he scrupled to quote him Let us see how he speaks of him "(d) That of Jero-" me Bolsec a Physician of Lyons is written in such a passionate Style, that a Render of never so little "Moderation, will find fault with it from the first "Proceedings of the second of the s

Page It is full of many ill Actions, that are only grounded on that Physician's Authority, which I don't think to be sufficient The Calvinifis in "their Answers to him, accuse him of a very great Ingratitude, grounded on this, that Calvin had receiv'd him in his House, and kept him several Years as his Secretary, and that notwith standing all this, he became his greatest Enemy, "our of mean Inconference or our of Spice he out of meer Inconstancy, or out of Spite, be-cause Beza had insinuated himself more than he into Calvin's Friendship" I don't question, but "into Calvin's Friendship" I don't question, but that we have here a new mistake of that Author No body, that I know of, did ever reproach Bel-fee with Ingratitude on that account Such a reproach was made to the Civilian Baudouin, it was he that ierv d John Calvin as Secretary but Bolfee never had that Function nor fuch a Landlord I should be much surprized if any body should show

(K) Author of some Books that were written by another Hand] Those Books are, a Treatise of the Providence of God A Treatise of the Old and New Man, first written in Latin under the Name of Theophilus, which he intituled, Theologia Germanica A Treatise which the treatise of Marrin Polling and the Name of t which be intituled, Theologia Germanica A. Treatise under the Name of Martin Bellie, which be caused to be printed in Latin and in French, to which Beza made an Answer, and a Translation of the Bible out of Latin into I rench Beza, as La Croix du Maine lays, tells this, in his Life of Calvin (e) La Croix du Maine is guilty of two mistakes Those Books were not written by Bulsec, and Beza ascribes them to Sebastian Castalio, and not to him Many Remarks would be necessary to reach the the Account

would be necessary to rectify this Account

(A) He Taught at Naples] I follow the
Author that I have quoted, But I am not without

fear that he mistakes, for Erasmu does not speak one Word of the Professor I shall set down he speaks only of that of Bologue I shall set down his Words, because they contain part of Bombasiu's Character (f) Equidem exosculor Paulum Bombasium prorsus aurci pettoris hominem, quo vix alius unquam vixit amico amicior, sed valetudini parcens non admo-dum indulste stilo. Mox ut erat animi minime abjetti, dum indulit stilo Mox ut erat animi minime abjetti, sordidorum competitorum improbis contentionabus offensus raque (nam Bononia publice salario Grace prostebatur) ad Reip nogotia sele contulit tandem accitus Romam augere rem maluit, quam literis insensere. These Words of Erasmus inform us, 1st, That Bombasiis was his Friend 2d, That to pieserve his Health, he compos'd but few things 3d, That having a noble and generous Soul, he grew weary of a Prosessor Life, by reason of the Quarrels that the fordid Jealousy of his Rivals expos'd him to 4th That he concern'd himself with the Affairs of his Country, when he was invited to Rome. He the That he concern'd himself with the Affairs of this Country, when he was invited to Rome He says, that (g) Chance, rather than his Will, or the offer of a better Fortune, made him leave his Prosessor at Rolegna

(b) That Naples and at Rolegna

(b) Cardinal Pucci made him his Secretary, Book of

(B) Cardinal Pucci made him his Secretary, and gave him a good Salary] Bombasius calls him the Cardinal of the four Saints He wrote to (b) Erasimal in the Year 1517 that against his Inclination he was oblig'd to deprive himself of the pleasures of Rome, to accompany that Cardinal's Niphew in his Nunciature of Swifferland He tells Erasimus in another (i) Letter, that he does not find himself very Rich, but that he has Four hundred Crowns a Year, and therefore does not fear to see himself the ever reduc'd to the necessity of taking up his first the said of the pleasure of the himself that he has Four hundred Crowns a Year, and therefore does not fear to see himself that he has Four hundred Crowns a Year, and therefore does not fear to see himself that he has Four hundred Crowns a Year, and therefore does not fear to see himself that he has Four hundred Crowns a Year, and therefore does not fear to see himself that he has Four hundred Crowns a Year, and therefore does not fear to see himself that he has Four hundred Crowns a Year, and therefore does not fear to see himself that he has Four hundred Crowns a Year, and therefore does not fear to see himself that he has Four hundred Crowns a Year, and therefore does not fear to see himself that he has Four hundred Crowns a Year. ever reduc'd to the necessity of taking up his first 17 Book
Trade again Quanquam non ita mecum maligne agitur ut ad prossorium ad CCC ducates nullu sacrus
Additios, nec fortuna sed industria mea acceptos ferondos auxi, quis nunquam ex literaria, the aris hamilians. dos auxi, ques nunquam ex literario illo ocio ferare ac

origine de l'Imprim (2) And that he begun to do it in the Year 1511 | Pag 267 |

(k) Afterwards he made many other impressions of it in (1) Id ib Fol in 4° and in 8° He learn d he Hebrew of Felix Pratensis an Italian, who made him undertake an Edition of the Rabbinical Rible, that is, with the Commentaries (1) Soul Pratentis an Italian, who made him undertake an Edition of the Rabbinical Bible, that us, with the Commentaries (m) Scaliafthe Rabbinic, which Bomberg printed in Folio, in 1517 and which was Dedicated to Pope Leo X but the Jews the word did not value that Edition, and Rabbin Jacob Hailing Caused another to be printed by the same Bomberg in four gus, p me Volumes in Folio, in the Year 1525 (l) It us he 34 that begun the Impression of the Talmud in the Year 1520 which he did not simplify till some Year after (n) Ibid. in Eleven Volumes in Folio (m) He printed the Talmud three times, and each of those Impressions cost him One hundred thousand Crowns (n) Primeric He printed Books to above the value of Four Millions p 121 of Gold

professione non tam mea voluntas, vel (ut tu fufpierris) fortuna melior avocavit. quam incertus ille,cui pletam mala tur. cafus

in the 23d Book of

Origine de

(1) La Croix du maine, Biblioth l rançoise par 169

(A) He

BONCIARIUS (Mark Antony) a Disciple of Muretus wrote very Politicly in ? Oldoi-Larm He was of a very mean (A) Extraction, and taught School all his Lifetime Athen at Perugia He was born? within hix Miles of that City the 9th. of February 1555 Augusto His own Father was his Scholar, who defiring to turn a Jesusta at 47 Years of Age with pag 225 oblig'd to acquire some Learning, not being willing to be only a lay Brother Boncearing lost his light s, and was very much ifflicted with the Gout * He died † the celoti da
9th of January 1616 Cardinal Ubaldin was his † Patron His Letters were printPerugia,
Perugia,
House, delay to acquire some Learning, not being willing to be only a lay Brother Bons Sic I ancearing lost his light s, and was very much ifflicted with the Gout * He died † the
celoti da
9th of January 1616 Cardinal Ubaldin was his † Patron His Letters were printPerugia, ed at Marpurg in the Year 1604. One may find in them the method that he made Hoggidu use of to instruct his Pather in a little time 4. There are some other Books of his part 2 composing (B) both in Verse and Prose He did not Publish all those that he (C) & Oldordesign'd to publish

(a)Nicius Erythræ-PINAC I pag 98

(b) Nicius Erythræ-us Pinac 1 pag 99

us taught all bislife-

fore Perufinus Profeffor war www Per ruffnus was eaftly changed

Parisienfis It appears from hence that Faults of Impression may lead a I earned Man inte confiderable perfekter

(d) Gafiendus has put in the Margin in fine

(#) Ghili-Ill teatre lom I

Pog 70
(1) It was written to Plinio Tomacella it is to be found in fol is runge of the 2d Book of I ettere volgari printed at Venice,

BONFADIUS (James) one of the most Polite Writers of the XVIth Century, Augusto was born in Italy (A) near the Lake di Garda. He was three Years Cardinal Baris Pag 227 Secretary at Rome, after which having lost all the Fruit of his Services by the Death. Nacion of his Master, he went to Cardin il Ghinucci, and serv'd him as Secretary till a long Taythiafickness brought him off from that imployment. When he was recover d he found him-us Pur of felf fo disgusted with the Court, that he resolved to seek his I ortune by other means 1 p 98,99 He found nothing in the Kingdom of Naples, where he winder'd a pretty long time to Oldom he went afterwards to Padua, and then to Genoa where he read Publick Lectures on ubi supra Aristotle's Politicks He was ordered to make some likewise on his Rhetorick, and bearyone's Pointicks He was ordered to make some likewise on his Rhetorick, and be cause he succeeded well in it, he had a great many Scholars, who went to learn good the Literature of him. His Reputation increased daily, so that the Republick of General Stuffar, made him their Historiagrapher, and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign'd him a very good Pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit a pension for that Office continuated a grossmit and affign a pension for that Office continuated a grossmit a pension for that Office continuated a grossmit a pension for that Office continuated a grossmit a published the five first Books, wherein he spoke too freely, and too suggested from Scriptor Families, whereby he provoked some Persons who resolved to undo him. They can'd Lecles him to be accused of the Sin (B) against Nature, and there being Witnesses, to Con P m 78 vict him of it, he was condemned to be burnt ** Some Authors say the sentence + More He wis executed according to its Form and I onor, but others affect that by the follow- hot Polytations of his Friends the Punishment was commuted, and that he was (c) belieded his pag

(1) He was of a mean Extraction He informs the Publick himself, that he was the Son of a Shoomaker, and the Grandson of a Currier (a) the Perusis, a vulgaribus, ut ipse de se fatetur, opisisenance enter esquir, a vaugatious, at the entert popularity and place of the forms, and in adolescentia fecerat, generic obscinitatem sui litera-Parisinus rum splendore illustravit more casily

(B) Other Books of his composing, as well in Verse as still into in Prose I He made a Treatise de arte Grammatica,

in Profe I fie made a I reatife de arte Grammatica, a Poem intituled, Triumphus augustus, five de fanctus Perusit translatus, that contains four Books, Seraphidos libri tres (b) I don't find that he publish'd any Greek Grammar, neither can I tell what Authority Moreri has for it He would have been more in the right to have ascrib'd to him a Treatise of Rhetorick, though Nicius Erythraus, the only Author that he has quoted, says nothing of it see the following Remark

(C) All those that he design'd to publish] He says in his Letters that he had taken upon him to write the Lives of all those who had been emininent at Perugia for Four hundred Years past (c) He says in the Catalogue of his Works at the end of his Rhetorick, that he made a Book intituled, Epicurus, five dialogus de antiqua Philosophia, wherein he shewed, that no ancient Philosopher came nearer the Truth than Epicurus, and that none went farther from it than the Stoicks Gaffendus and Naude had from it than the Stoicks Gassendus and Naudé had never seen that Book, which made Gassindus believe it was never printed M Antonius Bonciarius Parities (a) Profesor in catalogo (e) Operum successive discounties of the composuise librum testatur, cui titulum secrit Epicumi composuise librum testatur, cui titulum secrit Epicumi composuise librum testatur, cui titulum secrit Epicumi composuise di alongus de antiqua Philosophia, in quo des argumentis of doctorum virorum vessimoniis propius ad veritatum quam Epicurum, contra nulles and al librum gius recessis quam Stoicos Tamessi site quam librum namunam sortassis editus, nei nobis est visu nec amico num namunam sortassis editus, nei nobis est visu nec amico cum namunam sortassis editus, nei nobis est visu nec amico don't agree about Bonsadius's Country Some say, that he was both at (g) Salona upon that Lake, others call his Country Gazani, (h) luogo picciolo della Riviera di Broscia I believe they are in the rapht, for in a (i) Letter wherein he describes

right, for in a (i) Letter wherein he describes the ine Lake, and which is dated di Gazano, you will be with these Words, libero mi stare nel mio Gazaño Kang is in the wrong to fay he was of Ver ana

(B) Of the Sin against Nature, and there being Wit- from Chinesser, & c] He was accused of having failisty d limit to that brurish Passion with one of his Scholars (L) to d huffur calumntate, the indotte das sinsurante or pazzo rinor. Omini il-the ad un tellismo groupartes sur Scalare portagio. che ad un lellissmo giovanetto suo Scolare portava, con lustri tom est le sozze e impudiche suo roglie ssogasse, sopia di 1 pag 70 questa imputazione su subito carcerato, e da tistimonii di si grave e enorme eccesso convinto, su condamnato al fuoco, nel quale fine i suoi giorme l'anno 1551 Ghilini acknowledges the justice of the Accusation The Cavalier Marini has no lefs acknowledged it See the two Madrigals of his Ritratti that Mr Menage (1) relates Paul Manucius owns it likewife in the (m) Poem that he addresses ad cos qui labora-

I apfus eras mifer in culpam Bonfadius, indir Ditulerat patribus, nec inaui teste proharat Quid facerent legum custodes? legibus uti Coguntur

But others pretend, that Benfadius was oppress'd by Calumny It is the opinion of Giovanni Matteo (m) You if Toscano (n) in his peplus Italia, where we find the Deli-

Hand minus intumuit nuper Benacus alumni Bonfadii, ac Musis, docte Catulle, tuis Bis tamen infelix, rapuit nam Roma Catullum, Bonfadium letho das [celerate I igur Historia aternum cujus fera Genua vivis, Immeritum | ava lepe necare potes? Mitius est quod te spumanti vertice marmor Tundit, & es scopulis durior ipsa tuis

Scipione Ammirato fays nothing on either fide, newertheleis he feems more inclin'd to question Bonfier, elog fading Innocency You II fee in the following from 1 Words, that the true Cause of this unfortuna c programmer Man's Persecution was, that he inclin'd the Youth and 169 to disapprove the Government that was then established (a) Trovato che egli tirava la gioventu a
governo contrario di quello che allora si era indiritto, sotto
colore d'impudici amori gli poser le mani addosso e pe
ravventura non trovatolo senza colpa, il c ndennarolo
al suoco Del catti vetto, per che fosse mo scusabile,
si leggono ancor rime, loqua il par che rendan testimonianza di cotessa sua inclinazione il tis veiy likely,
the sha was guitty of the enormous Crime whereof
pud Methat he was guilty of the enormous Crime whereof pud Mehe was accused, and that he would not have been mage A punish'd for it, if he had not done fomething tibaillet, else that expos d him to the Hatred of certain fom I Persons

(C) And that he was Beheaded] Boccalini, Ghilimi, the Cavalier Marini, and tome others affert, that

m Athen Augusto

(1) Id ib

(/) Mcnage An-tibullet P 357

tarum Italorum

> Ghilim ubi fupre

† Thuan pag 538 But Ghilini ubi **fupra** Bonfadio's death

Those that blame his imprudence are (D) in the This happen'd in the Year † 1560 right, and have been the worse for imitating it. There are some Speeches, Letters, and Latin and Italian Poems of his. The day of his Execution he writ a Letter to 'feln Baptist Grimaldi, to testisse his acknowledgment to the Persons who had indea-vour'd to serve him. He promised to inform them how he (E) should find himself in the other World, if it could be done without frighting them. He is not the only one that mide such Promises. He recommended to them his Nephew Bonfadino, who is porhaps that Peter BONFADIUS of whom there are some Verses in the Gareggiamento poetico del confuso Accademico ordito It is a Collection of Verses divided into Eight Parts,

BONand Printed at Venice in the Year 1611

(1) Quecol fuoco VCdemmo terminare 1 infelice vita Id it apud cumd

(b) Ob

cendam

Genur

percuffus

Inuan ubi

1ecuri

1 pre Note that

Konig

inflad of Genua Says Gc-

nt chisa creat lie

(c) Menage, ubi

fupia, pag

357, 358 (d) Dal fu ico

tutto bruftolito conpuve Giacomo

Bonfadio Boccalin

Ragguarli di Parni[-Jo, centur 1 cap ,5 p m 108

(e) Che 1 Inggi vir-

lo icuver le hi-

ftorie

pruden-

temente h

configlia-

vano, allh un che unitava-

no i vendemisto-11, c gl

altii accoiti de

cio li

that he was Burnt Scipione Ammu ato (a) fays it also But Thuanus is more to be believed when he says (b) that Bonfadius was Beheaded Read these Words of Mr Menage "(c) It is true, that he "was condemn'd to be burnt, but at the follicity. "was condemn'd to be burnt, but at the folicitation of his Triends, and particularly it young
"Grimaldi, his Punishment was chang'd, and he
was only Beheaded This we learn from the
"Iatin Poem of Paul Manuerus, initialed, Ad eas
"qui laborarunt pro falure Bonfadir, Printed in the
"Delicie Po tarum Italorum Here is that part of the Poem, which concerns the change of that Punishment

" Exprimitur tandem hoc invito a Judice, vivus Ni combinatus crepitanti deditus igni Iim si carnificisavo Bonfadius ultre, " Mente Deum fetians, animo imperterritus offert

"Hente District propers functuring in quo,
"Herribilis rigidam sufferndit and alecurim"

(D) I'of that blame his imprudence are in the ribit, and lawe been the worse for having imitated bini. I have Boccalini in view, who supposes that bin] I have Boccalini in view, who supposes that Bonfadius's complaints (d) coming out of the I limes, were rejected by Apollo, and that that God of Parnassis declar'd to him, that tho' he had been innocent of the Crime that was imputed to him, he would have been justly punish d too having had the folly to blemish the Honour of some potent Families. It was represented to him, there a Judgeous Historian (e) imitates the Granethat a Judicious Historian (e) imitates the Grape-gatherers and Gardeners, he forbears to speak of things before time has ripen'd them, that is to flay, till the Persons who have committed an ill Action are dead, and their Children are not able to revenge themselves on him that publishes it Tacitus was alledg'd to him, who us'd such a precaution, and choic rather to offend against the Laws of Hultory, than to expose himself to danger Che le stesse gran Macstro de gl Historici Saggi In its, all hora che ne gli scritti suoi saceva mentione di quei Sona ori gi andi, che Tiberio regnante ponam vel miaminm fubiere all bora che posteri manebant lac lib 4 Ann Saggiamente alzaua la penna della cai a, più tosto elegindosi di offender le leggi historiche, che pregiudicare alla riputatione di quelle famiglie, che non di altra cofa erano conosciute far capital maggiore, che acll'honore, fimando quell huomo singolare ad un

the acti nonore, pimando quell huomo singolare ad un' historico esser cosa di troppo evidente pericolo nimis expiopinquo diversa uguere Ia I 4 An (f)

Thus a Man teaches the Maxims of Prudence better thin he can practife them, for we have seen (g) that Boscalini lost his Life for having spoken too ficely against Spain. The Counsels which he alcules to Andle are doubted to make the first parallel are doubted. iscribes to Apollo are doubtless very judicious Nothing can be finer in the Theory than the Ideas of the Legislator of the Historians, he commands them (/) 1 of to dare to lay any thing that is falle, and (1) I of to dare to say any thing that is false, and to be sold to say all that is true. But they are as improchicable Laws as those of the Decalogue in the state that Mankind is in. If it were proper to compare Human and Divine Things, it might be said that the segislator of the Historians has imitated the say giver of the Jews. He supposed a state of Innocency and not a state of Sin, he supposed the street shift is solf, and the great Strength that Min would have had, if he had persever in his Original Innocence. Let us remark a great difference between those Laws, that are so like. A frutti i Oliginal Innocence Let us remark a great dif-quali per-cio la perfett Wildom is requisite to fulfil the Deca-

conoice vino, che coi poco grata hivrebbono fatto a gli huomini, fe dalle viti tagli indo l'uva immatura, e da gli alberi staccando 1 pomi acerbi gli haveflero poitati al mercato, quella necessaria patienza havevano che si conveniva anco gli historici di lasciar the il tempo conducelle i fatti e le cole pallate alla perfettione lero Id ib pag 108, 109 (f) Id ib pag 109 (g) In bis Article (i) Quis neicit primam esse historire legem nequid falli dicere i deat, deinde ne quid veri non indent? Gicero de Ora ore fol m 74 A See the Preface to this Di Tionary

logue, and a Man must be foolish to the highest de-gree to sulfil the Laws of History Eternal Life is the Reward of Obesience to the Decalogue, but Temporal Death is almost an unavoidable Consequence of obeying the Law-giver of the Histo-

(E) He promis'd to inform them how he should find himself in the other World He is not the only one that has These are his Words Se da quel mande de la si nated der masseles some Come Come Come Come me that has I These are his Words Se da quel mondo di la si petrà dar qualche segna senza spavento, lo saro. They are taken out of a Note that he sent to Giovani Battista Grimaldi. You will find it in (i) the Anti-baillet Mr Menage took it out of (i) Mea Collection of Italian Letters Intituled, Lettere di nage ubi diversi Umnini illustri racolte da diversi libri, printed supra pag in 8° at Treviso appresso Fabricio Zametti, in 1603 357, 358. The Barnabite Baranzanus had made the same Promise, and did not perform it. I speak of it in The Barnabite Baranzanus had made the mise and did not perform it I speak of it in his Article It is pretended, that Marsilius Ficinus the same of the same thing, kept his Word having promisd the same thing, kept his Word Read this passage of Peter de St Romuald (k) Mar-"cilius Ficinus a Priest of Florence, a great Platonick Philosopher, and a great Divine, dy d, and im-Chronomediately his Ghost in the form of a Cavalier logique cloth d in white, mounted on a Horse of the & Histothe same colous, ran full speed to the Door of rique some Michael Mercatur, who was his intimate Friend, 3 p aw and likewife 1 great Platonick Philosopher, who was then studying by break of Day in his Closet ad ann in a Fown at a good distance from Florence, and cry'd to him, that the Di course which they had together concerning the Life to come, were true, and having faid this, he ran away towards the place from whence he came, and quickly escap'd his kriend's fight, who call'd to him to stay for him. This happen'd by reason of the Agreement made between them under the good pleafure of GOD, that he that should dye first should come and tell the survivor, whe- (1) Bare ther things past in the other Life as Plate had dius ad written in his Book of the Immortality of the ann 411 Soul Cardinal Baronius fays he had this Story n 69 from the Grandson of Mercatus" Note, That "Soul Cardinal Baronius tays he had this story n og
"from the Grandson of Mercatus" Note, That
Baronius relating this in (1) the 5th Volume of
his Annals, observes, that Michael Mercatus, who
had always liv'd exemplarily, and like a good Phithat Apparition, for he forsook the Study of
rata refePhilosophy, and was only concern'd for his Salram, sed
vation The Annalist adds, that the reciprocal que comPromise that Marsilius Ficinus and Michael Mercatus
plurium
made to each other relating to the state of things eruditomade to each other, relating to the state of things eruditoafter this Life, (m) was attested by divers learned rum viroPersons, and had often been related to the People rum sciby the Preachers It is pity that Michael Mercasus musasserdid not leave a juridical Attestation of it upon tione in
Oath, and registred in the Archives of Florences mass in-He was much in the wrong that he did not do it mo & a His Grandson Michael Mercatus, who told this religiosis Story to Baronius, was (n) Protonotary of the viris ad Church, and recommendable for his Probity and popular

The place where Seneca relates the Tranquility of Mind wherewith Canus Julius went to his Eve- pe narracution is admirable. That good Man was condemnta Id ib ed to Death by Caligula, and was not executed till. Ten Days after his Condemnation. He pass them (n) Id ib Ten Days after his Condemnation He past them without any disquiet, and when it was told him, that he must go to the place of Execution, he lost nothing of his chearfulness Why do you afflict yourselves, said he to his Friends? You inquire, whether the Soul subsists after our Death, I shall quickly know it The Philosopher, who caccompany'd him, ask'd him, What he thought ca, de of at that Moment? I do design, answer'd Canus, tranquisto observe well, whether my Soul will perceive its going out He promis'd that if he learn'd any thing, he would come and see his Friends to declare his Condition to them

(a) Trifter erant ami-

(k) Peter de St Ro-Abregé

BONFINIUS * (Antony) a Native of Ascoli in Italy in the Marca d'Ancona, flourissid in the XVth Century He apply'd himself to the Study of Philology, and succeeded in it Matthias Corvinus King of Hungary having heard a report of his Learning, sent for him Bonssinus had the Honour to kis his Hand at Reez, a few some Days before that Prince made his Publick Entry into the City of Vienna, which he had be likely of Vienna and the had be always. Conquered † At this first Audience he presented several Books, which he had lately (A) publish'd, and which he had Dedicated to that King, or to Beatrix of Arragon his wife. The King read these Books with great pleasure in his Camp, and affished with all his Court at a Speech that Bonfinius made in Vienna the 1st day of January, and having caus'd the Books of that Author to be brought to him, he distributed them to his Dral was and Courters, and recommended to them the sanding of 'array with a way so Prelites and Courtiers, and recommended to them the reading of 'cm, and he was for far from granting Bonfinius leave to return into Italy, that he retain'd him with a good cad 4 Pension, and gave him many things to compose, and would have him also to follow lib 7 p him in his Armies || He order'd him to compole the History of the Huns Bonfinius in 463

* He calls

ci, talem amissuri wirum Quidmoesti, inquit, estis. Vos quæritis, an immortales animæ sint ego jam sciam Nec desist in ipso veritatem sine scrutari, & ex more suo quastionem habere Prosequebatur illum philosophus suus nec sam procul erat tumulus, in quo Casari Deo nostro siebat quotidianum sacrum Quid,

Cafari Deo nostro siebat quatidianum sacrum Quid, inquit, Cani nunc cogitas? aut qua tibi mens est? Observare, inquit Canius, proposui illo volocissimo momento, an iensurus sit animus, exile se Promistique, si quid explorasset, circumiturum amicos, or indicaturum quis esset animarum status Seneca does not tell us whether they heard any news of Julius in consequence of his promise

Perhaps the Reader will not be displeas'd to sind here the discussion of two Questions, that naturally present themselves. The first is, Whether the Friends of this Julius had any good pretence to question the Immortality of the Soul, because they did not hear of him after his Death? The second is, Whether they would have had a good reason to believe the Immortality of the Soul, in case they had heard news of him by some Ghost?

I answer as to the 1st Point, That such a prethe Proof

SOME Confiderations on

the nature of

drawn 🛰 from the Apparition of a Soul

I answer as to the 1st Point, That such a pretence for questioning the Immortality of the Soul, would be very bad, for tho a very good reason might have been given for the nullity of Julius's might have been given for the nullity of Juliui's Promifes, by supposing that his Soul did no longer exist, it does not follow from thence, that one may make use of that Hypothesis to shew the Causes of the non-performance of his Word When a Phomeography and he applicable his above When a Phenomenon may be explain'd by three or four probable Suppositions, there is none that can form a Conviction No demonstrative Proof can form a Conviction No demonitrative Proof can be given, but when the Hypotheses different from that which is made use of, are either impossible, or manifestly false Since then by suppring the Immortality of the Soul, good Reasons may be given why Julius did not return to tell his Friends in what State he was, the Hypothese of the Mortality of the Soul may be very tell his Friends in what State he was, the Hypothelis of the Mortality of the Soul may be very well rejected, tho' it be very proper to explain that Event It may with great reason be suppos'd, either that a Soul separated from its Body, remembers no more the Promise it made in this Life, or that is indoes remember it, it is ignorant of the expedients requisite to perform it, or has not the liberty to put them in practice, either because it dares not, or will not disobey some Superior Cause that forbids it to have any Commerce with Mankind Let us fay then, that Bonfadius's Friends would have argu'd very ill, if they had inferr'd the Mortality of the Soul from his not keeping his word to them

The ad Point in Table Cause that forbids it to have any Commerce

keeping his word to them

The 2d Point is more nice, and first of all I make a distinction If a Ghost, calling itself the Soul of Julius, had appear'd to the Friends of that Roman, and had told them some News from the other World, they might in consequence of it, have look'd upon the Hypothesis of the Immortality of the Soul as a very probable one but if they had taken that Apparition for a demonstrative Proof that the Soul of Julius did still exist, they would not have judg'd right, for as I have already said, an Hypothesis does not afford any demonstrative Proofs, when the matter of Fact which it explains, may be explain'd by different Hypotheses A Proof cannot be said to be demonstrative, unless it be made appear that the contrary is impossible, or manifestly saise Since then some possible Causes may be given of the Apparition of a Phantom, calling itself the Soul of such a Man, and performing certain Pro-

mises which that Man had made to his Friends, fince, I say, this may be explain'd by possible Hypotheses, without supposing that the Soul of Man is Immortal, it is plain, that julius's Friends had not philosophiz'd with the utmost exactness, if they had taken such an Apparition for a demon-strative Proof that the Soul of their Friend was Itrative Proof that the Soul of their Friend was living They might have been told, it is possible, that tho' the Soul of your Friend is dead, you have feen a Phantom that told you what he had promis'd to come and acquaint you with There are many Genii in the World that know what we do, and that can act on our Organs One of them took delight in deceiving you, and made you believe that he was the Soul of fulius We cannot prove to you by natural and convincing cannot prove to you by natural and convincing Reasons that this is true, nor can you prove it to be false Don't go so fish then, don't drive a certain Conclusion from it, be contented to take it as a very probable Hypothesis Julius is I riends would reply, that the existence of those Genis is a proof of the Immortality of our Soul, for if those Genis are immortal, why should not our Soul be so too? It might be said to them, That those Genis might have the power to do many things Genu might have the power to do many things in the stead, and under the Name of the dead Soul of Julius, tho' they should be mortil. Are not all Men mortal? Do not all of them dye, some sooner, and some later? Would that hinder them from deceiving Beafts in the Supposition that I am going to make Let us suppose that the Souls of Dogs should be persuaded that they subsist after their separation from the Body Let us suppose that one Dog in particular, has promised the rest to come and tell them how he finds himself after Death Lastly, Let us suppose that a Man knows that Promise, and the manner how the Dog has agreed to perform it Is it not true, that that Man could easily do what should be necessary to deceive the other Dogs? He would shew them some Phantoms, he would make some Puppets bark, &c If from thence the Dogs should conclude that their Souls are immortal, or at least that Men are immortal, would they not be mistaken? Any one that reflects never so little upon it, may easily apprehend that the invisible Spirits of the Universe, which the Platonifis call Genii, could do all that which the Platonifts call Genis, could do all that the Art of Necromancy attributes to them, tho' they should be mortal, provided their Species was preserv'd, notwithstanding the successive Death of all the Individuals, as our Kind preserves itself tho' all Men dye To say, that the Generation of the Individuals is impossible among the Genis, is to decide rashly what is unknown, and cannot be known to us The Infinity of Nature may contain a thousand sorts of Propagation that we are tain a thousand forts of Propagation that we are ignorant of Note, That some Pagans believ'd the Mortality of the Genii

Mortality of the Genii

Let us conclude from all this, That what is call'd the Return or Apparition of Spirits, is not, firitly feaking, a (a) necessary Proof either of the immortality of our Soul, or of the immortality of the Genii I do not deny, that it is a Proof of it, in which one may prudently and reasonably acquiesce, but I speak here of demonstrative Proofs I speak of such Proofs as can only be eluded by some Cavils, the absurdity whereof may be easily made out made out

made out

(A) Several Books which he had lately publish'd | Ungaric
He himself informs us of it (b) He tells us, that
three of those Books were Dedicated to King Matthias, viz The Translation of Hermogenes, and that
of Hermism, and the Genealogy of the Corvinus;

Q q q q that

(a) These two Claufes ought to be minded, if Strict-ly speak-Necessary proof

fin rerum

Andrew Wechel The other ted at Bafil by Oporinus † Bonfinio nullus meptit magıs, & dum ab

alus dui**fentire** Rudiofe gestit, Siculis gerris vaniora commi nifcitur Hadrian Junius e-

pift 1 where he gives his Judgment about the Cammentaries upon Horace See the Preface to his Letters prefixed to

(a) Id 1b (b) Vossius

the French Translati-

dé Hist Lat pag, 659

(c) Sambuc in epist de-

(d) Voffius, ubi

(e) Bon-Decad 4 lib 7 Pag 459,

(f) It is nevertheless true, of those Historians do Sharply inveigh against the Vices and Disorders of Rome

(g) Sambuc uba iupra

*Id in a began to take it in hand before the Death of that Prince *; but it was by the Orpist dedi- der of King Uladislaus that he writ all the History of Hungary. Tho' that Work cator

B He cau'd cannot be look'd upon as a most excellent Piece, yet it is certain that the Author a better E
deserves a (B) place among the good Historians. He brought that History as far as deserves a (B) place among the good Historians. He brought that History as far as deserves a (B) place among the good Historians. He brought that History as far as deserves a (B) place among the good Historians. He brought that History as far as deserves a (B) place among the good Historians. He brought that History as far as deserves a (B) place among the good Historians. He brought that History as far as deserved of the Year 1495 It contains four Decads and a half, that is to say, Forty sive Books.

The Original of it was plac'd in the Library of Buda, and the Publick saw nothing of it till after the Death of the Author A Transylvanian, which same was Martin Brenner, got an impersect Copy of that Work, and publish'd This books of it in the Year 1543.

Andrew Sambucus found the other Fisteen, and Publish'd the whole Work in the Year 1568 when the Ye revis'd and examin'd from the best Copies & I cannot say when, or where Bonssius departed this Life, but I believe he did not return home, as (C) many Learned Men of Italy did, whom Matthias Corvinus had sent for into his Kingdom That Hiftorian (D) is accus'd of having been a Slanderer, and is blam'd for having us'd (E) too many heathenish Expressions in his Style. His Notes on Horace † are not good Moreri's faults (F) are more numerous than confiderable

BONGARS (fames) in Latin Bongarsius, born at Orleans, was one of the I earned Men of the XVIth Century He comply'd with the prevailing Taste of those Times, sthat is, he applied himself to Critical Learning and tho' he went not so far as Lipsius and Casaubon, yet he acquir'd a great Reputation by it, and perhaps, he would have equal'd them in that kind of Learning, if he could have spent all his time in it, as they did, but State Affairs did not permit him He was imploy'd near || Thirty Years in the most important Negotiations of King (A) Ramy IV for whom he was several times Resident with the Princes of Germany, and afterward Ambassador was several times Resident with the Princes of Germany, and afterward Ambassador

this invited all forts of Learned Men to come to him, without excepting the Magicians (b) A Ger- (b) Viros man, whose Name was Zeillerus, observes, that among quaque

man, whose Name was Zeillerus, observes, that among quaque other things, People complain'd of what Benfinius arte præfaid of the unhappy Queen Gertrude, Taxatur etiam flantissia quibusdam ejus Historia Ungarica, imprimis narratio mos unde morte innocentis Regina Gertrudis Vid Brunnerus, edque dispart 3 Annal Boic pag 602 (1)

(E) Too many Heathenish Expressions in bus Style conduction. The Jesuit Raderus blam'd him for it, as the tame que Azeillerus testisses Matthaus Raderus, volum 2 Bana- strong-

Zeillerus testifies Matthaus Raderus, volum 2 Bava-

(E) Too many Heathenijh Expressors in his style i Cammanaire. The Jesuit Raderus blam'd him for it, as the same que Azeillerus testisses Mattheus Raderus, volum 2 Bavantironomia fantise pag 191 hac de costribit Bonsinus profamis numium & paganus scriptor, cum santies appellat dicos, Dees & numina, Dei matrem numen & Deam Can Mathetholica religionis disciplina man novite nec colit nysiunum. Deum & unum Numium Bonsinus dum vult Latine quod insum sincere non potest scubere, superstituse & consultos presane ne quid dicam gravius loquitur. It must be acknowledg'd, that some staliam Authors have Ne Magos made themselves includes, for scrupling when quidem & new special culous, for scrupling when quidem & new stan Authors, but I cannot approve Raderu's nice-abominativ, or rather his acception of Persons. He thinks et it strange, that Bonsinus should give the Name, of nullam Numen to the Holy Virgin, but is it not has acception of Persons. He thinks est it strange, that Bonsinus should give the Name, of nullam artem style of a great many Votaries, as Mr Drelinconn; (a) has prov'd it demonstratively?

(f) Moreri's faults are more numerous than constituted that were not in the first Edition. He ought to have said fifteen. He says, that Sambusus added sive Books suprated Hermagenes: Rheevisch has should have said ler de hermagenes: Rheevisch has should have said ler de hermagenes: Rheevisch has should have said ler de hermagenes: Recessorial has should have said ler de hermagenes: Rheevisch has should have said ler de hermagenes: Rheevisch has should have said ler de hermagenes: He cites vostible sa should have said ler de hermagenes: He cites vostible sa should have said ler de hermagenes; the should have said ler de hermagenes her said has should have said ler de hermagenes her said has should have said ler de hermagenes her said h that follows is worse Mareri takes Banfinius for a plain Man, who focks things plainly, and methods any design. There never was a faller Criticism than this Banfinius was no Simpleton. He was Cunning, Subtle, and worthy of his Country; and when he slander'd any Body, or made use of certain Terms, it was not undesignedly. If I take notice of some mistakes, that are plainly faults of Impression, 'tis for the sake of so many, People, who have bought the many Editions of Moreri's Dictionary. It may be there are five hundred Persons, who believe very honestly that Moreri has cited a History of Austria, written by Austrias Mirans.

(d) Negotiations of King Honry IV] It is true that Bongar, Negotiated in Germany under the Reign of Honry, III, but it was for the King of

that two of them were Dedicated to the Queen, one of which treated of Virginity, and Conjugal Chastity, and the other was an History of Afoli That besides, he had Dedicated a small Collection of Epigrams to the young Prince John Corvinus, to which he had put a Preface that treated of the Education of a Prince He adds, that having follow'd Matthias Corvinus to the Army against his will, he translated Philostrass for his Diversion (a) Castra Sequi praceperat Scriptoribus & philosophanishus immica Quod cum ille imvitus facere cogeretur, ne ingrato in castrensi tumulcu imuitus facere cogeretur, ne ingrato in castrensi tumultu moleftsaque ocio uteretur, ne ingrato in cafrensi tumultu molestiaque ocio uteretur, oblatum sibi Philostratum tribus mensibus in Latinum transtulit. I must say something of his Book concerning Virginity and Conjugal Chastity. It is written by way of Dialogue, Sambucus got it printed in the Year 1572. It is intituled, Symposiom Beatricis. Matthiae Corvinus and his Wise Beatrix of Arragen, are very much prais'd in it. The Author takes notice in that Book of the Consideration which they had for him (b). The Congregation of the Index has condemn'd that Work.

(B) A place among the good Historians | Sambucus.

(B) A place among the good Historians] Sambucus speaks thus in praise of Bonfinus, (c) Quantum ingenio non ad hoc argumentum modo, sed ad omnem omnino Philosophiam excelluerit, Dialogi ejus de pudicitia conjugali vulgo testantur, Herodianus, Hermogenes Latini nec vino buic opus est hedera Praterire tamen nequeo paucarum esse gentium bistoriae copia & stylo pares lie adds, that Seldius was wont to lay, Nulle se in scriptore post Livium & aquales equi quam sps boc Ben-finio vacuas boras libentius ponere solitum. The Pre-face to the Dialogues does not contain a less fivourable Judgment (d) Sambuci in Dialogorum Prafatione tale de Bonfinio judicium est, ingenio ad omnes res arduas & laudabiles excellusse, Styloque uti idaneo non ad historiam minus quam Philosphiam vel

(C) At many learned Men of Italy did Benfinius tells us, that they return'd home poorer than they came (e) Invitati etiam maneribus Poèta, Rhetores & Grammatics, qui falsi opiniene sua miseriores longe musas quam aduxerint in Italiam redduxerunt (D) Of having been a Slanderer] Sambucus accuses him of it, he fancies that his Pen was often

directed by his complaifance to Matthias, whose Pensioner he was, but he observes, that that Prince was little spar'd himself Catarum at Bensini lauder non sunt obscura, it a dissimular anoque nonnihil ipfum officis fui interdum oblitum in mores privatos & vitam calumniose impotentiusque esfusum secus quam Livium, Salustium, Tacitum, Suetonium in
Romanos orbis dominos gentemque togatam secisse constat
(f) idque fortasse redempto à Matthu sudicio & calamo esus, que rerum seriei nibil detrabunt. Nec Manthie tamen personet que impolarem moleculos. this tamen opereit quem impudentem, voluptuosum, thestru destrum, amitiosum, forum, in adjungendu amieis prasspitem, in relinquendis facilem, adulacoribus benignum, impermorem benissiorum ausus sit dicere (g). To this might have been added that he lays, that Maique A-

The Letters, which he (B) writ during his Imployments, are very much esteem'd But to return to his Study of Critical Learning, I ought to observe, that he published an Edition (C) of Justime that is very good, he restored many corrupted passages, and clear'd many difficulties by his Notes, and in all this he shew'd his Sagacity, his Erudition, and what pains he had taken to consult good Manuscripts. He had a vast knowledge of Manuscripts, and Printed Books, and made a great Collection of them In 1603, he bought the Manuscripts of Peter Daniel, joyntly with Paul Petau His there (D) of them fell at last to the Library of the Vatican The I ibrary of Bern there James Bongars, which he had very much increased in 1604 with the broken remains of (D\Delta) Cujas's Library He died at Paris in the Year || 1612 des Bibliotheau 58 Years of Age His death occasion'd (E) a new grief to Casaubon The Emperor's Partisans indeavour'd to prejudice France, by spreading (F) certain reports against that Agent He was of the Reform'd Religion, but there is reason to surface the rest of the rest of the Reform'd Religion, but there is reason to surface. Emperor's Partifans indeavour a to prejudice grance, by special indeavour a fulpect against that Agent He was of the Reform'd Religion, but there is reason to suspect with the from Diar Bio-

des Bibliotheques

graph

Navarre, and not for Henry III Morers has not made that distinction

made that distinction
(B) The Letters, which he writ during his imployments, are very much eftern'd] Tho' he did not like Bembo and Manucius reject all the terms that are not in the best Roman Authors, yet his Style is fine, clear, polite and full of natural Charms A Translation of his Letters was made, when the Dauphin began to learn the Latin Tongue, and it appears by the Epistle Dedicatory to that young Prince, and by the Translator's Preface, that they were look'd upon as the most proper Books that a were look'd upon as the most proper Books that a Scholar of quality could read The reason of it is because by the reading of it, one may learn at the same time to express ones self in noble terms about State Affairs, and to judge well of the Conduct of an Ambassador Words and Phrases are not only to be learn'd by it, but also the course of the Affairs of those times, and many particular Facts that have yet some relation to the present time, and that may be of a greater use than what is to be found in Giorro's Letters We are more inclin'd to conco nour selves with the Affairs of our Country and of our Age, than with those of the Ancient Romans Besides, the latter were managed after a manner that is infinitely less agreeable to the present time, than that wherewith things were manag'd in the last Age, and in the beginning of this All these thoughts and many others to the praise of Bongari's Letters are very well explain'd in the Translator's Presace Morhosius (s) observes that the French Letters of Bongars were lately publish'd at Paris He is in the right, if he means a small Book intituled. The Plain Secretary or a Collection of Book intituled, The Plain Secretary, or a Collection of divers Letters of the Sieur James de Bongars, & with an instruction given him by the late Marshal de Bouillon That Collection contains 34 Letters, that have been inserted in the Edition of the Hague 1695 I ought not to forget that there is a certain Character of an honest Man in Bongars's Letters, that prepossesses the Readers very much in his favour

Note that the French Translation which I have Mote that the French Translation which I have mention'd was printed at Paris in the Year 1668 and re-printed in Holland soon after A new edition was made of it in the Year 1694 and it was said in the Title that it was corrected and inlarg d This was to declive the Reader this can be said only of the Edition of the Hague 1695 Many (b) mistakes of the Translator have been corrected in it, and many things that he had cut off out of bigottry have been restored Note also, that Mi Sambur Professor of Divinity at Levden, caused a Spanheim Professor of Divinity at Leyden, caus'd a Collection of our Bongars's Latin Letters to be printed there in 1647 to which he added a Letter that serves for a Preface, and which was inserted

that lerves for a Pretace, and which was interted dicatory of a first lerves for a Pretace, and which was interted dicatory of an in the Edition of the Hague, 1695

(C) He published an Edition of Justin] I don't mind the Scaligerana, where it is said, that 'twas another James Bongars, and not he who had publish'd that Author Every body ascribes that Work to the same Bongars (c), who negotiated in Germany for Henry IV and besides, Scaliger stated to those of peaks in that place io unexactly, that one may very well believe he had but a confus'd notion of what he said. It is twenty Years ago, says he that what he faid It is twenty Years ago, fays he, that what he laid It is twenty Years ago, lays he, that the other Jacobus Bongarsius gave his Justin to Mon-sieur de l'Escale at Bordeaux. He must then have given it at the farthest in the Year (d) 1558 and the two Vassaus must have heard Scaliger say this in the Year 1578. These two things are impossible, the first Edition of James Bongar's Justin is of Paris 1581 in 80. The Vassaus were not with Scaliger till after he was settled at Leyden in the Year 1502.

(D) His share of them fell to the Library of the Vatician] The curious will be glad to find here a Passage relating to the History of Libiaries, taken from a Book of the Learned Father Mabillon Vatician] When in the Year 1562 the Protestants plundered the Abby of Fleurs, they found a great many good Manuscripts in it Peter (e) Daniel making use of the favour he had with Cardinal Chatillon Commendatary Abbot of that Abby, took many of those mendatary Abbot of that Abby, took many of those Manuscripts from the Soldiers, and among others a Servius on Virgil, which he publish'd in the Year 1600 After his death (f) his Heirs fold the Manuscripts for the Summ of 1500 Livings to Paul Perian, and to Bongars Paul Peraus share was left to tan, and to Bongars Paul Petaus share was left to his Son Alexander Petau, who sold it to the Queen of Sweden That of Bongars was carried to Strafburg, where he made his residence He left it by his Will to one (g) Granicet, who was his (b) Landlady's Son Gruterus Library Keeper to the Elector Palatine, perswaded that Prince to buy the Manuscripts which Bongars had left to Granicet, and thus they were carried to Heydilberg, and from thence to Rome (1) to Rome (1)

to Rome (1)

(DI) Much increas'd by the broken Remains of Cujas's Library] What he says upon this in a Letter
of the 19th of January 1604 shews so plainly the
great Passion he had for Study and Books, that I
cannot forbear to place it here "(k) As long as
"I have been upon this Journey, I could not write
"to you, because I was altogether taken up with
"my Domestick Affairs, which it was necessary for
me to put into some Order before my departure
"In that very Occupation the greatest of my cares
"has been to seek some Remains of Mr Cuisi's "In that very Occupation the greatest of my cares has been to seek some Remains of Mr Gujas's Library Doubtless you will laugh very healtiful de Liturgia of People that go to the Court as to a Fair, to thrive, and to indeavour to get some Money stom the King, and that at the sime time a Man of the Court as I am, and who is not shifth of Money, should go into by-places to bestow part of his Estate upon Books and Papers half eaten by Worms By this you may see whether I am a very covetous Man When I (k) Bonam to buy Books, I value neither Pains nor Expense Would to God I was free from business ter 35 pag and at leisure to read them Then I would neither envy the Riches of Mr de Rosny, nor the Hague the golden Mountains of the Persians (E) A new grief to Casaubon, That Critick's Letters tessistic that he was extremely obliged to James Bongars, and that he esteem d him very much of Lingel-

James Bongars, and that he esteem d him very much See particularly the 698th and the 699th wherein he speaks of his death There he grieves because that good Man had not received at Paris the Funeral Honours that were due to him, and which infallibly (1) Cawould have been done him in Germany (1) Qui sin faub Germania diem ultimum obisset habuissent dosti viri rationem suneris cjus, & ornanda illius memoria pro meritu pag 882
ingentibus Tu maxaestu Mi Colomies is mistaken edit 1656
when he says (m) that Bongars died at Bern

(F) By spreading certain Reports against that Agent]
Cardinal d'Ossat & Letters infoim us of the matter
It is reported here, (this is what he writ from Rome to Mr de Villeroy the 2 of Decemb 1600 That the King keeps a Gentleman with the Protestant Princes in Germany, whof name is Bongars, who tells them and those of pag 189 ny, who name is wongars, who can seem and inoje of their Self, that the King, not with standing his Conversion, has not alter d his Opinion in his heart, but that to enjoy his Kingdom peaceably, he makes only an outward shew, complying with the times at tis his interest I cannot believe that the Said Bongars Speaks in that manner, which is contrary to the truth and the King's sincerity, which eight to be known not only to the Catholicks, but Q q q q 2

(e) An Ad-Orleans, and Bayliff of the Abby

it thould be

was of Lyons, and a Jewel-Mabillon ubi infra

(1) Mabil-

of Lingel-

(m) Colo-Choifie

(a) Post mortem ejus editæ fuerunt tum hæ Lating epistolæ, tum alıæ Gallica lingua, quæ nuper admodum Parifiis lucem viderunt Mor-Morhofi-US WAS

the Hague 1695

Printed in

(c) See the Bongars

(d) 'Tis that wherein Julius Cæfar Scaliger died

* That work is intitled Ge-Dei ſta per Francos Itwas rinted at Hanaw in 1611 in two Vol in Ioho

from his Letters that he had some Scruples about (G) the Civil Wars of the Prote-stants The Publick is indebted to him for the Edition * of many Authors who wrote the History of the Expeditions into Palestine. I don't think that he was ever married. A French Lady whom he was to marry, died (H) the very fame day that was ap-

A French Lady whom he was to marry, died (H) the very lame day that was appointed for the Wedding, in the Year 1597

He Studied at Strasburg in the Year 1571 and had an Anabaptist for his Tutor †

He Studied under Cujas in 1576 The Answer (I) that he Publish'd in Germany to a Piece, wherein the bad Success of the Expedition of the Year 1587 was imputed to the French, who accompanied the Germans, was prais'd by Thuanus But that Answer, tho' never so glorious to the Author, is nothing, if it be compared to that which he

f Colomiés Biblioth, choisie pag 189

(a) D'Oſfat, Letter 241 B 6 P m 595

(b) Id let-

ILF 244 B 7 pag 602 dated from Rome the 2d of January 1601

even to the Protestants, who otherwise could not trust him, and would not use their interest for him but I take it to be a Savoyard or Spanish invention (a) That Cardinal had too much senie not to apprehend the prejudice this might do the King at the Court of Rome, therefore he thought it best to deny that Bongars had said any such thing. It was offer'd to be prov'd to him, let us see the consequences of those offers. Many Letters, says he, were put into my hands, written in Lasin to a German that is here, whose name is Gaspar Schoppius, some written by the said Bongars, and others by one call d Vesser who lives at Ausburg. I understood by all those Letters, that Schoppius had been a Huguenot, and that having been converted in this City, he writ to his Iriends that were Huguenots, and among others to the said Bongars, some sharp and injurious Letters, more sit to exasperate and harden them in their Opinion, than to gain and convert them, at which the said Bongars was

gain and convert them, at which the faid Bongars was somewhat nettl'd, and answer'd him smartly, but not without great respect and modesty and in all those Let-ters there is not one word concerning the above said Discourse, nor that comes near it So that the production of

coarse, nor that comes near it So that the production of t ofe Letters justifies him in my Opinion. But I find among the Letters of the abovementioned Velset, that those which the said Bongats writ to the said Schoppius, past through the hands of Velier, who open'd and read them, and sent them asterwards to the said Schoppius, and there is one of the said Velset to the said Schoppius, wherein he suggests to the said Schoppius, that in replying to the said Bongats he should reproach him with the Conversion of his King, and that he had said such and such things about it to the Protestant Princes of Germany. But it appears that this Velier is an Enemy of the said Bongats, and partial to the House of Austria, as the said Schoppius was maintain'd by the late Cardinal Madruccio, who was so much for the said House, that the King of Spain had trusted him with the Secret of the Conclave, rather than his own Ambassadors, or the Spanish Cardinals. So that I think

mith the Secret of the Conclave, rather than his own Ambassadors, or the Spanish Cardinals so that I think that the imputation and Charge laid on the said Bongars is a meer Calumny, chiesty contrived to prejudice the King (b) As for me, I find that likely enough which Velser would have had James Bongars reproached with There was hardly any body among the Protestints, who during the first Years of Henry IV's Catholicism, was perswaded that that Prince had alter d his Opinion His Envoy in Germany was not a Man who could easily imagine that at the age of Henry IV one may begin to believe Transubstantiation and what depends on it. It is therefore probable that he might have said, without

fore probable that he might have faid, without thinking to tell a lie, that his Master's Conversion

was a work of meer necessity, and like the resus Sardomus that does not go beyond the Lips But let us suppose that he judg'd otherwise of it, can one believe that he would have scrupled to have recourse to an Officious Lye, to prevent the Protestants of Germany Withdrawing themselves from Henry IV? Can one believe that to keep them in the Interest of France, he would have made a diffi-

culty to tell them confidently, tho' he believ'd nothing of st, that the King was still a good Huguenes in his Heart - 'Tis just as when du Bellay made the time Princes believe that Francis I was not averse to the Reformation Ay, will some say, but du Bel-lay was a Papist, and Bongars was a Protestant What then? A Protestant Ambassador is like an-

other, he makes use of Political Address as well as others, and if he suffers himself to be bubbl'd, it is not out of Zeal, or out of any Scruple of

Conscience Take notice, that according to the Notions of the World, Bongar, would have done mothing against the duty of a Man of Honour, in doing his Master good services by the Insimuations in question. The main thing was to take care that she Byaniards should know nothing of it

(G) About the Civil Wars of the Protestants] Mr Colomies made this Remark, and inferted it in the 115th Page of his Observationes Sacra, printed at Rochelle in the Year 1679 and in the 226th Page of Rochelle in the Year 1679 and in the 226th Page of a Collection that he printed in England in the Year 1687 Christianissime in hancerm Jacobus Bongarsias, Aurelianensis, Henrici 4 ad Germania Principis elim legatus, vir pietate ac cruditione illustris, in quadam ad Joschimum Camerarium Joschimis F Episolis Hic, clarissime & printississime Domine, effundam in sinum tuum americana & candidum, quame sepe agitant, nec turban tamen Repete & nostros Duces qui armis suis Religionem prætulerunt Videbis victos vestros à Carolo V captosque & assection contumeliis, privatos etiam bonis In & affectos contumelus, privatos etiam bonis In Galha captum primo bello Condæum, tertio occi-

Galha captum primo bello Condeum, terrio occifum Amiralium semper victum, tandem trucidatum cum magna Procerum turba In Belgio,
Aurangium itidem globo prostratum Certè judicare aliud non possum, quam ingrata illorum arma
Deo fuisse (c) This Passage of Bongari is in his
19th Letter to Janchim Camerarium It has been a
little curtail'd in the Paris Edition. See the Advertisement of the Edition of the Hague 1695

(H) Died the very same day that was appointed for
the Wedding! Her Name was Odette Spisane to
Chalonge They had been near six Years in Territory
with each other, and had desir'd to be married together but the Journies that he was oblig'd to make
for the King's Service prevented the execution of
their mutual desires during that time (d) The

for the King's Service prevented the execution of their mutual desires during that time (d) The King not permitting Bongars to come home to marry her, she was so obliging as to go with her Father to her Lover, they had agreed to marry at Bull She came to Montalised in the middle of the Winter, and through many dangers and understanding that Bongars would not come and meet her till eight days after, she went to him as far as Straiburg There it was resolved to perform the Ceremony of the Wedding, but the poor Lady fell sick eight days after, and died the fourth day of her sickness Bongars was extraordinarily afficked that, as appears by his Letters I have taken that particulars from the Letter he writ to John William it, as appears by his Letters. I have taken these particulars from the Letter he writ to John William Stuckius the 8th of February 1597 it is in the 7th Page of the Edition of Strasburg 1660 and in the 66th Page of the Edition of the Hague 1695. That Edition of Strasburg contains but a small part of James Burgari's Letters, but those that Lingelsheim writ to him were added to them. Which I should have liked better than I did have a great many Proper Names been left out, and the proper Names been left out, the Reader from understanding that those Passages were curious. I do not have that those Passages were curious. I do not have that Mr Morkof has apprehended any thing in Advertisement to the Reader, that is prefixed to Bongari's and Lingelsheim's Letters (e)

Bongari's and Lingelsheim's Letters (e)

(I) The different hat he published was praised by Thimmus. These are the Words of that great Historian, (f) Donavius anno insequential librum Germanica lingua edit, quo fasti invidiam omnom de constitution. Rule

à se amoliebatur, camque in Navarri tarditatem, Bullionsi imperitiam, & Gallerum Ducum imprudentiam, liensi imperitiam, & Gallerum Ducum imprudentiam, five in distribuendis manssenbus malignitatem qua Germanis tumultuandi eccasionem dedistot, retorquebat; idque captato tempore secerat Donavius, cum Francosurtenses propediem Nundina enitura essent, ne ad sriptum responderi posses, interea volitaret illud per manistramanorum, & nemine contradicente imponeret abus, qua haud facile posses enims posses porum astu cognito Jacob Bongarsus juvens ingenio & eruditume prastani, & Gallici deceris perquam studiosus, qui Navarri res istic procurabat, scripti enemplo ab amicis accepto, extemporaneo, sed aculeato scripto contrario, quod cepto, extemporaneo, sed aculeato scripto contrareo, quod

& eadem festinatione typis mandari curavit, antequam Nundina exirent, respondit, & emnem rei male gesta

fervat 115,116

(c) Colon mel øb-

(d) Nuprias utrinque **ODTATAS** peregrinationes mez & regia negotia ha-ctenus maped: refent.



(c) See Lingels

(f) Thu arrus reft tutus pa

had made to a Bull of Pope Sixtus, and which he had the courage to post up in Rome I have not read this any where but (K) in Mr Varillas, whose Words I shall set down, and I'll make some (L) Critical Notes upon them It was Bongars that publish'd Questions which the Jesuit Cotton had drawn up (M) to be ask'd of the sures de

BONONIA (John de) A Sicilian by Nation, * Arch-Deacon of Palermo, Batchelor of the Faculty of Parm, and Chaplain to the Emperor Charles V was Professor at Louyam in the XVIth Captury In the † Year 1553 he was at the Assembly of the Divines, who at the instance of that Emperor, examind whether a certain Country, which he does not name, and in favour of which a Translation of the Scripture was made, ought to enjoy the liberty of reading it They decided unanimously, that they ought not to have that liberty continued to them Bononia was one of the horsess against the translating of the Scriptures into the Vulgar Tongue, and il surthe hottest against the translating of the Scriptures into the Vulgar Tongue, and || 1u-495, 496 specked those of Heresy who approved of it. In the Year 1555 he caus'd a Book || Id pag to be printed at Louvain about the Doctrine of Predestination I shall observe what 495 Judgment (A) a Jansensst made of it

BORL

enipam primum rejicit deinde in &c Note that these words are not to be found in Thudeinde in &c enni's Editions, but they were in his Manuscript

See Thuanus resistuates, *

(K) I have not read this any where but in Varillas, whose Words I shall set down! Having related the violent Proceedings of Sintas V against the the violent Proceedings of Sintas V against the King of Navarre, and against the Prince of Conde, he adds, that the Bull of that Popo (a) remaind a long time posted ap in the Field of Flora, till James Bongars a Calvinist, and Citizen of Orleans, who was then at Rome, the at that time he was but Sepag 19 ad ann 1585 France afters of Age, resolved to revenge the Honour of Lance afters of the Blood, and acquitted himself of it in such anumanisted manner, that at delivere a place in History (b) As he was never the such as the such acquisted himself of it in such an undanated manner, that it describes a place in History (b) As he was very Learned, he composed a very biting and satyrical Answer to the Pope's Buil He transcribed it himself, and taking man apportunity of a very dark Night, assix d it near the man nither perceived, nor so much as onstructed, and it would have been anyet unknown, if he had not said so himself, and given convincing proofs of it. He appeald in the Name of the two Princes, from the Bail of Sixtus V who call d himself Pope of Rome, to the Court of the Popes of France, he gave hus Holinels the Live of the Peers of France, he gave hu Holiness the Lye as to the crime of Heresy wherewith he neems'd them, and he offer'd to prove in their build in a Council lawfully affembled, that the Pop man we more the hinder in a Council lawfully affembled, that the Pop man we more took himself. He call'd him Anticorift, if he aid wer submit to it, and declar'd a perpetual and investoncilable War against him

their Name He protested, that the wrong that was to the three States of the Kingdom, would be re-toursed on the Court of Rome To that end, he implored the affifunce of all truly Christian Princes, and conjur'd all the Allies of the French Monarchy, to oppose the Pope's Tyranny, and the fatal designs of the League Varidas (s) affirms, that tho' all the Relations that Varidas (s) affirms, that the all the Relations that he had feen of that Action, suppose that Bongar, was then but Seventeen Years of Age, he cannot be persuaded that a Westing of that force, was the first Essay of Bone and of that Error a long time, had been small that Error a long time, had writ at Seventeen Years had writ at Seventeen Years the same but a gainst all the Momarchs of the World, which he Intituled lessays the same with the World, which he Intituled lessays the same with a danish of the World, which he Intituled lessays the same with a danish of the World, which he Intituled lessays the same with a danish of the World, which he Intituled lessays the same with a danish of the World, which he Intituled lessays the same with a danish of the World, which he Intituled lessays the same with th

rity of its Author, that la Boiffie war Gatholick, and that the Galwinifts to fee a Man against him, that came near his State wetended that Bongars, who was of their Communion, was not older than he, when he defended the Dignity of the two first Princes of the Blood of "France in Rome, with an extream danger of his Life However it be, after Bongar; had repaired the Alps (Pope Sixtus V having not been able to difference that it was he who had treated him so ill,) the Court of France gave him eleven solemn Ambassies successively, of which he acquitted himself with great Honour I have only seen the last, which is among the Manuscripts of Limenie in

the King's Library, and which concerns the Treaties of Newry the Great for the Succession of Cleves and Juliers, and I think it is in some man-ner sufficient to comfort the Publick for the loss

of the rest (L) And I'll make some Critical Notes upon them]

I He is to blame for not telling us where he has found this particularity concerning Bongars He could not be ignorant that our most celebrated (c) Historians do not observe that Circumstance, it nus, Me-was therefore requisite that he should discover how zerai, Pehe had been more lucky than so many other Wri- refixe, ters II I defy any body to name any good Author, who fays that Bongars was but Seventeen Years of Age when Sixtus V fulminated his Bull against the King of Navarre in 1585 I question also whether any bad Authors have faid it before Varillas. It is certain that Bongars was then in his 3 ift Year III Varillas fould have faid stephen dela Roctic, and not Stephen de la Rossie IV The Contre-Un is ill defin'd, a famous Saiyr against all the Monarchs of the World V La Boesie was above Seventeen Years of La Bertie was above Seventeen Years of Age when he writthat Piece Thuanurobierves (f) that he made it in the Year 1548 being icarce Nineteen Years of Age, and that he dy d in the Year 1563 being not much above Thirty three Years of Age (g) VI There was never a more arry Notion, than to imagine, that the Protestants leften'd Bongars's Age, to have an occasion to boast that they had produc d as admirable a Man, as la Bostse, among the Catholicks VII There is a Germanize that the Court of Event follows Among Print Print that the Court of Event Total Print Prin baffies that the Court of France gave to Bengars according to Varillas They were most of 'em (b) meer Deputations under the Character of Envoy, or Resident, and it ought to be remember'd that the first deputations did not proceed from the Court fuam Re-of France, but from the King of Navarre

(M) The Questions that the jesust Cotton had drawn up | Benedist Turrettin, Pastor and Professor in Divinity at Geneva, examining the Reatons which that Jesuit made use of to justify his Conduct with respect to those Interrogitions, had occafion to aniwer to this Some made them amount to to answer to this some made them amount to 30, fome to 40, 50, 60, &c They did not therefore proceed fairly in it, and it was a piece of Calumny, concluded Father Cotton It may be, answered Mr Turrettin (1), That every Body did not Transcribe all the Questions, for every Body is not so but the Original Paper, from which that Swarm of Interrogation, proceeds, has the number tha is printed in Latin and in French, and it was not forgotten in the Physiognomonia Jesuitica Now the ovefaid Original was seen by a great number of Illustrious Persons yet living, who can testify it and more-over, he who caused it to be printed with that Preface, was one of the King's Officers in an honourable Post, to wit, the late Monsieur Bongars, to whom Father Cotton having complain d of the Edition of the Anti-Cotton, he made answer, That he was not the Author of it, but that he had indeed caused his Questions to the Devil to be printed

(A) What Judgment a Jansenist made of it] The Title of that Work, dedicated to Charles V was, Ittle of that Work, dedicated to Charles V was, De aterns Des Pradestinatione & Reprovatione, & The Author (k) shews some substitity of Wit in it, but an indifferent Solidity, and he forms a System concerning Grace and Predestination, peculiar to himself, which he pretends to build upon St Chrysosom, without teeming to lay any great stress on St Augustin's Doctrine, nor to understand the Opinions of those two Saints Neither can I tell whether he understood Saints Neither can I tell whether he understood his own well, for there are grois Contradictions to be found in it. He has some Expressions that seem to ascribe a Sovereign Power to Grace

* See Gery, Apolo-& de Do-

(e) Thua-

(f) Thuan Hiftor lib 5 P 105

(g) Id lib 35 circa

(b) Ab eo nix Principes creperis re-bus fæpi-us missus, gı fidem, candointegritatem omnibus prolegati munere alıquotics, legati semel & quidem prodignitate funatus Frd Spanhem epist litteris Bonearific

(1) Beneretin, Recheute du Jesuiteplagaire рад бі

(k) Gerv Apolog des cen ares,

(b) Id. ib.

Sccken-Lutheran B 1 pag 273 lit d * Id 1b pag 272 † Maimbourg, Hist du Luther 1 2 p m 120 Post in fæculo, vaga inter Academicos converfatione, Wittenberge exactum

est Lucet) uxor Cochleus de act & Script Lutheri, p Bellam illam Catharinam aliquot Wittenberga varia per studiosorum ofcula volutatam, libi uxorem duxit Lindan dubit dial

1 p m 104 * Secken-

dorf 1 2

pag 15

REFIF-CTIONS upon w hat iome People affect to fay, ther marry d 1 very handtome Nun (n) Id 1b pag 52 (b) Gery Apolog des censures, pag 53 (c) Hift du Lutheran 1 2 p m (d)I rasm epift 11 I 18 (c) It shou d be Boria . or à Boie (f) Twas but two 2 cars (g) Hifter 1 utheran 1 2 p 18

BORE (Catherine de) Wife of Martin Luther, was the Daughter of a Gentleman. She came out of the Monastery of Nimptschen, where she was a Nun in the Year 1523 Gentleman. One Leonard Coppe, a Senator of Torgaw, let her and eight other Nuns out of it That Action perform'd in the holy Week, having made a great noise, occasion'd a great Scandal, the Elector of Saxony did not think fit to approve it openly, he was contented to provide by private Gratifications for the maintenance of those unvailed Nuns: But Luther publish d an Apology for them, and for Leonard Coppe, who had so well affisted them in their Design of leaving the Nunnery * It has been said, that Catherine de Bore having been carry'd to Wittemberg, liv'd there † in all kind of Freedom among the young students of the University, and granted them || plenty of Kisses, till Martin Luther marry'd her two Years after, but the Lutherans * maintain, that she had a good Reputation Those who fay, that Luther who wore still the Habit of his Order, having seen the nine Nuns, who had deserted the Convent of Nimptschen, fell in Love with our Catherine, because she was (A) very Handsome, and design'd her for his Wise, have but little consulted his I etters. They would have seen there, that he resolv'd to marry her (B) all on a sudden, in the Year 1525 and that he did it with great speed to please his Father, and to (C) put a stop to Slanders It is also true, that he made

thero (6 " over the Soul of Man, and an Efficacious Displa- " Operation upon it; but a Page or two after you'll find that he airribes fo great a Power to the Will, that he believes it capable to make all the Operations of Grace useless In short, he is a Man that confounds every thing, who thinks to metimes to oppose the Opinion of "who thinks iometimes to oppose the Opinion of of the Catholicks, when he only attacks that of the Heieticks (a) He believes that the Opinion, which admits the Fore-knowledge of the good and ill use of Free-will and Grace, (for he distinguishes those two Opinions) are contrary to St Augustin, and even to Faith, being nothing else but meer Pelagianism" He acknowledges, that he had grounded his System on new Notions, (b) and so different from the common Dostrine of the Schools, that at first, he almost despair'd to bring any one Divine so his Opinion

to bring any one Divine to bis Opinion

to bring any one Divine to his Opinion

(A) Because she was very Handsome] Let us hear Father Mainbourg, (c) Among those Nine Libertine and unvald Nuni, who were all Maids of Quality, there was one whose Name was Catherine de Bore, whom Luther, who was yet in a Religious Habit, found VERY HANDSOME, and with whom he became very much in Love Erasmus praises that Maid's Beauty Lutherus, says he (d), duxit uxorem, puellam MIRL VENUSTAM, ex clara familia Borna (e), sed ut narrant indotatam, qua ante annos complures (f) Vestalis esse desierat Mr Seckender (e) finds a great deal of exaggeration un those dorf (g) finds a great deal of exaggeration in those Words as to Catherine de Bore's Beauty He is more to be credited than any Body else, and therefore we may very well say, that Luther's Wife was not very handlome. But let us make a Reflection on the artificial and malicious Design of those, who affect to represent that Nun as a very handsome Mud Then aim is, generally, to reflect upon I uther's choice, and to conclude from it, that he was too much given to his Pleasures, and that he did not many to repicis his Incontinency, but to intisfy Nature in the highest degree of Concupilcence They put an ill construction upon a thing that may be very innocent. No Man that defires to marry, is foilidden to make choice of a hand-fome Wife, iather than of one that is not io, nay, one may have a very good reason for it, a Man may be afraid that his Conjugal Affection may relent, which is a thing most openity to the Direction. lent, which is a thing most opposite to the Duties of a Chistian Husband, I say, he may fear such a thing, if he makes choice of a Wife that is but little pleasing If therefore in hopes of being always a good and affectionate Husband, as Reason and Religion require, he makes choice of a handsome Woman, preferably to any other, is it not true, that he goes upon an honeit Principle? And how do we know, but that if Catherine de Bore had been a beautiful Woman, Luther would have choien her among the Nine Nuns out of such a hudable Motive? I might say, that the fairer the Object was, the more Luth r was excusable for not being able to refift the Temptation, and it is very likely, that it he had marry'd a homely Maid, his Lemes would have cry'd out, that his Incontinency was to great, that it wanted no Charms to kindle it. In a word, I might fay, that those who thould head and. kindle it In a word, I might fay, that those who should break an obligatory Fast at the sight of a well-dress d Partridge, would be more pardonable, than those who should do the same thing, at

the fight of a piece of very rufty Bacon truth, this Apology does not feem to be fatisfactotruth, this Apology does not feem to be fatisfactory, it has two Faces, and therefore it is better to let it alone For it might be faid, all things being otherwise equal, that of two Men, who should have the liberty to choose a very delicious Ragoo, or a piece of Beef, he that should be contented with the Beef, would do an act of Sobriety, and shew that he does only eat to live, and to fatisfy natural necessity, whereas the other, that should make choice of a Ragoo, would do an act of Gluttony and Daintiness, and shew that he only tony and Daintineis, and shew that he only thinks to satisfy his voluptuous Appetite. The application is easy. If Luther had only look'd for a remedy against Incontinency, whereby he might beget Children for the Church and his Country, beget Children for the Church and his Country, he would have imitated him, who prefers a piece of Beef before the greatest Dainties. It were therefore to no purpose to judge of those things by a Comparison with Eating But besides the reason of Fact, I mean, besides Catherine de Bere's being not very handsome, one might alledge some other Reasons in favour of Martin Luther.

other Reasons in favour of Martin Luther

(B) He resolv'd to marry her, all on a sudden, &c]
Eight (b) Days before his Betrothing, he writ to
Rubelius, That if his Example was necessary for the
Cardinal of Brandenburg, Archbishop of Mentz, he
would soon marry, tho' he had been uncertain till
that time whether he was fit for Marriage, and
that he intends to marry before he dyes, which
perhaps, would prove an Ingagement like that of
St Joseph (1) Si Elestor forte dicet, cur ego ipse non
ducam unovem, qui omnes ad nubendum incito, responducam unovem, qui omnes ad nubendum incito, respondebis, me semper adhuc dubitasse an idoneus ad it sim
A tamen si meo matrimonio Elector consirmari posset,
propediem paratus essem ad exemplum ei prabendum
Nam & alias cogito, antequam ex hac vita discedam, Nam & alias cogito, antequam ex hac vita discedam, Secken-Nam & alias cogito, antequam ex hac vita discedam, dorf, ab diet matrimenium centraham, quia id à Deo exigi puto, dorf, ab licet forte futura esset despensatio Jesephica. A Man, who speaks thus, does not seem to be (k) Epist very fond of Mariage, and therefore, Luther ad Mimust have changd his mind on a sudden. He chael Stithought that his change was a great Providence, and selium, p he says that the wise Men of his Party, who blam death as Marriage so much, were forc'd to acknowledge ted the the Hand of GOD in it (k) Vehementer irritantoth of tur sapientes inter nostros rem coguntur Dei sasari. June the Hand of GOD in it (k) Vehementer irritantur sapientes inter nostros rem toguntur Dei sagri, June
sed persona larva tam mea quam puella illas dementat, 1525 aimpia cogitare & dicere sacit In another place (1) pud Seche speaks in this manner Dominus me subito aliaque kend ibid
cogitantem conject mire in conjugium cum Catherina n 3
Borensi moniali illa Observe nevertheless, that he (1) In eshews in a Letter of the 5th of May, of the
same Year, that he had a design to marry his WenceCatherine Catherine

(C) To put a stop to standers] Here is what he Lincium. Writ to Ruhelius the 15th of June 1525 (m) Po- dated fulante patre mee conjugium inii, & ut linguas 20th maledicorum & impedimenta vitarem, congressium nup- June, tialem properanter institui. Had we no other Pas- apud fialem properanter infittui. Had we no other Paffage but this, we could not certainly know the nature of the Slanders that he delign'd to avoid, one might think, that he had no other aim than to put a stop to a thousand foolish Stories that are reported in Towns during the time of Courtship. At that time People will say what they know, and what they know not, and it happens but too often, that the Broachers of News himder.

(h) The 3d of June 1525 The Day that was the 11th of dorf, 1 2 p 16 n 3 140 apud dated the

haste, (D) because thinking he should not live long, and being unwilling to die a Batchellor, left he should transgress a Precept, and retain something of Popery, and frustrate the desires of his Father who was very fond of being a Grandfather, he thought he ought to lose no time. Moreover he had a mind to * vex the Papists by his Mil riage. That Maid (E) refus'd the Man whom he advised her to Marry, and told Ams-Remark C dorf that such a Marriage did not please her, but that if Luther or himself would take her to Wife, she was ready to accept of either of them. There went a report that the (F) was foon brought to bed after her Marriage, but Erasmus, who had writ that News to one of his Friends, acknowledged the fallity of it a little while after I utber, tho' never so undaunted, was at first a little dush'd out of Countenance, by the Clamours (a) that his Mairiage rais'd both at home and abroad But he quickly cheer d up again, and feem d very well fatished with his Match, infomuch that his Wife hiv-

(b) Fpift ad Amidorfium 1 2 1 295 22d of

(a) Epist

pag F, apud,

dated the June apud Scekend shid n 7 (c) Fortaffe eti-

am rumoribus mobus Lutherus epistola fupra alleritur,quibus tamen ıple alıcafionem dedisse videtur. optime enim cupictur

virguai, & fuen yo-care folebat Catharinam Seckend ubi iupra p 17 n 8 (d) Apud Seckend

26 n. 10 (e) Fpist ad Ruhelium e 3 fol 150

une ib f) Aa Imfdorf

b n 7 g) Fpift b # 2

(b) Ad spe 1525, sped Sec-kend pag 15, m, 8 Marie (V)

M Ibid

ann 1525 PAG 278 citatum à Seckendorfio, 16 Pag 18 N 11

der the conclusion of a Marriage, but when the Bufinels is concluded, it affords little occasion for talk One might therefore fay, that Luther would not give those Romancers time to spread the News of his design through the Town, and that therefore he per-form'd it as soon as he had form dit, but we know form'd it as soon as he had form dit, but we know by some other pissages of his Letters, that there was a necessity to put a stop to another fort of Reports Os obstruxi, says he to his Friend Spalatinus, instantibus me sain Catharina Borana (a) Veras est itaque sama, says the to another (b), me esse cum Catharina subito copulatum antequam ora cogerer audire tumultuosa in me, sicut solet sieri. In all likelihood they spoke ill of him and her, because without doubt he saw her samiliarly. He lov'd her, and call'd her his Catherine (c) Mr Seckendors conjectures that those pratlings were one of the conjectures that those prattings were one of the Reasons, that made her declare she would not marry Doctor Glacius, but that she was very willing to be Married to Luther, or Amidorf Let us add to all this what Melanchthon writ on that Marriage

(d) Si quid vulgo fertur aliud indecentius, id mendacium of calumniam esseperspicuum est

(D) He made hast, because thinking he should not live to be letter the Period that begins with the result of this Period that begins with the Text of this Remark Ecce, quia sic infamiant, they are Luther's words (e), he means those who exclaim'd against him on account of the War of the Boots, ita me paravi, ut ante mortem meam, in statu, quo creatus sum, a Deo inveniar, & quantum potero, nihil ex priori vita mea papistica retineam Furant itaque tanto acrius, & hac ultima & valedistoria eruni Mens enim mihi presagit, me à Dos ad gratiam sumi Mens enim mihi presagit, me à Dos ad gratiam suam evocatum il staque, possibilitate patre mos, conjugium imi sin another Letter he speaks thus, (f) Spero enim me breve tempus adhue visturum, & hoc novissimum obsequium parenti mos postulanti nolui denegare spe prosis, simul ut consirmem facta que docus. And here is what he says in another place. Alias cogito antequam er hac vita discedam ut matrimonium contraham,

quia id a Dec exigi puto (g)

(E) Refuid the Man whom he advised her to marr,

We know this from a Manuscript Memorial which Abraham Scultettu has inserted in his Annals (h) The Man, whom Luther would have Catherine to The Man, whom Luther would have Catherine to marry, was a Minister of Orlamund, call'd Doctor Glacius. The Maid would not have him Veller Lutherus, all manifelorifius, so paratam cum alterutro henefus. The monium cum D Glacio nullo modo trata de control this on one side, and having the other, that if he married, he would be covered body, and the Devil himself laugh. Covery body, and the Devil himself laugh, solv'd to nearry the Nun Catherine to spite the rid and the Devil (1) Hoc whi Lutherus intelanding of the word and fleque ex D Hieronymi Schursti ere Si Modelmi is uncered duceret, risures mundum universum & diabolum issum saturumque ipsum igritas attienes sus universas ut agre faceret mundo & diabolo, ut parenti etiam hoc suadenti gratisticaretur, Catharinam shi uxenem ducendam censuit. This agrees with what he writ the 15th of May 1525 to Rubelius (k) Si domum venera ad mortem me Deo juvante praparabo, & novos isso dominos & latrones expeliabo. & noves iftes domines & latrones expectabe autem ut agre faciam, si sieri potest, Catharinam meam
(1) Apud
Scultetum
ero neque enim oi muhi obstruent, nec gaudium adiment
Annal ad When I think of the Reasons that might persuade him that he would vex the Papists by his Marri-

age, I find none more likely than to fay, that he imagin'd they had yet fome kind of Confolation left, because they thought he had still a regard for the Doctrines of Monastical Vows (F) There went a Report that she was soon brought to sed] See here what Erasmus writ about it, (!) Lutherus, quod felix faustumque sit, diposito Philosophi pallio duxit uvorem ex clara familia Boria (m), puellam ele- (m) See a-ganti forma natam annos viginti sex, sed indotatam & bovi in the que pridem desserat est Vestalis Atque ut seias auspi- Margin of catas fusse nuptias, pauculis diebus post decantatum the Re-hymeneum nova nupta peperit Erasmus knew by the mark A event that it was an egregious fallity, and confess it afterwards The Letter wherein he makes that Confession, is dated the 13th of March 1526 He says only that Luther's Wife was with Child, and that the had not conquer'd the fierce Spirit of her Husband, feeing the Book that Luther hid compos d against him fince his Wedding, was the most furious Book that ever came from his Pen (n) De conjugio Lutheri certum est, de partu maturo spons e ornue epist 22 erat rumor, nunc tamen gravida este dicitur Si vila lib 18 est vulgi sabula Antichissum nasciturum ex monacio er monacha, quemadmodum isti jacritan , quot Ancichi -storum millia jam olim halet mundus t. A. e, o speciibam fore, ut Lutherum wear reddiret magis cicurem to um ille præter omnem expetiationem emifit librum in me fummå quidem curå claboratum, sed adeo viruienium, ut hattenus in neminem s ripserit hossilius

(G) By the Glamours that his Marriage raised | He confesses himself that his Marriage made him to despicable, that he hoped that Humiliation would rejoyce the Angels, and vex the Devils Sic (0) ne omnes demones flere speren Melanchthon (p) found num apud him so afflicted with that change of Life, that he wrote some Letters of Consolation to him Quomam vere ipsum Lutherum guodammodo tristiorem esse cerno, & perturbatum ob vita mutationem, omni studio & benevolentia consolari eum conor He adds that the prejudice, which that Marriage did to Lu her's great Reputation, would very likely produce a good of feet he meant that it would pievent the vanity of which the wifest Men are too full in the splendor of a great Glory Erit ctiam, meo quidem judicio, nec inutilis quidem casus isti ad domissionem quandam pertinens, cum alte suspensió de efferri semper su personationem, non solum sacerdotio sungentibus, sed cunitis mortalibus. Nam actionum solucitas occasionem dat pravitatis elati animi, non modo, quema imodum Orator in Supra, pag quit, dementibus, sedinterdum etiam sapientbius si was 17 n 10 not so much the Mariage as the Circumstance, of not fo much the Marriage as the Circumstances of the time, and the Precipitation wherewith the thing had been done, that occasion'd the consures past upon Luther. He Married all on a sudden, and in a time when Germany was almost desolated by the War of the Boors, a War that was imputed to Lutheranism. People could not account for that precipitation. Luther was then 42 Years of Age, and till then he had kept a chast Celibacy during the hottest transports of Youth. It cannot be said that the incapacity of containing himself obliged him to conclude his Marriage so suddenly Granting, as Melanisthom infinuates, that the remissions Granting, as Melanchthon infinuates, that the remils life that Luther led, delighting too much in company, revived Nature, which the Monastical retreat had in some manner laid asleep. In a word, Granting he was necessitated to marry by the Lust of the (a) Alor Flesh, must be therefore pass by all I coundries in the Re Could he not put off his Marriage for some Month, mark B to communicate the matter to his live ids, and to prepare the Publick for the News of his Muriage (1) Meby some preliminary Addresses. I do not wonder that for want of good Reasons to explain those difficulties (9) Inther, and others have acknow- (1) at ledged something Divine in that Mairiage, how m, april see as in certain Diseases (r) Quod autom in reintempessivum & inconsultum inch, (in quo viaxime di cira) obtressandi & accusandi studium adversavorum friet) videndum, ne nos conturbet. Isto enim sub nigotio fortale aliquid occulti, & quiddam divinius subssess, dans designed occulti, & quiddam divinius subssess.

(o) Epift Supra n 5

(p) Extat becepistola Londinent cft 24 /4) e Greco versa apud Seckendorf

(q) Alor in the Re-

Remark I

(a) Epist pag 318 apud Sec-

kend pag 18 # 10

(b) This is related by Bavarus

tom 1 pag 229 apud Seckend

l 3 pag 651 lit n

(c) His last Will is da-

ing bore him a Son a little after, he said he (H) would not change his Condition for that of Crassmaller, for he found that God had given him a very good Wise. He was like to die of a Strangury in the Year 1537, and in that State a he prais'd his Wise very much. In his Will that he made in 1542. γ he expressed a great Affection, and # Id 1 3 P 165 71 4 took care to provide for her. He did not pretend s that she was without Faults, but 7 ld ib he believ'd she was less faulty than others. It has been observ'd † that she took a pag 651 little too much upon her felf, and that the was too imperious, but it was an excusable full, confidering the glory that attended her Husband. In some things she was Sec the too fiving, and in others too prodigal She was sparing in her Housekeeping, and too expensive in Buildings, which is the Character of a Woman that loves to make a shew After the Death of Luther * she maintain'd her self and her Family decently, RemarkH † Seckendorf 1 3 with the indifferent Estate of the Deceased, and the assistance she received from the Liector of Saxony, and the Counts of Mansfeld At last she went from Wittemberg to pag 651 lit n See the Re-Torgaw, and died there the 20th of December 1552 If Erasmus was not mistaken when he sud 4, that she married at 26 Years of Age, she must have been 53 Years old when she died Varillas has committed a prodigious (1) number of faults in mark K * Id let o speaking of that Woman 4 See the

Mr Mayer, whose tavour to me I must acknowledge here, since he has been pleafed to declare publickly that he honours me with his friendship, made a Differtation

(H) That he would not change his Condition for that of Councily Here is part of the Letter that he writ the 11th of August 1526 to Michael Stifelius Salutat (a) te Ketha costa mea, & gratias agit quod ear literis tuis tam suavibus dignatus es Ipsa belle ear literis uit tam Juavibus dignatus es Ipfa belle habet Dei dono, minique morigera & in omnibus obfequins est, & commoda plusquam ausus sussemblerare (Deo gratia,) ita ut paupertatem mean nollem cum Grassi divitus commutate. He was heard to say (b) that he would not exchange his Wise for the Kingdom of France, nor for the Riches of the Penetians, for three Reasons is Because, she had been given him by God, at the time that he implored the affishance of the Holy Ghost concerning his meeting with a good Wise 2 Because, the she was not without fauits, yet she had sewer than other Women 3 Because she kept the conjugal Fidelity which she ow'd him In his Will he gave her a good testimony of Probity, Fidelity and Modesty, he acknowledged that she had lov'd and serv'd him, and that she had been (c) Fruitful, & He would not have the World to think that she had privately pursed up Money, and he lest her the had privately puried up Money, and he left her

of Septem-ber 1542 He had then five Children alive

Seckendorf / 3 pag 651 let n

(e) Vaullas, Hiftorre de l'Herefu, B 6 pag 6

at full liberty to marry again (d)

(1) Mr Varillas has committed a prodigious number of Faults | He fays (e) that Catherine de Bore and eight of her Companions were taken out of a Nunnery that was in a fmall Town call'd Vimigue, two Leagues from Wittemberg But I There never was a Nunnery that bore that Name, neither in the Neighbourhood of Wittemberg, nor elsewhere II The Convent that was near Wittemberg, and that was call d Niemec, was of Regular Canons of St Augustin, and ought not to be confounded, as it has been by some Authors, with the Convent of Nimptschen III The nine Nurs were taken out of Nimptschen on the Mulde near Grimma, two days Journey from Wittemberg IV Leonard Coppe who took them from thence was not, as Varillat affirms, Provost of the Scholars at Wittemberg, there is no such Character or Function known in the Universities of Germany But he was a Councellor of the City of Torgam, the place of his Nativity V It is not true that Catherine de Bore the handsomest of them all, was from that time design d to be the Wise of Doctor Luther He thought on nothing less at that time than to Marry A Letter that he writ about the end of the Year 1504 certifics, that God might alter his mind, but that whilft his Heart should be dispoted as it always had been, and full was, he would nevel Marry Not but that I feel, says he, my Flesh and my Sex, I am neither of Wood nor Stone, but I have an aversion for Marriage, because I prepare my self for the Punishment wherewith Hereticks are punished (f) See what has been said before of the Precipitation and my Sex, I am neither of Wood nor Stone, but I have an averlion for Marriage, because I prepare my self for the Particle of Whistone in the Month of June One thousand five hundred twenty five VI Varillas should not have spoken of Luther's Marriage in the Year 1526 but in the foregoing Year VII There never was any Abbess of Misina VIII However that Dig-

quo nos cursose quærere non decet, neque curare nugas deridentium, & convitta facientium quorundam, a quibus neque pietas ad Deum, neque ad homines virtus excilctur.

Interval did never belong to Catherine de Bore Varillas who gives it her in the 86th Page, had faid in the 7th Page, that she was a meer Nun, and that she fled with eight others upon a Good-friday, while fled with eight others upon a Good-fridsy, while the SUPERIORS were extraordinary busis By Missish he means either a Town, or a Province, if he means a Province he is guilty of a great ab-furdity, for he supposes then that there was but one Monastery in a Country where there were Thirty If he means a Town, he names it wrong, he should have call d it Meissen IX It is salse that Catherine de Bore was of an Illustrious Family, and Catherine de Bore was of an Illustrious Family, and that some of her Relations had a great Power in the Court of Savony She had a Brother that stood in need of Luther's recommendation to the new Elector of Saxony in the Year 1542 (g) Luther begged of the Elector, that he might have an Office instead of that which was taken from him, so that his Wise's Relations had more need of his Credit, than he of theirs What protection can one expect from a Family, that is not able to give a Daughter a Portion? This was the condition of our Nun's Father, according to the account (b) of the Author we criticise X The frequent visits that Parillas says (1) Luther gave to Catherine 16 B 7 (b) of the Author we criticile X The frequent Vilits that Varillas fays (1) Luther gave to Catherine pag 86 in the Nunnery of Messia are meer Chimera's Doubtless by Misnia he means the Town of Meissen (1) Id 1 Granting him this Fassity, Viz. That Catherine was Abbeis of Meissen, yet he suppos'd very fassily, that Luther made many Visits to that Abbels, for since the Trung of National Abbels, and Page 87 Luther made many Visits to that Abbess, for since the Town of Meissen belong'd partly to the Bishop, and partly to George Duke of Saxony, a great Enemy of the Reformation, Luther would have run very great dangers in Meissen I add, that is the Abbess had receiv'd his Visits so easily, there had been no need of any address to carry away Catherine de Bore, while the Superiors could not look after her Thus we find many Contradictions between Page 7 and Page 86 of Varillas Lastly, Those frequent Visits are strongly refuted by the two days Journey that is between the Convent of Bore, and the City of Wittenberg XI is majoristy Luther's first Letters that have been published, Thus he had some thoughts of Marrying from the time that he send form the Communion of the Church Varillas affirms this, but it is a sign that he never look'd infirms this, but it is a fign that he never look'd into those Letters We plainly find there, that Lather thought on nothing less than Marriage during the first years of his Reformation, and that he rethe first years of his Retormation, and that he refolved on it all of a sudden in the Year 1525. I
have shewed that he would have Married his Catherine to another Man XII The first measures he
took with John Frederick, Brother and Successor to the
(k) deceased Eletter, were that he should permit him to
Marry the Abbest A new mistake of Varillas John
Frederick was not the Brother of the deceased Elethor, and did not succeed him He that succeeded
him was call'd John and was his Brother. He was

(g) See Secken-

dorf 1 3 pag 381

(b)Varill

(1) Id 1b

Frederick

(f) I pist l 2 apud Seckend 11 pag 314 n 2

that will (K) afford me a very curious Supplement. I don't think that any body will blame me for publishing in this place of my Dictionary a Letter which has never been made publick, and which was written by (L) Erasmus before he was undeceived about the falle report that was spread about Catherine de Bore's being brought to bed a little while after her Wedding

madversions upon Varillas, are taken from Mr de Seckendorf, Histor Lutheran l 1 pag 273, 274

(b)Nimit-fehenie Cistercienlium Monaste-Mayer, pag 11

(c) Jd pag 14 (d) Id pag 14

(e) Ibid pag 19

(f) May

er, ubi fupra, p

quoter, hivariations, tom 1 p 49 (g) Ibid pag 27 (b) Ibid PAG 24 (1) Senatus Witch SHIPS nonnulla ex publico ærario et, pag 55 (n) Quis non videt. genii præ-

(a) Melt of the most eminent Persons of the Empire (a) Who can appealend that such a fanious Historian should heap up so many faults in so few Words? One could

haidly fucceed in it, if one was to do it on purpose, and for Mony

(K) Mr Mayer made a Differention that will afford me a very curious Supplement 1 It is a Book of 72 Pages in Quarte, Intituled, De Catharina Luthers conjuge differentia, and Printed at Hamburg in the Year 1698 The Author forgot nothing that might serve for a full Institution concerning the might lerve for a full Instituction concerning the History of Catharine de Bore, and he gives a curious and exact account of what Children she brought to Luiber He brings always good proof for what he says, whereby the Falsities of Cochleus, Maimbourg, Varillas, and many other Writers, are solidly refuted He shews, that the Example of the eight Nuns who went with her ut of the Convent (b) of Nimpischen, was soon after follow'd by Sixteen Nuns of the Convent of Widersteten in the Coun-Nuns of the Convent of Widersteen in the County of Manifeld, and that it was the fruit of the good and found Doctrine that Luther had taught concerning the Honesty of Mairiage, and the Inquity of Monastical Vows (c), that in all this, there was no force used to carry them away (d), seeing those Maids were well persuaded that they might return into the World, and were willing to do it, that Maimburg was in the wrong to pretend that Luther durst not marry Catherine io long as the Hestor Frederick was living, for why should the Llector Frederick was living, for why should that Prince have condemn d Luther's Mairiage, after having permitted Velthichius, Carolftad, and some other Ministers to marry (e) and that some Writers have spoken hyperbolically of Catherine's Beautier Lather than the mark of the New Market Cally of Catherine's Pearling of the Catherine's Pearling of the Market Cally of Catherine's Pearling of the Catherine of the ty, Luther fell in Love with a very beautiful Nun of Quality, whom he had taken out of her Convent There are the Words of the Bishop of Meaux, which Mr are the Words of the Bilhop of Meaux, which Mr Mayer (f) alledges, and to make it appear that they are over-strain'd, he produces that Woman's Print drawn by his order from three Pictures compard together, that were made in Catherine's Life-time, by Luke Cranachius (g), an excellent Painter, and one of those that were at Martin Luther's (h) Wedding-feast, that is, at the Entertainment that was given without noise on his Weddingday, for some Weeks after a more solemn and nomnous Least was made, to the Charges of which. pompous I enst was made, to the Charges of which, the (1) Senate of Wittemberg contributed some-thing Mr Mayer refers us to the 22d Pige of the thing Mr Mayer refers us to the 22d Page of the 34th Pait of the Confile Witebergensia, and to the 6th Chapter of the Desinso Luther desins of sohn Mollerus against Charles Creussen, a Jesuit of Prussia I 113, he refers us thither to see the Resultation of the Calumny that had been spread, and the excuses for Luther & Marrying without bidding the Banes for Luther's Mariying without bidding the Banes in a (hurch His Linemies gave out (k) that he had made fo much haste to mairy, because Catherine found herself with Child His was false (l). I here are also up Mr. Mayer's Dissertation many proofs of the Love and Lsteem that I uther had for his Wise hey are taken out of his Letters, and bus farted we are fore-warn'd to give more ciedit to them than to a Letter of Pontanus written to the Elector of Saxony after the Death of Luther. This Pontanus cannot be come a great deal of Mony in Buildings, and chiefly upon a Farm that was assign'd her for her virginitation, and chiefly upon a Farm that was assign'd her for her virginitation, and great deal of Mony in Buildings, and chiefly upon a Farm that was assign'd her for her virginitation. Dowry (m) Huic staque (Luthero) postas testi cretis, pag 13 (l) See the qui in literis post mortem Lutheri ad Elestorem Sax semark for the formation and selection of the formation for tenacemque in victu domestico, etsi sumtuo-for, pag 55 sam in ædificia, imprimus in pradium Zeulsdorf, quodes in testamento detaliti nomine Lutherus assigna-vit Some pretend that Luther submitted to the government of his Wise, and they cite the Letters wherein he call'd her his Loid Mr Mayer owns to beati viri have seen such Letters, but he maintains, (n), that non ignative, how his Wise such Letters, but he maintains, (n), that non ignative, how his Wise such Luther, who had given his wife such luther his Luther, who had given his wife such luther his wife such luther his wife such luther his wife such luther h

lo factum? minium. In aconomia quidem tibi concedo dominium. Ib pag-56 fakto jure meo. Mulierum enim Dominium nibil boni

unquam effect (0) He has the Original of a Let- (0) Luter (2) wherein Luther exclaim'd against the weak- ther apud ness of those Husbands, who suffer themselves to Mayer, be master'd by their Wives, and incourag'd one of pag 57 them to curb the Insolence of his Wife Here is them to curb the Insolence of his Wife Here is a thing that shews our Catherine's Conjugal Affection Luther intending to make an Exposition of be seen in the 22d Psalm, took some Bread and Salt, and Mr May-shut up himself in his Closet, and continu'd there er's Book, three Days His Wiscook'd for him every where, P 57, 58, and was much griev'd, she knock'd at the Door, the call'd him and height at last no longer she see the call'd him, and being at last no longer able or resist her Grief, she caus'd the Door to be broken open, and found him Meditating. He was vex'd that his meditations on such a Sacred Subject, and that his meditations on such a Sacred Subject, and of so great concern, should be interrupted, but at last, he could not find fault with (q) his Wises (q) Id p Care and Disquier She gave a remarkable Instance so He both of her Affection and Constancy in a Sickness quotes that he had in the Year 1527 (r) which was so Reinhard great and dangerous, that he made his Will, and Bakius ad took his leave of his Wise and his Son Our Capelockherine continued the first Year of her Widow hood at Wittemberg, the her to go essewhere. Mr. Mayer (r) unfishes her in 59 & see a her to go elsewhere Mr Mayer (1) justifies her in 59 & lea that disobedience She went from Wittem—(1) Ibid bog in the Year 1547 when the Town was pag 66 furrendred to Charles V Before her departure, she had received a Present of Fifty Crowns from Christian III King of Denmark, and as the Elector of Saxony and the Counts of Manifelt gave her good Tokens of their Liberality, she had wherewithal to maintain herself conveniently with her Family, those Assistances being added to what her Family, those Assistances being added to what Luther had left her She return d to Wittemberg when the Town was restord to the Llestor, where she liv'd prously till the Plague made her resolve to leave it in the Year 1552 She sold what she had there, and retir'd to Torgan, with a what she had there, and retir'd to Torgan, with a Resolution to end her Lise there. An unsolutionate Accident happend to her in her Journey. The Horses sell a prancing, and she leap'd out of the Waggon, and got a fill, of which she dy'd (t) Aquarat Torgan the 20th of December 1552. She was butter of a 1y'd there in the great Church, where her Tomb Tearaster and Epitaph are still to be seen. The University and some of Wittemberg, that was then (n) at Torgan, sew Days made a publick Programma concerning the Lumore See neral Pomp (n) It may be seen at length in the Fune-Mr Mayers Book, and it was Printed in the Year ral Pro1553 (x) in intimationibus Wittembergenssbus. I have gramma 1553 (1) in intimationibus Witembergensibus I have gramma road it in the 441, and 442 Leaf of a Book Piinted at Witemberg in the Year 1565 in 8 and Intituled, Scr ptorum publice propositionum a profisoribus in Academia Witebergensi, ab anno 1540 usque ad annum ged at 1553 Tomus primus
(L) And which was written by Erasmus before he

was undecen'd about the false Report] It was written to an Illustrious Perion, to wit, Nicolas Eve- (w) Mayrard, President of the High Council of Holland at er, ibid the Hague I have seen the Original of it, which pag 66, is very well preserved Erasmu's Seal with the & seq Deus Terminus and the nulli cedo, remain still intire (x) Id p Mr de Wilhem (y) Councellor in the Court of 69 Brabant, has been so kind as to shew me that Ori- (y) I speak ginal Letter, and to give me a Copy of it, which ginal Letter, and to give me a Copy of it, which I have compar'd with the Original I think, the I have compar'd with the Original I think, the large in Readers will not be displeas d to find itprinted in the Rethis place of my Dictionary, since it was never mark F, o made publick

5 P Ornatissime Prafes, Solent Comics tumultus for Wilhem

re in matrinonium exire, atque line subita rerum om-nium tranquillitas Verum hane catastrophen plerum-que nune habent Principum Tragædia, non adnodum lætam populo, sed tamen bellis potiorem Malebat ille compilari quam venire Similem exitum habitura vide-tur Lutherana Tragadia Duxit uvorem monachus monacham, out scias nuptias prosperis avibus initas, dichus a decantato hymenco ferme quatuordecim enixa est nova nupta. Lutherus nunc mittor esse incipit, nec perindes sevit calamo. Nihil est tam ferum quad non cicuret uxor. Ego sedulo hortor utramque partem, ut aquis conditionibus jungant fadus, ou insana pralia dirimant. Vis scire quantum prosecamus? Quantum solons. monacham, & ut scias nuptias profeiris avibus initas,

Plague raged at Wittemberg

mark F. of

* Pındar Od 4 Pythior

† Balzac, Entret 5 chap 2 pm80

nal, has

guess

re read. defulto-

à auibus parenti-bus ortus

fit fabula-

rum in-

Ventores non tradi

derunt.

m 861

(c) Id 1b

2 p 551 (d) Hefi-

odus in

nerat

Deor ge-

378 p m 126

(e) Schol Apollonii

ın lıb ı V 211 (f) At the

Word Bo-

(g) Ezech Spanhemius in

Callimnchum, p

213, 214 344 366 (b) Horat

(i) Id Od

13 epot (k) Dacıer upon

Horace,

tom 5 p 260, 261

of the Dutch

Edition

Od _5

reas

quod ego legerim Natal Comes, My-thol lib 8

BOREAS, One of the four Cardinal Winds, and one of the Deities of the Heat thens, was the Son of Astrans (A) and of Aurora, and had his Seat in (B) Thrace.

Pindarus * calls him the King of Winds " + I think, I have read some where that "they gave him the Privileges of a Citizen in a City of Greece I have read also, that they built some Temples to him, and that Sacrifices were order'd for him in an-"they built some Temples to min, and that Sachnees were cited a lot min in an other City, once, for having sunk a Fleet of the Enemies, and another time, for having blown the Dust into the Eyes of a Land Army of the same Enemies. If I am not mistaken, by a publick Decree he was solemning and, the Son-in-law of the Athenians, because of his Wife Orithya, who was an Athenians." The Author of whom I borrow these Words, (I'll shew (C) in what Authors he had read this)

lent 11, qui inter duos armatos ira vinoque furentes intercedunt dirempturi, & utrimque vulnerantur Opinor te legisse Apologiam meam adversus Sutorem Quis
ci edidisse tam supidum animal latere inter Theologos &
Cartusanos? Et tamen hoc portentum habet Theologos (a)There is begultarii in the Copy Mr de Wilapplaudentes Si venduntur isthic (a) d sultoris libri Jodoci Clithovei, quaso ut legas in Antiluthero 3 libri cap primum, num 3 nam Beda literis indicavit eum hem rold me, that locum ad me pertiner, quod si verum, quis non intelligit in illo pediculoso capite nullam esse micam sana mennone of those, who tis? Et tamen hujusmodi nebulones Luterus armavit in has read nos Nullum video finem nis si quis Deus à machina, quod aiunt, apparens, fabulam explicet Luterana fa-tio nunquam sustuit majores spritus. Et altera pars the Origibeen able adeonibil remittit, ut indies aftringat priora vincula to find out Habent novum dogma, sed simpliciter insanum, totos the meanhos tumultus exortos ex Linguis & bonis litteris Hoc jam Principibus aliquot perfuascrunt Quoniam te vi-dere alicer non licet, per literas saluto Dorpium ami-simus ante diem file longe supra centum millia rusti-coi um interfesta sunt, & quotidie sacerdotes capiuntur, ing of that Word 1 at a venture, that torquentur, suspenduntur, decollantur, exuruntur Non nego necessarium remedium, quamvu immite, sed Ger-mani magus novimus malefatta punire quam excludere it ought to Tibi, uxori tua, tuisque liberis precor omnia lata Qui has reddet est Franciscus Dilft, quondam con-(b) Boreas

victor meus, juvenis bonisto loco natus, moribus mire

Datum Bas pridie Natal Domini, an 1525 ERASMUS ROT verè tuus

Extempore manu propria
Non vacabat relegere, ignosce
(A) Was the Son of Astraus and of Aurora] talis Comes confesses, (b) he never read that the Inventers of Fables have faid what Boreas's Fathe Inventers of Fables have faid what Boreas's Father and Mother were, and yet he (c) had quoted Hefiod, who fays, that the God Afraus having Jain with the Goddess Autora, begat the four Winds Here are the three Verses that he quotes

Argain (d) & Hose authus time xagring-Dunus,

Agricus, Ziquess, Buyin t authugunatusus,

Rau Notto, es gain time Sua sundaica

Aftrao vero Aurora ventos peperit magnanimos, Argesten, Zephyrum, Borcamque rapidum, Et Notum, in amore cum des des congressa. I must take notice of a Fault of Mr Hofman,

inys, that the Wind Boreas was the Son of Ash aus according to some, or of Strymon according to others. He should not have express d himself so; he ought to have faid, that some Persons have maintain'd, that the Ravisher of Orithya, was not the Wind Boreas, but the Son of Strymon (e) Honρίαι υισι εξυμώι Β. φασι εχε δι τε απεμοτ Hefagoras in Megaricis Boream a quo rapta Orithya filium fuisse ait

Stiymonis, non vero ventum

(B) And had his Seat in Thrace] A great many Authors hat in (f) Lloyd's Dictionary, and in the learned Commentary of Mr Spanheim (g) on Cal-Imachus The origine of that Hypothesis, is, that the Poets, who have spoken of that Wind, liv'd in a Country with respect to which Thrace was Northward I speak of the Greek Poets The Latin Poers, who imitate the Greek Phrases and Epithetes have placed the Wind Boreas in the same Country, tho' they had not the same reason for it Read these words of Mr Dacier, they are taken out of his Note on the (b) Thrace Bacchante magis sub interlunia
conto "Horace speaks after the manner of the
Greek, who call Boreas or Aquilo, Thracian, because
it came to them from Thrace" I beheve, it had been well to have commented this place of the same Poet, (1) nunc mare, nunc Sylva Threicie Aquilone sonant, in the same manner, without pre-tending, that "(k) Boreas or Aquilo, that is to "fay, the North-North-East, was truly a Thracian "Wind for the Romans, as well as for the Greeks,

" for Thrace extended very far" I cannot believe, that Horace had in view the large extent of that Country, nor the Subdivision of the Winds He intended only to imitate the Greek Epithet of the North-Wind, and the same Criticism might be made upon him here, as on this Passage (1) of the (1) See Ta12th Ode of the 4th Book Jam veris comites, que naquillus
mare temperant, impellunt anima lintes Thracia I Faber's tnink, I ought not to omit this Passage of Balzac, 24th Epibecause it is Critical "(m) This Aquile of Thra-file of the cian origine, makes Excussions, and Travels o-2d Book ver all the World, but if we must believe our (m)Balzac "African, who speaks Stemes and Iron, his Style is so "rough and harsh, he makes his particular abode in the Euxine-Sea, I know not how many Leagues from Thrace, I shall inquire about it presently in the Map Well, Aquile shall inhabit the Euxine-Sea." for this time, Ubi dies nujquam patens, sol nun-quam liber, unus aer, nebula totus annus, hibernum, omne quod flaverit Aquilo est But, by the by, I desire you to observe, whether there is not a kind of contradiction in these Words, Nebula and Aquilo, for in my opinion, they cannot

well agree together
(C) Ill show in wha (C) Ill show in what Authors, &c.] There are some Books in which it is a thing allow'd of, and even commendable, not to name the Authors from whom a Writer takes what he alledges This is very convenient for a vain Man, for these general Terms, I have read somewhere, a certain Author relates, &c give an advantageous Idea of an Author The Reader thinks, he that speaks so, would not do it, if the Book he mentions, without naming the Author of it, was not unknown to other Learned Men It is therefore believ'd, that he found that Treasure in a very rare-Manuscript In a Word, if Balzac had said, I have read in Pausanias, or in Herodotus, he would not have made himself so recommendable to his Readers. As for me, I endeavour chiefly to farisfy the Curiofity of my Readers, and therefore I always name the Authors from whom I take what I relate, nay, I endea-your to discover from whence the Moderns have taken what they alledge I have fucceeded in it as to this (*) Passage of Balzacs Entretiens

I Ælian (n) observes, that the Inhabitants of Thurium having been delivered from a great danger have the second state of the second s

by a Storm that destroy'd their (a) Enemy's Fleet, down in offered Sacrifices to the Wind Boreas, who had caus'd the Text of

that Shipwrack, and confer'd the Freedom of their this ArisCity on him They provided him a House, and cle
a settled Revenue, and Celebrard every Year a (n) Ælian
Day of Worship in honor of this
If The Megalopolitans Conference of the this him, where they offerd Sacrifices to the tain Day of the Year, and they honour description to Trues
more than that It was in acknowledgment with the Trues
Assistance which they received of him, where they Dionysine Affistance which they received of him, when the Dionysius King of Lacedamon belief their City The Besset Engine bear the Wall so furiously, that doubtes the Branch would have been very great the next Day; but there make a North-Wind that over-set that Engine of this is what Paulanias (p) relates

111 Herodous informs us, That an Oracle have the set of the Common of the set of the common of the set of the

ing order'd the Athenians to call their Son-in-law to their Affistance, they invok'd Boreas, for as he was marry'd to Onethya the Daughter of Erechtheus their King, they took him for their Son-in-law Wherefore Xirxes's Fleet being come to the Coaffs of Magnesia, they implor'd the assistance of that Wind, and that of his Spoule, with Victims and Prayers, and being persuaded that the Storm that Carrer'd the Fleet was the Assistance of the Worthern fratter'd the Fleet, was the effect of that Worship, they caused a Temple to be built to Boress on the Banks of the Ilissus (q) They believed, that the same Deities had already destroy'd the Persian Fleet near Mount Ather (r) I have not been able to find yet the Author, who speaks of the great Service.

naquillus Faber's

Dionyfius (p) Pau-fan 116 8 Pag 266 259 r, *

(q) A R:thens (r) Hero-dot lib 7 cap 189

7 , 1

Remark on Orisbye's not complaining of the (D) coldness of such a Husband but that Remark is more ingenious than solid, for Boreas, tho' never so cold, was (E) very warm in his Love. He had several Children, and among others Zetes and (F) Calas, whose

vice which that Wind did the Greeks in throwing vice which that Wind did the Greeks in throwing dust into the Eyes of an Army of the Persians. I have Read indeed in Xenophon that the Greeks who repassed the Euphrases after the deseate of young Cyrus, endur'd a great deal of cold because the Wind Boreas was full in their Faces, but that it was laid as soon as they had Offer'd Sacrifices to it by the advice of a Southsayer (*) Note, that Apollonius represented to the Athenians that (s) Boreas was their near Relation. Balzac might have added that the (b) Athenians swore by the Deity of Boreas, and that his Festival was celebrated by them with great solemnity. Casabon informs us of it in his great folemnity Casaubon informs us of it in his Commentary on these Words of Matron, (c) ram Bopin, passaro wirropodur, quarum dum coquerentur, five recens coactarum vel Boreas poterat affici desiderio, (d) Sensus autem est aded bonos panes illos aut placentas fuisse, ut etiam Borealia celebrantibus apponi potuerint Morus sut Athena Borea
"Lebrantibus apponi potuerint Morus sut Athena Borea 4 p m 143 (a) Philo-strat in 4.p m 167 (6) Liba-Sacra facere, demerendi illius gratia Magna solennitate is dies celebrabatur, atque in primis lautis opi-parisque epulis Bopea (ur hoc dicebant & Bopeaupor superstitionis busus ritum Hesychius Bopeassoi, Adungon of a govern to Bopea Coprac ny govern in a corol (malim a corol) riessu Enakuro di Bopeassoi Vieron apud "(malim aveci) nriasu enautiro es popuaçuel Vi"detur dicere thiasotas horum sacrorum suise apel"latos Bopuaçue Ego arbitror Bopuaçuo id esse quod
"jam diximus at qui superstitionis hujus sacra con"celebrarent, eos esse dictos Bopuaçue, ut unadicue,
"respubrat, & simileis,, Castellan (e) does not
mention that Festival, but Fazoldus (f) did not
forget it To conclude, I shall observe that mention
is made of the Altar of the God Boreas in a Dialoque (g) of Plato, it is also said there, that is pag 234 (e) In tra-ctatu de

phon de Cyrı ex-pedit lib

vitaApol-

lonu lib

nius de-

Athenæum lib 4

pag 134 (d) Ca-faub in

Athen

lib 4 6 5

fcft18

Græco-

rologia

pag 124 (g) Plato

in Phædro

circa init

(1) Balzac, en-

tret 5

Lyons

chap 2 p 80 81

m 1211 p m 1211 (h) in the Remark G

rum (f) Fazoldus in Ie-

20 (c) Ma-

> is made of the Altar of the God Boress in a Dialogue (g) of Plate, it is also said there, that it was built where it was thought that Orithys, had been stoln away. We shall make a resection (b) hereafter on this folly of the Athenians.
>
> (D) Orithya's not complaining of the coldness of such a Husband. After the Words that I have set down in the body of this Article Balzas continues in this manner (s) "Whereupon a Signier Detteres, who has been some Months in my House, to whom I have communicated some of your "Observations, desires you to consider that the Observations, desires you to consider that the Women of those Times, were more modest, and more patient than those of our Time, and that more patient than those of our Time, and that if an Orithys of these Times had Marryed such a cold Husband as the North Wind, she would have accus'd him of impotency the next Day after her Wedding, and presented a Petition for a Divorce Nevertheless the Lady of Athens did not complain to the Areopagites, she had no Advocate who alledg'd the Title de frigidis, and did not live ill with Boress.

Juri Aris-(E) Boreas was very warm in his Love Balzac may be allowed to joke on the impatiency of Modern Women, but he should not take the liberty to strengthen his observations with the praises of sée de Virgile p 106 to strengthen his observations with the praises of Orithy's patience, for that Lady had no occasion to exercise that quality. None, not Jupiter himfelf, surpast the Wind Boreas in a hot constitution ferve that Poor Europa, who was carried away by force, had no sooner cally upon him for his assistance, but lation is the retractor her Prayers; she considered that she not literal hould set nothing by the change. Here is her However it complaint, (k) in the midst of the Waves, on the back estructhat Bore for Lover, as Nonnus relates it in the 1st of hu Diothone; says mysaca. O unda, blittera, muta unda, surdaque litterat Bore tra, meas andite preces, meque huic subtrabite Tauro as fell in Tu-que, Borea, pennis me subleva tum. At verò misera, love with as fell in. Tu-que, Berea, pennis me subleva tuis. At verè misera, love with quem appellas, cujus imploras auxilium, ad quem con-Erichtho-sugus? nempe ad eum qui Nympham Orithyam rapuis, mius's qui sic essum est in venerem, ut magis nemo. And cer-Maret, and tainly what Hemer (1) says, in the twentieth Book that have of his sliad, construis these last words of Europa ing assumed Erans Erichthonio Regi Dardania Equa ter mille, qua abe shape circa paludes pascebantur. Eas ut vidit Boreas, ut of a Horse, periit, ut malus eum absulist amor. Equi speciem inhe leap'd duit, salistque seminas, & en eis suscepit pullos duodethem (that cim, currere sic paruces, ut summas aristas non laderent is some of it has been said that Orithya was very well satisfied 'em) and with her Ravisher, and that she did not sind him had twelve cruel; (†) crudelem & Boream rapta Orithya nega-Coles by as fell in . love with Coles by them Casaubon in Athen pag 254 should not have said that those Mares did belong to Dardanus Mr Hosman has committed he same error. (†) Propert eleg. 26 lib. 2.

Tho' she was Married to a cold Husband, the was foon brought to Bed of two Twins

Dum (m) volat arserunt agitati fortius ignes, Nec prius aerii cursus suppressit habenae Quam Cicenum tenuit populos & mania raptor Ilic & gelidi conjun Altaa tyranni

Et genitrix fatta est, partuque enixa gemellos His bire increased by the swiftness of his flight, and therefore it is very likely that he was not long in his Passage, and Ovid do s not represent him too patient, when he supposes that the Marriage was not confummated before they came to the where the Ravisher made his abode But others assert that he did not tarry so long before he satisfied his Love They pretend that flying over the Sea he discover'd a Plain cover'd with Flowers, that seem'd fit to serve him for a Nuptial Bed, and that he made use of it for that purpose Read what follows pose Read what follows

Hic (n) misere rorem infessat crudelus, & asper At prado, & facilis, & rapta conjuge mitu Namque per aerias Ponti dum prateritoras Vota ferens, vidit procul in convalle remota
Planitiem miridi late florescere campo
Admonuti locus optata cum conjuge notitis

Defilit, ac molli lacrymantem amplevus in herba, Explicuitque finus, munufque implevit amantus Illa gravus oculos ab humo vix anxia tollens Flebat, eam infolito conjux folatur honore Hus ego pro lacrymis storum, gratusque memorque, Nocturnos spargam rores, ea præmia sunto Debeat hoc raptæ pontus memor Orithyiæ Subrisit tenerumque genis suffudit bonorem Lata viri dictis, & tanto munere conjux Ille novam sensit labi per pectora stammam,

Optatos repetens somnos, mollique quiete

Lenist repetent jomos, manque quiete

Lenist accensum complexu conjugis ignem

Scilicet & Boreas calido contrarius Austro, & c

Apollonius (o) pretends that the Ravisher enjoy'd

Orithya on the Bank of a (p) River of Thrace, and
that he cover'd her with a Cloud You must not
think that the Poets have offended against probability, when they have represented the same God

very amorous and cover'd with (c) Ice. Does not very amorous and cover'd with (q) Ice Does not History tell us that Love Reigns in the most Icy Climates? In this respect all the Zones of the Earth are torrid, as I have faid (r) elsewhere Why should not Boreas be in Love, seeing Neptune in the midst of all his Waves, and Pluto in the abode of the Manes, have been likewise in Love? Why should be not feel the effects of that passion, seeing Polyphemus was struck with it in his Cave?

Omnia vincit Amor

Love conquers all, nothing can resist him He sports no less with Lions than with Sparrows, and triumphs in the Euxine Sea as well as in France Properties says

Hic Deus & terras, & maria alta domat

And Guarini su the first Scene of the first Att of
his Pastor side (s) The Author whom I quote relates the whole passage of Pastor Fide, I refer my
Reader thither This Spark, adds he (s) speaking
of Boreas, is of a good temper The he burns with
Love, yet he is familiar with Cold and Snow
Sit nivibus servare sidem

And as Virgil Says,

Boreæ penetrabile frigus adurit

Genfibility in poin A proof of Boreas's sensibility in point of love may be gathered from his fury, that made him daih a Mistress to pieces against a Rock because she had prefer'd Pan before him I'll quote the same had prefer'd Pan before him I'll quote the same Remark I Author again, seeing I must criticise him in some of the Arthings (u) Orithya, says he, did well not to shew any grief for having been Ravish'd, for she had to do mite with a strange Ravisher, who might have dash'd her against some Rock, as he did the Fair Pitys, according (s) Notes to Pausanias's account (x) Hear what Achilles Bocchius fays of it in his Emblems. He fets down the visited de Verses of that Bocchius at length, you will find the Virgile p Sense of them in this passage of a Commentator upon Propertius (y) Vere amica pinus Arcadio Deo, utpote quemberea amatoristem suo, tunc quum puella (t) Id ib p 110,111

(m) Ovid. Metam ! 6 v 709

(n) Jov1anus Pon-Meteoris cap de pruma & rore fol m 113 verse

(e) Apo'-lon Argon lib

(p) Call d Ergine

(q) Nunc gelidus ficea Bo-reas bacchatur ab Arcto Ovidius eleg 2 lib 1 Tristium Thracius hos Boreas scopulos immitia regna Solus h1bet, semperque rigens nunc littora atque ubi se terris glaciali fundit ab arcto Silius Ital Cum gra-VIS armatur Boreas, glacieque minaci hispidus, & Getica concretus grandine pennas . Claud: an de raptu Proferp ! I U 70

(r) In the Remark I

(u) Id 1b pag 102 (x) 'Tis not true that Paulanias mentions if (y) Douga filius in bac werba Propertie eleg 18 lib 1 v, 20 & Arcadio Pinus amata Deo Rrrr 2

Remark C n II Same Remark n Metam + See Bal-Tac, Entretien læphatus

dialog Mercurii

upon Philoftratus ın Glaucus Ponticus par 741 742 of the 1 tome in 4 Apollo

nius is the

first Au-thor, who

mentions this

(f) See Natalis Comes Mythol lib 8 cap 11 p m 863 864 who had it from the pert eleg

ubi fupra

** See the History I shall give The Megalopolitans ** Honour'd him as their chief Deity. I speak of it in the Remarks, and likewise of the Worship which the Athenians * paid him. The circumstances of Orithya's Rape are (G) variously reported. The Anonymous Author, who Published a French Translation of † Virgil's Aristeus with Notes, in the Year 1668 has collected many things concerning the History and the qualities of that Wind, and pirricularly concerning the violence that is peculiar to it, and which the German of the German of the Coasts of the North Winds, if he would express what passes in the Channel, with the Coasts of the Netherlands. It is not the North Winds, but the North West winds, that are feared there. Those are the two Authors of Shipwareks.

Metam I will a the charge of the Netherlands are feared there. Those are the two Authors of Shipwareks. Metam I make this observation to shew that the Poets, who are too servile imitators of antip 6 circle fine tiquity, give us often some descriptions little agreable to their Country BOR.

adhuc esset, longe praferret, unde Thrax elle injuria impa-tions deprehensam forte solam spatioso campo, saxo allisti, quam inselicitor moribundam exceptam intra gremium suum tellus in arborem cognominem commutavit, cujus frondibus postes tempora pracintius semper spectatus est Arcadius Deus Qua fabula exstat apud Constantinum Geoponic XI & tangitur a Nonno in Dionys If I would say with Mr Hosman that Boreas was in Love with the & Apolli- Beautiful Hyacinthus, who was also belov'd by Annis Philostrat in ing jealousie of that Ravisher of Orithya, for eve-Hyacin- ry body knows that Apollo's rival was so mad for tho I zenot having the preference, that he kill'd Hyacintzes Chil thus, by thrusting back upon his Head the Quoit, is cap in which Apollo had thrown But Mr Hosman is milb) Scho- liast A- the Wind Boreas that did it And that Writer pollon in commits another fault in calling Orithya's Father 11 v 211 Erichtonius instead of Erechtheus

pollodorus 1 3

Children of Orithya, but as others (b) fay they were Born after their Sisters Chione, Chionia, and (i., He had Cleopatra They were in the company of the Argobeen marnauta, and did their Brother-in-law (i) Phineus veried to ry great Service, they drove away the Harpies that were very troublesome to him, for they took away (d) Exvalall the Meat that was brought upon his Table, ler I facco and if they left any thing, they infected it with an horrible stench. They persued them as far as (e) Notes the Islands Strophades, and would have destroy'd fur l'Aristed de Viergile p the Son of Pileus Celebrated, and at which all the Argonauta were present, Zethus and Calsis obAuthor them, if an unknown Voice from the Gods had not forbid them (d) In the Games that Acastus took this Pelei slius, viceium Zetes Aquilonis slius dolifrom Vigenere from Hyginus Chip 273 (e) They were lostratus kill d by Hercules. Lavy the Author of those Notes. fage is taken from Hyginus Chip 273 (e) They were kill d by Hercules, iays the Author of those Notes, in the Isle of Tenos at the Funeral of King Pelias, for having taken the part of Tiphis, Captain of the Ship Argo against Telamon, who would have them wait for Hercules, who was gone from them to fick his dear Hylas The Gods being mov'd with their Death changed them into Winds, which commonly precede the rising of the Dog Star by Eight Days, hence
it is that they are call d whospers, that is, forumers
Newertheless Hyginus says in his Fourteenth Chapter,
that they were buried, and that their Spulchre is seen to
move at the blowing of their Father We find some
other Reasons (f) of Hircules's anger that made
him kill them, but there is no mention made of
a thing that raised his Jealousy, and which perhaps provoked him more than any thing else haps provoked him more than any thing else Propertius (g) says that those two Brothers per-

ceiving that Hylar, the favourite of Hercules, was going by himlelf to look for a Fountain, follow'd him, and carefs'd him passionately

Callimathus (h) mentions three Daughters of Boreas, who carryed some Offerings to the life of De-Scholiast los se cally en one one lings to the ne of De-Scholiast los se calls them Oupis, I ozo and Hecaerga It is said upon Apolals also that the Rape of Orithya is not the only Ast Ionius, 16 of that kind that Boreas committed, it is pre-tended that he carried away Chloris the Daughter pert eleg of Arthurus, and that he had a Daughter by her pert eleg of Arsturus, and that he had a Daughter by her 20 hb 1 (1) Memoria proditum est à Cleanthe in primo libro de (h) Callimoribus, Boream rapuisse Chlorim quoque Arcturi siliam, mach aique illam in collem Niphatem asportasse, qui p sea hymn in Thorus Borea vocatus suit, antequam diceretur Caucasus, Delum de qua siliam susceps: Hyrpacem v 202 (G) The circumstances of Orithya's Rape were various—(1) Nata-ly reported Some 124 that she was on the Bank lis Comes of the River Ilissus when the was carried away ubissure

It is the opinion (k) of Apollonius, (k) Pausanias, (l) Notes and Dionysius Persegetes "(l) Thetres follows this fur l'Arisis opinion in his Chiliades Yet Cherilus says that see de Pirit was on the Banks of the Fountain Cephissus, gile pag "and Simonides near the River Brilissus, The Autor who speaks thus, took what he says from Natalis Comes He should have observed that the Original Superior Struckers and Sup Natulis Comes. He should have observed that the Original does not say that Briliss was a River There lis Comes,
are only these words in it (m) Simonides tamen up supera
Poèta non ab Ilisso, sed à Brilisso raptam fusse Corthyam putavit This is takend from the Scholinss upon
Apollonius These are his Words (n) who we well
busin simundate was fightures while upwayatoms, and with
liast Asagned when without the Sydness toughthus Orithyiam were
Pollon in Simonides air raptam à Brilisso in Sarpedoniam Petram lib 1 ©
Thracia allatam esse It is very likely that his Brilissus is the Mountain Brilessus mention'd by (*) Thucydides, (p) Strabo, and (q) Pliny, and which was cyd. lib 2
in Attica 'Tis the same Scholiass who informs
us of Charilus's opinion (r) xolydo o, says he
asmalinai onch auris and aphilyman uno tat the lib 9 pag agradinal anch author dien apidynean one tat the naously wayat Charilus vero diest rapsom faiss ellem
colligentem stores ad sontes Cephiss. By these last
Words might be understood the Spring of the Raver Cephiss near Liles (1) in Phoese, but it is
better to understand them of a particular Found
is a call'd Cephiss (2) near Athens. We have
yet faid all that concerns the different actual
of Authors concerning the place where the Rass
a tradition that Orithys was carried away from the
Areopagus. "Het Apin ways Myssas ya's all is sonthe rapsom insides an un bosed nymada. Volsa Areopago Est enim of alia suma non en hoc locosed en
illo rapsom fuise. He had just before touched upon the most general transform, viz that slissus was
son lib so
must not take for a new opinion what Mr. Gaillet says (2), that Boreas stole away Orithys in that
part of Athens call'd Agra or Agrae, and that it
was the sirst time that the Goddels Diana mome a
Hunting. The Altar of Boreas, and the Temple of
Diana Agrae stood there on the Banks of the slissus
This may be inserted from two passages compared
together, one of (x) Plate, and the other of (y) Plate
together, one of (x) Plate, and the other of (y)

Plate owen mayne Charilus vero diest raptam faiffe ollam

There are some different Reports concerning Orithya's Love Some say in general (2) that she was diverting her self, others that the was plucking of Flowers was going over the lliffs; a dancing, others that the unfinuates the latter opinion we find the fourth in express we have the fo that (as) fhe bulat the was

ies of Apollonius

B Kariñ (cc) Sonnie d'ageleche, les agu en po

Ognino. Begine d'opeque o noncominder,

1 dessu magnidande non un d'accesse

In unique sutempesta Thracia, que issam Thracia: muile rejecerat e Georgea,

Thradian Mullo rejectrat a Universe,

Cam se proper lissum in chore circumagebor,

I only quote this passage to show the rashness of

Philostratus He supposes that his Hose consturing (as) Apolthe Athenians told them, that is Orthyas had dane'd, led his
showed not have inspired any Love That passage of
fage of Philostratus is curious enough to describe
that I should feet down the Larin Translation of it
substitution of the same face analysis. that I should set down the Latin Translation of it up i up a (dd) Operes ventos venerari, praservam assa sees vegation, 1210 sint, & pro vebes maxime spirent, neque Borean and (cc) Avestrum, qui maxime ventrum emium massadalla vegationus faminum facere deces, neque enim tose Boreas Organization up i upra amosses, seem visisses tripudiantem arous Thomas, seem visisses tripudiantem arous tr

(dd) Philoftr in wim Apellonia lib. 4 ? # 167

(k) Panfa mias lib i PAG 17

(m) Nata-lisComes,

lib 9 pag

This may be inferr'd from two passages compared together, one of (x) Plate, and the other of (y) (w) Plate in Phedro pog (w) Guil-let, Athones ante-

buvelle 10. 264 (w) Plato,

BORRHAUS (Marim) Professor in Divinity at Basil, was siest known by the "Konig, Name of Cellarius. He was born at Stutgard in the Dutchy of Wirtemberg in the Year 1499, and was a & Disciple of Capnio He took his Degree of Matter in Philosophy r at Hadelberg, and going afterwards to Wittemberg, no acquaintance at Tubingen Friendship there r, with whom he had already had some acquaintance at Tubingen Wanting neither Wit nor Learning, he found many Scholars to instruct, whereby he r at Heidelberg, and going afterwards to Wittemberg, he acquir'd Melanchibon's got a great deal of Money He was admitted to that Employment by Melanchibon's progressive endation He suffer a similar to be miserably seduc'd by Stubner, one of the Anabapt ounders of Anabaptism, and used his utmost endeavours to establish that Sect a he had a Conference with (Y) Luther in the Year 1522 wherein he shewed a great deal of Fanaticism Being gone into Prussia in the Year 1525 he was imprison'd beeck there by the Prince's Order, and did not forbear writing many Books to support his fumma Control of But when he saw that his Sect receiv'd great checks daily, and that the hopes they had given of the renewing offill things proved falle, he was converted, and rutired to Basil in the Year 1536 + He did not only leave off Anibaptism, but also the name of Cellarius, and took upon him the name of Borrhaus. He mairied, and apply'd himself sometime to a Trade for a livelihood † At last he was admitted into rar in vi-

(a) Artus Thomas Sieur d Embri in his Annoen Apollonius's Sated into I rench by Vigenere PAR BOI

(b) Q Zo-

Lav, Sahar, Emper and

Solo, Solo,

Græci pu

eri fem-

pereftis .

obis eft

animus

Plato in

Timeo pag m, 1043

(4) Quis

Volusi

(d) Apud Gracos designu-Dio-

STORY.

Plin in

prefet P # 10 (e) Plate in Phadro

PÉGI ICE (simeir) שבר לייצמי

 \mathbf{O}

polition that is between the discourse of Apollo us the Poet, and the Discourse of Appellmius the Philosopher It had been more reputable for him to observe the Impertinences of the latter, than (a) to tell us, Ist That some make Boreas the Son of Astreus, and others say that he was a Thracian 2 That Simonides calls Brilliss a River near which Orithya was ravished There are two Faults in these Words, for to be the Son of Astreus and to be of Thrace are not two contrary things, and Simonides does not iay that Brilliffus was a River It would be to no purpose to say, that Apollonius had been to blame, if having a mind to reform the Athenians, he had refuted the Stories which they related of Bereas, I say such a Reason ought not to be alledg'd, feeing there was a Medium between refuting ridiculous Traditions, and supposing them to be true He should not have mention'd them, a Philipsopher, who was perfwaded that a Refuers, should have faid nothing of them But what a disorder is this! The Athenians so Ingenious, so polite, fo knowing, fuffer themselves to be per-iwaded that the Daughter of one of their Kings fwaded that the Daughter of one of their Kings made a Wind in love with her, that the lay with him, that the conceiv'd by him, that that Marriage occasion'd an Alliance between them and that Wind, and that this Ally prov'd very serviceable to them, when they amplor'd his assistance in the War against the Persuar They were so persuaded of all these things, that they confirm'd them by publick Decrees, by rerecting an Altar, and the celebration of an Anniversary I make this Carvation, lest any one should object to me, that crvation, left any one should object to me, that Pape of Orithya was look'd upon at Athens as a meetical Fishion, and a witry Conceit Such an Objection would be very false All that I have faud concerning the Wind Boreas, was an Article of Faith among the Athenians I am apt to believe, that at first it was only a Poetical fancy sung in the corners of the Streets, but at length it became part of the Publick Religion The same ought to part of the Publick Religion The same ought to be said of the parts of the Pagan Religion, and we may be pon this occasion a notable Mahometism and Paganism unded Mahometism, it was his volusi
Bithynice, qualia
de anens

Resident their Fictions, and who invented them

Resident their Fictions, and who invented them

them, hanga feria ducent in male. Those

them, hanga feria ducent in male. Those

column them were never disbelieved. It is in this respect

that the Egypsians might have said to the Greeks

might yet better (c) reproach them with the same

(d) Apud

Gracos

volumn was form'd out of the with

them

them, hanga feria ducent in male. Those

column them, hanga feria ducent in male. Those

that the Egypsians might have said to the Greeks

might yet better (c) reproach them with the same

thing in that respect. And indeed we don't find

any Author among them, that deserves the civility any Author among them, that deserves the civility that a Roman shewed to Diederus Siculus, of whom he faid, (d) that he was the first among the Greeks that left off fooling

of Philofiratus, should have informed us of the op-

not pretend that all the Athenians were so facilities as to behave rhose idle Stories. I remember answer that Plate put in the Mouth of Semiles, who was ask'd whether he believ'd that the Tradition of the Rape of Orithya was true (e) and the orie and, I Educate it of the in the particular midy dante some feel dies per Jovem Secretes, tune hanc facilities for field dies per Jovem Secretes, tune hanc facilities per field dies per forces.

bulan putas veram fuiffe? If (f) I should believe with Wise Men, answer'd he, that it is false, I should not be an absurd Man It appears by these words on the one side that the most knowing Perfons judg'd rightly of it, and on the other that they explain'd their Thoughts cautiously upon that Subject in a Publick Work However it be, a great many Athenians, Men of Parts of and great Senic in all other things, and much more capable to deceive others than to be deceived, believ'd honeftly what was told them of Boreas and Orithya This is a mitter of Wonder, and it affords a good Moral Re-flection about the weakness of Humane Understanding Let us judge of the Ancients by the Moderns In Rome where there is so much Wit, and so much Prudence, they commonly believe most of the Traditions upon which the Worship of some particular Chappels is grounded Some few thinking Men give no credit to them

must argue in this manner as to ancient Greece
(7) He had a Conference with Luther] The fift fary of Anabaptism broke out at Zwiccow, where Nicolas Storch, Mark Soubner, and Thomas Munzer, iet up for Prophets, and boafted to have many Convertations with God They drew a great number of hearers after them, for they promis d the new reign of the Messiah would soon appear All this while Luther lay conceal'd, but he was inform'd of the great fir of those Fanaticks, and of the Progress they made at Wittenberg, where they had also stagger d Melanchthon (g) As for our Cellarius, they gaind him intirely, and he became as zealous as any of their (b) Non paucos in suam sententiam perducebat, (Marcus Stubarrus) nerus) quorum caput fuit Martinus Cellarius, qui istis pertinacissime diu sane adhasit, & causam hanc egit atque desendit Luther leaving his reticat came to Wittemberg in the Month of March 1522, and stop d the progress of those Men by his Sermons Nay, their Disciples heard him with great Veneration, but as foon as Stubner, who was gone from Wittemberg about fome business, came back again, they adher'd to him as before, and incourag'd him to maintain his Opinions (1) Cellarius exhorted him chiefly to it Stubner desir'd a Conference with Luther, and finally a Day was appointed for ıt He came to the Assignation accompanied with Gellarius and another, and Luther had only Melanchih n with him You shall see in the Latin Passage which I set down, that Cellarius shewed more Passion than Stubner, and how those Fanaticks left Wistemberg the fame day to retire to Chemberg, from whence they with a Letter full of Curfes to Luther (k) Audivit Lutherus placide narrantem Marcum Jua Cum dicenai finem fecisset, nihil contra illa adio abjurda & suti-lia disferendum ratus Lutherus, hoc modo monuit, viderent quid agerent Nibil coium qua commemorassent, sacris literis niti, commentaque se cogitationum curiosarum, aut etiam fallacis & fraudulente sprittus deli-ras & perniciosas subjectiones Ibi Cellarius & voce & gestibus vesan s, cum & solum pedibus & propostam mensulam manibus feriret, exclamare & indiguari, ausum esse Luterum suspicari tale aliquid de divino bomine At Marcus paulo sedatior, ut scias, inquit, Lutere, (k) Id ib me spritu Dei preditum este, ego, quid m animo suo pag 51,52 conceperis, sum indicaturus, idque est. Le incipere inclinari ad hec ut meam dostrinam veram esse credas Cum Luterus, ut spse postea divit, isem dedita opera sententiam cogitando esset complexus. Increpet te

& Frider Spanhe-

Controverf p m

Cameta Methe lunchthonispig m

> dem ibid P 47, 48

* Id pag

+ Hoornbeeck, ubi lupra See alla iaiius ubi

† Victus cauf fenestrario opificio quando iddixie Hoornb 16

(f) AM es amgothy TO COL BX AP a 101 3 en lam it non Putarem ut fapientes, abfurdus non essem 1d 1bid

> ckendort Histor Lutheran lib I pag

(b) Camerarius in vita Melanchthon p m 47

omnibus maxime tissimeM Collarius Id .b p 50
(k) Id 1b the number of the Professors of the University, he taught Rhetorick first, and afterwards Divinity He wrote some (Z) Books, and died of the Plague at Basil in the

Year 1564 \$\dpsi\$ BORRI (Joseph Francis) in Latin Burrbus, a famous Chymist, Quack, and Heretick in the XVIIth Century, was a Milanese * He finished his Studies in the SemarkH minary (AD) of Rome, where the Jesuits admir'd him as a Prodigy for his Memory and Capacity He applied himself afterwards to the Court of Rome, which did not hinder him from making several Chymical Discoveries He plung'd himself into the worst fort of Debaucheries, and in the Year 1654. he found himself obligid to take refuge in a Church A little while after he pretended to be a Devout Man, and spread (A) some whimsical Notions clandestinely. He communicated to his Considents the Revelations which he boasted of but when he saw after the Death of Innocent X that the new Pope Alexander VII renewed the Tribunals, and ordered that more care should be taken of every thing, he did not hope to have time enough to encrease the number of his Followers, as much as his design requir'd, and therefore heleft Rome and return'd to Milan He set up there for a devout Man, by which means he was esteem'd by several People, whom he caus'd to perform some pious Exercises, which had a great appearance of a Spiritual Life He engag'd the Members of his new Congregation, to take an Oath of Secrecy to him, and when he saw them confirm'd in the belief of his extraordinary Mission, he dectated some Vows to them by the Suggestion of his Angel, as he pretended One of those Vows was that of Poverty, for the performance whereof he caused all the Money that eve-Was that of Poverty, for the periodinance whether he can be a superiodically and the Reign of the Most High, the Reign of the Kingdom of God It was to be fpario di the Reign of the Most High, the Reign of one sole Flock β, as that new Sect call'd poch and it Borri was to be the Captain General of the Troops that were to bring all the resulting the superiodical and appropriate manner by Market I was to be a sected an a particular manner by Market I was to be a sected and a particular manner by Market poch anni col suo maginario Reign of the Captain General of the Troops that were to bring an it Borrs was to be the Captain General of the Troops that were to bring an in col suo maginario Regno the Arch-Angel, he had already received a Sword from Heaven, on the Handle of dell' Al- which appear d the Image of the Seven Intelligences, and the Pope himself was to be tissimo de kill'd, if he had not the requisite mark on his Forehead. I omit the particulars > of all suo so- the Wiscons to say something of the new Doctrines of Cavalier Borrs. He taught il fuo folo Ovile
lita del
lo Gavagl
ly Ghost incirnate, for he said that she was born of Saint Anne as JESUS CHRIST

Borri pag
was born of her He call'd her the only Daughter of God, conceiv'd by inspiration, and caus'd this to be added to the Mass when the Priests his Sectaries celebrated the fame He said that as to her Humanity she was present at the Sacrament of the Eucharist, and alledg'd certain Passages of the Scripture to maintain his Doctrine He dictated also a Treatise on his System (B) to his Followers I have said already, that he boasted of having a great share in heavenly Revelations and it was by that means he had learnt that St. Paul had communicated the same Power to him that God

y See the Remarks

Remark B at the end

(a)Præter logica &

mathematica libris aliquot commentariis in Vetus Teftamentum fe Ecclefix Dei commendavit

Deus Satana Post hac plus verborum faciendum Luterus non putavit, & minantes gloriantesque eos dimisit, ac nescio quid pollicentes de mirabilibus effectionibus, quibus probaturi sua essent, cum hoc modo dixisse Is Deus quem ego veneror & colo facile vestra numina, ne quid tale efficiatur, coërcebit, eo die oppido illi excesserunt. & Chembergo distante passibus amplius millibus quinque literas plenas maledictis & execrationibus ad Lutherum miserunt

nibus ad Lutherum miserunt

(Z) He wrote some Books] He published some Notes on Aristotle's Politicks in the Year 1545. A Commentary on the said Aristotle's Rhetorick in the Year 1551. A Commentary on the Pentateuch in the Year 1551. One upon Isaid and the Revelations in the Year 1561. One on Job and Ecclesiastes in the Year 1564. I have not seen what he writ (a) about Logick and the Mathematicks, nor his Commentary (b), on the Book of Judges, and on the Book of Kings. Konig (c) ascribes to him a Philosophical Work divided into three Books, and entitled de censura veri or fals.

and entitled de censura ver de falsi

(AA) He finished his Studies in the Seminary of Rome] The Author of his Life has omitted a Rome J The Author of his Life has omitted a Circumstance, which deserves to be related I shall give it in the Terms of a Memorial which came to my hands from Mr Bandrand the Geographer "Born being in the Seminary of the Jesuits, rais'd a Sedition against them, and shut himself up "with others for three days, so that they were forced to send for the Barigel or Grand Provoss "with his Officers to bring Born and the other "Scholars to Reason In the Year 1653 He was "Secretary to the Marquis Mirogli Resident of the "Arch-Duke of Inspruck at Rome, where I saw " Arch-Duke of Inspruck at Rome, where I saw "him then, as also in 1654 but there was no talk
"of his Heresies, and in the Year 1655 he went
"to Inspruck, and afterwards to Milan" These things don't well agree with Berris Printed

Affecting to shew a great Zeal, He lamented the corruption of Manners that prevailed at Rome, faying that the Distemper was come to the height, and that the time of recovery drew near A happy time, wherein there would be but one Sheepfold on the Earth, whereof the Pope was to be the one ly Shepherd Whosoever shall refuse, said he, to on the Earth, whereof the Pope was to be the one ly Shepherd Whofoever shall refuse, said he, to enter into that Sheepfold, shall be destroy'd by the Pope's Armies, God has predestinated me to be the General of those Armies, I am sure that they shall want nothing, I shall quickly sinish my Chymical Labours by the happy Production of the Philosophers Stone, and by that means I shall have as much Gold as is necessary for the Business I am sure of the assistance of the Angels, and particularly of that of Michael the Achangel When I began to walk in the Spiritual Life, I had a Vision in the Night attended with an Angelsail Voice which assured me that I should become a life the Sign that was given me for it was a Palm that seem'd to me quite surrounded (d) with the Light of Paradise He boasted that St Michael the Archangel apparisce had taken Post in his heart, and that whole Bands una palof Angels reveal'd to him the Secrets of Heaven, ma cirand what past in the Conclave of Alexander VII only mention a small part of his Chimerical Notions, which are sufficient to make one judge of torno, daths rest. tions, which are sufficient to make one judge of torno, da

(B) He dedicated a Treatise on his System to his Fel- radisali lowers] He took it from them when he begun to Vita del understand that the Inquisition had heard some- Gavaglio thing of their Nocturnal Assemblies, and hid all his Borri pag. Papers in a Nunnery From thence they fell into 342 the hands of the Inquisition they contained very extravagant Doctrins, as, That the Sen of Ged three an Ambitious Principle, and to become equal to his Familiary. of his Heresies, and in the Year 1655 he went to Inspruck, and afterwards to Milan" These there, mov'd him to create Beings, that Luciser's fall proceeded from resulting to adore JESUS CHRIST and the Holy Virgin in idea That the Angels, who adhere (A) Spread some whimsical Notions clandestinely] her'd to Luciser, not thre' deliberation, but only out of desire,

Gavagliche

Anabapt (b) Hoornbeeck lumm Controv pag 356 makes mention of it (c) Konig, 1mBiblioth vet & no-VA PAG 12**6**

Spanhemi-

su de orig & progr

conferr'd on that Apostle to censure St Peter's conduct He boasted that he could communicate the Gift of Illumination to others for the understanding of Mysteries, and made use of the Imposition of hands, beseeching the Trinity to receive the Novice into the * Religion of the Evangelical Nationals His design was, if he could get a sufficient number of Followers, to appear in the great place of Milan, to represent cloquently the Abuses of the Ecclesiastical and Secular Government, to incourage the rail capo People to Liberty, and to possess himself of the City and Country of Milan, and then invocando la fanpursue his Conquests as well as he could But all his designs miscarried by the imprisonmencos some of his Disciples, and as soon as he perceived that first step of the inquisition, he fied with all the haste he could, and took care not to appear at the Summides of that formidable Tribunal He was condemn d as an Heretick in 1659 and 2660 and burnt in Effigie at Rome (C) with his Writings, by the hands of the tarli nella Executioner the 3d of January 1661 He stand some time in the City of Strasburg, relig where he found some support and assistance, as being persecuted by the Inquisition, and de N also as being a great Chymist, but he wanted a larger Stage. He look'd for it in Vangeliunder the Year 1661. and found it at Amsterdam. He made great noise there, the look'd for it in Vangeliunder the Year 1661. The Year 1661 is the stage of the st People flockt to him as to the universal Physician of all Discuses, he appear'd there in 361 a stately Equipage, and took upon him the Title of Lxcellency, they talk'd of Marrying him to the greatest Fortunes, &c The chance turn'd, his Reputation began Cominto sink, either || because his Miracles sound no longer any Ciedit, or because his Ciando à Faith could work no more Miracles In short he broke, and sled one Night from Amsterdam with many Jewels and many Summs of Money that he had pissered the field alla sua support to Hamburg Where Observe Williams with the part have the field alla sua support to Hamburg Where Observe Williams with the part have the field alla sua support to Hamburg Williams with the part have the field alla sua support to Hamburg Williams with the part have the field alla sua support to the field all support to the field all support to the field all support to the field alla sua support to the field all support to the field alla support to the field alla support to the field all su went to Hamburg where Queen Christina was at that time, he put himself under her fede, d la Protection, and perswaded her to venture a great deal of Meney in order to find our fede a fuoi mithe Philosophers Stone, which came to nothing Afterwards he went to (oppenbagen, and inspired his Danish Majesty with a strong desire to search for the same Secret By that means he acquired that Prince's savour so far as to become very odious to all the great Persons of the Kingdom Immediately after that King's death, whom he had suggled displayed to the secret search for so, of being imprisond that and property of the secret search search for so, of being imprisond that and property of the secret search sea put upon great Expences in vain, he left Denmark for fe ii of being imprison d, † and notte carefolv d to go into Turkey Being come to the Frontiers at a time which the Conspirite di racy of Nadasti, Serini, and Frangipani was discoverd, he wis taken at Goldingen for one of the Accomplices, wherefore the Lord of the place invited him to Lodge at his la somma House, and secur'd his Person, and understanding that his Prisoner's Name was Joseph di più di Francis Borri, he sent that Name to his Imperial Majesty, to see if that Man was one dodeci of the Conspirators The Pope's Nuncio had audience of the Emperor at the same mila dop-time when the Count of Goldingen's Letter was brought As soon as he heard the Name of Borrs, he demanded that Prisoner to be delivered to him in the Pope's Name + Borri's The Emperor having consented to it, Ordered that Borrs should be sent to Vienna, and Journey to obtain'd a promise from the Pope that he should not be put to death, and sent him the Court to Rome, where he was condemn'd (D) to remain all his lifetime in the Prisons of the har been

desire, remain in the Air That God made as e of the ministry of the rebellious Angels for the Creation of the Elements and Animals That the Souls of Beasts are a Production, or rather an emanation of the substance of the Wicked and that is the reason why they are mortal the boly Virgin proceeded condessed from the Bosom the Divine Nature, and that otherwise she could not of the Divine Nature, and that otherwise she could not nave been the Spouse of the Holy Ghost, because of the disproportion of Natures (a) I have said in the Body of this Article, that he call'd her the only Daughter or God I shall now quote my Author (b) Chiamava la Veigne, Sagratisma Dan, ad unispirata siglia dell' Altissim, e da que Sagradas said said secochi sieguaci faceva aggingnere al Canada said Masse le parole UNINSPIRATA FILLA

The same thought, which many

(2) The same thought, which many ascribed to Henry Stephens, 18 likewise to him, viz that he never was so cold as the best of the fame of t

And the was burnt at Rome It is faid that the province is muous che is sue efficie era abbruccinta, e si issaic intendere, che uon aveva mai avunta santo fredio quanto quel giorno, ali imitazione di Marci Antonio de Dominis, che disso instanzione di Marci Antonio de Dominis, che disso is sessione (D) He was Condenn'd to remain all his Lise-time in the Prisons of the Inquisition. The Reader will be glad to find here more at large, what I have zouch'd upon in general, concerning the Punishment that was inslicted on the Cavalier Borri. (d) On the last Sanday of the Month of Ostober. 2672 he was condemn'd to make an Abjuration of his Errors in the Church della Minerva, for which end, he was brought upon a Scassold that was rais'd on purpose for him, where one of his Adversaries, who was a Priest, read the Tryal aloud, with his Consession and Abjuration The Sentence was pronounc'd by the holy Office, he was upon his Knees, with a

Torch in his Hands, whilft his Abjuration was reading, which being done, he arose, and thank d the Sacred College for the Mildness wherewith he had been treated, in not inflicting a greater Punishment upon him, which he confeis'd he deserv'd This was done in the Presence of a vast Crowd of People, who were curious to see such a famous Man, and such a solution and extraordinary Action He was surjounded with a great many Archers and Officiality. lemn and extraordinary Action. He was jur-jounded with a great many Archers, and Offi-cers of the Holy Office. Many Prelates were also present these with the Sacred College, and lemn and extraordinary Action faid Borrs, seeing so many Archers, and other Men of the same Profession about him, fell twice into a Swoon The Ceremony being over, he was fent back into Prison, from whence he was carry d to Loretto, as being too pernicious a Man in Christendom, with express Orders to make him tay the Creed every Day, and the Penitential Pfalms once every Week He (b) was also order'd by his Sentence, to receive the Sacrament once every Day, when he should come to Loretto (c) Before he came out of the Prisons of the Inquisition, he was visited (f) Ibid by several Men and Women, and also by some pag 465 Princes and Princesles, Knights, and other Persons of Quality When he came out of the Prison, they made him pass through a Troop of the Pope's Lanciers, that made a Lane He mounted on the Scaffold with his Hands bound, between which, there was a burning Wax-Taper, and he continu'd kneeling all the while his Sentence was reading, by which, he was Condemn'd to a perpetual Imprionment, for having been (their are the very Words of the Sentence) an Inventer of a new Herefy, and for a Penance, to wear the Habit of the Inquisition all his Life-time, with a Red-cross on the

Stomach, and one on his Back He was "aftonish-

loro tutte due le do la santıffima

Inqui- forgotten in the Book. Article is extracted Acta Eruditorum 1688 pag

He (b) (e) Ibid

cure Hollandors of the Year 1672 PAG

(a) Vita Tiere Borri pag 554 & follow

(6) Ibid

PAE 351

(e) Ibid.

* Tak n Book Intituled. Breve rela-410ne del-la vita la vita del Cavagliere Gioleppe Francesco Borri Milanesc, Printed at Geneva, (the litle fays, in Colonia appo Pietro del Martello) with ano-

tise Intitu-

netto del Cavaglic-

re Giolep-

thor of his Life Sis

nothing of that, he says that

Botti was

Condemned for refujing to appear, and that be fled from

Milan, as foon as he

knew that he was difcovered (b) Vita del Civa-

gl Bor-

ri, p 379 (c) Tl at 15,

in 1679,

(d) Stam-

tera di refitune

nd un ci-

cone per

mondo

Vita del

He could

Curc for 6

Lyes wery

well, see

(a)Merck linus in

Lindenio

renovito,

st h word

I rancii-

cus loic-

phus Bur-

rhus II.

the Re-

mark I

Cro Borii, P3g 370

pe I ran-

delco Born (a)Th Au-

led, la Chiave del Gabi-

Inquisition, and to make an Amende bonorable Some Years after, he obtain'd leave to come out, in order to cure the Duke d' Eftree, whom all the Physicians had given over for lost, and he cur'd him Which caus'd a faying, That an Arch-heretick had done a (1) great Miracle in Rome The Duke obtain'd that his Prison should be changed, and that he should be sent to the Castle of St Angelo There was a Report fince that time, that he was (F) permitted to go Abroad twice a Week, and to walk in the City with Guards * Some Pieces (G) were printed at Geneva, that are afcribed to him. We shall see in the Remarks what Sorbiere (H) thought of that Min. It will be a pretty curious Supplement to this Article. You'll see like-

" aftonish'd to hear of a perpetual Imprisonment,
" but the Inquisitors comforted him with this Reafon, That if that expedient had not been found, they would certainly have taken away his Life, and that they had done him that favour, because he had made an Abjuration of his Eriors thirteen Years before (a), which he ratify'd to the Inquisitors Casanasta and Pozzobonelli Where-"upon, the Pope hearing of the Confirmation of that Abjuration, was to well-pleas'd, that he gave a plenary Indulgence of all Sins to all "those that were present there, for that Cere- mony lasted above five Hours" Mr Baudrand ther Trea- " informs us, ist I hat 'tis not true that our Borri, was ient to I oretto after his Abjuration 2dly, That the Inquittion could not put him to Death, he was not a Relapse, and that he made an Abjurition of his Errors at the Minerva, before the Cuidinals of the Congregation of the Holy Office

(E) Had done a great Meracle] The Phylicians had given over a fick Person, he was therefore look d upon as a dead Min, and his recovery was accounted a kind of a Returnection (b) Sendo co-fa strana che un Erestaria abbia fato un miraclo di resussitar un morto, come veniva creduto da'

medici

(F) That he was permitted to go abroad twice a Wiek! I have it from very good Hinds, that the Queen of Swedin fent for him fometimes in a Coach, but that after the Death of that Princess he went no more abloid, and that none could speak with him without leave from the Pope I hive been affur'd, that he pretended not to be a Prisoner in the Castle of St Angelo, and to be lodg d there, as in a large Palace, to apply himself to Study, and Chymical Operations, and that he neglected some opportunities of making his

NOTE, That Mr Masclare having read what I have just now fud, intoim d nie, that (c) when he was at Rome, he law the Cavalier B rrs feveral times, and that he knows very well that that Prisoner could come no lower than a certain Door that is in the middle of the Stairs of the Dungeon of the Castle of St Angelo, so far he waited upon those who came to see him, that he had a prest, good Apartment, that consisted of three Rooms and pò la leta Laboratory, that none could be admitted to see him without a Note from Cardinal Cibo, and that he look d villo che upon that Cafti as a true Prison, from which he did not correpci aespair but that the Duke d'I free would deliver him The difference of these Relations may be reconciled by Distingue tempora, and those that know the Character of our Born, may eatily ice, that after having obtain d permission to go absord iometimes, he might perhaps boost, that he was no longer a Prifoner

(G) Some Picces that are ascribd to him] They may be all reduced to some Letters about Chymistry, and to Political Reslections The first of those Works is Intituled, La chiave del Gabinet-The first to del Cavagliere Ginjeppe Francesco Borri Milanese contains ten Letters, whereof the two first dated from Coppenhagen in the Year 1666 are only the substance of the Book Intituled, le Comte de Gaballis, which the Abbot de Villars publish'd in the Year 167. Let the Curious examine which of those two Pieces ought to pals for the Original The other I etters run upon fome Chymical Questions, except the litter, wherein the Author maintains Different's Opinion concerning the Souls of Beast's the Title of the other Treatile is, Istrazioni politiche Journal del Crongliere Geofepe Tranteste Borri Milanese date al re des Sades Savans of the With a pretty long Commentary Borri sLife informs us, that when he was at Straiburg, he publish described a Letter (d) that went all over the World The speak of these two his Letters printed at Coppenhagen in the Year 1669

and inscrib'd to Bartholinus, one of them de ortu cerebri, & usu medico, the other, de artissicio oculorum humores restituendi Konig ascribes another Piece to bumores restituends Konig ascribes another Piece to him Intituled, Notitia Gentis Burrhorum

(H) What Sorbiere thought of that Man] " (f)

I must tell you something about the famous Ca"valier Borrs, whom I have seen at Amsterdam,
"this last time that I have been there You have

a mind to know how it came to pass that he made so great a noise at Paris that some Persons of Quality caus'd themselves to be carry'd into Holland in Litters to be cur'd by that Quack, and that some Ingenious Persons were there on restricts to see some fons went thither on purpole to fee so great a Man I can only say to this, Sir, that it is as true now, as it was formerly, that our poor Huminity might be defin'd by the inclination to Lying, and by Credulity, Homo est animal credulum & mendax, Man is a credulous and lying Animal, Φιλολμερι ζών I hose that can so easily believe the Stories that are told of those Workers of Miracles, such as Borri was taken to be, before the World was undeceived, did not rail without doubt in their Infancy to liften attentively to the I ales of a Tub, which denotes a good Nature, and a very tractable Wir I could make several and a very tractable Wit I could make several Resections upon this Some People (g) after they have laugh'd at Physicians, on a sudden give an intire Credit to the promises of a Quack, and suffer themselves to be bubbled by his new Method, tho' he only sells the same Wares I He, whom I am going to describe to you, is a tall black young Man, pretty well shaped, that wears good Cloaths, and spende pretty high, tho not so much as is imagin'd, for eight or ten Thousand Livres may go a great way at Amsterdam But a House of sisteen thousand Crowns bought in a good Place, sive or six soot-mes, a Suit after the French Fig. five or fix Foot-mea, a Suit after the French Fighton, fome Collations to the Ladies, the refusing of iome Mony, five or fix Rix-dollars distributed to the Poor in a proper time, some arrogant Words, and such like Arts, made some Condulors Persons for our publishment of the Condulors Persons for the Arts, and the Condulors Persons for the Arts, and the Condulors Persons for the Conduction of the Conductio Credulous Perions iay, or some who could have wish'd that it had been true, that he gave Handsuls of Diamonds, that he had found the Philolopher's Stone, and that he had an Univerfal Remedy The truth of it is, that the Sieur Borri is a cunning Blade, the Son of an able (b) Physician of Milan, who left him an Estate, but he has added to it, what he has got by the Industry that I am going to speak of As he wants no Wit, and has some Learning, he prevaild with some Princes to supply him with Mony in hopes that he would communicate to them the Philosopher's Stone which he was ready to find out He has without the same skill, or some Practice in Chymical Preparations, some knowledge in Metals, some imitation of Pearls and Jewels, and it may be, some purgative or stomachical Remedies, that are commonly very general By this Lure, he Borri is a cunning Blade, the Son of an able (b) are commonly very general By this Lure, he has infinuated himself into the Minds of those, whom he stood in need of, and some Merchants, as well as some Princes, have fallen into the Trap Witness a Promise of two hundred thousand Livreswhich he had made to one Demers, who had supply d his Expences, and for which, the Heirs of that Merchant are at Law with this Spagyrick Doctor, for the Spark has worded it in such an odd manner, that one does not know what to make of it. That Cheat to come into Credit, and to make himfelf talk'd of, "fet up at first for an Hereinarch He had heard say, that Physicians were suipected of want of Faith, wherefore he pretended to believe more than was required, and striving as it were to pay a greater Honour to the Holy Virgin, than what the Church preicribes, he began to say, That she

(f) Sorbiere, Re-Angleterre, P m 155

(g) Ibid

(b) The Author of does not Say that he was the Son of a Phyfician, mates the contrary Nacque ın Mılano, he ∫øys, figluo del Signor Branda Borri, di antica della citta di Miadds. that the Cavaher Borri boafts of being de from Burrus, Ne 10's Ge-VETROUT

Le ers

wife what Moncons (I) fays of him Mr Frischman, the French Relident at Strasburg, writ a Piece, (K) that deserves to be read, concerning Borrs. The Supplement (L) to Dr Burner's Travels, is not exact on this Subject. The Dutch Gazette of Utretchs of the 9th of September 1695 inform'd the Publick, that Borrs was lately dead in

the Castle of St Angelo being 79 Years old
BORRICHIUS (Olaus) One of the most Learned Men of his Age, was the Son of a Lutheran Minister in the Diocess of Ripen in Denmark, and was born the 7th Son of a Lutheran Minister in the Diocels of Ripen in Denmark, and was born the 7th 40f April 1626. He was sent to the University of Coppenbagen in the Year 1644, where he apply'd himself six Years to several sorts of Study, but chiefly to Physick. He taught a Class in the College of Coppenbagen, and acquitted himself very well of that Function, for he was indefatigable, and a very sober Man. He got by that means, the esteem of Gaspar Brochman, Bishop of Sealand, and that of the Chancellor of the Kingdom, and by their Recommendation, he obtain'd a Canonship at Lunden. He refus'd the Rectosship of the Illustrions School of Herlow, that was offer'd him by Mr de Rosecrantz after he had taught that Class of Coppenbagen sour Years, I say, he refus'd it, because he thought it would prove an obstacle to his design of Travelling, and Beedy'd perfecting himself in Physick. He began to practice it in the time of a dismal Plague, since Borpersecting himselt in Physick He began to practise it in the time of a dismal Plague, since Borthat destroy'd a great many People in the chief City of the Kingdom The Contagion being over, he spent a Year in teaching his Class, and then he made himself ready for his Travels But he was oblig'd to put off his Design to another time, for (f) Ibid Mi Gerstorff chief Minister of State would have him in his House to be Tutor pag 178 to his Children He was there five Years, and afterwards he satisfied his in- (g) Deck-clination to Travel, but before he set out, he had the advantage of being design'd Prosessor of Philology, Poetry, Chymistry and Botanicks in the University of Coppenbagen He set out in the Month of November 1660 and having seen 131 some same sat Hamburg, he came to Holland, where he stay d a consideration of the set ble time Mi Gerstorff's a Sons met nim there, whom he took under He flew'd them the Spanish Netherlands, and England, and carry'd them to Paris, where part 4 p he 544 Et in

tractat p

made buse-

Tear

"was a fourth Person of the Divinity The In"quisition prosecuted him for it, and he was condemnd to be burnt for not appearing. He went
"to Insprack, (a) where the late Archduke became
"the first of his Cullies. And by his means, he
"proceeded in his way to Holland, and settled at
"Amsterdam, as being a fit place to make his Persecution sound aloud, and where several People
would readily supply him with Mony, in hopes
to recover it by the profit they would expect
from him. There he set up for a Man of Note
"At first he acquir'd some Credit among the Citi-At first he acquir'd some Credit among the Citizens, and maintain'd himself there for some time by the support of an old Burgo-Master, whom he kept up with his Cordial-waters, till every body discover'd his knavish Tricks, and laugh d at his pretended Skill It consists chiefly in the imbasing of the Coyn, without being munish'd for it, and in the alteration of some Mepunish'd for it, and in the alteration of some Metals, which is notas yet well known As for his Cures, People are not the better for them where he is, than they are in this City for the Remedies of a Quack Doctor, who has almost as great a Repiu pote- "
re il pas- " putation in the Country of Liege and in Holland, as Borri has in Paris (b) Some fay, that Borri being at Naples in the time of the Plague, and having an excellent Preservative, went into the infested House, that were forsaken by reason

"the infected Houses, that were for sken by reason of the Moitality, where he thriv'd pretty well I don't know what ground there is for it (1) You'll see thewise what Monconis says of him] He saw him at the Hague in 1663 and heard him say several things about some Chimical Secrets The substance of which may be seen in the Relation (c) of his Travels Borri's Affairs were already in an ill condition, he was afraid of his Enemies, and mistrusted his most trusty Friends, (d) and soke of retiring into Turkey He said, it was indifferent to him, (e) whether they took him for a Learned or an Ignorant Man, and by the same indifferency, he did not case to justify the truth of his Belief He added, That no Body could be a good Philosopher, without being a good Body could be a good Philosopher, without being a good Christian When I told him, Continues Monconis, that he was accus'd of having said, that the Holy Ghost had Incarnated himself in the Virgin, and his Gentleman had answer'd, Why is he accus'd of a thing, of which they never had any proof, not being able to shew any of his Writings wherein there was any such thing He answered Si bene in one that the Pope had had, which was the only one that remained by chance, when he had anjwered Si bene in one that the Pope had had, which was the only one that remained by chance, when he had burnt all the rest, and as for supernatural things, no Missoriume did ever happen to him, but he was forewarned of it by a Star that appeared before him, even the he had his Ryesshut See in the 155th Page of the same Relation the Stories that Memoens

was told about Borri's Cheats, and in the 178th Page an admirable Cure of an Eye The Paintel Otho told Monconis, that Borri had perfectly cur d him of (1) Had he a Cancer in his Eye, that deprived him of his fight, and been taken hinder'd him from working, which all the Doctors held and judg d incurable (f)

(K) A Piece that deserves to be read] This is the Title of it, Monumentum in laudem gentis Burrhorum Calend Jan MDC LX Francisco Josepho Burrho Medico Italo struttum The four Letters FR CR that denote the Author's Name, signishe Frischmannus Regis Christianissimi Residens He (g) that infoinis me of this, shews what are the Contents of that Piece in that he of this, hews what are the Contents of that Piece in that he this manner In quo potens artifex plantas in cineres, earumdem cineres ad eandem pristinam speciem ignis scape, and benessicio rite suppositi balneo Maria diducens, Roma ut that he was fama sed incerta est, similem suam madification, qua est summon d combustorum e cineribus resurrectio, exspellans, laudatus to appear. He refers us to Tuldenus t, who mentions the which

eff He refers us to Tuldenus †, who mentions the proceedings of the Inquisition against Borri, that is, refusing to the Proceedings of 1659, and 1660

(L) The Supplement to Dr Burnet's Travels is not condemn'd exact] Three Letters concerning the present State of [k] But he Italy, are call'd a Supplement to those Travels

Those Letters were translated out of English, and publish'd at Amsterdam in the Year 1688 We are const that told there (b) that Borriss a Gentleman of the Milaneze, who had about 8000 Growns a Year for his Patrimmy He Travel'd in his Youth, and being return'd to Milan, he held some Conferences there on the new Philosophy and Chimystry He was put Holy Ghost trimmy He Travel'd in his Youth, and being return'd to Milan, he held some Conferences there on the new Philosophy and Chimystry He was put Holy Ghost into the Inqussition, but because nothing could be prov'd against him, he was set at liberty (1) He went into Germany and into Holland The Inquisition complain'd of him to the Emperor, he was stop'd at Vienna, and afterwards sent back into Italy He (1) It was against him, the' he protests, (k) that he never thought of them, and he was oblig'd to abjure them in (1) the them, and he was oblig'd to abjure them in (1) the them, and he was oblig'd to abjure them in (1) the them, and he was oblig'd to abjure them in (1) the them, and he was oblig'd to abjure them in (1) the them of those 8000 Crowns a Year, they leave him but 3000, (m) for the good Fathers out of Charity, retain'd 5000 for themselves, and the act all likely they pass, that he does not receive 1500 yearly Borri had they pass, that he does not receive 1500 yearly Borri had the ground of Borri's Heresies, is, his speaking of large a Patengua Things in the mysterious and unintelligible Jarbon of the ground of Borri's Heresies, is, his speaking of large a Patengua Things in the mysterious and unintelligible Jarbon of the Incarnation, cree by the Principles of situal had so small a Patrimony, that he could not Livres a live upon it live upon it

conis, Voyage, se-cond part, PAG 135, 137, 145, 146, 147 &c of the Lyons Edition (a) Ibid PAE 144, 145

(·) Ibid

248 147

(a) Yet the Author of bis Life Says, that

left Italy, be went

into Switzerland, and from thence to Strafburg, Amiterdam, Ham-

burg, &c averding the Countries inha-bited by Ca

zholicks Il Borra. Says be, p 368 Usci-to d'Italia e passati li monti con quella fretta che ricer- " cava ıl

fuo scampo, se ne

asso nel'

ed indiad Argentina fuggendo à

fare personal paer Ca-

tolici However. st is true, that Borri

difiill d with the

Archduke See Mon-CODIS, part 2 9 149 404

(1) Sor-biere, Ib 245 163 (c) Mon-

Elvezia,

vita abstinuit ut co philosoexpeditius, Bortich ubi ınfra † Taken from his Life, written by himprefix d to his Latin Delicia-Frederick Roftgaard and printed at Leyden ın 1693 | Taken from his Funeral Program man, made by John Mulenius Professor at Coppenhagen 4 Hiftoire de l' Aca-

pag 171 (b) Vita Borrichii deliciar Poč tarum Danorum, pag 378

demie Fi ançoi∫e,

pag 351

mics, Bi-blioth

choifie,

(c) Taken from his Life, ubi fupra, pag 379 & leq (d) Jo Mollerus hypomne matum de **Scriptis** Danorum PAE 36

* A con- he stay'd two Years, their Guardians call'd them home, which made him continue his Travels with more liberty He was made Doctor of Physick at Angers, and saw the chief Cities of the Kingdom, afterwards he went into Italy, and came to Rome in the Month of October 1665. He was there till the end of March 1666. After which he was oblig'd to return home. The Office which had been confer'd upon him in the University of Coppenhagen i equir'd his Residence He cross'd Germany, and arriv'd in Denmark in the Month of October 1666 His long Travels must needs have been very beneficial to him, since he made himself known to the most Learned Men in every (A) City that he came to He made it appear in the exercise of his office, that he was very worthy of it, being laborious to the highest degree, and full contents variety of Learning The Books (B) that he publish'd were an authentick proof of it He * would never marry, the better to preserve his liberty of Philosophising He was promoted to the Office of a Councellor in the Supreme Council of Justice in the Poems in Year he began to be troubled with the Stone † The Distemper increas'd daily, and knowing no other remedy than to be Cut for it, he resolv'd to run the hazard of that rigorous Operation the 13th of September 1690 It did not succeed, the Stone was rum quo- so large and so hard that it was not possible either to pull it out, or to cut it He bore that Accident, and all the Consequences of it, with great Constancy and Piety, till poetarum
Danothat Accident, and an the College of the fame Year
he dy'd, which happend the 3d of October of the fame Year
rum, collethat he made a (C) pious Use of the Riches he had got ||
BOSC (John du) in Latin Boschæus, Lord of Esmendreville, President in the Court

of Aids at Rouen, put to Death by the publick Executioner on account of Religion, in the Year 1962 Look for ESMENDREVILLE

BOSC (N du) A Cordelier, liv d in the XVIIth Century He was cry'd up for a Book that he Intitul'd, The Honest Woman His good Friend D'Ablancourt + added a Preface to it I have heard say, that the Translation of Father Narm's (A) Sermons, that went under the Name of Lather du Bose, is a Work of d'Ablancourt. It is ** said, that this Cordelier having liv'd several Years out of the Convent by the Pope's permission, took the Hibit again. He writ several Books that are not essent'd, his Heroick Woman is one of them The most despicable of his Works, are those shat

(A) Had made himself known to the most Learned Men in every City that he came to] The account of his Life written by himself, and inserted in the 2d part of the Delights of the Danish Poets, contains the Names of several of those Learned Men, and of several Persons of Quality, who show'd their of several Persons of Quality, who shew'd their Lsteem for that Traveller The Marquis de Pianezze entertain'd him splendidly at Turin At Rome he had some Audiences of Cardinal Pallavicim, and he was often sent for by the Queen of Sweden, who lov'd Chymistry very much (b) Adhibitus & quandoque colloquiis CARDINALIS PALLAVICINI, & sape accersitus ad disferendum cum RLGINA CHRISTINA de arcanioris Chemia studio, veritate, experimentu, quibus tum sacris se Palladia virago devoverat

(C) The Books that he publish'd, were an authentick (C) The Books that he publish'd, were an authentick proof of it] His Conspectius prastantiorum Scriptorum lingua Latina, is but a small part of a great Work that he compos'd on that Subject, and which is among his Papers. We have seen his Cogitationes de varies lingua Latina atatibus & scripto G J Vossii de vitus scriptois, and his Analetta Philologica & sudicium de Lexicus Latinis Gracisque. We have also seen his Antiqua Roma imago, and his Treatise De syllabarum quantitate, which he Intituled, Parnassii nuce. Having observ'd that some Anothecaries in nuce Having observ'd that some Apothecaries, and even fome Physicians, do not pronounce right the Latin Names of Remedies, he publish'd right the Latin Names of Remedies, he publish'd a Piece Intituled, Lingua Pharmacopaorum His Differtations De Poetu Gracis & Latinis, are not the least of his Works Having seen that his Prodromius de ortu & progressu Chemia had been Criticiz'd by Conringius, he made an Apology for it, which is Intituled, De Hermetis, Ægyptiorum & Chemicorum sapiantia. He explain'd a whole Course of Chymistry twice in publick That Work is not yet printed His Latin Treatise Docimastice metallica has been translated into High-Dutch and Danish There are several Chymical and Botanick Memoirs of his translated into High-Dutch and Danish There are feveral Chymical and Botanick Memoirs of his making in the Alfa medica Haffisensia. He also published a Book, De usu indigenarum plantarum in medicina, a Treatise De somno & somniferis, another De Cabala characterali, another De causis divensitatus linguarum. I et us add to this, Oratiojubilan Evangelica, and Memoira Do Oligeri Vindis (c), and Deussing the autontimorumenos. This last Work contains some Sarvical (d) Letters against Paussing wherefome Satyrical (d) Letters against Deusingiu, where-in he gives himself the false Name of Benedistus Blots and au, which is the same thing as Benedictus Nudiversus, for blot signifies naked, in Danish, and sande signifies the truth, as Mr Placesus observes

in the 105th Page of his Pfeudonymous Writers I leave the Titles of some other Books of Borrichius, which I might transcribe out of Mr Mollerus's Book (e) that I have quoted, and wherein he promises to speak of that Author at large in his Cimbria literata I shall only set down the Title of a Posthumous Book, that was printed at Coppenhagen in the Year 1697 Olas Borrichis conspectus Scriptorum Chemicorum illustriorum

Chemicorum illustriorum

(C) A very pious Use of the Riches he had gos] He consecrated a great part of 'em to the good of the Poor, and to the beautit of Students Read the particulars of it in the following Passage Institut us of sufficeres juventus: Academica necissariis destruse adminiculus prassidium aliquod in uberiora studiorum menta, of samelicis assistisque solamen obtinguis quippe domum plane lateritiam magnificentissima. quippe domum plane lateritiam magnificentissimatura reliquit, ubi omnia cernuntur splendide apparatura cubicula octo cum suis conclaviis, sedecim destinata studiosis, modestia, virtute ac doctrina conspicuis, amplum auditorium varie evornatum, ut in hac palastra commodius lacertos moveant juniores sacris Apollineis devoti, supellex libraria exquissa elegantia diverso studiorum generi inservieni, cui adharent mannscripta rariora, cernitur ibi quoque laboratorium Chemicum medicinam excolentibus profuturum, ceruitur batus storidus arboribusque consitus, oculis receivadit, impe pascendo dicatus Hoc tam sumtuosa structura dicilium macarimalust COLLEGIUM METALLEMM, ut à suo nomine appellationem haberet; nibil santa sun nomine appellationem haberet; nibil santa sun nomine appellationem sus cot voita cursu, feet ma ac felicitate sua summa usus est modestia. Un na ac felicitate sua summa usus est modestia. tum hujus Gollegii incolis, tum aliis egestate, arusult e imbecisti materadine oppressis, nec non alumnis schila si-pensis dania pecunia summam attribuit, qua res-natis pisti aum testamenti tabulis, in Collegio Consifloriali annue spatio reservatis, explevit numerum vigin-ti sex mile & trecentorum Joachimicorum (f) That one may know what his Estate amounted to, I shall say, that in the Division which he made of it among his Relations, and the Students, & he bestow'd 26300 Crowns upon the latter, and left 50000 Crowns to the former (g) GOD grant, that this may serve for an Example to those, that are able to do the same

(A) The Translation of Father Nature Sermons? I have heard the thing related thus (b) Du Bosc having no Mony, desir'd d'Ablancourt to lend him some D'Ablancourt being very torry that he had none, offer'd him a Translation that he had made of Father Name's Sermons and were here here to be the father than the had made of Father Name's Sermons and were here here to be the father than the had made of Father Name's Sermons and were here here to be the father than the had made of Father Name's Sermons and were here here to be the father than the had made of Father than the had not be the had n ther Nami's Sermons, and gave him leave to difthe same
pose of it as he pleas'd Du Bosc accepted the Mamanner nufcript,

(e) Jo Mollerus, ubi fupra, & in hypomnematis, p

Funeral Programma, pag 3⁸3, 384 of the 2d Tome of the Delicie quorunparent Da-Mollerus, ubi fupra, PAE 354 (b) See Me Colomies bliothe que choi-fie, pag had heard the thing related

he made against the Jansenists They did not vouchsafe (B) to Refute them, and that (C) filence, which is a kind of blemish upon that Writer, has been gloriously in-

terpreted by some Anti-Jansenists
BOSC (Peter du) A French Minister, and the greatest Preacher in his time among those of the Protestant Religion, was the Son of William du Bosc Advocate in the Parliament of Rouen, and was born at Baseux the 21st of February 1623 great a progress after having study'd Divinity eighteen Months at Montauban, and three Years at Saumur, that tho' he was but in his 23d Year, he found himself in a condition to serve the Church of Caen He was given to that Church the 15th of November, and receiv'd the imposition of Hands the 17th of December of the same Year Notwithstanding the Merit of his Collegues, especially of Mr Bochart, and the Nicety of his Hearers, he acquir'd in a little time the Reputation of one of the chief Men of his Gown He was look'd upon in his Country is a PERFECT ORATOR, and his Eloquence became so famous all over the Kingdom, that the Church of Charenton would have had him for their Minister, and sent some Deputies to his Church upon that account, in the beginning of the Year 1658 The most powerful Sollicitations were made use of, but neither the Eloquence of the * Deputies of Para, nor the Letters of the most (A) Considerable Persons in France, among those of the Reformed Religion, ches Minifitr, and Mr
could persuade the Church of Caen to deprive themselves of such an excellent Pastor, de, Masneither would that Pastor leave his Flock. The Sollicitations of the Church of Paris, fanes Laythat were renew'd several times afterwards with all imaginable eagerness, did not prove Elder more successful It was impossible that such a great Merit as his, and so advantageous to his Party, should not disquiet and give umbrage to the Enemies of the Protestant Religion They shew'd it in the Year 1664, by surreptitiously obtaining a † Letter from the King, that confin'd him to Châlons till surther Order One Pommier || boasted to have been the cause of that Disgrace He Depos d falsly, that Mr du + Dated Bose bad spoken of Auricular Confession in the most offensive Terms, insomuch, that he accused the 2d of him of having compar'd the Priests Ears to a Common-shoar, a Sink, and a Chainel that receives all the Filth of the City Which was the reason why Mr du Bose, as he went through Paris, in his way to the Place of his Exile, explain d his Opinion about Confession to Mr le Tellier, and in what manner he had spoken of it Mr le Tellier seem'd ban, and some first which was the had power every and the filther death and had been a fatisfy'd with it, and even told him, that he had never question'd the filshood of the had been a Accusation Mr du Bosc obtain'd the liberty of returning to his Church the 15th of Protestant October 1664 and the Joy that appear'd among the Brethren, when he return'd to Caen the 8th of November, cannot be express'd Many Considerable Persons of the contrary Party came to wish him Joy, and there was a Catholick Gentleman, who did at that time one of the (B) strangest things that ever was seen That Disgrace of Mi du Bosc made it appear how much he (C) was belov'd and consider'd The Civilities that

nuscript, and agreed with a Bookseller for the Sum of 30 or 40 Pistols, and publish'd it under his Name Few Authors would testify their Friendthip by fuch kind of Presents

(B) They did not vouchfafe to Refute them] Mr grauld gave a very disobliging reason why Father du Bosc's Books were not Answerd It is in a Passage of the 3d Volume of the Morale Prassague, where he lays down teveral Rules to make one judge, whether the not aniwering an Adversary, ought to pass for a proof of Weakness Here is his 4th Rule "(a) It cannot be said, that those, who "leave a Book unanswer'd are corable to a said. "leave a Book unanswer'd, are not able to answer it, when they follow therein the Judgment of the Publick Nor this happens when one icorns to refute force mean Authors, who to get a "Name take part in the Quarrels of the Learned It is for that reason, that at the same that care was taken to Answer Father annas "the Learned Care was taken to Answer Father annas "the Learned Care was taken to Answer Father annas "the Learned Care was taken to Answer Father annas "the Learned Care was taken to Answer Father annas "the Learned Care was taken to Answer Father annas "the Learned Care was taken to Answer Father annas "the Learned Care was taken to Answer Father annas "the Learned Care was taken to Answer Father annas the Learned Care was the

and Father Ferrier, Marandé and du Bosc were suffer'd to bark, without doing them the honour to think of them

"to think of them

(C) That Silence has been gloriously interpreted The Question about the assistance of Grace for the Free-will of Man, was debated under Pope Clement VIII and left undecided under Pope Clement VIII and left undecided under der Paul V Nevertheless, the Jansensti have lately printed it, to create a belief that that Sovereign Pontist is on their side concerning efficacious Grace, but Father du Bose, a Cordelier, struck them dumb by his Book Intituled, le pacifique and Madam de Mosan Romusld (b)

(A) The Letters of the most Considerable Persons Mr and Madam de Turmene, Mr and Madam de Roban, sent some Letters to Mr du Bose, written in their own Names, or mobitoer own Hands, whereby they earnestly sollicited him to accept the offers of the Church of Pans. Their Letters are still cle Mr. du in his Closet That which Mr de Turme will to lisose, p 7

Mr du Bosc, with two very fine Letters that Mr Pelisson writ to that Minister, whom he had formerly known at Montauban

(B) One of the strange sthings that ever was seen] (d) (d) Ibid An eminent Gentleman of the Romish Church, pag 44 whose Life was not very regular, but who openly profess'd to love the Ministers, who had particular Talents, and who seem'd altogether charm'd with Mr du Bosc's Merit, having a mind to solemnize that Day with a Drinking-bout, took two Cordeliers, whom he knew to be Good-fellows, and made them drink in much, that one of them dy'd on the Spot The next Day he went to see Mr du Bosc, and told him, that he thought it his Duty to Sacrifice a Monk to the publick Joy That this Sacrifice would have been more reasonable, if it had been a Jefuit, but that his Offering ought not to displease him, tho' it was but a Cordelier That Tragical Accident, whereof he was but the in-

Tragical Accident, whereof he was but the in"Tragical Accident, whereof he was but the in"nocent Cause, did nevertheless trouble the Joy
"he had to find himself again with his Family,
'and with his Flock He express it in the sist
"Sermon he made, having taken these Words for
"his Text, Here I am, O Lord, and the Children
"that thou hast given me
(C) How much he was belov'd and consider'd] Mr

de Turenne desir'd Mr Boucherat, (who is (e) at (e) I write
present Chancellor) to obtain a Letter from the this in
Intendant of Caen, that should give a good Testiintendant of Caen, that should

(D) From Pag 41

mauld. Morale pratique,

tom 3 11 / 261

\$ For ex-Observatithe Declaration of the Year 1666 Printed at dam by Times le the Obserthe Declathose that Relaps'd They are

Paris and Rouen

& Mir le Gulre ubi infra exact and particular account of his conduct and management of those Affairs

¿ Si Peiguma dextra Defendi possent, eti im hac fuillent Virgil An 12 0 -91

* Ibid pag , † laken from 1 s Lif ni t

9 In his Life, p 2

le Gendre Instatore Mar Ho x Rouen ant non at Rotter d un

1 I Ep ft thy, Chap

(a) Ibid

(1) Ibid Pag 31

he receiv'd from the Bishop (D) of Chalans, ought not to be forgotten. In the Year 1665 he begun to have the Imployments wherein he signalized his Prudence, his Gravity, and his I loquence, I mean the Actions that were entired against the Churches. He detended that of Caen, and many others of the same Province against the unjust pursuits of the Bishop of Bayeux The King having publish'd a grievous Declaration in 1666 against those of the Reformed Religion, all the Churches sent a Deputation n 1600 against those of the Kerormed Kengion, all the Churches sent a Deputation to Paris, to make a most humble remonstrance to his Majesty. The Churches of Normandy deputed Mr du Bose, who set out from Caen the ide of July 1668. As soon as he came to Paris the other Deputies chose him to draw up several a Majoratells. It being noticed abroad that the King intended to suppress some, Chambras the Edit, all the Deputies of the Provinces hastened to Mr de Ruvigns the Deputy General, to speak to him concerning such an important matter. Their design was to obtain leave to throw themselves at his Majesty's Feet. It was obtained but in such a manneral concerning such as manneral contents. to throw themselves at his Majesty's Feet It was obtain'd, but in such a manner that vations on none but Mr du Bosc was admitted to the Audience He made a Speech to the King who was alone in his Closet the 27th, of November 1668 and after he had ended his Discourse, he had the Liberty to represent several things, wherein he succeeded so well, that the whole Court spoke of his Eloquence, and Prudence After several Conferences with Mr le Tellier, and several goings and comings, something was obtain'd in the Month of April 1669 against the Declaration of the Year 1666 Since that time Mi du Bose made many Journeys for the Assairs of the Churches, and defended them before the Ministers of State, and the Intendants, with all the force and Those of ability imaginable s, till he was declared uncapable of exercising his Ministry in the aris and kingdom, by a Decice of the Parliament of Normandy the 6th of June 1685. If it hid & been possible to save the Reformed Churches of France by way of Negotiation, he was more proper to succeed in it than any other that could have been imploy d It is a certain that he kept off the evil by his Care and Prudence, and * that he knew how to manige those Affairs with so much dexterity, that they could not be in better hands. After his Interdiction he went into Holland, where he was Minister of the Church of Roster dam till he died, which happen'd the 2d of January 1692 He died tike a good Christian, and his death was inswerable to that regular and edifying Life that he always lived † No Man ever maintain d the Grivity of his Character better than he He had a majestick Presence, which did not a little contribute to the glory he acquired by his Preaching this is easy to be apprehended. He had also very I alonts to (L) preside in a Synod, and to make himself offeem'd among Persons of Quality (F) They did him Justice in Holland, where he was generally belov'd, the very Sectaries could not refule the respect which he deserved for his Wise Conduct, and they reverenced Mr du Bose, as much as they despised those violent Men, who by their turbulent and milanthropick humor, made themselves unworthy of the approbation of those that are without, which the Scripture recommends so expresly to the Ministers of JESUS CHRIST. He was twice (G) married, and lett

(D) From the Bishop of Chilons ought not to be for-otten JI shall make use of Mr leGendre's own words, who is the Author of Mr du Boses Life (a) "The "Bishop of that place, of the Family of Herse Via-"lirt, was also pleas d to contribute to his com-fort He received all manner of civility from that excellent Pielte Is he would have believed the generous Bishop, he had est at no other I able, which he did twice every Week regularly One day as this Lord shewed him his House richly furnisht, and his Apartments that were very sumptious, he asked him what he thought of it, and whether that Magnificence seem d very Apostolical to him? Mr du Bosc, who would neither disoblige his Benefactor, nor belie his own Charicter, Answer'd, That he had two Titles in the City, that he was Count and Bithop of Châlons, and that his Dignity of Count gave him quite different Rights and Privileges "from those of I piscopicy, that he saw nothing
in his House that was above the Magnificence
furtable to a Peer of France Such an Answer Such an Answer did not displeste the Prelite

(E) Very event l'alents to preside in a Synod] His Historian expresses this so happily that I shall use his own words He was, says he (b), one of the Pre-tente of the Synod that was held at Rouen in 1663 some intricate and difficult Matters were examined there and he acquired no less honour in t than he had wone elsewhere It is certain that he succeeded admiraliv well in those Assemblies. The readiness and eleur-nit in Wit, the force and solidity of his Judgment aip and the with great Lustre He had surprizing reaches and hin's which inabled those Affemblies to get out of the melt into ate Affairs. Add to this that he spoke so pertinently, and knew how to gree such an easier and pleafant turn to matters, that he commonly brought the Affembly to his Opinion

(I) And to make himself efteemed among Persons of

Quality, I have already (c) nam'd feveral Persons (c) In the of the first Rank, who had a very particular esteem Remarks for him I add, that the Duke of Requesture with A, and C was complimented by Mr dn Buse in the Year 1674 when he was sent to command on the Coasts of Normandy, conceiv'd an affection for him, which he express all his Life in the most obliging manner Mr de Schomberg and his Lady lov'd and estrem'd him years much and when he was a series of the most obliging the series of the most obliging manner Mr de Schomberg and his Lady lov'd and estrem'd him years much and when he was a series of the most obliging the most oblighted the most obliging the most obligation that the most obliging the most obligation that the most obligation that the most obligation the most obligation that the most obliga which he express all his Life in the moit obliging manner. Mr de Schemberg and his Lady low'd and esteem'd him very much, and when he went out of the Kingdom they gave him (a) the mest obliging Letters of Recommendation to Schemble Officers and Commanders of Places, and Garrisone, who was in his Road I he Count de Roye was very multipleased to inform him, that the Queen of Dennis placed to inform him, that the Queen of Dennis placed to inform him, that the Pominions, and associated him he want a Flock, of which she being willingly be a part, and an advantageous Settlements from the Prince and Princess of Ordership Family The Prince and Princess of their Esteem on all obtains. The Textofthis Remark shall be consistent by several things in the Remark H (G) Twice marry'd, and left but two Daughters I

(G) Twice marry'd, and left but two Daughters] He marry'd his first Wife in 1650 and lost her in Daughter The Son dy'd in 1676 Lieutenant in the Regiment of Sohomoery The Daughter was marry'd in Normanay to Michaelide Niel Eff, Lord of Boullonniere, who fied into Holland wich his Williams of Bouillonniere, who fied into Holland with his Wife and Children, at the revocation of the Edict of Nances. He chose rather to forsithe great Riches than abjure his Religion. He divid be Reverdant in the Month of October 1697. Mr. do Bos's second Wife is (f) yet living. Ho many'd her about the (f) I will need of the Year 1697. The Diagnost that he had this by her was many'd in Holland to Philip le Gendra, the 1411 formerly Minister of Rough and at prefent of Rose of June 1 tendant. It is he that composite the Life of Minds 1699.

Bose, which I quotalo of this in the Manual Life of Minds 1699.

Mr du 147

(e) Il ad ₩Z 1 44

but two Daughters We speak of his (H) Writings in one of our Remarks. He is mention'd (I) in the Menagiana after such a manner as is not disadvantageous to

BOSQUET (Francis) Bishop of Montpellier, was one of the most Learned Prelates of France in the XVIIth Century He was born at Nurhonne, and perform'd his chief Studies at Toulouse Before he took Orders he had been Intendent of Guienne and Languedoe, Attorney General in the Parliament of Normandy, and Councellor of State Ordinary *. John de Planterier, whose Friendship he carefully cultivated, ever since he loaded with him in the College de Foix at Toulouse, resign'd his Bishoprick of Lodeve vans of the tourishin the Year 1648 Mr Bosquer took possession of it in the Month of January 1660. Five Years after he became Bishop of Montmellier, and continued so till his August ary 1650 Five Years after he became Bishop of Montpellier, and continued so till his August Death, which happen'd the 24th of June 1676 He wis in his 63d Year, and a 1676 Year before his Death he had his Nephew the Abbot de Pradel for his Coadjutor He compos'd (A) Some Books in Latin that are esteem'd Morers out of whose Dictio-

Bosc, pag

(b) Ibid PAGAL

(c) In 1648

(d) Ibid pag 5

(H) We shall speak of his Writings in one of our Remarks.] There are two Volumes of Sermons, and a Collection of divers Pieces, that was published after his Death He had published some of those Sermons in France. The first of all, was those Sermons in France The first of all, was St Peter's Tears He Preach d it on a Fast-day, the Missionaries found comething in it to begin a Process against him, and the Duke of Longueville Process against him, and the Duke of Longueville was oblig'd to use his Authority to put a flop to that Persecution He did it earnessly, as well because he was follicited to it by the Dutchess de la Tremouille, at whose desire it had been printed, and who made it her someon, as because he always had a particular kindness (a) Viede for the Author (a) He preach'd upon the Doctrino Mr du of Grace in the Year 1661 The Jesuits pretendant ed, That he he had falfy imputed some Opinions to the Church of Rome, which oblig'd him to print his Sermon (1) Some Years after he publish'd two Sermons, Intituled, The Censure of the Lukewarm Sermons, Intituled, The Censure of the Lukewarm ThoseSermons, and most of those which had already appear d, were re-printed in Holland, with several origins that had never been printed. They make swo Volumes in 8° as I have said already Mr du Bosc the fiv'd the publication of the last Volume but sew Dyas. As for the Collection of divers Pieces, it commarks that concern the Affairs of those of the Reformed Religion, which Mr du Bosc manag'd at Paris 2dly, The Speeches he made, and the Letters which he writ, and receiv'd on divers Occasions. The first the writ, and receiv'd on divers Occasions. The first Speech is that which he made (c) to the Dutchels of Longueville, who was (a) chasm's with it 3dly Divers Letters by way of Differention upon some Passages of the Scripture, and some Points of Divinity 4thly Some Greek, Lorin and French Verses, which he compos'd at several times, and some other Poems made in his Praise The Publick is obliged this some Greek, Lown and French veries, which he compos'd at ieveral times, and some other Poems made in his Praise. The Publick is oblig d for this Collection to the same Mr. le Gendre, who compos'd the Life of that Great Man. Thoie Preces make it appear, that Mi. du Bosc was very fit for Business, a good Divine, a Polite Man, and well vers'd in good Literature. I must not torget the Letters that he writ in the Year 1660 to Mr. Breunt, Charlain to his Britannick Majesty Charles II. whether statistics has Copinion conterning Politics. The same of that Letter was inferted. The same of the Letter was inferted. The whole Letter was in the Authors Lite (e) Mr. letter and in the Authors Lite (e) Mr. letter same of the King of England, shews, in he had not a different Opinion from the establishment of the King of England, shews, in he had not a different Opinion from the composition of our Divines, who have openly condemned the Parricide of Charles I. He about look'd upon Kings as the lively Images of God, an Earth, whose Character ought to be inviolable to their People. No Body ever spoke of them with more "respect, no Body submitted humself more cheer. People No Body ever fpoke of them with more respect, no Body submitted himself more cheer-fully and freely to them than he He forget nothing to inspire his Flock with the Love and "thing to infipire his Flock with the Love and "Obedience that is due to them He chiefly apply'd himfelf to it upon extraordinary Occasions, as he did at Rosen in 1663 where Preaching, in the prefence of the Synod, on the first "Chapter of the Revelocions, the 16th Verse, he gave a Character of his Most Christian Majesty, "altogether fit to confirm his Subjects in all their Duties That Piece being now sease, it will perhaps be re-printed to consure the Calumnies of those, who represent the Majusters as knemics of Royalty" Another thing that must now be forgotten, is, that in 1665 there (c) suppose it

a Sermon (b) printed at Paris in his Name, wherethe (1) Upor they had inserted several things that concern (i) the \t Mat Blessed Mother of the son of GOD, and which were so thew ill discisted, that they might create some trouble to him clap 1 to whom the Piece was falsy ascrib'd But he pur- v -3 sucd the Printer so smartly, that they could take no hold of him

The Publick will quickly fee (1) three Volumes of Mr du Boli's Sermons on the three first the falf
Chapters of the Epistle to the Ephssiaus, and perhaps they'l be follow dby a fourth on several Texts
latery

(1) He w mentiond in the Menagrana made by w When I was at Caen, I heard the Minister Jesust in the Bose Preach I never heard a Minister pleach the Pulpit, but then He preach'd very well, but it seem that Mr ed strange to me, to see a Preacher in the Pul. du Bose put with his Hor on his Hand Mouseaux laws had ford pit with his Hat on his Head Montagne lays, had faid that there is nothing more ridiculous than the fomething fquare Caps of our Piests We are us d to it'(1) against the Mr Menage would not have gone to hear Mr du honour of Bosa's Sermon, it he had not been told, that he was the Virgin a very good Preacher His Friends, that is to say, Mi Bothe most Learned and Ingenious Persons of that C1- chart and

ry, were of Opemon, that he would not know all Mr duboic that was remarkable in it, if he had not heard the ment to the Haguesses Preacher, whom the Cashoticks themselves Intendant,

(A) He composed some Books in Latin] The first founded Work that he made publick, is an Abridgment of the Jesus the Civil Law that Psellus had composed in Greek in his pre-Work that he made publick, is an Abridgment of the Jejust the Civil Law that Pfellus had compos'd in Greek in his pre-Verse for his Disciple Michael Ducas in the XIth Jence 1b Century That Poem of Pfellus had never been (k) I write printed Mr Bosques was not contented to Translate it into Latin, he added some Notes to it, 14 of June lieuwin he shows what Authors Pfellus had made use 1699 of, and explains the most difficult passages. The Those 3 (m) second Work, is the History of the Gallican Volumes, Church, from the beginning of Christianity in and the Gaul, to the Reign of Constantine. There are two two foregotions of it. The same Author published the ing have History of the French Popes, who resided at Avignom. It is the History of eight Popes. It reaches cd at Rottom the Year 1305, till 1394. He published also several (n) Epistles of Innocent III with very learnby Reinier ed Notes. The Bishop of Montpellier and the Abbot Leers de Lacan, Nephews of Mr Bosquet, are to publish two considerable Works of that Learned Min Indiana, p. The one soncerns the Liberties of the Gallican Church, and 260 of the the other contains Notes as all the Caustin Church, and 260 of the The one concerns the Liberties of the Gallican Church, and the other contains Notes on all the Canon Law (o) Mr Douglat, who might have read this in the Journal Douglat, who might have read this in the Journal Edition
des Savans of the 31st of August 1676 confess d in the
Year 1688 that he had not (p) been able to find our
where those Notes of Mr Bosquet are If it were postill the Authors should take cognizance of the most
common Writings, and of the smallest Pieces, they
would learn some things by them, the ignorance
whereof does them no honour. As for what remains, the Abbot dela Roque should not have forgot (e) the Year wherein each of Mr Bosquet's lournal got (q) the Year wherein each of Mr Bosquer's Journal Books were printed I find (r) that the Synopsis des Sa-Legum of Psellus was printed at Paris in the Year vans, ubi 1632 in 8 The Catalogue of Oxford mentions in infra the same Year, the History of the Popes, who (n) That

14, 15, and 16 Books of that Pope's Register in fol Journ des Sav ubit instra (e) Taken from Mr Bosquet's Elogy inserted in the Journal des Savans of the 31st of August 1676 (p) Plura alia majorus molis opera à litteratis expetita, imprimis vero Commentaria vel Note in Decretum Grariani anondum prodierunt, nec ubi laceant discere ulla ratione adhuc potui Doujat prante Canonic pag 653 (q) In the above-quoted Journal des Sasans (r) Apad Cave Hist litterar pag 606 The Catalogue of Oxford menonom bus one Parlis Ediston of 1639 resided resided

against the Ift Dutch

(g) Ibid

BOSQUET BOSSUS 690 nary I have taken the greatest part of what I have said in this Article, has very much commended that Prelate, and has not (B) committed many Faults I had almost forgot to say, that Henry de Mêmes President in the Parliament of Para was the first Pa-A Journ ubi supra tron of Francis Bosquet, and that Mr de la Chambre was very useful to him, by reason of the good Character he gave of him to the Chancellor Seguier & A passage, which that See allo Prelate left out in his Gallican History when he reprinted it; shews, that if he was cautious in representing the Abuses of his Church, he was not ignorant of them.

BOSSU (James le) in Latin Bossulus, Doctor of Divinity in the University of Dougat, Prænot Capon pag 653 Paris, and a Monk of St Denis, was one of the most passionate Preachers of the League before and after the Death of Henry III I cannot tell whether he declaim'd in the Pulpits of Paris, but I know very well that those of Nantes were the Stage on which y See the RemarkA He calls he Proclam'd his Rebellion Besides he was not contented to Preach with the greatest Tury against Henry III and Henry IV but he also Printed & some Dialogues at Nantes them Debetween a Catholick and a Politician, wherein he vented the most extravagant Maxims of the Spirit of Sedition He maintain'd in the 1st place, that Henry III was worse ? Second Devis and more Atherstical than Judas 2dly That James Clement was inspir'd s by God to stab him 3dly That no Prayers † ought to be made to God for the repose of his Soul 4thly That any body wis * permitted to kill him, considering the notorious-nois of his Tyranny, or The excesses of that surious Preacher against the Parliament of pag 80 3 Third Devis Paris fitting at Tours, and against all the Catholicks, who remain'd faithful to Henry IV. cannot be sufficiently detested He maintain'd that the Catholicks, who had any Hi Says the Same of Commerce with Hereticks, were + 1pfo facto excommunicated, and that Herefy being worfe thin Paganism, and Paganism being a true Athersm, Heresy ought to be call'd | Athersm, and the worst of all Sins, and that Hereticks ought to be shunn'd as the Plague At that time France was full of such Preachers, who remain'd unpunish'd, and Prince of Orange obtain'd what they defir'd, I mean that France should refuse to submit to it's lawful † Ibid The Triumph of those rebellious Preachers over Prince, unless he turn'd Catholick pag 8 Justice, will serve for a Model in all such like occasions, whereas if those Trumpeters of Sedition had been punish'd according to their deserts, such an example would have * Ibid pag 28 There is nothing more dangerous in a State terv d as a Curb for the time to come + Traite contre l'adhesion sux resided at Avignon We find there that the Epistles Heretiques of Innocent III were printed at Toulouse in 1635 candas, illustres eorum tisulos primum sibi dein credula of Innacent III were printed at Toulouse in 1635 The Abbot de la Reque places the History of the Gallican Church in the second Rank, and therepag 56 tore it must have appear'd in the Year 1632 at the farthest, and so, Mr Bosquer must have pub-lished most of his Books at Nineteen Years of || Ibid PAR 3 Age, and left off writing Books at Twenty-two Years of Age, which would be a very uncommon thing I am jure, the Journalist has not observed the Ranks well, for if the History of the Gallican Church, was Mr Besquer's second Work,

(a) Morin exercisat Biblic par 18 edit 10

4 1633

it is very unlikely that Father Morin should not have mention'd it, when in 1633 he bestow'd this Encomium upon that young Author (a) Nec non eruditus juvenis Franciscus Besquetus docta synopsess legum Michaelis Pfelli e Graco in Latinum versione & Historia Pontificum qui e Galliss orts in ea sederunt correcta editione, borumque eruditis notisillustratione apud omnes antiquitatis amantes merito charus & acceptus This Passage alone, would be sufficient to make me believe that the Historia Ecclesiae Gallicanae was puinted after the Year 1633 and after that of the Popes of Augmon

The second Edition of that History of the Gallican Church, is of the Year 1636 in Quarto, it is much larger than the first, which was in 8' but some Lines have been left out in it, which Archbishop Usher took care to preserve (b) They

Archbishop Usha took care to preserve (b) They are so considerable, that I will insert them in this place of my Dictionary It appears from them that Mr Resques acknowledged, that the false Test of the Monks, was the first cause of the fabulous Traducious that have (c) covarid the Original

lous Traditions that have (c) cover'd the Origine of the Gallican Church with fuch a thick obscurity

He thinks, that the heat of their Zeal, and the defire

of inspiring more Devotion into the People, made

A R E-MARK-ABLL passage left out 2n 1 2d Edition

(b) See Co-Bibliotheque Choisie pag 84

em believe what they taught others afterwards, con-ceining the pretended Wonders and Antiquity of certuin Saints One can hardly have so good on Opinion of the first Inventers of Fables; but it would () Quod de Gallibe a very unjust thing not to entertain it of those who succeeded them However it be, here are the Words in question (d) Primes, si verum amamus, his proxi- hujujmodi zelotas monachos in Galliss habusmus ma l'ocle- simplici at froida ideoque minus causa & sape incon-fia notavit sulta religione percussi ad illiciendas bominum mentes, nuper & augustioni saniforum nomine ad eorum cultum revo-

pretor Narbonensis Franciscus Bosquetus, incertam longa antiquitate & posterorum commentis originem illius extitisse, idem in nostris quoque Britannicis verissimum fuise comperimus Userius in praf Britann Ecclesiarum antiquitatum, Printed as Dublin 1639. (1) spud Ufferium ibid

candas, illustres eorum titulos primum sibi dein credula plebi persuasos proposuerunt Ex horum ossicina Marcialis Lemovicensis Apostolatus, Ursiui Bituricensis discipulatus, Dionisii Parisiensis Areopagitica, Pauli Narbonensis proconsularis dignitas, amborum Apostoli Pauli magisterium, & in aliis Ecclesiis similia prodiere Quibus quidem sano judicio & constanti animo Galli primum Episcopi resistere At ubi Ecclesia Gallicana parentibus, sanstissimis sidei praconibus, detrastis his sposiii injuriam seri mentibus ingenuis & probis persuasum est, paulatim error communi consensa consurgere, & tandem antiquitate sua contra veritatem prascribere I doubt whether it was a good piece of Policy to suppress those sine Words in the second Edition. The leaving out of that Passage, does plainly shew the Roman Catholicki are extremely cautious with fuppress those fine words in the country show the Roman Catholicks are extremely cautious with respect to Errors, and that those, whose Interest it is to maintain them, are easily offended at any discovery of that kind. They should have considered, that the suppressing of those words, would raise the Curiosity of most People, and that those, who would have read them cursorily, and with little attention, would for that very reason, look upon them as a thing of the greatest Importance. They might very well think, that the Protestants would not fail to make their Research upon it. In a word, we may say of this Passage, what an Quinchi, Historian (e) said of Bratus and Casas, whose aliaque Images did not appear in a Funeral Point The ejustem nobilitative more easily when a Man is not at a certain tis nominated. fuppressing of it, gives it a greater lustre We obferve more easily when a Man is not at a certain tis nomireast, than when he is there Here is a Passage of na sed

Sences C Casar willam in Herculanensi pulcherrimam quia mater sua aliquando in illa custodita eras,
diruit, secuque ejui per hoc notabilem fortunam stantim mim traternavirahamus, nunc causa diruita quarte. tem enim praternavigabamus, nunc causa diruta quari-

tem enim praternavigacamas, name temps and re-tur (f)

(B) Moreri has not committed many faults?

I He does not ipeak exactly, when he fays, that

Mr Bosquet study d in the College de Foix at Tolose,
for there are neither Professors, nor any other

Teachers in that College It is a House where a certain number of Students are maintain'd, who give a certain Sum at their Entrance into it There are, or there have been several such Colleges in the same City. In a certain sense it is very true, that Mr Bosques study'd in the College de Foix, for he lodg'd there during his Studies, and he was constantly in the Library of that College, but this is not what is commonly understood by Studying in a College II The Abbot de la Roque, is not more exact, when he places the puge fidei of Raimond Martini among the Works of Mr Boquet, for the he

Brutusco iplo quod effigies corum non vife bantur Annal 13 ın fine

(f) Seneca de iral 3

than such People, and it is with respect to this Evil that Sovereigns must be told of t see the the Maxim, principus obsta Mr Arnauld (Z) or one of his good Friends will not contradict me in it Father le Bossu must have had some merit, since besides his the Acts of teaching Divinity among the Benedictins, he was one of the Members of the Congregation de Auxilius under Pope Paul IV Mr Arnauld (Z_{\(\Delta\)}) prais'd him very gregation
much I believe this is the same whom Mr Du Plessis Mornay mentions in these
Words \(\rho\) "Le Bossus Steward of the Bishoprick of Nantes Discover'd \(\gamma\) this, Preach"ed against it, made Remonstrances to Mr de Mercaur about it, made the Agent of at Rotter"Spain protest against it, which made (1) him forbear speaking to him "Thus the dam) in

Very Hands of the League were Slaves to the Preachers very Heads of the League were Slaves to the Preachers

BOSSULUS (Matthew) * a Parissan, taught in † Boncour-College at Paris in B Memoirs e Year (A) 1583 He was a great Orator he had been Preceptor (B) of Don of Du Carlos Son of Philip II and taught Rhetorick in the University (C) of Valencia in Plessis Spain I do not find that he has appeared an Press. the Year (A) 1583

I do not find that he has appear'd in Print,

Young to Milan to learn good Literature under Francis Philelphus, and Peter Perleon, 1592 See and he improv'd there, but he had been spoyl'd as to his Morals, it he had not soon left a City so corrupted as that was in those Times, where he was at his own disposal, in the midst of Temptations, and without being affished with the good Counsels, or the pag 186. Censure of a good Tutor Being call'd back again to Verona, he lived under a better where Discipline He found sewer occasions to perveit himself, and some vigilant Directors called Theological Theological Property of the Vanities of the World He turn'd his Thoughts another way, and and gal of Nantee.

adds these Words, which he took out of the Library of the College de Foix, he leads his Readers into this Error, that Mr Bosquet publish'd the pugio fides We shall see elsewhere (a), what share he had in the Edition of that Book

(b) Quef- " ense si Mr «
Arnauld «

est beretsque, pag

(c) Diffcultez proposées a Monsr Steyaert 9 part pag 251 Cologne 1692

(Z) Mr Arnauld will not contradict me in

it] I have promis'd in the Article of that Doctor of Sorbonne, to set down here an important Resterior that was made on a Conventicle, wherein mond.) (4) Indeed, you Gentlemen that are in Authority and the set of th rity, you are fine Folks to fuffer fuch Undertakings Don't you perceive that if the Proceedings of that Conventicle should succeed, (for this is not a chimerical Conventicle, as those of Mr Arnauld) there is not any one honest "those of Mr Arnauld) there is not any one honest
"Man in Liege, upon whom they might not put the
"like Affront, if he should displease them, or be
"suspected to favour the pretended Jansensom,
"whereof they made Mr Arnauld the Head? It
"is always dangerous to suffer such an Audaciousness to get Strength, and it daily gathers
"Strength, when no care is taken to quash it in
the beginning Believe me, an Assembly of Men
"mov'd by a false Zeal of Religion, supported by
"the Reputation which their Habit, their Conditi"on, and patward Austerity procure them armated with the Power that the direction of Consci"ences gives them over the Minds of the People, ences gives them over the Minds of the People,
and above all animated, incourag'd and directed "and above all animated, incouraged and directed
by a Rector of the Jesuits, are more to be fear'd
than can be thought, and if your Politicians
laugh at it, I dare say, they understand nothing
in the matter Father d'Herin boasts already to
have either a Commun, or a Permission from
this Highness to American, or a Permission from
this Highness to American, or a Permission from
this Highness to American, or a Permission from
the shall find him the Diocess

Believe
the final find him the beallowed too much
the Liberty For if notwithstanding the Advices Liberty For if notwithstanding the Advices

Liberty For if notwithstanding the Advices wiven to the Superiors, of which they made no wiven to the Superiors, of which they made no wiven attree, so far as to be willing to take the statement of the will not not the source of the statement of they will foon lay by that leave in any statement of they will be pleas'd to undertake, as soon they see themselves strong enough, and supported by the Mob"

(Z\(D\)) Mr Arnauld prais'd him very much] A Letter, says he, that was lately shew'd me written from Rome, (c) contains an Extrast of Mr Pegna's Memoirs, who was Dean of the Rota, under Clement VIII and Paul V concerning what had past under those two Popes in the Congregation de Auxiliis Out of those Memoirs they had transcrib'd the Suffrage of Mr le Bossu, a Monk of St Denys, and Destor of Sorbonne, of the Month of October 1607 one of the most learned Consultors of that Congregation He declared by that Suffrage, that he did not approve that a certain University should be consulted about the Matters that were in agitation there; and among other Reasons he gave these two The one is, That they had not disapprov'd certain Notes on Cassian, which tended to give a pretended good sense to the erroneous Propositions

of that Author, whose Works had been censured by
Pope Gelasius The other is, That they had di- 2 That is
vulged the Bull of Pius V and Giegory XIII These to say, that

ruiged the Buil of Fius V and Giegory XIII These to Jay, that are that Learned Dostors own Words concerning this the Duke and Grievance against that University, &c of Mer(A) The Year 1583 In that Year Bossulus made a Cour had Speech in Boncour College, which lasted about an a Design to Hour and a half Du Perron remembered it so well, confer that he could have recited it word for word Herewith some that he could have recited it word for word He recited a great part of it in the presence of la Croix du Royalist Maine three I ays after That Speech was an Llogy of the Art of Oratory and of Orators Bossulus spoke of a certain Orator, who seem to come from Heaven, to hinder the two Armies of Francis I and the Emperor Charles V from fighting (a) I wish that Speech was printed, that I might know the Name of that Orator, who did a thing which Signior Julius Mazarini imitated so happily near Gazal, and which was the beginning of his Glory and Fortune Bossulus (e) writ only the Heads of his Speeches, he supply'd the rest in the Pulpit extempore

fulus (e) Wit only the Heads of his speeches, he supply'd the rest in the Pulpit entempore

(B) Preceptor of Don Carlos] Brantome informs

me of this (f) I have been told, says he, that a Book was made in Spain, and even printed about Don Carlos's Stubbornness, Whims and Maggots His Preceptor was Mr Bossulus a Frenchman, who has been since in France, one of the Learned and well-spoken Men of his time, and who shake also several Languages, elements. of his time, and who soke also several Languages eloquently, but he was an ill Liver, &c Here is a Main, who according to Brantome and la Croix du Maine, was very Learned and Floquent, and for who defi-all that, I am fure, he is but little known in the re to be Common-wealth of Learning, and a great many Perions lefs Learned than he, are a hundred times better known. The reason of it is, because they publish'd Books, whereas the Press was never imploy'd for his Productions It concerns Learned Men extremely that would not fall into oblivion after their Death, to set up for Authors, without which, their Name goes seldom beyond the first Generation, res erat unius atatis The ge nerality of Readers do not take notice of the (a) La Names of those Learned Men, whom they only Croix du know by the Testimony of others A Man is soon Maine, pag forgot, when the Encomium bestow'd upon him is ends thus, The Publick has seen nothing of him We (d) Id ib must except those, who like Mr de Peirese signalize themselves in a singular manner

themselves in a singular manner

(C) In the University of Valencia in Spain] I (f) Brant have found this in a Book of the Jesuit (g) Andrew Schot I believe they took Bossalais from that Post to place him with Don Carlos, or at least, trangers that his teaching Rhetorick serv'd him for a mediate Introduction, and I cannot but wonder, print that a Frenchman was chosen for such an Imployment I wonder yet more, that the French have spoken so little of a Man of their own Hispanica Nation, who was honour'd with such a Place in the Court of Spain in the XVIth Century instead of

Bossutus Parisiensis, it should have been Bossulus, &c (A) Gave

gal of Nantes

the Duke of

† Id pag

Learned after their death. ought to

instead of Mattheus of the Cauedral Church of Florence ed a master piece of work Twas he mbo had the directiınquam illo Aichitectorum coriphæo, cujus prodifuper antiquos moderniores unus tholus feu testudo majoris templi I lorenti-

num extollit I yeeum si tom 2 Pag 34 (a) Celsus de Rosinis in Lyceo

ul: Jupra (i) Others lay he mas but 14

Lateranen si tom 2

pag 38 (1) Cellus Rofinis

(d) Id 1b

(e) Quandaverim, quintum dimicaverım,quanque ad discrimen usque favitæ contenderim, pores tu ittis meminisse Matti Boff is en ft 87 apud Celsum de Rolinis ubi Supra pag 41

(f) Id 1b

and vowed himself to the Ecclesiastical State in the Year 1451 in the Congregation of the Regular Canons of Lateran Timothy Mapheus, who was afterwards Archbishop of Ragusa, made him take that good resolution, and brought him soon after to Padua, She Vault the Regular Canons of Lateran where he taught Divinity Bossus profited much by him either in the Sciences, or in the Art of Preaching, and with a great Zeal, and Capacity he discharged the duties of the Employments that his Superiours gave him He caus'd many Houses of his Order to be repur'd, and namely the Abby of Fiefoli in Tuscany Cosmo de Medicis gave 70 Thousand Crowns for the reparation of that Abby It was an admirable Building, and the Workmanship of Philip Brunellesci, a Florentine, sand one of the most excellent Architects of that time It was in that Church that Matthew Bossus gave the (A) Ornaments of the Cardinalship to John de Medicis Laurence de Medicis would have it to, I only observe this to shew how much he consider'd Matthew Bossus Pope Sixtus IV had likewise a great esteem for him, for as soon as he was rais'd to the Pontificite, he undertook to put a stop to the irregular Life of the Nuns of Liguria, and of the Neighbouring Provinces, and intrusted him with that Imployment For a reward of his pains, which had not (B) been very vseful, he offer'd him a very good Prelacy three several times, and prest him to accept it, but Bossus excus'd himself gosum from it, and by his intreaties prevailed with the Pope to leave him in the condition ingenium he was in He stoutly opposed the Decree of Innocent VIII whereby all forts of Monks were ordered to give the Clerks of his Chamber part of their yearly Revenues He was five times Visitor of the Older, and twice their Procurator General at the Court of Rome I do not mention several Deputations wherein he display'd his Eloquence and other more necessary Qualities He compos'd (C) several Books that are worth

> (A) Gave the Ornaments of the Cardinalship to John de Medicis] John de Medicis was so young when Innocent VIII made him a Cardinal, that to falve appearances, it was thought fit to require of him, that he should be deprived of the publick Marks of the Cardinalship for three Years (a) Cum puer ad sacrum allum Senatum assumptus fuerit av Innocentio Octavo Pontifice, hac una explicita conan Innocentio Octavo Pontifice, hac una explicita conditione, ne palam infignibus uteretur, aut se ut Cardinalis haberet nisi triennio explicto ad augendam atatem. That time being expir'd, Matthew Bossus was chosen to Instal that Youth in the Dignity of a Cardinal. He perform'd that Ceremony with a great deal of Gravity in the Abby of Fiesel. Laurence de Medicis, the Father of John, chose him for that Function which was attended with a most magnificent Pomp. You will find a relation of that Ceremony in the 108th Letter of Matthew Bossus. The Author (6) whom I giver has inserted a long Ex-Monly in the 108th Letter of Matthew Bollus Ine Author (b) whom I quote, has inferted a long Extract of it in his Lyceum Lateranense. It appears there, that John de Medicis was but Fifteen Years (c) of Age, when he was nam'd to the Cardinal-ihip by Innocent VIII I need not fay that he was made Pope after the Death of Julius II by the

Name of Leo X

(B) Of his Pains, which had not been very useful]

Here is a glorious thing for the Memory of Sixtus IV One of his first thoughts after his Exaltation, was to correct the disorderly Life of the Nuns, and particularly of these of Grang (d) Kindum Sec. and particularly, of those of Genoa (d) Vixdum sa-cro diademate caput ornaverat magnus ille Pontifer Sixtus quantus de Ruere, cum homo Ligur mentem altam dingens ad sanctimonnales regionis illius, & coharentis insubna, adque Genuenses prasitim reformandas, quarum status patulas vias perditionis instraverat, tantam provinciam, tanque laboriosam, tali tempere du biann biam implicitam uni Bosso commendatam voluit Our Marthew was chosen for such a difficult Imployment, and of such a doubtful success, that he was ment, and of luch a doubtful fuccess, that he was unwilling to accept of it Nevertheless, he acquitted himself of it with great Courage and Vigilancy. He made publick and particular Exhortations as pathetically as he could, he animated the Magistrates, and shew'd them what they must do, he despis'd the Dangers to (e) which his Reputation, and even his Life were exposed, and he putation, and even his Life were expos'd, and he had already put things upon a good Foot, when the Governous of Genea, courupted with Presents, ceas'd to second him, and spoil'd what had been done (f) Que plane res Christo propitio & magistratibus luffi agantibus omnibus eo tum loci pervafit, atque iis fuit vallata & conflituta prafidiis, ut qui defidera-batur vitum piorsus foret babitura, nifi urbis tunc Prafilms alienatus magna vi munerum, quod maximum Il folet ad omne scelus incitamentum, à nobis turpiter d scisset, captaque emnia perturbasset, & qua erant 1111 atia sancisssimi, avarus ille atque insidus erant some time after, as the same Letter informs us, from which I have taken this Passage, the Magisti ites took more essecual measures to bring at last those disorderly Nuns to Reason Bessu heard

that news with great fatisfaction (g) Quod ego (g) Ibid semper optavi qui Genuensem patriam istam singulari pietate atque constantia sum prosecutus, tuis literis audio feet. fier: Cives scilicet istos ardenter curare atque moliri ut tandem Monialibus suis istis minus honeste, m.fieri moliri ut tandem Monialibus Juis ifits minus honeste, minusque sobrie ac religiose versantibus modus adhibea ur, adhibereque jam caperint. The Magistrates forbad the Superiors of Nunneries to receive any Maids, they deprive them of their great Riches, which occasion'd the Luxury, and other Irregularities which they intended to reform Quad seribis modo concord, publicoque decreto quasitium, similique definitum omnibus atque propositum ne puella videlicct ea 195a in Monasteria ullo modo amplius excipi possint; videtur mini sane occumi modus, aptima ratio. definitum omnibus adque propositum ne puella vudelicet ea ipsa in Monasteria ullo modo amplius axcipi possini; videtur mishi sane optimus modus, optima ratio, addunt aque saminus istis magna opes & ingerunt somenta libidinum, ambitionis, delitiarum, & sumptium, quibus si vel en parte caruerint, in his fortasse frigescet ardens & petulea luxuries. Nota, That Bossis Care did not prove altogether useles, for tho' he made no general Reformation, yet some Nuns were affected with his Discourses, and renounced their disorderly Life (b). He had a peculiar knack to represent to the Nuns their Duty See the Letters which he writ to Ista Nogarala, a learned and devout Nun, to Violante Seraphica, to Cassandra Fidelia, to Antonia of Reggio, to Margaret of Mantus, who had a great deal of Wit, a good Memory, and great Learning, and to Paulina (i). He would have the Nuns (and he had good reason for it) to Converse but (k) seldom with Men, even with the most Virtuous, and to observe a great deal of Circumspection in that too o, what a good Advice was this?

(C) Several Books that are ments reading His Disloques Designed Selectuariants and the second of the parter
(C) Several Books that are worth reading] His tiam cui Dialogues De veris at falutaribus animi gaudiis De VIIIs Ibi inflituendo sapientia animo de tolerandis adversis, are (l) Gesul none of the least of his Works His Treatise De in Bibliot gerendo magistratu, justificaque colenda is a good one fol 505. Those four Books with another De immoderate muverso Those four Books with another De immoderate mulierum cultu, were re-printed at Straiburg in Quarte,
in the Year 1509, with a Letter of Politian, wherein the Author's Life and Learning are very much
prais'd (1) His Speeches, Sermons, and Letters.

are worthy of him, and have often been printed A
new(m) Edition of his Works was made at Florence
in the Year 1627 As forthe Commentary that he
made on ione (n) Pieces of Cicero, it is not known
whether it was printed, or not He mentions it
in (0) one of his Letters (p) He had the pleafure to see four Editions of his Works; but because they were printed separately, he resolv'd to
collect them into a Body, and to add to them
some other Pieces that were still in the Dust of
his Closet, or among the Papers of his Brethren

Werso

(m) Celsus
(m) Celsus
(m) Celsus
(m) Celsus
(m) Celsus
(n) his Closer, or among the Papers of his Brethren He intituled that Collection, Recuperations refulane, and dedicated it to Cardinal John de Medicis (q) de Rossais
Note, That he made a kind of Apology for Phala15 P 68
11. Tyrant of Arguigensum, and that he folidly Re16 July 18 July 19 July

(b) Celsus de Rosinis ub: supra

W. Ibid.

cauteque fanctis etiam cum VITIS Ibid (!) Gesner, ın Biblioth (m) Celsus (o) In the pifile to BartholoRéading; for they contain a very fine Morality, and are written in a pretty polite *Taken Style for that Age What he writ about the (D) attire of Women and to hinder the revocation of the prohibition, which had been made them not to wear Ornaments, is very Christian He was esteem'd by the most considerable and the most Learned Persons of his time. He died at Padua in the Year 1502 being 75 Years of Age*

BOTEREIUS (Rodelphus) Advocate in the great Council at Parus, who wrote Ceiena in the History of Henry IV See the Remark A of the Article BOTERO.

BOTERO, or BOTERUS (John) born at Bene † in Piedmont, flourisht 1649 in 164 about the latter end of the XVI Century He was Preceptor to the Children of fol tom Charles Emanuel Duke of Savoy, and died in the Year | 1608 He compos'd feveral 2 lib 1 pag 24 Books in Italian, which have been Translated into several Languages They are Re- & leq lations of the Government and Forces of divers States of Furope, or meet accounts + Which of Modern Events He also compos'd some $(A\triangle)$ Political Treatises, ϕ : Consider the Composition of Morers (A) with the observations that I shall place here under Thuanus he we called

luxur les

comprimeretur

or crat

mens, re-&ufque

dolebant

ornamen-

rorum li-

continen-

Litiæque diferimi-

ne literis

tam Id 16

injuria

Id 1b (c) Alu verò quo-

(a) Id 16 fult Morers (A) with the observations that I shall place here under Thuanus for, why he u call d

(b) Egistet (a) Phalaridem dudum Agrigentinum tyrannum ab oppositionibus Beneditti Calchi Concanonici tutatus est, occasione epistolarum quas ille scripsis, in quibus præter to ut publico decreto pe
(a) Phalaridem dudum Agrigentinum tyrannum ab oppositionibus Beneditti Calchi Concanonici tutatus est, occasione epistolarum quas ille scripsis, in quibus præter vice for the Instruction of Children Mr Joly who is Bau
to de
multa santissima & summo Philosopho & Christiano di
thew Bossus, and cites several curious things catalogo

catalogo

that I shall place here under Thuanus

the Remark C of the Article Pythagoras, and the Benefitus

ovice for the Instruction of Children Mr Joly who is

multa santissima & summo Philosopho & Christiano di
thew Bossus, and cites several curious things catalogo

catalogo ex pulpirout publico decreto petulantior
mulierum cultus, &c inpolitionibus Beneditti Calchi Comanonici tutatus est, occafione epistolarum quas ille scripsit, in quibus præter
cloquentiam raram atque mirabilem, multa gravissimamulta santissima & lummo Philopoho & Christiano digna comperiantur Sacerdotium temporale Christi Dominiapocrifam cantilenam edidentissimis rationibus confutavit, scribens ad Policletum Phisum, quem tamen
ineptissime Bartholomaus Cassanaus in suo Gloria mundi tus, & 1ntheatro inscruit ex libello ineptiore

(D) What he writ about the Attire of Women] vestimentorum

Timothy Mapheus preaching in Lent at Bologna shewed with so much force in his Sermons that Women should be forbid the luxuriousness of Cloaths (b) by a publick Proclamation, that such a Proclamation was publish Soon after there came out a Speech inscribed to Cardinal Bestarion Legate of Bologna, wherein it was endeavour'd to prove that Womens Ornaments ought not to be forbidden, and that it was just to revoke the Prohibition Mapheus, who was gone into Tulcany, as foon as Lent was over, did not find himself in a condition to confute the centure of the Ordinance that he to confute the centure of the Ordinance that he had obtain'd, nor to prevent the impression which the Womens Apologist might make upon People So that the Apologist's discourse was dispersed every where without any obstacle, and as it was an eloquent Piece, wherein the Author maintain'd a thing very agreeable to Worldly People, it was applauded by many but (c) wifer Heads were displeas'd that the curiousness of Cloaths so contrary to modesty, and so dangerous to chastity, should tiæ pudito modesty, and so dangerous to chastity, should find a parron who maintain'd it with all the Art of Rhetorick Wherefore our Matthew Bossus was instantly desir'd to consute him Note, that the A-

ılluftrapologist did not name himself, and that he suppos d that an honest Lady, whose Name was Nicolosa Sa-nuta pleaded the fair Sex's Cause He represented PAG GE her very much vext at that Prohibition, and making Heaven and Earth Eccho with her murmurs (d) Id 1b and complaints I don't know whether the Lady took it well that hei Name was made use of for a thing of that Nature, I only know that she was accounted a Woman of Honour (d) Open (e) It 16 sntituled men orna- ob turpitudinem nomen non cuderit Auttor suum, verum mentaBo- ingenuam ma ronam Mitolosam Sanutam loquentem admentaBononiensibus restituantur ad famina magu pra se serve videretui pudiciiam, honeBestaronem Cardinalem
dinalem
discourse massame an injuriam serve videretui pudiciiam, honesersimo, frugalitatem, antiquos mores atque animi connem Cardinalem
sersimo Bessu undertook to plead the cause
of the Preacher Malpheus, and wrote a very sine
gatificodiscourse incribed (e) to Cardinal Bessario, to arque Legauffi cohorratio
fome quote
it thus,
immoderato mulierum
cultu

for the Preacher Malpheus, and wrote a very fine
discourse incribed (e) to Cardinal Bessario, to
fome discourse incribed to Cardinal Bessario, to
fome quote
to be permitted to wear again their Ornaments
That discourse had all the effect that the Author
could wish, for the Decree (f) subsisted in all
its force during that Cardinal's Legation When
its force during that Cardinal's Legation When
its force during that Cardinal's Legation When
the Business of the Preacher for the Author
to be permitted to wear again their Ornaments
That discourse had all the effect that the Author
could wish, for the Decree (f) subsisted in all
its force during that Cardinal Bessario, to
to be permitted to wear again their Ornaments
That discourse had all the effect that the Author
could wish, for the Decree (f) subsisted in all
its force during that Cardinal's Legation
(g) Learned Man inscrib'd to Sanster Bessarios
whose authority was very great in Bessarios
wh whose authority was very great in Bologna. He was exhorted in that Piece to restore to Women the liberty of adorning themselves, and the Author was very angry with those that maintain'd the contrary. Bossas write very sine Letter to that Author, and handled the matter so ingeniously the brought him auto the right way.

he brought him into the right way (b) I do not wonder that he Converted his Antagonist, but I

(f) Id 1b

(g) Twas duarını of Verona

(b) Id sb

(1) In the factories That was the difficulty Hocogus, his later off I have faid (1) elsewhere that they were obliged to abolish such a Law in Rome. See also

them Bossar, and cites several curious things catalogo
Here is one of em (k) "One of the most difficult Geographo"things to obtain from Maids, is to take from rum adeal"them the curiosity of Cloaths and Ornaments comments." of the Body The reason of it is because Women Geographilove naturally to be fine St Jerom calls (1) the ci I eminine Sex Philocosmon (2), that is to say, that loves finer, and he adds that he knew many Wo- (k) Joly, men of great chastity who adorn'd themselves for institut their own fatisfiction, without a design to please dir enfans any Man It is therefore one of the particular im- pag 257

perfections that he reproaches Women with in 258 these Words to Eustochium (,) The affection of Women (1) In cp is very imperfect in that they place all their Glory in ad Gauthe outside, in their dresses, in their Gold, Jewels, and dentium outward Ornament: And to Dimetrias (4) When di Pacayou were in the World you loved the things of the tule inft
World, as to whiten your Face, to raise your colour (_) Dike
with Vermillion, to curl your Hair and adorn your wishop Head with borrowed Hair I say nothing of the richness of Diamonds, of the whiteness of Pearls fish at the bottom of the Red-sea, of the sine green of Emralds, of the lustre of Rubies, and of the Colour of the

Sea that appears in Saphirs and Hyacinths, which are the object of the passion and folly of the Ladies of Luality (AD) Political Ireatises I shall mention but one, in That which is intitled, Della ragion di stato libri dicci, con tre libri delle cause della grandezza e ma-gnificenza delle città It was printed at Venice by the Gioliti in the Year 1589 in 4. The Author ob-ferves in his Epistle Dedicatory dated from Rome the 10 of May 1589 that during the latter Years he had very much travel d both on this fide and beyond the Alps to the Courts of Kings and great Princes Naudaus mentions Botero's Works in leveral Places of his Bibliographia Politica and ieems to value them

(A) More with the observations that I shall place In the bere under] Is it not a pleasant thing to See all Pied-virg mont erected into an Abbey? For we read in Moferver, Boterus Abbot of Piedmont A comma after Ab. (4) bot would be fomething, but it would not take off the carelesses of his expression. It is certain that that Author enjoy d an Abbey It was that of St Michael (1) in Clausula. He published his Works in Italian. And therefore Morers should not have faid that He publisht his Relations with this Title, Amphitheatrum sen Zelationes universales It is not true that Rodolphus Botereius from whom he must be distinguisher, calls himself indifferently BOTE-RUS or BOTEREY, nor that the History which he publish in 1610 reaches from the Reign of Henry II to the beginning of that of Lewis XIII nor that it is different from The Latin Work intitled Commentation ries in 18 Books, that we have in three Volumes in Octa-Here we many faults in few Lines I do not well know the French Name of that Advocate, who calls himself Rodolphus Botereins, in his Latin Books Father du Breul quotes him often, and calls him some times (m) Mr Raoul Boterey, iometimes (n) Boterays, Ut tacefometimes (o) Botrays, fometimes (p) Mr Boterays am de in
fometimes Mr Bouterays (q) when he quotes the Poem
(r) compos'd by that Author concerning the City of precis,

ceum La teranense Abbatis Rofini,

(.) Φίλο-(3) Imimus mulicfe&us Semperin vestibus, iemper Japidibus & ornamentis cus gloriam povirginit (4) Quan-do eras in feculo, ea quæ erant feculi diligebas polire faciem purpuriflo, & pingere, & alients capillis turritum verticem **ftruere** Ut taceam de in-

margaritarum rubri maris profunda testantium, smaragdorum margaritarum rubri maris profunda tettantium, imaragdorum virore, cerauniorum flammis, hyacinthorum pelago, ad quæ ardent & infaniunt studia matronarum (1) Bäudrand in cataligo Geographor ad calcem lexici sui (m) Antiquitez de Paris Pag 10 14 edit. in 4 1639 (n) Pag 61 (o) Pag 426 (p) Pag 564 (q) Pag 726 (r) It is intituled Lutetia

T t t t Paris

* Thuan 116 95 PAE 280

(B) complain'd of Botero's Translator, and call'd him an Impostor. I shall set down his Words, which will make it appear that Ingraving serves no less than Printing to the falsitying of History, and that the License of Publishing the figure of a pretended publick Monument did not begin in our Days.

BOUCHER (John) a * Parisian Doctor of Sorbonne, and Rector of St Benner at Paris in the time of the League, was a Trumpeter of Sedition, and the most muture and heavy Man there was a money the Rabels.

+ Varillas Hist de Henri III Book 8 p 325 Durch Edit

at Paris in the time of the League, was a Trumpeter of Sedition, and the most mittinous, and hery Man that was among the Rebels "Their first assembly was held in the apartment that he had in Fortet College, in the Yes 1585 It was he || who giving Orders to Ring the Alarm-Bell in his Church the 2d Day of September 1500 contributed more than any body else to an Insurrection of the People, whereof the second proved so shameful to Henry III He became more insolent by the saccess that Day and the name Day has Proposed to howefully arrived the Kanada Day of the Second Research to the saccess that Day and the name Day has Proposed to have the Second Research to the saccess that Day and the name Day has Proposed to have the saccess to the saccess that of that Day, and the next Day he Preacht + brutishly against the King's Person, and against his Counsellors The Historians observe that the weakness of (A) that Prince was the chief Cause of the Boldness of the Rebels Boucher did not only prostitute his Tongue to the Leaders of the League, but also his Pen, and among other things he publisht

|| Thuan lih 87 p m 127

4 Concro-(B) a Treatife of the Lawfulness of deposing Henry III It was the most Infamous Sa-

natores us familiam ducerus ex ambone ın Regem confiliarios palam debacchari Id ib

Paris I think Mr Baillet turns Boterieus into Bouteroue in one of his Works The Catalogue of Oxford has Botereius, and besides Bosoreus and Bouthrays Among so many variations I do not find the Name Boterus, which Mr Morei places before two others The History that Botoreius publisht in 1610 begins only in the Year 1594 and ends at the Death of Henry the Great And theiresters in not true that it reaches from the Reseated tore it is not true that it reaches from the Reign of Henry II to the beginning of that of Iemis XIII It is intitul'd de rebus in Gallia & pens toto oibe gestis commentariorum lib 18 in tres tomos tribui. The sirft Volume contains 8 Books, and ends at the Year 1601 The Second Volume comprehends 9
Books and ends with the Three I irst Months of
the Year 1610 The Third Volume contains only
one Book of 24 Pages, which is only a relation of the Death of Henry the Great, and of what happen'd

PRENO NIF of Henry IV's Avfolusion.

(a) Or the 50 accord-

ing to the (b) At the making of Some

Anights,

tis usual to fti ke im in the

Cheeks or to Strike then Backs

with ana-

ked Sword The thing

as done wery gently, but suppose

It were

done seve-

ral times

one after could an

Author Say

Jon that the Anight

had recerved a hundred blows mith the flat fide of a Sword?

(c) Thuan

Histor L 113 Sub

fin p m 698 ad

(d) Th

ann 1597

with any Jhem of rea-

a few Days after
(B) Thuanus complain'd of Butero's Translator It was concerning the Abiolution of Henry IV mong other Ceremonies the Proxies of that King were to kneel near (lement VIII's Throne, and to bend down their Heads while the (a) 51st Pfalm was a Singing At each Verse the Pope touch'd them gently with his Wand, the Ritual orders it so, according to the old practice of the Ancient Romans in the Infranchising of their Slaves Henry IV was considered as a Man loaded with the Charge of Excompanisation, who was solemply ry IV was considered as a Min loaded with the Chains of Excommunication, who was solemnly set at liberty. It is certain that the Pope took too much upon himself, and that there was no reason to think it strange that the Protestants should blame him for it But a Man should have kept within the bounds of Truth, without currying the Jest too sar, otherwise it is no longer a just complaint, but a Satyr, and a malicious fillissication. This does not concern D'Aubigne, for his Confession, Catholique de Sanci being indeed a learned and ingenious Picce, but a burlesque one, all that he says is not taken in a Literal Sense. It is not the same with Botino's Relations, they are taken for grave and serious nariatives. The Latin Translator ought not then to have falfified them by supposing that the King's Proxies received a hundred blows with a Cudgel (b), and that the Pope caused a Column to be rais'd for a perpetual Monument of his I sumphoves Fance Here follows Ibuanu's compluint (i) Relationem de ea re a Joanne (d) Botero Benensi alus editis libris non obscuro vernace lo scriptam que Latine vertit, & Co-lonia cum inepia admodum & mendaci p chura typis excudendam cur voit, erga regem regnumque injuriosus fuit, quippe que in explicanda vindicta adhibita ratione fustibus casos procuracores dicit, quod maxime apud nos contumeliosum dicitur Deinde procuratores qui vestibus modestiae succedotali convenientibus induti erant cum penulis & glad is in scenam inducit, & columnam quasi insigne triumphantis de Rege & rigni calamitate Pon-rificis monumentum Roma erestam confingis. It is an uiual saying that Images are the Books of ignorant People Authorite should therefore scruple to put any fasse begins in their Books, for they deceive those who me least able to secure themselves from error. Nay, they deceive the Learned, for when a Man sees a Print that was Publisht at the time when the thing that is represented ought to have existed, he looks upon it as an Authentick Proof So that those who see that Figure of a Column whereof Thuanus complains, dare not

doubt but that the Pope did actually raise that pompous Trophy And when a Man sees himself imposed upon by the Shew of those pretended Publick Monuments, he samot tell whom to trust, nor whether Medals, the Interpretions, or such other Monuments are most sincere than an Historian who is paid for writing History. This is a Confirmation of Historical Pyrrhonism. Let us remove the sadness of this Criticism with the Jests of the Seur d'Aubigné, "(f) Don't you bee, say "they, how the State submits to the Church, how "this brave King, after so many Armies deseated. this brave King, after so many Armies defeated, so many Subjects reduced, so many great Princes his Enemies prostrated at his Feet, has been forced to throw himself at the Pope's Feet and to the beginreceive some strokes with a Switch in the Person of the Converter and of Cardinal a Offat? who were laid down flat upon the Ground like two Makerels on the Gridiron, from miserary to vitulos. It is also faid that the same Game was plaid over again without noise between his Majesty's Person and the Legate

(A) The weakness of that Prince was the chiefest cause] See Thuanus (g) and (h) Mexera: This confirms what I have taid somewhere else, that connirms what I have faid somewhere else, that 3 in fol commonly it is not Tyranny that deprives Kings of Pag 644 their Scepters and Crowns, but their want of Ability to make themselves seared The Flatterers of (1) The 5th the People would fain persuade us that there is Book, the nothing to fear from them as long as a Prince governs well. This is a missake, an intriguing Man lar title does what he pleases with the People under a of which soft and gentle Government.

(B) And among ather things he Builded The Collins.

(B) And among other things he Publish a Treasista sis libroof the Lawfulness of deposing Henry III] This we rum Jo
find in William Barclay's answer to that Book,
which is part of (1) his Work against those, who fit de
take up Arms against Kings Thuanus informs us
of it more clearly still See the following Remark
The same Barclay observes that Boucher Publish a injusta, im
the same Barclay observes that Boucher Publish a injusta, im
the same Barclay observes that Boucher Publish a injusta, im
the same Barclay observes that Boucher Publish a injusta, im
the same Barclay observes that Boucher Publish a injusta, im
the same Barclay observes that Boucher Publish a injusta, im
the same Barclay observes that Boucher Publish a injusta. nother Book in French under the Name of Francis de I crone Constantin (k Quoniam turbas illas civiles prioribus tuis libris & concionibus excitatas accensaque in Reges od a, posterios: scripto quod patria lingua sub Francisci Veronensis Constantini nomine divulgasti non modo non mitigare C compescre, sid novo ar-tificio sovere & propagare de industria nisus es patere me tecum vehementius paulo, sid lenius tamen quam res indignitas flagitat, regum & regnorum omnium nomi-ne de hat injuria expossulare The French Book that he reproaches him with is yet more wicked nhan the Latin, for it is the infamous Apology for John Châtel this is the Title of it An Apology for John Châtel a Parisan Executed to Death, and for the Fathers and Scholars of the Society of Jesus banisht from the Kingdom of France, against the Decree of the Parliament made against them at Paris the 29th December nent made against them at Paris the 29th December 1594 divided into five parts. By Francis de Verone Confin 15 a convincing Proof that Barclay ascribes to Boucher that Apology of John Châtel, nevertheless I will yet make use of another reason I will quote a passage that leaves no manner of description it (1) Cur in springs alla & insami tag apologia, quam pro parricida & perduell manissage apologia, quam pro parricida & perduella manissage apologia, quam pro parricida & perduella manissage apologia per particida & perduella distribution apologia per perduella manissage apologia per perduella perduel rium perditi adolescentis conatum, facinusque omni me-moria execrandum, in Regis itidem Christianissimi & (si alium Gallia unquam habuit) clementissimi, peru-ciem meditatum, ut pulcherrimum & prope divinum at-que omni en parte heroicum commendassi? Barilay hav-

(f) Con-fess Ca-shol de Sancy B 1 ch 1 în

(a) Hifter 126 127

This (b) Tom

III abdı-Francorum reg-

(k) Gull Barclaius , 1 5 contra

(1) Id lib б сар 25

Francfort Edition 1628 which I make use of, has Bokero

* So Fe call'd Henry IV born in Bearn + Cavet Chronol Novenaare fol ad ann Mezerai, Abr Chronol ad ann 1594 PAR

(a) Thu-an Hi-

ftor leb 95 pag 280 col 1

" III

tyr that $(B\triangle)$ could be made. It is very likely that he was an accomplice in the $(B\triangle\triangle)$ Enormous Action of James Clement. He was so much the bolder after the Dearh of that Prince, because he could alledge for a pretence that the Successor was actually and notorionity a Huguenor That pretence fail'd him to his great grief, when Henry IV profest himself a Roman Catholick; nevertheless he persisted in his sirit opimon He continued to preach, that People ought not to obey him, and he publish't (C) Nine Sormons which he Dedicated to the Cardinal of Placentia, wherein he maintain'd that the Abjuration of the * Bearnois was but a Feint, and that his Absolution was void In spice of his Teeth, and notwithstanding his bermons, and Libels, the Parifians submitted to Henry IV The next day after the reducing of the City his † Sermons were burnt at la Croix du Tiroir. But he persisted in the Party of the Leaguers, and went | into the Netherlands with the Spanish Garrison, which had been in Para during the League, and which marche out the 22d of March 1594 He obtain'd a Canonship at Tournas, and died Dean of the Chapter of that City Fifty Years after, but his humour was very much (D) alter'd, being as zealous a Frenchstrain among Foreigners, as he had been a fursous

ing faid these things, praises the Apology which the Jesurs had publish't, wherein they detested Charses's Astron and confest that he was justly punisht, as a Parricide We shall see in the Remark F that Cardinal d' Offer was of Barelny's Mind, concerning the Author of the Apology for John Châtel

(Ba) It was the most affamous Sutyr that could be ade } Thuanus relates that William Rose Bishop of Foundary relates that William Roje Bishop of Senier, the little Feuillant, the Jesuit Commolet, Genebrard, Feuardent, Launos, (a Minister who turn'd Papist,) Boncher and some others defamed King Henry III with a prodigious rage both with their Tongues and in their Anonymous Libeks, and that at last they thought it an Honour to put their Names to those Satyrical Writings. He adds that Boncher was so bold as to put his Name to the Book in one them, that was Printed in sine Characters for in question, that was Printed in fine Characters for Nicelas N King He vented in that Book the most follows ble things against the King Read what follows for soft Bucherus de just He vented in that Book the most abomina-(a) Hac fiducia fectus librum scripfit Bucherus de justa Penrici III abdocatione nomen suam professis apud Ni-celaum Nivelium characteribus elegantibus expressum, neque dun, cum Ren voucre desist, consummatum, quo non alsud stagistosses toto illo estrenata licentia tempore publicatum es, eoque rabula impudentissimus innumera dictu sond es auditu berrenda per summam calumniam.
Regi assingebat, proper qua eum tanquam a communi-

(b) A Domin can
Monk, who
kill d
Henry

Henry

Reg: affingebat, propect qua eum tanquam a communione ecclesia ipso jure - cclusm, omns regni jure excedisse,
be legitime abdicatum, ac tandem justo Des judicio de
impalsu intersectum esse collegebat

(B\(\Delta\Delta\)) That he was an accomplice in the Enormous
Attion of (b) James Clement] "Mr Antony Loysal
"left in Writing in his Journal that the same Day
"that the King was wounded, and before they had
"receiv d the News of his Wound, he heard Dr Boucher's Sermon at Saint Merry's, who said, to com-"ther Sermon at Sains nerry s, which have been a fort his hearers, that as on that Day, the First of the Month of August, in which they celebiated the Feast of St Peter in Bonds, GOD had the season of the Sain Bonds, GOD had "deliver'd that Apossile out of Hered's Hands,
"they ought to hope that he would do them the
"like favour Whereupon he did not icruple
to advance this damnable Proposition, that it
"was an Act of great Merit to kill a King, who is
"a Heretick of a favourer of Hereticks The o"ther Preachers, going Hand in Hand with him,
"Preacht at the same time with more passion and
stury than ever they had done against Henry de
"Value, and the same unexceptionable Witness
"says, that he gave the People, almost certain
"Ropes that G O D would soon deliver them
"from him Which made many Persons believe
"that they had been accquainted with the horrible design of that Parricide (c), I take this
from Mainbourg, an Author, who is not over hafrom the publishs Nine Sermons | He publish them
the first time at Person He made a 2d Edition of
them at Douby after he had left France A poor
comfort for his vexation to see upon the Throne
a Prince, when he had so much reviled in dehver'd that Apostle out of Hered's Hands,

a Prince, whem he had so much reviled in his Discounses and Writings Thumus uses him as

encufas, poften cum ab en exularet, Dunce in Atrebatibus

(d) Thuhe delerves. (a) Inter ess vero, says he, mus reper-turest Jeannes Bucherus & Benedictic Curso, que maledian histor tunes Jammes Bucherus S. Benedici i Curio, qui maladi-cendi rabie efeneras cum in defunctum regem contant-hofus fuiset, in hunc injuriofus esse voluit, & IX. lou-gas conciones ad Medornes fanum hobus do simulaça Hen-nico Berhanis Reventis Promepis ad exclessam reconcilia-atione, & invita absolutione, quoe amo proximo kalend Mart Cardinali Placentino inscriptus et typis in urbo / 107 pag. 558 ad ann 1593

Executioner of the Clergy from being enervated See the Mercure Josute, in the first Volume, a Work that is as cribed (f) to James Godefroy the Son of Denys

Tttt 2 (E) Is

recadendas curavit, furore nondum per secutam rerum conversionem ant locorum aut tempores intercapedinem

Here you have the whole Title of that Work according to my Edition, Some Sermons concerning the feigned Conversion and the nullity of the pretended abfolution of Henry de Bourbon, Prince of Bearn at St Dennis in France, Sunday the 2 th of July 1593 on the subject of the Cospel for the same Day, Attendite à fassis prophetis, & Math y deliver'd in St Merry s Ghurch in Paiss, from the first day of August following, to the Ninth of the said Month By JOHN BOUCHER Destor of Divinity Nonne qui or derunt te Domine oderam, & super inimicos tuos derunt te Domine oderam, & super inimicos tuos tabescebam? Psalm 138 According to the Copy Printed at Paris for G Chandiere, R Nivelle, and R Thierry, in St James's Street M D XCIIII The approbation of the Divines of Paris is to be seen on the bick of the Title Page. The Epistle Dedicatory to the Cardinal of Placentia Legate of the Holy Apostolical See in the Kingdom of France is dated from Paris the ist of March 1594 and figned I B from Paris the 1st of March 1594 and figned I B. The Advertisement to the Reader fays, that leveral things have been added to those that had been Preach'd. At the end there are formula in the second Preach'd At the end there are some Letters of Henry IV to the Canton of Bern, to the Lady de Tinteville, to the Queen of England, to the City of Rochelle, and other such Towns, and to some private Perfons, who were Huguenots

(D) But his humour was very much alter'd] The continual revilings of the Flemings against the French could not but waken by degrees a natural ten-derness for ones Country in the Soul of that mutineer People were not very well perswaded of his change at Paris in the Year 1625 for the Libel that came out at that time against France, and whereof we shall see the Title here under, was ascribed by many Persons to Boucher But he donied it in some Letters; here is what we find upon this in the Mercure Francois, (e) To prevent People from knowing that this Book was first Printed in Italy, it has been written that it was first dispersed in Flanders, be-fore it was handed about in France, and that Doctor fore it was handed about in France, and that Doctor Bouchei (who is yet living at Tournay, and who formerly wrote several Books onthose matters during the League of 1588 and the following Tears, and against the Most Christian Kings) is the Author of it But that Doctor having notice of it, protested in some Letters that he writ to his Friends at Paris, that it was falsy ascribed to him, and that upon the U ord of a Priest he had not seen that small Book Initialed Admonitio His Letter was also showed to the curious, which removed the surter was also shewed to the curious, which removed the su-spition that was entertained of him, and made it fall on the Jesust Eudemon Joannes, a Greek by Nation, who came into France with the Legate

There never was more indignation shewed in

France against any Book than against that It was Intil'd G G R Theologi, ad Ludovicum decimum tertium Gallie & Navarra Regem Christianissimum, ADM O-NITIO, sidelissime, humilitanis, verissime falla & ex Gallio in Lainum translata Qua breviter & nervosèdemonstratur Galliam fæde & turpiter impium fædus intisse, & injustum bellum hoc tempore contra Catholicos movisse, salvaque Religione prosequi non posse Augusta Francorum, cum facultate Catholici Magistratus Anno M D C XXV It was condemn'd by the Sorbonne, and by the Assembly of the Clergy of France The Lieutenant Civil caus'd it to be burnt by the Common Executioner The Parliament of Paris made several Decrees to hinder the censure of the Assembly

Etiones Castanæi

curel ran-COIS tom XI pag

(f) Vide præfar Samuel ad distinHId ib

Spaniard in France || His Character may be known by the discourse which I mention in the Remarks, It is a (E) reproof that King Henry III gave him Upon the News that he was to come to Rome, Cardinal (F) d'Offat intreated the Pope to cause him to be Imprison'd, and spoke vigorously to him against that Mutineer. Can any thing be more horrible than the complaint he made to the Duke of Maienne, after the just punishment of those who had caus'd the first President Brisson to be hang'd Had he not the impiety to say that these profligate wretches were, Martyrs (G) of JESUS CHRIST'

BOUGI (The Marguss of) Lieutenant General in Armies of France in the VII Century Look for REVEREND

XVII Century

BOULAI (Cafar Egasse du) in Latin Bulaus, Register and Historiographer of the University of Paris, taught Rhetorick many Years in the College of Nevarre He Publish'd a Treatise of Rhetorick intitled Speculum Eloquentia, which was valued. His Treasure of the Roman Antiquities which he publish at Paris in the Year 1650 in Folio, is not only very useful to those who understand only French, but also to those who understand Latin Divers Cases of his Composing have been seen about the differences that arose concerning the Election of the Officers of the University, or such like things Those Pieces shew his zeal for the Faculty of Arts, and the great Knowledge he had of the Usages and Customs of that University The Work that will chiefly (A) immortalize him, is the History of the University of Para, which he publisht in Six Volumes in Folso The impression of it was stopt * for some time, but the Commissioners whom the King appointed to examine what was aday printed, and the Author's design, reported that nothing could hinder the impression from being continued

\cethe Mercure Galint 1 vvemler 1078

(a) See the ournal of Henry III on the 30 of De-cember 1587 Pag # 109

(b) The

wherein

Cardinal d Offat Ipeaks thus mas written from Rome the of December 1600

() V 17 the Pope (E) It is a reproof that King Henry III gave him]
That Prince ient (a) for the Parliament and he
Faculty of Divinity to the Louvre, and severely reprimanded the Div nes for their insolent and unbrided liberty to preach against him and all his Actions and addressing himself particularly to Boucher Rector of St Bennet, he call d him a wicked Man, and told him that

tis Uncle Poisse, who had undefervedly been a Counfellor of the Court, was a wicked Man, but that he Jellor of the Court, was a wicked Man, but that he was worse still, and that his Companions were but little better He added that he directed his Speech particularly to him because he had been so impudent as to Preach that he had caus'd Burlat a Doctor of Divinity of Orleans to be drown'd in a Sack, thô the said Burlat and the said Burlat and the said Burlat and the said with the said Burlat and the said Burlat of Orleans to be drown d in a case, one of orleans to be drown d in a case, one of orleans with lat was daily cating, drinking and making merry with bim, telling them moreover, that they could not deny bim, telling them moreover, that they could not deny orderiously unhappy and damn'd for that they were notoriously unhappy and damn'd for two reasons, the one for having standered him their Na-tural and Lawful Prince in the Pulpit of Truth, and Spoken Several calumnies against his Honour, which is forbidden them in the Holy Scripure The other that coming out of the Pulpit after having flander d and told many out of the Pulpit after having flander d and told many Lics of him, they went directly to say Mass at the Altar, without reconciling thimselves and confessing the sa d Lies and slanders, the they Preacht daily that if any one has told a Lie or spoke evil of any body what sever, according to the Words of the Gospel, he must go and reconcile himself with him before heresints himself at the Altar Nothing can be more solid than this censure, but it is not for a King to make use of it, he ought to have recourse to other Arms, and it Hinry III had as well known the art of Reigning as the morality of the Gospel, he would not

it Hinry III had as well known the art of Reigning as the morality of the Gospel, he would not have been reduced to the condition of a Catechist in relation to the Preachers of Paris

(F) Cardinal d'Ossa intrested the Pope to cause him to be Imprison'd. The account he gives of it to Mr. de Villeroy will discover the Actions and the Character of that Man more and more. Wherefore I set it down at length (b) "I told (c) him "also that Doctor Boucher had left that Country. alio that Doctor Boucher had left that Country before the faid Count, to come to Rome to visit LIMINA APOSTOLORUM PETRIE PAULI, in the Name of the Bishop of Tourney who had given him a Cannon-thin in the Chiese. thip in his Church And here upon I expos'd to his Holineis the violence and rage of that Man, the Books that he had written against the late the BOOKS that he had written against the late King, and since against the Life and Conversion of the King now Reigning, maintaining (d) the particule attempted by John Châtel, and exhorting every one to finish what that Murtherer had begun, and that he had also written several things against the Authority and Particular things against the late and Conversion and Particular things against the late and Conversion and the late and Conversion of the late King, and since against the late and Conversion of the King now Reigning, maintaining (d) the particular things against the late and Conversion of the King now Reigning, maintaining (d) the particular things against the late and Conversion of the King now Reigning, maintaining (d) the particular things against the late and Conversion of the King now Reigning, maintaining (d) the particular things against the late and conversion of the lat things against the Authority and Power of the Pope and the Holy See, and was yet more obstinate and violent to this Day than ever, and that there was but too much Cause and reason to make him a Prisoner, and punish him according to be desires for his crimes and blace. " according to his deferts for his crimes and blaf-"phemies But if his Holiness's Goodness and Clemency, and the condition of the Times and other considerations did not permit him to use

" that Man fo rigorously as he deserved, that at " least his Holiness should shew him, by not admitting him to Kiss his Feet or otherwise, that fuch Persons were unaccepable to him, and ought not to expect from his Holiness the reception and favours that are due to good, peaceable and mo-derate Men The Pope answer'd me, that he re-membred he had formerly heard of that Man, and also that the Sieur Malvaisse at that time Nuncio in the Netherlands had writ to him, that he faid the "Pope could not absolve the King His Holings."

"askt me whether he was come I told him, had a state of the wear o as he, one cannot forbear faying that in this World wards all things are Sarcrificed to a Political interest, and which the National hatred They knew he was a Man, who Spaniards National hatred They knew he was a Man, who Spaniards to fatisfie the rage that transported him against bestowed the Person of Henry IV overturn'd both the cipon shose, vil and the Ecclesiastical Authority He took the Power of Absolutions from the Pope, he submitted Crowns to the coprices of Subjects, and the Life of Kings to the Knives of Assissis Those the murticular of Kings to the Knives of Assissis Those the murticular were as opposite to the Faith of the Spatherers of niards, as to that of the French Nation Nevertheless they were tolerated in that Doctor, because he hated the King of France, and as I have already faid, they gave him some Benefices Nay, They are said the life of the 1st of National hatred They knew he was a Man, who ration of Philip II I have not been able to find our vet whether he made an end of his Journey or not 1598 Cardinal d'Offst writ (f) the 20th of January 1601 that he had been told that Boucher remain'd (f)'Ti, the Sick set Cologne. He was not the only one whom the Spaniards protected and rewarded in the Netherlands ter in the Did not Mongaillard fo well known by the Name of Edition of the little Femillant, one of the Panagyrifs of the Mur Ame there of King Henry III obtain (g) an Abby? Internal works with the little femillant, one of the Panagyrifs of the Mur Ame there of King Henry III obtain (g) an Abby?

the little Feuillant, one of the Famegyrifts of the Mur Anne there of King Henry III obtain (g) an Abby? Let de la (G) Were Martyrs of JESUS CHRIST Lauffale These are Thuanus's Words Joannes Bucering Carlos S Benedicts homo vecers Catholicorum bonomia (g) That zelotarum nomine Orationem exposulatoriam ad Lyum of Orval.

colorarum nomine Orationem exposulatoriam ad issum of Orval. (Meduarum) habuit, qua publicam ultionem, carniscinam, minita supplicio sacinorosos assessos, Dei marty res insigni impudentia vocabat (h)

(A) Than will chiesty immortalize him is the History of the University) See here what Mr Baillet says of it (i) "The reasons for ceniuring that great ad ann "Work seem to lessen, by degrees, and all of em 1591 will perhaps vanish away at last, that the pub see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things, but is see also indeed mix'd with good and bad things is see also indeed mix'd with good and bad thin

(B) Du

(d) This heres that Cardinal d Offat believed that the pretended I rançois ne Conflantin. Will wrote the Apolo-e) for John (hatel 1 A. 710 0th r than JohnBoucher I'was alla William Barclay's opinion iec above · / Rereary B

Du Boulas (B) was not of Tours, as it has been commonly believ'd the 16th of October 1678

+ Catherinot, Calvinilme de Berri PAE 3

Meich Asum in vit exter Theolog pag 143

B That 11, in the Year

2 Notethat re, but al-So Dutchess of Rerry

Asifter of Henry II and Dutchess of Bouquin had pre-Senseabher with his Book intituled de I'homme

parfait Id ivide pag 145" "Takenfrom bis Life Melchior Adam ubi **fupra**

(a) Id 1b

PAG 170

Bail

316

(b) Menage Anti-Baillet

BOUQUIN (Peter) a Carmelite, took his Degree of Doctor of Divinity at Bourges the 23d of April 1539 † He was Prior of the Convent of the same City, and might have come to higher dignities in his Order, if he had not rather chosen to leave it in order to go to the Protestants in Germany || He went first to Basil in the Year 1541 where he spent the Winter Afterwards he took a Journey to Wittemberg where Luther and Melanchthon received him very kindly His design was to go to a good Friend in Melanchthon made him alter his design, and engaged him to go to Stranday; where they wanted a Man to fill up the place which Calon had left vacant by his return to Geneva He read Lectures in the College of Strasburg on the Epistle of Saint Paul to the Galatians Some time after he returned to France, where he had a Brother who was Doctor of Divinity, and who did not hate the Protestants He lodged with him at Bourges, and did not return into the Monastery. Heshusius taxed him falsly with having return'd into it Bouquin being perswaded by his Brother that there was reason to hope for the Reformation of the Gallican Church, read Publick Lectures on the Hebrew Grammar, and afterwards on only Queen the Holy Scripture He did it without a Salary, but after he had waited upon (A) of Navar-Margaret de Valois, when she went by Bourges at the time of the Marriage of her Daughter Join d'Albret, he was gratified with a Pension by, that Princess's Order, who betides procured him the place of Preacher in the great Church of Bourges with the Archbishop's consent. Those employments and those gratifications continued after the Death of that Lady, for Michael de l' Hôpital Chancellor of another Margaret de Valou, who had the same inclinations as the first, brought her easily to make no altermations as the first, brought her easily to make no altermations as the first of the found have ration in Bouquin's Fortune But that protection was at last insufficient, he found himfelf expos'd to so many dangers, that seeing no likelihood to make his Labours serve (a) Melch, for the Work of the Gospel, he parted with his employment. Which did not stop the ill designs of his Enemies. They brought him into trouble, and he was obliged to Theolog plead his Cause before the Parliament of Paris, and atterwards before the Archbishop exter page. of Bourges, not without the hazard of his Life He had the good Fortune to avoid 145 all those dangers, and took care not to be any more expos'd to them He return'd (B) to Strasburg, where he exercis'd the Ministry in the French Church for some Months Otho Henry, Elector Palatin invited him to Heidelberg in the Year 1557 and made him Professor of Divinity That imployment exercis d Bouquin's Patience very much (f) Chauby reason of the disputes about Ubiquity, and the real presence They endeavour'd to suppress them at the conference of Maulbrun, at which he was present in the Year 1564 but it had no better effect than most of the Assemblies of that nature, which Printed in exalperate the Wound instead of healing it Being turn'd out of his place in the the rear Year 1577 with all the other Professors, who wou'd not adhere to Lutheranism, he was 1566 invited to Laufanne, where he taught Divinity till his Death, that is, till the Year 1582 see Colomics Gall (D) affifted (D) affifted Orient

> (B) Du Boulai was not of Tours] Mr Baillet
> (a) who makes him a Native of that City, was cenfur'd for it by Mr Menage, whose Words are these
> (Ab) Calar Egasse du Baula (b) Calar Egasse du Boular was born in the Village of S Ellier, in the Lower-Maine, which is the last Parish of Maine on the side of Bretagne That which led Mr Baillet into this mistake is, that du Boulai was Dean of the Tribe of Tours in the University of Parus Whereupon

"Tours in the University of Pais , Whereupon Mr Menage tells us that in that University the French Nation is divined into 5 Tribes, which bear each of them the Manne of an Archbishopick Those 5 Tribes are the Divine of Paris, that of Sens, that of Reims, that of Tours, and that of Bourges The Members of the Nations are of the Tribe that bears the Name of the Archbishopick which is their Native County, or of the Bishopick where they were been holding that Archbishopick And therefore Casar Egaling that Archbishopick And therefore Casar Egaling was of the Tribe of I ours Mr Patin is therefore mistaken when he says that du Boulai was of the Province of Anjou I shall set down the whole passage, because the Reader will find in it at what time the History of the University of Paris at what time the History of the University of Paris was begun to be Printed, and what was then faid of it "(c) The University of Paris have appointed a Learned Man, whose Name is Mr Boulas, "of Anjou, who taught for several Years Rheto-

rick in the College of Navarre, to write the Hi-ftory of their Body, Studie Parificalis It will make several Volumes in Iolio, the first is going "make several volumes in Iolio, the first is going
to be put in the Press, it gives an Account of
the State of Learning at Paris before the University, and then it explains and proves the
Foundation of it by the good King Charlemagne
in the VIII Century, and the continuation thereof
(A) He had waited upon Margaret de Valois] I
add, that he presented her with a Book of the Ni-

ceffity and Use of the Holy Scripture, and that he presented another initialed of JESUS CHRIST the Spiritual Spowse, to the Princess Joan d' Albret He was the Author of those two Pieces (d) Note, That no Professor of Divinity had a publick salary at Bourges before him, and none after him (e) Stipendium ex arario publico ei numerari justit, (Regina Stipendium ex armio publico ei numerari justif, (Regina Navarræ) quod nec ante nec post eum Theologorum concessum fuit nemini. Here is a passage of John Chau- ed in the
meau Lord of Lassa (f) The Destors whom I lnew
in the Noble University of Bourges are Mr Peter Bouquin, Professor of the Hebrew Tongue, &cc
(B) He returned to Strasburg] Melchior Adam
to Basil
forgot a circumstance, that informs us of the Year for Oporiof that Journey, which is, that Bouquin left Bourges
with the Civilian Francis Baudouin, and went with
him into Germany Baudouin seys so himself, and that it
(b) Printed

him into Germany Baudouin fays so himself, and that it was in the Year 1555 (g) Cum jam septem annis in ea Schola (Bituricensi) Balduinus magna cum laude fecisset officium suum, tandem, qui fuit annus M D LV da-re se capit quibusdam eum in Germaniam ad excitanda purioris jurifirudentia studia vocantibus Comitem & (ut loqueris) asseclam habuit Boquinum in the Year nunc vestrum Dollerem Thelogia Eum non recusamus in the Year

testem totius profectionis

(C) The List of his Books] I give it such as I find it in Melchior Adam (b) Desension ad calumnias Do-Horis cujusdam Avii in Evangelii Prosessores (i) Ex-(1) Examen libri quem D Tilemannus Helbufius inscripti de præsentia corporis Christi in coena Domini The ses de cana Domini Exegesis divina communicationis (k) Adsertio veteris ac veri Christianismi adversus novum O sistum Jesustismum (l) Brevis notatio praculavium casavam dutumnisti and praculavium dutumnisti and p puarum causarum duturnitatis controversia de cana Doimni (m) Causones quibus desenditur siciona morbis (n) Ex
Christi hoc est corpus meum, & controversia de cana Domini acque similium dijudicanda certissima ratio
demonstratur, item adsertio ritus frangendi & in manue
sumendi panis Eucharistici (n). The Dates that I
pag 147

Histoire P# 32

> (g) Bal-duinus ubi infra.

ed at Hei-delberg 1579 in 8

1576

(m) Prin-Heidel ber 1563

(c) Patin, 2 wol Letter 218
datal the 1660 pag

6 Colo-Gall Oriental p 33 33

*Vie continuée de Made-Bourignon, pag

† Ib pag 16 17

Ib pag 20 & vie **e**xterieure pag 148

terieure pag 150

† Ibid pag 149

Ibid pag ifi & ieq

1 Twas the Village

* fbid pag 166 (D) affifted him in the misery to which the Reformed had reduc'd him Confult the Gallia Orientalis

BOURIGNON (Antoinerte) was one of those devout Maids, who think themselves to be directed by particular Inspirations, for which reason She was call'd a Fanetick She publish a great many Books full of very Singular Doctrines, and there was something extraordinary in her Mind from her Instancy to her Old Age She was born at Liste the 13th of January 1616 so ugly, that it was debated for some Days in the Family whether She should be * stiffed as a Monster Her desormity lessen'd, and they resolved to let her live At sour Years of age She knew already that Christman did not live according to their Principles. She desir'd to t be carried that Chrishans did not live according to their Principles She desir'd to † be carried into the Country of the Christians, for She did not believe that She was amongst them whilst She observed that People did not live agreeably to the Law of JESUS them whilft She observed that People did not live agreeably to the Law of JESUS CHRIST. One of the greatest vexations She had in her Family was that they had a mind to Marry her; She did not desire it, a Numery seem'd to her a thing to be preferr'd before a Husband. She (A) perceived her Mother was too unhappy in a Married State s, not to fear the same inconveniency besides (B) She was endowed with a Surprising Chastity, and She found an extraordinary delight in weaning her self from sensuality to unite her self to her Creator in a most intimate manner. Her Father, nevertheless promis'd her in Marriage to a Frenchman. The time was already appointed for the Wedding, and to avoid the performance of it She was forced to run away on Fasterday 1636. It was not to throw herself into a Cloyster. She came to a know that the Spirit of the Gospel did not Reign in Convents. But it was to retire into some Desart. She dress herself then like an Hermit 11, and sted as fast as to retire into some Defare. She drest herself then like an Hermit ||, and sled as fast as She could; but because She was suspected in a Village of Hamault to be a Maid, She was stopt. She never run so much hazard, as to her Virginity, as at that time. She still into the Hands of a Soldier, who did not let go his hold but by a kind of a Miracle The Curate of the Place 4 deliver'd her from that danger, and observing the Spirit of GOD in her, he mention'd her to the Archbishop of Cambray, who came to examine her and advis'd her against a Hermite's Isse, and persuaded her to return to her Father's She was soon after troubled again with Proposals of Marriage, which obligid her to run away a Second time She went to the same Archbishical states. of Blacon her Father's shop, and obtain'd leave of him to form a small Commonality in the Country with some other Maids of her humour. He retricted it a little while after, which oblig'd Antomette to go into the Country of Luge, from whence She return'd to Flanders, where She spent many Years in a retired I ife, and in great simplicity, but not without infpiring a great deal of love into a Man, who pretended to Devotion that he might pag at have Access to her He propos'd to Marry her, and not finding her plyable, he try'd

have plac'd an the Margin, are taken either out of the Lpitomy of Gesner's Bibliotheque, or out of the Sacramentary History of Hospinian I have found a Book in that History which Melchior Adam does not speak (a) Print- Of, viz. (a) Petri Boquini justa desensio adversus inju-ed in 1562 stam vim Hashusti & Villagatnomi de judicio Phihppi Melanchthonis ad Elettorem Palatinum miffo de cana Do-

(b) Reiponi 1d Calvin & Bezam prokiane Balduino fol 71

(D) Baudouin fays be affifted him in the misery He expresses this in a most odious manner (b) Ipse cum votes & audebit Bauguinus idoneus testic erit quem vos quin vos sugiens Gallus Germanis initio se dabue tam erudoliter persocuti estis, ut niss si subvenisset liberalis miseritordia Balduini qui miscrum aleret, vostra clementia hominem same O frigore enestium jugulasset Atque is tamen dicebutur paulo post mortuo Prinzipe Otthone Henrico abs vobis corruptus voscita spe osta nova, O mbi volus turpiter fervire capit repente, vestro indicio en ferido hireo (sisut: paulo ante loquebamini, ad bomini momen alladontes) facius entellus Melitaus qui volus esfet in delicuis. Thus lie reprosches Calvin and Beca, for having first persecuted that Man and afterwards carest him according as he proved a Friend or an Enemy to the Luckerous

(A) She perceived her Mather mas too unhappy in a Married State] If I did not bring a Proof for what I advance here, one might perhaps think that I have not well undershood the Author whom I queets, for in short this is not to reject Marriage thro's motive worthy of Mrs Bourgeon to shun it because it is troublesome. One might therefore it because it is troublesome the Life of hat Maid, has not faid what I relate Let us prevent that rash Indument by a good question "(c) That Cheid

has not laid what I relate Lot us prevent that rain Judgment by a good questation "(e) That Chrid observing that her Father was harfit to her Mother, and that fametimes he fell into a pallion against her, after having indeavour'd to fosten him with her Chaldish Embraces, for which her Father had fame regard, she wou'd they aside, where considering what a miscrable thing it was to be Married to a troublesome. Husband, She address her salls to G.O.D. ty. ing, My GOD, my GOD! Grant that I may we-

which St Agustin lamented to have made before the follow-his Conversion, Lord, Give me continency and chaing Restity, but do not give it me so soon Fearing to be too soon cur'd of that Damnable and Pleasing this did not Charm Wherein it is to be believ'd he has more accomplices and Brethren, than Mrs Bourgnon, yet a Child, has imitators of her Prayer " That times, and therefore. "yet a Child, has imitators of her Prayer " That timer, and Author's reflection is very good The gift of continency is not a thing that many Perfons care for the tip and tip

(B) She was endowed with a Surprising chastisty] See
here what what is faild of it in her Life "(d) pended
"GOD gave her the gift of chastisty and conti"nency from her Child-hood in such a perfect
"manner, that She has oftenessed She never had and for the
"in her Life time the loss thought, no not by
"temperation or surprize, that can be unwarrhy come temperation or furprize, that can be unworthy of the purity of the Virginal Scare St. Terris fays of her felf that GOD had formerly for your'd her such the fame Grace. But Mrs. 2018 regions possess to a further an abundant manner, that it redounded, if one may say so, on those (a) that were with her Her presence and Conversions distinct distinct an odour of Continency that made one forget the Pleasures of the Flesh, "and I have it to the experience of those who imagini"Read her Books with application to judge whe"ther they do not feel fome impressions of it,
"and some inclinations to that Vertue which is a pleasing to GOD." Have I not Reason to fay that the Chastiny of that Mand was Supprising? In School Temas it might be call'd not only Immanent, Thomas of the chasting the call of the control of the fay that the Chaftery of that Maid was Surprifing? In School Terais it might be call'd not only Immunent, Thomassum but also Transferve, since its Effects were diffused in School-ourwardly, and were not limited to her Person I thank your Mystical People rather use the Word Prosecute, than the Word Transsurve, for I remember a (f) Carebusian says that the Holy Virgin Carthusiand a PENETRATIVE VIRGINITY, whereby those who look't upon her, tho' She was so beautiful, had none but Chaste Thoughts He adds that Saire sold had the Cift that goes by the Name in 1622 that Smith of the differ that goes by the Name in 1622

(e) We shall see in not a thing

(f) Peter Garnefelt Cidamones facra an 5 libros de

(,) Vre continuèe de Mademorfelle Bourignon pag

to supply by (C) the strength of his Arms what was wanting to the efficiety of his *Viecon discourse But She implored the protection of the Magnitrates, insomuch that this timuse, false Votary was obliged to address himself to another devout Maid (D) whom he pag 128 found more tractable. Our Antoinette who had resolv'd to renounce her Patrimony & It was for ever, bethought the feet (E) and took possession of it again. She became Gothe Hosverness of an Hospital with Year 1653, And shut up her self there in a Cloyster pital of in the Year 1658 having taken the Order & and the Habit of St Angustin. By a Dame det very strange Fatality, Sovery proved so general in that Hospital that & all the little strange.

of INFRIGIDATION, which kept his Body and Soul free from all Sense of impurity It seems to me that the Talent, which GOD had granted to Mrs Bourignon, ought to be call'd by that Name That Word would admirably re-present the Effect which She produced on her Neighbours The Gift of Infrigidation ought to be that which makes those cold who come near us But fince use must determine the force of terms, I will not insist upon it. I shall only say that the Clause the' She was never so beautiful, which the Carthusian made use of, is not a botch or a needless Parenthess. It was Effectial to his Subject, the wonder lies in that a for nature might very well confer a penetrative Virginity without Grace. well confer a penetrative Virginity without Grace A certain degree of ugliness would be sufficient for it. Wherefore I wish the Author of Mis Bourienon's Life had inserted in the above quoted place by way of Parenthesis, that the Gift of continency which She diffus'd outwardly did not pioceed from any ugliness or loathsom thing that was observed in her I conclude with a reflection, which would be approved by a majority of Votes. I believe there are not many Young Nuns that pray for a Penetrative Virginity. The (a) most Vertuous are contented with the Gift of Continency, and would be very unwilling to mortise all the desires of the Men that look upon them. They would think themselves too much disgrac'd by Nawould think themselves too much disgrac'd by Nature, did they believe that they need only shew themselves to make Men Chast, such a thought would not please them I believe therefore that the most sublime and rarest degree of chastity, in a Woman, is not only to wish to be Chass, but alfo to make all those Chass that are round about
her, and with whom She converses Generally
speaking Women do not desire that this Gift should have a great Sphere of Activity, they are con-tented to have it confined within the space which

they take up

(C) He try'd to supply by the Strength of his Irms]

That Man's Name was john de St Saulieu. He was the Son of a Peasant, and if all must be believed that is said of him in the Life of our Antoinete, the was a great Rogue. He infinuated himself in that Maids favour by a devour countenance and a most Sublime Spirituality (b) The first time that he applied himself to her he spoke like a Prophet, but like a moderate and reserved Prophet, who having made an end of his Prophecy retires softly without explaining any

thing, and without injufting to make himjelf believed
(1) the Second time he spoke to her hi pretended to be a
Man Illuminated, Chapitable and Familiar with GOD Having well infinusted himfelt he declai'd his Having well infimuted himself he declai'd his passion Mrs Bourignon took it heinously, and the spark seem'd to be forry for it. They sell out and more seconciled, and at last he would use force see there what the Lady says of him (a) Being space in my House, he was so importunate and insolent made me that I was oblig'd to give my Maids notice to match him, and to shut the Door of my House against him. For he came often with a Knisse in housement, which he presented to my Throat, if I would not wield to his wicked desires, insomuch that I was at last oblig d to have recourse to the Arm of Justice, because he threaten'd to break the Doors and Windows of my House, and to kill me, though he should be hang'd for it en'd to break the Doors and Windows of my House, and to kill me, though he should be hang'd for it in the Market Place of Liste The Provost gave me two Men to secure me in my House, whilst an information was making of the inselences that the said S Saulieu had committed against me. The conclusion was that the matter was made up between them, he promised never to go to the place where She should be, and retracted his (e) Slanders, he protested that he knew her to be a good and vertuous Maid. That Pious Maid, had not always had a good same, nor the Talent of inspiring Chastity. If ay nothing of the design of the Officer of Horse (f) who seized her in a Village, when she was disguised like a Hormit being about 20 Years of Age, Soldiers,

especially when they are lodged in a Village, are cure pag very dangerous upon such an occasion, and but little penetrable by a penetrative Virginity Waving therefore this adventure I shall only Speak of the Nephew of the Curate of St Andrew's near pag 200 Liste Mrs Bourignon (g) had shut up herself in a solution in the Neighbourhood of that Parish The Curate's Newhor fell in Lore with her the page 100 to the Neighbourhood of the Parish Trust of the Curate's Newhor fell in Lore with her the page 100 to th Curate's Nephew fell in Love with her He was so for first that he walkt continually about the House, and did not cease to discover his passion by Words and Address's I his soliting Lady thicated to leave passion of the World from that importance Person The Uncle thrush him out of the Voice Man through the North Course Man through the his House Then the Young Min turn d b s love teneure into rage, and somet mes disclarged his Gun through the pi 216 Chamber of that Recluse, and seeing that he gund nothing by it, he gave out that he was to Miriy her The thing was notifed about all over the Town her The thing was noised about all over the Town over, the devoit Women were offended at it and threatn'd to affront Mrs Rourignon, if they found her in the Streets. The Preachers were oblig d to publish that there was nothing in that Mairiage. I don't think She was forry to let the Publick know that She had appear d to lovely to fome Men, that they pufficiently defined to Marry exteriestics. Old Maids are pleased with telling such Stource, pag

(D) To another devout Maid whom he found more trasfable] St Saulsen having made an agreement (1) Ibid with Antoinette, went to Ghent He had he will pag 194 there of a devout Maid till She was with Child, and then he return'd to Lifle Mrs Boursenon affirms it (b), and here are other circumstances of it see. (1) Et qui ing, says She (1), that he could to Marry me ledic, by love or force, He kept company with one of cum pemy devout Maids, who seem a also a mirror my per rit, neich seems, and got her with Child, after which he would Pudoi not Marry her till after many intreaties and endeavours of the faid Maid, who at last mollisted his Heart by her Agamemof the said Maid, who at last mollisted his Heart by her great humility, and he Married her a little before She mone, all was delivered of a Child. He lived very unchassive as well as She. I do not wonder at it, for the most distinct step is that of the Door is soon as a devour. Woman has once gor over that suit step by some galantry that hath made a noise, her Honour is lost Now modelty (k) once term dout of doors teldom returns again. What the Scripture says in general that the Devil transforms himself into an Angel of Light, is particularly very true of the bleed to an Angel of I ight, is particularly very true of the bl sed to Devil call d Asmodeus, who is that of lewd-reassume nets. The Bigots have invented a thousand Arts my tempoto make a great many devout Women full into the had a fincere defire to behave themielves chafily lie who let upon Mrs Bourignon made her believe (1) that he was quite dead to Nature, that he had been some Years a Soldier, and was return'd from the War a Maid though several Women had inticed him to lewdies, and had even come to bed to him with an ill design. That he had remained firm, because he converst daily in his Spirit with GOD. He told her alio that he had loft he taste of Meats and Drinks by his great abstinencies and mortifications, and that he could not difern del ghtful Meats from course ones, nor Wine from Bear or Water That all those things seem d to him to have the same taste, that he low d the one as well as the other without discerning them Hereby we may know ferue for that a Woman's Honour lies in the center of a Circle, the circumference whereof is blockt up by a thousand forts of Enemies It is a Mark the 2d) which Men tiy to hit all manner of ways, and even by the appearances of the most Mystical and discovered liluminated Theology Witness Molinos, and the Quietists of Burgundy [Double to me that?]

(E) She bethought her felf and took possession of her Patrimony again | Three (m) devotional reasons his Glory persuaded her to it, for it she had not retaken it, this is the she had left it to those, it did not belong to, who 3d) Vie would have made an ill use of it therefore to exterie-spare them the crime of possessing the estate of ure pig others, and of making an ill use of it, Sh thought

Girls leurs at exteri-

(g) [ra-

urc, pag

rit, neicit

(m) I found ral chate. have it to thofe, w hom it long to, (this is and rather than it Mould (This is

(a) I omit rare inflances of Wommy, gured their Faces, lest they should occasion a tempja-\$1.000

(b) V10 continuée pag 133

(c) Ibid PAE 134

(d) Vie exterieure pag 196

(*) You must know that when he faw me rejected his propoial of a Marriage, be gave out enery where, that She had prom:sed to Marry him, and had laim with her The whole . Town talk'd of ıt, many believed it and were offended at de la pa-role de Dieu pag

(f) Vie exterieure Pag 155 & fuiv

+ Vie con- Girls who were kept there, had contracted with the Devil Ill Tongues took from then to occasion to give out † that the Governess of that House was a Sorceress: The Magnifrances pag 220 of Lifte for upon Mrs Bourgeon; they fent some Sergeants into her Cloyster, they had her before them and examined her She answered them pertinently, but believing || Ibid that her Adversaries had as much credit as passion, she did not think it proper to remain exposed to their profecutions, and therefore she fled to Ghent. This happen'd in 1662. She was no sooner at Ghent, but GOD || discover'd some great secrets to her she got a Friend at Mechlen who proved always Faithful to her. His Name was Mr de pag 226 † Ibid PAE 231 Cort it was, if one may say so, her first Spiritual Child-birth, but it gave her the same pains as a (F) Child-birth in a proper Sense That † Man being twice such B The Isle of North-strand fame pains as a (F) Child-birth in a proper Senie That † Man being twice successively divinely warned, and threatn'd if he did not obey that inspiration, had lent almost all his Estate to some Relations, who had a mind to drain an a Island of the Country of Holstein that the Sea had overslowed, and thereby he had acquir'd the (G) Tenths, and the direction and part of that Island He sold a Seat there y Ibid pag 280 to Mrs Bourignon, , who prepar'd to retire thither in the Year 1668 after She had 3 Ibid pag 265 & leq (H) published at Amsterdam her Book of the Light of the World She had written a many Treatises, and Letters in Brahant, and even on the disputes of the Jansensts and Molinists, since her Persecution at Liste Her stry at Amsterdam with her dear Proselyte Mr de Cort was longer than She thought She was visited there by all sorts & Ibid pag 284 of Persons, without excepting the a Imaginary Prophets and Prophetesses. This made her hope that the retorm which She Pieach t might take effect Nevertheless sew Persons took a firm resolution to conform to it Labadie (I) and his Disciples were willing to

> that She ought to take it from them, and defign it by GOD's order to a good use. It did not leffen under her direction, on the contrary it increased, for her Expences were small and she gave no Alms So that She might convert the superfluous part of her income into stock, and She did not fail to do it Not that She was covetous, she possess her Lstate without any affection, and the poverty of Spirit did not for sake her in the midst of her Riches What was it then She would have enough to make greater expences for the Glory of GOD, when there should be occasion for it. The reason why she spent so little in Alms, was because She found no body that was in a real poverty, and She was affaid People would make an ill use of what She should give away She her self informs us of those Articles of her Morals felf informs us of those Articles of her Morals The Temporal Estate I have, says She, (a) fell to me by Succession, or increast by what I could not spend or give, because I could not sind true poor enough, or honest Persons in necessity Therefore I have been sometimes on bliged to increase my stock out of the superstumes part of my income, because sobriety requires no great expences, and the true poor are so scarce that they must be sought for in another World For the assistance that are given in this wretched age serve often to commit more sins Wherefore he who has a greater yearly income those we Sins Wherefore he who has a greater yearly income than w necissary, is obliged to increase his stock in hopes of finding necissary, is obliged to increase his stack in hopes of sinding an occassion to imploy it to the greater Glory of GOD. They who accuse her of Fanaticism, would make a wrong choice of their Proofs, if they should alledge these. There is nothing here that savours of a Visionary or of a Fanatick. Every thing in it shews a subtil Wit, and increway of arguing. See the Remark M.
>
> (F) The same pains as a Child-birth in a proper sense? It shall set down the whole passage though it be somewhat long, whereby, it will appear that

(F) The same pains as a Child-birth in a proper Sense I shall set down the whole passage though it be somewhat long, whereby it will appear that the Disciples of our Antoinette were not always upon the high strain, and that they descended sometimes from the sublimity of their devotion to the innocent jests of the Men of the World (b) When GOD gave him to Mrs Bourgnen, it was after a very particular manner, and as the first of her Spiritual Children, for whom She felt great bodily pains, and like the pressing pains of Child-birth. For it is a certain thing and known by the experience of all those who have converse with her, (the wicked and impassous scoffers may say of it what they please,) that when ever any persons received so much light and strength by her Words or Writings, as to resolve to sociale all, to give themselves to GOD, She felt, wherever She was, some pains and throws like those of a Woman in slabour, as it is said of the Woman whom St John (c) saw in the 12th of the Revelations She felt 'em more or less, as the truths which She had delivered, had more or less strongly operated in Mens Souls; which occasion'd an innoted in Mens Souls; which occasion'd an inno-cent Jest of the Archdeacon of Mr de Corr For as both of them were discoursing with Mrs Bearignen of the Christian Life and of their good and new resolution, and Mr. de Core having

" faid that She had felt more pains for him that that the other, when they refolv'd to be born again according to GOD, the Archdeacon, considering that Mr de Cort, was fat and corpulent, whereashimself was but a little Man, and seeing that he valued himself for having cost their Spiritual Mother dearer than he, told him imiling, 'tis no wonder that our Mother suf-fer'd more for you than for me, for you are a very large Child, whereas I am but a little one Which Repartee made them all Laugh "

"a very large Unite, whereas a new out a large "one Which Repartee made them all Laugh"

(G) That Man had acquir'd part of (d) Ibid that Island He was (d) one of the Fathers' of pag 230 the Oratory, and their Superior at Mecklen, and moreover the Director of a House of poor Children The expences which he had been at to refettle Narthstrand tended to prepare a retreat there for the perfecuted kriends of GOD. He thought that he had been divinely inspir'd, that such was the design of GOD. (e) and presupposing that the Jan- (e) Ibid design of GOD, (e) and presupposing that the Janfourless were those persecuted Friends of GOD, he
drew many of them out of France, Flanders, and Holland, into that Island, pant of which he fold to them
He resign also all the rest than he had there, and

all his rights and pretensions into the hands of the Orasory all his rights and pretentions into the names of the Orasory of Mechlen upon certain conditions, which they did not benefity aerform to him, for which he had afterward a redreft. All this was attended with great Law Suits, the Sieur de Coré (f) was Imprison d at Amsterdam, in the Month of March 1669 at the profecution of pag 330 the famous Jansenist Mr de Saintamour, who went by the Name of Lewis Gorin Before he was put by the Name of Lewis Gorin Before he was put into Prison he was severely censur'd by a Bishop (g), who call'd him a Heretick, (h) and a Man, who (g) Is was covered the Riches of this World to the prejudice of probably those whom he had deceiv'd by falling Lands in Norththe Bishop strand, a Man given to drinking and suspected of having of Castologic his Faith and chassing and who suffer'd himself to be researched by a Maid of Lille, with whom he lived to the great scandal of every body. He remained Six Months (h) Ibid. in Prison, and did not come out but by chance the went into his Island where he was Poyson'd and died the 12th of November 1669. I am but a france. died the 12th of November 1669 I am but a franf-criber, and do not warrant the Facts that I borrow from the Books which I quote

from the Books which I quote

(H) After She had publishe at Amsterdam]

The first Work that She publisht is a Letter to the Dean of Liste concerning the State of the Workl and the Judgments of GOD. It was Princed at Amsterdam in the beginning of the Year 1668 and inscreed in the 2d part of the Light born in Darkness, wheneas She makes the 5th Letter (1)

(1) Labadie and his Dasables] Amsumetts would pag 282 not join with them. Understanding that Mr de Cort had a mind to carry them into Northstrand, She told him. (k) you may them on this them without me. (1) Third

She told him, (k) you may then go thisher without me , (k) Ibid She told him, (2) you may then go the town without me, (k) Ibid Because I perceive and know that we can never agree pag 290 together Their epinions and the Spirit that governs them one alongsther contrary to my light, and the Spirit that governs me? "She had already had fome in—"ward sentements about him from God, and a Di—"wine Vision, wherein he made her see in the Spi"rip a bitle Man very husy with a great Pole in

(a) Ibid PAR 140

(b) Vic continuéc. pag 235

might have been added that Sr Paul speaking of himself m relation to those I id converted, makes ufe of a Word, ml ich fignifies to be ne males filioli mei quos rur-

TIO Galat

6 4 W 19

settle with her in Noordstrandt Mr de Cort consented to it, for they offci'd great t seevic Sums of Money to buy the whole Island, but the Lady rejected their proposals She had some conserences with some (K) Cartesians, and form'd a very strange Idea of their Principles She compos'd more Books at Amsterdam, than She got Sectators Her conversations with God were very frequent there She learnt a great many | Ibid particular things by Revelation, and it was then that She had the Visions that I spoke Pag 380. of in the Remarks on Adam † Mr de Cort died the 12th of November 1669 and made her his Heiress, which exposed her for some time to more persecutions (L) pag 384 than her Doctrine Being moreover Sick and ill attended She endured many miseries She left Holland in the Year 1671 to go to Noordstrandt She stopt in several places ? Ibid of Holstein, and was obliged to dismiss some Disciples, who were come to lift themfelves under her banner | Perceiving that every body minded his own conveniencies & Ibid and ease, She conceiv'd that it was not the way to make a flock of new Christians She pag 391 provided herself with a printing House, for her Pen went as fast as the Tongue of others, I mean like a torrent She had her Books Printed in French, Dutch, and German She found herself very much defam'd by some Books that were publish't among the content of the state of the gainst her Tenets and Morals, and She vindicated her self by a Work which She intitl'd Testimony of Truth, wherein She mightily inveighed against the Clergy This
was not the way to find peace Two Lutheran Ministers sounded the alarm a- * In June gainst her, and wrote some Books wherein they said, that some Persons had been 1677 buint and beheaded, whose opinions were more tolerable than those of Mis Bourignon The Labadists & wrote also against her She was forbid to make use of her Press + Ibid She retir'd ? to Flensburg in the Month of December 1673. Her Lnemies came to pag 580 know it, and stirr'd the People so violently against her calling her a Witch and Circe, that she was very fortunate to be able to retire privately Persecuted from Town to | Nouvel-Town, She was at last oblig'd to leave Holstein, and She ictir'd a to Hamburg in the Republicant 1676. She was sate there as long as they knew nothing of her arrival, but as des letfoon as they had notice of it, they endeavourd to fecure her, God knows how tres, April they would have disposed of her, if She had been taken. She hid herself for some 1685 days, and went * afterwards to East Friesland where the Baron of Lutzburg grant- art 9 ed her his protection She had the direction of an Hospital there, and She confectated her cares and industry to the good of that House, but not her (M) Purse She found the page of the She She cook in the Post of House in the Year likewise some persecutors there, so that She took + the Road of Holland in the Year 585 1680 She died | at Francker in the Province of Friesland, 4 the 30th of October of the same Year The rubs She met with in Germany did not hinder her from writing many Books It would be a very difficult thing to give an account of her System. No coherency must be expected from a Person who ascribes every thing to immediate inspirations. It cannot be denied that it is a strange crior to pretend, as

(a) Benjamin Furley, an Englishman, a Merchant at Rotterdam, s moderasi Zunker within thele few Years, and a Man of wit and learning, writ floutly against ber, and made is bu bufiness to thew that She contradiffed her-Self

(b) Thid PAE 295

(c) Ibid PAE 306

(d) Ibid P#K 295

his Hand to hinder the fall of a great Building, or of a Church that was falling, and by some conferences that She had with him, wherein "conferences that She had with him, wherein "She indeavour'd, but in vain, to dissuade him "from going to brave the Synod of Naer-"den, and to convince them of their wicked do-"Etrine of predestination She was fully persuad-"ged that he had no other light than what the "learned of these times have, Reading, Study, "some barren Speculations, and some Acts of his own Mind, and for a Motive of his conduct, "only some infatuation and the motions of coronly fome infatuation and the motions of cor-"rupt passions, without being any ways inlightined by GOD himself, nor directed by the
calm motions of his Divine Inspirations"
This passage will not be useless to those who have a mind to know by what Spirit our Antennette was led It was a Spirit that would not fuffer any companion or Collegue Wherefore we have seen all Sects against that Maid, and that Maid against and Sects. The very (a) Quakers have also writ

against her

(K) Conferences with some Cartesians] Amongst others with Mr Heydanna and Mr Burmannus They (b) were but little latisfied with her, nor She with them The method of the Cartesians was not her busi-ness She would not have the light of reason to be ness She would not have the light of reason to be consulted, whereas their Principle is to examine all things by that Touchstone She (c) affirm'd, that "GOD had shewed and even expresly declared to her, that this error of Cartesiansim was the worse, and the most carsed of all the herefies that ever were in the World, and a formal Athersm, or a "rejection of GOD; in whose place correst reason was set up" Which agrees with what She said to the Philosophers, "That their (d) Disease pro"ceeded from their pretending to comprehend all things by the activity of humane reason, with-" things by the activity of humane reason, without giving room to the illumination of divine Faith, which requires a ceffation of our reason, mind, and weak understanding, that GOD may diffuse or revive that divine light in it Without which GOD is not only not well known, but also he and his true knowledge are

"driven out of the Soul by that activity of our corrupt reason Which is a true kind of Athein sim and rejecting of GOD." This passage is fit to shew the principles of the Bourgnonist.

They agree pretty well with those of the Quiesists (e)

(L) To more persecutions than her doctrine.] They begun many Law Suits against her to hinder her from enjoying the Succession of her Disciple, and manes if some were animated with Zeal against her errors, there were some whose Zeal for her Listate was no less daring. This latter Teal heightned of corides the first, for some of Mrs Bourgnon's Persecutors cryed out against her doctrine, that they might exclude her from Mr de Corr's Succession. This may be seen at large in her History.

clude her from Mr de Cort's Succession This may be seen at large in her History

(M) But not her Purse! I have already spoke (f) of the reasons whereon her Husbandry was grounded What I am going to say shall be a supplement to it. When She accepted the care of that Hospital, She declar'd that (g) She consented to contribute her industry as well for the building, as for the distribution of the Money and inspection of the poor But without ingaging any part of her Estate. She alleged two reasons for it, one was that she had already consecrated her Estate to GOD for those, who sincereconfecrated her Estate to GOD for those, who sincerely endeavour to become true Christians. The other was, that Mankind and all humane things are inconstant, so that it might happen that those in whose favour She should part with her Estate, would make themselves afterwards unworthy of at This was an admirable reason, never to part with any thing, and to put off all manner of gifts till She should make her last Will The Lady found by experience that She was not rashly diffident of the inconstancy of Men, She not rainly diffident of the inconstancy of Men, She was so far from finding any body in East-Friesland that deserv'd to have her Estate, (b) that She could (h) Ibid not so much as find any upon whom She might bestow pag 505 part of her revenue, meeting with none but poor, who had nothing less at heart than to think of a Christian Life, who made use of what was given them to theat, guztle, and live in idleness. Nevertheless She and one of hor Friends distributed to them for some Months certain U u u requences

Ibid pag 586 2 Ibid * Ibid PAR 590 † It concern d be extremely that be Free should not be known, by reason of her perlecutors Ib

it is faid the did, that the true Church was extinguished and that the I iturgical exercises This last Tenet lies extremly (N) open to Pericof Religion ought to be laid iside cution It is fit to remember (0) that the Journalists have mention'd the Works of Antoinette Bourignon She had this in common with most Devotos, that She was of a (P) " cholerick and morose humous. Notwithstanding her pecvishness, and all the statiguess and crosses of her I see, a one would not have thought her to be much above 40 Years of Age, when She wis above 60 She, had never made use of specticles. The * most remarkable periods of her Life, as her Birth, her coming to be an Author, and her Death have been Characterized by Comets. The Author of her I ste was not aw ise that by saying this he give occition to think, according to the common Hypothesis, that this Maid was as a scourge of Providence, and not a Holy Prophetess. The vanity and the + danger She found in having her Picture di awn, hinder'd her from fuffering it to be done She had a very fingular opinion (2) concerning ANTICHRIST, which seemed to be taken from the Hypothesis (R) of many Doctors concerning the Incubus's See John Mollerus, 1 Luther in Author, in his introduction to the History of

pag 586 | Ibid

(a) Nul-

los idhi c

inveni

(vere pau

pirir) & tic consti tui mca bona ad hunc uf-

que diem

icrvare

Lum ten

part 4 p 215 apud

apolog re-

lat pag 78 Vel-

78 Vel

occalio-

nem ha-

berem ea (bona mea)

idelomani Dei im-

sendendi. tune ne uno qui-

dem die ictine-

rem 1cd t ullam

huculoue mvem

multifunt QUICIALcipcient, icd non

impende

rent id

gloiim Dei ut

destino

Ib pag 61 apud eund

Sukindorf 16 pag 79

(l) April 1685

9 & May 11 8

ego facere

Sickend

revenues of that place, which were annexed to that Hofpital by the Founder But when She was ask't, whither She would not contribute something of her own, She answerd in Writing, that because those poor liv'd like Biasts who have no Souls to Save, and abus d the gifts of GOD instead of giving him thanks for them, She and her Friends would rather choose to throwtheir Ffates, that were conserrated to GOD, into the Sea, than to leave any part of 'em there Which She and her Friends have also carefully avoided in all their transactions, lofar as to refer ve to themselves the rest tution of the Money they should get for the day wherein they would retire from that place. Other Countries were not better provided with Persons that deserved her charity So that this Head (a) of expence did not cost her much. It seems to me that the Childien of this Age are not much more prudent in their generation, than those Children of Light We shall see in the Remark P that her humour was not to spare those who stole any thing from her She took it very ill that her I riends had not indited those Thieves

(N) Lies extreamly open to Persecution] Two vepow iful interests ingage the directors of Chuiches to oppose that Tenet the one is the interest of the whole Body, the other a personal interest Take from the Church her Publick Assemblies, her Rites, Liturgy, and Discipline, and you take the way to ruin her before the third generation So that it is a Maxim destructive of the Church It is moreover personally prejudicial to the directors, for the more that Tenet is followed, the fewer People will be found in Churches, and fo the puns that he taken all the Week to prepare a Sermon become almost fruitless, whether one designs only the convention of the heuers, or to be praifed, or both these things together

(O) Ile Journalists have mentioned the Works of Antomette Bourignon | See (b) in the Nouvelles at la Republique des Lettres a Memorial of Mr Poisset on that Maid's Lite and doctrine But in the Journal of Leipfick (c) there is an extract of her Works which has occasion'd a dispute. An anonymous Author complain d very sharply of that extract, and iccus d the Journalist of a great many falshoods A very ample, and claborate (d) Apo logy was made for that extract Those who will not take the trouble to look over all that Lady's Wittings, and yet are desirous to know many things of her, need only see that Apology

(P) Of a cholerick and morosh humour J Mr Sic-

(P) Of a cholerick and morosi humour] Mr Sickindorf tound iomic Proofs for this in that I ady s Wittings Multa vessing, says he, (e), in scriptis ejus apparent, ex quibus judicari posset faminam hanc duram, immitem, per vicacim, stomachabundam, rixosam fuisse. It happen'd at last that nobody could endure her all humour, and particularly her Mads

fuisse. It happen'd at last that nobody could endure her ill humour, and particularly her Muds were oblig'd to leave her Unde fastum ut nomo equas in sodali ium aut familieum adsciverat exerce-batur nerpe in illas, ut lust Satyricus, Præsectura do-nius Sicula non mittor aula (f) The solitoring pittige will confirm this "It those who liv d nuary 1686 pig with her had not had strong Teeth to digest some " Crusts very hard to corrupt Nature, they would

(d) The Act Enuditorum of May 1687 Speak of it The Index of the 10 fish Volumes of that Journal informs us that Mr Seckendort is the Author of the Apology Mr Mollerus says so like-wise in hu lingoge ad Historiam Chersoness Cimbrica, parte 2 pag 16: 162 (e) Seckendorf in the Apology for the Journal of Leipsick pag 76 77 (f) ld ib

ha e left her a thousand times for one And in-'he e left her a thousand times for one. And in"deed of so many Persons who have known and
"followed her, there were not four left that She
"would have kept with her (g).' Note, that She
did not pretend that her anger was a fault, She
call'd it love of justice, and maintain'd that it was
a true Virtue, and alledged in her vindication
the rigouis that the Prophets, and Apostles us d
She leverely censur'd those of her kniends, who had
not find the Roots who had stolen something from not fued the Boois who had stolen something from her and when her Friends excus d themselves, saying they did not know whether she would have had them projected with rigour, she told them that this were but the excuses of corrupt na use, which will not take contipains and avoid inconvenies. Then she find nuce, page vith a strong Voice, Once for all, and I have so of 477 ten repeated it, we must prevent coil and oppole it with all our might, whereever we find it (h) How does this agree with the patience that is so much recommended to us in the Gospel."

(Q) She had a very fingular opinion concerning A NaTICHRIST | She believed he would be a Devil incarnate When She was ask d, whether it was possible that he should be born of Men and by the operation of the Devil, She answer'd, (1) Yes Not that the "Devil can do this alone without the cooperation of Man, but having power over lascivious Men, when they misuse the principle of Fecundity

the Devil carries it into his Witches, of luti offro whom he causes wicked Men to be born, who percita ne ill dedicated to him, and are true Anti- campo christs And that the Devil will incarnate himdecurrit felt in that manner." She believed that the per quem "left in that manner" She believed that the per quen Reign of Antichrist ought to be understood two magnus ways, the one Sensually, and the other Spiritual equos ly In the 1 Sense, it will be the visible Reign of Tanasa Devil incarnate, and that is a thing to compare the description and the different summus that appear in all the Christian Societies, and (k) Anter hereupon Sh. gives herself a full scope, and tails omnia that appear in all the Christian Societies, and (k) Ante hereupon Sh gives herself a full scope, and rails omnia most bitterly against all those Societies, and spares no more the Protestants than the Roman Catholicks As to the true and Sensual Antichrist, a Devil incurnate according to her Principles, She had known him so well in a Might Vision ratified, that caput, She gave a description of him, whereby one might principle what complexion, (1) fature, and Hair he pem & flould have The Verses that contain'd that description have been support. should have The Verses that contain'd that description have been supprest, I say the Verses for She pretended to make some, without the law and seem in a few words what is meant by a ratified Vision. Mrs Rourigion little (n) valued the Visions that are made the by the interposition of the imagination If She had any straight kind, She suspected them till having the communicated them to GOD in a prosound recollection, uncertained such as was distintangled from all images, She learn'd tractavit, from GOD what She ought to think of them, and GOD indeque ratified the truth of 'em to her in so pure, so intimate, and in libris ratified the truth of 'emto her in so pure, so intimate, and in libris so private a manner, in the recess of a Soul so disingag'd de Anti-and so given over to COD, that there could be no mixture christs of lumane thoughts or diabolical illusions. In that manner omains God ratified to her the truth of the Vision of Antichrist cunion (R) Hypothesis concerning the Incubus's confust The opinion that certain Persons of an extraordinary refert,

linquens quod non Antichristianum & diabolicum facia! effrent & incredibili maledicentia Seckendorf ubi supra, pag 154 (1) Vie continuée, pag 267 (m) Omnia ex Deo didicerit, etiam rythmorum artem, in qua quidem ita versatur ut facile sidem inveniat se nullo magistro usam esse Seckend ubi supra, pag 154 (n) Vie continuée, pag 266 267

(z) Vie continu (lee the A. pology for the fourne of Leipfick pag

(4) Ibid ***?*8** 555

(k) De ipirituali Antichrifto longe plura tia-Etat & ve₌

confinihilo

tamen mi um cœtus centum nihil re-

the History of the Chersonnesus Combrica, where he relates several things concerning + Pute 2. Antoenette's abode in Holstein, and concerning the Writers who attackt her +

pag 151

If She was predestinated to be the instrument of some revolution of Religion, that Lot was not affign'd to her Person, nor to the Ministry of her Voice It will rather be an effect of her Writings, for during her I see She had but a very small number of tollowers, who after her Death decreased every day in the Countries where She was most admired. They want but little of being reduced to an Unity, I mean to one fingle individual. But it is not the fame thing in certain Countries that were never honour'd with her presence Her Books have fructified beyond Sca, some Persons in Scotland, like her Doctrine, and undertake the propagation of it. They have made themselves formidable, and it was thought necessary to take Pen in Hand in order to stop their progress. They have taken the same weapons to defend themselves, that conslict of Books continues still. You shall see the (5) extract of a Memorial which a very worthy Man has communicated to me

BOURIOTE (Claudius de la) a Soldier of Fortune, who rais'd himfelf by his Valour I ool for I ABOURLOFE
BOXHORNIUS, Professor at Leyden Look for ZUERIUS

BRACIIMANS Indian Philosophers, of whom Strabo relates sever il things that * Strab are very fingular. They begun so early to take care of their Scholars, that they sent some lib 15.

I carned Men to the Mother as soon as they knew that She had conceived. Those p m 490 ex Megaf-I caned Men feem'd to go thather to give their Bleffing to the Mother and the Child, thene that She might have, a happy time, but their Chief delign was to give her good Piecepts. If the Mother was pleased with those Discourses, it was taken as a good Precepts As the Chi'dren grew up, they went through the Discipline Omen for the Child

(a) Alla de patria Hon bri p g 30 Sec what shall be quoted out f the Polyga-mia triumphatrix in the Articleof Lyferus (John) the Author of that Book

(b) Qua-

trit me

fur les

iciences iecretes,

Pag 240 Paris Edit

167 (c) 'Tış a

Book Printed at Am-

fterdam 1687 18

7 vol in

ment have been begotten by those Spirits is very Ancient, and wants no fivourers to this day Leo Allatius in his Book concerning Homer's Counwhere declaring forthat opinion hemaintains (a) that (hildren procreated in that manner are nevertheless form d of Humane Seed I he Coint de Gilalis explains that ridiculous whim "Sir, "faid I to him, our Divines take cire not to fay "that the Devil is the I athei of all those Men, that "are born without our knowing who brings them into the World They acknowledge that " the Devil is a Spirit, and therefore cannot ingender Gregorius Niffenus (replied the Count) does not say that, for he holds that the Devils multiply like Men We are not of his opinion, "multiply like Men We are not of his opinion, and I, but it happens (as our Doctors fay) that Ha! don't tell, (interrupted the Count) don't tell what they fay, for then you must fay not filthy and immodest thing as they do What in abominable evasion have they found there? Fis a wonder, I hat they should unanimously imbrace that filthy opinion, and take pleasure in placing Hobgoblings in Ambuscades, to take an advantage of the idle brutishness of picture in placing Hobgoblings in Ambuicades, to take an advantage of the idle brutifiness of folitary Perions and thereby bring those miraculous Men speedily into the World, whose illustrous memory they blacken by such a foul original. Do they call that arguing Is it worthly of GOD, to say that he has that induling gence for the Devil to favour those abominations. To grant them the favour of formalism ons, to grant them the favour of fecundity which he has refus'd to great Saints, and to reward that filthiness by creating more Heroick Souls for those embrio's of iniquity, than for those who are form'd in the chastity of a lawful Marriage? Is it worthy of Religion to say, "as your Doctors do, that by that detestable art "the Devil may get a Virgin with Child whilst "She is a Sleep without any prejudice to her Virginity? Which is as abfuld as the Story that Thomas Aguinas (otherwise a most folid Author, and who knew something of the Cabala) heed—"lessly relates in his Sixth Quodlibes, of a Daughter lying with her Father, to whom he ascribes the adventure that some heretical Rabbins relate "of the Daughter of Terminals, to whom they "of the Daughter of Jeremish, to whom they impute the conception of the great Gabalift Ben"frah by going into the Bath after the Prophet I could five a this importancy was con-Intretien "

trived by some (b) "
(S) You shall see the extract of a Memorial which a very worthy Man has communicated to me I have read in it that the Sectators of Ansoinette Bourignen are perhaps more numerous in Scotland than in any other part of the World Some Scotch I aymen, and Clergymen have imbrae'd that Sect, some because having been too fond of abstracted Speculations, they suffer'd themselves to be dazled by the subtilities, of Mr Power's (c) Divine Occommy, others, because not being satisfied with the present State of things, they were casely charm'd by the

magnificent promises of Antoinette Bour gnon Inclin'd to novelty, greedy of a change, they too hastily believed that her system would remedy the ditorders they were displeas d with It was their defire, and therefore it was foon their hope, and thus they bestowed many pompous encomiums upon that New Prophetess, who promised them such an advantageous change, and such a noble restoration of the Church Two or three learned and Pious Persons, who relished her Writings, incouraged the thing Their authority added some weight to the frequent discourses that were held on that new System, and by often speaking of that Woman's Writings, which promised the Resonation of the Paith, and Manners, and that of the Discipline and Worship, and which contain very shirp censures against all forts of People, and particularly against the Clergy, many dispositions to Bourignonism were sowed in Peoples Minds The sirft thing that made a noise was the publishing ditorders they were displeas d with It was their first thing that made a noise wis the publishing in Linglish Finishation of one of the (d) most considerable Pieces of our Antoinette in the Year 1696 A very long Preface was added to it, wherein the A very long Pretace was added to it, wherein the Translator maintain'd that She ought at least to be look d upon as an extraordinary Prophete's (harles I essey) a Man of giest Merit and Learning, is the first who writ against the Lirors of Mrs Bourignon in Giest Britain I he Books he writ against the Quakers, have been very much esteem d, particularly his Treatife Intituled, the Snake in the Grass, and when Three Aponymous Edwards have been guis in herba Three Anonymous Editions have been made of it in two Years In the Preface of the Second Idition he took notice of the Errors of Second I dition he took notice of the Errors of Bourignonism, but he and several other Persons charged Dostor Cockburn to resute them more sully That Doston aquitted himself very well of it, he publish a Book Intitul d Bourignianism Ketested, Sive detestio Bourignianism: He proposes, and consutes the Judgment that Mr Poirtet, Mi de Cort, and the English Translator of the law words words of that Mad and shows that new lux munds, made of that Maid, and shews that nesther their authority nor their reasons are sufficient to per suade that She was inspired, nor that She had received a Commission from GOD to reform Christranity He has since publish'd a Letter, where-in he justifies himself for Writing on that Subject, and excuses himself for the delay of the new re-lations he had promis d, and unswers some difficul This was followed by a fecond narrative Printed in London, wherein having represented all the magnificent things that Mrs Bourignon attributed to herself, he shews that if they weietrue, She ought not only to be prefer d before the Prophets, and the Apostles, but also before JFSUS CHRIST He believed this might be sufficient to undeceive the Bourgnonists, and therefore he made no haste to publish the other two relations, wherein he is to shew I That the Life of Ansonesse did not anfwer the part that She pretended to act 2 That
She had not the Characters peculiar to those who
are raised by GOD 3 That there are good reaUuuu 2 sons

which u intitled the light World

of different Musters, and as for the Brachmans they kept out of the Town in a Wood; and led a (A) very rigid Life They slept on Hides, they eat no (B) Flesh, and had no Commerce (C) with Women They spent their time in fine Discourses, and communic ited their Science to those who would come and hear them But none of their hearers was allowed to Speak or to Spit Whoever did it was turn'd out for that day When a Man had been 37 Years in that Society, he was at liberty to leave it in order to live a more easy Life. He was then permitted to eat such Beasts as do not labour for Men, and to Marry many Wives, but he was not allowed (D) to Philosophise with them for if they were not good, it was fear'd they would divulge the Mysterious things among the prophane, and it they grew better by the Leffons of their Husbands, it was fear'd they would live no longer under their Subjection. The Brachmans faid our Life ought to be confider'd as the State of Conception, and Death

(a) Taken trom a Memor 1-Al impartcd to me the 2 of July 1699

(1) Still bo lib 15 PAR 491

(c) Arrian de expedit 17

lotophos corum quos Gymno**f**ophistas vocant nb exortu ad occi-1um perfire contuentes folem immobilibis oculis ferventibus, Plin lib 7

(e) In globo igneo 1 im intes ccicta Solin cap 52

fons to accuse her of imposture, or Diabolical Illusion 4 That her particular doctrins, tho' vail'd with a pretence of a greater piety, are contrary to true piety. I he Bourignonists of Scotland thought themtelves obliged to write in defense of Antoinette, and therefore publish't her Apology, and an answer to Dr Cockburn's relations. Which obliges the latter Dr Cockburn's relations Which obliges the latter to go on in his Work, which tho' chiefly design'd to show the fanticism of Mrs Bourignon, serves nevertheless for the discovery of several Illusi-

(A) A very rigid Life] It appears by a passage of Strabo that they hardened themselves to toil, for he (h) speaks of two Brachmans, one of which made i tird of patience by lying on the ground, exposed to the Sun and Run. The other who was younger mide his tryd, by flanding a whole day fometimes on his right, and sometimes on his left I eg, holding up a great piece of Timber with both Hands. They were at Alexander's Court, the youngest return'd home, but the other thought it better to follow that Prince, and to comply with the Greek Customs This was in some manner to foilake his Order Arrianus (c) says, that ner to forlike his Order Arrianus (c) fays, that Alexander admir d the conftancy of those Indian Philosophers It would doubtlets have been very wonderful, if they had done what Phny ascribes to them (d I hey look upon the Sun, fays he, from its right to its serting with a facility. from its rifing to its fetting with a stedfast and unmovable Lye, and stind all day long fometimes on one I oot, and iometimes on another in the hot burning Sands Solinus adds (e) that they fought prest fecrets in the Sun He feems to fig that it leiv d them for a Looking-glass to foretel things to come 'listo no puipose after this to extol and cry up tuch Saints as Simcon Stylites , they don't come up to those Indian Philosophers But the thing is doubtful on both sides. It looks altogether like a doubtful on both fides arenis to- fible with respect to those Philosophers, and if to die il- there was but this reason to question it, which is, terms pe- that most of the Authors, who speak of them, do dibus in- not mention that uneally posture, and that per-fishere perual contemplation, it would be sufficient not perual contemplation, it would be fufficient not to believe it. It feems to me that standing always on one Foot, and having one's Lyes turn'd directly to the hottest Sun without the least winking, are such singular things, that no body will ever pais them over in sleinee, that has a mind to let any one know what fort of Life those live, who probles they be expropreductive they be expropreductive. who practife such extraordinary things. And consequently all those who ask'd any News of those Indian. Philosophers, would immediately have been informed of such wonderful things. They must needs be notorious in the Country, and therefore every Body may and ought to acquaint Strangers with 'em. So that it is impossible that an Historian, who looks for information, should not come to the knowlege of such things, and if he knows them, he ought to make things, and if he knows them, he ought to make em the chief Article of his Nariative He must have lost his with if he thinks they do not de-serve to be mention'd. How comes it then that there are so many Writers, who do not say one Word of it? Doubtless it is because they never head of it, or because observing that all those who should have mention'd it, did not do it, they concluded that it was all Romance and Imposture One may apprehend the reason why an Author iclates some Fabulous Stories, but one cannot apprehend why he should suppress such Truths as these. There are some cases then wherein a Negative Argument may take place, not only when it is grounded on the silence of all the Contemporary Authors, but also when it is only sounded on the silence of the great of New transport to the silence of the great of New transport to the silence of the great of New transport to the silence of the great of New transport to the silence of the great of New transport to the silence of the great of New transport to the silence of the great of New transport to the silence of the great of New transport to the silence of the great of the g the filence of the greatest Number, which is our preient Cafe Strabe who had Read many Relations, and

who also cites some Occular Witnesses, says, indeed that those Philosophers suffer'd the excessive heat of the Sun all the day long, fome standing, some sitting, and others lying down, and that they did not move out of their places till they return d to the Town at Night But he does not speak of their conti-nual standing on one Foot, nor of the perpetual contemplation of the Sun Neither does Stephn-nus Byzantinus (f) speak of it, though he says that the Brachmans were chiefly consecrated to the Sun I must observe that one of the Austerities of some Indian Philosophers was to continue a whole day in the same posture, (g) so soos x matter a xintum os attains an the man ear oam It would be a hard pennance for many Persons See the Remark D of the Article Gymnosophists

(B) They eat no Flesh] Porphyry represents them very rigid on that Point the Carthusians do not come near them They did not only ext nothing thought themselves guilty of the greatest Impietry, had they toucht any Food that had Life They were moreover very devout, and spent the greatest part of the Day and Night in Singing Hymns and Praying to the Gods Each had his Cell and they could not abide to Live in Common, (1) Korsi yas Berxuans minus un antenne. They are true Carethusans among the Pagans, and I don't true Carthusians among the Pagans, and I dont know whether they ought rather to be compar'd with Cenobites, than with Anachorets Bardesanes (k) represents them as Men free from malice, and who thought only of GOD They drank neither Benguine Wine nor Malt-drink, they eat nothing that had See also Life, they Worship d no Images That which Philostra-is most wonderful is that there was not a small sus in vita

Number of such great Saints, for these were everal I housands of them Credat Judaus apella

(C) No Commerce with Women] Suidas speaks
quite otherwise of them, what he says of them deserves to be taken notice of for its singularity.
He says, that the Brachmans inhabit an Island He fays, that the Brachmans inhabit an Illund of the Ocean, where the Air is to pure that they Live 150 Years They don't live there upon Bread and Water, but upon Water and Apples They do nothing but pray to GOD In the Months of July and August the Fruits, being then very plentiful, heat them with the Fire of Love, to that they go to their Wives beyond the River Ganges, and remain 40 Days with thems and then return to their Island When a Woman has had two Children, her Husband goes no more to see her, and she on her side comes no more near any Man and see and she on her side comes no more near any Man and see the Husband makes no further attempt upon her goes no more over the Sea with the rest there was it very well Peopled, as Suides observes; but he found not have forgot to say that these are more strories and Romances forged by idle Writers. It may be they design d to make the Neighbouring Nations asham'd by indeavouring to make them believe that there is a Country in the World. where People are far from being such glutmake them believe that there is a Country in the World, where People are far from being such gluttons as they However it be, I don't think that vang in all the sincere relations of Travellers there is any Country mention'd, where the Inhabitants are so chast as the Brachmans spoken of by Suidas There fo chast as the Brachmans spoken of by Suidas There are some Sects, and some Fraternities every where, that make profession of renouncing Venereal pleafures, but the rest of the Inhabitants Laughat that Morality, and scarce confine themselves within any bounds. The most Savage Countries of Africa and America, the most Icy parts of Lapland, abound with great gluttons in that respect

(D) To Philosophise with them 3 Some would have made use of this passage to adorn the common Topick

(f) Bearby or and Brois plant Mara de μάλισα nadwer. MITON Biachmanas vilere homines philotophiæ deditos & dus charos, Soli vere præ-cipüè dedicatos Hierocles in Philiftoricis apud num de Ur-bibus in Apoll 1 3

(g) Strab

(k) Apud Luieb

Death as a Birth to a true and happy I ite for those who have Philosophis'd * Strat They added that the accidents of Humane I ife are neither good nor evil, 1b pag fince the same things please some, and displease others, and even are agreeable for and disagreeable to one and the same Person, it different times. Thus much for register that Same and the same agreeable to Physicks, they taught several things that savoured of tolly, then main skill did not lie in that their Actions were better than their Words, may work and they built a good part of their System on Fables, but otherwise they had the same opinion as the Greeks in several things. They believed that the World had a Beginning, while we and would have an Find what it was round, and that GOD who made and govern'd it, penetrated it every where, that the First Principles of the Universe differ'd Mortem from each other, but that Water was the Principle of the World, and that there was autem a Quintessence out of which the Heavens and the Stars were form'd They had also contemsome Fables like Plato, concerning the Immortality of the Soul, the Tribun ils of Hell, nunt & and such like things, says Strabo, who speaks in that manner of the greatest Truths wivere minds of Religion Apuleius (F), the was taken for a Magician, his not so qualified unt, crethose Doctrines of the Brachmans They did very much cultivate * Physicks and A-dunt ftronomy Clemens Alexandrinus testifies that they diank no Wine, and cat nothing that hid Life, and that because they were persuaded of a New + Birth, they did not regenerationem. that hid Life, and that because they were persuaded of them of the two forts of $G_{jmno/o}$ tionem value this I see He looks upon them (F) is one || of the two forts of $G_{jmno/o}$ clemens phists, but it is a very difficult thing to determine among so many (G) contrary Alexandr relations whether the Brachmans went naked or not I ucian || calls the same strong Indian Philosopher indifferently Brachmans and Gymnosophists. We must take case | 1 3 pm | 451 not to be deceived by his expressions, when he says in an indefinite minner that | 11 lb r wenerers they burnt themselves, (H) not leaping into the Wood pile, 3s Peregrinus did, but gotes strabe ing into it with a grave pace and worthy of their Character of Philosophers 11 some H Luci1 15 pag did it, it does not follow from thence that it was one of their Customs He observes

gittivis. also that they lived a long time by reason of their sobriety 1. The Treatise of Palm 790 tom

(a) Zuµexion x Zuralixas 4 #1X0H1rac & au-THE MP -diams Cum horum etinullis mulieres philosophari a 49 I Jee also pag 494

(b) Tamely 5 m) sic 70. λυ] εχι έ**αν** Quanti plurimar ducere multiplicandæ prolis gra tia. Id PAB 490

(c) Nearchus apud Strabon pag 493

(c) Apud Strab pag 489 1

(f) Toplas er THE PC

(e) Clem Alexand Strom I r pag 305

(h) Per-

abitin t. . . Marides the GVmnoso, hists into two Seds. VIZ 2016Brachmemes and Samane-

ans

(1) Lud Vives in August de civit De1 / 14 6 17

ori TAME , the observer of the strate had not prevented it by observing that the Brachmans were only is aid of the indiscretion of ill Women. As for good Women, they fear d only that being grown Philosophers, they would free themselves from the conjugal servicude But as all, that is said of the Indian Philosophers, swarms with contradictions, we read in the (a) tollowing Page that some Philosophis'd with Women, and in such a manner that they went not beyond Speculations, they begun and ended with the Spirit, there was nothing to and ended with the Spirit, there was nothing to do for the Flesh The Brachman; went quite another way to work, They did not Philotophise with their Wives, but (b) indeavour'd to get many Children by them If Strabs's passage was not so mangled as it is, we might see all the reasons that he had given of their conduct Another Historian (c) says that they Philosophis'd also with them. them

(d) Apul & (E) Apuleius has not so qualified] These Floride this Words (d), Brachmana pleraque Philosophia (Pythagoræ) contulerunt, qua mentium documenta, vices vita, qua Diis manibus pro merito suo cuique tormenta vel pramia

(F) One of the two forts of Gymnosophists | Miga-schenes divides the Indian Philosophers into Brachthan the latter Those that were more esteem'd than the latter Those that were most esteem d among the Germaner were call'd Hylobians The reason of that National tasks taken from their Living (f) in Woods First fed only on Leaves and Wild I ruits, their Gaiments were made of Barks of Trees, they influend from Wing and from the of Trees, they abstain d from Wine and from the factories of Love Clemens Alexandrinus (g) folthere's of Love Glemens Alexanarinus (g) solution the Gymnosophifs, only historis the last fort Sarmanes, and Subdivides into Allobians, Orc I cannot tell whether Gamanes ought to be prefer'd (b) before Sarmanes, but it is certain that the Word AMSCOOL is corrupted and the continuation of the read Tablool is corrupted. ed, and that it must be read Thoses, at in Strabo Now to know whether that division is exact, this question, whether the Brachmans wore any Cloaths, must first be decided, for it must not be doubted, that by the Word G, mnosophists the Greeks understood all the Indian Philosophers who did not cover their nakedness. See the following Remark, and the Article Gymnolophists. Lewis Vives had not examin'd the search that the were two forts of Philosophers, in India, the their made their abode in the I owns, and on the I owns on the I owns on the I owns on the I owns. there in the Woods, that the first were call'd Civil, and were cover'd with Shirts, and Skins, those were the Brachmans, and that the last were naked, and were sometimes cover'd w th Leaves and Banks of Trees, they were call'd Hermanes and Gymnoso-

phiss, and from them proceeded the Gymnosophists of Æthiopia This account is far from being exact. In the first place when Strabot peaks of certain Philosophies who were called court he many the first place when strabot peaks of certain Philosophies who were called court he many the first place with the second place of the second place pheis who were call'd (wil, he means Sect opposite to the Brachmans, who did nothing but cavil
In the 2d place he does not say that that Soft was
divided into two Clisses, but into three, that of
the Mountaineers, that of the Niked, and that of the
Givel Lastly, he says that he latter dwelt indissethe description and a star (overset black and rently in the I owns and in the Country How come then Vives to find out that the symnolophists of Ethiopia were issued from such or such an Indian Sect, rather than from another?

(a) Among so many contrary Relations] We have seen some of the contradictions, that are to be found in Books concerning the Indian Philosophers Without doubt they had not all the same Customs By what right should they have have been such as the super section. are to be num de Without doubt they had not all the tame Customs. Without doubt they had not all the tame Customs. By what right should they have been uniform? (0) See what right should they have been uniform? (0) See what Plithis does not fully justifie the Authors, who tell inconsistent things of them, for they have not denoted eich Seet by their Proper Name Those, who ascribe such or inch a thing to them, make use of the same General Names, as those who do the same General Names, as those who do to incribe it to them. Nay, did not Nearchus (k) I use that Calanus was a Brachman? Did not Onesserting (9) Thusture (1) say that he had discourst with Calanus, and Seed the Research tus (1) fry that he had discourst with Calanus, and this he found him stark naked? One might therefore conclude from those two Witnesses, that the Brachmans went naked, and confirm it by Megasthenes, who (m) reckon'd among the Prerogatives of totam those, who left the Brachmans at the end of 37 Years, attatem the liberty of wearing a Shirt Yet an Author, degunt whose Name is Hierocles, (n) says the Brachmans Hierocles wore a very singular Garment. It was made of the suppression of the Stone and did not have up the Line (a) Cloth of Stone, and did not burn in the line (a) Philofratus in the Life of Apollomus says they were Plaxen Cloth According to Migasthenes the Philosophers, that were most esteem'd in the Section of the County of the Section of the County of the Section of the of the Germanes, wore Cloaths made of the Barks of morte Trees Gicero (p) tays in general that the Indian Phi- Peregrine lotophers go naked Hierocles fays (7) that the Brach- pag 772
mans lay always in the open Fields, but One ficitus, 773 tom 2
who had feen them, iffirms that they came every quotes Night into the Town Arrianus tells us that they Oneficrispent the Summer under great Trees, and the Winter fub dio Others say that each of them had his had feen Cell It may be they did not follow the same in-Calanus stitute in all (1) Ages, and that with a distingue in the tempora, one might reconcile some of the variati Flames See

ons of the Authors, who have spoke of them

(H) Not leaping I If we believe that jester, (s)
they built the Wood-pile, and remain'd unmoveable fugitivis,
by it whilst the Fire rousted them Afterwards they pag 790
stept Gravely and Majestically into the Flames, in the
and stir'd no more than a Statue, after they had fame

nı bl ‡

(k) Apud pag 497 (m) Ibid pag 490 (n) Apud att xegior Bioleckou Sub dio (r) Siethe Remark R (s) Lucian de laid Tome

* Suidas

ladius de gentibus India & Bragmanibus, (Ha) that was Publish d at London in the Year 1665 deserves to be consulted. It we had the Book that the Brachman King had written * in his I inguise concerning the I aws and Government of the Brachmans, it is likely we niight fee fome very Romintick things in it

The Brachmans ne yet lubhfting in the Last + The Third Sect that is in vogue a-

† (harles le Gobien a lifrite, in his Preface to the de l'Imp de la Chi ne en fiveur de la Religion Chreticnnc

mong the Chincie may be call'd the Religion of the Brachmans or Bramins, and they call it so themeselves They are Priests who chiefly reverence three things, the God Fo, his Law, and the Books that contain their particular Statutes They have very odd Opinions about Nothingness, and a Morality (I) that has a great affinity with the Visions of our Quietists The Relation of I ather Tuchard || shows that the Brachmans or Bramins of Bengal lead a very inflore I ite, that they go bare-headed and bare-footed in burning Sand, and that they live only upon Herbs. + The Brachmans of the Indostan have very ancient Books which they call Sacred, and which they pretend GOD gave to the great Prophet Brahma They preserve the I anguage wherein those Books are written, and (g) La use no other in their Divine and Philosophical explications. By that means they keep Brayere them from the knowledge of the vulgar. They believe the Transmigration of Souls, dialogue and cit no I less. They fray that the production of the World consisted in this, That all things come from the Bosom of GOD, and that the World shall perish by the repag 33 turn of those francishings to their first Original. A Spider serves them for an Em-

|| Inchard, Vorige de Sim, Book 4 ful fin Dutch1 d 1

IT Buinetius in appen Archao-loc Phifoph

Ind themselves down in the Inc. He opposes that viv of burning one sell to that of Perceimus, who Jud themselves down in the Life threw himfelf into the Hanies, and pictends that the method of the Brackmans is much more Glo-It Pergranus had imitated those Indian Philoso-Hers, Lucian would have iccus'd him of irefolution, he would have sud, he hestates, he has a mind to fort he i mself by decrees, he would show more couract if he threw himself disperately into the Itre Let a Man turn himself all imaginable ways, he'll never would the Sayne il Stockes of such Bantereis and the sayne and stockes of such Bantereis. as Lucian, nor Slunders in general Read Mi de la lontaine (1)

(1) h tle Lableofile Miller Lis the 1/1 of the 3d Book

(c) I ques & titulo Cluencii icx umo-

(d) The fine nio mo o tl Historia Lautine at who 1 camtle Hib Cartury

() (0 - ' 11 Nucup i mwww.I Ireak i ic Article Sommon3 (ndem

(H△) The Treatife of Palladius de gentibus Indiæ (H\times) The Treatise of Palladius de gentibus Indiae discress to be consulted \ Edward Bisseus (c)
Publish dit in Greek and Latin at London in the Year 1665 as the Catalogue of Oxford has it, but I find the Year 1668 in the Title of my Copy, without any observation of its being a 2d Edition. It is likely that this difference in the date comes from the Booksellers, who are wont from time to time to renew the Titles of their Books.

Public while divide (d) other Treatises to that Treating the state of the s Bfficus idded two (d) other Treatifes to that Treatric of I alladius, one of St Ambrose de moribus

Bracl manorum, and the other of an Anonymous Author de Lisamanious

The first and the last had

never been Printed

Those three Pieces are pree ts have find concerning the Brachmans the Le-firmomes of the Greeks are fet down in their Lanunge and decreated in I atm
(1) I read Open we about Nothingness, and a Mo-

only that is a most affinity with the V fious of our Out of the Country of the Bramans affect that the World is but in Illuften, a Dierm, a Deceit and " that the Bodies to exist truly, ought to cease to that the Bodies to exist truly, ought to cease to the interview of the inthemselves, and be confounded with Nothing the Cobien in "Perfection of all Beings I heir Morality I Profess as yet more overstrained than that of our Stoicks of the confounded with Nothing the Color of the confounded with Nothing the Color of the confounded with Nothing the Color of the Color o floire de "cy to which they refer ill Holinets, that a Man I I dit de "must become a Stone of a Statue to acquire the I I mp de "Perfection of it They do not only teach that Ia Chine "a Wise Man ought to have no Passions, but " also that he ought not to have any defire that he ought continually to apply himself to " defire nothing to think on nothing, to feel no-thing, and to remove all thoughts of Vitue und Smetity to fir from his mind, that there remains nothing in him that is contrary to the perfect quiet or the Soul It is, fry they, that prefound drow lines of the Mind, that quiet of ill the Powers, that continual infpension of the Se ite which mikes the happiness of Man (f) in that flate he is no more subject to change, there "Vicifitude, my Lear of things to come, because properly speaking, he is nothing, or if he is any thing he is Wife, Perfect, Happy In a word, he is God, and perfectly like the God Fo which "I think to me forms he are to be like the ce tamly comes somewhat near to Iolly It is a-

" a Monster in Morality, and as the overturning of spirit the Civil Society " I leave the solid and short Book 3

Refutation that follows in Father Gobien But I defire you to observe that this Monster of apud La indifferency is the darling Doctrine of the Quie-Bruyere tiffs, and that according to them the true Felicity ubi supra consists in Nothingness (g) Then in the threefold p 35,36 filence of Words, Thoughts, and Desires, finding himself in a Spiritual Sleep, in a Mystical Drunkenness, or (1) Mada-tather in a Mystical Death, all the suspended Powers me Guy-are recalled from the Circumference to the Center GOD, on, moien who is that Center, makes the Soul siel him by divine court, a-Touches, by a Tast, by Illapses, by unspeakable Suavi- pud eun-ties Its affections being thus moved, it lets that rest dem dial quictly and finds a delicious Repose that sets it \$ 171 above all Delights and Extastes, above the finest Maniabove all Delights and Extasses, above the sneet Manifestations, and Divine Notions, and Speculations one (k) Regle
cannot tell what he feels, nor what he is Do not des Assoimagine that Mr de la Bruyere made use of Am-ciez à l'enplistications. You will see his Book furnish d with sance de
Proofs. You will find this Passage of Molinos in Jesus,
it (b) "It is then that the Divine Spouse suipending its Faculties lulls it in a sweet and calm in p. 172
"Sleep. It is in that Drowsiness that it injoys
"with an inconceivable Calm, without knowing so "Sleep It is in that Drowsiness that it injoys with an unconceivable Calm, without knowing (!) Mada-wherein its injoyment consists. You will find meGuyon, in there (i) That a Spiritual Soul ought to be indifferent in the Book in all things, either for the Body or the Soul, or for of Tortemporal or eternal Goods, and leave what is past in rents apud forgetfulness, and things to come to the Providence of sund in GOD, and not enjoy the present, and that the abandoning of the Soul ought to go (k) so far as to let without any Knowledge, like one that ceases to be That theme ib (1) the Soul feels, sees and knows it self no more it sees, apud (!) the Soul feels, sees and knows it self no more it sees, apud (!) the Soul feels, sees and knows it jets no more ... jets, comprehends, and distinguishes nothing in GOD, there ... we make Light or Knowledge That (m) that is no more Love, Light or Knowledge Soul not feeling it felf is not at the trouble of feeking, or doing any thing it remains as it is, which is sufficient But what does it! Nothing, nothing, and always (n) The nothing That (n) the indifferency of that Souliss of same exgreat that it cannot incline towards enjoyment, nor to-plicat di great that it cannot incline towards enjoyment, nor towards privation. Death and Life are equal to it, and
though its love is incomparably stronger than ever it
was, yet it cannot desire Paradisa, because it remains
in the hands of its Spouse as things that are not This
ought to be the effect of the most profound annihilation
That (o) the persist Prayer of Contemplation puts Man
besides himself, delivers him from all Greatures, makes
him die and enter into the Rest of GOD, he is in admibesides himself, delivers him from all Creatures, makes (o) La him die and enter into the Rest of GOD, he is in admi-combo, ration that he is united to GOD, without doubting that he analyse de is distinguish d from GOD. He is reduced to nothing, and l'oraison knows himself no more he lives and lives no more he o- mentale, perates and operates no more he is and is no more

They do not fail in Europe, no more than in eund dial China, to confute those foolish Visions eloquently, 7 p 281, but to the shame of our Age, and of our Climates, fome undertake to write Apologies for them, and (p) Madamake themselves formidable Note that the Doctrine meGuyon, of the Brachmans is less dreadful in some respects explicat than that of our Mystical Men, for the latter place du Cant indifferency, and the perfect quietness in a Transdess Cant formation of the Soul into GOD, which they explain by the notions of the Consummation of apad Marriage (p) The effential Union, say they, 15 the Spiri- eund dial tual Marriage, where there is a communication of Sub- 7 p 239 Philosophers driplay all the strength of their Eloquence They look upon a perfect indifferency, as flance, where GOD takes the Soul for his Spouse, and
unites

(b) Molinos Guid

eund dial 6

analyse de

7 2 239

blem (K) to explain that Opinion * The Brachmans of Stam believe that the first + Tachard Men were bigger than those of this present time, and that they lived many Ages without may Sickness, and that our Earth shall be destroyed one day by Fire, and better will come out of its Ashes, wherein there shall be no Sea, nor any character of Seasons, but an eternal Spring | The Brackmans of the Country of Corollary, there are many Worlds at one time in many parts of the Universe, and that the same World is destroyed and renewed in certain Periods of Time, that our Earth begun with the Golden Age, and will be destroyed by line. Earth begun with the Golden Age, and will be destroyed by 1 no

BRANDOLINUS (Aurelius) born at Florence in the XVth Century, was \$\preceq\$ surnamed Lippus, because of the Humours that ran down from his Lyes. That inconve- || Id 16 mency fo contrary to Men of Letters did not hinder him from becoming a very Learned Man He was a great Orstor, a great Musician, and a good Poet His reputation being spread every where, he was invited into Hungary by King Matthias Corvinus to teach the Art of Oratory, which he did many Years at Buda, and at Gran does no orwith great Success Being retuin'd to Florence he took the Religious Illibit of Sunt Augustin, and sometime after he was made a Priest He apply d himself to Preaching, and had every where a great crowd of Auditors He died of the Plague at Reme in the Year 1498 He writ fome Books (1) that we effected | Moreres I wilts I'm under are not to confiderable (Z) as his Omitions BRLAUTE

(a) Ibid pag 145 & feq apud einnd ib

(6) La Bruyere

ubi fupra

pag 261

(c) I kati i

d Estivat,

confer#

myshq apud eund dial 2

pag 35

dial 7

(f) Id

pag 285

(g) Ibid

(d) Mad

tt to himfilf, not perfonally, wor by any all or means, but immediately, reducing all to an Unity (a) The Soul ought not and can no more make any distinction between GOD and it self GOD is the Soul, and the Soul is GOD, fince by the Consummation of the Marriage it is returned into GOD, and finds it self loss in him without being able to distinguish or find it self again. The true Consummation of the Marriage makes the inixture of the Soul with its GOD The marriage is made of the Soul with its GOD The marriage is made when the Soul finds it self dead and expired in the Arms of the Spouse, who see ng it more disposed, receives it to his Union, but the Consummation of the Marriage is only made, when the Soul is so melted, anishilated and disappropriated, that it can altogether run into its GOD without any reserve Then that admirable mixture is made of the Creature with its Cicator, who reduces them to Unity

If any Saints or any Authors have
established this Divine Marriage in a less advanced
state than this that I describe, tis because they took the betrothing for the Marriage, and the Marriage to the Consummation The Alfurdity of this Doctrine as to Metaphysicks is monstrous, for if there is any thing certain in the clearest Ideas, it is absorbed. any thing certain in the clearest Ideas, it is absolutely impossible that a real change should be made either of GOD into a Creature, or of a Creature into GOD ovid and the other Pagan Poets were not so ienseleis as to mention such a Metamorphoss. What might not one say against this Cant of the Quietists? (b) That a soul is no more in it self, nor by it self, that it is relapsed and smallowed up in GOD by a fundamental and central Presence, that it admires GOD (c) in his abyssal and supereminent bottom. Can any body forgive them that (d) state of desistant on wherein all is GOD without knowing that it is so (e) that state of essential Union wherein the Soul becomes immutable, and has lost all means that Union not only essential has lost all means that Union not only essential Union wherein the Soul becomes immutable, and has lost all means that Union not only essential but immediate and without means, more substantial than the hypostatick Union tha central Union with GOD, that has no need of the Mediator JESUS CHRIST That kind of Eutychianism multipliable in infinitum would appear horrible to Eutyches himself But is one would forgive them all these Guvon. 12 the Book of apud eund things, can any body forgive them the obscene things, can any body torgive them the oblicene images they make use of, which are so proper to expose Religion, and which outdo in some massive all the Licence of the ancient Heathenish over the control of the contro debauch themselves, which appears a great impurity to the Soul And yet the thing is seasonable, and to do otherwise is purific ones self in another manner than GOD commands, and to sully ones self (g) Some faults are committed in that extroversion, but the confulion, that the Soul receives by it, and the care of making use of it make the Muck wherein it rots the sooner, and lasses it death. Can any thing be more dangerous to good Manners? It is likely I shall have some occasion to shew that the presented es-(b) T Bur- sential union of those Persons may very well be netius, in eall'd Seneca's Paradise

(K) A Spider serves them for an Emblem] See here how Dr Burnet expresses it (b) Hoc autem more Cabal stico wel Mythologico exprimunt Fingunt enim sminensam quandam Arancam effe primam rerum cau-

Sam Que marcia e fuir viscribus e lusta, l'ujusce universi telam contexuit, C mira arti ordinavit Sedit illa interia in arti sui operis, & cujusque partis motum fentit, regit, & moderatur Tandem cum fates luft in fua tela adornands & cortemplinda, retrab t, que evolverat, fila, a que ita on un resorbet in supsim, totaque rerum crett num natura in numlim evanifet. Hot mode Mundi ortim, ordinem & in critiun, repræfentant hodierni Pradrims I hat compatition of the Author of the World with a Spider who having diverted her felf with making her Web, draws are good designers the form Theory designed in and devours the same Threads that come out of her own Bowels, (1) plainly repre-fents the Loctime of the Stoicks. The extravagancy of that Idea cannot be sufficiently won-der'd at Physicks, Metaphysicks and Morals af-ford us an hundred Solid Arguments to confute Doubtless I shall have some occasion to touch upon this matter. I shall only observe that i Man is very excusable, when the consideration of the Follies, which the Enfern Nations have believed for fo many Ages about the Original of the World, moves him to afcribe them to the Wrath of Henven, and railes his aftonishment (k) Miserce me Edt Amquidem Terrarum Orientalium, prima sapientum se- stel 1694 dis, storentissimi olim bonarum literarum Emporii, a multis retro seculis in fodam barbaricm conversarum

Tantane inimis cu lestibus ira

Faxit Deus, ut easdem non subcamus vices, neque re- ma trahat IRATUS id luminis quo gaudemus in Occi-

(2) He writ some Books that are esteem'd] He put the Histories contained in the Old and New 1cstament into Heroick Verse He writ a Commentary on St Paul's Episses, a Treitise de lege, two Books of Christian Paradoxes, a Dialogue de humanæ vitæ condit on. Or tollenda corporum ægritudine ad Matthiam Corvinum Regin, three Books de ratione scribendi. This last Work was very much prais'd by Sebastien Corradus (1) Quamvis pene cæus, certe lippus, ex ea (Rhetolica) præcepta collegit, & a ratione dicendi ad rationem scribendi tam docte transtulit, & tam diligenter accommodavit, ut verissime de eo scripserit Seb Corradus, nihil neque majorum suorum memoria, neque sua dostius aut eligantius in ea scriptum videri Mr Konig from whom I have these Words, had not done amiss if he had told us where Corradius speaks fo, for it could not be conjectured that those Words pientia ac are prefixed to Brandolinus's three Books de ratione Scribends, Re-printed at Bahl in the Year 1565, fince Mr Konig speaks of that I dition immediately atter, without faying any thing that she B2 It was bastian Corradus was concern'd in it I shill there-tore add a passage that will serve for a Supplement to the other (m) Hoc patto fere Lippus Brandolinus, the Y ar vir Jua atatis doctissimus, si non cacus cirte insigniter lippus, libros de ratione scrivendi concinnaverat, Rhetoricen a clar simo Ping voium Reve Matthia Corvino evocatus, in Pannon a professive, teste Schastiano (n) Corrado, prastantes erudet ones viro. I take this from a Piece wherein mention is made of several Learned blind Men It is Intitul d, Differtatiuncula de cacis sapientia ac eruditione claris, mirisque cacorum quorundam actionibus You'll iee the Author's Name and the Year of the Impression, in the Margin (2) Moreri's faults are not so considerable I find no excusis but two in the Edition of Lyons 1688 the one præmissa

† Burnet

Biblioth right, for he places Lippus Bi indolinus Aurelius

tt Taken tom Michacll'occiantio de Horent 110 01 Chilini tom 1 pag Paraphales l'occiantius

(1) See T Aichaol lib 1 c 7 P , 16, , 27 Ed t Am

(4) Id ab par ulti-

(/) Konig, Biblioth vet & no-V1, p 131

(m) Georgius Trinkhufius Ohr-7 hur Gymn Con-Rector in differtatiuncula de crecis faeruditione claris &c fol printed at Gera in 1672 in 4to

la ad S P Q Rhegieniem Brandolıni libris

appendice Archæol Philof

† Thuan lib 124 His Name Grobbendonc two or three Horle kill dunder

(1) Paradoxa Christiana nunc. primum cxcuir. 54, in 8 Baliler apud Rob Winter Gesner Biol fol 483

in lib

1 + pag

(c) D' Audiguici ufige du duel clap O P 343 Botereius or Bouteroue / 7 pag 19 Civet, Chionol Septen fol 119 Sec after the puffage of d' Aubigne in mark I (d) 1) Au-

bilibus ac Lier iiis militibus Leckertenant of a licutenant

Iroop of

diguier (e) Igno-

101 (f) Gerindus & Abrahami I eckerbeetken. that is, dain y bit, or as Grotius expresses it, Gupediari-

BREAUTE (Charles de) a Gentleman of the Country of Caux in Normandy, made himself I amons by a Duel, wherein he died He was extremely brave, and after the Peace of Vervins finding no occasion in France to shew his Valour, he went into Holl and with some French Troopers +, where he obtain'd a Troop of Horse ny Schetz His I icutemant had the misfortune to suffer himself to be beat by a party of the Gar-lord of rison of Bosleduc, which was inferiour to that which he commanded He was taken and conducted to Bosseduc, from whence he writ to his Captain to desire him to procure him his Liberty, but his Captain sent him an (A) answer that he would not acknowledge such Persons for his Troopers that suffer'd themselves to be deseated by a lesser number of Flemings, instead of beating them tho' they had been but 20 to 40, as he offer'd to do in any Rencounter. That Letter having been Read by the Governour || of that Place according to Custom, before it was deliver'd to the Prisoner, seem'd so offensive, that the Commander of the Party of Bosteduc writ immediately to Breaut, to offer him to fight him with an equal number His proposal was very acceptable, but the Superiors on both fides could hardly be perfuaded (B) to confent to it Nevertheless it list they appointed the Day, and the Place, and agreed upon other conditions It was refolved that they should fight on Horse-back (C) 22 against on the 5th of February 1600 Breaute would have had the Governour of Bostedue to put himself at the Heid of his Flemings, but the Arch-duke Albert would not suffer it. I near Chief was the Lieutenant of the Governour's Troop, that Gerard Abraham who hid beat the Party. He sent Word by a Trumpeter that his Men had Swore not to give any Quarter, for as much as they undertook that Combat much more to defend their Prince's Ciule, and (D) that of the Catholick Religion, than for then own Honour He and his Brother and four more began the fight with Breaute and five more, the rest ingig d each his Man Breaute kil'd Gerard, the Brother of the latter, and two others were also kill'd. The fifth was so Wounded that he died some Days after of his Wounds But this was all the loss of the Flemings, that of the other Party was much more daimal, for (E) Breaute's Valour * could not hinder his Men from being betten with the utmost shame. Fourteen of them were kill'd on

is that Lipus has been put instead of Lippus the other is that descript Ang is put for de scriptor Augustima-nis Those two faults are worse in the Dutch Editions, for instead of Lipus they have put Lupus and instead of Ang they have put Angl This last mistike may persuade the Readers that Elssus and Pamphilius hive Compos d some Books concerning the Linglish Writers I very much suspect two other faults of Morers I believe he is mistaken when he lays Miraus, that the Treatises de bumana conditione, de ratione scribendi, and de paradoxis Christianis were Ledicated to Matthias Corvinus King of Hungary, and Printed lince at Bafil in the Year 1498 The first of those two things seems to me to be false as to the two last I reatises. Neither do I believe that the Paragonar were Printed at Basil in the Year 1498 for I see in Gesner's Bibilotheque that the first Impres-

from (a) is of the Year 1543

(A) His Captain fint him an Answer] Thuanus

(b) lays that the Writers on the Dutch fide do not alcribe the cause of the quarrel to Breaute's Letter written to his Lieutenant, but to some false reports. They will have it that it was Grobbenbeetken down himself who offer d the combat, having he na a Soulant lighted the Flemish Troops Several French tune, Writers (c) say that Breaute did not make a but h n is chillenge till he heard (d) fome flighting Words a that spoken by l ekerbitkem Both of himself and of his time I cur. Nation I ekerbitkem was he who had defeated his

(E) The Superiors could hardly be persuaded to conjent to it] According to Thuania Prince Maurice advis'd Breaute against that Duel as much as he could He represented to him, that it was an unbecoming thing for a Gentleman of his Quality, who might Signalize himfelf in more Glorious fratiesl c- Occasions, to expose himself with (e) common Sol-keibitkem diers, or perhaps with some persidious Men, who vulgo di-had been the Authors of betraying Certrudenberg He meant Gerard Abraham and his Biother Antony (f), but Prince Maurice had done better to have interpos'd his Authority, and not his Remonstran-ces The Arch-duke Albert was very much to be commended for not luffering Grobbendone to per-toim that part of a Gladiatoi

(C) 22 Against 22] I have followed Father Gallucci, the I have read no Author that makes the number of the Combatants to be above 20 us, was a We find in a History (g) of the Arch-duke Al-Nick-bert Printed at Cologue in 1693 the Names of those that went out of Boseduc against Breaute, they are (g) Page but 20 The Author informs us that he saw those 331 332 Names in a Picture of that fight This should be

an Authentick Proof, and yet he contradicts himfef, for he says Page 334 that Breaute's Trumpeter being come to tell the Belgians at Bosleduc that his Master staid for them with Twenty more, Grobendonck commanded one l'Epine to take a Horseout of his Stable, and to joyn the other Twenty that were ready to get on Horse-back So that here are One and Twenty Men He had said, Page 331 That it was agreed to sight Nimeteen against Nimeteen, but that the Frenchmen on the lives he designed. on the Dutch side broke the agreement, and came into the forthe 1 of Field of Battle to the number of Twenty, that Groben the Sixdonck's Lieutenant being in presence with his 18 Chambers teenth pions complained of that crick, and that after the ex- Gentury, cuies made for it, he fent to l' Epine to come and joyn him, that l' Epine came, and that it was he who took Breaute Here they are but Twenty That two faults. Author is little exact, for he declares Page 128

That is was concluded to fight Nineteen against Nines. teen, and that Breauté at the Head of Nineteen Troopers met Grobendonc's Lieutenant at the Head
of Nineteen Belgians What I am going to mention is yet less exact He says Page 126 That the
Joy the Duich had for the taking of Fort St Andrew
the Elements of May 1600 mes abated by an the Eleventh of May 1600 was abated by an it was adventure that deserves to be mentioned in the beginning first, it (h) of the Sixteenth Century, viz. by the combate of would be Breaute the Fish of February One Thousand Six

(D) That of the Catholick Religion] Thus Religion comes in every where What had it to do with the Fits or Rodomondades of a private Man? Is was in truth a quarrel of Duellists for a vain reputation of bravery, and yet they had the dexterity at Bosleduc to Interest the Church in it Breaute was Metamorphos'd there into a New Goliath, who infulted it is ed it he People of GOD, those that should conquer chiduchim were to be accounted, like David, the anointed Albert the LORD Care was taken to supply them pag 330 with the Bread of the Strong (1) They were not 333 sent to the Field of Battle before they had confest their Sins and communicated The Dominicans (k) Ibid made use of all their devices to increase their courage The Council of (k) Conscience approved that the Arch-duke should consent to that Duel ed that the Arch-duke should consent to that bue.
But who would not admire the reason, that made (1) D'Au the Champions of Bostelic ingage themselves by diguier Oath not to give any Quarter? It was because ubi supra they pretended to fight for Religion, but that very pag 345 thing should have left them some Remains of 346 Botelius page 186. Humanity

(E) Braute's Valour I shall set down the lates the Words of an Author, who has writ concerning the thing much use of Duelling (1) The two Chiefs had distinguishe in the same themselves to know each other Breauté put on a large manner White

question but took the Year 1600 and so be Year +600. not the first tury 2 If would be the XVII

fitH (i) de l' An chiduc

(/) D'Auubi fupra tereius rethe spec; and of the Eight that fled, (F) Three died of their Wounds Breauté and "Gallucci came of his Relations (G) Mortally Wounded aks'd for Quarter with a promise of a good Ransom; (H) but no Quarter was given. His Body Wounded in 36 places was carried to Dore and drawn to the Life to have that Picture sent into his Country, Itexasperated the Briends and Relations of the Deceased to such a degree, that * one of them by a fault went knimediately into the Netberlands to revenge his Death For that purpose he challend the Governour of Bolledge to fight a Duel with him but the sume reason that went immediately into the Netberlands to revenge his Death Foi that purpose he challon for for for fin for Hocquinlength the Governour of Bostedue to fight a Duel with him, but the same reason that the fact that Governour from being in the first fight, dispens'd him again with this curtius.

The Victors to the Number of Eighteen, among, whom Four were Wounded, were received in Bostedue with the Acclamations of the whole Town Thus the thing is rebrave Fa
brave Fa
whom I cite lated by the Historians of the Spanish Party, among whom the Author whom I cite mily cught to be reckon'd, but all the Parts (1) of their Narration are not allowed to be † I x Antrue. It has always been the fate of such Duels, their success and circumstances are success and circumstances are success and circumstances are success and circumstances are success as always. Related several ways Branté had Married the Daughter of Nicolas de bello Belg Harlas-Sancy by whom he left a Son She was a Woman equally beautiful and virtuous, and not above Twenty Years of Age 'Tho' She was counted by fe- 557 & weral People, yet She renounced the pleasures of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World, and made herself a Num fee enterprise of the World and the Number of the N of Saint Therefa, † whose Order was but newly settld in Para It is said that || Normaberg their || Ex Thu-

White Feather, and Lekerbitkem a Red one Braute advances to encounter his Ememy, Fires a Pistel at him, hills him, and breaks thro' his Men with Juch fury that Bive of them were kill'd on the Spot, whereof Lekerbitkem's Brother was one But Breaute was ill Semended For in the place two of the Five that were kill'd at the first ouset died by his own Hand, which shows that if his Friends had done like him, the Enemics had been entirely deseated Secondly most of them sted at the second ouset, and left him with Three more in the midst of Fisteen, who besides the advantage of number had also that of Wespons We shall see the sequel of this passage in the Remark I

(F) Three died of their Wounds.] The anonymous Author who Publish'd an History of the Archduke Albert says, (a) that all the Fichich were kill'd except three, who sted and were hang'd in Holland What Variations?

(G) Mortally Wounded.] This consutes the filly

(G) Mortally Wounded] This confutes the filly thing that was Publish'd by that Anonymous Au-Albert thing that was Publish'd by that Anonymous Author, (b) that Swords could not hurt Brauté because he had a Charm Which was the reason why they knock'd (c) Pepi- him on the Héad with the Stocks of their Pisols on the Draw-bridge of the Gate of Bosleduc That Autam Galli thor contradicts himself, for he says Page 129 that Breaute was shot in the Head before he set his Foot in the Town

(H) But no Quarter was given Most Historians that are not in the Spanish Interest say, that the ranfom which Breaute offer d was accepted, and that he dictum ne for which Bresute offer'd was accepted, and that he was brought alive to Befledue, but that the Governour rour vext at the Death of the two Brothers fnub'd their Comrades to severely, because they had not reveng'd their Death by that of the Priforent Certer part they kill'd him immediately in his prefence. Thus Thusnus tells us that the Writers of the Dutch Party related the thing D' Audiguser and Cayes go yet further, they say that Grobendone had no sooner censured them, but they stab destroye goes further still, he says the Governour order'd expressly that the four Prisoners that were brought, and whereof saltem ar-Grotius (c) says only as a certain thing that Grotius (c) fays only as a certain thing that Breause had already gone a good way, when fome Men from Bostidue kill'd him with 30 blows Winch does irrefragably confute what is said by some that he was kill'd by Leckerbeetken's Seconds, who had ingag'd to do it by an Oath See the Remark P. mark D

(1) All the parts of their Narration] This appears by the foregoing Remarks But here is an Omission for which they cannot be excusid, and which would very much alter the nature of the Success, if it were true that they are guilty of it. In this Case there would remain but little Honour to the Victors It is pretended that the Fight was not with equal Arms, since the French came only with Swords and Piffols and the other Party brought their Carabines besides Here is the sequel of the passage of D'Audiguier (d) Besides the advantage of number they had moreover, that of Weapons, and that was it that deceived the French, who had no other ubi si pra offensive Arms but Pistols and Swords, when they See also Ca- Saw the Enemies with great Carabines which they fir d as a confiderable distance at the beginning of the Fight, and then advanced with their Pistols against these

who had nothing left but their Sword. He had faid already that they Charg'd each other, Breaute and his (e) D'Au-Men with Pistols, and his Enemies with Pistols and Cabignit 3 rabines There might be more imprudence on the P 7-2
French fide than fiaud on the other fide Perhaps (f) He
they had only faid in their agreement that each fpeaks of Party should come Arm'd as usual, and therefore if the Sugar it had been the Custom of the Flemings to wear of & An-Swords, Pistols and Carabines, and if it had been the Custom of the French to wear only Pistols and Fort in Swords, the Flemings would not have Acted kmvishly the French only would have been to blame, they would have been to heedless as not to specify bu b is the number and quality of the Weapons that were m flak ne to be us'd But suppose the honesty of the Flem- as to the ings was untainted, it would at least be certain that time He their Victory would be no ways Glorious However owns that it be, let us see how d' Aubigne, a much more cre- this Siepe dible Writer than D' Audignier, speaks of this Du- was underel (e) When that (f) Siege was over, there hapnen da taken in Duel between Breaute and I wenty more, with the Lieute- May, but nant of Grobbendonck, call'd Lekerbitken, on Account the Duel of some injurious Words and Challenges sent by some Pri-soners Being agreed on the time and Place, Breauti not finding his Enemies, went to look for them very near Bolleduc, and there the two Chiefs distinguished with White and Red Feathers made choice of each other before their Troops Brenutí kill de his Enemy at the first Charge, as also his Biother, who having dispatched his Advirsance what all the West Adversary, came to his assistance, but all the Wal- fault, he loons having other Fire Arms besides Pistols, made a se- places the cond discharge, at which the Irench having only their Duel after Swords were overthrown, and Breaute being for aken by part of hu Men was taken Prisoner, and Grobbendonck, hearing of the Death of the two Brothers, caus d him to be kill'd in coldBlood The Death of that Gentleman was la-mented by Prince Maurice, who had us dhisindeavour to dissuade him from that Combat by reason of the inequality Grotius (g) gives the advantage of the Arms to the Flemings, and that of the place to the others, Grobbendociani armis validioribus Breautaus, loco potior But how shall we reconcile this advantage of the place (b) with what d' Aubigné, Bouteroue, Cayet, D Audiguier, &c Say that Breauté not finding the Linemies in the place agreed upon, went faither till he place, where met them half a League from Bosteduc? And how Breaute shall we reconcile this with Father Gallucci, who fays (b) that Leckerbeetken coming to the place of Battle, and not finding his Enemy there, fent a Trumpeter to tell him that he stand for him, and that Braute dispatched another to let him know that he was come within a quarter of a League from thence, and that he would either die or overcome there? An Historian, who is very partial (1) for the Spanish Netherlands, owns that Breauce's Martial heat, which made him advance faither han he should this obserhave done, was the reason why the Duel was not vation fought in the place design d for it They kept, without says he, to that Field of Battle where they happen'd Swerving to meet That Author is fir from acknowledging from his that the Flemings had more Fire Aims than the o- Laconick thers, for he lays of the latter that they had all flyle their Pistols in their Hands, and that the Belgians (1) De had only their Swords in their Hands He adds one bell Belg thing that ought not to be omitted (k) The Bel-

(k) Hift de l Archid Albert pag 330 (1) Ibid 248 332 X x x x gians

Fort in the Bornel, was fought I ebruary Bouretoue has the taking of St Andrew's nal 1 9 (h) Those things might be reconciled by saying that the met the Enemies, proved ada to him by chance might p --- 180.

(o) Pag 334 %

(1) Haft de l' Archid Albert

rant. conera Brabantı præ dictum ne té jam multum faltem armato & tanguam

liceret, triginta vulneribus conficiùnt. Aigno probrofis nomiubus Acinore Gret An-

VITO OC-

cumbere

(4)D'Audiguier ubi si pra yet ubi tupra.

their Son intending to revenge his Father's Death, sent a Challenge to the new Laci-

* Histoire de l Archiduc Albert Printed at Cologne 1693 pag 334

+ At Nuremberg

|| Taken Acta Eruditorum July 1682 PAE 205

their Son intending to revenge his Father's Death, leng a Challenge to the new Identenant of the Governour of Bosledue during the Siege of Breda, and that he was ladded in that Duel I cannot tell whether a Marquis de Breauté, that was kill'd at the father of Arras in the Year 1640 was descended from the Duellist

BRENZIUS (Samuel Frederick) a German Jew, was Converted, the Motives of his Conversion, and forgot nothing that might render his first the hopes of persuading that his Conversion was since a Inspir'd him with the state mostly which he shewed in his Book, but it is well known (A) that he state things He made a horrid description of the malice of the Jews, of their fraudices, Impiety and Blasphemies against JESUS CHRIST, and against the Holyston gin, he exhorted every Body to have a care of them, and to look upon them as Sweet gin, he exhorted every Body to have a care of them, and to look upon them as Sweet I nemies to the Christian Name, whose only design is to hate, dishonour and destates the sollowers of the Gospel. Salman Zebi who was a pretty Learned Few tookinger him speedily to resute him in a Book, which he Intil'd Judaical Treacle He selliment Inother extremity, I mean that he extenuated too much (B) the faults of his Party This is a faithful Representation of most Controversists. The Work of the Proselyte and the Jew's Answer were Translated out of the German Tongue into Latin in the Year 1681 as shall be shewed here under †

BRFZL (Peter de) I ord de la Varenne and Great Senechal of Nomeandy was in great favour in the Reign of Charles VII which made him less acceptable to Lewis XI the Son and Successor of Charles VII Therefore it was believ'd that soon after Lewis XI came to the Crown, he made choice of him to command the Succours which he grant

(a) Dispar fociorum cum Bel gis congreffus fuit in quo plu-res Galli cecidere, equis fere occifis Thuan 116 124 pag 900

(b) Hoc exitu animadverso

(c) Hist d' Albert, pag 330

(d) Of the word Abrahamı

(a) That Geusius. a Divine and a Phyfician of I riesland, publish'd at Groningen in 1675 A Book inti-Etimæ humanæ

(f) Token from the Acta I ruditor fuly 1682 PAR 205 206

Bren-ius, ita viciffim multa negat, vel certe emolist, aut aliter interpretatur Zebi, quorum tamen Judai jure opti-

gians had the forecast to fasten little Chains behind their Bridles, for fear if the Enemies should happen to cut them, they should not be able to govern their Horses. The French on the Dutch side had not that forecast, which contributed much their deseat. We may which contributed much to their defeat We may inter from thence that the Flemings fought cunningly, they fell first upon their Enemies Harses, the Bridles being cut it was not easy for the Troopers to save their Horses from being kill'd Tather Gallucci observes that at the first Onset there were above 26 Horses kill'd Thuanus (a) informs us that almost all the Horses of the French were lost there. We find the reason of it in the were lost there We find the reason of it in the New History of the Arch-duke I cannot pass over in silence the confusion of Father Galluci Having described the whole Issue of the Fight, he adds that a little Boy who had look'd on at a distance of the Fight, he adds that a little Boy who had look'd on at a distance of the Fight. france, and had feen the whole (b) Event, got upon a Horfe that he found without a Master, and gallop'd to bring the News of the Victory to Boston gallop'd to bring the News of the Victory to Boffledux Piesently a Citizen sir'd two great Guns on
the Ramparts That noise made both Parties sear
an Ambush and oblig'd the French to run away
How could they have staid till then before they sled,
since the Boy did not gallop away till after he had
seen the whole Fvent of the Fight? To mend the
Narration, it should be said that the two Guns
were fired before the Victory had fully declar'd
for the Fleming: Now the latter being so near
home, (s) almost in sight of Bosseduc, 'tis no wonder if the Cannon of that Town alarm'd the French
who defended themselves still The Supplement
to Moreris (d) Distinary affords me but one fault, to Morers (d) Distinary affords me but one fault,
viz that the fight was in the fight of both Armies
(A) It is well known that he strained things A
Christian Author owns it, viz Mr john Wulfer

See the Notes which he added to the Latin Tranflation of the two Books I speak of, for he was not contented to Translate the Book of Brenzius, and that of Salman Zebi into Latin, but he has also interpos'd his Judgment about the Acculation of the one, and the defence of the other He finds that Brenzius is a meer Calumniator in some things See the following Remark His Translation and his Notes were Printed at Nuremberg in the Year 1681 He added a little Book to them which Ifaacliva had formerly Publish'd at Amsterdam with this Title, winder sanguinis, hoc est, vindicia secundum veritatem quibus Judai ab insancicidiis & wittima bumana contra Jacobum (c) Geusium vindicantur I he Apology of Salman Zebi was Printed at Hanam, and the Jews annimated with envy against the Author supprest it with so much care, that no Copics were found of it (f)

(B) He extenuated too much the faults of his Party line is a faithful representation.] I shall set down a passage of the Asta Eruditorum (g) Caterum ut Jutais multa sola criminandi libidine falso objects. mo postulantur Uterque interdum commende locutus, a-

liquando & mentitus est, qued in animadversionibus su si diligenter excussit Jo Wulferus That Behaviour o Brenzius may make one suspect his Conversion I seems to signifie that he only forsook Judaism to revenge himself of some injury he had received Thos who forside the result of some of some of the second menu. who forfake their Religion out of fuch a Motiv are in great numbers, and commonly they Publif a Hundred Lies against the Party they forfake The Personal resentment of some affront, or a menormous injustice animates them to revenge an enormous injustice animates them to revenge and they find no better way to revenge them selves than Calumny All the new Converts in general are almost forced to speak ill (b) of their Old Religion, for if they did it not, they would give occasion to believe that they love it still Besides, the Stories which they tell or publish concerning the domestick discorders of the Party thick they for she place the New Perethers and which they forsake, please the New Biethien, and dispose them to give the Proselyte a better reception. Thus you see how contagious the impersections of the Heart are, Many Persons are obliged to be dishonest, because their honesty would be different from the taken wrong, and would give offence. But to Confession. taken wrong, and would give offence But to make an end of our Commentary Most Controvertists aggravate the evil of the other Party as much as they can, and extenuate the evil of their own Cause as well as they can When they attack, they excuse nothing, they take nothing in a favourable Sense, they give a malitious turn to every thing, they ascribe the irregularities of some particular Persons to the whole Communion But particular Persons to the whole Communion Bur when they make Apologies, they put a favourable construction upon every thing, they set aside what is most odious and shew only their fair side, and they think it very strange that their Adversare should be so unjust as to observe their weak side, and take advantage of the faults of for Authors If the first Part of a Book is defined for an accusation, and if the 2d is designed for an Apology, in the first you see all the cumning of a Plantist Advocate, and in the Second that of a Defendant The principles upon which the Author builds in the First are refuted in the Second Author builds in the First are refuted in the Second, as for example, if in the first he gives am odious turn to a thing that might be favourably construed, he gives in the Second a favourable turn to a thing that is susceptible of an ill construction. This shews that honesty is not the Soul of those disputes, it is Sacrific d to the defire of getting the Victory Sometimes some Authors are ask'd, why have you said such a thing? They answer, because it is true But replies the Querist, you should have known that 'twas not fit to make it publick Do not those, who speak in this manner, create just supicions, that a Zealous Historian suppresses whatever may be presideal? Historian suppresses whatever may be prejudicial? How then can one trust an Historiographer, who, out of Zeal for his Religion acts continually the part of an Apologist, or of an accuser, and who properly speaking, turns an History into a Book of Controversy of a new method?

(b) That 25, 20126 respect to Morals like things Confession of Fauth

(AA) Br

bid 106 | Belvarius

July 1465 according
to Comi-1165

*SecFather Anfelm Hilt Gensalor dels it Maijon de Irmit, P 1., motes Joh Chartier, Mcn-ftielet + Fuher Anfelme (a) Belca-(b) Revolut of Eng 16 p 29! (c) Apud PierreMatthies, Hist of Lewis XI 1 2 p m 96

ed to Margaret of Anjou Queen of England, only to be rid of him, because $(A\triangle)$ that Succours was very inconsiderable Brezé was fortunate in the beginning, and made a confiderable Progress against the contrary party, but it came to nothing, the French were besieg'd in the Towns they had taken, and obtain'd no other Capitulation than their Lives, upon condition that they should return into France | An Historian says, That their Commander and the Queen fell among (A) Highwaymen It does not appear that this Expedition of England did any prejudice to the Fortune of the Senechal of Normandy, for in the year 1465 he made a very fine Figure in the Court of France. The War for the Publick Good, supported by the Count de Charoloss, who advanc'd into the very heart of the Kingdom, was a very troublesom business for Lewis XI He advis'd, among others, with Peter de Brezé what he was to do He suspected him of keeping, Intelligence with the Enemy, and having a mind to be fatisfied in it, he ask'd him what there was of it? Breze, who (B) turn'd every thing into a Jest, came off that way. He had the Command of the Vanguard at the Battle † of Montlehers, which had been the Subject of the Deliberation, and, whether he was exasperated (C) by some Reproach, or because he was naturally Brave, he charged the Lucmy with so little caution, that he was one of the first that was kill'd He left a Son, who (D) proved more furthful to the King than his Mother, and is the same James de *BREZE, (E) Count de Maulevrier, Great Senechal of Normandy, who married one of the Natural Daughters of Charles VII and of Agnes Sorel, and who caus'd her to be kill d (F) at Romiers near Dourdan, the night between Saturday and Sunday of the 14th of June, in the year He paid dear for it From that Marriage came + Lewis de BRLZE, Count de Mauleurier, Great Senechal of Normandy, who marry d the famous Diana of Poissers, Mistress of Francis I and afterwirds of Henry II

(A \triangle) Because that Succour was we y inconsiderable] It consisted only of I we thousand Men, and some Historians make it much lets (a) Ludovicus Mar-gareta Andegavensi auxiliarem militem duce Petro Brezeo (Varennium nonnulli a Varennio fundo appellarunt) Normania Senesichallo misit Hunc Carolo patri 1462 tesque eidem bis mille duntexat attribut (b) Father d'Orleans fays, that the Queen of England obtain'd but about 500 Men of Arms under the Conduct of Breze

(A) Fell among Highwaymen] Monstrelet (c) says, "That Queen Margaret, her Son, and la Varenne met "fome Highwaymen, that she fled into a Wood, "and told one of 'em, Friend, save thy King's "Son, and that she went to Slays, and from thence "to Burger and the Duke of Burger de had her con-"to Bruges, and the Duke of Burgundy had her con-ducted to her Father" Thes Adventure of the Queen is very well describ'd by Father d'Or-

Queen is very well describ'd by Father dorleans (d)

(e) Revo
(f) Revo
(g) Breze, who turn'd every thing into a Jest, came

off that way | Philip de Comines had this from

Lemis XI Let us ice that great Historian's words

(e) Comin

(e) The King consulted the faid Count du Maine, the

great Senechal of Normandy, whose Name was de

Breze, the Admiral of France, who was of the House of

Montauban, and some others He suspected the

great Senechal of Normandy, and desir d him to tell

him whether he had given his Seal to the Princes that

were against him, or not? The said great Senechal an
swered he had, and that it would remain with them, but

that his Body would remain with the King This he said Swered he had, and that is women that his Body would remain with the King This he Said that his custom The King was in a merry way, according to his custom. The King was satisfied, and charged him to lead his Vanguard and the Jatisfied, and charged him to lead his Vanguard and the Guides, because he was willing to avoid the Battle, as has been said. The great Senechal told then one of his most trush Friends, I'll put em to day so near one another, that twill be a hard matter to discern them. And so he did, and the first man who lost hus Life there was He, and his Men. The King himself told me this, for I was then with the Count de Charolois. I remember a good selt of that Great Senechal Lawis XI did every thing of his own head. Breed to coach'd him every thing of his own head, Brezereproach'd him with it in a pleasant manner one day as they were hunting. The King was mounted on a little Pad Sir, said he to him, I think there cannot be a stronger Hersethan that Pad. Hom so? said the King Because, reply'd the Senechal, be carries your Majesty and all

(C) He was exasperated by some Repreach] Some say that the King was at lait of the opinion of those who would have him give Battle Nay, some say that he himself resolval on it first of all, and that he call'd the Great Senechal a rimorous man for being of another opinion That Reproach was so nettling, that it brought Peter de Breze into Despair (f) Cater: Regem quaque in priorem de pugna inquida sententia concessa jumpa vero ejus authorem fuise, & Brizcum quad in contraria fententia effet timiditatis arguiffe tra-

dunt Hinc accensum ira Brizeum se inconsultius in medies bestium acces pracipitasse. Or quadam veluti despe-rations in morton irruiss. This way of ridding him-ielt of the Great Senechal was yet more ture than the first, I mean than that which that Prince made use of when he sent him to the assistance of the Queen of England with a handful of Men For what will not a brave Man do atter fuch Reproaches? I am apt to believe that Varillas has a little too much embellish'd the Paraphrase that he made upon Belcarius's (g) words, which we have feen in the Remark A But he might very well say that Breze was a famous Commander Oliver de la Marche, tho' was a famous Commander Oliver de la Marche, tho he was in the Party of Burgundy, ipoke in praise of the end that Lord (b) My Lord de Charolois, says he, kept that day the Field of Battle The next day he encamp'd at Montleheri, where James de Montmartin ch 35 p and sow self had been sent to view the ground, and there m 316 and my self had been sent to view the ground, and there we found the dead Body of the Senechal de la Varenne laid on Straw (which was great pity) and also the Bodies of several other French Noblemen

(D) Prov d more faithful to the King than his Mother]
Whilst they were endeavouring to end the War by
way of Negotiation, the Confederated Princes made
themselves Masters of Rosen The most considerable of the Inhabitants were more willing to live under a Duke of Normandy than under the King of France, for which reason they persuaded the Widow of Peter de Breze to receive the Duke of Bourbon into the Castle, and most of them took an Oath of Fidelity to the Duke of Berry Hi Brize: pugna Lethe-rica nuper casi persuasa uxore vidua, qua veluti urbi praerat cuique Rex plurimum confidebat, Joannem Borbonium in arcem admiserunt, & paucis exceptis in Biturigis verba jurarunt Quo comperto Brizei filius non secus ac pater

pursunt Quo comperto Brizei filius non secus ac pater Normania Seneschallus sacramento se Biturigi obligare recusavit, & protinus invita matre ad Regem se contulit. The Son of that Lady, Great Senechal of Normandy, would not imitate them, and in spight of his Mother went to King Lewis XI (1) n 37 ad (E) The same James de BREZE] A modern Author calls him Lewis (k) Agnes Sorel, says he, shad two Daughters by the King, Charlote, marry'd to Lewis de Brezé, Senechal of Normandy, who having surprix'd her in Adultery, stabb'd her in several places with a Dagger, and Mary, sho marry d Oliver de (1) Costini, Lord of Rochesott James de Brezé, Son-in-law of Agnes Sorel, and Son of Peter de Brezé, who is the Subject of this Article, punish'd the unfaithfulness of his Wise too cruelly, and out of a nice-ness to much the more blamable, because he should have been prepar'd to see his Wise a Sportress by descent We shall see that his Revenge brought him into trouble, and cost him dear

into trouble, and cost him dear

(F) Caused her to be kill'd at Romiers

He paid dear for it] He caused her to be strangi'd for Adultery

Lewis XI took it very ill, and design'd to indict him for it The Great Senechal redeem'd himself for a Fine of an hundred thousand Crowns, ... for which he gave, among other Lands, the County

X x x x 2

of $X \times X \times 2$

(g) Hift of LewisXI 1 2 towards

This Lewes de Brezesdy'd the a3d of July, 1521. Fiss Wissow caus a stately mountment to be credted for him an the Church of our Lady at Rosses; but the caus'd a (G) faife Prediction to be inferted in the Epitaph Nove, That Father Anfalm did not how the year wherein the great Senechal James de Brezes caused his Wife to be him of he had consulted the Scandalous Chronicle of Lewis XI. he would have found it was done in the year 1476. That Adventure deserves so be (H) related it

words of that Chronicle

BREZE (The Marechal de) acquir'd a great Glory (XVII Century. His Manie was Urban de MAILLE BREZE'. He was of a vary ancient (A) Nobiley, but it is likely that neither this, nor his Courage did so much contribute to his For his Marriage with Nicole du Plessis, Cardinal Richelsen's Sufter That Match, which would have been much more advantageous to him, if he had been less haughty to his Brother-in-law, procur'd him nevertheless some Noble Imployments. The Cardinal

of Mauleurier He had also caused the Lover of his Wife to be put to death, who was a Gentleman of Picardy call'd Lavergne Lewis de Breze, his Son, marrying Dians of Putters for his third Wife, receive from The King did him that favour in consideration of (a) This is covered the Lands that had been given for the Fine taken from The King did him that favour in confideration of a Mimorial that Marriage (a) Messieurs de Ste Marthe do not agree to thus in all the circumstances. They say, that by Letters of the month of Oslober, 1481. King great Merical gave to Lewis de Breze, eldest Son of the County of Mauleurier, the Lordships of Beccrepin, (b) She was of Mauleurier, the Lordships of Beccrepin, Queres It was in favour of the Marriage of that of the fa-Lewis de Breze with Joland de la Haye. Daughter of Lewis de Breze with Joland de la Haye, Daughter of Lewis de la Haye, and of Mary (b) d' Orleans The Letters of King Lewis XI import, 1 That those Lands had been made over to the King by James de of the famous Baflard d' Orleans, Orleans,
Count de
Dunois

(c) Sainte
Marthe
Centalog
of the House
France, pag 525

(G) A false Production

(G) A following for the position of the House

(G) A following count of the Marthe having the following count of the House

(G) A following

(G) A false Production

(d) Youwill

Lands shad been made over to the King by James de hundred house for his wife to be put to death a those for his wife to be put to death a form to death a form to falso John de Brozé, and after him to Gaston de Broze his other Brother (c)

(d) Touwill

Lands shad been made over to the King by James de Broze in hundred thouse four Wife to be put to death and been condemn deformed without Sons, those for house for his Brother John de Brozé, and after him to Gaston de Broze his other Brother (c)

(d) Touwill

Lands shad been made over to the King by James de hundred thouse four Wife to be put to death a finished without Sons, those for house four him with the four having the hundred thouse four without Sons, those for her wife to be put to death a finished without Sons, those for hundred thouse four him with the hundred thouse four Wife to be put to death a finished without Sons, those for hundred thouse four without Sons, those for hundred thouse four without Sons, those for hundred thouse four Wife to be put to death a finished without Sons, those for hundred thouse four Wife to be put to death a finished without Sons, those four Wife to be put to death a finished without Sons, those for hundred thouse for hundred thouse for hundred thouse four Wife to be put to death a finished without Sons, those four Wife to be put to death a finished with the hundred thouse four Wife to be put to death a finished without Sons, those four Wife to be put to death a finished with the hundred thouse four Wife to be put to death a finished with the hundred thouse four Wife to be put to death a finished with the hundred thouse four Wife to be put to death a finished with the hundred thouse fou

Hoc Ledosce sibs posuis Brosae sepulcrum Pictoris amisso masta Diana viro (d) You will find them Indivulsa tibi quendam & fidisima conjun m the ficond Vo

Ut fust in thalame, fic erit in tumule lume of an It promises that Diana shall be buried in our Lady's

If flory of Church at Rough, which did not come to pais, for the Cuty of her Tomb is at Anet

Rouen,

(H) Related in the very words of that Chronicle]
These are the words of John de Troye, for so the Author of the icandalous Chronicle was call'd (e) if we 1668 believe Naude (f) Upon a Saturday, the 13th of June; (e) Naude 1476 the Count de Maulevrier Senechal of Normandy, Le) Naude 1476 the Count de Maulevrier Senechal of Normandy, addit to Son to Meffire Peter de Brezé, who was killed at the the History Fight of Montlehery, being a hunting near a Village of Lewis called Romers les Dourdan, which belonged to him, XI p 29 and having with him Madam Charlotte of France hu (f) Stan-Wife, and natural Daughter to the late King Charles dalous and Mrs Agnes Sorel, it happened after hunting that Chronicle they returned to sup and lie at Romiers, and there the of lewis said Senechal went alone into a Chamber to take hu Rest the 14th that night. and his said Wife went likewise alone reor 1 cwis faid Senechal went alone into a Chamber to take hu Rest the 11th that night, and his said Wise went likewise alone into p m 3-9, another She, as her said Huband reported, full of disagrams of See orderly Lust, brought in with her a Gentleman of Poitou, also Rob called Peters de la Vergne, who was Huntsman to the Gaguin, said Senechal, and made him lie with her, which one Peter l'Apoticaire, Steward to the Senechal, told him, which Senechal immediately took his Sword, and brake open the door of the Chamber where the Said Lady and Huntsman were, which Huntsman be found in his Shirt, and fruck him with his Sword, and thrust is into his Body, so that he killed him and then, he went into a Chamber, where he found his soid Wife hid under a Bed wherein his Children were, and toke her down, Aim and threw her down, and as he threw her down, is struck her with the said Sword over the Shoulders, and she being down and on her Knees, he thrust the said Sword into her Pate and Stomach, and sent her into Sword into her Paps and Stomach, and fent her into the otler 15 oild, and had her bury d with the Service of the Chuich in the Abbey of Coulons differ the Huntman, he had him bury din a Garden joining to the House where he had killed bim

In the time of the Romans such a Punishment would have been permitted, but our Laws do not fuffer a Husband to revenge the unfaithfulness of his Wife in that manner Nevertheless it is done sometimes, and those sew Examples are but seldom useful Here is what I find in some Manuscript Notes which were fent me by Mr Brandrana
"Tis not true that this was transacted at Romiers
"near Dourdan, Lewis de Wiszé stabb'd his Wife in
"the Village of Romina, and half a league
"Vegre, two leagues from dendan, and half a league from Anet It was in his House, joining to the Parionage, where there are yet fome marks of her Blood, together with her Busto, as I have seen it several times, it being in a Seat that belongs to me And assert watcher and the Woman to be buried in the Abbey of Conlens, near Nogent

"le Roy

(A) He was of a very ancient Nobility] Mr le Laboureur has not very neatly clear'd that Genealogy, fince Father Anjelme, who epitomiz'd him, has
almost comprehended nothing of it, and yet thus
good Father apply'd himself very much to that Study I confess ingenuously, that I have been oblig'd
to read that place of Mr le Laboureur more than
once to apprehend it well, and 'tis true, generally
speaking, that Figures are but little less necessary
in matters of Geometry than in matters of Genealogy Here is the Idea I have of the Extraction of
the Marechal de Brend, after having read what the Marechal de Brend, after having read what Mr le Laboureur lays of it with great attention (g). This Marechal descended from the House of Maille, I his Marechal descended from the House of Maille, which possessed the Landship of (b) Maille in Touraine, and which was so ancient, that there are twenty Degrees of Program to be found in it. A Lord of that Family, whose Name was Pean de Maille, who liv'd about (i) three hundred years ago, marry'd Joan, Heirels of the eldest Branch of the House of Paralle of the Marriage the Control of the House of the Marriage the Control of the House of the Joan, Heirels of the eldest Branch of the House of the Breze in Anjon By that Marriage the Seat of Board (b) As precame into one of the Branches of the House of the seat of Branch whereof Pean de Maiste Maillé, (viz) into the Branch whereof Pean de Maillé a was the Head It remain'd there till the Death of Dutchy & the Marechal de Breze, descended from that Pean de Peerdom Maille in the tenth Degree Lewis de BREZE, by the Coulint de Mauleurier, Great Senechal of Normandy, Luines Husband of Diana of Poissars, Dutchess of Valenti-LeLabou nois, to well known by the Amours of Henry II descended from a younger thanh of the House of Breze, so that he was only related to the Ancestors of the Marechal by the Mother's side We must of the Marechal by the Mother's side We must conjecture this in reading Mr le Laboureur, for he does not say so in express words, but rather institute another thought (k) Pean de Maillé, says has more ry'd Joan Heires of the eldest Branch of the major of Brezé in Anjou, the Name whereof continued till Lewis de Brezé Great Senechal of Normandy, who had the two Daughters by Diana of Posters, Dutchest of Valentinois The first sense, and the most natural that presents it self to any one that reads these words, is, That the Senechal of Normandy descended from that Pean de Maille yet it is not what that Author means, his meaning is (if I can what that Author means, his meaning is (if I can apprehend any thing in it) that the the eldest Branch of the House of Breze ended by Marriage in the House of Maille, nevertheless the House of Breze continu'd from Male to Male till the Ga Senechal of Normandy, forung from the young Branch of the House of Breze We shall feel little (1) time, that a famous Historian could little (1) See the disentangle himself out of this Chaos I have find Remark E disentangle himself out of this Union I nave raise Remark E that Pean de Maille, who married the Heiress of the of the Arseat of Brend, was not of the eldest Branch of his sicle Brend House I must say now, that the eldest Branch ended with Promess de Maille, who less but two Daughters, whereof one was married to Giles de Laval, Sieur

(g) Addissons to the Memoirs of Castelnau, sem 2 p 298 and follow LeLabou reur 16 (1) Mr Le Laboureur faid this in 1660 date of his Book. (k)

had some reasons for revenging himself but impersed by (B) of the bluntness of the Mare- B. Earther chal de Brend, and he was so far from punishing the Futher's Insults upon the Children, Anselme char his reference mov'd him to take a special care of them. He caused the Marechal's only Son to be made Admiral of France, and to have the Dignity of Duke of p 256

France, and he marry'd the said Marechal's Daughter to a Prince of the Blood, to that Duke of Angusen who was so much talk'd of under that Name, and more stell under all ib that of Prince of Condé. We shall see the Fate of that Son and of that Daughter of Auberi, the Marechal de Brezé in Sollowing Articles As for himself, he received a the Life of Manufal's Staff, with the Government of Colors, the 28th of Ottober, 1632 a little Cardinal Richelieu and the year following he was made a Kright of the Holy Chaft He compand After the dignalized himself in the Battle of Casteinauaars Fig. was captured a commandtom 2

The year following he was made a Knight of the Holy Ghost He commandtom 2

The next year, m 262 Army of the Netherlands jointly with the Marechal de Chatillon The first Exploit of Memories of the Secretary of the Netherlands jointly with the Marechal de Chatillon The first Exploit of Memories of the Secretary of the Secre that War, which was Great and Glorious to the utmost, I mean the Battle of Avein, the Sieur which they won the 20th of May, and which might have been attended with great consequences if a good use had been made of it, prov'd almost insignificant, either because Remark I of the || great milunderstandings that arose between the two Chiefs, or for other Rea- of the Arof the || great missinderstandings that arose between the two Chiefs, of tol other float of fons which it would be hard to give Some French Writers lay the fault upon the Prince rule of of Orange, who, say they, was vex'd † that those, who were design'd to serve under Lewis the him, should have obtain'd such a signal yietory without his participation. They so lost the standard Affairs in the Netherlands, that the next Auberi one of the fairest oppositunities to ruin the Spanish Affairs in the Netherlands, that the next year the Spanishs came and ravaged Picardy, insomuch that the Marechal de Breze was not bed in the Spanish B. State of the Spanish before his face. Not able to hinder them * from forcing the Passages of the Somme before his face Not- rom withstanding this misfortune, he cb ain'd the Government of Anjon, and that of the 548 Castle of Angers that same year He was made Viceroy of Catalonia in the year 1642

tothus, wa the Wife of William Viscount de Joieuse, Marechal of France, and so Ma-demosselle de Montpensier, the Dukes of Guife, of Joieule, descended : from ber. Le Lao boureur **PA**E 299 (b) Page

200

(a) Mary Sieur de Louis, and the other (a) to Francis de Batarde Batarnai, Sieur de Bouchage The Mother of those two
nai, Grand Daughters was Margaret de Roban Mr le Laboureur informs us, tho in an indirect manner, that the Father of those two Daughters was the Son of Hardoun de Mulle and of Antometre of Chawvegm, and Hardeiin de Maillé and Or Antoinette Or Chanvigm, and that this Hardeiin was the Son of another Hardeiin and of Petronelle d'Amboife, and Brother of Juhen de Maille, who marry disabellade Chateashrens (b) Hordeiin de Maillé, lays he, younger Brocher of Francis (he had just before spoken of that Proneis de Maillé, who left but two Daughters, and with whom the ald of Branch and all Son of Hardeiin Son of Maillé. who lete but two Daughters, and with whom the eldest Branch ended) son of Hardouin Sound Maillé, and of Antoinette de Chauvigni Lody of Chatchuroux, Viscountes of Brosse, the married krances Heires of la Tour-lander, span condession that he and his Posterity should bear the Name and Arms of it, and from him is descended the Marquis de la Tour-lander and Jaleines, who is the Head of it, and whose younger Brossers are the Marquis a de Carmen in Bretagne, and the Marries de Chedruc, de la Gueritaude, and du Flotté, descended from the Marriese of Juhez de Maillé Sieur descended from the Marriese of Juhez de Maillé Sieur disconded from the Marriage of Juhez de Maille Sieur de Ville Romain with Itabella de Chasteaubriant, which Juhez was Son of Hardouin Sieur de Maille, the Huband of Perronelle d'Amboise, whose Brother rne Husband of Perronelle d'Amboile, whose Brother was the before-mentioned Hardouin, married to Antoinette de Chauvigni. To bring this to bear with the less attentive Readers, we must say, I That Hardouin de Mossile, the Husband of Perronelle d'Amboise, had two Sons, Hardouin and Juhen 2 That the eldest of those two Sons married Antoinette de Chauvigni, and had two Sons by her, Francis, who has hou two Daughters, and Hardouin who mar-Chauvigni, and had two Sons by her, Francis, who left but two Daughters, and Hardoum, who martial the Heiress of la Teur-landri 3 That Juhez de Martie Martie 1 Jabella de Chateanbriant 4 That The Branch of the House of Maillé Subsists at martie 1 Jabella de Chateanbriant 4 That Martie 1 In the Family of the Marquis de la Tour-landri; and that the Descendants of Juhez, Uncle of this same Hardoum, from whom the Marquis de la Tour-Landri is issued, form the younger Branch of the House of Maillé As to the Branch of Maillé-Brezé, it was divided into some others there iemain'd no Male in the eldest Branch after the death of Marechal de Brezé, but there are yet some in the Branch of the Lords of Benehart and bleuri (c)

fome in the manner of the first of large light than Mr le Laboureur whom he epitomizes. He speaks of two Hardonns de Maillé, whereof one was the Father of the other, the Father married Anionette de Chawvigm, the Son married the Heiress of la Tour-Landri. A little after he observes that the Descendent de Maillé, the Husband of Isabella de dants of Juhez de Maille, the Husband of Isabella de Erest of the Chateaubriant, are the younger Brothers of the Mar-Families of Quas de la Tear-Landri Juhen de Maille, continues he, Tears, p jeunger Brocher of Hardouin, was married to Joan, Hesrest of the elder Branch of the House of Breze in Anjou,

whose Name continued till Lewis de Brezé, Great Senechal of Normandy, who married Diana of Poitiers, Dutchess of Valentinos, Pean de Maillé, Lord of Breze, contracted Marriage with Joan Heiress of Breze, who brougho that Seat into the House of Maillé, wherein it continued till the death of Marechal de Brezé What Naulings and whose a Chaosi Is not Jahr de Maillé. Negligence! what a Chaos' Is not Juhez de Maille younger Brother of Hardouin, a true individuum vagum? Must People be thus characteris'd? Father Anselme had montioned two Hardouins, he should therefore have observed of which of the two that Juhez was have observed of which of the two that Juhen was the goinger. It is not true that this Juhen married (f) Ubi the theirest of Brene; and he is the same Juhen, of supra pag whom Father Ansalme had said that he was married to Isabella of Chalesabriant. That which deceived himas, that in these words of Mr. le Laboureur, He married Joan Heirest the eldest Branch of the House of Brene, he believed that by He he ought to underfund fland Juhen de Maille, but it is certain that he should cording to the Noureur is somewhat the cause of this mistake, for, according to the Rules of Grammar, his He ought. according to the Rules of Grammar, his He ought according to the Kules of Grammar, his He ought rather to relate to Juhez de Maille than to any other Juhez prevails in all the foregoing Period, the other persons are only inserted in that Period as Dependenties and Accessories of Juhez but this consuston in the words of Mr le Laboureur does not excuse Father Anselme, a Man must use his Reason when Grammar does not remove ambiguity. Now if this, good Father had made use of his Reason, would be bave given us Juhez de Maille and Pean would he have given us Jakez de Maille and Pean de Maille both married to Jean Heirels of the House of Breze? would he have understood by He two difof Brene? Would he have understood by He two different persons? would he not have six'd on Jubez, understanding his Author wrong, or on Pean, understanding him right? One can scarce believe how obscure the French Language is, when an Author does not place his words right, and when his it, his le, and his yes, have not their relation well mark'd. The Genealogists are commonly very careless of that part of our Grammar. We shall (c) see whether there was any reason to say that the Prince of Good. under-match'd his Son by marrying him to Marchal de Brese's Daughter. Marechal de Breze's Daughter

(B) Of the bluntness of Marechal de Brezé] Mr le to which Laboureur (f) relates that the Marechal had not al- the first re-Labourour (f) relates that the Marechal had not always that regard, which the Authority and haughty humour of his Brether-in-law Cardinal de Richelieu required from these shat being' d to him, and that his want of Camplaisance went so far as to tell him to his face that he had marry'd his Sister only for her Beauty, and that being wer'd to see himself subraided with the Governmens of Calais, he resign'd it, and it was given to the County de Charrots Nevertheless, adds the Author he (e) were him other involvements, but (h) he thor, be (g) gave him other imployments, but (h) he always acquitted himself of them in such an independent manner, that the Cardinal made it his chief bufinef's to

(e) In the Article Brezé Clemen-

Gramma. rians, for st does not relate to the person whichis the Nomithe whole Period, but to another

(h) Here's tical faults this Second he relater different from that

See Le Laboureur pag 300

(d) Of the Original and Progress of the

A He was of Saumur SeeRemark

γ Father Anselme ubi fupra S The year 1635 in the quality
of AmbasSador Extraordinary, Aniel

* History of great Offi-cers of the Grown,pag 326

† They are inscried in the Peinlales of that Jefuit

See his choice I etters, Book 3 Lett 37 Article Peyrarede Remark B

1 See the Remark B

(a) Another (trammatical fault, does not relate to Cardinal, sher person

(b) Taken of FrederickSpanheim, en-Swedish Soldier, pag 200 & seq

(c) Costar Defence of Voiture's Works, p m 67

(d) In the I ife of Cardinal Richelieu book 6 c 63 pag 238

and died in his Castle of Milly near Saumur a the 13th of February, 1650. It was the 53d year of his age, He was twice Ambassador, first to (C) Gustavus, and afterwards in Holland They were Embassies of Honour, and not of Negotiation, tho' they were not altogether without some business

BREZE' (Armand de MAILLE'-) only Son of the Marechal of that Name, was born in the year 1619 He was early raised to great Imployments, for he commanded the Naval Forces of France on the Ocean (D) in the year 1640 He obtain'd a (E) signal Victory over the Spaniards near Cadse He was call'd at that time Marquis de Breze. Some time after he took upon him the Title of Duke of Fronfac I do not relate the particulars of his Actions, they may be seen in Morers, who took them word for word out of Father *Anselme 'Tis pity that young Lord dy'd so soon, for he was but little above 26 years of age when he was kill'd by a Cannon-Ball on board his Ship near Orbitello, in the year 1646 Father le Mome, a Jesuit, who had been his Preceptor, made sonte. Verses † on his Death, and several other Poets signalized themselves on the same Sub-Balzac || admir'd the Latin Verses that the Sieur de Peyrarede made upon it

BREZE' (Clara-Clementia de MAII LE') Daughter of the Marcchal of that Name, was marry'd in the year 1641 to Lewis de Bourbon, Duke of Enguien, and afterwards Prince of Condé It was thought strange that a Prince of the Blood had consented to that Marinige, but the Duke of Enguien was (A) not so much blam'd for it, as his Father the Prince of Cond. Many excus'd him by reason of the trouble he might have brought upon himself by offending Cardinal Richelsen, Uncle of Mademoiselle The truth is, that the hatred People had for that Cardinal was the chief de Breze cause of the Murmurs, for several Marriages have been made between Princes of the Blood and French I adies, where the under-matching was at least 4 as schible is in this, and yet it does not appear that those Marriages have been criticis'd. The Prince of Cond. (B) inquir'd into the Nobility of the House of Maill -Brez, and found it very

made Duke of Froniac and Admiral of France, and Clara Clementia de Maillé, his Daughter, whom he married to Lewis de Bourbon, as that time Duke of

Enguyen, now Prince of Condé

(C) First to Gustavus] In the beginning of the car 1632 when the Affairs of the Sweder were in yea1 1632 great prosperity, several Catholick Princes of Germany sent Deputies to Lema XIII to recommend to him the Interests of their Religion, and to desire him not to favour the Protestant Religion, which was be-come so formidable Lews XIII exhorted them to forfake the Emperor's Party, and promised them, that in such a case he would reconcile them with the King of Sweden but to shew them his Religious Zeal, he sent the Marquis de Breze Ambassador Extraordinary to the King of Sweden and charg'd him to mediate an Accomodation favourable to the Princes of the Catholick League Gustavus was then at Meniz, where he received that Ambassador honourably The Marquis's Proposals and Instances, and the King's Replies, took up almost a whole Afternoon The King acquainted him with the Artifices of the Confederate Princes, yet upon certain Conditions he granted him a Truce for fifteen days, on the affurances that the Ambassador gave him, that the King his Master would dispose the Duke of Bavaria and the other States of the Confederacy to a reasonable Agreement, and that in default thereof, he would not concern himself any more with their Affairs (b) If Brez negotiated with that great Conquerour, he If Brez- negotiated with that great Conquerour, he play'd also wanton Tricks with him. I have read a thing in a (c) Frenth Writer, which I am going to relate the Reader may believe it if he pleases." The great Gustavus spent all his life in forcing. Towns and winning Battles, yet, to divert him"felf, he play'd every evening at Blindman's-Buss" with his Colonels and Captains, and Marechal de. Briez- said often, that he had play'd several Farces. "with him, and that commonly, laying aside all." his Majesty, he asted the Part of a Cheat, or a "Pickpocket, who was surprized and beaten as the "Pickpocket, who was furpriz'd and beaten at the end of the Play

(D) In the year 1640] Father Anselme, whom Morers follows, affirms that the Marquis de Brezé commanded the Gallies of France in the year 1639 I believe he is mistaken, for he says himself eliewhere, that the Marquis de Pont-de-Conrlai was General of the Gallies from the year 1635 to the year 1643

(E) He obtained a signal Victory] Here is what (d) Aubers says of it The Naval Forces of the Western Ocean, commanded by the Marquis de Breze, attack d and defeated the Spanish Fleet bound for the Indies near Cadis, fo that the General, who was the Marquis de Castignola, was forced to return again into the Harbour with more speed and fewer Galleons than be ment out with which & fabl d the Spaniards from fen-

raise (a) his only Son Armand de Maille, whom he ding to the West-Indies that year, and consequently from drawing any affifunce of Money from thence, as they had promifed themselves. When one thinks on the Naval Victories that the French obtain'd over the Spaniards in the time of Philip IV and on the rich Fleets which the Dutch did often take from the Spaniards. nierds, one cannot but be furprized at two things one is, how that Nation could lose so much, the other is, that the French, who are now much stronger without any comparison than they were in those times, either in Number of Ships, or in Maritime Experience, have not hitherto (e) been able to un-Experience, have not hitherto (e) been able to undertake or execute any thing confiderable against that Nation by Sea during this last War Philip II must needs have put his Kingdom into a very powerful condition, since it subsists still after the great and innumerable Losses at has sustained for the space of May, 1694

and innumerable Losses thas sustained for the space of near a hundred years

(A) The Duke of Enguien was not so much blam'd for it, as his Father the Prince of Condé | (f) An (if) Theti-tile fays at History of the Prince of Conde was printed at Ampleedam in the year 1693 wherein it is said, that the Cologne Father of the Duke of Enguien being at Cardinal Richelieu's some days after he had somewhat coldly hearkned to the Proposal of the Marriage, came to fancy that there was a design to arrest him, and that, to prevent that digrace, he shew'd himself altogether disposd to give his consent. The Auprinted in that, to prevent that disgrace, he show a himself It was realtogether disposed to give his consent. The Auprinted in
thor adds, (g) Every body blamd the (h) Prince of the year
Condé, because it was found out by the great Advantages that he obtain don account estate Match, that he
bad assed managing of Interest than out of Evan

tages that he obtain don account of that Match, that he bad acted more out of Interest than out of Fear

(B) Inquir'd into the Nobility] (i) "The late augmented Prince had not so much regard to the Power of by the Author the Uncle, as not to desire to be inform'd of the Author the Nobility of the Niece before he made that "Match, and he was well pleased to hear, single (g) Pag 15 necessitated to secure himself against a he was Man. whose resentation to secure names against a Man. whose resentment was very much very much to be dreaded, that the House of Masik had all the qualifications that he could desire to slight the Centure of the Vulgar, who generally judge rashly of the Conduct of Princes, and who, when our of Ignorance or Malicia, would have a either our of Ignorance or Malice, would have it that there was a disproportion between this Marriage and those of the other Princes of the Blood This is what I thought fit to refute here, and because I should not be allowed to make a long Digression in order to give swenty Degrees of Generation, I will content my felf with a very fingular Observation, of which no Example 18 to be found, I do not say in any House of France, but of all Europe, which shall serve to skew the Antiquity and hereditary Valour of the House of (k) Ibid Maille. This singular Observation will be seen in pag 300 to Remark D. Mr. La Labourary gives a short Acthe Remark D Mr Le Laboureur gives a short Account of the Genealogy of that Family, and then concludes with these words, "(k) Thus have I

(b)That is the Father (1) Le La-boureur

Memoirs de Castelnau,tom 2 . Pag 298

" Bewn

A modern Satyrist does not know what (C) he says, Illustrious and very Ancient when he relates the thing otherwise We find an extraordinary passage concerning (D) a Knight of that Family some (E) Historians have confounded it with that of Brezé But laying afide all those things, I shall only say, that the Heroe who married the

" shewn in a few words the condition of the House of Maile, and I shall not scruple to say, that it is "not inferior to that of Beauvau, which was the House of the fifth Grandmother of our King, "Hand Wife of John de Beurbon Count "Beauvau, Wife of John de Beurbon Count "Beauvau, Wife of John de Beurbon Count "Beauvau, Wife of John de Bourbon Count "Beauvau, Wife of House of Illustrious than that of Montespedon, which "The House of Philippa de Montespedon, Wife of Charles de Bourbon, Prince of la Roche-sur-Yon, a very proud Princess, tho descended from one "Wast de Montespedon a Fleming, Valet de Chambre "Of John of France Duke of Berry, and than many of John of France Duke of Berry, and than many others which it would be needlessto name

others which it would be needlels to name
(C) A modern Satyrift does not know what he fays,
when he relates the thing otherwife I I mean the anonymous Author (a) who publish'd fome Memoirs
in the year 1687 (b) The Duke of Anguien, fays he,
eldest Son of the Prince of Condé, had married Mademoifelle de Brezé, the Gardinal's Niece, and his Father had been obliged to performation Marriage to secure his Life, or at least his Liberty His Son, who knew the violence that was done him, tank'd upon his Marriage as Fetters that were given him, and took occasion from thence to slight his Wife He had already upbraided her with a thousand faults, that were but too plain She had a Noble Birth, and doubtless she was of an ancient Family, but the Duke of Anguien having sent for a man skill dear Generalizate to beam the Course of the state of the same of the out the Duke of Milguish having jont for a man skill a in Genealogies, to know the Origin of it, this man found himself turn'd so many ways, that, whether it was true or not, he told him that the House of Maille, of which she was, came from a Bastard of an Archbishop of Tours This was enough for the Duke not only to insult his Wife, but also so make nipping Jests upon the Cardinal, and as nothing pass'd but he was told of it, he was so ver'd at it, that he waited only for an occasion to show his Resentment An occasion soon presented it self Bouteville Sentment An occasion soon presented it self Bouteville having sought a Duel, contrary to the Ordinances, and even to the particular Prohibitions that were made him, was so closely pursued, that he was arrested before he could escape into Lorrain The Count Des-Chapelles, his Coulin, who had been his Second, and who fled with him, was likewise taken, and as it was a spight to the House of Cond to make them die by the hand of the common Executioner, the Cardinal did it under pretence of Justice, but in effect to revenge himself. I have already said it several times, and I may perhaps have a hundred occasions to repeat it, the boldness of these Libel-makers cannot be sufficiently wondred a heave effort the fellost things in the world for at, they affert the falfest things in the world for truth, tho' a great many persons may convince them of Ignorance It is a notorious thing, that Rome or ignorance. It is a notorious thing, that Bouteville and the Count Des-Chapelles were beheaded in the month of June 1627 and that the Duke of Enguien did not marry Clara-Clementia de Maill till the year 1641. And yet they dare suppose that the Cardinal caused those Duellers to be put to death to be revenged for the Injuries the Duke of Enguien did to his Wife (c)They are

did to his Wife

(D) An extraordinary passage concerning a Knight |
Here is what I promised in the Remark B (c) "Above
"four hundred years ago, in a Battle of Girard de
Bidessort, Great Master of the Templars, against
the (d) Saracens, a young Knight of that Order,
"Jokelon de Maille, a Tourangeau, (they are (e) his
town words) in a white Armour, persorm'd so
many wonders at the head of a Troop which
he commanded, that those Insidels besieving there
was something Divine in his Valoui, took him
"for St George, honoured by the Christians, and
were touch'd with so much Respect, as to desire
"him to yield himself, promising to tend him back him to yield himself, promising to send him back again, but tho' he was left alone of all his Troop, and could not long result the fatigue of so long a Fight, in the midst of so many dead Bodies that " lay every where round about him, it was impolif fible for them to daunt his Courage, fo that the the Author "fame Historian says, that having raised some quoted by "Dust in a Field, the Corn whereof had been new-" ly cut, he was at last over-power'd by the Mul-titude that fell upon him, whom the admiration "of his Valour made fo superstitious, that they gathered the Dust that was sprinkled with his Blood, to rub their Bodies with, thinking by m the Ge- " "that means to get part of his Valour Lastly,

"there was one among the rest, who through a great defire of having an Hein of that Merit, cut that part of his which might ruse one in his Wife. This cannot be explain'd more modestly, but on the other hand I could not forget such a strange Testimony of Fsteem

When one confiders that the geffa Dei per Frances is a compilation of several Authors in two Volumes in Tolio, the first whereof contains 1206 pages and the second 361 without any Table of the Matters contained in it, one cannot sufficiently wonder at the negligence of a Writer, who being contented to quote the Title of the Book, alledges out of it one of the most surprizing things in the world. He might very well think that all the Readers would be desirous to know the truth of it by consulting the Original, he should therefore have made that Finquiry easie to them. Must a Reader be obliged to turn over every page of two great Volumes? which is just as if one was to look for a Needle in a Bottle of Hay. I will not be guilty of Mr Le Laboureur's carelesness, the more I have felt the ill essets of it, the more I find my self-dispos'd to spare my Readers the same trouble, and I shall not is a compilation of feveral Authors in two Volumes spare my Readers the same trouble, and I shall not only quote the page of Gista Der per Frances, but also set down many words of the Original (f) Salahadinus

Palestinam violenter aggressies Admiral um Edessa Manataradinum cum septem millibus Turcorum qui Terram Sacram depopularen'ui, pramisit Hic au- élorisin-tem, cum in partes Tyberiadis processisses [casus] sibi ob- certi, in vios magistrum Militia Templi Cectardum de Bidef- pag 1151 fordia, & magistrum Hospitalis Rogerum de Molen-Oper seus dinis, illum quidem fugatum issum vero interfectum titulus inopino Marte confect In quo constictu, cum nostrorum Gesta Dei paucissimi ab immenso concluder entur exercicu, insigni per Itanquidam & memoria dignum contigit nani quidam Cos Templarius, Officio Miles, Natione Turonius, Nomine) (-kelinus de Mailliaco, quadam virtutis in se ornium provocabat insultus cateris autem commilitonibus suis, qui quingenti aftimabar u, vel captis, vel interfectis
belli totius impetum solus suftinuit & pro lege DE I sui athleta gloriosus effulst Et quia in equo nitido & armis albicantibus tunc casu pugnator incesse-rat, Gentiles qui Sanstum Georgium in hujusmodi habitu militare noverant, se militem nitentis armatura, Christianorum propugnatorem interfecisse jactabant Erans in loco ubi pugnabat, ftipulæ, quas messor, post grana paulo ante decussa, reliquerat inconvulsas Turcorum autem multitudo tanta irruerat, & vix unus contra tot acies tam diu conflixit, ut campus in quo stabant totus resolveretur in pulverem, nec ulla prorsus messis vestigia comparerent Fuere, ut dicebatur, nonnulli qui corpus viri jam exanimum pulvere superjetto consperserunt, & spsum pulverem suis imponentes verticibus, virtutem ex contactu haussisse credebant. Quidam werd, ut fama sire-bat, ardentius cæteris movebatur, & abscissis wiri geni-talibus, ea tanquam in usum gignendi riservare dispo-suit, ut wel mortua membi a, si sieri posset, virtutis tanta suscitarent hæredem. This happen'd in the year 1177

(E) Some Historians have confounded it with that of Breze] When Varillas (g) speaks of the Cardinal of Lorrasa's Design to make his elder Brother marry one of the Daughters of the Dutchess of Valentinois he adds this Reflection "That Match was only unequal, supposing the Custom of the Princes Edition of Lorrain, who married none but Princesses, for the House of Maille, whereof that of Bieze was a Branch, was accounted without any contradiction one of the noblest and most ancient Houses of France, and it was well known, that be-fides the famous Jaquelin de Maill, fo much celebrated in the History of the Levant, it had af-forded fome Governours of Provinces from the time of St Lewis" The Author of the Life (h) of Admiral de Coligni has taken notice of that fault (1) Mademoiselle de Brezé (lays he) was the Daughter (i) Mademoiselle de Brezé (lays he) was the Daughter & of Mr de Breze Mauleviier, Senechal of Normandy, is and of Diana of Poitiers. She was of an Illustrious Family among the Nobility, and tho' she was not of that (which Mr de Varillas mentions, yet she had some 8 Persons among her Ancestors who had been Governours of Provinces for above three hundred years. Her Coat of Arms was also very different from that of the other Brezes, whose Sirname is Maille, whereas here was also were the sirname of Maille, whereas here was also were the sirname of Maille, whereas here was also were the sirname of Maille, whereas here was also were the sirname of Maille, whereas here was also were the sirname of Maille, whereas here were the sirname of the sirname was also were the sirname of the sirname was also were the sirname of the sirname whereas here were the sirname was also were the sirname whereas here were the sirname was also were the sirname was al

(f) Hiltor A H: crololo-

> (g) Histoire de Hen 11 book 1 pag 45 Dutch

(b) Printed at the Hague in 1686

(1) Pag

moirs of Mr L C DR (b) Page

(a) Me-

of Mr Le Laboureur, ubi Supra, pag **298** Says he has this Story from a contemporary rethor printed in the Book intituled, Gesta Des per Francos (d) He
fire d have
faid
Turks (e) That is quoted by Mr Le La

boureur,

& printed

sta Dei per Fran-

the words

\$ Priolus 15 6 14 > Nihil promif-fum deviri liberatione quam tam ardenter ge nibus advolutaRe gis & Reginæ po-ftulavit, fed data copia evellet & recedendi Repente, relicta au la,perAndegavenfes & Turones Montem-Rotundum petiit ubi mariti in liasserti inculpata vitæ norma mandata expe-**C**avit S It was a Fortress in Bourbonnois, which bas been difmantled 1 1d lib 6 ¢ 36 || Condæa cum Fnguiano in Belgium nd maritum, Mc-Manfio furt feminæ princi Pi Id lib 9 c 6 Eustathius & Scholiaftes Homerin Iliad l I Diff Cretenf 1 2 † That is, formed out of the Fathersname Brifeis's Father ss'called Brifeus by Homer Il 11 v 392 19 v 132 & 134 and Brifes by Dictys Cietenfis, (a) In the Preface to Hen 11 s History (b) Ubi ſupra,

Lady Bieze used her well (F) enough. She on her side took part in her Husband's Mistortunes Whilst he was in Prison, she sted with the little Duke their Son to Bourdeaux, whither the Duke of Rousson brought her safely &. At her going out of that City, she was brought to the Court by the Marechal de la Meilleraye, and earnestly > beg City, she was brought to the Court by the Marechai de la Meinerage, and earnestly p begged her Husband's Liberty Her Conduct (G) on that occasion was prais'd by an Historian who is no Flatterer. That Princess obtain'd nothing, she was only permitted to go where she pleas'd, and she returned to I Montrond, as she had done before she went to Bourdeaux. She returned to that City when she heard † that the Prince of Conde was there, and she stand there till the Inhabitants submitted, and the Prince retir'd into the Spanish Netherlands. She went to him thither ||, and brought the Duke of Enguien with her, and did not return into France but with him after the Peace of the Paraness. She died in the month of April. 1694. at Chategu-Roux in Berry, whither she Pyrenees She died in the month of April, 1694 at Chateau-Roux in Berry, whither the had retired after a very strange Accident that happen'd to her about the latter-ent of the year 1670 One of her Domesticks was so mad as to draw his Sword upon her, and to give her a thrust with it He made his escape, but was taken up a little while after It is said, That that Princess, so far from desiring that he should be put to death, begg'd his Life, out of a sense of Humanity and Meekness This Adventure (H) occasioned many Resections, which was unavoidable in a City so full of Novelists as Paris is, I mean such Novelists as know how to reason, and who pretend to guess right.

BRISEIS, a Concubine of Achilles, was (A) accidentally the cause of a thou-fand Disorders in the Greek Army at the Siege of Troy Her right Name was * Hippodama, that of Brises is one of those Names which the Grammarians call † Patronymical She fell into the power of Achilles when that Heroe had taken Lirnessus, and kill'd her Husband Mynes who was King of it This is (B) Homer's Opinion, which some Authors do not follow. Achilles had that Prince's Widow for his share of the Booty,

Breze But that which deceiv'd Mr de Varillas is, Here are Priolo's words (e) Condana ad Regis & (e) Lib 5. that there is none left of that Family; and he thought, Regina confectum admissa since all on livatis sufficience c 27 as well as Mezerai, who says the same thing, that it innocentiam suam tacita exprehentione suggestion nullius that there is none left of that Family; and he thought, as well as Mezerai, who says the same thing, that it was the same as that of the Maille Brezés Varillas made a publick contession of his fault, wherein he has committed three or four other mistakes. These are his words (a) "I ingenuously confess, that I "believ d, on the credit of a Genealogy which I believed, on the credit of a Genealogy which I faw thirty years ago in the house of Garman, that Peter de Breze, great Senechal of Normandy, came from the House of Maille, but I have found out since, that this Breze, Husband of Diana of Poiliers, who was afterwards Dutcheis of Valentinois, was of the ancient House of Breze in Normands, and that at was only for whom of Mala mandy, and that it was only for want of Male lifue from him that the Heiress of that Family of Brenc brought the Name of it into the fecond House of Breze, a younger Branch of that of Maille, which subsists no more but in the Person of the Princess-Dowager of Conde." I The Husband of Diana of Poitiers was called Lewis de Breze, and not Peter de Breze II The House of Breze was and not Peter de Breze 11 The House of Breze was not of Normandy, but of Anjou III It was not for want of Male lifue from the Husband of Diana of Poisters, that the Heiress of that House brought the Name of it into the second House of Breze, a younger Branch of that of Maille Mr Le Laboureur (b) says, That Pean de Maille, who live above three hundred years ago, married the Heiress of the eldest Branch of the House of Breze in Anjou Varillas (c) himself tells in that all the Succession of the Wife of the Second tells us, that all the Succession of the Wife of the Senechal of Normandy was shar'd between her two Sonsin-law, who were the Duke of Bouillon and the Duke of Aumale IV Lastly, The Branch of Maille-Breze was not reduc'd to the only Dowager of Conde, for (d) Mr Le Laboureur speaks of the Marquis de Benehart, who had two Brothers and two Sisters, and who descended from that Branch

(F) Us'd her well enough] I have read a thing in Marigni's Letters that may do Honour to the Prince of Conde's Memory The Title of that Letter is, A New-Years-Gift to the Duke of Enguien, it was written from Francfort in 1658 Marigns relates, That in a dangerous fit of Sickness which the Prince of Conde had lately had, "he had express d his Zeal for Re"ligion, his Submission to Providence, and his Sa-" tisfaction to have the Internuncio for a Witness " of his Respect for the Head of the Church, and of "the Humility wherewith he adored the Mysteincs of it, and that he had given sincere Marks

"of CONJUGAL LOVE, of Fatherly Ten"it is a constant for his France and of "derness, of Cordiality for his Friends, and of kindness to all his Servants and Domesticks, which were as many Christian and Moral Battles, | Kindness to all more which were as many Christian and Moral Battles, which were as many Christian and Moral Battles, wherein he had triumph'd over the blackest Calumny of his Finemies." Hen 1. 1 1 2 37 (d) 1 2 37 was praised by an Historian]

tamen demissionis verba protulit, sed suppliciter trissis tanta modestia sermonem commendavis, & tam concinnè marens visa, ut in cosdem cum illa affestus, sentirent se omnes mutari. See the Quotation y

(H) This Adventure occasion'd many Restessions] I have just now read some circumstances of that Action, and of its confequences in Dr Patin Three (f) weeks ago (says he) a man (g) who had been one of the Prince's Footmen, came into the Palace of Conde, Letter is and drew his Sword upon the Princess, whom he found dated the at his advantage, and run it into her Body, but the blow 14th of Jais not mortal. It is thought he had a mind to rob her, nuary is not mortal. It is thought he had a mind to rob her, nuary and taken. All the Devils are not in 1671 'Tis is not mortal It is thought he had a mind to rob her, nuary; but he fied, and is not taken All the Devils are not in 1671 'Tis Hell, nor all the Madmen in Bedlam, many people are the 531 weary of their Life At last he is taken, and his Name (g) Tom 3 is du Val, he ask'd her some Money which he pretended pag 583 was due to him He is going to be tried This matter is variously whisher d in the ear (h) The Footman (h) Patin, div Val who mounded the Drivers of the state of the last the last of the last of the state of the last of the du Val, who wounded the Princess, is condemned to the 1b Letter Gallies, and chained with the rest, but they are not yet 532 paggone, for he is still at Paris As for her, it is said she 585 will soon be carried to Chateau-roux in Berri, by the will soon be carried to Chateau-roux in Berri, by the King's Command, and her Husband's Order The Secret of it is not known The Prince of Conde a little while before he died "wrote (1) a whole Page with his (1) Histoire "own hand, and having caus'd the Dutchess of du Prince "Enguien, and Gourville to read it, he ordered it to de Condé, be seal'd, and given to the Duke his Son after book 5 pag. "his death The Prince spoke in that Writing of his Wife the Princess of Condé, and even desir'd the King to take care of that Princess, and to pre"feribe her the manner how she ought to behave." scribe her the manner how she ought to behave, her felf

"her self

(A) Was accidentally the cause of a thousand Disorders] Here is the Chain of all those Events In a Council of War Achilles was of opinion that Chrysess, the Concubine of Agamemnon, should be return'd to her Father After a great deal of abusive Language on both sides, Agamemnon was forced to yield to that Advice, but to make himself amends he seiz'd on Brises (k) Achilles being provoked (k) Homewith this affront, laid down his Arms, and since II his i that time the Trojans obtain'd several Advantages, which put the Army of the Greeks in an ill condition (1)

(B) It is Homer's Opinion, which some Authors do

dition (1)

(B) It is Homer's Opinion, which some Authors do not follow] He says in the 2d and in the 19th Book of the Iliads, that Achilles took Brises in the City of (m) In 2 Lyrnessus, and it is easie to conclude from those two passages, that Mynes, who reign'd and was killed there, was Brises's Husband The Scholiast upon (n) Debell Homer (m) and Eustathius say so in express words Troy & 2 Distys Cretensis (n) is of another opinion, he says p. m 172. that Fallion was King of Lynessus, and Husband of Asynome

See the Remarks L and F

and lov'd her wery affectionately She hoped (C) he would take her with him into Thessay to marry her When Agamemnon and Achilles were reconciled, the first made many Presents to the other, and return'd him Bresen, and swore (D) solemnly that he had not touch'd her It it be not false that he soriwore himself, it is at least a very likely thing I do not know what became of that Woman after Achilles was kill'd Horace argu'd wrong, when he alledg'd Achilles's Example, to prove that a Man ought not to be asham'd of loving his Servant-Mud Mi Minage's Cutticism (E) upon this

Asynome, the Daughter of Chryses, when Ashilles tooks that Town He adds, that after that Conquest Mchilles went speedily to Attack Pedasus, a Town of the Leseges, the Royal Seat of Brises, while Daughter Hippodamia was taken Cedrenus of follows the Opinion of Distys Cretensis: We must remember, that Brises and Hippodamia are one and the same Person here However it be, Morers is greatly mistaken in saying, that Brises was a Trojan Lady corrects Ce-

(C) She hoped he would take her with him
to marry her I It was Patroclus who inspir'd her
with such hopes, and perhaps he did it only to
soften her Grief for the death of her Husband and of her Brothers, and for the Ruin of her Country However it be, the Remembrance of those hopes melted Briseis into Tears (c) when at her Return to Achilles she saw the deal Body of Patroclus

W 295

b) See how

Meziriac

drenus's

Oude mus as source, or wing smous armie armies armies, where source armies of which white of the control of the Minime tamen, minime sinebas me, cum virum velor Achilles Interfecit, evertitque urbem divini Mynetis Flere, sed me dicebas Achillis divini Charam uxorem to facturum elle, dufturumque in navibus

Ad Phthiam, celebraturumque nuptias inter Myrmidones.

Ideo te insatiabiliter defleo mortuum, suavem semper

(D) And swere folemnly, that he had not touch d her] I Swear, said he, by the great God supiter, by the Earth, by the Sun, and by the Infernal Furies, who punish Perjusies, that I never laid my Hands on her, either to enjoy her, or for any other

(d) Homer 16 v 261

Mi (d) par 630 xuph Belonid zag emerenge Out eine wegeaur ungenpas Etr tiu anu, An epa awestippe de ni nitunt epant Me non puelle Briseid manum intulisse, Neque concubitus causa egentem, neque alicujus alterius TC1, Sed mansiffe intactam in tentoriis meis

Owld brings in Brifels swearing, that she liv'd like a chaste Widow in Agamemnon's Tent, whilst A. hilles comforted his feels in the Arms of another Mistrils for the loss of Brifess

(e)Ovidius in Epift Bri∫ ad Achill

Nulla (e) Mycenaum sociasse cubilia mecum juro fallentem deseruisse velis Si tibi nunc dicam, Fortissime, tu quoque jura Nulla tibi fine me gaudia facta, neges

Ovid did not believe that Oath of Brises, for he alledges Agamemnon as an Example of one of his Remedies for Love That Remedy consists in driving away one Passion by an applying one's self to Brises as Agammemnon did, in order to forget Chrises. When would it among the arms. forget Chryses: What would it avail me to be a King, if I did not lie with this Woman? I had as good yield my Royalty to the wilest Fellow

(f) Ovid de remed AMAY

(g) Figme-reon Philofiratus in the Pisture of Ajax, the Lacri-Ex Plutarcho, de

ratiocinio besturum

Nam (f) si ren ego sum, nec mecum dormiet illa, In mea Therster regna licebit eat Dinit, & hanc habuit solatia magna prioris, Es prior est cura cura repulsa nova

This is what Ovid makes Agamemnon say, after which he affirms, That Brifets succeeded with that Prince in the Function of Chryses Agamemnon's Temper renders the thing very likely He was very Lassivous Man; for whilst the Fleet lay at Anchor for a fair Wind, "He (g) ran all over "Bestis after a young Youth whose Name was Armses, whom he pursu'd immodestly, till at last " symme, whom he pursu'd immodestly, till at last

"not being able to pievail, he bath d himself in "the Lake Copais to cool his Heat" With what Passion and Fury did he fall in Love (b) with Cassandra the Daughter of Priamus, in the Temple of Minerva? His Oath did not persuade Achilles See one of Libanius's Speeches, wherein Achilles says to Ulysses, He swears that he has not touch'd Briteis, be it so But will any body believe it? The Shame of it will therefore stick to mein every body's Opinion, and to tell you in one Word what I think, I give no Credit to Ausmempoor's Octhoria. Agamemnon's Oaths (1),

gamemon's Oaths (1),

(E) Mr Menage's Criticism upon this is very well me anomaled I There are his Words, "(k) I had understaken to make an Ode on William Collectes usualization of Horace who made one upon one of his Friends, who who made one upon one of his Friends, who had the same Passion, but I have not done it (k) Menage I found it was all given Lxamining that of Horace, I found it was all giana, pag wrong He peaifes his I riend for imitating the 258 of the Ancients, who had also lov'd and married their 1st Edit of Servant-maids He quotes Achilles for an Example, who married Brifess, but Brifess was no Servant, she was a Slave who was a Queen, and who had been taken by the right of Arms." This Thought of Horace (1) is very odd, and contains a pitiful Argument Achilles was not asham'd to love a Queen, whom the chance of Arms put into his Hands, Agamenmon did not blush in the midst of his Triumph to Love the Daughter of King Priamus, therefore you need not blush to love a Slave you have bought I own that he endeavours to mend the Matter a little, by supposing it was likely his I riend's Maid might be of a good Family, considering the good Qualities wherewith she was endowed, but this do's not repair the fault We should now-a-days call a Man fool and extravagant, if he encouraged his Friend to love a Servantmaid, under pretence that some Generals of Armies gant, if he encouraged his Friend to love a Servant-maid, under pretence that some Generals of Armies who should take a Count, or a Prince of the Empire Prisoner with his Wife and Daughters, would make no Difficulty to entertain their she Prisoners with amourous Addresses, and to marry them I know very well, that Men do not judge of the same Things alike in all Ages, and that I ought not to insist upon my Parallel without any Restriction, but Horace's Argument will never be justified, and but Horace's Argument will never be justified, and at the worst it will appear, that in Homee's Time the Ideas of Reason were still very much confused, since Achilles expresses misself thus in the Iliad (m) Ilov'd Brileis with all my Heart, the' the force of Arms made her fall into my Hands If Alexando had argued thus in Relation to Darius's Wife and Daughters, had it not been faid, that he did not know what he faid? Perhaps I venture a little too much, fince we read in Quintus Curtius, that this Conqueror justified his Marriage with Roxana, by this Reason that Achilles did not fcorn to lie with (n) a Prisoner Ovid makes use of the same Argument as Horace, to justifie the Trade he drove with the Maid of his Corinna He was not contented with the Mistress's Favours, he went as heartily to work with the Chamber-maid, protesting nevertheless when Corinna complain'd to him about it, that a Man must have lost his Judgment, to mind Servant-maids

Quid (0) quod in ancilla si quis del nquere posser, Illum ego contendi mente carere bona? Theffalus ancilla facie Briscidos arfit Serva Mycenae Phœbas amata duci Non ego Tantalide major, nec major Achille Qued decuit reges cur mihi turpe putem?

Pheroras, Herod's Brother, was so passionately in so edit 2 love with a Servant-maid, that he chose rather to (q) Menapersist in it, than to Marry Herod's Daughter (p) giana pag If ever any Body makes the Catalogue mention'd 253 of the by (q) Mr Menage, he will do well to inlarge it with those who have imitated Pheroras

I must say something by the bye of Mr Dacier's (r) Horas Remark on these Words of Horace, (r) Hunc amor, Epist 2

It's quidem communiter with utrunque Here is a lib it we find that the same of the sa

(b) Id 16

(1) Ken 10'r our tel ply No appropri me akudür uA1z pure: A TO THE ELIZABLE ONO. A. אשב מון אל א operoti (k) Mena-Holland (/) Ne sit ancille tibi amor Horat Od (m) a: 19 еды тич Ек Эпрей TH Y erxula mis U₁ & ego hanc ex animo tam licet existentem Il ! (n) Achillem quo que a quo genus ipse deduceret cum cap tiva colfic Q Curtius 1 8 c 4 n 15 (0) Ovid eleg 8 (p) Pheroras impuros ancillæ complexus Herodis filize impolluto cubili prætulit Jo∫eph Antiq Jud 1 16 c 11 pag 564 apud Drelincurt. indic Achill pag 62 edit 2

16-0 1218

8 Orus 1 1 6'at co-

11

7 M 32 1 MS La ely no

I Ilu er-

tock Tries

Dates Phrygius represented Brises (F) as a charming 15 very well grounded Woman He fiv, her Tye-brows joined each other, which would not pass in our spring Age for a Beauty Du Soubait in his B Translation of the Iliads is very pleasant to call at Parisin Brises (G) i Virgin, when she was taken from Achilles's Tent, and brought to that of Agamemnon

BRISSOT (Peter), one of the most able Physicians of the XVI Century, was the Son of a much esteem'd Advocate, and was born at Fortenas-le-Comte in Postou in the Year 1478 About the Year 1495, he was sent to Farm, where he went thro' a Course of Philosophy under Villemor, one of the most farmers Professors of those Times It was by the Advice of that Professor, that he resolved to be a Physician He Regled Paris Having done it for the space of Ten Years, he less it off to prepare himself. the Lyaminations, that he was to undergo at Paris before he could be Doctor of fick He began to prepare himself for it in 1512, and took his Doctor's Degree the 27th of May 1514 Being one of those Men, that are not contented with Custom and Iridition, but will examine Matters carefully, he made an exact Comparison between the Practice of those Times, and the Doctrine of Hippocrates and Galen, and he tound that the Arabi ins had introduc'd many Things into the Practice of Physick, that were contrary to the ancient and true Method of curing Difeases, and to the Doctrine of those two great Misters, as also to the Knowledge that Reason and Experience could supply He therefore went about to reform Physick, I mean to re-establish the

Precepts of Hippocrates and Galen, and to drive away the Doctrine of the Arabians. It was almost impossible at that Time, to imagine another Reformation. First of all, he (e) The Laundertook publickly to explain Galen's Books, instead of those of Arabiana, Rhasis, and im Word Malue, that were commonly explain'd in the Schools of Physick. He caused one of of may significant which is works to be Printed at his own Charges, according to the Edution and Tian-

fluron of Leonscenus, and explain'd it to learnedly, that he made it appear, that the (f) see Arabian Physicians had understood nothing of it. Then he proceeded to the Explication of another Piece of Galen*, and to that † of John Mesue. He mistrusted this last of Eye-Ixplication, either because he was ignorant of Botanicks, or by Reason of that Physi-brows the Then he proceeded to the Explica-concerning He resolv'd therefore to trivel in order to acquire the Knowledge of Authors cian's obfcurity plained it Plants, and put himself in a Capacity of reforming Pharmacy But before he lest the City quoted in in 1) vie, of Paris, he mide the Publick lensible of an inveter ite Errour The constant Practice of velles de Phylicians in the Pleuresie, was not to bleed on the Side where the Distemper was, but la Repuon the oppointe Side, I mean, that if the Pleurine was on the left Side, they let Blood blieque

in the right Arm, and vice versa Brissot had a Disputation about it in the Schools of des Let Phytick, confuted that Practice, and shewed that it was falfly pretended to be Consonant to the Doctrine of Hippocrates, and Galen Moreover, he made vie of a quite contrary Practice, the Succeis whereof proved wonderful, and by that means he sup- tic 8

prest that Abuse Brisson being fully resolved to travel, and even as far as the new World, if there was occasion, left Paris in the Year 1518 and went into Portugal (g) Homer He stopt there in the City of Ebora, where he practised Physick His new way of w 337 Bleeding in the Pleuresy did not please every Body, but he justified it by a learned Apo-

logy (b) Home

Remarks PAR 147 Edit of Holland

Judgement of Horace that is very remarkable, fays
(n) In the Mr Dac er (a) "Speaking of Achilles and Agamen8 tol of his "non, he fays, that Love burns the latter, and that Remarks "both me equally inflamed with anger Achilles on Horace" is not therefore in Love, which is true Ho-"men who was thoroughly acquainted with Passions, did very well see that Love could not possess a Man of Achiller's Character" Mr Dacier cires two Passages of Homer, which make him conclude, That Achilles 21 only Sensible of the Assart Out was him to be the Assart Out was him to be the seed of the Affront put upon bem, by taking a prize from him, whremath his Valour had been honour'd, Love has no fbare in his Complaints It is not fo with Agamemon, he lov'd Briters, he expresses his Passion thus Mr Dacier quotes here some Verses of the Iliads which concern Chryseis, and not Briseis, and then he adds "It was very important to dis" stinguish those two Characters of Ashilles and "Agamenum For many have been mistaken about it thinking that Homer had made Ashilles
"in Love with Brises Horace took care not to
"commut that fault" It would be a difficult Thing to reconcile this with the Verses of the 9th Book of the Iliads, which I have quoted above See also Plutarch (b) who affirms that Ashillas was in Love with Binfest, and therefore it must be faid, that when Proposition observed that Ashillas suffered in Interest that when Proposition observed that Ashillas suffered in Interest that when Proposition observed that Ashillas suffered in Interest that when Proposition of the Cause of all in the wind upon the Notion of Home, who grounds Ashillas's August on the taking away from him an Object that was dear to him. (d) All the other Poets went upon the same Notions for the Indea Achillas Article 144, 185 Thing to reconcile this with the Verses of the 9th

(g. 1844, 1855 (P) Beisen as a charming Woman.]; He lays tha

was very handsom, fair, of a middle Size, and of a suppression of the state of the had fine Eyes, the state of the state of the had fine Eyes, the state of the state of the had fine Eyes, the state of the state of the had fine Eyes, the state of the st Translator could not be ignorant, that Brifes had (b) lost her Husband at the taking of Lyrnesses, and that she had lain a long time with dehiller. The Lasing were as free as the Graeks in the use of the same words to signific a Maid, and a Woman, they call d those Puells: & Virgines who had had Children, and a Husband. Dr. Dressnesses has produced a great many Examples of that use of the Second Edition of his index schillent. He has account to with the Mastake of the Sieur de Sauteur. He does not mention it in his Book, as the mentions, (i) that of Designation.

(A) If

Name hat

to the King

of Portu-

VIXIT COM-

His

logy, which he writ in answer to a long and disobliging Letter he had received || from a Physician. He would have publish'd that Apology, it Death had not prevented it (A) Rame in the Year 1622. His Friend Antony Luceus † caus'd it to be printed three Years after at Denys, Paris It was Re-printed at Basil in the Year 1529 Renatus Moreau procur'd a new Edition of it at Paris in the Year 1622, with a Treatile of his own, De missione sanguines in pleuritide, and the Life of Brissot, out of which I have taken this Article. The Endeavours that were us'd to suppress the Practice which this French Physician had a gal mind to introduce in Portugal, deserve (B) a Reflection Brissot compos'd some other to Books, but they are lost He would never marry s, being of opinion, that Marriage tive of did not well agree with the Mules He cared so little for Gain, that it is said, That Ebora being call'd to any fick Person he look'd into his Purse, and if he found but two Te-stooms in it, he refus'd that Practice He lov d his, Study so well, that it was difficult & Cælebs totake him from it

BRITANNICUS (John) an Italian, was one of the best Philologers of the diavitans, XVth Century He was born of Palazzolo near Brescia He publish d Notes on some Classical Authors, on Perfius, Tirence, Statius, Ovid and Juvenal, some Rules of Grammar, several little Tracts, and Letters, and a Panegylick upon Bartholomew Caperan, a brave and learned Man * Britannicus taught with great Industry He did it lidium in long enough at Bresca to acquire the Method and Practice of Teaching well He dy deterested in (A) in that City in the Year 1510 When he dedicated his Commentary on Juvenal to the Senate and City of Bresca, he gave a Resson for it, which was, That the Commentaries he had already dedicated to them, had been worth (B) a considerable Present to him Was it not asking for another. Those who have said, that he was the first who Commented (C) upon that Poet are very much mistaken. He took the Name of Britannicas because his Anis stores to Were of Great Britannicas he cause his Anis stores to Were of Great Britannicas. Name of Britannicus because his Ancestors † were of Great Britain

(a) Merklinus in Linden renov ex Justo in Mcdico-Tum

Religion

into the

Disputes

of the Learned,

to alarm the Peo-

ple and

upon only for its great Re-

putation,

yet no Uni-

versity in

forms me, that this

Fault of

C2 NEVER

(A) If Death had not prevented it in the Year 1522]
Merklinus is therefore in the wrong to fay (a) that he flourish'd under Clement VII for that Pope was not elected before 1523 The fame Author has forgot the first Edition of Brisses's Apology It is that of Paris printed for Simon Colines in 1525 Inflead of which he produces one of the Year 1538, printed for the same, and or the Game. printed for the same, and at the same Place, and altogether unknown to the curious Renatus Moreau which might in iome manner make it suspected of

AN IN- falfity STANCE (B) Describe a Restlettion | The Dispute between of the ill Denys and Brissor rais d a kind of Civil War among custom of the Portuguese Physicians. The business was brought before the Tribunal of the University of (b) Salabringing manca, where it was thoroughly discuss by the Faculty of Physick, but whilst they were examining the Reasons pro and con, the Partisans of Denys had the Magi-

recourse to an Expedient which seldom fails those that are the strongest they oppress the others by the Authority of the Secular Power, and obtain'd a Decree forbidding Physicians to Bleed in the same Side that the Pleuresy should be in At last the University of Salamanca gave their Judgment, imthe Magifirates.

porting that the Opinion afcribed to Brisso was the true Doctrine of Hippocrates and Galen The Fol(b) Morelowers of Denys appeal'd to Casar about the Year au Jays,
That Town Authority and Number, so that the matter was belonged brought before Charles V They were not conto the Portented to call the Doctrine of their Adversaries to the Portented to call the Doctrine of their Advertaries tuguese at false, but they said moreover that it was impious that time and mortal, and as pernicious to the Body as Luther's Schism to the Soul They did not only missaken, and I be attempting accuse them of Iglieve that norance and Raihness, of attempting on Religion. University and of being downright Lutherans in Physick It was pitch'd feld out unluckily for them that Charles III Duke of Savey, happen'd to die of a Pleurely, having been bled according to the Practice which Briffis had oppos'd Had it not been for this, the Emperor, as 'tis putation, thought, would have granted every thing that Brif-there being fot's Antagomists desir'd of him But the that accident should have made the good Cause triumph, no other Good resulted from it, but that the thing remain's undecided It is true that from that time Mr Bau-drand snfeveral Books were publish'd all over Europe on that Question, wherein the Practice of the Arabians was highly condemn'd (c) Renatus Morean gives a very curious List of those Books, and of those wherein that Practice was approv'd, in the Work that I have Moreau # cited But who would not admire on the one fide, wery gross, the Infatuation of Men, with respect to the Opi-and that nions commonly received, tho' they be never so Salaman ill grounded, and on the other side the Compli-

belonged to the Kings of Portugal, having been always of the Kingdom of Leon, ever since the expulsion of the Moors from those parts (c) Ex vita Briffers per Renatum Moreau.

ance of the Magistrates in declaring for or against libris tancertain Remedies for fince it happens but too often that they condemn fome which in time are generally approved for very good Reasons grounded upon Experience, it may be said that they judged without Knowledge, being led away by the most noisy and violent Cabal? Antimony is a proof of what I say See (*) Furctione's Dictionary

(A) He d ed in the Year 1510] Who would

(A) He ded in the Year 1510] Who would believe this, when he reads in a Work (d) printed in the Year 1545 Joannes Britannicus claret in civitate Brixiana, & varia componit opuscula? Honest Gesner, will some say, had found these Words in some Book wherein they were true, and without thinking that times were alter'd, transcribed them word for word It were better to write fewer Books, and to take the pains to accommodate what our Predecessors said to the present Time I answer that he had this from Trithemius, and that his Preface may hinder any body from being deceiv'd in it Ghilims Mistake is more gross he beliv'd that Paul Manurius flourish'd at the same (e) time as Britannicus did

(B) Had been worth a confiderable Present to him] These are his words, (f) Quod autem lucubrationes meas vobis amplissimi Patres dicandas essi censuerim, illud me maxime impulit quod meminiram superioribus annis quum in Achilleida Statii, & Satyras Persii commentarios edidissem, vobisque nuncapassem alteros,ita placitos fuisse, ut me non mediocris solum laus & gratulatio Gesneri, vestra secuta sit, sed insuper AMPLISSIMUM fol 393 MIHI MUNUS publico totius Senatus-consulto decretum fueris

(C) Those who have faid that he was the first wh commented upon Juvenal, are very much mistaken] Calius Secundus Curso publish'd some Notes on that Poet in the Year 1551 He declares (g) that he found it a very laborious Piece of work, because none but Britannicus had yet explain'd that Author Unum modo Joannem Britannicum habuit explicatorem, qui quamvis illa atate eruditissimus fuerit, non tamen Poeta sensum est assecutus neque mirum, fuit primus, neminem babut quem sequeretur It is a greater Fault than is commonly believed, not to read the Prefaces and the Epistles Dedicatory But especially those that write Books are very much in the wrong not to read them if Curio had read the Epistle Dedicatory of Britannicus, he would not have given teatre parte out such an unexcusable falsity Britannicus (b) ac- 1 2 78. knowledges that fome learned Interpreters had commented upon Juvenal, Satyras etfi temporibus nostris a nonnullis alist egregie li-teratis commentatoribus vel cum magna ipsorum laude (f) Bri= enarrata fucrant, aggressi sumus, quod omnino animad-verteremus in toto opere multa ab iis sive incaria quadam, five consulta opera praterita esse

(g) In epifiela nuncupatoria

(b) Ub. Supra.

epiftol dedicat

tam pa-tiens, studu tam avidus, ut xis Polypus adhæresceret Leoardo Corzando,della Libraria Brefuana, p 155 † Ghilim,

(*) At the Word Ans timoine

teatr

parte 1

PAG 78

(d) Bibliot.

(e) Non li fu difficil cofa non folo d'agguagliare il valore di Paolo Manucca dı fuperarlo ancora Ghilini,

Juvenal

(A) 16°

Чуууа

de l'Antecheift 1 part ch 22 Thuanus nus; and Sponda-Pedemontanus

He was afterwards Profiffer at

† Voetius.

D Sput tr pag 1075 mbo quotes the Da id Dine iu s Comm nta-Man Pro-

In the 7car 1583

plats

+ See the Rımark B

BROCARDUS (fames) an Apocalyptical Author, and one of the Visionarie Vignier the XVIth Century, was || a Venetian He embraced the Protestant Religion, and expenses the the XVIth Century and expenses the English And the pressed a great Zeal against Popery. He published several (A) Books in Holland, wherein he muntain'd that the particular Events of the XVI Century had been foretold by the Prophets Having apply'd the Oracles of the Scripture according to his Fancy to things already happen'd, he took the liberty to apply them to future Events, and by virtue of such and such Passages, he foretold that such and such a thing would happen to the Prince of Orange, Philip II Queen Elizabeth, the Emperor, & The Synods of the United Provinces were afraid, not without reason, that People would thank they approv'd those extrav igant Notions, if they were wholly filent about 'em Where-fore the National Synod of Middleburg condemn'd in 1581, that Method of Explaining the Scripture, and enjoyn'd Lambert Daneau, Professor of Divinity at Leyden, and tin Lydius, * Minister of the Church of Amsterdam, to speak to Brocard about his The Author, from whom I have this, thinks he remembers that Brocard not being able to answer the Objections raised against his System, promised to leave off meddling with such Prophecies † That Visionary had so (B) inveigled a French meddling with such Prophecies † That Visionary had 10 (B) inveigled a French Gentleman, who was a good Protestant, as to persuade him by I know not how many Passages of the Scripture, which he explain'd in his way, that a Protestant Prince would quickly overthrow the Pope's Throne, and make himself, the Head of all the United Christians. That Gentleman, who was a faithful Service to the King of Navarre, thought Heaven design d the King his Master for such a glorious Enterprise, and proposed to him to send an Embassy to the Protestant Princes, offering to be his Ambassador. There being nothing in his Proposat and what suited with the necessities of the Time, it was approved of, and he was a setually deputed to those Prince. He was laughed it when it came to be known by what Motive he ad ann in the suite of the second and so the case of Printing the Book. was influenced, and for what Reason he had been at the charges of Printing the Book 1583 n 9 of his Prophet 4 Here is an Instance of what such People can do they will occation the attempting of a Thousand things, which no body would think of, they are refuser, perfect Incendiaries Doubtless many of 'cm are no Impostors, they are infatuated fays Thuwith their Notions, they believe what they foretel but some of 'em design only to super they have more Wat they Hopesty, and are the plague super have more Wat they Hopesty, and are the plague cause Wars and Infurrections, they have more Wit than Honesty, and are the plague of Minkind I don't think that Brocard was a Man of that Stamp The Catholick the (C) Writers abuse him at a strange rate, the Protestants (D) are tender of his Reputation

(A) He publish d several Books in Holland] His Commentary on St John's Revelation, and his My-flicil and Prophetical Explication of Levisieus came out at I et den in the Year 1580 Two other Books, alter ad Christianos de Prophetia qua nunc compleatur in his qua sunt secundi adventus Domini, alter ad Hebraot de primo & secundo ejusdem adventu, (a) were Printed at Leyden about the same time. We shall see hereaster (b) at whose Charges those Books came out of the Press. If the Author had not writ in Irim, it niight be thought strange, that no Booksteller would venture to be at the charges of Printing them, for such Works in the Vulgar I ongue sell well enough in troublesome Times, or when great Changes are desir'd. His Treatise D. Antihaptismo jurantium in Papam & in Ecclesian alter ad Christianos de Prophetia que nunc compleatur Antibaptismo jurantium in Papam & in Ecclesiam Romanam, deque corum idolo zeli, was Printed at Ley-din in the Year 1580 and contains 77 Pages in Olfaro I shall speak hereafter of his Commen-tary on Genefis See the Titles of some other Trea-

tiles in the Remark C (B) So invergled a I rench Gentleman] His Name was (c) Segur-Pardaillan 'Tis a very Illustrious I amily in Guienne Thuanus Speaks of him thus (d) Segurius homo probo & vivaci nec inerudito ingenio, ceterum credulo, ante aliquot annos, dum in Belgio effet, artiam familiaritatem cum jacobo Brocardo Subalpino coluerat, vaticinationum argutias ad infaniam sectante, cujus & scripta hujusmodi vanitatis plena ille postea sump it is sublicanda curavit. Ab eo cum accepisset, locis scriptura, ut dictis fidem faceret, ad id detortis, fore, ut non it a multos post annes Pontifex a principe Pretestante de sede deturbaretur, sque princeps caput concordia Christiana suturus esset, eum principem insito erga herumsuum assetu protinus Navarrum sore sibi persuase-rat, eogue majore studio & ardere pro auttoritate, qua ın aula Navarrı pollebat, legationem eam, cui 💸 obeundæ in auta Navarri politoat, legationem eam, cui & ebeunaa se cobiulis, premovit, qua alioqui absque hoc secreto ridiculo, quod tandem emanavit, & ab adversariis postea in Germania illi improperatum est, tanquam in speciem ut lis & necessaria multis probatur. Surely, says Davii (e), Men of low degree are Vanity, and Men of high degree are a Lye

(C) The Catholick Writers abuse him at a strange rate Martin del Rio maintain'd, That James Brocard was the Devil's Tool, and that his Revelations were Diabolical (f) Quid quafo aliud est liber ille manuscriptus jacobi Brocardi Calvinista revelationum ad Elizabetham Anglia Reginam, & Prafatio in Conesson, aliaque nonnulla ejustem opuscula, nisi farrago

quadam damoniacarum revelationum, quarum pracipuam de anno 1580 jam tempus mendacis convicit? We learn from this Passage, that some Manuscript Copies of the Revelations, which this Man in-feribed to Queen Elizabeth, were handed about, and that his chief Prediction concern'd the Year 1580, and prov'd false I would fain know what it was We have seen that Thuanus does not spare that Mystical Commentator Spondanus, who gives the substance of what Thuanus says concerning Pardaillan's Embassy, is no less Satyrical (g) Qui (Segurius) cum ante aliquot annes in Belgio à Jacobo Brocardo Pedemontano imepto & fatuo hariolo (cujus & Cripta inanium vaticinationum plena edita fuere) accepisses fore non ita multos post annos ut Romanus Pontifex a principe quodam Calvinistarum de sede deturba-retur, sque Caput concoredia Christiana futurus esfet, & c He laughs at Pardaillans Credulity, and fays, that a Piece initialed (b) Incendium Calvinianum was publish'd at Ingolfiad against his Deputation He is so Ingenuous as to confess that there are some Fanaticks in his Communion, who put upon great Designs, and fill with vain Hopes those that trust to their Promises, and he gives a fresh Instance of it He names no body, but if I am not very much mistaken, he means Charles Emanuals Duke of Savoy All this is to be found in a long Parenthese for long Parenthese are him to the same than the sa Parenthesis, for long Parentheses are but too common with him Id etiam testimonius Sacra Scriptura firmans, (1) he speaks of James Brocard, (quales sure sure fingular faculis qui ejusmodi sua deliria apertissima sibi, at manut, sed occultissima alia scriptura auctore tatibus successe non dubitarunt. Fut non ita pridem vir apud nos proba ac religiosa vita magnique apud cos qui elus abuna utahantur habitus aus similihus fanaticus our apud nos proba ac religiosa vita magnique apud eos qui ejus opera utebantur habitus, qui similibus fanaticus persuasionibus, ex Joannis Apocalypsi somniatis, nobilem principem in grandes impensas vana spe cujusdam impensi conjecit, qui tamen nec parvum summ statum desendere potuic, & fere omniuniverum inops mortuus est. Florimond de Remond insults poor James Brocard vary rudely See the following Remark

(D) The Protestants are tender of bus Republication am Rom. Noticus rejects the Opinion of Brocard, who beliand that the Holy Ghost denotes all sorts of Events by one sole literal Sense, which may be a thousand times mystically apply'd to particular Occurrences, but he adds, that he was otherwise (k) a good Man, very Orthodox and Pious Nicolas Vignier goes farther, for he grants, That in some things he had

farther, for he grants, That in some things he had Pag 1075

They Supomnia Navarro ab Araufionenfi hujus telæ quo cla quam rebus fuis pertimefcebat, excitato in Gullia & Germania motu à se

> (1) Spend ubi Supra

> averteret

(k) Fuit hic Brocardus cætera var probus, orthodoxiæ pietatse ftud uti viden eft ex libello ip. De Ansia baptifma & Ecclefiam Roma nam, deque corune idea Voctaus

(a) I ide Loctium D/putom p 1075

(h) In the

(c) lacob Serurius Padallani is, c præcipur Aquitania 110bilitate, homo Calviniflice fa-

dictus Thuan 1 79 ad ann 1583 Pag 500

(d) Id 1b

(i) Ifal 6. 9

(f) Mut del Rio, તાં વિષ્યા દિક Magicar l 4 cap t queft 3 feetas pag

tation . but the National Synod (E) of Rochelle in 1581, gave him no quarter find in Bongars's Letters, that our James Brocard retired to (F) Nuremberg, where he met with some charitable Patrons, who did him very good Offices He had not yet He was still living in 1594 The Writers of the League took advantage of his Pie-Remark F. dictions, but they (G) committed two Faults, of Which M du Plesses Mornay quickinformed the Publick.

BRODEUS (John), born at Tours, was a learned Critick He flourish d in the XVIth Century His chief Works are a Commentary upon the Anthologia, Ten Books of Miscellanies, his Notes upon Oppian, Euripides, &c Consult Moreris Dictionery; but mind (1) the faults he has committed, which I shall take notice of Li-

abrift I part ch 22 p m 339

(b) See Mr Quick's Synodicon on Gallin

Reforma-

(c) Bon-

gars Let-ter 6 to

Camerar

PAE 129

the Hague

epift 83

PAE 335

14. 100 14. 100

1695 (d) Id

the Gift of Prophecy These are his Words (a) er, These I must say something of James Brocard a Venetian, de l'Ante-who u very much abus'd by Remond It were to be wish'd, that thu Man, who was no Ecclesiastick, had not been so forward to publish his Thoughts upon the Holy Scripture For the he does not depart from the purity of Scripture For the he does not depart from the purity of the Gospel Dostrine, yet be too frequently lays aside the true meaning of the Words and the literal sense, to run into mystical Interpretation. Nevertheles, forasmuch as God's Power is Infinite, and the imparts his Gifts to whom he pleases, those who have be samiliarly acquainted with the said Brocard, witness that he had wonderful Revelations of particular things, the truth whereof was confirmed by the Evint, as the Venetians, among others, experienced by the loss of Cyprus, and of their Arlenal, as he had forecold 'em as he had foretold 'em

(E) The National Synod of Rochelle in 1581 gave him no quarter] That Assembly drew up an Act importing, That having item and examin'd a Latin Book upon Genesis, written by James Brocard a Psedmonteze, and Printed at Rochelle, they have deand declare, that it is full of Impiety horrid Profanations of the Holy Scripture, and pernicious Lirors, especially about Revelations and Prophecies And that therefore they exhort all the Faithful to beware of being deceived by such a Book (b) Here is a Synod much more frout than that which was held at Middleburg in the fame Year What might be the Reason of such a difference? Are the French less moderate than the Dutch? Reason cannot be alledg'd, for I could instance upon some Synods, wherein the French Spirit prevail'd, that shew'd a greater Moderation than that of Middleburg Perhaps some will say, that Bi ocard was in Holland, when these two Synods condemn'd him, which was the Reason why he had some Friends at Middleburg, and none at Rochelle, but I would advise no body to rest satisfy'd with such a Solution

(F) James Brocard retird to Nuremberg, where met with charitable Patrons] Bongars profes their Charity, and the Person to whom they were so kind I hear, fays he (c) in a Letter to Camerarius, that your Republick has kindly received the good
Old Man J Brocard, who in his Youth appear'd among Old Man J Brocard, who in his Touth appear'd among the most Polite and Learned Men I have been lately well pleased to see him in your sown, and an obliged to Mr Baugar for it By this means you heap up a Treasure in Heaven. This he will the 3d of February 1591. He express'd the same Affection for Brocard in a Letter of the 16th of November 1594. (d) Non possure quin & tibi gratius agam ob missrum, bonum tamen, senem Brocardum tam benigne & liberalitir habitant. "I am mightily pleas'd (says he in another the state of the great Affection you express for Misseward. He does certainly deserve that some "Persons of such a Probity as yours is, should "take care of him. As for me, I am hardly in a "Capacity to oblige him. I leave no Stone unturn'd to procure him the payment of Three hundred Gold Crowns, that Mr Segur left him by his Will."

(G) The Writers of the League committed two Faults, of which Mr du Plessis Mornay. They mention'd Segur's Embassy among the Expedients which the King of Novarre made use of after the Death of the Duke of Anjou, to secure his Succession to the Crown of France. He has seen soult they (f). Segur. Printed at Sure in Heaven

Duke of Anjou, to secure his Succession to the Crown of France He has sent, faid they (f), Segur-Pardaillan, one of his Gentlemen, into Germany, Sweden, Denmark and England, to renew the ancient Confederacies he has contrasted with all the Hereticks, and to make new ones, and set all his Friends against you, that being assisted with their Forces he may usurp a Grown, from which he is lawfully excluded. To this he has been infligated by the Minifter Brooard, a Trumper

of Satan, who being out of his Wits, is fully persuaded, and made him believe, that he is spoken of in the Revelation, and that he is to be King of France, and to expel the Pope from his See M du Plessis Mornay answered, that Segur was sent Ambassador a Year before the Duke of Anjou dy'd, and that his Highness was then in very good Health Note, (du Plessis Mornay goes on (g)) that Brocard, is an old Italian, who neither is, nor ever was, a Minister, who was condemned by their Synods, who never saw the King of Navarce, and never set his Foot in France He does not deny Segur's Credulity, nor Brocard's Prophetical I ancies, he answers nothing upon that Head One may conclude from his Silence, and from a Paslage of d' Aubigne, that those things were true matter of Fact D' Aubigne sWords are these "(h) Some body proposed the Opinion of the late Segur, who said, That Mad-men are accounted Prophets in Turke, and that every thing went on chap 22 prosperously in that Country, so that France p m 179 would be in a happy State, if Brocard's Prophetes were more credited'

(7) The Faults of Morers, which I shall take notice I I for Brodeus dy'd in 1563, being 63 Years of of I If Brodeus dy'd in 1563, being 63 Years of Age, as Moreri affirms, after Scavola de Sainte Marthe, he did not live in the XVth Century, and yet Morers says he did II He did not well understand the Latin Words of Sainte Marthe, concerning the Learned Men with whom Brodeus contracted a Friendship in Italy Brodeus went twice into that Country with the French Ambassadors He went to Venice in the Retinue of George de Selve, and to Rome in that of George d Armagnac, and during those two Journies, he grew intimately acquainted with Sadolet, Egnatius, Bembus, Flaminius, and other Men eminent for their Learning (1) Hos Brodeus omnes PARTIM Venetiis PARTIM Rome & vidit familiariter, & propter fludiorum conjunctionem facile sibi conciliavit Mr Moreis, instead of mentioning Brodeus's stay at Venice and at Rome, as Sainte Marthe does, ascribes all to his stay at Rome It was in the Capital City of the Christian World, says he, that Brodwus got the Priendship of Sadolet and Bembo, both Cardinals, and of Baptist Egnatus, and many Learned Men Those who know that Egnatus was Professor at Venice, and never stirr'd out of his House at that time, must needs own, that it had been better for Moreri to transcribe Sainte Marthe taithfully III It was not by the Advice of those Il-lustrious Friends, that he apply'd himself to the study of Mathematicks, and the Hebrew and Chaldaick I an-guages What was Moreri the deaming of, when he found that pretended Advice in (k) the Words of Sainte Marthe, which fignify only that Prodeus exceeded thoie Gentlemen, because, besides Polite Learning, he understood also Mathematicks, Hebrew and Chaldaick IV Moreri should have said, not that he died in the beginning of the Civil Wars of Religious have the heady'd about the end of the first Civil on, but that he dy'd about the end of the first Civil War of that kind Sub exitum prime civiles ob religionembelli capit levi tentari febricula, sed ad extremum exitiali. They are Sainte Marthe's Words, which tho' never so easy, were not understood by Moreri V He grew old at Tours in St Martins, which he call da College. So these Words of Thuanus, (1) Apud B Martinum cui Collegio nomen dederat conse-nuit, have been translated 'Tis certain, that if a p m 715 School-Boy could not translate better, he would be laugh'd at by his School-fellows, and might well deserve Correction, This Blunder has not (m) Elog been committed by Moreri, but by du Rier of the French Academy Morer: took it only from M Teiffer (m) Thusnus means, that Brodeus grew old in St Martin's Church, where he was a Canon

(e) Du p 631

(/1) B4102 de Fan At Rook 3

(1) Sam-

(k) Hoc eriam ali-Quanto fuperior. quod ad cas quibus pariter incumbebant ele gintiores literas,illo & Mithematicas Hebixam Chaldaamque infuper adhibeiet

(!) Thuan lib 35

(m) Elog Mr de Thou t 1 pag 22"

(f) Averdes Catha Liques Anglois aux François Catholiques pag N 33

(") Lip-

me, apud le I abou-

7 Le LAbour cur, Addit to

Caftelnau 10m 2 P 97 1161 Su-

p a Ł Concern-

ne the aff , nie of thole

tuo Per-

n nds mth Remusk A

3 Buc/ 11non re-2 17/1 5 0-1. 1.16

1 1 58,

See

111 In-

All ount de

the the

Maitigues who

411 t/

1/1 c forme

LA) UIIS CIT-

cun hances

in the Re-

mark D

(L) Colomil Gall

Ortent

Sec

reur ubi unfra B Id 16

pfins fillly believed (Z) that Brodens was a young Man he had more reason to be sor-1) that he was not celebrated in proportion to his Merit

BROSSE (Fames de la), a great Warrior in the XVIth Century, was (A) born in Bourbonnois Is said that he was Thirty Years of Age, when he began to bear Arms He quickly got a great Skill in the art of War, and the Esteem of Francis de Lorraine of Duke Guise, whose Lieuten int Colonel he was He was made Governour of a Duke of Longueville, and then he was appointed together with Sansac to watch over the conduct of Francis II and teach him fine Maxims, Brantome & lays, that he was the mildest and the most courteous Man of War that ever was seen, and that he gave his Advice in such gentle and obliging Words that he was the more esteem'd for it, whereas E Sintic was on the contrary a hectoring and churlish Man in the War and at Hunting La Broffe being intirely devoted to Messieurs de Guise, was chosen to command Two thousand Men, that were sent a into Scotland to the Queen Regent their Sister in 1532. He departed from his Character, which was Mildness and Clemency, and comply de (B) with the Humour of Cardinal de Larraine, or rather he was obliged to act as he was directed by him Which proved very prejudicial to France, because the Scotch, in concert with the English, made it their business to get themselves rid of his Troops. The French were besieged in the little Leith, and shewed as much Courage and Conduct is could be expected from Troops consummate in the Art of War. but it last they were obligd to capitulate, and to leave that Country for ever La Brosse (C) performed his Duty very well during the Siege, tho' he was 75 Years old He was kill d | at the Buttle of Dreux with his Son in the Year 1562. He was Knight of the Order, and it he had not been kill'd in that Battle, he would have been made (D) Mirshil of France, for he received the Pension of a Marshal of France from the Brintome

(1) Lipfus falfly believed, that Brodwus was a roung Man | Colomelius mide this Observation betime nie (b) Nestwit Lipfus Brodwum obsisse sexuanio majorem Juvenis etiam vocatur a Claverio in Claud 1602 p 9 Here are Lipfus's Words (c) Joh Brodwus hac de Ulyssis errore in Miscellaneis seite coargu Brodwus, vir, sive adolescens potius, acris ingenie probi judicii, settionis dissus, quem non magis in oresima essemir, imo indignor The most Learned Citicks, Scaliger, Grotius, and many others, bestow'd gient Encomiums (d) upon Brodwus, nevertheless it may be said, That some Writers inferior to him in Learning, have been much more talk d of, which, perhaps, proceeded from his great Modesty See how Baptist Sapin (e) Counsellor to the King praises him for his Modesty commin in icd

(A) Born in Bourbonnois] Le Laboureur. knew so many Families, and was so good a Genealogist, owns, (f) That he knows nothing of the Birth of it is M de la Brosse, because, there is nothing extant about 1, and because his family was extinct by the Death of his Son at the Battle of Dreux I have found by chance in Belearies's History, what Province he was of (g) Franciscus, Rex preclare indolis, cujus adolescentia moderanda Jacobus Broffianus BOIUS ac Sanfacus attributi erant, ille vir prudentissimus & noum bel'icarum pertissimus, iste ingenio turbido, sed non malo, id (h) non permissiset, nam supra atatem sa pere sam capeiat, ut mibi idem Brossanus sapius con-simavit, eramus enim VICINI ac persamiliares Mezera, was not ignorant that la Broffe was a Native of that Country The Earl of Lenox, Says he (1), brought some Troops of I rancis into Scotland in the Year 1543 but that Young Man having loft their Muster-Mony at play, went into the Service of the King of Lngland, who marry'd lim to his Niece La Brosse a Gentlenan of Bourbonnois was sent in his room, and then Lorges Count de Montgomery Thus he speaks under the Year 1545 He says under the Year 1559 That a Succour of 3000 Men was sent to the Queen Regent of Scotland, Commanded by la Brosle, a Bourbonnois I think, he is in the wrong to believe, that this Gentleman was sent thither before the Year 1545

(B) Comply'd with the Humour of Cardinal de Lorrun | Here follows a Passage out of le Laboureur Henry Cluten, commonly call'd, d'Oyfel, who was fent to her as her Lieutenant, and afterwards la Biofic, tho' he was naturally inclin'd to Mildness, and Nicolas de Pelva, Bishop of Amiens, who were likewise sent thither, exasperated the People by their Maxims and bold Undertakings, being nor sufficiently supported by France, from whence they received more Counsels and Orders, than Mony and Troops Cardinal de Lorraine, was particularly blam'd. 'Tis faid, he was resolt d to carry things to the last Extremity with the same Boldness and Considence he shew-

" ed in the Administration of Affairs in France (k)" One of la Broffe's Maxims was, (1) That in order to fecure Scotland, it was necessary to settle in it a Colony of a Thousand French Gentlemen, who should have the Estates of those, that were to be Out lawed on account of Religion, bestowed upon them The Scotch being in (1) Meze form'd that he had given such an Advice, conceiv'd a great Aversion for the French They came to know it by some intercepted Letters, says Buchanan (m) Labrossius equestri loco natus, sed (n) qui magnum in re militari usum habebat censebat, emnem, sinc in re militari usum habebat discrimine, Scotorum Nobilitatem esse extinguendam eorum autem pradiis mille Catafractos equites, Gallos, collocari posse reliquam multitudinem servorum loco habendam Id consilium, literis ejus ad Gallum interceptis, divulgatum, mirum, quantum Gallorum edium, jam aliis de causis natum auxit Belcarius does not deny that Pelleve and la Broffe advis'd to conficate the Estates of the Calvinist Gentlemen, and to give em to a Thousand French Gentlemen, and to lay a

Tax, as in France, upon all other Families (a)

(C) La Brosse perform'd his Duty very well during that Siege] "(a) M de la Brosse, a venerable Old "Man, and a great Captain of 75 Years of Age, "was in it, and his Valour, wise Conduct and Inf." trendtry were of great use in the Siege?" Is "trepidity were of great use in that Siege" If Men of a he was then 75 Years old, he could not be 80 note Exwhen he was kill'd at the Battle of Dreux, for traffion a there are but 2 or 3 Years between that Siege and commonly that Battle However, I will not be too critical apply upon Brantome, for he uses a restriction That Old themselves Man, says he, dy'd being 80 Years old, or there-

abouts (p) (D) He would have been made Marshal of France]
At that time such a Dignity was only bestow'd upon a Vacancy. There was one after the Battle of rius 1 28 Dreux, where the Marshal de St Andre lost his n 51 Life Brancome (q) says, that the Duke of Guisse would have procur'd that Dignity to M de la Brosse, (p) Branch or he had a great Affestion and Esteem for him, and he tome, in description to having heen a Man of Hamour and methods his Enterdeserved it, having been a Man of Honour, and without blemish Tho' the Duke of Guise was a very great Captain, he always consulted that good and honourable Old Man I remember (Brantome goes on) That very early in the Morning on the Day that the Battle of Dreux was fought, it being very cold Weather, as they were Drawing up the Army in Order of Battle, that good Man went by M Beaulieu, Captain of the Guards, and me We put off our Hats to him very respectfully 3 he did the Same to us, and said, How Gentlemen, do you pull off your Hats this cold Weather? We answer'd him, Sir, who deserves it better than you, who are eme of the world hamaurable and Ancient Captained the Arma? the most benourable and Ancient Captains of this Army? Gentlemen, reply doe, I am one of the most inconsiderable, and then be added, I dan't know what will be the success of this Battle, but I fancy I shall be kill d. And indeed I have lived too long, and it is a shame for me to be sear a Lance and imbrue it in Blood, when I should be at Home beging of GOD, they be moved for your weeks. at Home begging of GOD, that he would forgive me the Sinc of my Touth : And thus be left us, because the Duke

(k) Le Lau

:

rai, Vie de François II p,16 of of the edia tion in fol

chan. rerum Scott car lib 16.

(n) This but does not seem worthy of Bucha nan , for Men of a

(e) Belca-

mium up Mr de Martigues pag. m 246.

(q) In his Encomium upon the Marshal deVicille-Ville spud le Labou-2 2 97.

1 1 3 () 1 1/1 in Gumaman la-(4) M (olomics ilid U

> Sir Thomas Pope Blount centur Author pag 464 have colliEled them (c) Prefa in Brodes motas ad Luripidem 1561 apud Colomilium 16 p. 30

Ú

t ons to naus Me-MIGHT ES SORM r 96 (g) Belcar bi 28 n 6-51 (1) To mit 110 Cathermede Medicis Should goa cru the Kingdom (.) Meze-121, Abr

4 120 6.3

have that he and Sansac were appointed to keep with King Trancis II. † None but he and Sansac took care of the King's burial

BROSSIER (Martha) a Woman, who pretended to be possessed by the De-None lut lie † Bimto-

was like to occasion great Disorders in France towards the latter end of the XVIt's to ramble about with his three Daughters, one of which had the Art of making thousand Distortions, than to stay at home and mind his Trade He therefor went up and down thro' the neighbouring Towns, showing his Daughter Martha as a Woman possess'd by the Devil, who very much stood in need of being exorused by the Church A prodigious Multitude of People resorted to that Spectace The Chert was found out at Orleans, (AD) and accordingly in the Year 1598, all the Priests of the Diocese were forbidden to proceed to Exorcisms upon pain of Excommunication. The Bp * of Angers was not imposed upon neither. He quickly since cut Cheat, for having invited Martha to Dinner, he caused some Holy Water (A) water martha was trapp'd, she was not at all affected when she drank the Holy Water, but she made a Thousand Contorsions when the common Water was piciented to her. Where won that Prelate calls for the Book of Exercisms, and reads the Whereupon that Prelate calls for the Book of Exorcisms, and reads the beginning of the Eneids Martha was trapp'd a second time, for thinking those Latin Verses of Virgil were the beginning of the Exorcism, she made many violent Postures as if she had been tormented by the Devil This was sufficient to convince the Bishop of Angers that she was an Impostor however he was contented to reprove her Father in private This cunning Fellow took care not to go back to Romorantin with his Daughter, as the Prelate had advised him, on the contrary he carried her to the great Stage of the Kingdom, I mean to Paris, where he hoped to be supported by credulous and ill-affected People, and by those whom the Edict of Nantes had lately exasperated against the King He pitch'd upon St Genevieve's Church to act his Farce The Capuchins, who immediately took up the Business, lost no time, and quickly exorcised the wicked Spirit of Martha, without a previous Enquiry, as 'tis order'd by the Church, into the Life and Health of that Woman The Postures she made, whilst the Exorcists performed their Function, made the common People believe that she was a Demoniack, and the thing was quickly noised about all over the The Bishop † being willing to proceed orderly in the matter, appointed five † Henri de nost famous Physicians to examin the thing They unanimously reported, Gondi Town of the most famous Physicians to examin the thing

spon the

of Guise Sent for h.m, being always desirous to consult

(A^) The Cheat was found out at Orleans The Bp of Angers was not impos'd upon neither] The Í don t thing is related by Thuanus in this order know whether he did narrowly consider the Mat know whether he did narrowly confider the Matter, for the other Historians tell us, That the Cheat was found out first at Angers, and then at Orleans, nay, they say, (a) That the Theologal of Orleans promoted this Imposture by his too great Credulity, before Martha had been examined by the Bishop of Angers (b) This Trick being found out, that Present was contented to deceive the Devil, who had a Preserve was contented to deceive the Devil, who had a minaturdeceive the World (c), and fint her away threat-ning to punish her, if she return'd into his Diocese. She was carry'd to Ordenis, where two cunning Devices were thought of, in order to try her (1) They presented to her Desponentials's Grammar with an old binding Martha tooking upon it as the Scourge of the Devil, trembles as the fight of the Cover and the two Copper-class (2) They open'd that Book, and hid her read in it. She lights by themse upon some Verses made up of hard Words without any signification, which she takes to be the most violent Exercisms, and having impussessy pronounced them, throws herself upon the Ground making a thousand Motions (3) Asterwards, it being

takes to be the most violent Exercisms, and having impussed prospected pronounced them, throws herself upon the Ground making a thousand Motions (3) Afterwards, it being that the Dovids are pleased with Perfumes, and the first with Vapours, they presided to her a Perfume lum pinders of Drugs and Herbs so finking, that as soon as similar id chooks, the signore Whereupon the Official of Urbanis discover d the Impossure, and forband the Clerky of his Descele to Exercise her upon pain of being Suspended (A) The Impossure cave d some Whereupon the Official of Urbanis discover d the Impossure, and forband the Clerky of his Descele to Exercise her upon pain of being Suspended (A) The Impossure cave d some Molyman to be brought to her I don't know what to think of a Story of d subject concerning that same Prelate (d) The Bushop order'd the Demoniack to be brought to ham, and ask'd several entities of the Protocoles answer'd hear. That the Violence of her Tormines was known by two Things, and when some Text'off the Gospel was read to her. for them the roar'd and made strange Control.

fions The Bishop had about his Neck one of those Crosses, whereof I shall speak in the Chapter concerning Relicks, for his Father, who informed me of the most secret Passages of the late King's Life, had receiv'd the same Jewels with others, and cleverly cur'd them of their Cincers, (this by the bye) The Leader of the Demoniack, who saw that Cross about the Bishop's Neck, turn'd up her Petry-toats, as she lay on the Ground, to her Knees, and made a fign to the Prelate to touch her with the Cross gently That wicked Man pull d the Cross from his Neck, but with his other Hand he cunningly took a Key out of his Pocket, and the Jade did no fooner feel it, but the frighted the Affistants with her Gambols. In order to a second Tryal, the Gospel was to be read in her presence. The Bishop took a Resumment of her Rocket, which he are took a Petromus out of his l'ocket, which he carry'd inflead of a Breviary, and began to read Mairona quadam Ephefi, &c Then she fretted and fum'd, and when the Bishop came to these Words, placitone estam pugnabls amore, the fell into a Swoon That Prelate, who is half Lutheran, fays he cannot countenance those Impostures. He has been severely Reprimanded for it, and therefore he prov'd more favourable to the second Demoniack, call d Mariba, who was lately brought to him by a Capuchin She has two Devils, the one call'd Belzebab, and the other Astaroth, &cc."

"tareth, &c"

I must needs say, that I suspect the Truth of this Story, and when I compare what Thuanus says of that Bishop with A subsent's Nasrative, I find of that Bishop with a Aubigne's Narrative, I find nothing in it but what pets me in mind of the Custom and Method of Saryrical Writers. One would think, that the Rules of their Art lay upon 'em the necessity of Alexing such Circumstances as me not diverting enough, or so disadvantageous as they would have 'em, and to put in the room of 'em, such that are more ridiculous, or more dasobliging. To say that a Prelate recired a Verse out of Pingis, instead of the Formulary us'd in Enorcisms, is not a Saryrical Seroak; but so say that he took a Paramies out of his Pocket, which he carried about him instead of a Breviary, and that he patch'd upon the Story of the Ephosian Matron, is a sharp Raillery upon a Brelate. The weekled Rules of Satyr required therefore, that instead of keeping rug"

(1) Impo-fturam passus est D GAL-LIENI

(a) Cayet,

Septensire Book 2 fol

89 verso Matthieu

Hist de la paix B 2

p m 335

(b) Mat-thieu ibid

pag 337 See also

Cayet,

ubi Supra fol 90

fecit &

TRE-

BELL

Pollio

(2) Mar-

tha lights upon thefe ords of Despau-

terius Nexo xui, xum vu't, Texo xuit, in-

deque textum (3) Malı

dæmones gaudent Irbamine

& nidore

II Unanimi ab iis onfenfu. Lpifcopo rogante, reiponfum eft, nihil à fpiritu. multa fieta, piuca à morbo effe Thuanus, l 123 pag 880

BHs Name was Duret

y Call d Hautin, Altınus The Author of the notes upo: the on Citholique de 1693 calls bim Aubin, and ascribes to him a Roak Against the judgment of the Monks He Says he fol-lows Thuanus, but
I find no Such thing in that Historian

(a) In the Baron de Fæneste Chap 5th of the 2d Book p m Aubigné Supposes that the Bp read an Epigram
of Marti-

& Observe that she alway an

Swered in

French

(b) 'Tis to be feared Some con-Sequences will be drawn from it an gainft bis other ftories, and # hat 15 101 [] be Said, Accipe nunc Danaum incrimine ab uno Disce omnes Virgil En l 2 v 65 (e) Has and to the Matthies shid pag 335 (d) ld pag 336 (e) Id

P46 335, 336

that ince it did not appear that Martha had any Skill (B) in Greek or Latin, The Devil bad | no hand in the matter, but that there was a great deal of Imposture, and some Distemper in it Two days after, Two of those Physicians seem'd to waver, and before they answer'd the Bishop they desired the Three others should be sent for, and that a Delay should be granted them till the next Day Thus on the 1st of April, Thus on the 1st of April, 1599, a critical Day for the Cause, Father Seraphin on the one side renewed his Exorcisms, and Martha re-iterated her Convulsions on the other. She roll'd her Eyes, pull d out her Tongue, quak'd all over her Body, and when the Father came to these Words, & homo fattus est, she fell down, and skip'd and caper'd from the Altar to the Door of the Chappel. Whereupon the Exorcist cry'd out, That is any one persisted still in his Incredulity, he needed only sight that Devil, and try to conquer him, is he durst venture his Life. Marescat, one of the sive Physicians, answer'd, that he accepted the Challenge, and symmetric reach. Marescale Marchallenge, answer'd, that he accepted the Challenge. durst venture his Life Marescot, one of the five Physicians, answer'd, that he accepted the Challenge, and immediately took Martha by the Throat, and bid her stop. She obey'd, and illedg'd for her excuse, that the Evil Spirit had left her, which was confirm'd by Father Seraphin Marescot inser'd from it, that he had frighted the Devil away The Bishop order'd, that the Exorcisins should be carry'd on At first Martha was not mov d with 'em; only when she saw that Marescot was ready to struggle with her, she said, that he, Riolan and Hautin, would do better to mind their Physick But when she knew they were gone, she threw herself upon the Ground, and began again her mad Tricks They return'd, and quickly made her quiet, and maintain'd to Faher mad Tricks ther Seraphin, that there was nothing Super-natural in the Case, exhorted the Maid to deceive the People no longer, and threatned her to put her to the Rack They consulted again about it, and laying great Stress on Martha's confessing, when ask'd several Questions in Greek and Latin, that she was ignorant of those two Languages, they all concluded, except a one, that she was not possess'd by the Devil "Tis true, there was not possess and properties he acknowledged." Sancy, they all concluded, except & one, that the was not positive he acknowledged, the edition gave his Opinion, that she should be observed three Months longer. Two Days after the edition gave his Opinion, that she should be observed three Months longer. Two Days after the edition gave his Opinion, that she should be observed three Months longer. gave his Opinion, that she should be observed three Months longer Two Days after some other Physicians were sent for, the first being dismiss defeather Seraphin attended by one of his Fraternity, who was an English Man, repeated his Exorcisms, and then Martha, besides her usual Postures, answer'd some Cuestions (C) that were ask'd her in Greek and English & Whereupon, the Physicians afferted, hat she Wis truly possess'd by the Devil Marescot constituted all the Arguments they illedg'd for it Peoples'd by the Devil Marescot constituted all the Arguments they illedg'd for it Peoples and English & Whereupon and the Arguments they illedg'd for it Peoples and English & Whereupon and the Arguments they illedg'd for it Peoples and English & Whereupon and the Arguments they illedg'd for it Peoples and English & Whereupon and the Arguments they illedg'd for it Peoples and English & Whereupon and the English & Whereupon a ple being divided in their Opinions about it, and there being Reason to sear that some Answers would be suggested to that Maid, that might raise a Sedition, under pretence of the Edict granted to the Protostants, Henry IV was advis'd not to neglect the Matter He was sensible of the Importance of it, and injoyn'd the Parliament of Paris to use their Authority about it The Parliament order'd Martha to be put into the Hands of the Lieutenant-Criminal and the King's Attorney in the Chatelet They kept her Forty Days, during which time, they shew'd her to the best Physicians, who asferted, That they observ'd nothing in her that was beyond Nature In the mean

ing to Thuanu's Account, Petronius (a) should be pur it the room of Virgil, &c But because it was well known that Petroniss had not been made use well known that Petroniss had not been made use of upon Martha Brofier, there was a necessity to mention another Woman possess by the Devil instead of her And because Thuanus observes, that this Passage of the Exorcism, Et home fattus est, struck the greatest Blow, there was a necessity to suppose a like Circumstance in the pretended Exorcism of Petroniss, and in order to it, to pitch upon these Words, Placitone etiam pugnabu amori A Satyrical Writer ought to be mistrusted, for he does not relate Things such as they are, but such as does not relate Things such as they are, but such as he wishes they were, that he might be a Slanderer, without being a Liar The Liberty d'Aubigne took, contrary to the Accounts of all Historians, can ne ver be excus'd, if it be feriously consider'd He charges the Bishop of Angers with a fraudulent Conduct towards Marths, from which one may draw iome Considering Greek and Latin] See the Remark Parks Angels Conduct Conduct to Remark Parks Angels Conduct Third Conduct Considering Co

mark B in the Article Grandier
'Tis to be observ'd, That the People had been Tis to be observed, That the People had been made to believe, that Martha Bresser understood and spoke many learned Languages. Being at Cleri (c) she was asked in Greek, How the Devil got into her Body? and She answered, That it was for the Glory of God This was a wrong Answer Being asked (d) the Manner how the Thing was done, She answered, why it was done. "Nevertheless (e) from that ve"ry time it was said, That she understood and "spoke Greek, and because upon such Occasions a "common Report increases daily, it was further faid, that she spoke Hebrew, Arabick, and Chaldasek, "so that it was impossible to bring off the People " so that it was impossible to bring off the People " from theirBelief that Martha was truly poffess'd by

fwer'd them, it was a meer Trick, she being taught to give a certain Answer to some Greek and English Words, that had been agreed upon For, said he, if she understands Greek, why did she say, that she understood not Lasin, when she was asked Martha fome Questions in that Language, which is so common amongst us? And why, being afterwards Interrogated in Greek, did she make no answer? What rerrogated in Greek, did she make no answer? What
Montagne says somewhere, was never better practised
than upon this Occasion. The Exorcists perceiving
that Martha's Ignorance of the learned Languages,
was objected to them as a great Difficulty, help'd
the matter as well as they could, by suggesting to
Martha an Answer to some Questions in Greek; and
having an English Monk at their disposal, 'twas an
easy thing to add the English Tongue to the Greek
But let us hear Montagne: I have seen, says he. (a) eafy thing to add the English Tongue to the Greek But lot us hear Mentagne: I have seen, says he, (g), the rise of manyhuracles in my time. The they are still a c sted in their birth, yet we fore-see what course they would see they had lived their time; for tis but 438 beginning, and then the thing will be carry'd on as say as enepleases, and there is greater distance from nothing to the least thing, than there is from the least thing to the least thing, then there is from the least thing to the greatest. Now these, who first begin to sty up a Miracle, do partly perceive from the Opposition they meet with.

" the Devil ' This is a remarkable Instance, which

shews how easily the Bulk of Mankind suffer them-

felves to be impos'd upon, and what a vaft Difference there is between the Judgment of the Vulgar, and that of the Learned, who examine Things with an unprejudiced Mind The latter found that the

pretended Demoniack understood neither Greek nor

Latin, and alledg'd this Ignorance as a Proof of the

Latin, and alledged this ignorance as a riour of the Cheat, but (e) the greatest part of the People believed, that Martha Brossier spoke High-Dutch, English, Latin, Hebrew, and all sorts of Languages (C) Answered some Questions] Marescot was in the right (f) to say, I That it was not certain that Martha had answer'd the Questions put to her in Greek and English 2 That if she had answer'd them, it was a meer Trick. She being ubi supra fel 90 (g) In the confutation of the Writing of the Physicians,

(f) Cayes

Martha was posig

(b) Effait l 3 c 11-

* Non propterea plebis iam commotæ fremitus aut concionatorum ex ambone licentio-Tæ voces cessarunt, libertatem eccle fiasticam a magistratu regio cripi " Quiritantium Thuanus shid pag 882

:

† Taken from the 123 Book of Thuanus's Hiftory

I Du Chesne, Antiq des Villes de France p m 269

1 In the Article of Rocha-foucaud (Alexander de la)

a Taken from bis Funeral Oration pronounc'd by M Grævius the 5 of Novembre **1675**

& Wicquefort, de l Ambassa deur, tom 2 pag 427,423

y James Richard King at Arms of the King of Spain, and his Conful at Amsterdam, De-Scription
of Franche Comté in Blaew's Atlas

(a) See the Article Rochefoucaud (Alexander de la)

(b) John XVIII 36

time the (D) Preachers gave themselves a prodigious Liberty * They cry'd out, that the Privileges of the Church were incroach'd upon, and that such a proceeding was fuggested by the Hereticks Andrew du Val a Doctor of the Sorbonne, and Archangel Du-Puy a Capuchin, were the most passionate among those Seditious Preachers The Parliament had much ado to filence the latter, but at last they made him feel their Power, and on the 24th of May 1599 the Provost was order'd to carry James Brosser and his three Daughters to Romoranian, forbidding the Father to let his Daughter Martha go abroad without leave from the Judge, upon pain of Corporal Punishment † Thus the Devil was condemn'd by an Arrest || We shall see ‡ in another place what became of her.

BRUYN (John de) Professor of Natural Philosophy and Mathematicks at Utrecht, was born at Gorcum the 25th of August 1620 He went through a Course of Philosophy at Leyden, under the Professor Heerboord, and then pursu'd his Studies at Bossleduc, where he was very much esteem d by Samuel Maresius, who taught there Philosophy and Di-From thence he remov'd to Utrecht, and apply'd himself mightily to the Mathematicks, under the Professor Ravensberg, who had a particular Affection for him He went afterwards to Leyden, where he obtain'd leave to Teach Mathematicks vensherg perceiving he could not live long, did so earnestly recommend him to the Magistrates and Curators of the University, as a very sit Man to fill up his Place, that they made him Professor of Natural Philosophy and Mathematicks, and because the Professors of Philosophy had agreed among themselves, That every one of em might teach at home such a part of Philosophy as he should think sit, de Bruyn not contented to teach what his publick Professorship requir'd, made also Dissections, and explain'd Gro-He had a great Skill in diffecting Animals, he was a tsus's Book De jure bells & pacus great Lover of Experiments, and made also Astronomical Observations The Differtations he publish'd, De vi altrice, de corporum gravitate & levitate, de cognitione Dei naturali, de lucu caussis (Z) & origine, & arc speaking Proofs of his Worth In the Year 1652, he mairy'd the Daughter of a Merchant of Utrecht, Sister to the Wise of Daniel Elzevier, the famous Bookseller of Amsterdam, by whom he had two Daughters, who dy'd in a few Days He departed this Life the 21st of October 1675, after he had been a Professor for the space of 23 Years

BRUN (Antony le) Ambaifador of Spain at the Conferences held at Munster, He was a Native of Franche Comté, and discharg'd the Office an excellent Negotiator of Attorney-General in the Parliament of Dole, when he was sent Ambassador to Mun-ster All the Plenipotentiaries of Spain took Place of him, but he exceeded them all in Capacity He knew better than they the Affairs of the Low-Countries, and being a Man of a more (A) complying Humour, and of a more pleasant Conversation, be was better qualify'd for a Negotiation. The King of Spain was much beholden to him for the Peace which the Dutch made at Munster exclusively of France. As a Reward for that Service, he was appointed Ambassador to the States of the United Provinces, and then a considerable Office was befrow d upon him in the Finances at Brussels He was very well below'd at the Hague, where he would have been very useful to his Master, had not his Imployment ended with his En 16 Life, when he began to be well known, and esteem'd on account of his Merit a He left be- v 164 hind him , four Sons, I don't know what was their Fate. He was an Intriguing Man, and made himself (B) dreaded by the French Ambassadors, not without reason, since (d) Inge-

with, wherein the Difficulty of believing it lies, and accordingly, they take care to mend the matter with a

(D) The Preachers took a prodigious liberty] When I think that the wretched Daughter of a Weaver, carry'd from Town to Town like a Bear, and at last rarry'd from I own to I own like a Bear, and at last ingross'd by two or three Monks, who pretended that she was a Demoaiack, made Henry IV the Parliament of Paris, and all the honest French Men, very uneasy, when I think that such a Creature gave occasion to fear that a large Kingdom would fall again into a great Combinion, when I think that upon the News of her going to Rome, the Agence (a) of the French Court were order'd the Agents (a) of the French Court were order'd to omit nothing with the Pope in order to waid off such a Blow I say, when I consider all these things. I cannot but nothing the France Court were considered to the same of t things, I cannot but pity the Fate of Sovereigns, things, I cannot but pity the Fate of Sovereigns, and their unavoidable dependance upon the Clergy Whether they be devout Men or not, they will be always oblig'd to have a regard for them, and to fear 'em, 'tis a true Imperium in imperio' 'Tis true, the Kingdom of JESUS CHRIST is not of this World, he fays (b) fo himself but those, who pretend to represent him, are frequently Masters of the Kings of the Earth, and will give, or take away Crowns And those, who talk so much of the Church Militant. are more in the right than of the Church Militant, are more in the right than they think This Title of hers cannot be call'd into question, she is too much concern'd in Wars, her Arms are too formidable to contend with her about it 'Tis true, she pretends to be unarm'd, but whatdoes this fignify to those who are afraid of her, since she has a thousand ways of Arming the World and share a feet of the world and share a feet o World, and shewing the falsity of the Maxim, neme

dat qued non habet? How many Men has she, of each of whom one may fay what the Poet fays of bifaciun-M:∫enus }

(c) Quo non Prestantior alter Ere ciere viros, martemque accendere cantu

(Z) De lucis coussis & origine] He had a Dispute upon this Subject with Isase Vossius, to whom he writ a Letter of 68 Pages in 4to, Printed at Amsterdam in 1663 wherein he Criticizes Vossius's Book, De natura & proprietate lucis, and strenuously maintains Cartesius's Hypothesis He wrote also an Apology for the Cartesian Philosophy against a Di-

pology for the Cartesian Philosophy against a Divine, whose Name was Vogelsang

(A) And being a Man of a more complying Humour]

Others say, That he was a very popular Man, and consequently, very fit to impose upon People (d), and that Servien, who affected a kind of Stateliness in every thing, was not for that very reason so well qualify'd to succeed in Holland as le Brun, who had a Consequently way.

had a Citizen-like way (e)
(B) And made himself dreaded by the French Ambassadors] Which was the Reason why Mr Servien would not consent that M le Brun should be permitted to go to the Hague in his Return from the Low-Countries to the Conferences of Munfter "When the 70 Articles had been fign'd the 8th of January 1647, between the Plenipotentiaries of Spain and those of the United Provinces, Antony le Bran one of the Plenipotentiaries of Spain, set out from Munster the very next Day, to carry the News of it to Brussell. Whilst he was there, he sent to the States desiring a Pass-port to go to the Hague His Design was to observe and thwart Z222 Service's.

he nio popuları aptı C fimoque fuco pledo Labardaus de rebus Gallicis, 15 pag 252

> (e) Huic (Serviano) omnia nobilia. magnifi ca,excelia fuere Bruno vero vulgaris & popularis omnis ratio eo factum fimilior his cum quibus agebat,ita & apud

(a) Wic-

quefort, de

l' Ambasa-

deur, tom

1 pag 413,

(1) Labar-

daus, 15 pag 252 (c) Idem,

pag 253 (d) Ibid

pag 259 (e) See a

piece print-

ed 111 1648

2ntituled

fion de

l'imprimeui

(f) Labardæus pag 259 (g) Hic

(Knutius) Zelandia

publicè Legatus,

privitim

erat qui tum ob

perditam

valetudi-

nem, ficu-

homines

talı fuo

tempore.

in uxoris

fuit potefate quæ

quoniin

ab Mazz-

rino haud

arbitraba-

tur,cò no

bis infefta erat.atque

omni ope

nitchi-

tur, uti pak Hifpanos inter, & So-

CIAS CIVItates post habito fadere

nostro fancire-

Satis 1c

cultım

Solmit

Araufii

chens

la Confes-

he overcame the Difficulties which kept back the Treaty of (C) Peace between Spain (b) Wieand the United Provinces He received an Affront for concerning himself (D) with the Domestick Differences that arose in Holland in the Year 1650. but because he was Sadeur, not easily discouraged, he countenanced those, who desired (E) that the Dignity of tage, a Statbolder should be suppress'd. He made use not only (F) of Libels, but also of false (G)? o of falle (G) 2 347 54 Suppositions, (i) solar days ub

" Servier's Negotiation, who was about a Treaty of Guaranty, but Servien oppos'd the granting the Pasport, and so contriv'd the Matter, that "the Paiport, and to Contrive the Matter, that "the States having consulted the Prince of Orange, "refus'd M le Brun (a)" M de la Barde expresses with greater force M Serviens Uncasiness, upon hearing that M le Brun was to come to the Hague M Servien declared, says he (b), that if the Passport was granted, he would immediately retire. He adds, That the Princes of Orange faretire He aids, I hat the Princels of Orange favour'd le Brun upon that occasion, but the Prince was of Opinion, that Servien should be satisfy'd, and so le Brun was oblig'd to negotiate by way of Letters He wrote to the States, Servien resuted (c) his Letter, le Brun made a reply (a) M de la Barde observes, that there was a personal Hatred between these two Ambassadors

between these two Ambassadors

(C) The Difficulties that kept back the Treaty of Peace between Spain and the United Provinces] Those Difficulties were Foreign and Domestick The for mer were started by the French Ambassadors, and were not the most considerable. If M le Brun had not been stoutly and dexterously seconded by M. Paum and M Knuit, the Dutch Plenipotentiaries, and had nevertheless concluded the Treaty of Peace, he would much more deserve to be praised for it than he does, for it must be confessed, That those two Plenipotentiaries did very much clear and fmooth the Difficulties Every thing was made nie of even Contradictions, to oppose those who use of, even Contradictions, to oppose those who were tor continuing the War The Misery, and Power of France were both alledg'd to that end (s Sometimes she was represented so exhausted that she could no longer support her Allies, and sometimes fo powerful, that 'twas to be fear d the Continuation of the War would make her Formidable to her Neighbours M Servien did one Day fo strangely inveigh against M Pauw and M Knuit in the Assembly of the States General, that he had bold to say. That they were the shameful Parts of the Rappyblock. La Rappy than de the shame to the respective to the states. the Republick Le Brun tuin'd the thing to their Advantage, he call'd 'em the manly Parts of the State, which Servien design'd to cut off, that the Republick might lose that manly Vigor, without which she could not maintain herself (f) Quandoque decende fludeo cum apud Faderacos Ordenes de repullica d flereret, claims to evafit, ut ambos pudenda res-pullica appellare quod est ab Bruno haud illepide correctum, ubi Serviuni Ser pto postea respondit, eosdem rei Sociarum Civitatum publica virilia appellando, qua Servianus exfecure velles, ut huic minus masculæ virtutis inesset quo tutari se aut adversam hostes possent, aut adversum socios aque prope aamnosos, qui videlicet omnem societat frudium sibi habere studerent, de sociorum com-modum hilsoliciti But it what M de la Barde says were true, there would be less reason to wonder, that the Intrigues of two Dutch Ambassadors, seconded by le Brun, should have overcome the Obfracles to the Peace He will have it that the Princess of Orange being offended at Cardinal Mazarin, who had not paid her all the Honour she expected, endeavour'd to make a particular Peace during the Sickness of her Confort (g)

(D) For concerning himself with the Domestick Differences | M de Wicquesor gives the following Account of it "In the Year 1650 there arose some "Differences between the Property of the Prope Differences between the Prince of Orange and the "States of Holland Some of their Deputies were comin'd to the Castle of Lovestein, and the Prince brought the Army of the State before the "Prince brought the Army of the State before the "City of Amferdam Amony le Brun, Ambasilador of Spain, otherwise a dexterous, and very wise "Munister, thinking to please the Prince, oster'd "him the Arms of the King his Master to reduce that I own, but the Prince answerd him, That "the King of Spain needed not concern himself with the "Description of the Constant and that reather Domefick Affairs of his Country, and that neither he nor the States wanted his Affistance. That if the King should cause his Troops to advance, those small Differences would be quickly laid a-fide, and all the Forces of the States would immediately be Re-united to oppose the Foreign Troops And indeed, those differences were quickfy over; and the same Ambassador, thinking to

mend his first Fink, committed a second, by asking Audience of the States, to compliment 'em about the Reconciliation It was granted him, but when they came to know the Subject of it, they fent him word, tho' he was already at the Foot of the Stairs, where their Deputies were to receive him, That they were obligid to defire him not to take it ill that he should be put off till another time. So that he went home with a kind of an Affront, for having had a mind to speak of a Domestick Affair, which he should have taken no notice of (h)

(L) Countenanc'd those, who desir'd that the Dignity of Statholder should be suppressed. M de la Barde gives us the substance of the States of the Province of Holland What he said was very disonness. bliging to the most Serene House of Orange, and he spoke in that manner after he had been at Brusfels to confer with the Ministers of his Catholick Majesty Or the contrary, the Court of France libellos fent an Ambassador Extraordinary to the States in fapius a-

favour of that House (1)

(F) Not only of Libels] He publish'd many of nasterium 'em during the Conferences of Munster, wherein he Vestfalo-abus'd France Those Pieces were written in a jum edepleasant Style, and with a great deal of sprightlibet, haud neis, but his Satyrs were too Comical, and too illepidos much like Burlesk, if we believe the Author (k) I hos qui-

have quoted

(G) But also of false Suppositions] M de Wicque-fort, speaking of some Ambassauors, who spread false News, does not forget to say, That some do not scruple to publish some Letters, pretending they have been intercepted, to cry down the Conduct of those, whose Prosperity makes 'em uneasy He says, That during the War of the Barberini, the Spanish Ambassador dispersed a Letter at Venice, wherein Cardinal Mararin exhorted Cardinal Bichi to do nothing too haftsly, &c That those Letters were fent to all the Courts of Europe, but that the Cheat was quickly found out Le Brun (he goes on) Ambassacr of Spain at Mun-Act, went more cunningly about it, but with no better success. He knew the Ptenipotentiaries of France were not well pleas'd with those of Sweden, and that they would express their Discontent in their first Dispatches to the Court, wherefore he found a means to get a Letter wherein the Humour and the Proceedings of Oxenstern and his Father, the Chancellor, were sharply reflected upon Le Brun, who thought it nicessary to go beyond the Letter, altered some Passages in it in such a manner as was not only very offensive to those two Ministers, but might have occasion d a Rupture between the two Confederated gotto ra Crowns He went too far in the Matter, and thereby gave tionem an advantage to the French, who being able to discover the fallity, found it no difficult thing to render every ret Id I sthing else superious, and to cash a bolief that it was all pag 252 a Cheat (1) One may argue upon this Occasion, (1) Wicaquite contrary to Virgil If Servants, said he, (m) quef ubsare so bold, what will not Masters do? Quid Domifupra tom in faciant audent cum talia fures? But we may it a 2 138, it the Ambassadors of the greates Kings don't superious themselves, what may not one expect from the eclogical themselves, what may not one expect from the eclogical men, who wathout a Name, and without being own d, take upon themselves to write about the superious detracting Humour Is it a Wonder, that such fatheries People should venture to publish the most absurd in another have occasion d a Rupture between the two Confederated People should venture to publish the most absurd in another Fistions, and give out as Matter of Fact, the Falsi-place See ties which they invent to indulge their Passions, the En-and comply with the publick Distemper? They tietrens meet with some Casuifts, who flatter that siftion, fur la Cafor I make no doubt, that there are several Es aban s bale chiand Bauni's, who absolve private and publick Peifons, that forge Calumnies for the Good of their pag 86
Country, and I know that a Protestant Minister, & seg
the same who by so many Pastoral Letters set up, (a) Probaas it were, for an Occumenical Pastor, or an Unibly rba versal Bishop, has declar'd, That every thing (n) is Bare lawful against an open Enemy Wiequefort, who Lisola was a Statesman, and not a Divine, had a better Sense of Morality, as it appears from the following Words Having said, that a Minister (0) of the

Supra, 1 9 pag 623 (k) Hick Rrunns tori rerum in quibus ætaten cest pruneque alia-rum ignarus eff. cæterum ingenio populari, aptifficac. que fuce plebi fa ciundo Là gratià hos quidem, fed qui fapereat-Atelquibus pleberá planè lafcivià ipsi ab natura infita maledicta in Legatos, cæterosque Gallos jaceret, omnemque tam in bello gereado, quam in pacis ne gotio ra

tur, de quâ re Knutium contimod, ficut: & Batavorum Civi PavifatiSuppositions for the Service of his Master The (H) French Writers took delight

in reflecting upon him

This Article was Re-printed, when I receiv'd a Memorial, which enables me to give a clearer and more certain Account of M le Brun Messire Antony de Brun, born at Dole in the Year 1600, was a Considerable Man, not only for his Parts and Imployments, but also for his noble (1) Extraction, and his Father's Merit He was Attorney-General in the Parliament of Dole, and discharg'd the Duties of that Office with great Ability, during which time he was imploy'd in all the State Negotiations that concern'd the Province See the History of the Siege of Dole, written by President Bowin He was fent afterwards by Philip IV to the Diet of Ratisbonne, and from thence to the Court of the Emperor Ferdinand III He was then made Counsellor of the Council of State for the Affairs of Flanders and Burgundy I have said before, that he was one of the Plenipotentiaries of his Catholick Majesty at the Conferences of Munster, that he remain'd there alone, being intrusted with that important Negotiation for a confiderable time, and that after he had concluded the Treaty of Peace between Spain and the Memorial United Provinces, he was fent Ambassador to the Hague The Services he did there to Philip IV were so acceptable to that Prince, that he made him Counsellor in the Supreme Council, and in the Council of State, and then the Head of his Tinances in the Low-Countries This last Office was always fill'd up by Persons of Quality, and often by Knights dinis Benof the Golden Fleece The Count d Isemburg, associated to M de Brun in that Office, twoglio,
was one of those Knights M de Brun was honoured at that time with the Dignity

Printed

much the * Baron for him, and his Male Issue 11c dy'd at the Hague, during his Ambasty, and was bury dan the Church of the Carmelite Nuns at Mechlen † I shall speak of Chretien, (K) his Children These Words of Balfac ought not to be forgotten " || 1 refer it p m 47. to the French and Burgunders, to M de Brun, the Demosthenes of Dole, and to M le

** Meistre, the Cicero of Paris"

BRUN (Charles le) Chief Painter of the French King, Director of the (A) Manutactures, &c wis one of the greatest Men that ever France produced for Printing mes illustrates. His being elected Prince of the Academy of Painters at Rome, where they pretend to have exceeded, for so many Ages, ill other Nations in the Knowledge of the Liberal that he Arts, is a sufficient Proof of his Ability. He was born in the Year 1618, with so Brun bemany Dispositions to become a great Painter, that at three Years of Age, he took ing but to Coals out of the I iie, and Sketch'd upon the Hearth and against the Chimney, having or 12 years no light but that of the Fire Being fourteen Years old, he drew the Picture of his frage for the France more his counted every good Piece At that time there was no Painter in France more his Grand-Lsteem d thin (B) M Vouet M le Brun, who liv'd in his House, and distinguish of father, who

Cout of Vienna, forg'd a very scandalous Piece in the Year 1672, as it it had been a Discourse made by the Commander de Gremonville, a Minister of France, to the Imperor's Council against the United Provinces, he adds, A Publick Minister ought to abhor thoje impostures and wicked (ontrivances, he ought to be above those mean Tricks, which are only the Produration du 🌢

(c) Pag

dit, guam dimidia

pars totis Cortus Produs de

as Gal-

bás, l 10

* 3 PAS m 344

Auril

(a) Wic-

quef, ibid pag 140, 141 (b) Intituled, Jugement de

sout ce qui

CEC 1711primé con-

tre le Car-

dinal Ma-

2251n depais le 6 Januier

jusques à la decla-

1649

587 (d) Ab Hıfpanıæ rege Coneranda cm additus Antonuus Brunus à Sequanıs, qui duo-bus fer-vulis **fceffile** vefte & rheda femilacera plus ponderis rebus addi-

Etions of a weak Muds (a) (H) The I rench Writers took delicht in abusing him] The tollowing Passage is to be found in a Book (b) written by Naude His Design is to shew, I hat the Spaniar ds prevented the Conclusion of the Peace at Munster "(c) I he particular Agreement of the Du ch was no soones concluded have B " wis no fooner concluded, but Pegneranda made " it his whole Bufiness to break with us, and to raise Difficulties, not only about the Articles, not yet agreed upon, but also about those wherein there was no longer any difficulty, infomuch that he went away from Munster where he only left le Brnn without any Power, which the whole Affembly was the more offended at, because tho " he had been provided with a full Power, no body could believe that the king of Spain would trust his most important Interests to a Burgundian, or have that great Work concluded by a Man of so inconsiderable a Quality, at the very same time when he recall d his Chief Plenipotentia-" ry, whom le Brun was us'd to obey, as a Servant
" obeys his Master' Lvery body will perceive
that Naudé knew not how great a Trust the Court
of Spain repos'd in M le Brun Another French Writer (d) who could not deny it, and who acknowledges the Credit of that Minister, finds fault with him only about the meannels of his Equipage

(1) For his noble Extraction, and his Father's Merit] It has been a Noble I amily ever fince the time of Philip the Good, Duke of Burgundy It appears by lome Acts Registred in the Court of Accompts at Dole, that John BRUN was an Elquire, and possess's of some Lordships which Held of that Duke, and for which he paid him Homage in the Year 1447. The Act of that Homage is Sign'd by the same Duke The Arms of that Family may be seen in the Map of the County of Burgundy in Black's At-

las The Father of our Antony de Brun, was Charles BRUN He was Countellor in the Parliament of las Dole in the Year 1595 I he king of Spain fent him twice to the Court of France, when Marshal de Bion Governor of the Dutchy of Burgundy occasion'd tome Troubles, and when the Neutrality of the two Burgundies was senewd lie was likewise fent to the Duke of Savoy, the Duke of Lorrain and the Duke of Wirtempere for some Important Assuits from a of the House of Austria He was also deputed by mr tien his Parliament and his Province to pay the Homerumage of Indelity to the Archduke Albert and the Infanta Isabella Clava Eupenia when the king of Spain yielded to them Iranche Comte and the Low-Countries He acquitted himself of those Imployments to the Satisfaction of the Publick and of his Prince His other Son John BRUN, was Coun-

fellor in the Pailiament of Dole (e)

(k) I shall speak of h r Children He marry'd

Donna Magdalens de Accosta 1 Noble and Ancient (g) Taken I amily of Spain, by whom he had many Children from the of both Sexes Don Lorenzo de BRUN, one of em, Same M. Baron d'Aspresmons, &c. was Captain of Cuirassiers mor al Baron d'Afresmont, &c was Captain of Cuirassers mor al in the Service of the King of Spain against the Portugueze, when he was kill'd at the Battle of Villationicios. Two of his Brothers dy'd in the same Service, without being marry'd. There remains a fourth, who marry'd in Languedoc, and has a Family. He resides in (f) Burgundy, and is Knight of Honour in the Parliament of that Province. A Seat of his has been erected into a Marquisate (g).

(1) Director of the Manufactures, &c | I o fill up.

(A) Director of the Manufactures, &c] Io fill up this & catera, I observe, That M le Brun was Director of the Royal Manufactures of the Household Book inti-

Coods of the Crown, Director, Chancellor and Rector of the Royal Academy of Painting and Sculpture, and Prince of St. Luke's Academy at Rome

(B) More Efteend than M (h) Vouet] He had a les plus of the Louvre 'Twashe, who Painted the Vault of the Chapel of St. Germain en Laye, and the most excellent Painters in France, as Microard Boundar Tailing the Icar lent Painters in France, as Mignard, Bourdon, Tenlin the Icar and le Sueur, were his Schollars He was a Native 1679 peg of Paris, and dy'd in the Year 1649 (C).The

ZLLL2

ind among of Baron d Apresmont in Atlas in the Map of Conte de dicated to

from a Manuscript

Discours 6

himfelt was a Sculptor at Pa-

(f) 1 think 1 ranche Comte is

(h) I mean that mere Painters See the Noms des Printed at Decemb 1662

+ The Text and Remarks of this Article

Abridg-ment of what is to

be found

concerning

re Galant

Mr le Brun in theMercu

for the month

1690

ten in

1592 to Baron Forgats, who

at Padua

Acidalius asks him whether it

according

that Jor-

danus

Brunus taugh at **Pa**dua

| See the

himself from his other Scholars, got the Affection and Esteem of Chancellor Segurer, who gave him a good Pension, and afterwards sent him to Rome, where he maintain'd him for some Years His easy way of Drawing, and the Correction of his Works surprized the most samuely Painters, and the best Sculptors of Italy. He saw there the finest Pieces that could be seen, both Ancient and Modern, and persected his good Taste, which was so much admir'd since Healways preserved a deep sense of Gratitude for Chancellor Seguier, and gave an admirable Instance of it after the Death of his Patron by the I uneral Solemnity that was made for him in the Charch of the Fathers of the Oratory, and by i Mausoleum erected there according to the Draught he had made of and under his Direction At his Return from Rome he very much diftinguish'd himself from the best Painters of Paris, and the first President de Bellieure prov da new Patron to him He painted so well Madam du Plessis-Belliere, Mother to Marshal de Crequi's Lady, that her Picture was, and is still accounted a Master-piece. Cardinal Mazarin came to know him by some other Pictures he made for the same Lady, and " Dated in as he was a good Judge of Painting, he express'd a great Esteem for Mr le Brun's Percell. and made him famous every where After the Peace of the Pyrenees, the King being refolv'd to make the Liberal Arts flourish, found no body better qualified than Mr le Brun for the several Imployments he bestow'd upon him, which per him in a capacity of discovering the whole Extent of his Noble Talents He was not only an excellent Painter, but also a Man of a vast and inventive Genius, and set for every thing are but an Hc knew the History and Manners of all Nations In an Hour's time he cut out work enough for many different Artists He supply'd the King's Sculptors and Goldsmiths with Sketches, and gave many of 'em to paint whole Appartments, and to make Cabinots and Hangings When he was about the large Picture of Darsus's Family, from which one of the five Pieces of Tapestry of Alexander's History was made, and which 15 now in the King's great Appartment at Versailles, His Majesty spent near two hours every day at Fontainebleau to see him paint, and some time after sent him his Picture, an I then * Letters of Nobility and a Coat of Arms The Great Duke of Tuscany conceiv d fo great an Liteem for him, that he did him the Honour to ask him his Picture, and to inform him that he would willingly keep Correspondence with him. The great Istcem he was in at the French (C) Court appear d during the Sickness of which he dy'd on the 12th of February, 1690 He was bury'd in the Chappel he had built for himself in fecond Les- the Church of St Nicolas du Chardonneret, his Parish, where he founded two Mass ter of Aci- to be ind every day for ever He also left a Fund to marry three poor Maids every dalus it year He dy'd without Islue, and therefore Mr le Brun his Nephew, Auditor of the Accompts, will be his only Heir ifter his Wife's decease †

Since the first Ldition of this Dictionary, we have seen an Encomium upon Mr le Brun, written by Mi Perrault in his Hommes Illustres I could take many particulars out of that Book, but I rather chuse to refer the Reader to it. The Widow of that excellent

Painter dy d in the year 1699

BRUNUS (Leonard) Look for ARETIN (Leonard)
BRUNUS (Jordanus) 1 Native of Nola in the Kingdom of Naples, was a Man of g cit Pirts, but he mide in ill use of his Knowledge, for he wrote not only against (1) Austotle's Philosophy, it a time when such a thing could not be done without octo the com- c thorning great Diforders, and exposing one's felf to many Persecutions, but also against monReport, the (B) most important Truths of Religion Being expell'd from Italy ||, he retir'd into a Country less dangerous for such Philosophers as he was He run over Germany, France, Or and it had been well for him to go on, for being return'd into Italy, he was burnt there, say some, as an impious Man in the year 1600. I shall set down the (C) Ti-

(C) The great Efteem he was in at the Trench Court] The King and the greatest Lords did often send to know how he did Mr de Lowois sent him the most samous Physicians He was visited by the Prince of Conde, and many Lords of the first Rank

(A) He wrote against Aristotle's Philosophy] See the Book intituled, Jordani Bruni Nolani Camaracensis Acrotismus, seu rationes articulorum Physicorum adversus Peripatetics Parisis propositorum, &c It was printed at Wittemberg in the year 1588 in 8° You'll find in it a Letter which Branus wrote to Henry III one that he wrote to the Rector of the University of Paris, and one he wrote to the Friends of good Philosophy Parisiensibus & aliu e geneross Galliarum regno philosophis sensatioris philosophia dognatum amicu & desensoribus You'll find in it, Excubitor, seu Jo Henniquini Apologetica declamatio habita in auditorio regio Parisiensis Academia in festo Pentecost anno 1586 pro Nolani articulis, and at the end of the Articles these words are to be found, Articuli de Natura & munthese words are to be found, Articuli de Natura O munadditione
all Bieliaus Jo Humequinu nobilu Parifiensis sub ejus dem feliticil s auspiciis contra vulgarus O cujus cunque adversapocitat ra Philosophia Prosesser triduo Pentecostes in UniverBook was for e Parifiorum desendendos evulgavit brevibus adprincid at jestis ra ionibus (a) It appears from these Words,
Napius au
that Bruniu asted the part of a Knight-Errancin point
she parific and that was willing to enter the Lists with him

(B) The most important Truths of Religion] 'Tisfaid that he wrote some Books wherein he maintained that there are a great many Worlds, all Eternal, that the Jows only descended from Adam and Eve, and that all other men were sprung from a Race created by God long before, that all the Miracles of Moses were an effect of Magick, and exceeded the Wonders performed by the other Magicians only because he had made a greater progress in Magick: because he had made a greater progress in Magick; that he himself forged the Laws he delivered to the on, Ora July Henry Ursinus, who informs me of it, adds (b) that Brunus was burnt at Rome for those impious Doctrines, on the 9th of February, 1600. Henry Ursinus, who informs me of it, adds (b) that Brunus was burnt at Rome for those impious Doctrines, on the 9th of February, 1600. Henry Ursinus in the Scioppius, who had given a full Account of 'em in prafatione a Letter. New Arms in his Additions to the Public Trafficus. a Letter Nico demo, in his Additions to the Biblio- Tractatus theca Napoletana, fays, that 'tis not certainly known de Zoroge whether every thing related by Urfinus be true 'I's fire somewhat strange that one should not know at eighty years end whether a (c) Dominican was burnt (c) at Rome in a publick Place for his Blasphemers. When Facts of this nature are uncertain, they are very like to be false

(G) The Titles of some of hu Works] He fell into Raymund Lullim's Notions, and refin'd them, and invented several Methods of Artificial Memory 'Tis said that those things discover a great Genius, but there is so much of obscurity in 'em, that they

(s) Ursithat Brunus was ne Dominicanus.

(a) Taken fim NIcode no,

tles of some of his Works, and mention some things (CA) relating to some or five of his other Books. He wrote some that were not Philosophical,

365 0 sequent (b) Toppi Biblioteca Wapolet #na, pag (c) Nicodemo, ub: fupra (d) Duffi dier in fup-

can be of no use See Morhofine's (a) Polyhistor Here are some Titles Do specierum scratinio & Lampado combinatoria Raymundi Lullii, Prague, 1588 in 8°. That Book was put into the language at Inquisition (b) It has been reprinted the sum at times with a Tract of the same Author, de propositio logica venationa, among Lullius Works Fordamia Brunia de mu, among Lucius Volks Jeramus Bruns de monade, numero & figura stem de innumerabili, immenso, &cc brancfort, 1591 in 8° Jordans Bruns Nolani de imaginum, fignorum, & idearum compositione, adomnia inventionum, dispositionum, & memoria gelibri tres (d), Francfort, 1591 in 8° De umbris Meurum, Paris, 1582 Cantus Circaus ad memoria pradier in sup.

plem Bibl

kim ordinatus quam ipse judiciariam appellat, Paris,

1583 De compendiosa Architectura & complemento

artis Lullis, Ibid 1580 (e) Artificium perorandi Al
fledius publish'd it av Francfort (f) in 1612 Voctius

Polyh pag

355

Disputations, quotes fordanus Brunus de Harcticus,

but he should have said Conradus Brunus (C △) And mention forme things relating to four or five of his other Books] I have feen none of Brunus's Books mentioned in the foregoing Remarks, but I have feen fome that are not to be found (g) in the Cara-

logues I have consulted I have seen a Book inti-

tuled Giordano Bruno Nolano, De la causa, principio, & Uno It was Printed at Venice in the Year 1984, in 12' and dedicated by the Author to Michael

de Caftelnau, Seigneur de Mauvissiere, Ambassadoi of

France to Queen Elizabeth I find in the Lpiftle De-

(f) I speak as Icin remember. 5 1 except la cena de le Cine 11, for tes a Book, the Title of mbich is to be found in duer WW Supra

(g)Spento

a fatto il terioi va

ne & pare-

morte fi

conotro

cit i che

noilia

Contemplatione, iecondo 1 tonda-menti de

la nostra

philoso-

phee: at-

ple che

les rouse il fosco

uelo del

luatumen.

paz/o

to gerca

J'Oreo &

più dolce

de la no-

stra vita ne fi rape & auele-

avaro Caronte, onde il

una parte de la feli-

apporta la

against the Malice of his Enemies Miriduce a mente come mi sette sussection of his Enemies Miriduce a mente come mi sete sussection of his Enemies Miriduce a mente come mi sete sussection of his his observation of his his heroical I irmness prevented his falling into Definite for his ill Fortune was attended with a characteristic of his ill Fortune was attended with a characteristic of his ill Fortune was attended with a characteristic of his ill Fortune was attended with a characteristic of his ill Fortune was attended with a characteristic of his ill Fortune was attended with a characteristic of his ill Fortune was attended with a characteristic of his ill Fortune was attended with a characteristic of his ill Fortune was attended with a characteristic of his ill fortune was attended with a characteristic of his illustration of his i spair, for his ill Fortune was attended with a thoufand Disgraces nothing was wanting to his mis-fortunes but the melicious slight of a Mistress Done bisogvana che fusse un animo veramente heroico per non dismitter le braccia, desperarsi, & darsi vinto a si rapido torrente di criminali imposture con quali à tutta possa m'have satto empeto l'invidia d'ignoi anti, la pre-juntion di sophisti, la detrattion di malevoli, la murmu-Junition di soppisti, la detrattion di malevoli, la murmuration di servitori, gli Jusurri di mercenarii, le contradittion i di domestici, le suspitioni di stupidi, gli scrupoli
di riporratori, gli zeli dypomodid, gli odii di barbari, le
furie di plebii, surori di popolori, lamenti di riperiossi,
to voci di castigati. Oni altivo non manchava chi un
discortese, pazzo, traditioso soligno seminile, di cui
li talla lecharia logiosi si pu potenti i he quantosicolori. li false lachrime soglon esser più potenti, che quantosivogla tumide ondi, & rigide tempeste di presuntioni, invidie, Merattioni, mormorii, tradimenti, iie, sdegne, odii, & furori The saine Lpistle Dedicatory contains the Substance of the five Dialogues which make up that Work The first is an Apology for la Cena de la Cineri, which is the Title of a Book I shall speak of hereafter The second treats of the first Cause or Principle, and shews how the efficient and tormal Caute are remarted in one Subject, which is the Soul of the World, and how the formal and general Caute, which as but One, differs from the formal and particular Causes, which is infinitely multiplied. The Author declares, among other things, that his System removes the fear of Hell, which, fays he (g), ipoils the iweetest Pleasures of Life He shews in the third Dialogue, that David He shews in the third Dialogue, that David Divine Thing He maintains that the Substantial form is never destroy'd, and that Matter and Form affer only as Power and Act from whence he concludes, that the whole Universe is but one Being He shews in the following Dialogue, that the Matter of Bodies is not different from that of Spirits, and lastly, he concludes in the fifth Dialogue, that the Being which really exists is One, and Infinite, and Immovable Senza differenza di tutto & parte, principes & principlate, that an infinite Ex-tension is necessarily reduced to an Individuam, as an infinite Number is reduced to the Unity This is a general Notion of what he explains more par-ticularly in his Summaries, and more at large in his Dialogues, from whence it appears that his Hypotheris is in the main altogether like Spinozism There is at the end of the first Dialogue a Digreifion to the Praise of Queen Elexabeth

no De l'infiito universo & Mondi Stampato in Icnetia Anno M D LYYA IV in 12 It is made up of five Dialogues, where i he alledges many Reforms to shew that the Unive se is infinite, and that there is an infinite number of Worlds He declares for Copernicus's Opinion concerning the Motion of the Earth round the Sun I have also seen his Spaccio de la bestia trionfante, proposto da Giove I stet-tuato dal conseglo, Revelato da Mercurio, Ricitato da Sophia, Wdito da Saulino, Registrato dal Nolano da Sophia, White da Saulino, Registrato dai Noiano Diviso in tre Dialogi, subdivise in tre parti Stampato in Pariti M D YCIV in 12° He dedicated it to Sir Philip Sidney, who had done him many good Services in England 'Tis a Moral Treatise, oddly compos'd, for the Author represents the Nature of Vices and Virtues under the Limblems of the Celestial Constellations turn'd out of the Sky to make room for new Afterisms, which represent Truth, Goodness, &c Du Verdier Vau-privas (h) (h) treckons among the Works of our fordano, la Gena supra de le Cineri descritta in cinque dialoghi, per quattro interlocatori contre considerationi circa doi Sogetti Stampatanell' anno 1580 The Copy I have seen 1511 12 and was printed in 1584. I hat Book was dedicated by the Author to Mr de Castelnau, unico resugio de le Muse, during his Embassy in Fingland The reason of the Title is, that those Conversations are supposed to have been a Table-talk the first day in I ent. The Opinion of Copernicis is maintain d in that Work, and 'tis added, that there is an infinite number of Worlds like this, and that they are all intellectual Animals, which have Veget tive and Rational India laums is there are upon to the control of The contrary Opinion is call d a childish ca one (1) La quarta afferma esser conformi in materia questo mondo nostro che e detto globo della terra, con gli monds che songli corpi de gl. altri affri & che e col's da sanciulli haver creduto & credire altrimente. Li (L) That the quei fon tanti animali intellettuali & che non is Iollowmeno inquelli vegetano & intendono molti & innumerabili ind vidui semplici, & composti, che veggiamo vivere & vegetar nel dorso di questo Lastly, I have sem li heroici furori ot that Writer They contain two Parts, each of which is divided into sive Ditalogues The Author made 'em during his staney in England, and dedicated them to Sir Philip Sidney Che e in There are many Italian Verses in that Work, and many Cabalistical Notions, for, under some Iigures, which seem to represent the Fransports and Disorders of Love, he pietends to raise the Soul to the contemplation of the most sublime Truths, and cure it of its Impersections There are some and cure it of its Impertections There are some Poems at the end, wherein he sings the Beauty of the London Women

I wo general Observations may be made upon the Notions of that Author One is, That his chief Doctrines are a thousand times more obscure than the most incomprehensible things that have been advanced by the Followers (k) of Thomas Aquinas and Scores, For can any thing he most Aquinas dine coand Scotus For can my thing be more contrary to the Notions of our Minds, than to maintain (1) that incide an Infinite Extension is wholly in each point of dividuo, differ from the Unity? The other Observation is, That he rediculously fancies that whatever he fays is repugnant to the System of the Peripateticks, which is the Sophism call'd Ignorantia Elenchi. There is but a Dispute about Words between Him and non-esset in the property of the property Them as to what concerns the immutability or defiructibility of Things They never pretended that Matter, as it is a Substance, and the common Subject of Generation and Corruption, is capable of any alteration. But they maintain that the Production and Destruction of Forms supposes that the Subject which acquires and loses them fucceffively, is not immutable and unalterable Brunum cannot deny it, but by taking the Words in a
particular fenie, and therefore 'tis only a missing de la cauunderstanding It appears from the following fa, principassage, that he acknowledges a mutability in his pro 6 only Being Per il che, says he (m), non vi sonarà no mai nel orecchio la sentenza di Heraclito, che disse tutte le cose essere uno, il quale per la MUTABI.

LITA ha in se tutte le cose, & perche tutte (m) disse forme sono in esso, conseguentemente tutte le diffiniti one gli convegnono, & per tanto le contradittorie stattato enunciazione son vere. Et quello che fà la moltitu- Pag 117

Cona de le

lo ente & l istezzo U B I-Q U F cossi la infinita dimenzione dine coinfinita dine, per numero con la unita Giordana Bruno epist dedi-

Here follows another Book, which he dedicated to the same Mr de Castelnau Gordane Brune Nola-

nor of a more easy and natural Strain than his Lasin Verses. He began early to publish some of 'em on several kinds of Subjects. He got a Reputation by 'em, and attain'd to the Poetical Crown, to the Dignity of Poet Laureat, and

thither, and hop'd he might go on there conveniently with a great Work that he had

B Du Ver- for in the Year 1581, he publish'd an Italian Comedy in Paris intitul'd Candelais.

divinsup- He gave himself the Title there of Academico de nulla Academia, detto il Fastiditi

plem Bibl
Gesn png,

Some Ingenious Persons pretend that Mr Descartes (D) has botrow'd some of his Noplem Bibl Gefn pug,

tions from him

very great Number & ex tempore that

y Bruschius in Poematisp m 336

Adam in of Count Palatin he receiv'd that Honour at Vienna from ? Ferdinand of Austria, King himself

2 Brusch ubi Jupra pag 320 Gultima * Id .h

PAG 314 1 Id 1b pag 338, 366

n Ibid pae 318 A Ibid

pag 316 M Ibid

315 * Melch Adam ubi *supra*

dine ne le cose non e lo ente, non e la cosa ma quel che appare, che si rapresenta al senso & e nella su-perficie della cosa A Peripatetick would grant him the greatest part of what he says here, if the Equi-vocations were once removed. Take notice of the vocations were once remov d Absurdity He tells us, That Being is not the Cause of the existence of many Things, but that this multitude conlists in what appears on the surface of the Substance In answer to which, I ask, Whether those Appearances, which strike our Senies, exist or do not exist? If they exist, they are a Being, and therefore Beings are the Cause of the existence of Things If they do not exist, it will follow that Nothingness acts upon us, and becomes sensible, which is absurd and impossible. There is no getting out of this Difficulty, but by the help of an Ambiguity Spinozifm is liable to the help of an Ambiguity

the fame Inconveniencies

(a) Sorel ubi infra pag 278

(b) Sorel de la perfettion de I bomme PAE 241

() Iria 145 242

Sorel mentions(s) and confutes some of our Bruno's Opinions, and even endeavours to excuse him, out he does not go the right way about it if the does not go the right way about it if if the following the state in an Elior as well as some others, yet we ought to consider the Nature of his Work, which is a Poem, and that fince Authors have been allow'd at all times to make use of lables and Lictions in tuch 4 ooks, tis no wonder he did it His Performance feems to be the more diverting, because he has ingeniously describ d an Infinity of "Worlds, and informs us, how Metrodorus, Leucippus, Epicurus and iome other Philosophers underfrood it He always affirms, That GOD is "every where, and fills up all I hings afcribing to the supreme Essence whatever is due to it, and because he does not meddle with any Articles of the Christian I aith, he might have come off, notwithstanding some few Words in his Commentaries, that feem to be a little too free, giving out all thoie things as meer Hypotheses and
Suppositions, which he did not approve, and
had writ in Germany, where he had been for
fometime, and where those Opinions were acceptable, and there was more Liberty than in " Italy' It may be answered, I That since Sorel acknowledges (1), as he was oblig'd to it, That Brune's Poem is like that of Lucretius, he should not have faid, that the Author might very well insert several I ictions in it, for there is a great difference between that fort of Poems, and those of Taffe and Ariosto, those are Dogmatical Books, but these are full of Fictions A Man is no leis answerable for an Impious Thing which he doginatically advances in a System written in Verie, then when he teaches it in a System written in Prose 2 It ought to be known, that Brune wrote some Books an Prose, wherein he advances the same Opinions

as in his Poems Sorel was not (d) altogether ig- pag 238 norant of it 3 GOD's Immensity, &c are not Doctrines less impious in Jordanus Brunus than in (e) Id ib Spinoza Those two Writers are downright Unita- 208 242 Spinoza Those two Writers are downright Unita-rians, they acknowlege but one Substance in Nature Sorel cannot be excus'd for not knowing (f) Id 1b this 4 'Tis not true, that the Opinions concerning an infinite World, and innumerable Earths and Seas, were acceptable to the Germans at that time 'Tis a fad thing, (thus he concludes (e)) nes Bruno nes Bruno that a Man who wrote very fine Books, should meet with such an unfortunate Death These Words depend up-Such an unfortunate Death on what he had been faying in the foregoing Page (f) Father Mersenne mentions some of Brunus of Opinions in his Book against the Deists, wherein he represents that Author as an Atheist and a Teacher of Impiety, who was burnt at Rome by a Sentence of the Inquisition Perhaps it was

were not bad Nothing was more fluent,

"for something elie than what is containd in his special lib"
Books De Minimo, & de immenso"

We are told (g) of one Brunus, who wrote a pag 1647
Panegyrick upon the Devil I don't doubt but that its the same Brunus of Nola, who makes the oper edit Subject of this Article

(D) That Mr Descartes borrow'd some of his Notions from him | Mr Leibniz cites a learned Mathematician, who observes, that Mi Descartes suppresses the Names of the Authors whom he pirates, and that he is indebted to fordanus Brunus and to Kepler for his Vortex See the Journal of Leipsick 1682 Pag 187 The Learned Mr Hues, Bishop of Auranches, gave a long List of the Hints that this Brunus might have furnish'd Descartes Extitit inter novitios Philosophos Jordanus quidam Brunus Nolanus, quem Cartesiane dectrina antesignanum jure dicas adeo accurate omnem propemodum ejus compositionem prasignavit in ealibro quem de immenso & innumerabilibus inscripsit (h)

(A) Of the Corruption of Manners which he had Carteflage
observ'd on Vienna, and of the Ravages that which Troops] 28 p 215
I shall transcribe tome of his Verses, they'll serve edit Paris to two Purposes, to comment my Text, and to give a Specimen of that Author's Mule

Luxuriat (1) tanquam tuta omni parte Vienna Luxuriat miris Austria tota medu Et cum copia nunc sit Bacchi, ita vivitur illic Ac si Turca serox nullus in orbe foret Aut procul ad Tanaim a nostris dissitus oris Non nostras raperet barbarus bostis opes Tantum indulgetur genio, mercantur ut omnes Austriaci recte hoc nomen agreste viri Quo Paschaleri populo dicuntur ab omui Quam late nomen Rhenus, & ifter habent , Paschata dum semper celebrant, jejunia nunquam Dum Semper Bacebo, dum Cererique vacant Nullu ibi aut rarus timer cf Deminique Deique Rarus honos legum, rara pudicitia

BRUSCHIUS (Gaspar) was born at Egra in Bohemia, the 19th of August 1518

He had a great Inclination and a greater Facility to make Verses He could make a (d) Bruschen Robert Machine Western Robert R nus made fom Poems an of the Romans, in the Year 1552 His Business thither was to present a Work to wrote a Maximilian, King of Hungary, which he had dedicated to him It was the first tary in Century of the German Monasteries In his return from Vienna, he stop'd at Passaus Prose Commenwhere he found a Protector and Benefactor in the Perion of Wolfgang of Salms, Bishop The first of that Place He resolv'd to settle there, and to remove his a Library and Family Minimal Poem is de Minimo undertaken. It was the History of all the Bishopricks and Bishops of Germany He had comes his travell d much, and look'd into feveral Records and Libraries, to gather Materials for Poem de

travell d * much, and look d into leveral Records and Libraries, to gather Materials for his Purpose I cannot tell whether this new Settlement continu'd long, for I find that Bruschius was it Basil x in the Month of June 1553, and had regain'd the Cittadel of Oporin, Arcem Oporinianam, so u they call'd that Famous Painter's House which, stood on a rising Ground There it was that he publish'd some Writings he had finish d at Passau, some in Prose, and others in Verse He spake very freely in mensor with the Corruption of Manneis that he had observed (A) in Vienna, and of the Rivages the Troops of Manneis Elector of Saxons, that were sont to the Assistance. Rivages the Troops of Maurice, Elector of Saxony, that were fent to the Assistance rabilibus of Hungary against the Turks, had committed on the very Lands of the King of the seu de unij erfo & Mundis Id 16

nes Bruno Italus laudavit diabolum Witembergæ publice. Keckerm Sift Rhet Genev 1614 1n fel If I fal mustaken the word Johannes crept in instead of 3 ordanus

(b) Cen-Sura Philosophia 1680

(1) Bru-Schius in POCHIATING CHIN STACtatu de Laureaco & Paterule Germanico ımpressis , pag 358

Romans. He was & marry'd, but had no Children, when, in the Month of January & Brusch 1553, he recommended his Nephew * Gaspar Bruschius to the Principal of the College and pag of Paussau He was far from being rich, and would have had much ado to maintain 366 himself, if he had not been affished by those for whom he made Verses He received Presents also from the Abbots and Abbesses, whose Monasteries he described He Pag 181 was very well recev'd † by the Abbess of the Convent of the Caeza, he sup'd and † Milleh dane'd with her, and obtain'd || some Presents from her, a Gold Crown, a Handker-Adam. chei, &c The Liberalities of some Abbots while he was with Operin it Basil, enabled ibid him to buy a new Suit of Clothes But when he found that appearing well-dress'd | Descriin the Streets, procur'd him many marks of Respect from the Vulgar, he tore his new (B) Finery to pieces, as a Slave who usurp'd his Master's Honour Some say, that (Canobi Canobi Canob his Treatises of the Ecclesiastical History (C) of Germany sevous too much of Lu- (Caexien fis) annitheranism, which he had already approved This will be seen in one of 4 my Requitatimarks, and fomething also (D) concerning his Writings He was kill'd in a buy Wood cef

Et quia vulgus ibi variis ex partibus orbis Collectum est discort aus nest colluvies Nunc Hispanorum succepusations onse Croata Nunc Germans etcam Pannonsique viri Vidi Germano stillantes sanguine Savos Hispanorum enses non equidem ipse semel Imo impune etiam fieri hoc, nec rursus ad ullum Supplicium hac adeo noxia monstra rapi Thus much for what Concerns the Corruption of Manners at Vienna, and the Indulgence that the Audaciousness of the Spaniards found there Here follows the Description of the good Discipline of the Auxiliary Troops

(a) Id 1b pag 363

(a) nuper dun auniliaribus armis Saxonicus, secum millia multa trahens Ingentes equidem peditumque equitumque cohortes Instructos animis militiaque viros Sed quos absimiles Turcisque Getisque profetto Si recto inspiciae, diveris esse parum Qui quamvis Christo sint per baptisma renati Insertique Deo, & turba prosissa Deum Quem scelerum ultorem norunt, quem sumere poenas A raptoribus, à furibus atque sciunt, Per sas perque nesas nibilominus obvia quaque Sunt aus bostils diripuisse manu Vidi egomet, quantam furtu cladem atque rapinis Intulerint Boiis, Austriacisque casis Imo casis non tantum & haris sed & omnibus aris Divorum templis, muneribusque sacris Nil fuit intra etiam divilm penetralia tutum, Nec puerile genus, nec muliebre genus An tales homines evertert Turcica regna? Barbarico qui ipfi sunt magis hoste mali? Si corvus corvum, lupus aut laniabit avaro Dante lupum, nostro milite Turca cadet

One of the Calamities of War is that the Soldiers defign'd to repulse the Enemy are always as much to be fear'd by the poor People, as the Enemy

(B) He tore his new finery to pieces, as a Slave, Let us fet down the relation of Melchier Adam in this Place (b) Basileæ in arce Oporiniana (sie enim do-mum Oporini ob situm excelsum vocabant) tenui re fa-miliari vivens, à vicinis abbatibus stipe corrogata, novis vestibus ornatus in publicum aliquando prodiit Ibi plebecula splendorem orefreus more sue admirata, exurgen-do caputque aperiendo honorem homini exhibit Tunc weldus ille honorem non sibi, sed vestibus deserri animadvertens, tem i Medemum revertitur, & vestimenta partim concidit, partropel animadvertens tanquam improba mancipia sui demini lishurg fel gioriam praripientia accusan:

Isburg fol gleriam praripientia accusans improba mancipia jui admini lisburg fol gleriam praripientia accusans

436 apud That his Treatises of the Ecclesiaftical History of Zeiller

Zeiller Sewoldus (c) Levissimam quamque eccasionium arripit perquam avide, Roma & Romano pontisses obsequenti fed jam tum in Lutheri haressin, Cereris Bacchique mancipium, Bruschius totus propendebat He acknowledges moreover that the Work which that Writer compos'd on the Monasteries of Germany is not despi-cable (d) The Jesuit Greefer shall be my second cable (d) The Jefuit Greefer shall be my second Witness Bonam operam navavit Gaspar Bruschius Egranus, tameti jam quinti Evangelii genio affiatus, cum Catalogos Episcopatuum, O qui ees administrarunt Episcoporum, Oc collegit, cajus vestigia alii postea secuti, accuratius quarundam diacesen, O prasulum indees texuerunt (e) Note that Nicholas Servarius, and Christopher Brower have spoken of our Author with much contempt, the first in his History of Westphalia, and the last in his Antiquities of Fulda See Zeillerus at the place I have cited It will ap-See Zeillerus at the place I have cited It will appear in the following Remark by the Title only of some of Braschius's Books that he rellish'd Luther's Opinions pretty early

(D) And something concerning his Writings] The Catalogue of them is to be seen at the end of Book of the Abbot (f) Engelbert, which he himic's publish'd, as also in the Epitome of Gesner's Libitry, to which I refer my Reader Nevertheless I shall mark some Titles In 1537 Bruschius publish d at Tubinge Tabula Philosophia partitionem continens So that he was an Author at the age of 19 Years The Title of one of his Books is, Capita distrine Christiana versu elegiaco comprehensa another is in titul'd, Narratio tumultus cujussa am Magdeburgi a Monacho quodam Carmelita excitati, heroico carmine scripta He translated M lanchihon's Catechism and his Passiles into German. as also a Letter of his to his Posiilles into German, as also a Letter of his to the Count de Weda, and the Treatise of George Major authoritate verbi Dei He translated a German Book into Latin, wherein Luther had explain d the Dominicals, and his Treatile of Confolation, and wrote a Preface to some Cantieles of the same Luther These Labours are proofs of Lutheranism Here we other Titles De omnibus totius Girmania episcopatibus epitomes tomus primus, Achiepiscopatum Moguntinum cum aliis 12 episcopatibus qui Moguntino su'sunt comcomprehendens, at Nuremberg 1549 Monasteriorum Germania pracipuorum ac maxime illustrium centuria prima, at Ingolstad 1551 These two Books are not or the Fubiciberg, and on that of the (g) four Rivers which have their Source in that Mountain

He made a Map of it, with a Treatile wherein he gave a very large Description of the City of Egra, and the adjacent Countries That Treatile was inferted in the Cosmography of Munster, and was (b) re-printed at Wittemberg in 1540, in 4to His Treatise de Laurcaco, vetera admodumque celebri olim in No rico civitate, & de Patavio Girmanico, ac utriusque loci Archiepiscopu as Episcopis omnibus, was Printed at La-fil by Oporin in 1553, in 8vo with a Collection of the Latin Poems he made in Bavaria The City which he calls Laureacum, was formerly an Archbishop's See It was situated (1) at the Place where the River of Ent discharges itself into the l'anube three Miles below Linez As for the Pata-Winm Germanicum, it is the City now call'd Passau, pag 20 He declares in the Epistle Dedicatory of this Treatile, That if he relates things contrary to the common Tradition, and if he speaks disadvantageously of some Prelates, it must be imputed to the obligation he was under of following the Laws of Hiftory

(k) Multa bic feripta legentur, Diefa videbuntur que nec clementer in ipsos Pontifices quosdam Latios, neque sat reverenter De summu aliquet vostra Pastoribus urbu Invenietu & hic non pauca inserta, quibus cum Pugnabunt vestri Annales fortassis Ad ista, Qued res est, breviter respondes plurima summis Esse a prasulibus Romana facta cathedra, Que laudare bonus (nisi quis vel tartara calum, Cuneta vel atra velst candentem dicere lucem) Nemo potest que qui laudaverit, haud bonus ille Effe potest veluti qui non reprenderit, idem Nec bonus effe potest, verum en Acheronte profestus Est Damon Sive est igitur de Patribus urbu Romulca, seu de vestru Primatibus istic Distam aliquid durum se distam credite, vero

Ut fervandus honos fueris funs, & mini leges
Historie quoque non violanda, aut transgrediunde
The Principles he fets forth in these Verses, ie
the justest in the World, and it's very strange that
an Historian, who should follow them religiously

t m co m a ibic plurima

Remark C

Engelbertus Abbas Admontensis

> (g) Manus, Egra, Niva,

(h) See the Bibt otheque Germanique of Hertzius 11 9

(1) Brufchius de Laureaco,

epift dedi-crt

de Mifres tom 2 Metrop fol 594. Mud Ball. wid

(b) Melch

Adam ın nitis Phi-

losoph pag

(c) Chri-Stoph

Ge-

(c) Gretf Catal 000 tt 1 1100 Epilcop Eyftette init præ fat apud Leiller sb

Mr. de Thou relates this, where he mentions a Prophecy (F) Wood in the Year 1559. that Bruschius had published.

* See Remark D

† Dionys Halicarnass l 4 Livius ! 3 Plut in Valerio

BRUTUS (Lucius Junius) Son of one of Tarquin's * Sisters, was oblig'd to feight himself Stupid, to be thought incapable of Revenging the Death of his Father and Brother, for if Tarquin, who order'd em to be put to Death, had found him a Man of Parts and Courage, he would not have let him live † This feign'd Stupidity got him the Sirname of Brutus || Under this false Appearance of Brutishness, he impatiently waited for an Opportunity to expel Tarquin The Opportunity pre-fented he wish'd for, when Lucretia kill'd herself after the Indignity offer'd her by the Tyrant's Eldest Son, and he made so good use of it, that in a little time the City of Rome was chang'd from a Monarchy to a Commonwealth This Revolution happen'd in the 245th Year of Rome, and upon it, the Dignity of Conful was inflituted to be enjoy d by Two persons for one Year He and Collatinus the Husbind of Lucretia were the first on whom it was confer'd He did not long survive his. Work, I mean the Establishing of Liberty, for before the Year (A) of his Consulship was expir'd, he was kill'd in a Battle, engaging (B) in so sharp a Combat, hand to hand, with one of Tarquin's Sons, that they kill'd each other on the Spot He liv'd long enough to shew by a vigorous Action, that he prefer'd the Safety (C) of his Country to that of his own Sons a The Roman Ladies mourned for him a whole Vica heavile he had so gallantly Reveng'd violated Chastity I censure but one Year a, because he had so gallantly Reveng'd violated Chastity (D) Passage in Morers

Among

" Diony Halicarn l 4 & 5 Livius l 162 Supra B Matronæ annum ut parentem eum luxcrunt, quod tam acer ultor violatæ pudicitie fuiflet Liviuslia p m 41 (a) That's to fay Churchm cn

should be reputed a Satyrist The Corruption of Manners has been fo great, as well among those who have liv'd in the World, as among those who have (a) liv d out of it, that the more a Person endeavours to give faithful and true Relations, the more he runs rhe hazard of compoling defamatory Libels Doubtless there is a great difference be-tween History and Satyr, but a small matter suffices to metamorphose the one into the other, If on the one hand, you take from Satyr that Spirit of Sharpness, that Air of Anger which discovers Sharpneis, that Air of Anger which discovers that Passion has a greater share in the Scandals reported, than a love of Vertue, and if you add the Obligation one is under of relating indifferently the good and the bad, it's no longer reputed Saryr, but History Let a Historian on the other hand, faithfully relate all the Crimes, Weaknesses and Disorders of Mankind, his Work shall be reputed rather a Satyr, than an History, if he discover but ever so little Emotion in himself at the thoughts of so many condemnable Tasks which the thoughts of so many condemnable Iacts which he exposes to publick View I do not believe that that Coolness of Temper with which a Judge ought to pronounce Sentence against Robbers and Murtin and Coolness of Temper with which a Judge ought to pronounce Sentence against Robbers and Murtin and Coolness and Coolness and Murtin and Coolness and Murtin and Coolness and Cool derers, is always to be exacted from an Historian Some pointed Reflections do not become him ill

(E) Mr de Thou relates this in mentioning a Prophecy | He fays 1 That Regiomontanus, the ablest Astronomer since Piolomy, had predicted that the Year 1588, should be memorable for great Revolutions 2 That that Prophecy contain'd in four German Veiles was publish'd in the Year 1553 That Gafpar Bruschius, who inserted it in a small Book of the Abbot (b) Engelbert, de ortu & fine Reman Imperii, put it into Latin, and alter'd the Sense of it, tho' he understood the German Tongue very well 4 That his bad Translation was a new Prophecy more surprizing than that of Regionantanus, for he noted that those great things should happen under one Sentus Thuanus adds, That he had often admir'd that conduct of Bruschius, and thereupon observes, that he was kill'd in the Year 1559, a long time before Sixtus the 5th, who was Pope in 1888, attain'd to the Papacy Here are his Words (c) Toannes Regiomontanus diu ante id pramonuerat, quatuor versibus seu rhythmus vernacula lingua emaratis, qui in Castellensi superioru Norici canobio hodie leguntur, aute XXXV annos a Gaspare Bruschio Egrano, cum Engelberis Abbatu Admontensis, qui sub Rodulfo Habspurgio storuit, libello de ortu & fine R Imperis publicati, quos cum ille interpretaretur, quod mihi mirari fapius subist, quanquam minime lingua sua ignarus, ta-men dum verba Germanica aliter, quam scripta erant, latine reddit, vaticinium Regiomontani longe also majore cumulavit Si quidem id, qued ab ille prædittum erat, Jub Sexte quedam eventurum tradit, atqui diu eft, ex quo Bruschus fatis concessis, anno videlicet hugus seculi IIX a sicariis junta Rotenburgum ad Duberam interse Eus, multo antequam Sixus V summum magistratum in acticia inniret, & verba Regiomoutani, sunti dini, id matini, significant Note, That it was believ'd, that some fornitemen against whom Bruschus was wri-ting something, caus'd him to be Assalinated He

was murder'd in the Forest of Schlingenbach between Retemberg on the Tauber, and Winsheim See Crussus in his Annals (d) of Swabia If they had given (d) Parte our Poet the Advice that Horace received (e) to for- 3 lib 10 bear Slandering, or else expect to lose his Life, cap 7 a'twould at leasthave been as Prophetical as the four pud Zeiller

Verses mention'd by Thuanus who supported as expired pag 27

Livy and Dionysius Halicarnasseus tay it expressly Flo(e) O puer rus committed a great Fault then, which I do not ut sis Vifind censur'd in the variorum of Holland He pretails metends that the Death of Brutus follow'd the Peace two: & which Porsenna made with Rome (f) Et rex quidem tot tantisque virtutum terrotus monstris valere liberosque esse justit Tarquini: tamdiu dimicaverunt donec Arun-tem filium regis manu sua Brutus occidit, superque insum mutuo vulnere expiravit, plane quaft adulterum ad inferos usque sequeretur

(B) Engaging in fingle Combat) The Passage 1 lib 2 of Florus which we have just now cited, might in- (f) Flor duce us to take these Words litterally, yet it's bet- lib 1 c ter not to take them fo, for 'tis certain that Brutm and Aruni fought on Horseback, and that they run at each other with their Lances Thus Livy and Dionysus Halicarnasseus relate it, notwithstand- also Dioning all the Violence which animated Brutus against sus Haly the Tarquins, yet it was not he was the Challenger, carnassensis but Aruns, who having singl'd out Brutus, run to 15 & wards him, insulted, revised, and provok'd him to Plutarque a single Fight But Brutus, who accepted the inwaler Challenge, met the Aggressor with equal Fury p 101 Each thought only on Killing his knemy, without defending himself (g) Ados insessing animis concurreture, neuter dum bestem vulnerares sur protegensis corners, neuter dum bestem vulnerares sur protegensis corners, neuter sur contrario is to per parmam uterque trans-

runt, neuter dum hostem vulneraret sui protegendi cerperis memor, ut contrario ictu per parmam uterque transfixus duabus harentes hastis meribundi ex equis lapsi sint
(C) That he preser'd the Sasety of his Country hefore that of his own Sons I He had married a Wise
of the Family (h) Vitellia, by whom he had two
Sons, who had not yet (i) attain'd to Man's Estate
They suffer d themselves to be engaged by two
of their Uncles on the Mother's side, and by some
others who lov'd the Kingly Government herror of their Uncles on the Mother's fide, and by some others who lov'd the Kingly Government better than a Common-wealth, in a Plot to recall Tarquing. The Conspiracy was discover'd, and Brutus himself Condemn'd his Children to Death, and had them Executed in his Presence Consules in Sedem presesses fusion missingue listeres and summendum supplicium

processer sum missique listores ad jumendum jupplicium Dienys nudatos virgis cadunt, securique feriunt cum inter omme Halicarn tempus pater, vulsusque & os esus spettaculo esset, emitied & nente animo patrio inter publica pana ministerium (k) Plutarch (D) I censure only one Passage in Moreri] He says in Valer that Brutus; was Son of a Daughter of Tarquinus pag 99-e Priscus, King of Rome I own this is the Opinion of Dienyssus Halicarnassensis Brutus, says he (i), was (i) Lob 4 the Son of Marcus Junius, descended from one of Eness's Companions, and his Mother was Tarqui- (m) Lob 1 nia, Daughter to the First Tarquin This does not pag m 34 hinder my saving that Mr Moreri asserts a Falsity, hinder my faying that Mr Morer afferts a Falfity, and that he ought to fay with Livy (m) That Torquins the Mother of Brutus, was Sifter of the Last Discorp.

Tarquin My Reason is this It's certain Brutus Holicorn. was very Young (s) when his Father was killed;

majorum ne quis amicus te feriat Horat Sat 1 116 2 (f) Florus, (g) Livius l 2 See also Diony

(b) Livius ibid Plut in Val Public p 98 (i) Dien Halic I <
(k) Livius ibid with quoque

(n) 1d ib

lived under Rodolphus of Habs-bourg

(b) be

(1) Thean lib 90 in'i pag m 176

. Among all the Attempts that ever have been form'd to change the Civil Government, and dethrone Kings, there is hardly any so reasonable as this, for in short, this King of Rome whom our Brutus endeavour'd with fo much Success to expel, was doubly a (F) Tyrant; his Reign was unjust and violent, and he had besides usurp'd the Sovereign Power, and Dethron'd his Father in-law who was the Rightful Possessor, he took care to have him Murder'd, and in this he acted against the Peoples Intention; nor did he ever get his Usurpation approv'd by Law, but maintain'd himfelt in it by all kinds of Violence "Twas happy for Rome that she had never had a Tyrant King before, or a Citizen so great a Lover of Liberty as Brutus, for had it been reduc'd to a Democracy under the preceding Reigns before it had been brought to a due Confistence, it could never have subsisted, but must have been destroy'd (G) by the Factions and Discords which the Tribunes of the People raised at every turn, under the specious Pretence of Liberty Nothing is finer in all the Romances that have appeared under the Name of Mr de Souderi, than what concerns Brutus in the "Romance of Clelsa

BRUTUS (Marcus Junius) the Son of Marcus Junius Brutus, and of Servilia the Sister of Cato, was one of the Murtherers of Julius Casar He was the greatest Republican that ever was known He did not believe that any body was obliged to keep (AD) Faith, or the sacredest Oaths to those who usurp'd an Arbitrary Power in Rome He was so sull of the great and noble Idea's of Liberty, and that Love of his Country, which the Greek and Roman Authors have describ'd so pompously I say he was so bewitched to these, that neither the Obligations he had to Julius Casar, nor the certain Prospect he had of aggrandizing himself as much as he pleased under that new Master of Rome, cou'd ballance the Ambition he had of restoring things to their first State by the Murther of the Tyrant He conspir'd against him with seve-

(a) Id lb (b) Dion Halicarn stud

he was much about the Age of Tarquin's Sons, and was educated with them It's true 'twas rather to was editicated with them It's true twas rather to ferve them for a Buffoon, than for any thing elle (a) It is moreover certain, that his Father was not put to Death 'till (b) after Tarquin's Usurpation, it may therefore reasonably be supposed, that Brutus was not above 15 Years of Age when Tarquin usurp'd the Crown His Mother must needs then have been very Old when she was brought to Bed of him, if she had been the Daughter of Tanquinus Priscus She must have been the Daughter of Tanaquil, for Tarquinius Priscus had no other Wife but Tanaquil That Tarquinius came to Rome by the Advice of his Wife, in the Reign to Rome by the Advice of his Wife, in the Reign to Rome by the Advice of his Wife, in the Reign of Ancis Marcius. He had attempted in vain to have a Share in the Government of his own Country Confidering the manner in which she argued with her Husband (c) to engage him in that Journey to Rome, she could not be a Girl of 15, she must be at least about 25 Years of Age, her Ability in explaining Auguries, confirms my Supposition They must have been Married a considerable time, since they hop'd for nothing in their own Country One is not disheartened till after divers Attempts They liv'd several Years at Rome, and made themselves so considerable there, that Tarquin being chosen Tutor to the King's Children, secured to himself the Succession of Ancis Marcius, It is not too much to allow Ten Years to an Abode which had Consequences so very important. Say then that they came to Rome Ten Years before Ancis Martius died By this means Tanaquis must have been 15 Years of Age, when her Husband became King of Rome. Nor can her last Lying in, be later than the 15th Year of her Husband's Reign Let's suppose then that the pretended Mother of Brusse, the Daughter of Tarquinus Prises, was born in the Arbs Year of her Father's Reign. Thus she must He had attempted in vain to of Ancus Marcius than the 15th Year of her Husband's Reign Let's impose then that the pretended Mother of Bruins the Daughter of Torgonnius Prises, was born in the Ath Year of her Rather's Reign Thus she must have been 24 Years of Age when her Father (a) died, to which, if we add the 44 Years that Servius Tullius 10 the Taiquis the Proud seized on the Throne, when Tarquis the Dron when his Mother was 51 Years of Age, he must then be born when his Mother was 51 Years old If that be not impossible, it is at least very improbable. Now a Judicious Histo-11 Colored the Marriage of Daughters at 12 or vius on the 15, to adopt the Marriage of Daughters at 12 or vius on the 15, to adopt the Accompt, and make them fruitful till 50 See Laurentius Valla, who reckons, That if the Mother of Bruins had been the Daughter, of Tarquin superbus mas the (F) Was doubly a Tribus I We must not therefore alledge this Conduct of the Romans, as an Example of the Rights of the People exercised against a nius Prise I lawful Severeign who abuses his Power Tarquin

the Proud, was not only a Tyrant in his Administration, but was also a Tyrant by Usurpation Read these Words of Livy (f) Conseins deinde male quarends regns ab se ipso adversus se exemplum caps (f) Tits posse, armatis corpus circumsepst Neque enim ad jus Livias regni quicquam prater vim babebat, ut qui neque popudet i sussu, neque authoribus patribus regnarer Ed acce- i pag n debat, ut in charitate civium nihil spei reponenti metu 30, 21, regnum tutandum esse quem ut pluribus incuteret, constitutores capitalium rerum sine consiliis per se solus exercebat. perane cam causam occidere, in exilium apere, hognitiones capitalium rerum sine consiliis per se solus exercepat, perque eam causam occidere, in enilium agere, bonis multtare poterat, non suspectos modò aut invisoi, sed unde mibil aliud quem pradam sperare posset sea patrum pracipue numere imminuto, sistuit nulles in patres legere, quo contemptior paucitate ipsa ordo esse minusque per se nibil agi indignarentur. Hic enim regum primus traditum disprincibus morem de omnibus Senatum consulendi solvit, domesticis consiliis Rempublicam admistravit; bellum, pacem, sadera, societates per se ipse cum quibus volait, injusu populi ac Senatus secit, direvidue. This is a very elegant Description of Tyranny Tyranny

cum quibus voient, injusu populi ac Senatus fecit, direvitque This is a very elegant Description of
Tyranny

(G) But must have been destroy'd by the Fastiens
which the Tribunes of the People I This Reflection is
not mine, it is Livy's, and serves to show that
Author's Judgment and good Sense Neque ambigitar, says he (g), quin Brutus idem, qui tanium
gloria superbe exacto rege meruit, pessind publics id saturus fuerit, si libertatis immatura cupidine priorum
regum alicus reguum exterssis ematura cupidine priorum
regum alicus reguum exterssis ematura cupidine priorum
fuit, si illa passorum convenarumque plebs transsuga ex
aut certe impunibatem adesta, soluta regie metu, agitari
cepta assertibus serve adesta, soluta regie metu, agitari
cepta assertibus serve contemna, prius quam pognora conjugum
ac libertatis serve contemna, prius soli, cui busso tempera
alibertur, animas corum consociasses disposa tempera
alibertur, animas corum consociasses disposa tempera
dum adulna discriptia sorum; quas soviet et anguilla moderatio amperii, soqua nutricude perduxit, ut banam frugem
libertatis maturii sam vuribus serve possens. The sixth sixth
habitants of Rome had need of a Monarch Their new
City would soon have sunk, is it had been expos'd
in its sinfancy to the continual Contests of the Patrigian; and Pebesans stis next to a Miracle that
they suffer'd it to maintain and aggrandize itsself
(A) He did not believe that any one was oblig'd to
keep Fasth (b) in one of his Speeches to the Roman People in the Capitol he told 'em God's moss
est sundan units sides, austa juripurand religio. This
Maarm semi d'um cassonable to Gratius. See how
he has refuted io in the 15th Paragraph of the 13th
Chapter of the Second Book of Pastes
se pastes And yet this Maxim of Pagan Rome
is succe excusable than that which Chapter of confiance, That Faith is not to be kept with Flereticks
A a a a a

(A)

flance, That Falth is not to be kept with Hereticks

datoque M Bruto

um Romanorum ultımum dixiffet

Tacit an-

nall 4 c 34 (b) Sueton in Tiber c

(c) Plut ın Bruto,

pag 1005 (d) Ava-Cunous

to fewer of

ral others, and their Plet was so well concerted and carried on, that Julius Gafar was flabb'd at the Senate, the 15th of March 790. The People applicated that Action at first, but all on a sudden, like a Sea aguated by contrary Wands, they animated themselves against the Murtherers. These were forced to sake their Sasety by singht.

The Life of the Provinces abroad; they made a stand in Macedonia at the head of some very good Brutus. Brutus
(a) Posture
(b) Posture
(c) Posture

does not name, is undoubtedly Crematius Cerdus. The Elogy he gives these two Republicans, was given to Cassis by his Companion Bratus, when the News of his Death was brought him (r)

(B) the last Dying words in Decrying Pertut Un-happy Vertue, cried he, how have I sten decividen the Service I believe dishou were a real Being, and devoted misclf to thee on this Opinion, but thou art only a wain Name, a Chimera, the Prey and Slave of Fortune He was not the first that made the of these Words

service 1 believe she were a real Bong, and beweed mylelf to these on this Opinion, but those art only a vacual mylelf to these on this Opinion, but those art only a vacual mylelf to these on this Opinion, but those art only a vacual mylelf to these on this Opinion, but those of Persons. He was not the first that made the of these Words are to the order. Agreed Poet had put them in Hercules Mount of the mylelf of a Traight Poet. It's in a Translation of the of a Traight Poet. It's in a Translation of the of a Traight Poet. It's in a Translation of the of a Traight Poet. It's in a Translation of the of a Traight Poet. It's in a Translation of the of a Traight Poet. It's in a Translation of the of papers. Similar Poet and Ray, but which is a hattent consequent of the original Ray, but which is a hattent consequent of which the fills. According to Fusions, he who middle the Boll. According to Fusions with the Fusions of Planslation of P

(A) Who are call'd the last of the Romans] Totique the Reality of Vertue It belongs to Christians along fays (a) That Cremutius Cordus faid this of Cassus to argue upon it aright, and if those good things it only, but Suctemus affirms, he faid it of both Objection & Historice hard Brutish Cassus which the Scripture Promises the Faithful were not joyn'd to the Exercise of Vertue, that and Innocessey might be plac'd in the Number of those does not place to realize the Romans Innocessey might be plac'd in the Number of those were not joyn'd to the Exercise of Vertue, that and were not joyn'd to the Exercise of Vertue, that and Innocency might be plac'd in the Number of those things on which Salomon pronounc'd his definitive Decree, Vanity of Vanities, all is Vanity To trust to one's Innocency, would be so trust to a broken Reed, which peitces the Hand of the that lears upon it God, as being the Editable of Events, and the Distributer of good and Bad Successes on Earth, has submitted Vertue and Innocency to general Laws, no less than Health and Riches One of the most considerable States of Europe lost and gain'd by turns, as long as it made only unjust the most considerable states of Europe lost and gain'd by turns, as long as it made only unjust Wars, nay, it gain'd more than it lost. Ever since it has been engaged only in just Wars, it loses. How happens this? It was Powerful at that time, and now is not so. To conclude, whoever shall go upon Britiar's System, and look upon Vériue as the Fountain of good temporal Successes, may happen out the complain as he did of having the

rhe Fountain of good temporal Successes, may happen one Day to complain as he did of having taken that for a Reality which is only an empty Name

But let's beware of the heady Reslexions of those extravagant Sourits who pretend that to have an ill Cause, is the readiest way to succeed Say we on the contrary, that all things being in other respects equal, Reason and Justice on one's Side is a good Step towards the Victory How great solution of the Disorders of Human kind are, they are not yet come to such a Height, that it can with truth be said, that Right averts of retards the Viasion of Prosecution of Prosecutio foever the Diforders of Human kind are, they are not yet come to fuch a Height, that it can wish truth be faid, that Right averts of retards the Victory I was not long ago in Company where two Princes were the fulped of the Difcourfe, who had been sam'd for a very high Dignity Opinions were little divided, and almost all agreed, that fuch an one would bassie the Presidence of his Concurrent They grounded themselves of the Verifications which were reduced into Heads, is the Interest of all Europe to favour one of the two Pretenders, the Samition of the Countries from whence each were expect Assistance, the overgrown Power of the Promoter of him whose ill Success was forested and an stundred other Considerations besides And now you think you have said all, said a brisk Frenchman that was by, and who had not spoken a Word before, buit it's a Mistake, I'll give you one Readon thronger than all Such an one has Right of his side, his Election is regular, and therefore he must link. The Election of the other mail positive Descent, it's contraint when man all Laws of the Nation, that alone were enough to seture him the Superiority and the Tribusian This Assistance in a feel, is since to present the active was laughed at, but famile who were willing to give themselves the trouble and a set of the superiority and that it a say by accident that I for the superiority and that it a say by accident that I for the superiority and that it a say by accident that they Advertaries. They sixter themselves, in the Burner, that Heaven will declare for them they will all saying a superiority will declare for them they imagin that Right sixten will repose, that they some they like the success, they sixter themselves, and it interests they some they like any the high of the proper, the superior they imagin that Right sixten who were enough in bad countered their own Work, of retard the Frogrees of the states of work of the frogrees of the states of work of the frogrees of the states of the states of the superior the states of the super

See in the Remark DA the Words of Tacitus + Gravitatem Bruti D Quintil 112 6 10. p m 580 4 See Cicero 171 Bruto, in Philippicus O alibi

> (a) Hinc exitum M Biuti

paraum

Septimum & trigefi-

mum mnuns 1gentis fortuna

est volu-1t CO1-

rupto animo estas in diem quæ illi

omnes

Virtutes

unius te-

meritate

facti ab-ftulit Pa-

terculus l

de Benef 1

2 6 .0

:

pity he should blacken by (D) the Murther of his Benefactor, a Combination of the greatest Quilities in his Person that a Man can possess. His Action was condemn d by * several Romans of those times, and one can hardly disagree but it was at least inauspicious in the Circumstances, I mean (Da) that it was unseasonably committed. You will find the Proof of this in Dion Cassius. He followed the Sect of the Stoicks He lov'd Books (E) and had wrote some He was a good Orator, and as he had for his own part always made choice of a concile and † grave Style, no wonder if he thought (F) Cicero's Eloquence void of Neives He had an excellent Panegyrist in the Perion of that Orator, by whom he had been infinirely esteemed from his Youth. He was older than (G) Paterculus supposes. No one ought to affirm that he He was older than (G) Paterculus supposes. No one ought to affirm that he was descended from that (H) Brutus who expelled Tarquin, or that he had been adopted

Principles, the latter are much more Active However it be, there is no arguing from the Justice, or the Injustice of a Cause, to its good or ill Success, and except in Cases where God works by Miracle, which happen but feldom, the Fate of a Bufinets depends on the Circumstances, and the Concurrence of the means that are used, whereby it sometimes happens that Injustice miscarrys and that one may say, tandem bona causa triumphat

(D) That he blackned by the Murther of his Benefactor a Combination | The most extravagant Flatterers of the Descendants of Casar found only that one Exthe Descendants of Cajar found only that one Exception (a) to Brusus I confess, he whom he kill'd, deserv'd Death, an hundred thousand Lives, if he had had then, would not have suffic'd for the Expiration of his Crime, but it did not become 3 or 4 private Persons to undertake to punish him Let us then apply the Maxim priso justa actio injustified. Resides the Attempt was against the Infiffins Besides, the Attempt was against the Interest of the Country, the Lvent shewed it, and it was not hard to foresee it See Seners who proves folidly that as things then stood, they were not to hope for a Return of the Republican Government. The Manners of the Romans were corrupted, the prize of Ambition was too great, the Post from whence they would make the Conqueror of Great Pompey fall, was so coveted, that it was easie to foresee that as they thrust one Person out of it, several others would present to fill it up again (b) Cum vir magnus fuerit (M Brutus) in alus, in hac re videtur vehementer erralle, ibi speravit libertatem futuram, ubi tam magnum præmium erat & imperandi, & scrviendi, aut existimavit civitatem in priorem formam posse revocari, amissis pristinis moribus, futuramque ibi aqualitatem civilis juris, & staturas suo 2 c 72 (b) Sencia loco leges, ubi viderat tot millia hominum pugnantia, non an fervirent, fed utri Quanta vero illum aut rerum natura, aut urbis sua tenuit blivio, qui uno interempto, defuturum credidit alium, qui idem vellet, cum Tarquinius esfet inventus post tot reges ferro ac fulminibus

(DA) That it was unseasonably committed find the Proof of this in Dion Cashus | That Historian observes Two things I That a wicked Fundamental Comments of the Comment ly feir'd fome who envied Julius Cafar, and hurried 'em on to kill him unjustly a That tho' they alledged the fair Pretence of Re-establishand threw back the State into Seditions, when it began to taffe the Advantages of a good Administration. He afterwards declares, That Monarchy is to be preferr'd before Democratical Government and that both Cartaged Report Lifetimes. ment, and that both Greek and Roman History shew that Cities and private Perions have enjoy'd greater Bleffings, and felt less Adversity under the Authority of a fingle Perion, than under a popular Government; that if there have been States which have flourish d under such a Government, it lasted no longer than till they had attain'd a certain point of Greatness and Power, beyond which nothing but Discord had been seen, the Fruits of Envy and Ambition, and therefore since the City of Rome saw it self at that time Mistress of a great many Nations, and glutted with Riches and Plenty, it was impossible but the Inhabitants should give a loofe to the P. Markey and P. Markey a loofe to their Passions in the midst of the Repub lican Liberty, and yet more impossible, that while none of them restrain'd their Desires, they shou'd agiee among themselves (c) A δυνανο μέν το διμοκομπικ συκερο ποικι, αθυγανότερο δι μια συφαριώζαι μονούζαι In populari respublica statu impossibile erat cives animis suis moderare, atque continentia sublata ut concordes per-manerent, id adhue minus fieri poterat. That if Brutus and Cassius had well consider'd these things, they would never have kill'd the Head of the Republick, nor thereby plung'd themselves and the whole

Roman Empire into endless Calamities (d) Note that Xiphilin (e) has disapprov'd Dion Cassius in this, but I don't believe any Person can reasonably deny that at that point of Greatness to which the Romans had attaind, which had accustomed em to Luxury and Ambition, they could have injoy'd any Tranquillity either in the Provinces or Capital City under a Democratical Government Capital City under a Democratical Government Rome had already been a pretty long time a Republick only in Name. The Alteration of Government will always be infentible in Popular States which amuse themselves with Conquests. If they wintend to preserve their Liberty, they must avoid all offensive Wars as the Plague, and be statisfied with a small Event of Land, they must aggrange with a small Extent of I and, they must aggrandize and fortifie themselves intensive, and not extensive, if I may be permitted to make use of the School Distinction

I have faid in the Body of this Article, that fe-veral Romans disapprov d Brusus's Action, I'm to produce a Witness (f) Die funeris (Augusti) milites velut presidio sictore, multum inridentibus qui ipsi orderant, quique a parentibus acceptrant diem illum crudi adhus servitii, & libertatis improspere repetite, cum occisus Dictator Casar, aliis PLSSIMUM aliis pulcherrimum facinus viderctur Consult sorstnerus on this Passage of Tacitus, and Boeclirus on the 56th chap of the 2d Book of Paterculus

(E) He lov'd Books, and he bad wrote some | Plutarch (g) relates that in the greatest Heat of the Civil Wars, Brutus imploy'd some part of the night in Study He Abridged the Roman History of (h) Fannus, and that of (1) Antipater He wrote and he Charles and he Pool to Charles a Book de Officiis, cited by Charifus and by Prifcian
Doubtless it is that which Screea (k) calls mer 1889u1807 — Cicero (l) and Seneca (m) ipeak of that de
Virtute Diomedes makes mention of that de Patientia There are still extant some of Brutus's Letters, either in Greek that were piinted apait, or in
Latin among those of Cicero He had made Catos Latin among those of Cicero He had made Catos Elogy, and Cafar did not like that Piece Bruti Catone letto se sibi visum discreum (n) The Oration he made in the Capitol upon Cesar's Murther, pleas'd Cicero very well, though they had not the same Taste in Oratory

See the 1st Letter of the tame Taste in Oratory

See the 1st Letter of the 1sth Book to Atticus

I cannot tell whether he sinish d the Abridgment of the History of Polybius, on which he was at work (o) in his Camp the

very Night that preceded the Battle of Pharsalia (F) Cicero's Eloquence void of Nerves The Author of the Dialogue de causis corrupta eloquentia informs us of this Ciceronem, says he, male audivisse a Bruto, ut spsius verbis utar tanquam frattum atque elumbem Cicero was even with him Fie thought Brutus's Style negligent and loofe Ciceroni (p) vi-Sum Brutum otiosum atque disjunetum Brutus's Style Jum Brutum ottojum atque aisjunctum Brutus Style p 985 E had another Desect, which is that it was full of (p) Dial Verses, Versus shi fere excidunt, quos Brutus 19so componendi ductus studio sapissme facit (q) Cicero confesses that Brutus touch fault freely enough with his Taste, in point of Lloquence See the 20th Let-

Talte, in point of Lioquence See the 20th Letter of the 14th Book to Aitieus

(G) He was older than Paterculus supposes He was born ten Years (r) after Hortensius began to plead, which was (s) under the Consulfing of Iucias Crassus, and Quintus Scavola That Consulfing falls in with the Year (s) of Rome 658 Brutus than much have been born in the Year 668 So

this falls in with the Year (t) of Rome on the falls in with the Year (t) of Rome on the falls in with the Year fold So pag 343 that having died in the Year 711, he liv'd 43 Years (i) Significant therefore be (u) in the wrong, to usin falls

that naving died in the year 711, he lived 43 Years (t) Sigons Paterculus must therefore be (u) in the wrong, to give him but 37 years of Age

(H) That he was descended from that Brutus who expelled Tarquin] Dionysius Halicarnassins (w) maintains that our Marcus Brutus was not descended from him. He says it's the Opinion of the Historians who had examined this Matter with the greatest Azziz c

(d) Taken from Dion Callius lib. 44 init (e) A phil epit Dion lib 44 init pag

(f) Tacit annal lib

(g) Plut in Bruto, PAG 1000 (b) Cicero ad Attic l 12 epift (1) Id 1b l 13 ep 8 (k) Seneca epist 95 (!) Cicero Tuscul I & de finib (m) Seneca consol ad Helviam (n) Apud Cicer 46 ad At (o) Plut in Bruto p 985 E (p) Dial iil l g c 4 pag m 448 (r) Cicero in Bruto, P m 447 (s) Id 16

* Plut in Bruto pag 985 See him also in Pompeio, pag 653

† 11 in

Bruto 16

| Id 1b Pag 986

Yet Moreri decides it. I say nothing of his Sins of adopted (i) by Julius Cefar

I cannot pals over in Silence the Proof that our Brutus gave of his love of Justice in the beginning of the War between Cafar and Pompey He was the Son of a Man whom Pompey had order d to be put to Death, so that he had the greatest Reason in the World to hate Pompey he had not diffembled his Hatred, he never vouchfafed to falute or speak to him, this caus'd a Belief that he would take Julius Cafar's part, nevertheless he embark'd in Pompey's Cause, which he took to be the (K) best, and justest, and the most for the Interest of the Country which he judged another to be preferr'd before any personal Considerations * I shall not mention the Tenderness Casar express'd for him before the Battle of Pharsalia, by the Orders he gave his Commanders to give him good Quarter, or even to let him escape if they could not prevail with him to yield † Nor will I mention the kind Reception he gave him after the Riehim to yield † Nor will I mention the kind Reception he gave him after the Battle, but I shall say a word or two of the private Conversation he had with him concerning the Road that Pompey might have taken Brutus spoke his Opinion after fuch a manner as made Cafar judge that Pompey had bent his course towards Egypt and in that he was right Some pretend that Bruius was much to blame in giving such a hint to the (L) Conqueror.

BRUTUS

(a) 'Ot of Papalon menterela gEnlanore Ut qui fagaciùs res Romanas investigafiripto tradide-

runt (b) D10 lib 44 (c) AAAо Вуйт ... о Вуйт ... о ку тай... Jus ef au-78 € 77× 670-Sorarem (Fitelliorum IhabebatBrutus in matri-

monio, &

ex ea nu-

merofam prolem Plut in

Valerio pag 98 D (d) Dio mbi supra (e) Cicero Rhilipp 1 Philipp 2 what will bc said in the Article Cassius (b) Plut VITA Brutiinitio pag 984 () Sueto-

Aius in the I ife of Augustus gives the Offavian Esquily as on Expri-

greatest exactness (a) whereof they bring divers proofs, and among others this following. The Junius's and the Brutus's of later times were of a Plebeian Family, as appears by the Tribuneships of the People which they had held Now it's certain that the Junius's of Tarquis's time were of a Patrician Family The Historian, I have cited, thinks this a very strong Reason Texasient Avantables. Signum cus facile contradics non possis Dion plainly declares, that the first Brusus caus'd the two only Children he had to be put to Death, who were yet but Youths (b) This, without doubt, is of greater weight than Plutarch's Authority, who says, that Brutus had several Children (c) Cicere having spoken in his Philipichs as an Orator, and not as an Historian, is not sufficient to weaken the Testian Historian, is not sufficient to weaken the Testimony of Dienyssus Hallicarnessens; and of Dieny However, he is a good Authority to shew that the Brutus s of his time pretended they were issued from him, who deliver'd Rome from the Tyranny of Tarquin, and Dien (d) does not depy but they made use of the Conformity of Names at Roma, to incite Brutus to conspire against Casar, as the ancient Brutus, of whom he was descended, say they, had conspir'd against Tarquinithe Proval Some may be pleas'd to sind Cicero's Words here Fuerit ille L. Brutus qui Cripse regio dominatus Rempublicam libera-Bruttus qui & ipse regio dominatu Rempublicam libera-vit, & ad similem virtutem & simile sactum sirpem jam prope in quingentesimum annum propagavit (e) Si auctores ad liberandam patriam desiderarentur illu autioribiu, Brutos ego impellerem, quorum uterque L Bruts imaginem quotidie videret, alter etiam Ahala. Hi igitur his majoribus ab alienis petsus consilium peterena quam à suis, & foris potius quam domi (f) No great stress is to be laid on these Words (g), because an Orator is not so much concern'd whether such Facts be true or no, he is fatisfy'd if only a part of the People believe them But here's an Historian, the People believe them But here's an randoman, who appears of Cicero's side, and alledges Proots Platarch affirms, that Marcus Brutus was descended from him who expell'd Tarquin, and that none but Julius Casar's Friends, in harred to the Murderer, maintain'd that the first Brutus left no Posterity, and that the other Brutus's were descended from the Steward of the first (b) He adds, That the Philosopher Posidonius affirm'd in one of his Books, that Lucius Brutus had three Sons, the last of whom was the Stock of the Family of the other Brutus, and that there were Illustrious Men of that Family in his own time, whose countenance resembled the Statue of Lucius Brutus Add to this that the reason which seems so strong to Dionysius Halicarnassens, is not unaniwerable, seeing there are examples of Ratrician Families which became Plabetans (1). A Learned Man fets forth that, according to Plutarch, the Enemies that Brutus had made himfelf by the Murther of Julius Cofar, maintain'd that this had happened to the Family Junia, Sed & first potule at Junia gens a patricis ad plebem transferrit, or Cribit. Plutarchy. foreing at Junia gens a patricus as piecem transports, & Gribit Plutarchus id ab its que eb Cafaris agent. Brutes erant infenst jusses, justing (L). Had Plutarch faid this he must lave classed directly, with common Sense What's to be done in this constitot of Arguments and Witnesses Quite the constrary to what Mr Abores has done, that is to remain Neuters but if one would be declive, he ought to present the Authority of Directions Halcompositions and Directions. the Authority of Dionysius Halicarnassensis and Dion, that of Cicero and Plutarch

(1) That he was adopted by Julius Cæsar] I do not think any credible Author ever said this It might indeed have been said that Cæsar call'd him his Son, and that he also believed himself to be his Father, because of his Galantries with Serviles the

Father, because of his Galantries with Servilia the Mother of Brusus. See that Lady's Article

(K) Which he took to be the best and the justes? He was not one of those who hate the Tyrant, but not the Tyranny, or of those that love not Liberty, but the Person of him who declares for it. He hated Pompey, and yet he sided with him he had all the reason in the World to love Casar, and yet he conspired against him, it was because he believ'd that Pompey maintain'd the Cause of the Country, and that Casar was a Tyrant That Integrity of Heart in him was never contested, People judg'd otherwise of his Collegue Cassius, and most were perswaded that he labour'd more for his private Interest, than for the Advantage of bellum gerere & circumcursitare, & discrimina subire bellum gerere & circumcurstare, & discrimina subre potius ad quarendam sibi potentiam, quam civibus liberta tem. This may be confirmed by the other place of Plutarch (m) Anna Rassay, and the publicate, ny panta-idra propulation in north pure to appen to superior, ny nasharu-ten highland Bottom pure appen to appendix, Rassigno to appendix purely propulation. Ferans ferocis vir animi Cassus, maniference arisination Cassay. Quam publica turanno information contains. 3 we appear more. Ferram feroces wer anime Cassius, magisque prevatem Casare, quam publice tyranno infessus, incendit & simulavit Brutum Dicetur Brutus regnum non tulisse, Cassius odise regem It's thought that Pompey would not have made a good use of a Victory in case he had obtained it, but that he would have maintained in an Absolute Bours and the Title of properties. Power under the Title of perpetual Dictaror of Consul, or some other less invidous Name Cinna, Marius, and Carbon took up Arms only to become Tyrants the conquest of their Country was the prise they proposed themselves (n) but People (n) Id ib had quite another thought of our Brutus, his very knemies acquitted him in this Bours. Several had heard Mark Anthony say, that he may the only Man among the Conspirators who was carry'd away by the seeming Beauty of that Action Plutarch's Words have much force (a) Byeru 3 hiyuru unst the seeming Beauty of that Action Plutarch's Words have much force (b) Byeru 3 hiyuru unst the seeming Beauty of that Action Plutarch's Words have much force (a) Byeru 3 hiyuru unst the seeming was an animal than a market animal than the seeming was an animal to see expanying a seeming was an animal to see expanying and the pentilent no hoses quidem come objectass will be seen and animal than seeming which obliged Mark Anthony (p) to do so much honour to the dead Body of (q) Idib. Brutus, and Ossavius to leave (q) the Statue of that pag 1011-4 Hustrious Conspirator intire at Milan

(L) These Brutus, was much to blama in giving such Conful, or some other less invidious Name Cimie,

(L) That Brutus, was much to blame in giving such a Hint to the Conqueror I cannot approve the Annual logy which Dan Francisco de Quevado indeavours to commentate make for that Action He pretends that as things of the Life then, stood Brutus was permitted to revenge his of the Life Father's Death, by discovering to Cafar the Road of Brutus by which he was to pursue the conquered If by Pluthere were no better thoughts than this in (r) that

(m) Id 16 ['ag 987 D

BRUTUS (John Michael) a Learned Man in the XVIth Oentury, was a Namve of (A) Penice, and there happen'd something, I know not what, which oblig'd him to leave it, and which might make him be look'd on as an Exile. Fie Studied at Padoua, and happly'd himself chiefly to hear the Discourses, and the Lectures of Lazarus Bonamicus is the source. He travel'd (B) much, but that ambulatory Life did not hinder his becoming a Learned Man and an Author. He writ politely, though he a condemn'd the Scruples of the Ciceronian Sect, and he might have past for a very good Humanist. His Notes on (C) Horace, Castro, &c are very good Proofs of it. We shall see what he answer'd those with accused him of Plagiarism. He was not content with only writing of Books, but he took care also to search for (D) Manuscripts, and bid is publish them. He pass'd some Years at Lyons, from whence he went in all like-pass 509 yhood to Basel. He there a met with great Civilines from the Learned Theodore Zupland, Author of the Theatrum with humana. He came to Transslvania y about the pass 515. Examining of the Year 1574. He was invited thisher by (E) Prince Stephen Battors in order.

paniard sWriting they'd never have been so much steem'd as they justly are I should rather alledge n Brutus's Justinostian, I That he was not intuited with Pamping Secret concerning the choice n Brutus's Justification, I That he was not introfted with Pompre's Secret concerning the choice of a Place of Retreat 1 That he did not see how by communicating his Conjectures to Caser, he ould make the unhappy Fate of the Fugitive worse, for perhaps he imagin'd, that Egypt would be thought so good a Retreat, that they would not hink sit to Attack Pompey there. However it be, et's here admire the Sagacity of his Judgment, he sues'd very right what Way the conquer'd Chief and chosen. He was no worse a Prophet in another Conjuncture, which was, when he condemn'd wark Anthony's Imprudence, who, having had it in his power to be nam'd among the Brutus's, the Cassius's, and the Cases, had joyn'd himself as a Second to Ottavius. If they are not beaten together, said the Cases, had joyn'd himself as a Second to Ottavius. If they are not beaten together, faid he, they will soon be seen in Arms against each other (a)

(A) Was of Venice, and there happen'd semething, I know not what, which oblig'd him to leave it] The Words I am going to Copy, and which are taken from the 1007th Page of the new Edition of his Letters, testify, that he did not leave his Country willingly, and that neverthesels, he left it without any blemish to his Honour. Nam quod illa (patria) hoc tempore caree, neque ulla illus culps hoc, mone dedecare ulla mea accidit. (ed fortune interior

What he answer'd those who accus'd him of Plagiarism,] His Observations on the four Books of the Odes of Hornee, and on the Epodon, were printed at Venice, by Paulus Manutius, with those of Lambinus, in the Year 1566, in 410. His Scholia on Julius Casar, were printed by the same Manutius in the Year 1564, in 800. They are inserted in the Ldition of Jungerman at Franckfort, in the Year 1606, as the Journalists of Utrechs observe (g), who observe also that he caus'd the Works of Gicero with Notes, to be printed in Twelves, by Anthony Gryphius, in the Year 1571. They tell us, what I have to say on the other Point of my Text. He had been accus'd of having made tie of Lambin's Observations on Gicero, he writ to Lambin, That he might go to the I oun-

1698 pag

(e) In Tuly

(a) Plut en Bruto P#g *997

having made use of Lambin's Observations on Giero, he writ to Lambin, That he might go to the I ountain-head as well as he, and when he made use of another Writer's Thoughts, he cited him punctually, whereby he secur'd himself from all Reproach (b) Journot Plagiarism, for this was borrowing, and not nald Urobbing "(b) Palsam hanc opinionem Lambino eritecht ubi per conatar, his inter also verbis atens (i) Quin-supra pag quits is est, qui me in his, que icripta edidi, 565, 566 surripuisse ab uso affirmet, que transferrem in mea, is neque plane me novit, & facit ipse ut seque plane me novit, & facit ipse ut seque plane me novit, & facit ipse ut seque plane me ut enim qui aqua (i) Brutus indigent, ubi facultas sit, è sonte sumere, quam pag 599 è rivo malunt, egentes, divitum adire, quam epissol ins è literis & ab ingenio paratus, cum mihi citae ibid iidem fontes pateant, è quibus tu haussist, son-

iidem fontes pateant, è quibus tu haussis, (non-dum enim exaruerunt) æque pateant eorum pe-nerialia, &c stulte faciam, si de tuo surripiam,

non minus quam tu, fi inducas animum furripere de meo Postes addit, se sampsife quidem ab

alis, non vero sarripuise Sumere enim eum, qui, a quo mutuctur, indicet, & laudet, quem auttorem habest Surripere vero qui taceat, qui ex alterius industris stuttum quarat, quad quidem a se omino alienum esse dicit" Fhele Gentlemen cannot tella supharhar hie Book de insurarian italia vica una un probabla proposition de la vica una supharhar hie Book de insurarian italia vica una una

us, whether his Book de inftauratione Italia was ever publish d I know nothing of it He mentions it

What he answer'd those who accus'd him of Plagiarism.]

out any blemish to his Honour Nam quod illa (patria) hoc tempore careo, neque ulta ilius culpa hoc, neque dedecore ullo meo accidit, sed fortana injuria Ejus enim mibi iniquitate creptus eff inter meos locus Ejus enim mihi iniquitate crestus est inter mois locus quem Majores mei per CCC dinas retinuerunt honestissimum. This, you'll say, dipes not prove that he was of Venice, but you'll not doubt it if you confuit the fequel of that Patiage. Que quidem, continued he, speaking to a Vene ian, who exhorted him to write the History of the Republick of Venice, to write the History of the Republick of Venice, sum adjum, non posum aquo animo carere, fore ut alignate sum adjum, non posum aquo animo carere, fore ut alignate sum adjum, non posum aquo animo carere, fore ut alignate program aquo animo carere, fore ut alignate program and the parties to positive the patria nostra hadeen, qui has illi partes to deai esse to positive presente presente sum and positive moritus, fumini hominis, & quorum est apua positive merito futurum femper illustra nomen, simul etiam cum iis est lumen cloquentia in ciralina eximistum

n the 629, 1007 and 1071 Pages of his Fpiftles, and cites Fragments of it By the way, what he composed on Casar, did not confift wholly in Scholia and in varial lettiones He gives a more advantageous Idea of it in the Passage I am going to tianiciibe (k) Habeo in manibus Cafaris commentarior, multis à me animadversionibus emendatos, quibus 220 justum volumen accedet, in quo, certo ordine, polit si-mi scriptoris voces phrasesque omnes, tum, quod permagni faciendum est, revum omuium descriptiones in locos com-munes redatta habentur, ut si cui sit scribenda historia

& lauta supeller, & luculenta ex tanti scriptor is monumentis ad ea ornanda atque dustranda que velit, sup-peditentur Eum librum Bastlea excusum animus est in-

for itere Transstvania principi
(D) To search for Manuscripts and to print them] He
was the first that published the ten Books of Birtholomen Facius de rebus ab Alphonso I rege Neapolitano gestis He got em Printed at Lyons by Gryphius in the Year 1560, in 4to Iwo Years after he publist of the least 1505, in 410 Inshire the least 1505, in the fame place Francisci Contarent libros tres de rebus in Hetruria a Senensibus gestis A Work that was reprinted at Vinice in the Year 1623, in 410 In the (1) Year 1582, he published in Poland the (1) Brut

three Books of Callimachus Experiens de ribus gestis 16 p 366

Uladifiai Ungarorum & Polonorum Rezis

(E) Invited thither by Prince Stephen Battori]

Simon Forgats who had a design to write a History of Hungary, desir'd to have (m) John Michael Brutus with him, to be issisted in that Labour, and to that pag 2-2

Pag 2-2

Only 100 Pag 2-1 end propos'd fuch honourable and advantagiou.

sus epistol gag 1064 See also

(f) Qui mores hominum multarum vidit & urbes Horat de arte poet

10 116s. P#8 432

fire co perveniendi, quo contendo, non ingenio confido magis, cujus haud me pænitet tamen, quam diligentia & fludio, usu quidem rerum tanto, quantum esse in eo homine aquum est, qui magnam Europa partem, aulai sere Regumomnium maximorum per summum otium lustravit Itaque si que misi incommoda (id quod necesse suit) tot terras obeunti obtigerunt, sit quidem seusti, quem ex sis catica, maximo quidem ac userrimo, cerum etiam ut mish sit jucumda recordatio. He is right in maintaining is very useful to those who compose a History. They ought all to deserve that what was said of They ought all to deserve that what was said of

(f) Uliffes, might be apply'd to them
(C) His Notes on Horace, Cæsar, Cicero

F Id ib pag 294 sem p69 E Id ib Pag 511 See also PAS 293 · ld sb Pag 330 × Ibid.pag 328, 329 A Ibid p 898 1 Ibid pag 901 · Ibid pag 900 " 16 d pag 355 I lbid Pag 510 * Ibid Pag 283 † 1 Speak of him in theRemark C of the Article Gretferus He had been

preceptor to the Prince

Electoral

of Brandenbourg

1 This does not agree

with what has been

Francis Lucinus, to the

Author, shid pag 1145

(a) Ibid

pag 225

(b) Ibid

(c) Ibid pag 216

(d) Ilid

pag 86

(e) Ibid

Pag 222

(f) Ibid

(g) Ibid

PAE 294 (b) Ibid

P 74, 75

(i) Ibid pag 80

(k) Ibid

207

(1) Ibid PAS 207 (m) Ib d

pag 219 (n) lbid pag 206 (o) Ibid pag 230 (p) Ibid

compose * a History of that Country, and values himself mightly ? on the Reception he met there One of his Letters dated from Cracow the 23d of November 1577, informs us that he had followed that Prince then King of Poland to the Expedition of Proffia He had a convenient Appartment assign'd him in the Castle of Cracow , that he might apply himself with more freedom to his (F) Functions of Historiographer He lest Poland after the Death of that Monarch, and lived with William of St Clement Ambassadour from the King of Spain to the Imperial Court He was honoured " with the Title of his Imperial Majesty's, Historiographer. He was at Prague on the first of January 1590. which is • the Dates of a Book that he dedicated to the Spanish Ambassador whom I have mention'd. He must have been at that time 73, fince in a Letter dated the 19th of August 1582, he takes notice that he had a attain'd to his 65th Year He makes mention of his || Daughter's Mariage in a Letter dated from Clausemburgh the 23d of January 1574 He had a great share in the Friendship of Dudithius, and in that of Crato The latter had persuaded the *Emperor Maximilian to retain him in his service I cannot tell what became of John Michael Brutus after the Year 1590, nor where nor when he died His Writings which were become very scarce were so earnestly sought after by the best Judges, that the hearing that † Mr Cramer had undertaken to procure a new Edition of them, caused an exceeding Joy in the Republick of Learning. The first Part of that Defign (G) is already accomplished, and the rost is promised in a little time. It's said, that the History of Florence composed by our Brutus, and printed at Lyons in 1562, is not favourable 4 to the House of Medicis, and that it displeased the Duke of Florence very Among the Letters of this Author, I have not found that which he had promiled to add to them, and in which he delign'd (H) to treat of an ill Custom intro-

Conditions to him, as he thought might draw him into Transylvania Brutus (a) was then at Venice, and did not ieem very fond of that Journey, for (b) nothing was concluded eight Years after, at last the Butiness was brought about, he sent word (c) ty a Letter dated from Basis the 1st of June 1572, that he would speedily set forward, and yet he took a Journey into France before he began the other I find that he writ a (d) Letter to the Prince of Transylvania, dated from Lions the 1st of June 1573, and that he departed from Lions (c) the 17th of Osober of the same Year He arriv'd at Vienna in Aussira (f) the 24th of November following

(F) To his Functions of Histographer] He was to begin where Bonshius had ended, and to carry on the History of that Country to his own time (g) It appears by a Letter he writ to the King of Poland the 1st of December 1579, that he apply d himself diligently to that Function, and that of (b) the twelve Books into which the Work was to be divided, four which reach'd to the Year 1542, were Conditions to him, as he thought might draw him

written by divided, four which reach'd to the Year 1542, were finish'd He owns that he makes use of Paulus fo-Places where that Author is mistaken, or wanted ample and exact Instructions He proposed (1) after he should have finish d these twelve Books, to write the History of Steehen Batteri in particular A Letter he writ the 15th of January 1578, testifies the extream Passion he had to perform all the Duties of an Historian well, for he desir'd very earnessly (k) that he might be permitted to consult the Records, and to send for the Library that he had lest in Transjournia Heobserves, that it is not large but considered to choose Books, and of the large, but confifts of choice Books, and of the best Lditions, (1) ut numero non ita copiosa est, at libris optimis, atque ex elegantissimis editionibus est instructa He had put the Charges of the Carringe of his Books in the Articles of Agreement, and he de-clar'd that he could not live without his Library clar'd that he could not live without his Library (m) Pramissis, cum alies impedimentis, bibliotheca, qua quidem carere, at divi, nist with simul mini carendum sit, baud facile possum. He observes also (n), that the Bookiellers of Basil were inquiring already for his History of Hungary. He informs us by a Letter written from Cracow the 7th of February. bruary 1580, that as to the bulk, his Labours equal'd the (o) three first Books of Casar, and reach d to the taking of Lippa He adds, that he had made very good use of the Work (p) of Ascanius Centorius, and that they who would examine after what manner he were recorded as the latest was the latest after what manner he writ, would not think it ftrange that his Book was so small (q) Multum inquis imo tum videbitur multum, ubi leges non quantum scripferim solum, sed quid & quemadmodum id adeo scripserim

(G) The first part of that Design is already accom-plish d | See the Book intituled Joh Michaelis Bruti opera varia feletta, nimirum epistolarum libri V de hi-floria laudibus, sive de ratione legendi scriptores historicos liber praceptorum conjugalium liber, epistolis & orati-ouibus compluribus editione Racoviensi austiora. It was Printed at Berlin in the Year 1698, in 8ve, and contains 1155 Pages That Second Edition is more ample than the first which is that of Cracow 1582 for two Letters are added to it, that Gravius had obtain'd from the Library of Br flaw, and the Letters of our Brutus, which were inferted in the Collection epistolarum clarorum virorum, that he had caus d to be printed at Lions in the Year 1561

(H) In which he design d to speak of anill Custom of giving the same lofty Titles This I found in a Letter he writ to Crato in the Year 1582 (r) Credo te miraturum, cum mihi summi homines multi, im his sint maximi reges appellandi, parcum me esse his, titulis honestandis, cum nullo meo incommodo liceat in hoceancre officii essus cise De quibus titulis adeo mihi parum opportunis animus est epistolam scribere, quam aliis attexam. He afterwards exclaims against the reigning Vanity among the meanest newscap are riteram He afterwards exclaims against the reigning Vanity among the meanest private Persons of expecting in the Addresses of Letters, and in publick Acts, the Title of magnifici, clarissimi, atque amplissimi, and the necessity of having recourse to the Substantives, Majesty, Highness, &c in speaking to Kings and Princes He adds, That upon pretence, that the Title of Excellency was abased by having been bestow'd on Physicians and Lanuage. having been bestow'd on Physicians and Lawyers, the Lord of a small State had us'd so many Arguments and Intreaties with the Pope, that at last he had granted him the Title of Highness See here his Words at length (1) Tanta autem hominum levitas in hat nescio qua gloriola titillatione, ut nullus sis hoc tempore in Europa regulus, quin se altum, Sublimem, Excelsum appellari velit nullus tam tenuis census privatus, quin sibi clamet insignem fieri injuriam, nisi illi magnifici, clarissimi, atque amplissimi nomen in litera-rum inscriptionibus, publicis actis, regum diplomatis extet, quasi tituli viros pariant, non titulos viri quod cum est nobis cum regibus & viris principibus loquen-dum, cogimur ab iis recedentes per abstracta nomina qui-bus vulgo utuntur in Philosophorum scholis, cum corunt majestatibus loqui, altitudines affari, & quas vos Ger-mani invexistis celsitudines, nostris Sublimitates invidentes Nihil verius est quam tenuis ditionis principem hoc tempore, cum Excellentia contempta, quast obsolevis-Set inter medicos & legulejos, ac minorum gentium regu-los, majora ambiret, diu egisse apud pontisicem maximum, ut se altitudinis titulo honestaret, cum minus illo aquo utcretur, non prius orare, fatigare precibus, contendere desisse, quam exoratum in sententiam traduxerit. Quod frustra contendisse N civitas dicitur, cum Serenitatis titulum Venetorum principi, propter civitatis amplitudinem concession, pontifex negaret se passurum vilescere per minores potestates ovulgatum. The last part of this Passinge informs us that the Pope was inexorable with regard to a small Republick which desir'd the Title of Serenity Things are strangely alter'd for the worse, since the Death of John Michael Brutus Such a Title as would have fatisfy'd the most exceffive Vanity in the Year 1582, is at present an in-tollerable burden of which People indeavour to be deliver'd by the Acquisition of some more

(s) Id eb.

pompous

PAZ 228 (4) Ibid pag 230

duc'd a long time ago, of giving the same lossy titles to Persons whom we write to in \$ 111.d Latin, as are given in the vulgar Tongue. Ancient Rome had no such utage in the pag 312 time of its greatest Glory, and of its most accomplishe Politeness. Brutus would problem. not conform to the new Style, though he (I) writ to some Polish Lords Let's not pag 520 forget that he indured much vexation in Poland, he had Enemies there who did him Pland page feveral ill Offices, and blafted his Reputation his Salary 2 was foill paid, that 302 he was afraid he fracilit be obliged to contract new Debts, and that Fear could not but Adam in be most uneasy to a Man like him who had more than once felt the rigour of Cre- nit Theoditors He had reduced handle of a long time to a small Expense, the better to main- log pag tain (K) his Credit without troubling any Body, and by that Frugality had laid up to something out of his first Year's Salary which serv'd to pay the most pressing Debts then trateglus He proposed to fave as much out of his fecond Year's Salary, and full with the same in elemgood Design
the pag
BRUTUS (Stephen Junius) a disguis'd Author of a Book of Politicks, Intitul'd,
Scientife
Timeleouse contra tyrannos
See Languer.

BUCER (Martin) a Protestant Divine, was horn * at Schlestadt in 1491, and died Chronog at Cambridge in 1551† He was one of the Abiest Munisters of his Century He pag 756 could not only penach and compose Books and Lectures, but was also very fit to manage Businesse and there were but sew Ecclesialized Negociations in which he was more employed. The labour'd with great Zeul, and with much Dexterity to pacifie the him a Nature of the compose of the labour'd with great Zeul, and with much Dexterity to pacifie the him a Nature of the compose of the labour'd with great Zeul, and with much Dexterity to pacifie the him a Nature of the compose of the labour'd with great Zeul, and with much Dexterity to pacifie the him a Nature of the compose of the labour'd with great Zeul, and with much Dexterity to pacifie the him a Nature of the compose of the labour description of the Differences between the Lutherans and the Euonghams, but could not compais it the with'd that both Parties had been less rigid; and if all the Heads had been Persons fourged a Reconciling Temper like him, that great Affair might have succeeded happily the did not triffe his time in England, in running down (A) the Hierarchy, he did Adam is nothing less than follow Calvin's Judgment in this Point. The Bishop of Meaux Pag 220 her his for a Kinne and alledges (B) Calvin's Testimony for the history of the history o Differences between the Lutherans and the Zuenglians, but could not compass it He tive of endeavours to make him pass for a Knave, and alledges (B) Calvin's Testimony for see his if volume of it, but it's better to believe that for the sake of Unity, and out of an ardent and sin-

less have a favourable occasion of giving forme of

less have a favourable occasion of giving some of my Collections on this Subject

(1) Would not conform to the now Style, the be verit to fome Poirsh Lords] There are but few Countries in which they are more mee on this point than in Poland, and yet our Brutus dispens'd with all Ceremonies that might make him deviate from the Parity of the ancient Language of Rome This was his only Motive Pride had no part in his Conduct, he confidend no other Interests than those of a good Latin Writer. He mee sunt litters ad to prime, they she, (a) in a Letter to John Ponetowiki, quist ut sites ad regem etiam, Romano more. Also possible a me omnia imperare, to colore, observare, serve in ocalis, sei quod

compons and sublime Expression I shall doubtless have a favourable occasion of giving some of
my Collections on this Subject

(1) Would not conform to the now Style, the be verit to
ime Polish Lords. There are but sew Countries in
which they are more nice on this point than in Poless that might make him deviate from the Perity
of the ancient Language of Rome. This was his only
Motive Pride had no other interests than those of a good Lalim Writer. He mee Junt litera ad to prime, they he,
(a) in a Letter to John Ponetowiki, quint at me omine

To Calvinism: & fatebastur Calvinismum, Buccerismam effe magis tolerabilem, quam Calvinismum, si ad Buccmam effe magis tolerabilem, quam Calvinismum, si ad Buccmand obrussam dere mangis tolerabilem, quam Calvinismum, si ad Buccmam effe magis tolerabilem.

**Toution dere magis tolerabilem, quam Calvinismum, si ad Buccmam effe magis tolerabilem.

**Toution dere magis tolerabilem exige or exige and a Buccmand obrussam carvinismum admiterative si ad Buccmam effe magis tolerabilem exige or exi "nefmus, &c" Hero's another Passage in which mecum Calvin exhiorts Bucer to order matters so, that reputo, the Reformation of England may be well purg'd quantum of all Remains of Popery He lets him know in unius that if he does not take pains, he'll never be hominis able to wipe out the all Suspicions which fee morte juveral had conceived of his inclining to both fide. Sturam veral had conceived of his inclining to both fides theram

(e) Dominum Protestorem, at volebas, constus sum horfari, ut flagitabat present rerum status vutum quoque
erit modis sonnibus inflare, si modo detur audientia (quod
te facere sum persuasus) presertim voro, ut vitus qui
superstissons aliquid reablent, sellansur e medio. Hoc
esperstissons apud multes non ignoras nam medius
tonsillis pri autiorem, vel approbatorem semper inscribunt Scio hanc quorundam animis suspicionem altius infunt Scio hanc quorundam animis suspicionem altius inbunt Scio hanc quorundam animis suspicionem altius infunt est sum qui te maligne insulo errore industi
collumniantur. Denique fatale quodammodo hoc tibi
endumniantur. Denique fatale quodammodo
endumniantur.

"He Colorin (f) tellifice that he expected

"measure his Disciple, when he would express a re electron"blameable-Observey, in a Passession of Faith, reason,
"faid that (1) There was nothing so purplexed, liv 4
"fo obscure, so ambiguous, so winding in Bucer n 25 par
"himself" "Here use Calvin's own Words, Tu 167 ct.

Bucers obscurratem videoperate & merito altothibil est de Holl
in Bucers obscurratem videoperate & merito altothibil est de Holl
in Bucers obscurratem, obscurum, sext bequam, atque, (1) Ep Calur sic lequar, corrassum (b) I do not rely on the vin p 50
disalvantageous Judgment that a Divide of Saxony (b) Calvin
made of Bucer after the Confedences of Marpour in spif 44
the P m 94 rin epiff 44 the P m 94

cere des Varia-

(a) Id ib dib 4 pag

449, 450 See also

245 256

cere Delire of Peace, Buctr invented Expressions that were likely to please both Parties It is very probable that he always believ'd good Works (C) meritorious There has been much talk of a Letter (D) he writ to Calvin. He had

relatione de conven tu Marpurgensi a-pudSeckendorf Histor Lutheran lib 2 pag 140 (b) Befuet Bishop of Meann Histoire des variations liv 3 # 42. 43 PAE 124, 125 (1) Disp Lips an 1539

(2) Resp

(a) Justus the Year 1529 In Zuinglie, fays he (a) agreste quod-Jonas in dam est & arrogantulum in Occolampadio mira boni-relatione tai natura & clementia en Hodione non minor humani-de conven-tas ac liberalitas ingenti in BUCERO calliditas vulpina, perverse instata acumen & prudentiam

(C) That he always believed good Works meritories? "

(b) While we are on this Matter, it will

(continue to the second
not be useless to consider what this Doctor

according to his Works, it must not be denied, thus good Works perform'd thre' the Grace of Jefus Christ, and which he operates himself in his Servants, do mirit eternal Life, not indeed by their own Dignity, but by the Acceptation and the Promise of God, and thre' the Covenant made with him For 'tis to fach

thro the Covenant made with him. For the to such Works the Scripture promofes the Reward of eternal Life, which therefore is not less a Grace in another respect, for a smuch as those good Works to which so great Reward is given, are themselves the Gifts of God. This is what Bucer writes in 1539, in the Dispute of Leipsich, that it may not be thought that these these there things wenter in the Regionism.

that these were things wratten in the Beginning of the Reformation, and before People had time to look about em Upon the same Principle the same Bucer (2) decides in another place, That it must not be denied that one may be justified by Works, as St James says, seeing God will render to every one according to his Works. And, continues he, the Question is not concerning their Merit. We do not

reject in any mise, and we acknowledge that eternal Life is merited according to that Word of our Lord He who forskes all for my take, shall receive an hundred Fold, and inherit everlasting Life One cannot possibly acknowledge more clearly the

Merats which every one may treasure up himself, even with regard to Life eternal Bucer goes yet farther And as the Church was accused of ascribing Merits to the Saints, not only for themselves, but also for others, he justifies it in these Words As for what concerns the

"Rifies it in these Words As for what concerns the Publick Prayers of the Church, which are called Collects, wherein mention is made of Prayers, and of the Merits of the Saints; seing that in those same Prayers whatever is ask'd of that kind, is ask'd of God, and not of the Saints, and also that it is ask'd for Jesus Christ's sake, it follows, that all they who offer up their Prayers, acknowledge that all the Merits of the Saints are Gifts of God freely granted And a little after For we confess also, and preach with Joy, that God do s not only reward the good Works of his Servants in themselves, but also in those for whom they pray, seing he has promised that he will do good to those who love him anto a thousand, Generations. Thus Bucer disputed for the Catholick Church in 1546, in the Conference at Ratisbon," To these allages may be added that which Vostius mentions

Passages may be added that which Vossius mentions in the Letter I have cited: (c) Non possium non samus judicium optare quibusdam, qui boc nostro saculo plurimes admedum turbarunt hec paradox, sola nos side servari. Cum viderent tamen hoc eo rapi, ac si justitiam Sola animi existimatione finirent, & bona opera Secludo-

rent Qua jam illa Charitai, qua buic male, une ver-bule mederi dedignatur? ut diseret fide formata juftificamur, ant per fidem benerum Operum, voluntatem, at ita justitiam consequimur, aut fides est fundamentum, se radice est, susta vita, ut Augustinus dinit. Negue-veris enim quiquam est estemadus, &c. Vassius observes that these Words are taken from the Edition of

that these Words are taken from the Edition of Serasburgh 1529, and that they have been corrupted in the Edition of Geneva 1554. He observes in general, that to know that Minister's Moderation, his Writings must be consulted as printed in Germany, and not in the Editions of Geneva, (d) Gensulteda funt ediciones the quas nois Germania products, non qua en sententia Galvini castrata products Geneva Cum vera omnia fere Bucere sint moderatissima, tum interioris prafatio in commentarias super quatum Even-

cum vere omnia fere Bucere sint moderatissima, tum imprimis prafatio in commentarios super quature Evengelisas in editione Argentorasensi anni cio 10 xxx, qua & 19sa praterita in editione Rob Staphani cio 10 liii (D) There has been much talk of a Letter he writ to Calvin] It is said that he written him, Tui sudge uccording as you love, or according as you hate; or you love and hate from meer Fancy Visine who was a

good Arminion in his Heart takes this up a fittle too hardly, and tells what Colom aniwer'd to to injurious a Reproach (e) Calvinus sic à magne vire incropitus respondure hac (f) esse genis potius sui, quam ibid
judicis; & (us Calvini iossus verba, ad Bucerum retineam) sic serbera, Ut verum tretar, nulla missi cum to say, to
maximis, & plurimis vitiis meis, difficultor est lube transmaximis, & plurimis vitiis meis, difficilior est lube transcta, quam cum ista impatientia, neque certe nihil ported an proficio, sed nondum id sum consecutus, ut bellugainst am plane domuerim Hac sane satis modeste, si id those who postes tensecutus. Illud vere concoquere non potust, quad were not of idem Bucerus, qui eum vel noras, vel nosse puisabut, mon his Opiniveritus estes saribere, Judicas prout amas, vel odisti, en amas autern, vel odisti prout luber. Quod cum legiste, literas scripsis, quarum hoc initium. Cum literæ tuæ mihi sub cænam allatæ estent, tanto gaudio perstusis sui, ut non memberim tribus totis mensibus, lætiorem mihi horam assulssis estentis. At cum-eas super cænam, utcumque percurrissem, lectione in thought of it, who was one of the Heads of the second Party of the new Reformation, in a solemn Conference where he spoke in these terms (1) Seeing God will judge every one fuper conam, utcumque percurrissem, lectione 1fuper comam, utcumque percurriiem, lectione ipla, fic fui flagellatus, ut proxima nocte irrequietus semper astuarim, nec toto post triduo suerim apud meipsiim, &c In all probability we should never have known of this Letter, if Mencis Baudenin who lodged with Colum had not been so dishonest as to reveal the Secret He did it by degrees. First he only said, that in Buce's Judgment Colum kent no measure either in his Inventor. ment, Calvin kept no measure either in his Love or Hatred, or that he either rais'd People above the Heavens, or funk them down to Hell Calvin protested with an Oath, that Bucer had never cen-fur'd him so (g) Quin etiam Buceri judicium reci-tat (Balduinus) qued ab 1950 improbissime confittum esse Deum & Angelos ejus testor Bucerus, inquit, aliquando spons ad tibi dinit, nullum te servare odis vel amoris modum, sed Balduses te esse vehementia, ut vel supra calos attolleres, vel num pag ad inferos usque desiceres. Its vero mini propitius sit 367 cel Deus, si quid unquam tale audierim. Quin potius vir ille, quem laco patris reverebar, tanta comitate visissima tuum The fraternam mecum amicitiam coluit, ut agerrime passus logicorum sum Argentina me avells. Certe adextremum usque con-tendit, quibuscunque fieret modis me retinendum. Ex-tant etiam ejus ad Senatum nestrum litera, quibus conqueritur cum maxima Ecclesia totius jactura me huc retrahi ac demum eo usque provenitur, ut aten me en estana decirina ministros nemini esse secundum, paucos vero habere pares Baudonin (h) confesses in his Answer, (h) Franthat he had not seen what Bucer had writ to Calvin, esseus al duinus Answer to Bucer He duinus al fays that Answer was of Calvin's own Hand, and responsione that he shewed it to several who knew the Au- altera ad thor's Hand-writing, and he maintains that the Letter testifies that Bucer had tax'd Calvin with thor's Hand-writing, and he maintains that that Jo Calvi-Letter testifies that Bucer had tax'd Calvin with num gag judging according to his Passion, judicas prout amas, 56, edit amas autem prout libes It appears by that Answer of Coloniensis Baudoun, that his Adverlary had complain'd that by and Jo what Bucer had said in general, and without exclud-Bathen-ing himself, was apply'd to him personally (1) judi-camus prout amamus, &c But Baudoum maintains that Cabvin had made the Application of it to himself (1) See The only'thing that sticks in this Process, is Calvin's Theodore Oath, yet it is easie to ward that Blow, by main-taining that Baudoum had express thimself in such spoons at a manner as to make People judge that Bucer had Francisa manner as to make People judge that Bucer had made use of that hard Centure in Conversation. Now it is certain, that Calvum had never received this Reproach in so publick a manner, so that he might safely swear what he did Read what fellows a safe has been made for the fellows. lows, it's the Apology that Beza made for him in this point: (k) At enim, inquis, impressure of fibi (k) Betta Calvinus fi quid unquam tale en Bucero audiffet Vo- ubi supra rum sur su emittis quad ad rem manime faus, spenian-ta? Nam has sunt Calvini uerha, Buccrum inquit Balduinus aliquando mihi dixisse, nullum me fer-vare odij vel amoris modum sed ea me esse vehevare odij vel amoris modum sed ea me este vehementia, ut vel supra cœlos attollerem, vel ad inferos usque dejicerem sta verò mihi propitsus sit Dous, si quid unquam tale audierim vides manifeste, sycophanta, etiamsi iracundia & odio catul ni-hil vides, quà de Bucci objungatione obscure seripseres, Calvinum ut de quopiam colloques accepiste, ac proinde memorem esui suavisme, d'nunquam interiupta conmentente que interse de Eucèrniu fusses, non temere in vocam illam erupise. Nibil bac igistà ad literar, anas iblas etiam carrumpis. Reque anim seripseras Buquas plas ettam corrumpts Reque anim fripferat Bu-cerus, cujus a universor habemus Ita judicas ut amas, sed, Ita judicamus ut amamus se mimirum ut sese

ibid
(f) That's

(E) Calvia nus in re-2 Traffetuum Thean

Jo Calvi-

Francisdusinum pag m

PAE

I have corrested the Faultsthat are creps into this

(r) Bucerus commentar ın Psalm

2 apud

Fossium c-pist 457 pag 403 col 2

Paffage of Voffius (d) Vof-

(a) See the Remarks ricleWida

(E) several Children, but I cannot well tell what became of them. What several Writers affirm that he died a Jew, and what Sanders (F) reports of a certain Conver- Teiffer fation ought to be look d upon as notorious Calumnys. You find in Mr. Teiffer * Addit ou the Elogies which the Learned Historian of the Reformation of England has given some

this I pag 30.

(6) In matrimonio tredecies puerpera, pudicitia, oc in omni actione modestia multis bono exemplo fue lanchthon parte 2 oper apud Scekendorf Hift Lutheran l 3 pag 440 Intera w

> (c) Tandem peste quam, nıli **Statione** fua non discedentr, adefie maluisset effugere potuerit. obierit

venerabile Capitulum Ecclesia Coloniensis de vocatione Martini Bucers fel 161

(e) Historie des variations livre n 3 p

(f) See the Critique generale de l'Histoire du Calvinisme de Maimbourg lettre 9 pag 155 de la

(g) Sande-Tus du schisme d Angleterre, liv 2 pag m 253

(h) Ant Poffevinus de Atheifmis here-\$1 COTUM m 23

m hot et sam numero comprehenderet, & commune bominum wittum deploraret Beza remarks among other things, that those two great Men foon after'd their Style in Writing to each other, and that there are Letters of Bucer to Calum of a later date, and full of Mild-

of Bucer to Calum of a later date, and full of Mildness

(E) He had had several Children I Herman de Wida,
Archbishop of Cologne, having a mind to settle the
Reformation in his Diocess, (a) sent for Marin Bucer in the Year 1542, most of the Canons oppos'd
the Enterprize, and publish'd a Work wherein they
mix'd a great many Investives against Bucer. They
tax'd him, among other things, with Bigamy
Melansthon in confuting that Writing, did not forget this Article He maintain'd, that the Nun whom
Bucer had marry'd for his first Wise, did well in forshing the Chuich of Rome, after she had discover'd
the Idolatry of its Worship He added, (b) that
she had led a very exemplary Lise, as to her Chastity, Modesty and Piety, that she had been brough
to Bed thirteen times, and (c) that she dy'd of the
Plague, which she might have escap'd if she would
have less ther Husband Pity so fruitful a Maid
should remain in a Nunnery And as there may be
many others, as sit to People the World, who are
hinder'd by Monasteries, one may easily judgewhat
a prejudice these Monastical Vows do to the temporal good of the State Bucer marry'd a second
time to a Widow, which gave the Canons of Cologne occasion to reproach him with another Irregularity, because according to St Pasul, a Bishop
ought only to be the Husband of one Wise, that is. gularity, because according to St Psul, a Bishop ought only to be the Husband of one Wife, that is, objectit ought only to be the Husband of one Wife, that is, as they pretended, that he ought not to marry again, or ought not to marry a Widdow (d) Verbum Dei docet adscissendum Ministerio, operater esse via delettosia delettosia delettostrum per tellexerunt, at secundar nuptuis copulatus, aut qui viducontact and the secundary and sur ministerio tellexerunt, ut secundis nuptiis copulatus, aut qui viduam accepit non possit esse ex numero corum qui ministerio sacro describint. Melanchihon consutes this Objection cassiy. Mr de Meaux says, that Bucer marry'd a third time, he says, (e) That Bucer was a Man Learned enough, of a stexible Spirit, and more fertile in Distinctions than the most resin'd Scholassicks, a sine Preacher, somewhat heavy in his Style, but commanded by his Stature, and by the sound of his Voice. He had been a lacobur, and marry describers did, and as one ed by his Stature, and by the found of his Voice He had been a Jacobin, and marry d as others did, and as one may fay, more than others, feeing that his Wife dying, he marry'd a second and a third time The holy Fathers and mot receive those into the Priciphood, who had been twice marry'd while I aware This Man Laws had been twice marry'd while Laymen This Man being a Priestand a Monk, marry'd three times during his new Ministry, witha Monk, marry a three times during his new Ministry, without scruple. It was a recommendation to him in the Party and by those bold Examples they affected to consound the superstitutes Observances of the ancient Church What Mr de Meaux observes, that in these Times Marriage was a Recommendation in the Party, is not altogether false, for it's certain, that if a converted Clergyman did not marry, he would have coursed a superstance has been preserved. caus'd a supicion that he had not renounc'd the Doctrine of Celibacy I believe Bucer insinuated this Reason (f) to Calvin when he press d him to marry Sanders reports, That the Visitors who marry Sanders reports, That the Vilitors were establish d in England under Edward VI horted the Clergy to marriage, as a certain Token that they had abjur'd Popery "(g) They made first enquiry about the Continency of the Pa"ftors, and had the Impudence to ask them pub-" lickly, How, being in Health and Youth, they could possibly live chaste? Whether they had the Gift of Chastiry, and what assurance they had it should be always vouchssed to 'em? They advis'd 'em therefore to marry rather than have on fall and Sing the Year the standard of the standard "They advis'd 'em therefore to marry rather than burn, or fall into such Sins the very thought of which gives a Detestation Lastly, they told "em plainly, That they took all those for Papists, and the King's Enemies, who prefer'd a dangerous Celibacy before a chaste and honest Marriage; especially, having before their Eyes the holy Examples of two famous Archbishops, who had made no scruple of marrying (F) That he dy'd a Jew, and what Sanders reports] The Jesuit Possewin speaking of Bucer, made use of the following Parentheses (b) At were Bucerus quem morientem scribunt esse prosission mondam natura

effe Meffisch) Settarus latterem viam firavit. In another Part of the same Book, he relates this as certher Part of the same Book, he relates this as certain Fact (1) Bucerus cum animam ageret fassus est verum Messam adhue non venise, venturum tamen Take (1) Posse notice that according to this Jesuit, this was Bucer's Confession of Faith on his Death-bod But to result this Fable, we only need alledge Sanders, who accuses this Divine of no more than a private Inclination towards Judaism, and of making One who had no Religion his Consident in a Point of Libertinism See his Words, you'll find by them that Bucer dy'd in the Profession of Luther ranism, "(k) As for Bucer, he was inclin'd to Julise "daism, and he was also descended from a Jewish rus Hissoire "Family It's certain, that some time after his du schisme" Death, and in the Reign of Q Mary, the Baron d'Angle-Family It's certain, that some time after his du schisme Death, and in the Reign of Q Mary, the Baron d'Angle-Paget, Counsellor to the Catholick King, did say, terre sivue That he had serv'd him one Day for an Interpre-2 pag 237 ter to Dudley, Duke of Northumberland, and that that Duke having ask'd him, What he thought of distinct the Presence of the Body of JESUS CHRIST Mr Manin the Holy Sacrament? He answer'd, That unless croix distinct the Truth of the Gospels was question'd, none could doubt de Holl of the Real Presence, but, added he, I do not believe all that the New Testament tells us of JESUS CHRIST and of his Assions, although hitherto I have not been permitted to deny it He spoke in this manner before a Man, who he knew had not much Religion However, in his Discourses and Writings, he always to his Death made Profession of Lutheranism, accommodated to the new "nor much Religion However, in his Discourses and Writings, he always to his Death made Pro"fession of Luthersnism, accommodated to the new
"Opinions of England" They wiso know this Author, need not be told, that he may be rely'd on in things which serve for the Justification (I) Lindau of Protestants, but is unworthy of all Credit in miss in diamatters to their disadvantage. But let us not forget to note, that Possion is only the Copier of Lindaus, a very bad Author. This Lindaus having publicantis danus, a very bad Author. This Lindaus having publicantis in excuses Buser, concludes thus (I) Sane ut in Christianismo fuit inconstantismus it in paterno Judaismo constantissimus. Praeru suras enim desensas licutas, etiam Christis adventum sub mortem narrnt oculatis testes revocasse in dubium. Some Pages after, he repeats the same thing. Alii, says he (m), Christiam (n) Praetestam resquisse expetsandum, uti Buserum muribundum tessiatum resquisse narrant side digni, adeoque quidam clarissimi viri, se ab ejus discipulis in Anglia accepist (n) Praeteslus and divers others have not fail'd to copy this. But they have not copy'd what Surius reports, and what he dares not affirm, which is, I hat that Minister caus'd his Son to be Circumctied. The reason why Surius does not affirm it, the grave and most learned Person. cifed The reason why Surius does not assist it, commentally, because the grave and most learned Person from whom he had it, knew it only by Hear-say and orbe surface of the first page of the surface of The reason why Surius does not affirm it,

Discourses in which he might have declard, that Rabbins the Messias is not yet come, but that He will come under the chief Characters which the Prophets attribute to him, and under which the Property of the Jews are as a Conqueror, who shall establish Piety and Peace dam as a Conqueror, who shall establish Piety and Peace dam as a Conqueror, who shall establish Piety and Peace dam as a Conqueror, who shall establish Piety and Peace dam as a Conqueror, who shall establish Piety and Peace dam as a Conqueror, who has been suspected of Jurieu, favouring Judaissm, because he published such as a Conqueror, and if it has been supposed, that the Sypanorum of suspected while him (a) a very grate-pagnol Opinion, and if it has been supposed, that the Synagogue of Amsterdam, writh him (p) a very grateful Letter upon it, the Controversits might very well in Bucer's time have built that wicked Romance on a like Doctrine, in case Bucer had maintain'd it It's certain, that in those Times the Spirit of Lying, and the boldness of grossy exaggerating Calumnies, was at the height Had Mr Juricu liv'd in the XVIth Century, he would have found himself accus'd of Judaism by many a Writer, and of receiving a yearly Pension from the Synagogue Bbbbb (G) 1.

commen-

Synagotraduite pagnol iuivant is

this Minister. Moreri's Dictionary hath glanc'd at the chief Actions of his Life, which is the reason why I do not give all the extent that I might have done to this Article. I shall mention (G) Mr Moreri's mistakes, which will give me occasion to speak of Some Tacts But I ought not to forget that our Bucer in some cases shew'd that he

did not disapprove (H) pious Frauds
BUCHANAN (George) was a very able Man, and one of the greatest Latin Pocts of the XVIth Century, He was born in a Village of Scotland in the Year 1506. His Family which was far from Rich, had like to have then into extreme Poverty by the Douth of his Father, and by the breaking of his Grand-father. His Mother who was left a Widow with Light Children educated them as well as she could, but the had a Brother that took some care of this Having found him sit enough for I carning, he sent him to Paris The young Man lived these two Years, and afterwards was oblig'd to return to Scotland, by reason of his Poverty and want of Health When he found himself recover'd, he would try his Hand in the Wars among the French Trops which were Landed in his Country, but he soon fell sick again After his recovery he went to St Andrews, where he studied Logick under the good old Man

(a) Melch Adam. 121 vita Buicrı, par 212

(1) Talen from Milthior Adam ubi Supra dusf, H flos Luther 1 1 P 24) where be fase, that Bucer pasi d for a Lutherm, an 1522

() All fine on

of the Mo

Holland

(1) Affe-11" nullum eff peccatum mortale mit meredi litatem Pateol ubi Jups : Le Pere Gaultier copie cela de Prateolus

(1) Sec ahove the Remark C msere 'lis Heron, this b taught ti e Meret of Goodmorks

(f) Surius, EN HOTE

(G) I shall mention Mr Moreri's Mistakes] I Bucer's pretended Apostacy is wrong plac'd in the Year 1530, for he was thoroughly confirm'd in Luther's Opinions after the Conferences he had with him at Worms in the Year 1521, and ever after made open Protession of it (a) Paulo post, anno mullessimo quingentissimo vicessimo primo, cum ad comitia Worinatiam Vangionum Lutherus evecatus effet Bucerus codem venit, cumque Luthero complusculos dies familiari-ter transmissit sententiamque ejusamplexus, apperte ean-dem postea est prosessus i wo Years after, he was ad-mitted into the number of the Reformed Preachers in Strasburg, and he subscrib'd a Book with them, which they publish'd in the Year 1524, set-ting forth the Reasons which had induc'd them to renounce Popery He affisted in 1529, as Deputy of the Church of Straiburg in the Conferences of Marpourg, where they endeavour'd to pacify the Difference between the Lutherans and the Zwinglians (b) II It is false, that he begun by being a Sacramentarian He follow'd Lather as his Converter from the beginning III It is false, that he made a separat Scal He continued always united with one of the two Protestant Communications. tho' the flucter fort of each Party, did not ap-prove his remainers IV There is nothing more ibluid, than to impute to him is particular Errois, (c) That the Body of JESUS CHRISTIS prefent in the Eucharist, only in the Act of Receiving, Trat Biptism does not procure Salvation to Children not obe g d to Celbacy The 1st of these four Propositions, is the common Doctime of the Luthetime The 2d and the 4th are the common Do-terns of all Protestints The ,d is not imputed to Buer by those who have made the Catalogue of Herefies On the contrary, Pratcolus imputes to him, the maintaining, (d) That Incredulity is the only Mortal Sin that can be committed A flanderous Accusation, if ever there were any such Nec, That the Jeiust Gaultier, citing Sanders, fays, That Bucer taught, That even Children who have received Baptism me not iav'd It is perhaps what A me would say, but knew not how to express himself Hereupon I observe, That seeing the Protestants teach, that the Children of the Faithful are fav d, tho they dye before Baptism, their Opithen Salvation to that Sacrament, so that the pretended Leror which Morers imputes to Bucer, is a seneral Protestant Doctrine As to Father Gaulsier's Proposition, I am sure that it is fally imputed to our Eucer, unless it be explain'd in this sence, which is, I hat GOD not having grounded the Decree of Reprobation upon the Actual Sins of the Children ot Adam, He might have reprov'd Children as well as the Adult, and in this Case it might happen, that some Children who dy'd after Baptism, would be damn d Let us say, to the Shame of those Makers of Catalogues of Herefies, as Lindanus, Sandanus Caulting & C. That for the particular ders, Prateelus, Gaultier, &c that for the particular Herefies of Bucer, they give us the most general Doctrine of the Protestants Note, That Prateelus imputes to him to have taught the Uselesness of Good-works Compare this with (e) the Author of the History of Variations, and you will be strangely surprised Note also, that Surius says (f), 1 hat at the Conference of Ratubon, Malvenda reting per duc'd Bue r to such I xtiemities, that he forc'd him

27. Area isy, t That all Sins are Sins of Inciedulity

That there are none of the and of Ignorance, that they are all the only committed, and against the dictates of conscience. As to the 1st Proposition, Mr Sectionary (g) maintains, either the that they did not by the or that they are all the constant and the cons ift Proposition, Mr Seckendorf (g) maintains, the there that Bucer did not say so, or that it was only faid according to the Orthodox Sense that Luther I utheran gives it, and which comes to this, That the Sins lib 3 pages to have hearthful never exclude from Paradice, the 626 See Sins of Unbelievers alone are Damnable As to the the fame 2d, he believes, (b) that it is fallly imputed to Bucer Let us add, That this Minister, (if we believe (i) Surius) found himself oblig'd to affert, That a Man who sins mortally, ceases from believing the Trinity, the Birth and Death of JESUS CHRIST, &c Mr Seckendorf (k) seems to own, that the Dostring was advanced and after the that this Doctrine was advanced, and after the manner that he relates how Bucer defended himself, it feem'd he was in some Confusion In the main, can any thing be more monitrous than maintaining, I hat all those who fall into the Sin of Fornication, look on every thing that's found in the Goipel

(H) That he did not disapprove Pious Frauds] He (1) had a great Quarrel with Pomeranus for having (1) had a great Quarrel with Pomeranus for having caus'd Martin Luther's Commentary on the Pfalms dorf, lib 2 to be printed with Alterations He likewise foisted p 82 x 3 fome things into Luther's Possible, which favour'd the Zwinglians, and oblig'd that Reformer to complain severely, that the best of his Works was confirmed Mi Sickander observes, that the Reproaches Luther mails him upon it, were suppress'd in the Edition of Wittemberg, and that Bucer alledg'd some Excuses (m) Offinderat etiam Bucerus (m) Id 10 alledg'd some Excuses (m) Ossenderat etiam Bucerus (m) Id ib Lutherum, qued in editam ejus Postillam, quam vocant, ecclesiasticam, quedam infarsisset, que pro Hilviticas sene tentia de sana facerent, ideo in libello illo de verbis sa flitutionis, vehementer de Bucero queritur, quod librum Suum homiliarum, quim optimum ix omnibus, quos unquamscripserit, vocat, quique etiam Pontificiis placeat, corruperit Ista exprobiatio in editione Tomorum Witten-bergensi expunita fuit, indignante & publica apologia culpam a se amolicite Georgio Roranio, ut d Fom III Alt fol 740 legt potest Eandem vero querelam in epistola ad Johannem Secertum Bastleensem Typograin episota ad Johannem Secerium Bajueenjem typographum prolive post repetiit, Id ib (id est, 13) Sept
bujus anni, vide Epistolar Lib II pag 348 b Non
defuit tamen Bucero excusatio I cannot tell whether
he alledg'd the Maxim Erasmus imputes to him,
That a Deceit which hurts no body and is unserted
to many, is an Action of Piety Erasmus Reserved
him in this on occasion of a Work that Bucer tod
dedicated to the Dannium under a sale. Title (a) to dedicated to the Dauphin under a false Title (n) is (n) Eroffive titulo scripfit libium ad primogenitum Regis Galmus epollix, admixtis aliquot verbis Gallicis, que videretur à 59 lbs. 3 Gallo scriptus ad Gallum, Pius, inquis, dolus est, pag assa qui nocet, nemini, prodest multis Primum, nulli
nocet haresis? Hoc protinus audiret ab also, nam boc de istu pronunciatum est. Non leditur contus Princeps ac de iftu pronunciatum est Non læditur tantus Princeps ac natio religiosis ma que gravatur invidia? Quod autem simile exemplum ab Apostolis, aut probatis Ecclesia docto-ribus profectum est? Si lise fueus nulli nocet, cur Luthe-rus tam indigne tulis suos libros per bune suisse corruptos? Car Pomeranus de simili temeritate illius questus es a Qued ab aliis & ab ipsis ades legibus fassi gravistate prince paramine notatur, buic lepido Evangelista pius dolus do not alledge the fassi. Name he gave hintelf in the Title Page of one of his Books, for it's a very innocent thing, and was the cause that his Book was read by Adversaries, who would not have dar'd to touch it had they known the Author Read these

(g) Secker ibid pag 195 (b) Ibid pag 626.

(1) Suring. ubi Suprus

(k) Sechen dorf ited

(1) Secken-

Man John Major. He followed him in France that same Year, and after having pass'd two Years at Paris strugling with his ill-fortune, he was call'd to teach Grammar in the College of St Barbara This he did for three Years He was brought back into Scotland by a \$ young Count, who had kept him five Years with him in Parts He would have return'd into France again, but the King of Scotland stopt his Journey by making him his Bastard Son's Preceptor He had wrote a Poem which displeas d Buchan the Cordeliers These good Fathers instead of putting on that Spirit of Patience which whi instra so well becomes Churchmen, were incensed at it, and to revenge themselves the † Dum more effectually, they cry'd out, that Buchanan was an impious Man, and an Heretick These Clamors † were the occasion of his inclining a little more than ever he indulgent design'd to Lutheranssm. About this time the King return'd from France, and made the Church-men uneasy, for they were assume that Queen Magdalen whom he brought along with him, had imbibed the new Opinions from her Aunt the Queen of Navarre The Death of Queen Magdalen soon dispell'd their Fears Sometime of Navarre after a Plot was discover'd against the King, upon which this Prince found some Reasons to believe, that the Cordeliers had not discharg'd their Duty to him He commanded Buchanan to write some Verses against 'em The Poet obey'd without any Reluctance, but kept within Bounds, and made use of Expressions which might be taken in a double Sense The King not thoroughly strisfy'd with those Verses sommanded him to write sharper, and was obey'd according to his desire Bucha-iniquum nan presented nim the Lamous Silva which is call d Franciscanus Sometime after leddant he was inform'd, that Cardinal Beton plotted his Ruin, whereupon he (A) field into England, But Matters being in such a Consussion there that one Day the Lutherans were burnt and next day the Papists, he past again into France And for to say in sear Cardinal 4 Beton should play him a Trick there, he retird privately from Paris, and went to Burdeaux, whether Andrew Goveanus is learned Portuguese invited him. He taught for three (B) Years in this Place, not without some dread of the Cordeliers and of Cardinal Beton * whose Threats he was inform'd of After this Scotland in I rance. nan presented him the Lamous Silva which is call d Franciscanus Sometime after reddunt

zn judicio de Augustino Nipho pag 19 Conferez ce qui est a la remarque D de Lar¹¹cle d Era∫mc

(b) The inquisition of Spain Supposes, that Bucers Book Adversus merita bonorum operum, was pub-listed as a Work of Rochester de milericordia

(c) History of the Reformation of Fngland i part 1 3 p m 725 Note, that Buchanan ın bis Hiftory of Scotland l 14 p m 509 says, shat he esaped by in his Chamber while the Guards sept

(d) Rex Buchananum FORTE tum in aula agen-tem ad fe advocat.

these Words of Naudaus (a) Martinus Bucerus, cum sues in librum Psalmorum commentarios, a Catho licis legi vehementer cuperet, cosdem sub Aretii, qua Graca vox est Martino respondens, & Felini quod verbum Germanicum Buceri significationem Latine reprasen-tat, publici juris sieri voluit, ne si proprium suum nomen illis affixiffet, quod pridem antea cuculla i Sacerdotes diris devoverant, statim eorundem lettione Catholicis omnibus interdiceretur See the Margin (b)

(A) He fled into England] I cannot tell why he suppresses his having been cast into Prison, foi it's suppresses his having been cast into Prison, 201 it's suppressing it to say only in an indessinte manner that he deceiv'd his guards Brevi post per amicos ex aula certior fastas se peti, & Gardinalem Betonium a Rege pecunia vitam ejus mercau, ELUSIS CUSTODIBUS in Angliam contendit He was Preceptor to the King's Bastard it may easily be be liev'd then, that the Guards whom he deceiv'd were not laylors of publick Prisons but only cerwere not Jaylors of publick Prisons, but only cer-tain Persons who had Orders to observe him, as a suspected Person So that he has not explain'd himself clearly enough The History of the Renimiest clearly enough. The History of the Reformation of England is more particular upon it we there find the very time that he was imprison'd, which is a Circumstance, that Buchanan ought at least to have set down in the Margin, if he was afraid that the date of the Years would make his Periods less smooth. We have it then from Bp Burnet (c), that in the Year 1539, The Clergy being inconsed by the Satyri that Buchanan had written against them cans'd him to be imprison'd, and as the King incensed by the Satyrs that Buchanan had written against them cans'd him to be imprison'd, and as the King
left all things to them, that great Man would doubtless
have been condemn'd to death, if he had not had the Ingenuity to make his escape out of Prison. I had faid that
Buchanan was Preceptor to the King's Natural Son,
and I had reason to suppose it for seeing he himfiels had said that the King bestowed that place upon him, it is to be presum'd he would have it believ'd that he was invested with it, since he neither liev'd that he was invested with it, since he neither expressly, nor by any incompatible Fact notes that he had it not Now this he has not done, I may therefore suppose that he enjoy'd it Now to dissemble nothing in this matter, I must own he makes use of an Expression, from whence it might be concluded that he had not that Imploy He says (d) that being by chance at Court, he was sent for by the Prince Has not the Preceptor of a King's Natural Son his ordinary Residence at Court? Is it ever said of such a one, that he was by chance at Court on such a time? I answer, I That chance at Court on fuch a time? I answer, I That it is at least very possible that he is not there sometimes, that suffices me 2. That it does not behave a good Writer to relate matters so, that recourse must be had to conjectures to know that they have chang d Faces. This is the chief aim

of my Criticism Buchanan writ his History politely, fays much in few words, but skips over things that he ought not to forget. It is more difficult than People think, not to fall into this

defect

(B) He taught three years there] Here I shall denx, the place the impertinent Story that I have read in the softh Page of The Destrine Curieuse of Father Garrasse. "It is said that George Buchanan Regent of the first Class in the College of Guyenne in Burbonably he ought to have done, the Class Bell soing rung, he took a turn as far as England in his Morning Gown and Slippers, having mate for in the Harbour of the Carthusians." A sine walk continues the same Author to be taken fine walk continues the same Author to be taken in a drunken fit. This Lie is too ridiculous to be confuted Buchanan left France at that time to go confuted Buchanan left France at that time to go into Portugal I shall occasionally examine a place of the Anti-Baillet that does not seem to me very exact Moreri has writ in his Distinary, its Mr Menage (d) speaks, That Turnebus, Buchanan and Muiet taught at the same time in the College of Caidinal le Moine, Turnebus the First, Buchanan the Second, and Muiet the Third Class I have heard Father Bourbon say the same thing, who was a good Register of things of this kind. If Buchanan taught in the College of Cardinal le Moine at the same time that Muiet taught there, as I am in some manner push a Muset raught there, as I am in some manner persa ded he did, because Father Bourbon says so t must have been between 1544, (which is the date of its Elegy to Tastaus and to Tevius) and 1545, for he taught be-fore in the College of Guyenne in Buideaux, where he fore in the College of Guyenne in Buideaux, where he pass three Years as he himself tells us in h s. List and in 1539, the first of December, he made a Speech here to the Emperor Charles the V as he was going from Spain to Flanders. And is Muret had taught before that time in the College of Cardinal le Moine with Buchanan, he must at least have taught there in 1538, and at that time he was but fourteen Years of Age. My Observations on this long Passage are these. It deseroes appear by Buchanan's List that he taught in does not appear by Buchanan's Life that he taught in any College of Paris after his return thither upon having escaped out of the Prisons of Scotland in 1539 So that the time when he taught in Paris, if we believe his Life, precedes the Voyage that he made into Scotland with the Scotch Count Now Soon after that Voyage he had a mind so return the Scotch Count Now made into Scotland with the Scotch Count Now foon after that Voyage he had a mind to return to Paris but was hinder'd by the King his Master, who made him Tutor to his Natural Son. That Prince return'd from France with Queen Magdalen, whom he had marry'd in the beginning of 1537 It's plain then that Buchanan must have left Paris to return into Scotland in the Year 1536, and confequently

tus Kennedus Gassilisse Lomes ıllum sponte sua Sacerdoacrius in-Tanæ cau-

* This Cardinal wrote to the Arch Bp ubi infra

> (e) Menage, Ant Baillet, tom I 328 place in Moreri It sin the Article of Moret

> > chanan raught in. what time.

Ibid

confures Bucha-

Pecms

he follow'd Andrew Goveanus into Portugal, I say Goveanus, who had Orders from † Crimini dabatur 1 losophy, and Literature in the University he had newly founded at Commbrica All well as long as Goveanus liv'd, but after his Death which hapned not long after, carnium quadrage the learned Men who followed him, and particularly Buchanan were vext all manner time, a forways They reproach'd him with his Poem against the Cordeliers, they found † fault with his eating Meat in Lent, wherein he only conform'd to the custom of the Country 'Twas pretended, that in his Discourse he had discover'd some Indisference to the Catholick Church They teaz'd him for above a Year together, and after ill for scar of discovering, that they had unjustly harded a Man of Reputation, they qua nemo in tota Hilpania est qui abstineat condemn'd him to remain some Months in a Monastery in order to be better instructed It was there he undertook his Paraphrase of the Psalms, an excellent Work in its kind, notwithstanding all the Criticisms of Lewis * de la Croix Having ob-* A Portugues Jesust Author of tran'd his Liberty, he past into Fngland, but made no Stay there He chose to rea Version of turn into France He arriv'd there at the time of the || railing of the Siege of Mets the Pfalms Some Years after he entred into the Service of the Marescil de Brissac, and was made Preceptor to his Son That Marescil Commanded then in Piedmont Buchanan in Latin Verle inthe Preface to continued five Years in that Employ, sometimes in Italy, and sometimes in France II. quitted it in 1560 Returning into Scotland, after the Troubles that Mellieurs de Guise caus'd there had been supprest, he went over openly to the communion of the Reformed Church He wis made Preceptor to James the VI King of Scotland in This is all that he has thought fit to inform us concerning his Life | That's to the Year 1565 Jay 1553 4 I cannot tell why he hath affected to fay nothing of his great Prosperity lence might appear mysterious to those who are inclind to give things a wrong Turn. 4 Taken Such as might be capable of believing that Buchanan full of Confusion in his old Days, and from his of Remorfe for his having given himfelf up to the l'action which forced Queen Mary Lit wite out of her Kingdom, from whom he had iecciv'd so many Benefits, and whom he praised to highly, durst not shew himself in the light of those Times, nor awaken in the tin by bim-Jeff in

158> It's

printed
before his Mind of his Readers, the remembrance of some Books he had written to the Taste (C) of those who were then in Power These Books have render'd him odious to the Roman Catholicks, and the horrible Slaunders publish'd by em against him may justly be inputed to them. He has been defamed as the most (D) profane and impious Drunk-

(a) Mr Menage, ib p 330

Jays that Muret mas boin in 1526 (b) Cateraque ut cellent, Gelidæ prì cura fodales It paties & patrix fustinet uique vicen

(c) That is \$0 1545

(a) See the Buchanan

(e) And

not ten as Varillas affirms, Hist de Pherefie. 1 28 pm 143

(f) Vari!-las, Hijsoire de l'berefie 1 28 pag # 170,

(g) Preface to the 4th Tome of the

۶

fequently it's falle that he taught at that time with Muret in a College of Paris, for in that case Muret must have been a Schoolmaster (a) before I en Years of Age II Mr Menage ought not to have consider d as a possible thing that Muret and Buchanin tiught at Paris in the Year 1538, seeing it is certain that Buchanan was then in Scotland III Since he has plac'd the Birth of Murer in 1576, he ought not as he does in the same same Page make him 14 in the Year 1538 IV He same Page make him 14 in the Year 1538 IV He ought to have faid expresly that Buchanan was at Pari in the Year 1544. This is plain from his Elegy to Tastems and Tevius mention'd by Mr Menage V He ought to have faid that Buchanan spake (b) of Gelids in that Elegy as of a Collegue, and to draw a Proof from thence that Buchanan taught at that time in a College of Cardinal le Moine, for it is certain that Gelids taught in that College VI Is notwithstanding Buchanan's Life, I should say, that he taught at Paris in the Year 1539 I would rather take (c) Mr Menage's Year, than the time which elapsed between his return to Paris at the saising the Seige of Mess, and that of his being raising the Seige of Mets, and that of his being made Tutor to Timoleon de Cosse the Marshal de Brissa's Son That Interval comprehends three Years, for he was (d) Preceptor during (e) five Years and he quitted that Imploy in the Year 1560

(C) To the tafte of these who were then in Power] We shall speak hereafter of his Dialogue concerning the Right of Kings He writ two other Books which were still more agreeable to the interests of his laction than that The one is the History of Scotland, in which he fays a great many ill things of the Queen's Manners and Conduct, the other is that which he Intitul'd Eclastifement (f) See how Mr Varillas speaks of it I ought to advertife the Curious, says he (g), That Buchanan's History of Scotland is not the worst of his Works against that Princess, and that there is another to which he durft not set his Name, more Satyrical beyond all compa-rion than the other It was not to be found in the King's Library in my time, but Mr Clement Councellor in the Library in my time, but Mr Clement Councellor in the Court of Aids lent is me out of his own Study It is written in French, and Printed at Rochel in the Year One thousand five hundred seventy two For filth and soul Language no Book I ever saw comes near it, and the single Passage of the pretended Lewdness of Queen Mary Stewart, countenanced and imitated by her Maid of Hannary Madamackilla da Barna Celle in nathing south of Honour Madamoscille de Reres, falls in nothing foot of those of the Anc ent and Modern Authors, who have than she greatest liberty in desting their Readets into

gination It's needless saying that nothing could be more useful to the interests of that Queens Enemies than Buchanan's Satyrs, for one of these two must have been the Case, either that they who forced her out of her Kingdom were the greatest Villains in nature, or that she was the most infamous of Women These are two Scales of a Ballance equally Women poized, you cannot load the one without lightening poized, you cannot load the one without lightening the other precisely to the same degree just so whatever serves to acquit the Queen, aggravates her Enemies Guilt is the same proportion, and whatever serves to load the Queen extenuates their Crimes in a like degree It's certain then that Buchanan's Satyrs were an Apology for his Faction, and the bitterer they were, the more they justify'd those who had turn'd out Mary Stemars. To judge of it from common prejudice, one would be apt to suspect, that a Satyr of such important and necessary use, is a Fiction which the interest of the cause inuse, is a Fiction which the interest of the cause invented But as there are most real Tyrannies and Infamies which make Subjects revolt, it is not always true that the Manifesto's of those who do rebell are meer Calumnies, and therefore without liftening to our picjudices, we ought impartially to examin Bu. hanan's Case Note, That to the end the Companison of the Scales in spatistics be right, we must enter into that Writers Principles, and suppose like him, that the King of Scotland and they who represent the Nation are two collateral Power ers, for the Comparison would not be just in a Monarchy properly fo call'd, The injustice of Sovereign does not justifie Revolts

(D) As the most Profant Drankard I have already cited an Author (b) who reproaches him already cited an Author (b) who reproaches him with a ridiculous Voyage in a Drunken-fit, but here is much a worfe Story, he reproaches him with having had the Glass and Death between his Lips at the fame inflant, and with fooffing at the Ministers who exhorted him to say his prayers to God I shart cut off a tittle of the Story It's useful to let the Readers see by sensible examples, how far the boldness of publick lying may go, when once the impudence grows so great as to get when once the impudence grows fo great as to get when once the impluence grows to great as to get all the Stories printed that run alout the Streets. See then what Father Garaffe fays "(1) I will "tell our new Atheifts the wretched end of a "Man of their Belief and Humour, as to eating and drinking. It was Garge Bachman, a perfect, "Epicure during his Life, and a perfect Atheift at his Death, This Libertine having from this delibertine having from the delibertine during from the during from the during the duri

ard that ever liv'd, as a Traytor, a Conspirator, a (DA) Slave of Impurity and Satyr,

He dv'd at Edenburgh the 28th * of September 1582 14is Thuan Dialogue de jure Regni apud Scotos, so often laid in the Protestants Dish, was the reason 1 76 pag why some of 'em mention him as a Min (E) without Name or Consequence. For a m 445 is ground to doubt his (F) Repent ince which the Annalist of Queen Elizabeth speak fant is out

bauched Youth in Paris, and in Burdeaux, more follicitous after Bagpipes, Tayerus, and Tayern-Buethii no bi mendae bung call'd back to Scotland towards his latter days to inftruct the young Prince, who is at present the Serene King of Great Britain, contiming his gluttonous courses, fell into a Dropfy triaque and by drinking, tho' it was said of him by way of banter, that he was disordered, wino intercute, corruptor of banter, that he was disordered, wino intercute, not aqua intercute. As sick as he was, he abnot aquâ intercute. As fick as he was, he ab-fiain'd from Drinking no more than when he was in health, and his Wine was as pure as he formerly drank it, at Burdeaux The Physicians, who visited him from the King their Master, seeing their Patient's Excess, told him plainly and angrily, that he did what he could to deand angrily, that he did what he could to de-firoy himself, and that in his way of living, he "could not hold out above fourteen Days or
three Weeks at longest He desir'd them to call
a consultation to know how long he might live, "a consultation to know how long he might live,
"in case he abstain'd from Wine, they did so,
"and the result was, that he might live five or six
"Years longer, if he could command himself so
"long, upon which he made an answer very agreeable to his humour Get you gone, said he, with
"your Prescriptions, and your course of Dict, and know,
"that I would rather live three Weeks and be drunk
"every day, than Six years without drinking Wine,
and having discharg'd his Physicians like a desuperate Man, he order d a Hogshead of Graves
"Wine to be set at his Bed's-head, resolving to see
"the bottom of it before he dy d, and carryed
himself so valiantly, that he empty'd it to the
"Lees, fulfilling in the Letter the Contents of that
"pretty Epigram of Epigonus concerning a brogg, " pretty Epigram of Epigonus concerning a brogg, "which being fallen into a Hogshead of Wine " cry'd out,

" Den Abet nagna

" Having Death and the Glass between his Lips, " the Ministers made him a Visit to settle his Mind "the Ministers made him a Visit to settle his Mind, "and prepare him to dye with some Sentiments of "Religion One of them exhorted him to repeat "the Lord's Prayer, and "looking sternly at the Manister, What is it, said he, you call the Lord's Prayer? The Assistant answer'd, That it was the Pater noster, and that if he could not say that Prayer, they defind him at least to say some other Christian Prayer, "that he might go out of the World like a good Man As for me, said he, in his undistuib'd and perfect Senses, I never knew any other Prayer than this than this

Cinthia prima sui miserum me cepit occilis "Contactum nullu ante cupidinibus

" And scarce had he repeated ten or twelve Verses "of that Elegy of Perspersius, when he expir'd among the Glasses and Plants; so that it may truly be faid of him, that simpuream vomit ille animam, and such is the End of all Epicures" We find the fame Account in the (a) Grammaticus profanus
the Jesuit Sanders, who (b) brings for all his
Authority, a Work which appeard in the Year
that attributed to Father Garasse, as we shall see kereafter (c)

hereafter (c)

(DA) And as a Traytor, a Conforator and a falfifier of History] These are the Slanders which his Countryman Barclay made use of to paint him out to us (d) As Buchananum quidem non solum depravatis desperatisque moribus ex libero Liberi Venerisque mancipium factum sciunt omnes, quotquot eum probe noverunt, sed & hareticum insignem, & mendacem historicum sara suxta ac prosana audaci conatu temerantem osendat illud esus opus, cui, Rerum Scoticarum historium stitulum dedit. Quod cum ita sit, ecqui mirum quadant oppist, in egregium nequista artiscem evassis eum, quadam primis juventa annu, sceleri omnium maximo stagistica vita rudimintum posuit? Jam vero historium reliquam ea side scripsit, quam in meo me pudot populari roperine probissimos quosque lancinat maledictis, pios per calumniam opprimit quò autem quisque sceleratior, & gromptior ad malum manu, eò pluribus ille laudobus ce-

Quid multis? in illa ejus historia, que ultra Boethis nobilis historiographi epitomen se profert, tos mi-hi mendacia occurrunt, ut cum veia indiam vie vera est, nisi cunstanter, credam Id ipsum O alis mecum queruntur gnari temporum qua res e stas postremis ab co libris mandatas continent (1) Sid erit spero vers, pa-triaque aman ior aliquis, qui veninatum esus styli mucronem retundet, & paudem fide folida patefaciens incorruptos eorum ten porum annales evulgant Hoc igitur homine relieto qui ut viri adhuc vivintes clariss mi no-runt, ventri & Veneri obediens, multarum in principes conjurationum fautor, quarundum etiam auti or herescos qua domi, qua foris, qua privatim, qua publice portinax pro-pugnator extitito ad St phanum Junium Brutum venio

(L) As a Man without Name or Conjequence | See the Words here of Mr Daillon, a French Mini-fler, who fled into England (c) Let 'em not do us the injustice to reckon among our Doctors a scoth Poet without any Character, who had a mind to divert himself with fetting forth his Dreams on Politicks Another French Minister did not speak of Buchanan with that Difdain, yet he condemn d him, and thought it very unjust, that that Author's Republican Maxims should be imputed to thote of the Protestant Religion Trife Maximis of Buchanan, says he, (f) and of l'artes are not our Maxims, we have renounced them over and o er nor are they to be found in any of our hichertiek Writings
They (g) are assuredly false in the extent of hich he authors give them. He had but a very those inspited
Prospect of Languages (h) as to be one lighted

Prospect of Luturity (h) as to his own Little did he imagine, that five Years should not come about be fore he himself would write Passage. Letters fill d with the Maxims of these two Authors Ho vevel it be, that Dialogue of Buchanan made i great noise One Adam Blackwood, of the same Country as Buclanan, and Counfellor in the Prefided Court of Poissers, Refuted his Countryman is well is he A German, whose Name is Ninianus Vinzetus did the fame Barclay, another scot and much an abler Man than they came to the Charge and had the Malice to fay, I hit Boucler, a Douor of Sorbonne had borrow'd his Weapons of Buchinan and fome other Hereticks (1) The Protestants of Scotland made a much more Decitive Answer, for the Parliament of the Kingdom damn d that Dialogue of Buchanan, his History and his Deretto and forbad the Sale of 'em See in the Remark 1, the Citations from Cambden

(F) Of his Repentance, which Cambden Speaks of] I et us fiist fet down this I mous Historian & Words (L) und Georgius Ruchananus hac de re cum in historia, tum in libello, cui detectio titulum f cit, prodidit, exhibris impission no nonnovit. Cum autem ille partium studio & Moravii mun secontia abreptus ita scripfit, ut libri isti falfitates damnati sint al ordin bus
(1) Regni Scotia, quorum sidii plus tribuindim ipseingemiseens coram Reve, cui fuit Pedarorus sub nde se reprehenderit (ut accipi) quod tam virusentum cafe reprehenderit (ut accipi) quod tam virulentum ca-lamum in Reginam bene meritam strinxisset, morionsque optaverit ut tantisper superisset, donce maculai, qui-maledicentia salso asperserat, revocata vertate vel sanguine elucret, nist (quod ipse dixit) so vanum ssit, cum pra actate delivare videre ur lhe tame listoii-an elsewhere assures of those who would have bed gard to the De'tres of those who would have had him a little before his Death to write for the Rebels Cause, and that he seem d troubled at having formerly devoted his Pen to them (m) Who would not look upon this Testimony of Cambden (1) The as solid? Yet great abatements must be made for same Author and Reasons. One is That it is reported, his thor ad two Reasons, one is, That it is reported, his thor ad

Da fant er out n plic ng this Dea h of April

> (1) Nempe feptem pofliemis induftija in matris Regum ne em & ignomiman malitia mala compo-

(c) Dail-24for mez, Pas 11

Report as du (1101-Mainbour, tom

(g) Ibid PAR 288

(h) Nescia mens homuum que fituit Irfeine modom rebus tablata fecun-Æn 1 10 v 501

(1) Guil Barc'i us, Adv is mach last

1584 pag m 410 speaks thus, Probrosa in Regem, ejus matrem, & Consistarios icripto, nominatim vero Georgii Buchanini Historia & de jure regni apud Scottu Dialogus, interdicta ut que multa culpanda & delenda contineant (m) Buchananum tamen inducere non poterant ut hoc eorum factum vel scripto libello, vel persuasione per nuntium approbaret, qui se sactiosemme causam contra principes jam antea suscepsifie, dolenter ingemuit, & paulo post obiit id ann. 1582 m 410 speaks thus, Probrosa in Regem, ejus map m 374 Manuforing,

(a) In the If Tome, PAG 164. (b) Ibid pag 181

Distant S of the Article Scioppius

(d) Guill Barclas, 1 3 cap 1 p m 310 of Be that how it will, we cannot refuse him the Elogy (G) of a fine Wit, and a fine Writer. He has succeeded wondefully in all kinds of Law Variance. well Prose I cannot tell whether (H) we ought to believe that he was a Fryar. He himself says nothing of it, others affirm it, and his Silence is not a decisive Proof against them. But one may be very well assured, that he did not die an Atherst,

(b) Varillas, preface du 5 wol de THistoire de l'hereste

(c) Id liv 28 pag m 17)

(d) See P d Orleans Revolut :ons d'Anglet tom 2 PAR 490, 491 (e) Varillas, repon-Se a la Crisique de Rurnet 78 110/-78 Hoi-Le Docteur Burnet de-Fense la owns the Reproach

(f) I have heard a Scotch Lord fay. that when Buchanan was ask'd on his Deathbed Whether be did not repent of what he had written against the Autho-Kings, and in particular aga nft the Honour of Mary Queen of Scots, he unswer'd, I am going to a Place where there are no Kings (g) Thusn bistor !

76 pag

445, 446 See

elfe Bur-

net e Hift of the Re-formation

of Eng-

sars L 3

)

Manuscript was Corrected to King James's Mind Manuscript was Corrected to King James's Mind and Fancy, as we shall say in a proper place. The other is taken from a Marginal Note which Mr Varillas had read Let's hear him speak (b) "There " are in the King's Library the five Volumes of the "President de Thuanus's History, in the Margins " whereof the youngest of Messieurs du Pay had " wretten with his own Hand the most curious written with his own Hand the most curious Facts that his Brother and he had judg'd fit to be retrench'd from it when it was printed I have read in the Additions to the fourth Volume, that Buchanan being ready to expire, James VI King of Scotland, whose Preceptor he had bin, gave him a Visit, and advis'd him for the distance of his Conference of the Confer charge of his Conscience, to retract what he had writ to the disadvantage of his Mother, Queen Mary Stuart, and that Buchanan plainly refus dit" Thus Mr Varillas speaks in his Preface He touches the same Fact in the Body of the Book, but reports it otherwise In the Dody of the Book, but leposts
it otherwise In the Original, says he (c), of Mr de
Thuanus's History in the place where the Death of Buchanan is spoken of, there is written with that illustrious President's own Hand, That James the Sixth King
of Scotland, whose Preceptor Buchanan had been, hoonus'd him with a Visit when he was at the Foresaction nour'd him with a Visit when he was at the Extremity, and presi'd him to retract what he had said against the Queen his Mother That Buchanan answer'd, that his Conscience did not repressed him on that Head, and that he had written the Truth Between such contradicting Testimonies, as that of Camden, and that in Mr de Thuanus's Margents, Can any one have a reasonable Certainty of Ruchanan's last Dispositions? Not in the least Each of these Testimons are necessarily and the such as th mon es weakens the other, but we must allow that the first is without Comparison stronger than the last That is printed, the other is but a Manuscript The last, according to the Presace of Mr Varillas, is only an Exemplary of Mr de Thuanus, put according to the Body of the Book, it is in the Original of Mr de Thuanus According to the Preface, it is of Mr de Puy the Younger's Hand, according to the Body of the Book, it is of Mr de Thuanus's own Hand These Variations, and these Shufflings, maintain the Preference that Camden deferves Add to this, That if Mr de Thuanus ap prov'd that Messieurs du Puy should retrench that Part of his History, it is a Sign that he gave no full Credit to it, for his 7eal for the Memory of Mary Stuart, did not hinder his letting a hundred Things be printed which he had copied from Buchanan (d) King James reproach'd Mr de Thuanus Son io sharply with it, that he threw him into a Fit of Sickness of three Months (e) See the Mar-

gin(f)(G) The Elogy of a fine Wit, and a fine Writer] The way that Mr de Thuanus has taken to praise George Buchanan is admirable Nothing could better give a gicat Idea of this Scothman's Mind His History of Scotland, fays he, does not feem to be the Work of a Man who taught a School, but that of a Person employ d all his Life-time in the most impor-tant Affairs of State The Meanness of his Contant Affairs of State The Meanness of his Condition and Fortune, did not hinder Buchanan from dition and Fortune, did not hinder Buchanan from judging well of the greatest matters, and writing of them with much Prudence. He was one of those extraordinary Men, who have the Happiness not to become Pedants among the Occupations of the School. The Latin of Mr de Thon expresses this more nobly and amply (g) In sensil otto patriam Historiam scribere aggresses of Quam tanta puritate, prudentia, & acumine scripsis (quamvis interdam libertate gensi innată contra Regium tastigium acerbin) ut ea scriptia non hominem in vulvere literario acerbior) ut ea scriptio non hominem in pulvere literario versatum, sed in media hominum luce & in tractandis Respublica negoties tota with exercitatum redoleat. Ades ingenii felicitas & animi magnitudo omnia obscura & humilis forsuna impedimenta ab co removerant, ut pro-pierea non minus rette de maximis rebus judicare & feri-bere prudenter posset. Et sand memini P. Ronsardum wirmm accrimi judicis (qui licet in dispari fortund con-stitutus, tota vită scholastico otio oblettatus sucras) cùm de Buchanano, Hadr. Turnebo, Ant. Goveano, M. Ant. Muradin quibuscum artis amicitia conjunctus sucras)

verba faceret, diccre solitum, ellos Homines nibil Padagogica prater togam & pilcum habuisse, & tamen de vulgo Padagogorum sic censere, nunquam incorrigibilis

vulgo Padagogorum jic cenjere, nunquam incorrigibilis ineptia ex Padagogica contratta charafterem vel longifimi avi curriculo delori posse (H) I cannot tell who her we ought to believe that he was a Friar] Mr le Laboureur affirms it in so positive a manner, that to question it, is to follow the Lartesian Maxim Never to subscribe to any thing without an exact Examination He fays (b) George Buchanan a Scothman, first a Cordelier in France, afterwards Preceptor of the Count de Brissac, and a passionate Huguenot, known as well by his Vices as esteem'd for his fine Wit, if he had not devoted it to Linear of the fact of the bertinism, and for hu Science if he had not abus'd it, was the most cruel Enemy of the Person and Reputation of that Princess who had screen'd him in that Kingdom from the Rigour of theEdies, and Inatch'd him as it were, out of the Fire, and the Hands of the Executioner
He was upon the point of being condemn'd as an Heretick
and Renegado Fryar, and she sav'd him Brantome says
(1) indeed, that she sav'd his Life, but not as a Renegado Fryar I much question Mr le Labourcur's
Relation For the sirst piece of Poetry by which
(k) Buchanan provok'd the Cordeliers, is a Dream (1), wherein he supposes that St Francis appeared to him to exhort him to take the Habit of his Or der Durst he have sugned this Answer, I will not, if he had actually been a Cordelier? The Persecutions which that first Satyr diew upon him from the Cordeliers, did not blunt his Pen as to them, and chiefly when his Master the King of Scotland order'd him to lash them How comes it that they did not claim him as a Deserter, when they saw him Preceptor to the King's natural Son? How happens it that they accus'd him only of Lutheranism? How comes it that they could only threaten him, while he taught at Bourdeaux in the Sight, and to the Knowledge of all France? Could a Renegado Fryar, and one suspected of Lutheranism, scape in France in those times from Cordeliers Stung with Satyr How comes it if he was a Cordelier in France, that he durst live in Paris, and teach in the College of St Barbe? But lastly, how comes it that Buchanan in the Hands of Portugueze Inquifitors, who us'd their utmost Endeavour for above a Year together, to Convict him of Herefie, did not discover that he was at least charg'd with having wickedly violated his Vows, and basely deserted the Religion of St Francis? If such a thing had been true, it could not have been kept fecret, nor been difficult to prove How comes it once again that he came fafe and found out of the Hands of these barbarous Inquisitors? When these Demands are fatisfied, I may believe he was a Condelier Neither can I apprehend how the Queen of Scotland could have prefer d him in France from the Rigor of the Edicts Did he not live with the Marelcal de Briffac till the Year 1560? Did he not dissemble his Sentiments on the Head of Religion? Did he not forbear discovering them openly till he came into Scorland? What's most probable is, that that Queen annuil'd the Sentence that had been spass Queen annuil'd the Sentence that had been past upon him in the Year 1539 after he had escaped out of Prison. This was certainly the only Favour that Brancome meant. Mr. Varillas (m) says force de that Buchanan was a Cordelier in 1539, when he was imprison'd on the Score of Heresie, that coming very young into France, he took the Habit of Senting there, that from thence he want to Park. Francis there, that from thence he went to Portugal, and there discover d the first Signs of his being a Lutheran, that he was 18 Months in Prison there, and got off by Abjuring Lutheranism, that he return'd into his own Country, that upon his Relapse he was put into the King's Prison, that he would have been condemn d to be burnt, if he had not had the Ingenuity to make his Escape out of a Window, and that he relates (n) the Particulars pleasantly. This is a continual Series of Lies. It pleasantly This is a continual Series or Lies was almost ten Years before he escaped out of the Prisons of Scotland, that he went to Portugal I leave the Care of correcting the other Faults to the Reader

(b) Addı-Memorres de Caftel HAR tom T

Pag 546

(1) Brantome éloge de Marie Stuart

(k) Bucha-พสม ใส ชะta fua

(l) It's 110 the Colle-Etion of Pigear entres Fra-

(n) He Says Words #P ON IT. BRA It that with out any kind of

BUCHHNAN BUDEUS

or in the manner (1) that Mr Morers represents This is not the only Fallity (K) in his Dictionary concerning Buchanan Mr Varillas hid not (L) all the necessary Lacetness in speaking of this ingenious Man Mr de Thuanus informs us of dear-

ticular which my Readers will be glad (M) to find in this Place
BUD # US (William) born it Paris (A) in the Year 1467, and descended form an ancient and illustrious Family in France, was one of the most Learned Met of his Time It may be faid that he began to Study somewhat late, for although he was sent early enough to Schools to le irn Latin, and afterwards to the University of Orleans, to study the Law, the he hardly knew any thing at his Return from Orleans

(a) Thus I the Author entitles, Histoure nera le de tous les Gecles de la nou-velle lor Thus Work 11 m 6 Tumes in ramo, prosted at Paris.

(b) Under the 25 of April 200

1683

(c) See my Reasons in the Remark H

(A) Quod cum alus quibus-dam ag-num Paschalem more & ritu Judaico temporeQua dragesmæ comedere repertus fuiffet. Spondon. ad ## 1439 # 7 Il cite Dovid

del Bor, (f) Preface

A so the 5th Two. of the Differe de Therefie

(g) Join to this what ss faid in the Remark H

groß Fault Budaus's Birth is there pluc'd in the year
(1) He did not die an Atheist in the manner as Mr
Moreri tells it? Here's what he says, "The King
fent his Physicians to him, whom he refus'd to
see, and he did not treat a Minister better, who
found him busie a leading Pliny's Natural Hiftory. The Minister would hive given him the
Bible, but Buchanan rejecting it with great Indignation, Go, said, he, shewing him Pliny's Hidignation, Go, faid he, shewing him Pliny's Hi-ftory, I find more Trust on thu Book than in all your Scriptures Thus that Atherst ended his Days, and all Scotland has witnessed this I act." Some Lies cannot be read without Indignation but as for this, it is more fit to excite Laughter than Anger All Scotland has witnessed this Fact Can any Min cite only one grave Author supported by any tolerable Proof. I should not think I risk d very much, if I defy'd all Mr Moreri's Friends to do this And indeed, if that fine Story had the least ground, Mr de Sponde who is not himfelt when he speaks of Buchanan, would not have fa l'd mentioning it I find something like it in the (a) Calendar of Fither I Enfant, a Jacobin Iryai, who quotes the Chronological Freafure of Dom Peter of St Romuald, but he does not is, that all Scotland has te-fify'd that Fall, but that (b) all Scotland can at-test it. This last Expression is more tolerable than the former

(K) It is not the only Falsity in his Dictionary] Mr.
Moreri affirms: I shall Buchanan took the Habit of St.
Francis I don't believe any thing of it (c)
2 that he was convicted of a Design to eat the Paschall
Lamb, after the manner of the Jews, and condemn at the house. be burnt Mr de Sponde reports the same thing, but in stronger Terms, for he affirms (d) that Buchanan was taken in the last, eating the Paschal Lamb, after the manner of the fews, with some others in the time of Lent If this had been true, they would not have let him live three Years in Bourdears, not come out of the Prilons of the Inquisideair, not come out of the Prilons of the Inquistion in Portugal 3 That having escap'd the Punishment of Lire by Hight, he came into France,
where he taught a considerable time at Paris, in the
College of Circlinal le Moine, and ellewhere It is
certain, that having cscap dout of the Prisons of
Scotland, he durst not stay in Paris for feir of
Cardinal Beton, and that he went to Boundeax UT
(e) Lute iam went Cardinalem Betonium pessime
erga se acimatum ibi legatione singi comperit Itaque
tius va se la substra it. Budgrasian invitante Andrea Gocous or a se subtra it, Bus degalam in orante Andrea Governo prosettus See the Remark B, you will there find, that if he ever taught in the College of Cardinal la Manage of the college of the c dinal le Moine, it was not till after he had tiught three Years at Bourdeaux, and thus Morrei's Nairative is defective

tive is defective

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(R) Professor (L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(I) Archiver Exactines:

(Exactines:

(L) Mr Varillas (f) had not all the necessary Exactines:

(I) Archiver Exactines:

(I) Ar depending, had continued to persecute her after she was beheaded, set this is a Crime which they who are most partial in favour of Buchanan, must own he was guilty of Mr Varillas sinds some Singularities in the most ordinary Conduct Never was any Prince judicially dethroned or beheaded by a People who have Authors among 'em, without the r having sirst publish'd a thousand scurrilous things against him Reason will have it so, for they who proceed to such Extremities, ought at least to testify to the World, that they desire it may be thought they had Reason to act so. And how could they do this, if they scrupled to publish that Princesses ill Life? So that Buchanan did no

more than go on in the beaten Road He must not be censured for printing Mirry's History after her Death, for if he was in the right in other Respects, that is, if he advanc'd nothing but the Truth, he would have been very much to blame in suppressing it. This would have been facrifiin suppressing it. This would have been facrifi-cing (b) living Innocency to a Crime punish'd with Death, it would have been ipining the Memory of a guilty Queen at the I spence of two Nations Mr Varillas is deceived then, both as to the Tact and as to the Right As to the Fact, fince he says, that never any Example of Buchanan's Conduct was seen. As to the Right, seeing he condemns a Conduct which in case of Fidelity in the Historian, is intirely agreeable to Order and right Reason. But his strangest Mistake of all, is his pretending that Buchanan who died five Years betore the Queen of Scotland was beheaded, continued to persecute her after she was beheaded, and that this is a Crime, his greatest I riends dare (1) Ibide not deny (1) No Scotchman, says he, was more devoted to Queen Mary Stuart than he, until she ceas d to be fortunate. In me it feems that Mi Larillio stretches a little too much, and yet it is true, that Buchanan did at first follow that Queen's Party, and prais'd her highly at the Head of his Tran-flation of the Pfalms Mr 1 rellas fays, (L), That the Earl of Murray offer'd him one of the b ft Places in Scotland which was that of keeper of the Privy Scal, (1) Spe on Condition he would affif him to destroy Succe Mily stuart. This I once thought an Hyperbole, as well as the Primacy (1) which others say was promised Buchanan, but I now know that he was Keeper of the Privy Seal, a very considerable Place in Scotland In the Preface of Francis I Mi Varillas obtained in Pa land In the Preface of Francis I Mi Varillas oblicines, That they had berribly calumniated Miry of triarchim Loirain, Queen of Scotland, and that all Authors who allimenfoake of her, had let them lives loofe against her, on the land Deposition of an ungrateful Person (m) to whom the had given his Life. He adds, that he hid vindicated the Reputation of that Princess. Here he at decad 2 least two laults, for it is no where said of that Queen that she fav'd the Historian Buchanan's Life, and a Princess is not justified against the Calumnies of an Historian, when it's declined that it Peaustonthing shall be said in her Justification which that Historian does not agree to Now this is the same what Mr Varillas declares with reference to Burn his boly what Mr Varillas declares with reference to Buchanan (n)

(M) Which my Reader will be glad to find here] Mr de Thuauus relates, That Elias Vinet receiv'd Letters who came to load Wine it Bourdeaux Finet shewed these I etters to Mr de Thuanus, who observed a preat deal of Courage in the last, though it was writ with a trembling Hand Buchanan did not complain to Francois much of the Inconveniencies of Old-age in it, as of the Weariness of his Long-life (o) De sinestu- m 118, tis incommodis non tam querebatur, quam de vita longioris tadio. He find that he had left the Court,
and was retir d to Sterling, where he endeavour'd
only one thing, which was to shake off the Compa(0) ny of those who were not like himself, with as little Noise as possible. He meant the Living and sualis 2. look d upon himself as dead (p) Interes hoc unum Pag m

latage at quan minima cum streniu ex maqualum 1183 ad fatago, ut quam minimo cum frepisu ex inaqualium 1180 ad meerum, hoc est mortuus e vivorum contubernio demi- ann 1582 grem His greatest I nemies cannot deny but that (p) Id ib he was in his Life, once at least, a Philosopher, for such Sentiments as these would not be disown'd either by the Stoicks or by the Brachman's, unless perhaps in regard of iome small Accessories

(A) Born at Paris in the Nar 1467, and descended from an ancient and illustrious samily Lewis le Roi, the only Author whom I have follow'd, does not fet down the Year of his Birth , but iceing he fays, that Budaus died the 23d of August 1540, in his 73d Year, he gives me a Right to make him be born in the Year 1467 Morer's Dictionary contains a very

(b) See the at the end

(L) Ibid.

inductus vio fi hic regno poin his boly Court

> (m) Buchanan

Ti ancois 1 liviip

(o) Thuan

(a) 1476

740 *Quo in Gymnaio trienni um verfi tus ope ram pen omnem perdidit Neque eguæ & ab alus dıscıplınis, impatem illam r-conditam & cem lubtilemque cui sele dediderat, cognitione & ferentia poterat comprehen dere Lu-ส์อาวเดนร Regius in with Budai init † That's to Say on the 24 first Books of the

Pandects

so the Chancellor

Joannes

s dated

she 4th of

November 1508 Baudius

J# 1530

gave an

Edition

corrected

and augn entea

He printed

A Continu-

this Work

ation of

ın 1528

(a) This

Fault is o-

riginally a

Fault of

the Press

The Transposition of a single Cypher has changed 1467 Inte

1476 (b) Gaic-chen hift de Bresse 3

pt p 251 (c) Ibid

P 252 (d) See the

Enfans co-lebres pars

pag 427 (e) Lud

9 # 50,51 (1) Id ib

(a) 1476, and his Death on the 26th of August 1540 Yet he is made to live 73 Years. We find this concerning his Genealogy, in the Work of Mr Guichenen (b) John Budaus Lord of Verace, who signalized himself at the Battle of Pontcharra, was a Lieutenant of a Company of Gendarmes, belonging to the Lord Priquemaut, in the Tear 1591 (c) was iffue of that ancient Family of the Budee's Lords of Jerre, Villiers on the Marne, Marly, Troite la Motte and Soup, and other places, which takes place among the best Families of the Isle of France, and of Paris, for he was the Son of another John Budzus Lord of Verace, and of Mary de Jouan, Daughter of Regerine de Jouan Esq, Lord of Jouvillers in Breausile. The said John Budzus was Son of William Budzus Knight, Lord of Marly and Villeneusve, Councellour and Master of the Requests to the great King Francis and of Roberta le Lyeur, Daughter of Roger The Epifele Dedicatory of France, Deganius from Paris Francis and of Roberta le Lyeur, Daughter of Roger le Lyeur Lord of Brois-benard, in Alemain and Ha-beau de Lailly This William was Son of John Budwus Lord of Jerre, de Villiers on the Marne, and Budwus Lord of Jerre, de Villiers on the Marne, and of Marly, and of Catherine le Buart, Daughter of John Picart Lord of Platte ville, Sivrey, and la Broifieliere, and Catherine de Poucher Daughter of I rancis de Poucher, Knight and Chamberlaine to the Kings, John, Charles V and Charles VI Bailiff of Touraine, and of Margeret de Dormans And the said John Budwus I ord of Jerre, was som of Dreux Budwus, Lord of the same Places, and the said Dreux Budwus, Son of another Druex Budwus, Lord of Villiers on the Marne, and of Jerre, and thu Dreux Budwus Son of John Budwus, who live dunder Charles Budæus Son of John Budæus, who liv d under Charles

the V

(B) That he would impair his Health] Very ingenious Persons pretend that the Event shewed the Vanity of those Threats, and that he knew how to preserve his Health (d) But others (e) say, that he fell into a long and painful Sickness, and that a continual Head-ach obliged the Physicians to order him a kind of Trepanning The Operation was very painful, but very successful (f) In gravem & duturnum morbum of prolapsis, que annos plus viginti ita afficiatui of, ut omnis propè bilaritae è fronte, alacritae en animo, sestivitas in occursu, urbanitas & comitae in convictu eximeretur, ingraviscens quoque indici literarum amor infringeretur, ne vestigium quidem dies literarum amer infringeretur, ne vestigium quidem ejus nec simulachrum, sed quadam effigiet spirantis mertui appareret. It's no wonder that such long and stubborn Inconveniencies shou'd make him melancholly, and produce so many Alterations in his Body and Mind

leurs ésudes (C) He found no Body whose Disciple he could be]
Some Limitation must be given to these general
Terms, for it is certain that George Hermonymus a
Native of Lacedemon, John Lascaris, and James Taber
of Etaples, had taught our William something. As Regius in Men Budai

where he had pass'd Three Years The Barbarism which reign'd at that time in the Schools, was the Cause of his going to Orleans without understanding the Larin Authors, and the want of understanding them, hinder'd his making any Progress in the Civil *Law Being return'd to his Father's House he lost much more Time; he spent his Days in Hunting, and in the Pleasures of Youth, but quitted them after fome Years, and found such an Inclination for Learning, that the Ardour wherewith he apply'd himself to Study, is not to be express'd. He denied himself all kind of Diversions, and grudg'd even the necessary Hours for his Meals and Sleep. On the num ignatus Lati- very Day of his Wedding, he withdrew at least three Hours from the Company, to ne lin- spend them with his Books "Twas in vain to tell him that he would impair (B) his Health, and slip Opportunities of making his Fortune. Nothing was able to abate his Ardour. The vast Learning he acquir'd by addicting himself so closely to Study, would be no such Wonder, had he had good Masters who might at least have served for Guides, or if he had had Concurrents whose Parts had given him, together with a great Emulation, an instructive Parallel But he (C) found none whose Disciple he could be, nor any one to keep up with him in that Career So that it may be said, he studied (D) only under himself One of the Things he studied with the greatest Application, was the Greek Tongue, and he begun with it when he had a Mind to give publick Marks of the Progress he had made in Learning For the first Work he Budaus publish'd, is a Translation of some of Plutarch's Treatises He afterwards publish'd his nactus Notes † on the Pandetts, and then his Treatise de Asse, &c The Glory of being the magna first (E) who clear'd the nice Matter concerning the Coins and Measures of the An-mercede cients, had been contested with him, but he shewed that they should not easily wrest stum ad that Crown from him. How great soever the Services are that he did the Republick fe accersion the Learned by his Wrirings, we may affirm that it is not on this side that it is vit, & anmost obliged to him He behaved himself in such a Manner, that his great Learn-dimitte-ing did not render him odious to the Inquisitors, so that his Reputation remaining found found

> foon as he heard of Hermonymus's coming (g) to
>
> Paris, he fecured him to himself, at a great Sallary,
>
> Hermonymus read Homer, and other chief Authors to
> him, but as he did not understand them thoroughnim, but as he did not understand them thoroughly, so he was not able to explain them (b) Huic (h) Ibid Graco cum aliquot annos operam dedisset, & eo pralegente audivisset Homerum authoresque alies insignes, n.hilo dottior est fastius Neque enim praceptor ille plura docere quam sciret poterat John Lascaris came to Paris a little after He conceiv d a great Lsteem for Budaus, seeing him inclin'd to the Greek Tongue, but he gave him only 20 Lessons in all (1) James but he gave him only 20 Lessons in all (1) James Fabers taught him the Mathematicks, but the Scholar apprehended with so much Ease all that the Master proposed, that he quickly drain'd him of all his Knowledge. The latter, tho' he was largely paid for his Lessons, was sooner wearied of Teaching, than the other of being taught (k) Marke-maticas disciplinas a Jacobo Fabro nobili Philosopho didicit ad quas tantum ingenis & alacritatis initio (l) It is to a statistic at any large and a statistic at a superior and a statistic at any large and a statistic at a superior and a statistic and a superior a Itaque dumo (1) It s the attulit, ut evolare non excurrere viderctur. Itaque dumo Faber multa proponit, Rudaus omnia asseguitur, co res venit, ut prius ille docendo desatigaretur, etsi magnam mercedem accipiebat, quam hic discendo. Neminem praterea Audivit

(D) That he studied only under himself] He repre-fented the two notable Circumstances of his Studies in Greek Words, the one that he begun them late, the other, that he had no Masters, I say he represented them, by the Tengas of authority, and which was shewed to Cuthert Tonstal. He afterwards writ a Letter to the latter, wherein he made him a pretty long Description of his manner of Studying. He owns, that after his Return from the Literacture of Columns. Studying He owns, that after his Return from the University of Orleans, he past some Years in doing nothing but what young Folks do who know (m) nothing He says in another place, that besides those two Things, there was a Third which oblig'd him to apply himself extraordinarily to Study, to wit, that he had not much Penetration of Mind (n) Omnia majorem in modum facere atquetiam maximum mishi necesse erat homini nec ingenio felici pradito, & qui in adolescentia clausula non dico discipulu, sed tantum trunculus busus studii esse capissem, & verò gentisis illius Aristippi qui metrodidactus adpellustus est deneque qui a memet ipso omnia mu arrie pagretu, si quidem undus eras unde rogare possem

retu, si quidem mustus erat unde regarc possemum musta progressiones, si quidem mustus erat unde regarc possemum 155 (E) Of being the first who clear d] An Italian call'd (n) Bi delemardus Persus, pretended to have the only right.

Leonardus Persus, pretended to have the only right.

Italian call'd (n) Bi delegate to the progression of the left off all Raillery He was down-right of the progression and the progression of the pro angry, and declared, he was indebted to no li- tom i ving Person for what he had publish'd on that mat- pag 35 ter, and that Portius had pirated him (o) Quod cum (o) Lud off ad Budaum allatum, graviter warfs, quad nihit Regius is

gentis

Bud eus's it sthe 3 those of L. Regius ib 11th of the

1 Book Domum ieverius lalutem dixi literis,ftudiis utique indulgens tis illite. ratæ,

quoid

tam pag Gi

,

found and entire, was a powerful Protection to I iterature, which many endeavour'd (F) to stiffle in the Birth, as the Mother and Nurse of Opinions which did not please the Court of Rome. He was mightily admired by (G) the Court of France, alloon as his Learning was once known, but he forbore going to Court is much as possible, till he discover'd Frances I's Inclination for Learning "Twas when the Court we at Ardres at the Time of the Interview between that Prince and the King of Englands," that Francis I order'd our William Budæus first to attend him (H) From that Jime forward, he took a Pleasure in hearing him discourse, he committed his Library to him, and gave him a Place of Master of Requests. At the same time, the Town-House of the City of Paris, Elected him Provost of the Merchants. He was one of the chief Promoters of the Defign, which Francis I afterwards executed, of founding Professorships at Paris, for the Languages and Sciences He had a Difference with Anthony du Prat, Chancellor of France, which was the Reason why he appear d no officer at Court than his Place requir'd, but the Time came when he was soldon any where else, for his good I riend Poyer was promoted to the Office of Chanceller, and would have Budæus almost constantly with him The excessive He its of the Yeir 1540, cbliged Francis I to take a Progress to the Coasts of Normandy, in Hopes of finding a cooler Air there Budeus went that Progress, and fell into a Fever, which made

cam prater opinionem accidiffet quam ut depelleretur de sum præter opinionem acciaijet quam ut aepeueretur de ejus laudis possessione, quam caducam & vacuam primus bona fide occupasset, & sine cujusquam injuria quasi usu-cepisset. Igitur vehementissima animi, ingenii, virium, contentione jus suum desendit, atque hoc ipsum palam testatus est, a nullo se unquam homine duntaxat qui viverct, his de rebus quas tradidiset, quicquam didicisse vel fando vel legendo tantumque abisse ne quid a Portio acceperit, ut omnia qua sub nomine Portii ad eam prodierant, illa uno codem continuato perpetuoque furto ef-fent ex suo Asse translata Ac æmulo illi sempiternam sent ex suo Asse translata. Ac amulo illi simpiternam notam ac ignominiam inussiss, mis intercissione amici sohn Lascaris, who was a briend to both, hinder d that Quarrel from going any further, and by dint of Intreaty obtain d that Budaus should not insert in the 2d Edition the sharp Discourse that he had made against Portius. The Author confess'd when the heat of his Anger was over, that he had been too passionate, and this made him resolve never to be mov'd more by the Attacks which

had been too passionate, and this made him resolve never to be mov'd more by the Attacks which should be made upon him. He let People say what they pleas'd, and peaceably suffer'd Agicola to assume what share he pleas'd in that Honour (a). At the time that he writ his Book of The Institution of a Prince, he had only receiv'd some Applauses on his Work de Asse. He glory'd in it, but without exceeding the bounds of Modesty. As he express'd himself in a manner that may serve for a Pattern to other great Persons, I shall make no difficulty to set down his own Words, tho' his Style is somewhat harsh. He addresses himself to Francis I (b) A vostre tresdessir & treshcureux advencment a la (b) Budæ(b) A vostre tresdess of treshcureux advencment a la
us of Theo tresmolic Coronne de I rance, (he addresses himiels to
Institution

Francis I) qui fut le jour des Calendes de Janvier
Je parachevay & mu en avant & evidence, le livre des
poix & mesures, nombres monoyes, & toute la maniere
de compter des anciens tant Grees, que Latins, auquel j'ay monstre des anciens tant Grecs, que Latins, auquel j'ay monstre de csimé les r ch sis des grands Royaulmes, Principaulies, dominations, de Empires, dont les Histoires font mention. Et le tout reduits a la monoye de present Et en ce faisant, ay esclarey de interprete grand nombre de lieux de pussaignes sans rien obmettre a mon pouvoir de sçavoir tant es histoires, que es aultres Autheurs Grees de l'atine. Les que en paraisme chamaches. Grees & Latins Lesquelz au paravant effoient mal entendux, combien que pluscurs gens scavants s'en feusp sent mu en esset & pense qu'il me sera permu, d'en
dire ce petit mot, sans aulcune arrogance, pun que ausmire ce pesis mot, jans autoune arrogance, puis que aul-cums plus sçavants que moy oftrangers, & autres le con-sessent, ainsy que autouns de lours Livres le tesmoignent, qui par eulx ont est depuis publi s par impresson. Et en cela sculement je me vouldroye maintenir avoir mieulx faict, ou par adventure mieulx remonstre en cest endroitt, que les autres. Car d'au ast sout sou apparent de acconque les aultres Car j'ay est tout seul opinant de ceste matiere contre touts ceulx, qui paravant moy ont escript, & mesmes depuis cent ans, ou au moins tout aultrement qu'ilz n'ont faict Qui a esté la cause & le moyen du

qu'ilz n'ont faitt. Qui a esté la cause & le moyen du grand labeur, & du temps de quinze moys que j'as occupe à entendre & escripre ceste matiere, & la mener jusques a resolution sinale, & conclusion du Livre (c) Nul ne s'est encore depuu apparu, qui en ce m'ayt ouvertement contredit. Mau y en a (comme dist est) qui l'ent expressement approue combien que au reste des choses concernentes le faist des bonnes lettres, je me repute moundre que les austres, ainsy que la raison le voult, & ma congnoissance le juge. Et mesmement que ceuix mesmes, contre lesquelz j'ay esté d'apinion contraire en ceste matière. Car je consesse avoir beaucoup apprins d'enin en

autres choles, comme de gens de souveraine se ence & industrie Dont la plus part sont all s de vie, a trespas Mau un homme moyen en intelligence de squois, et moindre que mediocre, comme 11 suis, peult bien surmonter un grand & excellent homme en une intention en laquelle ils'est fort addonn, jajoit ce que aultres choses il ni soit

egal a luy

(I) Which many endeavour'd to flift in the Birth, as the Mother and Nurse of Opinion: It is better explain this in Lewis le Rois Words than my own (d)

(d) Cam in maximus, siys he, opinionum procellis & kee turbulentissimus tempissatibus ingins Greca lingui confurm onlie esset invoidia, quod harum slips, & semin malos, rum omnium videretur, cum oni faces undique ab important preferenture cum in perturbationi veterus discip probis praferren ur, cum in perturbatione veteris difeiplina frem haberent inimici ad elegantiam literarum non dignitatem modo extinguendam, sed etiam gloriam per principes viros infringendam, cum in his asperitatibus rerum eruditi plerique de religione suspetti habitentur nec fatus effent inter imperitorum greges tuts hie solus non modò integra mente, verùm etiam existimatione permansit Nihil in ejus vita aut in oratione guisquam po-tuit invenire, quod jure reprehenderet Quod labenti rei literaria certissimum prassidium attulit Nisi enim u contigifet orba politioni doctrina quasi legitimus tutor, qui eam apud Principem, in senatu, in concionibus exagitatam tueretur, ac tantisper dum invidia consideret, domi septam teneret liberali custodia, atque a sceliratorum hominium impetu prohiberet, haud dui e n stris finibus concta effet excedere

(G) He was much admir'd by the Court of France] He (i) Budieus was known there before the Death of Charles VIII at philolo-That Prince having heard fay, that Budens was a very Learned Man, would fain fee him, and order'd him to come to Court, but did not live long enough to advance him He informs us of this himself (e) A Carolo ego commodum in aulam accersitiu fueram, cum ille repentino caju sublatus est exierat jam rumusculus quidam studiorum incorum qui ad eum permanavirat nihil minus me agente Guy of Rochefort, Chancellor of France, piocur'd that Honour
tor out Budem, as is observed in the 87th page of
his Life Lewn XII Successor of Charles VIII imploy'd Budew (f) twice on Ambassies into Italy, and afterwards made him one of his Secretaries He'd have been made Counfellor in the Parliament of Paris, had he not chose to hu-band his time for his Study, rather than ingage in an Office that

would have occasion d too great a diversion
(H) Order'd him to attend him the first time] not think mysels in the wrong, in generally sollowing this Rule, That an Author who writes the Life of a Man, is more to be relyed on than they who only mention him occasionally let this does not hinder me from believing, that in certain Cases we ought to prefer what we read in other Books, before that which we find in a written Life: I give an Example to my Purpose in this Remark Lewis le Ros does not only not say, that Francis I fent William Budaus to Rome to negotiate with Pope I o X but expressy remarks that Budaus was not sent for to the Court of Francis I before that Prince was at Ardres to confer with the King of England PRIMUM evocatus Ardeam quem in locum ren quoque Britannorum Henricus convenerat, Regius, ubi cum tanti conventus splendore excitatus, tum admirabili 86 fama incredibilium virtutum sui principis incensus, sane

Jupra, pag

rebus legatum in Italiam aliquot proceri-bus fuis quibus in legationibus fic fidem tu am, dilipentiam. ingenium regi probavit, ut magnam gratiam ab eo ipío miret, paulo mox in runi regioruth nuretur Lud Regius, ubs

pag 187

Inflitution of a Prince,

chap 45 pag 186

trake tim earnestly wish himself at Home. He had his Wish, but it did not recover him; from the only had the Satisfaction of dying amidst his own Family (I) which was numeroust.

Life continued the Satisfaction of dying amidst his own Family (I) which was numeroust.

Life continued the Satisfaction of dying amidst his own Family (I) which was numeroust.

The Date of his Death has been falsified by (IA) several Writers, which is very strange, possed by the Glory that distinguish'd his Reputation. The manner in which he delewis le Roi to be buried, produc'd (K) some Suspicions about his Religion, which were much increast

(a) Ibid. qued v riutis, & literarum ergo se intelligebat accersiri (a) The Interview of Ardres happen'd in the Year (b) Varillas, Hiftoi-1520 It wou'd therefore be false according to Lewis re de Franle Rei, that our William negotiated for Francis I, with Leo X in the Year 1515 Yet I dare not dispute the Ambassy which Mr Varillas mentions under the Year 1515 "(b) Budaus was not unskilful "in Negotiations, although he had liv'd at Paris" unprawised in any other Conversion has the fois I l 1 p m 32 He cites in the Margin, In the Negotiaunpractifed in any other Conversation but that of his Books The Academy of Rome, which had never been so polite since the Age of Au-"had never been 10 polite lince the Age of Au"gustus, as it was at that time, gave him an ex"traordinary Reception, and he quickly acquir'd
"the Pope's Familiarity, because he excell'd chiefly
"in the Knowledge of the Greek Antiquities, which
"the Pope himself pretended to "The same
Author adds, that the Objections which the Pope
made, supply d Budwus with a large Field enough to
shew his profound Learning, and that the Pope, who defired nothing mere than to prolong the Negociation, and
conclude nothing, took Care not to interrupt him, or make Master of Requests, Keeper to with Leo conclude nothing, took Care not to interrupt him, or make Marthe 13 him perceive the Digressions in which he engaged himhis Elogies felf insensibly, but on the contrary, his Holines's created from time to time new Occasions for thom Add to this, what he says in his Preface, "Budans's Exam-6 Speaksthus Vir tanta this, what he says in his Preface, "Budaus's Exam" ple serves admirably to shew that a Person is not the more fit to negotiate nice Affairs, be-cause he is one of the most learned of his Age tione Mu-And I ought to receive Thanks for having remark d this, if it were only for the Rarity of the Matter "But how cou'd Mr Varillas fay, fis operatus à ci-That Budaus had liv'd in Paris without any other Conversation than that of his Books, if the two Ambassies under Lewis XII be true? Does not he make negociis & Reiit plainly appear, that he was not only ignorant of what Lewis le Roi faid, but also of what Budens inpubl cura non absinuates? Budaus represents to Cuthert Tonfial, how fuit Nam he had managed himself in his Studies, he owns he had seen divers learned Persons in Italy, cisco priand adds that he had no lessure to be acquainted mo in auwith them, because he was charg'd with publick Affairs (c) Interim bis Romam adii, urbesque insignes lam fæpe accerfitus Italia, doctos ubi homines per transonnam vida potius quam audivi, & literarum meliorum Prosissores tan-quam a limine salutavi, quantum scilicet homini licuit mam de belli foci-Italiam raptim peragranti nec libera legatione Lastly, I observe that he was become a Courtier of Francis etate cum I's Court, before that Prince's Interview with Henry VIII This appears from a Letter (d) of Erasmus, dated in February 1519, wherein he writes to Budeus, Quomodo tibi successerie expeditio quemadme-**Pontifice** adversus Cæfarem dum vocas aulica partim ex tuis ad Ludovicum Vi-& Helvevem literis intellexi It appears yet more plainly from a Letter of Budeus, wherein he speaks of a Journey he was to take with Stephen Poncher, newtios contrahenda unà cum ly promoted to the Archbishoprick of Sens piscopus Parisiensis jam Senonensis Archiepiscopus factus est liberalistate regia, etsi nondum res peratta est. Totus jam est aula, nec nobis licet cum eo loqui. Quodam ta-men die, cum in interiori cubiculo Principis esset, dinit regni proab eodem principe legatus mihi se ad te scribere statuise - Iturus est propediem in legationem Narbonem versus cum aulicerum dispensato-rum decurione cum quo etiam ire me Rez jussit, ut nueft He merus sim potius quam ut aliquam operam certam navem in ea provincia sic enim interpreter He does not note the Year in the Date of that Letter, but Emba/fies it's plain, he writ it while the Court was in a Ferment on Occasion of the Death of the Emperor That Emperor died the 12th of Ja-Maximilian (c) Epiftol

(1) His Family which was numerous.] He left 7 Sons and 4 Daughters, there's nothing more faid of them in his History, but I have read in other Books, that because he had a great Number of Sons and Grand-sons, he desired he might be burned by Night forestering that if they haved him ried by Night, foreseeing, that if they buried him by Night, foiefeeing, that it they buried him by Day, there would have been too much crying of little Children, and of those of his Family The Author who informs me of this, notes that the Wise of Budeus was so far from hindring her Husband from Studying, that she serv'd him for a Helpmate as well in the Closet as in the Bed, and look'd out the Passages and the necessary Books for him.

I do not translate literally, which will soon be perceived, but I think I do not change my Author's Thought Nec Budown a literis uner avocavit, sed magis in its confirmavit, quam sibi in Musarum sacrario semper assidentem, & aliquid librorum in manibus habentem, non tantum vita, sed studierum queque sociam & commilitonem nominabat nec eundem magnus liberorum nepotumque numerus in fludiis interpellavit, qui quidem dicitur fuiffe tantus, ut antequam moreretur, noctu suum funus efferri, tumularique mandaret, ut alsquo modo compesceret stetum ejula umque puerorum, quem futurum non obscure providebat (f) I have read one of (g) Budaus s Letters, wherein he only says, that the Caresses of his Wife were not able to divorce him from his Books He does not fay, that he found in her a Help as to his Studies He reprefound in her a Help as to his Studies He repre-fents himself as married to two Wives, one who brought him Sons and Daughters, the other Ph-lology which produc'd him Books He had been married 12 Years when he writ that Letter, and he had had (h) fix Sons and one Daughter by that Philology was not fo fruitful, Budeus had c'd fewer Books than Children He had laproduc'd fewer Books than Children He had laboured more with the Body than the Soul, but he hoped that ar the long-run he should leave more Books than Children He said the Fertility of the Soul should have its turn, it will raise it's felf on the Ruins of that of the Body The prolifick Vertue is not given all at once to the natural Organs, or to the Pen (1) Sic enim statuebam min esse faciendum, ut conjugem quidem legitimam haberem libero- Pag 150 rum parentem, ex Philologia autem libros, id est, nominis mei æternam memoriam, prolemque immortalem gignerem Liberos jam plures aliquanto quam libros ge-nus, plus corpori fortaffe quam animo indulgens Posthac (ut Spero) marcescente corpore, animus indies vegetior Or vividior fiet, utrumque autem simul ex aquo prolisi-cum esse nequit, sed cum emerita facultates corporis esse caperint, tum demum viribus animi stipendia plene pro-cedent. We shall speak below (k) of the Altera-

tions of Religion in that Family
(IA) The Date of his Death has been falsified by several Writers] La Croix du Maine makes him die the 25th of August, 1540. Spendanus (1) the 20th of August, and Peter de Re Romuald (m) the 3d of August of the same Year, Father Garasse (n) in 1539 Mr de Launes (o) the 1st of September 1573 The Truth is, that he died the 23d of August, 1540 He who shought to correct Reusners by Mr de He who thought to correct Reusnerus by Mr de Launoi is deceiv'd (p) Launoius dicit Budamm obiisse A 1573 Calend Septembr ut falli necesse sit Mo-colaum Reusnerum qui in Iconibus ejus obitum refert and

(K) The manner in which he defired to be buries duc'd some Suspicions] He declared by his Will a Year before he died, that he would be buried without any Ceremonies These are his Words (q) I desire to be carried to the Grove by Math, and without Invitation, only with one Torch or same most, nor will have it proclaim'd in the Church of in the City, that I am to be buried this or that Day For I never approv'd mouraful Ceremonies and sureal Pomps I forbid and the made some as well for this, as for other mournful Geremonies and funeral Pomps I forbid any to be made for me, as well for this, as for other things that cannot be done without Scandal Nor will & have any Funeral Geremony, or other Representation on bout the Place where I shall be buried for the Year after my Decease, because they seem to me Imitations of the Cenotaphes which the Gentiles anciently made use of A Jesuit who was in other respects impatient, and very easie to be frighted at the least Innovations, condemn'd those who did not put a good Construction upon this Conduct He will have it, that this learned Man acted thus from a Principle of Humility only, and by an Effect of that studious Humour which had made him live so much in Private He fays (r) That good Soul having lived among the Dead, ing to that be might live for over among the Living, and having intirely separated himself from all Company to add the limself to Solitude in his Life-time, retains the St Ni same Humour at he Death, for he ordered by his time scholas's Will, that his Body should be carry'd by Night, mishour Flambeaux, or Funeral Pomp, from Sainte Avoye Street, where he died, to the (r) Celestines, which is he was bupretty long way, and would be bury'd without Geremony, without with.

increast myma in differtatione de literatimatrimonio p 367 It's printed with the Amours of Baudius

> (g) 15's the 30 of the 2 Book among those of Eralmus

(b' Mores staken then when he Says Budæ-Sons and 2 Daugh-

30 Eraf. mi lib 2

(k) In she Rembra L

(1) Spondan ad ann 1540 N IO

(m) Journal Chronolog tom 2 pag 137

(n)Garasse ubs infra

PAE 182

(p) Fob Albertus cade decad fol V wer-

(q) Mr de Lomo: Higure de Gollege de Navar re, pag

(r) Garaf. Se, Dollrine curieuse. PAE 920

(s) Accorde

262 (e) Epift Erasm: 59 1 3.50g 245

24g 90

tion of

Budans

and Li-

brary-

Sainte

pag m

enimi

vilibus

interim

& Ro-

Leone

fummo

aliquot

thing of

under

XII

Lewis

Erasmi 30

(d) The 70 of the 3

Book pag

1 2 pag 156

increast by his Widow's (L) making open profession of Protestantism at Geneva with fome of her Children It is nevertheless certain that in his Writings he seems very opposite to the (M) Reformers, though he had sometimes spoken very chemently * against the Court of Rome, and against the Corruptions of the Clergy It is said of The that he never would (N) suffer his Picture to be drawn, and that going to raske a Speech (O) to Charles V he was at a stand His Latin and French (P) Style were of the

He miwas in 1540

(b) Maimbourg, Hift du Calvinifme, pag upon mbuh fee the Cri 3d Ldit

(c) Ogier sugement O censure du livre de La doctrine curuuse, pag 190, 191

(d) Launot pag 877 |hews this Pal-Sage makes nothing against the Cati olicity of Buuzus ..

(e) Mclancht cpift p 585 edition Bafil 1505 apud Colo-Gallia Orient p 16 ter of Melancthon to Camerarius, daii 1549 a at p 908 a of the Lon- a ďon *(dit* ın 164. are found thele Words Hac narratio fi era est. admirationem magnam• res pariet Budæi conjugem anum cum filiabus agraffe Genevam ad Calvini Eccletiam,in qua & alii multi nobiles ho-

mines in

Gallia ex-

ulare di-

without Attendance, and without Invitation or ringing of Bells It's true, that this Northly gave occasion to different Discourses, the Preachers of those Times taking the matter in the worst sense, because of the Times which began to smell of the Faggot, and were already imbuid with certain suspicious Opinions, for it was in the Year (a) MD XXXIX when Luther had set almost all Gertique Gene- many on five, but Budæus's former Life, the Integrirale, lettre ty and Innocency of his Manners, the publick Opinion,
16 pag and his heroick Aftions at Venice and Paris, for the
274, of the Howour of Religion, and the Advancement of Learning, were faithful Witnesses of the contrary, insomuch, that the wiscst remain'd edify'd by his Humility, whereas others were offended at the Novelty And indeed it is true, that Budwus might do what he did from a sentiment of Humility, as we have seen divers Saints do, who have desir d that their Bodies should be deny'd Christian Burial, or without Honour A little after, he continues thus Melin of Saint Gelais, knowing that Budaus s Intention was good and agreeable to his Humour, which had been always folitary, and an enemy to the hurry of Company, wrote an excellent Epigram in Honour of the deceas d, whereby he made it appear, that Bud eus in humbling himself, had acquir'd more Glory, than others do by the most pompous Obsequies Qui est celui que tout le monde suit?

Las c off Bud au cercueil estendu Pourquoi n ont faict les cloches plus grand bruit? Son nom Sans cloche est affiz espandu Que n'a t-on plus en torches despendu, Survant la mode accouste mee & saintée? Afin quil fust par l'obscur entendu,

Que des Irançois la lumière est estimte.

The Prior Ogier, was not as indulgent as Garasse, he blames him tor hiving defended the Conduct of Budaus. It may be, he would have blam dhis Criticizing him, if Garaffe had done what one of his (b) own Internity did in speaking of the Chancellor de l'Hopital, for commonly they who turn Criticks, take every thing in the wrong Sense Let us see the Words of the Censurer of the Destrine Curinse "(c) Pag 919 He would fain justify Willlam Budeus against the Accusations of the Down tors and Pieachers of lys Time, who had conceiv d some Sulpicions of him after his Death, because of the Novelty of his I uneral They had because of the Novelty of his Luneral They had certainly some Ground to make a sinister Judgment of him Ioi, besides the bad Impressions which the Novelty of his I uneral made, it a time when all our I orces ought to be bent against the growing Herefy, and nothing relax d of the ordinary Ceremonies of the Church, he was of the Opinion of that good Grammarian, of whom Gareffi speaks in the 7th Section of the third Book, who supposed that disputing on any material Questions of Divinity, was so much time ill imployed. See how he speaks in one of his Fpistles to Erasmus Reddidirat epistolam juvenis, is quem mibi commendafi. Soilone nunc agentim μαιλον δε οι συρβοντιοί λιμαν διατεμβοντικ, κτω γ εικατως διτοκλοινιμοί την τη συρεισών διατεμβον lt Garaffe had known this Patrage (d), I believe he esteem'd the sorbonne so much that he would have refer'd Budens to the Joys of the Romans, as lightly as he packs off that good Grammarian to the Country of the Impertments, among the Trifles of the Athenians

(L) His Widow's making open Profession of Protestantism] The Passage of Milanchthon's Letters which I am going to cite, testifys, that the Lxample of that Woman, was of great weight, because it was be-liev'd, that her Husband's good Discourses had much affisted her to know the Truth Venit buc quissiam ex Gallia nobilis vir ac doctus, qui narrat ho-nestissimam matronam viduam Budai, una cum siliabuc Lutetia migraffe ad alvini Ecclesiam, ut ibi & vocem Lvangelii audiat, & longius absit a savitia qua in regno Gallico adversus Evangelis studiosos exercetur Hoc exemplomatrona valde movers mutios homines in Gallia exemplomations value movers multos nomines in Galla sdem affirmat, propteres quod mortus mariti sui dottissimi & gravissimi viri judicio existimatur hanc dottrinam ampletti, de qua ipsum multa piè disersisse ante mutem constat (e) The Daughters of the great Bu-

daus, were not the only Persons of the Family that retird to Geneva Lewis Budeus their Brother, went thither also where he was Professor of the Hebrew Tongue He publish'd a Latin I millation of the Plalms with Notes See the Gallia Orientalis of Golomis, page 15 and 16 We have tooken before of John Budeus, who was one of the three Deputies that were fent into Cermany about the Affairs Scealfo the of the Church Matthew Buten then Biother, Remark D is prais'd by Henry Stephene (1) as a Man who understood the Hebrew Tongue thoso ghly The Potre le Julifterity of Budens subsites still in Geneva, and makes us II a confiderable Figure there

(M) Very opposite to the Reformers | See his Work (f) In pra-intituled, De Transitus Heliculus and Christianismum in Disci-and which he dedicated to Francis I in the Year archi a-1535, a little after Calvin had dedicated his Chripud Cole-firm Inflitutions to that Monarch Budgus recom-mends the ancient Lath to him, and prairies him (ail 1) for the famous (g) Procession that was made to ex prate the Attempt of the Hereticks, this was the Language of those Times Mr de Lauror (h) or of this Passage, and adds another to it, which discovers our Budaus S Zeal against those who were (1) See call d Innovitors

(N) That he would never suffer his Picture to he drawn I I can give you no other Proof of this, than these tour Veries

Nec voluit vivus fingi p ngive Budeus, N c vatum moriens que, it clos a Hunc qui tanta sue mentis monumenta reliquit Externa puduit vivere vell manu

The Author (1) whom I quote in the Margent, fiys, that this is Budaus's Epitaph, composed by Stephen Paquier

(0) To make a Speech to Charles V he was at a fland] I have read this no where but in the first Volume of lather Abram on Cicero's O ations (1) Perius Mellius libro ; variarum lectionum cap 8 multa magno-rum Oratorum exempla corradit, quos initio decendi per-turbatos repente memoria defect. Ut Demosthenem coram Philippo, Theophrafium coram Ar opag tie, Herodem Atteim coram M Antonino, Heraclidem Iye im coram Severo Augusto, Bartholom eum Socinum coram Alexandro Six o Addi potuisset & marnus ille Budeus, gui Carolum V Casarem Parissos ven entem oratione excepturus repente obmutust

liench Style was somewhat harsh] () St Ro-Most have found fault with his expression in the Book of The Institution of a Prince, address'd to fournal Irancu I where he calls his manner of writing Chronologic "Irancu I where he calls his manner of writing "in the Epistie to the king, a Style of a high strain "and glittering Besides, he was obtenie and unpolithed, witness these Words of the same Epists of the Je wous requires de recevoir mon offre avec grand liesse & alacrite, offre d exigue estimation compare a wostre hau cur (1)." I require you to receive my Offer with great joy and alacrity, an Offer of exiguous Esteem compared with your Highness. See what Genebrard and Daniel Augustius saw See what Genebrard and Daniel Augentius lay

of him in du Verd er's Bibliothique

Having confulted the Epistle Deutcatory of the
Inflitution of a Prince, I find nothing at all in it of
what Saint Romund alledges here My Edition is that which Messiere John de Luxembourg, Abbot of that which Melliere John de Luxembourg, Addot of Ivry, of Rivou and Salmoify had printed in his Abbey of Rivou, in the Year 1546, in Folio Note, by the way, a Fault of Mr Joli (m), who fays, That that Work was not printed till the Reign of Himy II in 1547, in Folio and in 8vo It is besides very evident from the Fpistle Dedicatory, and from all the rest of the Book, that the Author knew himself when he owns, That he (k) Nicol Author knew himself when he owns, That he (k) Nicol neither could, nor (n) would praise himself For Abramiu knowing the Purity of the I rench Disting in Cicer that he was very little verid in the I rench Orat com

(i) St Romuald, ub: Supra (m) Jol: Codicille d'or, p 36 (n) Budæus ub: Supra in the Epistle Dedicatory

both Witnesses of the Truth, p m 1934 and the follow ni fetracts of the Book de Affe

* See inthe

nume, /y A 10 houis, pa 33 Lis lande

(h) Hiftor Gymnafu NTLATTE p 878 &

the 3d of August

I par

BUDEUS. BULGARUS.

4 Epist Erasmi 15

Ludov Vives in lib 2 c 17 Augustini de civitate Des

de clar legum interpret 1 2 c 15 p m 127

Law in the University of Bologna * Id 1b cap 14 pag 124 † Ob 1nfignem quam o-ftendit dostrinam pro eo (Fiderico Ænobar-6a) Bono-

nia ad jus dicendum Vıcarius cre itus fuerit Id 1bid c 15 pag 127

(b) Iud Regius in vita Budes PAS 77

(A) St Ro-

Supra

nuald, ubi

(c) Lud Regius 16 pag 76

(d) In the

oth somewhat harsh. His Father as I have already said was of a considerable ancient Family; and yet I have read that our Budeus got it (2) ennobled. This Man being family; and yet I have read that our Budeus got it (2) ennobled. This Man being family; and yet I have read that our Budeus got it (2) ennobled. This Man being family; and yet I have read that our Budeus got it (2) ennobled. This Man being family and the standard of the the into Hatred They t who have faid that notwithstanding their Dif-Budeus brought it so about that Erasmus was sent for to Paris, know nothing of the Mitter, for the Quarrel between em was not begun when Budeus acquitting himself of the Commission that was given him to make offers to Erasmus in the Name of Francis the 1st, advis'd him to accept them Edition of all his Works was Printed at Basil in the Year 1557, in 4 Volumes in 160, with an ample Preface by Celius Secundus Curio

A finer Llogie cannot be feen than that which | Lodovicus Vives made on our Budaus, for in few Words he represents him as a Prodigy of Learning, and ascribes such moral Vertues to him as deserve the Admiration of all the World I think it may justly enough be said of this great Man, that he made himself more fear'd than belov'd in the Common-wealth of Learning, and this does not seem to me a Mark of Perfection, but rather a shrewd Sign of Fierceness and Impatience and of his arming Cap-apee against those who criticis'd him The Concern that a Prosessor of (S) Venice express'd when some Body had advertis'd the Publick, that he did not follow the Opinion would alone be a sufficient Demonstration that he had made of the learned Budæus,

r In Givil himfelf very formidable BULGARUS, one of the most famous Civilians of the 12th Century, was surnamed Golden-mouth on account of the Charms of his Speech & He was one of the four Professors , whom Frederick Barbarossa consulted in the Year 1158, to know how far the Liperor's Rights ought to extend in Italy, * and he showed himself so able a Lawyer in this Consultation, that the Prince conferr'd a † Judges place upon him He behaved himself in it with a great deal of Integrity, insomuch that his Judgments served for a Rule in all the Tribunals of Italy, in Cales that were doubtful He perfectly that I may not that I may not that I may not the had suaded the Inhabitants of Bologna to yield themselves up to that Emperor He had taught that when a married Woman dies before her Father, the Husband is oblig'd to The Case happen'd to himself, and he conform'd (A) generousrestore her Dowry

above, Remark A

(R) Would never quote Erasmus] They came to defending and proving which had no very good effect. See the I etters which they writ to each other among those of Erasmus. To me it always the Erasmus was more moderate and civil quote Erasmus] They came feem d that Erasmus was more moderate and civil to Budaus than he was to Erasmus Was it not very unlocable, not to grant the favour of one Ciration ? (b) Id parum amica voluntatis argumentum crediderunt, quod ' Budao in tot numero libris mentio nufquam falta sit Erasmi, quamquam ut sieret multis precibus ab Erasmo ambirciur Praterea putant id quoque
ad ista qua dixi accidire, quod Budaus dissimulanter Eralmum in suis libric nonnunquam perstringere videtur, velut in Commentaries, quando redet illos, que de singu-lorum ingenio, & eloquentia sententiam ferre audent, que Laurentio inferiores prascribunt loquendi formulae, qui leviora quedam scripta in vulgus edunt, que nec se-lem nec etatem firant. See above the Nosse that was rais'd upon Erasmus because 'twas pretended, that he compai'd Budeus to Badius I shall quote another Passage which shews what are commonly the confequences of the Emulation of Great Men (c) Et difficillimum inter illos nullam intercedere obtrettationem, inter quos tanta laudis est amulatio, quantum fuit inci-dere necesse, inter Erasmum atque Budaum, cum se uterque in literis esse principem cuperet. Nam quicquid oft esusmodi in quo excellere praclarum exstimant, in co plerumque sit tanta contentio, ut vix possis benevo-

lentia servari (S) The Concern that a Profiffer of Venice ex-pressed when some body had informed the Publick] We have seen (d) that there arose a Dispute between Will am Budans and Leonard Portius about Coyns and Measures Now it happend that Egnatim follow'd in fome part of his Commentaty on Suctionism the Calculations of Portism, and that Erasmus adding a Preface to that same Commentary an a new Edition, that of Basil apud Johannem Frobemium 1518, in Folio, says expressly, that Egnatius was not of Budaw's Opinion It happen'd that Egnatius was much vex d at that Remark of Erasmus He fear'd the Confequences of it, immediately came upon his Justification, and had recourse to the Intercession of an eminent Man, whom he earnestly

(2) That our Budæus got it ennobled] "(a) His intreated to pacify Budæus, I say, he earnestly "Heirs were declar d Noble by a Decree of the "Court of Aids, in the Year 1578, on the score of his Personal Merits' I believe, the Monk who relates this, had none of the exactest Memoirs See happen Remark A support excusas annotationes, & in the score of the exactest Memoirs and the support excusas annotationes, where the support excusas annotationes, where the support excusas annotationes and the support excusas annotationes. mo nostro de nummes friptum leg som, ubi dissentire me a Budeo doctus alioqui v r & amicissimus al rebat, dum Portium sequor animadvert aliquanto altius vulnus descend se, quam eso ab initio suspicatiu essem, ast citaejerna jie, quam ego av initio tupicatia ejjem, aff cit-que me vis minime expectata, uti folet, non admiratione folum, verum et am molestia. Que enim miti cum Bu-deo studiorum desse noto este passit, ubi tanta sit an morum conjunctii aut que tissisticatio mea honestior aut am-pl or essi potuit tum benevolentie erga Budeum mee, tun jud cii qiam ea, qua a me in eisannotamentis adhibio ta est ? Uti facile declararim me tantum in hoc studion rum genere Budeo tribucre, quantum mihi ipsi vix op-tarem ut si aliter vel Budeus vel Erasmus sentit, ne ambo cum summo animi mei marore id sentiant Quare ego te Grolieric per cam animi propensionem, quam in dottos præ te feri, oro , per humanitatem & d vinam doctos præ te fers, oro, per humanitatem & d vinam istam tuam beneficentiam ob ester, per eam pietatem, quam tibi reliquæque genti debeo, adjuro, uti hunc Budeo scrupulum per literas etiam tuag esimas, meque illi ita concilies, ut intelligat vir dostinam, esse in terrus hodic neminem, cujus ego doctrinam with admirer, de cujus ingenio libentius prædicem, quemque ego plurus faciam He says several other things as strong, which shews his Assection, Veneration and Admiration for Budeus, and assertived turns all his August and for Budeus, and afterwards turns all his Anger against Erasmus. This place is very insulting.

(f) Quare non possum non vehementer admirari, quid (f) M. tandem Erasmo in mentem venerit, ut etiam aliud agens de studiorum d sensione nostrorum, prasertim salsa, publicandum sibi censuerit, cum Budæi vest gia me sequi prositear, cum doctrinam hominis tantopere laudem, & ejus prasertim libros quinque de Asse Sed homo alioqui doctus cum numerorum rationem non probe calleat, & scriptione multa sese oblectet, & sibi plus aquo placeat, dum modo aliquid edat, quid tandem dicat non satis pensi habust Ita sit ut dum verborum copia studet, minus res observet Quod si maturare sibi pateretur diutius ea qua par urit, pareret ille sasse eos liberos, qui & vitales essent nec vitiosi illi & morbosi sape in lucem prodi-

(A) He conform'd generously to his Dostrine One of his Schollars] His Colleague Martin Gosia, had maintain'd the opposite Opinion, and therefore they chose to ask his Advice after the Death of Bulgarus's Wife Her Father would fain know

Baptifta Egnatius epist ad Jo Grolierium, its dated from Venice the 5th of January 1518 its the 35th of the Contuly to his own Moctrine. One of his Scholars did not shew the same Inductiality; for being summon'd to put that Doctrine in Practice, he said he had her'd his Opinion Bulgarus had several Children who all died before him. He was much afflicted at it, and to repair the Loss as much as possible, he married a second wite, but instead of marrying a Maid as he thought, he unhappily made choice of a Wise that had past for a Woman The Day after his wedding he read a Lecture, and explain'd that Law which begins We undertake a Business that is not new His Aildrois applyed (B) these Words to the Condition in which they supposed he had found. Things on the Wedding-night which set them all a lingling. It is not known in what Year he died, nor where he is buried. There is no Reason to say as some have done, that he translated into Latin the Greek Laws that are in the Pandects, for he was absolutely ignorant of the Greek Tongue He publish'd some Glosses, on the Civil Law, and an excellent Commentary in regular Juris *

BULLINGER (Henry) one of the Reformers of the Church in the 16th Centurious, 2110lus,
was born at Bremgarten † the 18th of July 1504. At 12 Years of Age he was fent us supprated Emmersek in the Country of Cleves, to study Humane Learning. It was a good School at that time, and Mosellanus was one of those who taught these. Bulling reontinued there three Years, and maintained himself by singing from Door to Doer. His Front or of Hather was rich enough to allow him a Pension, but he only gave him a Sun of Clor is in Can-when he fent him to Emmerick, and some small Matter wherewich to pay his travel- ten of Zuling Chaiges, for any thing farther he left him to the Charity of his Neighbour. The rich who be put his Son to those Streights that he might make him one Day more finible of the he eight Prayers of the Needy. Our young Scholar bore this Mortification so patiently. and Swing. Our young Scholar bore this Mortification to patiently, and Swiffe Submitted so freely to the Discipline of the School which was severe enough, that he Canrons even desir d to try another kind of Life which was more rigid. He would have been simler in a Carthusian Frier, but his elder Brother advis'd him against it. At 15 Years of Age vita Bush he was tent to Calogra. The Barbarisms made use of the try hong Phyletanny tory done. he was fent to Gologne The Barbarisms made use of in teaching Philosophy served only to make him apply himself the more earnestry to humane Literature. He write (A) also something in the Year 1520, against the School-Divines. He lived at Celen til

from that Professor, Whether he might legally demand Restitution of his Daughter's Dowry? He was aniwer'd, That his Son-in-law was condemn'd from his own Mouth, and if he resus'd, might be shamefully convinced of being a bad Interpreter of the Law Hereupon, the Father-in-law brought his Action, but the Son-in-law did not stand it out long This shews he had some conslict in his Mind between the Desire of keeping the Dowry, and the Fear of being reproach d with denying his own Doctrine 'Tis plain, he did not make too own Doctrine 'Tis plain, he did not make too much haste to put in practice what he had taught, for his Father-in-law was forc'd to begin a Suit against him 'Tis very likely, he repented the maintaining a Doctrine so contrast to his Interest, and that if he had foreseen the Prejudice it would do him, he would have dogratiz'd after another manner However, let's not refuse him his due Praise At last, he chose rather to part with his Mony, than expose himself to the Shame of contrast ling his own Theory, and so stop'd his Anatonist's Mouth, who was preparing to insult cracing his own Theory, and to nopulation of infult bith (a) Mart nus Gosia equitatis ratione subnikus patrimonium, (1) posterieam (dotem) velut matru patrimonium, (1) posteri-tate acquiri tenebat, qui ex hoc faito à Bulgari soccro consultus Si mihi, respondit, qui contra te sentio, hic casus contiguset, jure fuissem absolvendus, sed Gener tius, qui diversium docuit, sua se jam fententia condemnavit de nisi ut fassus interpres à me turpiter reprehends maluerit, petitam dotem reddere cogetur Italimssus um Generum interpellass sus Bulgarus, ne vel sordide avaritie, aut fasse de Essus notari posses, ad confirmandam, quam tenura-

pro virgine duxit, pofridieque cum interpretaturus le-

(b) Panzir

(b) Panzir

(b) Panzir

(c) Panzir

(b) Panzir

(c) Panzir

(d) Panzir

(e) Panzir

(e) Panzir

(f) Panzir

(h) Panzir

gem cujus initium eft, Rem non novam, neque insol am aggred mur dum ea v rbarect aret, audientibus i fin aggred mur dum ea v rba rect aret, audientibus o fun movet, qui bec ad conjugem, juam corrup am n enerat, retulerum: It ique universil brus quos tum fecum g c-bant, piaudentee frepitum excitarunt (3) A v , () good Ar iwer might be alledy d in favour of Bulgarus. But what would it have lignify d against in long garus. But what would it have lignify d against in long of Scholars resolved to divert themselves at the Calejua c expense of that great Civilian. They would only have laugh'd souder at any One who should have represented to them, That the Words of the Law apply d to the Marriage of the Professor muches. apply d to the Marriage of the Professor might bear a good Sense, though it should be f ppos J, that he found his Wife such as he had wish d her to be, for even in that Cale, he might say, that the Buliness he undertook was no new thing, and that he was us'd to it It was his second Marriage, and he was used to it It was his second Mirriage, and he had had Children by his first Wife But some may say, he spoke in the Plural (c) We undertake a Business, that has not the Charms of Novelty I reply (1) Rem. That it is permitted in all Languages to speak of noncone's felf in the plural Number, and that there was necessary could not be personaled, that Pulsarya technology. fore it could not be pretended, that Bulgarus tooke 9 componently of himself and his Wife So that he might have been justify d by folid Remarks Bur gredimus, once more, I his would not have served his turn, the Scoffer would still have laughed on The Fault was committed, and twas irreparable. He had read some Lest nes to his Wife which had taught her nothing that was new to her. This is an inexhaustible Source of Lestine.

Note, That Franc's Duarenus supposes, that this Professor did not expose himself to Laughter by marrying a Wife, who had soft her Virginity criminally, but for marrying a Wife, who had soft it in the Bed of Honour He supposes, that Bulgaria had marry'd a Widow, and upon this he exclaims against tose who marry Widows It is in the Chapter where he shews, Thir they who in the Chapter where he shews, Thir they who marry a second time, are excluded from the Priesthood by the Canons, and that he who mar- (d) Franries a Widow, is reputed a Bigamite (d) Lege cifcui DusMosaica praceptum fuit ut pontifex virginem tantum remus de
unorem ducere posset Levit 21 Adde si lubet quod ridicula vulgo res est. O cavillu hominum obnoxia uxorem cl'a mividuam ducere, quod vel tritum apud juru civilu dello- nisteries ac res dictereum Bulgari Jurisconsulti discipulorum in pra-ceptorem satu ostendit gl l rem non novam C de lb 4 c 8

(A) He wrote also something against the School-part 2 openiumes.] It consisted in five Dialogues The two rum edit first attack'd those Divines directly, the two following was an Apology for Reuchlin against Piperi-

pag 387

(a) Pan\$ zirol de claris legum interprit 1 b 2 c 15 pag 128

(1) In leg 3 & Sed u rum f de minor

(2) Oder. 2n l. der.

" In the of the Year

TICH

tle which the Porteof Ottober 1531

He had been the principal Antagonist of 7 umklius

1522, and the nature of his Studies there dispos'd him to forfake the Romish Communior as foca as occasion offer'd Having pas'd some Months at his Father's Hour, he was * invited by the Abbot de la † Chapelle to teach in his Convent He discharg'd his Duty with much Reputation till 1527 The Reformation of Zwenglius was receiv'd in the Abby de la Chapelle in the Year 1526, in which Bullinger was the chief Instrument He heard Zuinglius's Lectures at Zurieb during five Months to Abby in the Year 1527 He took to the Study of the Greek Language again, and began near Zu-that of the Hebrew, and preach'd publickly by a Mission from the Sunaid began that of the Hebrew, and preach'd publickly by a Mission from the Synod He accompany'd Zuinglius in the Year 1528, at the famous Dispute that was held at Bern. The Year following he was made Pastor of the Reformed of Bremgarten, and married Anne Adlischuster That Marriage produced Six (B) Sons and five Daughters, and ceast not till the Year 1564 His Wife dy'd of the Plague about that time He never would (C) marry a second, for which he was blam'd. He was scarce settled quietly in his Church with Regard to those of the Romish Communion, when he was been kill'd engaged in Wrangles with the Archaecta, he defined in the little in the lit engagd in Wrangles with the Anabaptifts, he disputed publickly against them, and wrote Books in which he consuted their erroneous Opinions The Victory which the Catholick Cantons obtain'd over the Reformed in the Year 1531, oblig'd Bullinger to forsake his Country together with his Father, Brother, and Colleague He retir'd to Zurich, and there fill'd the Place which the Death of Zuinglius || had made vacant He edified that Church by his Preaching and Writings He was obliged in the first place to resute the Impertinencies and Boasts of John Faber + he shewed him that the Goodness of a Religion was not to be judged by the good or bad Success of a Battle From that time he was employ'd in several Ecclesistical Negotiations, by which Bucer ordered Matters so that he reconciled the Zuinglians to the Lutherans Bullinger carry'd himself in such a manner, that the Suspicions which had been entertain'd of him did not last long he shewed that the Love of Concord should never bring him to promote a Formulary, that was captious and contrary to sound Words He wrote Books every Year, which I shall not particularly mention, yet will not omit that which he publish d against Luther in the Year 1545 The Swiß Churches had kept a long Silence, tho' Luther wrote in a very passionate manner against their Doctrine concerning the Sacrament, at last it was thought fit to inswer him in his Life-time, for fear if it were deferr'd till after his Death, Occasion might be given to some disadvantagious Surmises, besides it's being judg'd that a very vigorous (D) Answer would make Luther more moderate for the luther, and prevent his abusing the Respect that was had for him Bullinger who advis'd silence, was the Man charg'd with the Business of answering him, and he acquitted himself worthily Luther dying a little after, there were doubtless some with Spirits (for

the Year 1569, the three last dy d Children of his Daughters were marry d to Ministers of Zurich, to Hultic Zuinglius, to Lewis Lavator, and to folias Simle, they dy'd all three of the Plague, the Found in the Year 1564, the other two in the

(b) Id 1b fel 12

Year 1565 (b)
(C) Would never marry a second, and was blam d for it I hote captious Spirits are retuted, in his Hi-It hole captious Spirits are refuted, in his History, who censur'd him for not marrying a second Wife. They tell us first of his Orthodoxy; they declaie, that he did not doubt, but GOD permitted the Ministers of the Gospel to marry a second time, and then add, that he answer'd those who advis'd him to marry a second Wife, That the first was still living in his Heart, and in the Children she had brought him, and that he had a Daughter that govern'd his Family very prudently, and after all, the burthen of Sixty Years that he bore, stissed all such thoughts. The Censurers grounded their Exceptions chiefly on Reasons of grounded their Exceptions chiefly on Reasons of Health They believed, if he had marry'd again, that he would nor have been troubled, as he with a pain in his Reins This was confuted by this Reason, That marry'd Men are no less subject to this Inconvenience, than they who lead a fingle Life And besides can it be thought, that a Man of Bulinger's Age and Prudence cannot tell what agrees best with his Constitution, or that he should neglect any Means of Health? In short, the hould neglect any Means of Health In Hort, they had recourse to secret Reasons, which might perhaps be the Cause that he continu'd a Widower, tho' to the prejudice of his Health As it's probable several Readers may imagine, that what I have said is mostly a Gloss of my own framing, I shall fit down the Latin of Simler (c) Post bujus obstum quamvis annes fere XI superfies suerit, nunquam tames addition parties at all and proposed descripts. tamen adduct potust ut alsam uxorem duceret. Non quad secundas nupstae Christiano homini atque ettam ec-

(a) Simili
rus in vita

(b) Product d six Sons, and five Daughters 1

The Bullingeri

fol 6

corne, a converted Jew, the Title of the fifth, was clesse Ministris non concesses essentially under animo suo auduc vivere d cebat, que tot sus under in animo suo auduc vivere d cebat, que tot sus classifima pionora rel quisses, c quia filiam haberet que familiam optime administraret, se hac etate (erat authorise of the Service of the Landgrave of Hesse, and dy'd in France in the Troops of the Prince of Orange, in the Year 1569, the three last dy d Children Three uxorem in animo suo auhuc vivore deceta, jea primam uxorem in animo suo auhuc vivore decetat, que tot sui clarissima pionora rel quisset, e quia siliam haberet que familiam opionora rel quisseret, se hac etate (erat au-tem sexagenarius) nolla de nuptiis & conjugio solicitum esse Equidem non desunt qui hoc ejus faitum & constilesse Equidem non desunt qui noc eque jaccion.
um damnant, hoc maxime nomine quod cum melius conful'urum fuisse sue valetudini existimant, si alteram uxorem duxisset homines ridiculi, quasi in conjugio viventes non equi nephriticis & dysurie doloribusobmox i fint atque calibes. An vero exist mant cum nullam sua valetudinis rationem habuiss. O tanta atatis atque prudentia hominem ignorass, quidnam sua natura conveniens sit? Aique ut maximò vera sit eorum ra'io, tas tamen ille forte habust consilis sus rationes vulgo incognitae, ut etsam cum damno valetudinis id sibs persequendum sta-tueris. The best of all, is the Seriousness wherewith this is set forth

(D) Avery vigorous Answe, would have made Luther more moderate for the future] I declare beforehand, that I do not apply what I am going to say to any particular Person, especially, that I by no to any particular revion, especially, that I by no means glance at Luther in it, but it is certain, that one can hardly tell what course to take with certain fiery and impetuous Tempers Turn which side you please you find yourfelf uneasy with them Answers them, (a) and you raise their Choler and Answers them, (a) and you raise their Choler and they become tentold more fierce and insolent, they insult you, and attack all others with much greater Boldness. The experience of Impunity greater Boldneis 'The experience of Impunity, makes them hope that all will give way to them, and that they may be as wicked as they please So that there are Difficulties on both sides, whether you do, or do not resist them However, I do believe, es Plant that according to Human Prudence, it is better to reinst them by answering in their own way and phitr att style, than by silence I hose violent Spirits are 2 fc 2 not all equally untractable, some of them may kept within bounds, if they are put upon the de-fensive What I am going to copy deserves to be weigh'd, the Ministers of Zurich experienc'd the importance of it (a) Alis vere emnine respondendum cenfebant & quidem acriter, qued nec privatim nec pu-

es Plaut in Amv 79

(e) Ibid verso

(e) Simle rus ubi Supra foli

there are but too many such in all Communions) who said among that things, a Docens that the Vexation of sinding himself uncapable of answering Bullinger's Apply had broke his Heart. The Landgrave of Hesse knowing that People complaint of the Church of Zurich on the account of these Insults, advertis'd our Bullinger of who is more conditionally. writ an apologetick Letter to him in the Name of his Colleagues In the Year 1549, deconduhe and Calvin, who was come to Zurich for that purpose, drew up a Formulary of the Conformity of Faith between the Church of Zurich and that of Geneva Calvin under the Church of Zurich and that of Geneva Calvin under fundendertook that Journey, because he was suspected of an Opinion which favour'd that dum iauof Luther on the Eucharist the same Year Bullinger alledged so many Reasons against
the Renewing the Alliance to which King Henry the 2d courted the Swiffers, that that
the Renewing the Alliance to which King Henry the 2d courted the Swiffers, that that
The same and the Parloss was that the same and that of the same is a same and that of the same is a same and that of the same is a same is a same in the same in the same is a same in the same in the same is a same in the same in the same is a same in the same in the same is a same in the same in Proposition was rejected One of his Reasons was that it was not a lawful, to hire pler imone's self for Mony (E) to kill those who have not wrong'd us He wrote a Book in the Year 1551, to shew that the Council of Trent had no other Design than the opprating centum the Cause of Truth, and that therefore no Regard should be had to the Pope, Bchominum haviour to the Cantons, in inviting them to find Deputies to the Council That nulls up to Book never appear'd but in Italian, and Paul Verger put it into that Linguage with informe Additions. The Dispute between Bullinger and Brentius about the Doctrine of impuria affectusity began in the Year 1561. Bullinger publish'd a Book wherein he showed, that JESUSCHRIST according to his Humane Nature is no where but in Heaven at the Right Hand of GOD. Brentius a zealous Ubiquitarian refuted that y in 1562. Book Bullinger v answer'd him Brentius made another work against which Bullinger did not tail to draw his Pen Brentius return'd n to the Charge, and * so did Bullinger ginning of He writ a Book in 1571, against the last Will and Lestament of Brentius, which 1563 William Bidenback a Divine of Wittembergh had publish'd, by which Testament Bientius Inche beforewirn'd ill States + not to allow the Zuinglians a Toleration The National Syguning of nod of Rochel having in 1571, condemn'd those who should reject the Words of 1564.

Substance and Substantially when the Question is about the Eucharist the Ministers *The same of Zurich thought, that that Canon condemn'd them They writ to Beza about it, who answer'd that the Synod did not point it them. However B. " who answer'd that the Synod did not point at them However Bullinger represented † Classic to Beza, (F\Delta) that the Expressions of the Decree ought to be so altered that no body summed that there was any Difference of Opposite between the Churches. That I can dimmodo might think there was my Difference of Opinion between the Churches That Letter of Bullinger was effectual, for in the Year 1572, the Synod of Nismes give ill omnes the Explications that the Church of Zinich could desire An Answer was to be exhortans under the Lorent for the Tolerans of The Lorent for the Analysis for the Tolerans of The Lorent for the Analysis for the Tolerans of The Lorent for the Lorent for the Tolerans of The Lorent for the Lorent f anade in 1575, to the Apology for the Testament of Brentius compos'd by James

Andrews The Ministers of Zurich took upon them what concern'd the Fundamentals of Doctrine, and left Bullinger only the Trouble of aniwering what related bis in Leto himself. This was his last Work, and it's observable, that he never exceeded the cless Bounds of Modesty so much as at this time. He treated his Adversary hardly, he railed at him and slaved him to some purpose. He deed lake a good shape himself. rail'd at him, and flav'd him to fome purpose He died like a good Christian the linquint similar of the form of the form of the similar of th 17th of September 1575 || He is Author of a great many Books, for besides 16 fol 43 those which have been printed and which amount to Ten Volumes, he wrote several others that are preserved in Manuscript 4. John (F) Stuckius made his Fune- Taken Those of from his ral Oration Most of (G) Mr. Moreris Faults are not material Mr Teiffier ten by Jo-

blice laste tanta petulantia vivis & defunctis insulta-ret Etst enim Lutherus bene meritus sit de Ecclesia, non ret Eise enim Litherus bene meritus sit de Ecclesia, non summer cantum illi tribuendum ut unus plus reliquis omnibus possit, & ut ob unius offensionem camendam weritas turpi silentio prodatur. At fore utilem hususmodi responsionem cum quoad ipsum Lutherum, qui dum omnes relli indulgent atque omnia permittunt magis in illa sua mimia webenentia confirmatur, quod si fortiter se illi wiri hori destinologicas vene del accessive expensum. En mones

nimia vehementia confirmatur, quod si fortiter se illi viri boni & dosti opponani, rem di ligentius evpensurum, & moderatius acturum, tum ad alios commovendos ne tyrannidim in renascentem acclesiam inducant in hane sententiam contestimut Tigurini

(E) Hire one's self the Many to kill] I do not pretend to set up for a Joege or a Censurer of the stass Cantons, who sacrifice the Lives of their Substantia in other Peoples Quarrels, and when they can no doubt but the Quarrel is unjust, for Extended to the Enemies of France, and yet one of the two Parties must certainly have an unjust Cause But be that how it will, I shall not examine whether Bullinger was in the wrong or no, as mine whether Ballinger was in the wrong or no, as to the Swife Republick, I shall only say, that I do not see what Answer can be made him, as to the particular Persons, who List themselves voluntarily to kill the Allies of their Country A princes Person may have A protarily to kill the Allies of their Country. A private Person may bear Arms against the Enemies of his Country, whether his Sovereign requires him so to do, or whether he leaves every one to his liberty to List or not; but when a Person has that liberty, and hirs himself to kill those with the Friends and Allies to his Soveraign, I complete see but he hires himself to commit Murates the Galdierors who so divers the Feople of Rome, hu'd themselves to the first Chap-man to kill one another One of our Newsmongers has made a Remark lately upon this Conduct of and imitates the Galdiators, who to divert the

the Canton: I believe it is in the Historical Let-ters of September 1694. You will fee in a Work of Hottinger (b) that Zuinglin and the other Refor-mers of that Country, had the fame Scruples as our Bullinger

(E \) That the Expressions of the Decree ought to be so rin, pag alter d] It will not be uteless to place the Words here that Josiah Simler made use of (c) Videri decretum werbis paulo inconsideratius conceptum & prons ciatum effe, Damnamus cos qui non recipiunt substantiæ vocabulum. Quis enim ignorat nos ex eorum numero esse qui hoc non recipimus, neque unquam re-cipere voluimus? (uamobrem consultissimum sore ut cum iterum in Synodum coverint hac de rescrinones & de

cum iterum in Synodum coierint bac de re sements & de creta sus sie temperent, ut omnibus ubique maniscsum sie legendi neque de nobis, neque de nostri similibus ubicunque locorum fucrint canonem locutum esse Atque ita quidem postea contigit. The Answer that Beza made by order of the Synod to the Church of Zuri b, is in the 56th of his Letters, and the 279th Page of the 3d Tome of his Works

(F) John Stuckius made his Funeral Oration Mr de Thuanus, is not well translated They will have him (d) say, that Josiah Simler compos'd the Funeral Oration of Bullinger Whereas, he says no more than that Simler prais'd Bullinger (e) Senio elog taken gravia decessit 15 Kalend Octob a Josiah Simlero from Mr de laudatus, & variis variorum carminibus epitaphiis celebratus. This is very true, tho''twas Stuckius, and not Simler that made the Funeral Oration, for Simler with Bullinger's Life, wherein he prais'd him ler writ Bullinger's Life, wherein he prais'd him

highly
(G) Mr Moreri's Faults are but flight] River which runs by Bremgarten, is not call'd Ruffi, m 139 but (f) Rufs II It does not appear from Bullinger's Life, the Simler has described it amply and (f) is ker exactly, that he was a Clergyman in the Commu-tin Uffi

1 Sec Hot-

(b) Hotting

I The 116 61 P

(a) This 25 wrote in

Mr. Teisser (H) are likewise inconsiderable, and not so numerous.

BUNE L (William) Professor of Physick in the University of Toulouse, towards the Beginning of the XVI Century. He Writ a Piece not mention'd by Gesner, nor by Varder Linden, nor by their Continuators Da Verdier Vau-Privas has given us the Title of it, and some (Z) Extracts

BUNEL (Peter) a Native of Toulouse, was one of the politest Latin (A) Writers (1) Quambhat lived in the XVI Century He studied at Paris in Coqueret-College, where he gloriously distinguished himself by his noble Genius Being returned to Toulouse, constitu-

(a) Simler ubi supra fol 7 (b) Zuinglio porro Tiguri in Cathedra pestilentiæ fuffe-Etus eft Henticus Bullingerus itidem Helvetius ex Presbytero apostata uxoratus Spondan Annal Eccles ad ann 1531 (c) Simler ubi Jupra fol 42
verfo
(d) Affihortatorem habe-8 annis natu majorem Jonomine gui tum ın e idem Schola (Embrica) literis operam dabat, & privitim eius stumabar Idem 16 ful 6 (1) 11 fol 6 v. fo, ofol 4 verso (f) Simler and Melchior Adim Jay thole Diawere written in the Y ar 1520 following

nion of Rome It is expresly noted that he perform'd no manner of Roman Catholick Function form'd no manner of Roman Catholick Function in the Abby of la Chapelle (a) Religioilli manebat integra, neque quicquam negotii habebat cum votis monafices, monachatu, cuculla, cantu, choio, ALIISQUE superstitionibus papisticis. It is likely that Mr Moreri was missed by Spondanus, who says, that Henry Rullinger, (b) an Apostate and a married Priest, succeeded Zuinglius. It is true indeed that John Bullinger the Brother of Henry, died (c) in the Year 1570, but it is false that he was 80 Years of Age. He was 8 Years (d) older than his Brother, therefore he was boin in the Year 1496, so that he muss have been only 74 Years of Age when he died. What did Melchior Adam dream of when he gave him 86 Years, he who notes the 8 Years difference between the two Brothers, and who places the between the two Brothers, and who places the Death of the Lidest in the Year 1570? That John Bull nger had been fomerime Curate of a Village in the Canton of Uri 11e lov d War and Hunting, and followed fomerimes the Inhabitants of his Canton, when they went to fight He was stripp'd and very much wounded in a Battle which they lost From that time, he renounc'd the War and the Priesthood He turn'd Protestant, betook himself again to his Study, and being made a Minister, he faithfully discharged the Duties of his Ministry, till he died (e) This Phrase of Morers, He brought him over fince to the Party of the Protestants, and he died in 1570, being Four score Years old, is so ill contrived, that the most knowing Readers may be deceived by it The first he reters to Henry Bullinger, and the second to John Bullinger But according to the Rules of writing well, they ought both to refer to the same Man, and every Reader will understand 'em so at the first Reading They have been taken in that Sense in the Amsterdam Edition, and therefore the I diter thought that the last Member of the Period contained two Falfiries The Period was therefore rectified in this manner He brought lim over fine to the Party of the Protestants, and died in 1575, being 71 7 ars old It is certain that Moreri does not speak of Henry Bullinger's Death in that Place, helonly mentions the Death of John IV Morers should have faid, not that Bullinger writ two Diashould have faid, not that Bullinger writ two Dialogues, being but no Tears of Age, against a few n favour of (ipnio, but that he wiit 'em at 16 Years (f) of Age against a Jew converted to Christianity I he Reason why he should have added this, is, that the Monks, who persecuted Capnio, alledg'd for a Pretence, that he opposed the Destroying of Jewish Books, and favour d Judaism It is certain, that the Jews were not his Adversaries V 'Tis not true that at 20 Years of Age he had a Mind to turn Carthusian (g) VI The two Attempts mention d by Morers would not have been omitted in Bullinger's I ife, if they were true Morers says, That the first time that Minister undertook to preach at Bremgarten, he met with such an Opposipreach at Bremgarten, he met with fuch an Oppolition, that he was oblig'd to retire into the Country He confounds the Father with the Son It was Bull ngers I ather who was expell'd from his native Country, when he had declar'd against the Mass, but the Son went thither only once to perform the Functions of a Minister in that Place VII 'Tis not true that the Calvinists wrote against him VIII His Steadiness in the Dispute he had with Brent us, was not at all an Effect of a Promise he had made to Zuingliu, for their Dispute did run upon the Dostrine of Ubiquity, which started up after Zuingliu's Death Would any one be so unreasonable as to say that Bullinger made a general Promise to oppose the *Iutherans*, whatever Do-thrine they should invent for the future? I pass by three other small Mistakes which I have rectified

in my first Edition

(H) Those of Mr Teisser are likewise inconsiderable.

He iavs, I That when (h) Bullinger had made an end of his Studies, he resolved to turn Carthusan.

That he established the Reformation at Cappel a

Town in Swisserland 3 That he retired to Zurich, and after Zuinglius's Death, was chosen to fill his Place 4 That he exercised the Ministry for the space of Fifty Years Bullinger had a Mind to turn Carthusian, being but 12 Years (1) of Age, but he had no more such Thoughts at the (k) Age of 17 Cappel is not a Town, but an Abby Bullinger did not go to Zurich (1) till after Zuinglius had been kill'd He was not a Minister for the space of 50 Years One may infer from the History of his Life, that he was admitted into the Ministry only in 1527, or 1528 Thuanus is in the right to say, in 1527, or 1528 Thuanus is in the right to fay, that he exercised his Ministry during 43 Years, but that Historian should not have said, that he ferved all that Time the Church of Zurich, he should have taken off three Years

(Z) Has given the Title of it, and some Ex ratts I Id fol 7, Here is that Title (m) An excellent Work and very ad ann useful to those who are desirous to present themselves from the Plague, containing Remedies to preserve one's self from, and to cure pistilential Diseases. Written by William Bunel a Physician, Dostor of the University of Toulouse, who has presented those Remedies both in Latin and Irench Verses. With several Letters to some summent Persons in Communication of tables. ters to some eminent Persons in Commendation of fusice and in Praise of the Common-wealth That Book was printed at Toulouse in the Year 1513 in 400 I shall let down the first Veises of the Extiacts that are to be found in Du Verdier

En (n) apres il se fault garder De faire prou ni peu exc. Dequoy lon se puisse eschauffer Car il en vient des maux als s Les femmes a part delaissez Sans toucher aux bas instrumens Plusieurs en ont soussert tourmens Je ne dy pas qu'en avoir du fruics Vous ne faciez aucun ouvrage De tard in tard ainsi qui duit

Mais ce soit apres la minuité Parfaite la digestion Pour faire generation Aussi grands inconveniens Vienent pour trop manger & boire On a veu de grands accidens

Desquels devons avon memoire Et pource si me voulez croire Mangez peu, net & bon il foit

Fol est qui soi-mesmes deçoit

(A) One of the politest Latin Writers] He served Peter for a Model to Paulus Manutius, which is a great Elogy Catel could not well forget it (0) Stephen Bunel, says he (p), who taught the said Sieur de Pybrac good Learning, and whose Latin Lpistles are extant, which were printed in Italy, and in other Places, was the first who in his Time taught the Romans and Italians to Scend Latin math. Beauty and in Civero's Italians to speak Latin with Purity, and in Cicero's p 122

Style, whereas before they were missed by the Style of

Politian, Hermolaus Barbarus, and others, as Pau- (q) Taken lus Manutius, a very elegant Roman, and a very com-petent Judge, acknowledges as to himself in his E-pisties Henry Stephens had before taken Advan-tage of Paul Manusius's Acknowledgment Here's a short Account of what he did Discoursing one Day with Henry III, he told him that an Italian had made bold to say in a printed Book, That Italy had produc'd many Ciceronians, and France had produc d none The King was very much furprised at it, and desir'd to know whether it was Peter Butrue He was answer'd that it was false Wherenellus, upon he desired that a Parallel should be drawn or 15816 between the Italian and French Ciceronians In order to obey him, Henry Stephens published the Letters of our Bunel, and some choice ones of Longolius, to which he added in the same Volume the choice Letters of Paul Manutius and Sadoles, with some of Peter Bembe He named indeed Peter Bunel to Henry III, but he forgot to tell the King that fuch a Man was as good as many (r) Min cum alies sum Petrum Bunellum suggessit quidem

erat se Carthusianorum instituto addicere Simler ubi Supra fol 5 ad 1516 (k) Propositum de Caramplectenda ,

> (1) Tiguıum venit anno cio 12 XXX1 Kalend Decemb erso Zuinglius was kill d the rith of Octob 1531 (m) Du Verdier Vau-Privas Biblioth fransoise pag 472

(n) Id 1b (o) He

Should have Said

(p) Catel Memoirs of Languedoc,

from the Epifile Dedicatory of Henry Stephens III prefix-

(r) Henr Stepha-

Remark

and not knowing how to maintain himself in his Family, he sought Fortune elsewhere. He went to Padua, and was maintain'd there by Amilius Perrotus. Afterwards he had a good Place procur'd him in the House of Lazarus de Baif, Ambassador of Frances I at Venice, where he spent three Years with great Satisfaction and Profit, and even the Ambassador his Master, was pleased to help him in his Study of the Greek Tongue Having made a considerable Progress in that I anguage, he ftudied the Hebrew Tongue George de Selve Bishop of Lavaur, who was made Ambassador of Francis I at Venice, after Lazarus de Bass took Bunel into his Service. They "He died were so pleased with one another, that when the Bishop repass d the Alpes, and re-18 1541 solv'd to reside in his Bishoprick, according to the Duty of a good Piclate, he sound Bunel altogether dispos'd to live in a Retreat at Lavaur That learned Man sound there what suited best with his Humour, a great Tranquillity, a great deal of Time to study, and the Satisfaction of not having before his Eyes the great Examples of the Corruption of the Age After the Death of his *Prelate, he return'd to Toulouse, † Taken where he would have (B) been in a poor and miserable Condition, if Messeurs du from Mi Faur Protectors of Virtue and Learning, had not of their own Accord excited their followers One of em put his Sons under his Care, to instruct em und role pre-Liberality towards him Bunel did not make an end of his Journey, for he died of + go with them into Italy Bunel did not make an end of his Journey, for he died of a lateral Fever at Turin He liv'd but 47 Years He was a Man more commendable find trim the Tourney for his regular Life than for the Beauty of his Style | He was never feen to hunt Toulouse Estition after Riches and Preferments (C) being contented with Necessaries, he made it his chief Business to cultivate his Soul This Conduct is almost as rice in the Common-

(a) Id 1b

(b) Id :b (c) Id in prafat

memoria sed, vel unum hunc esset multorum posse, id verò addere, in mentem non venit. He thinks that those, who don't envy the Glory of France, will judge of Peter Bunel as he does (a) Quod apud te tacui de Bunello publicò ita dico, ut mihi, quicunque Gallice laudi non unicidebunt, assensiva consideration con la consideration of the second consideration. Gallica laudi non invidebunt, assensiros, persuasum pro-pemodum habcam He not only represents him as a Ciceronian, (b) but even as the Master of the Italian Ciceronians, for which he alledges Manutius's own Confession (c) Is enim quum summum Ciceronianitatu attigisse gradum existimetur, ad cam tamen se nonniss ductu, & auspicies komines Galle pervenisse fatetur Ita enim hic in quadam ad Vidum Fabrum epistola (que est libro ejus epistolarum primo) de nostro Petro Bunello, Ego ab illo maximum habebam be-nesicium, quod me cum Politianis & Erasmis nescio quibus misere errantem, in hanc reste scri-bendi viam primus induxerat Sed in posterioribus Editionibus cum Philelphis & Campanis pro illis cum Politianis & Eraimis, scriptum est Utrocunque tamen scribatur modo, primum Ciceroniane scribendi nostro Bunello laus constat non parva illa quidem, vel ipsius Manutii judicio Is enim Politianos & Erasmos (in quorum postea locum Philelphi & Campani substituti fueruni) quod eam quam ipsi Buncllus ostendit scribendi viam non tenuerint, misera errasse arbitratur

(B) He mould haue been in a poor and miserable

(B) He would have been in a poor and miserable Condition] Here I must observe, that some Perfons exasperated the Bishop's Brothers against him They made 'em believe he had inspir'd him with They made 'em believe he had inspir'd him with the Desire of leaving the Court, and minding only the Duties of Episcopacy, and even of leading an austere and contemplative Life. They represented to them, that such an Advice had been attended with fatal Consequences, since that Prelate had not only stop'd the Course of his Fortune, but also died in the Flower of his Age, for having been a rigid Follower of a spiritual Life. Bunel being told, that those Gentlemen gave Credit to such Reports, and were angry with him, durst not write to them in his own Justification, but he writ to Peter Danet and to du Ferrier upon that he writ to Peter Danet and to du Ferrier upon that Subject He represented to them, that two sorts of Men did him such an ill Office Some had been displeas'd to see George de Selve consine himself to his Bishoprick, others disorderly Lives All of 'em hated Bunel, the former, because they look'd on him as the Cause of that Residence, whereby they had been deprived of the Preferments which they expected, and the latter, because they look'd on him as the Instrument of the Penalties which the Pre-late had made use of to restrain their ill Lives Bunel does in some manner excuse the Ambition of the former, and despises the Resentment of the latter He does not think it strange, that Men infaquated with humane Grandeurs, who had scarce seen any Example of a noble Contempt of worldleen any Example of a noble Contempt of worldly Things, should have been displeas d with the
Bishop's Retreat But he is so charm'd with his
Resolution to reside in his Bishopiick, that he
dares not ascribe to himself the Glory of having
advised him to it I shall set down his own

Words (d) Duo sunt hominum genera, ques mihi Epist 5, succensere minime miror, & non ita moleste fero unum 9 m 18 fuccensere minime miror, & non ita molisse firo unum p m 18.
est eorum, qui Vaurensim Ant stitum Vaurum suddere
moleste ferebant quod periode est, atque si ducem exercitus in castra venire, in acie versari, cum hoste, si
res ferat, consigere nunquam patiare lerum it auop st 48
niam rerum humanarum splendore capti, serpunt lumi,
165, 166
neque in calum suspicere queun, ferendi sunt, &, see also
cursabit aliquando in nos corum dolor, non sunt aspecius
repellendi. Oppressi sunt opinionibus, magnos sequintur
duces, ut iam quod exemplo multorum saciant, sure repellendi Oppressi sunt opinionibus, magnos sequentur p 186 duces, ut sam quod exemplo multorum faciant, sure quodammodo facere videantur. Sed interim quid missi vitio vertant, satis intelligere non possum. Georgius (f) ld Esceva Vaurensis Antistes religionem Christianam sus, or f st. 5, surum commodis, divina humanis, eterna caducis pre st. 8 pg. 187, tulit. Quid ad me? si hoc missi tribuunt, rerum pulcherimarum authorem me landant quod ego neque agnosco, neque sane missi tribui possulo sunt nonnulli qui ad secundum distribution s. m. e. genus pertinent, quorum ego rationibus cum una vivelamus. pertinent, quorum ego rationibus cum una viveliamus optime quidem consultum simper volui sid quiu justu parroni illorum cupiditatibus adversabar oil si me pessime nunquam destiterunt horum ego t stimonium, quo-niam nullius ponderis cst, refeller, non constitui, neque scelera & stigitia acceptus insestari. Esco & illos pri ores minime miror, & istos sacile contemno. He is to far from owning, that he urged his Master to an over rigid Life, that on the contrary, he maintains he often exhorted him to use some Moderation, and to consider that a Man by neglecting his Body, may lofe his Health and even his Life. latque cum ad res divinas accerrime contemplandas ivolare, neque solum divitias, & honores contemnere, sed parum etiam valetudini parcere animadverti quid pratermisi, quo eum a nimia illa animi contentione revocarem? Quoties illud usurpavi, curandum ise, urque libenter, ca etiam diutius facerei? Egi interdum liberius, & eamquain nunc video rerum commutationem, & pene genus ipsum mortis pradixi Cum en m corpus, meo judicio, neque fatis ali, neque exerceri, animum autim ad calefi um rerum cogitationem continenter sevocari animadverterem non fuit difficile colligere, hoc diuturnum esse non posse

non fut difficile colligere, hoc diuturnum esse con possi.

(C) Being contented with Necessaria, he made it his chief Business to cultivate his Soul. He writt to du Ferrier the following Words (f) Quanquam possulare videbatur fortunarum mearum tenuitas, ut longe mihi in posterum prospicirem, tamen ut verum sa ear, ego mei dissimilis esse non possum. Post Deum, in studiis esse utilization prospinitation operam, ut sa eum insum referantur. Diees hominem egestate oppressum, praestii, nihil essere posse. Verum id quidim esse Sce ego, cum parvo contentus sim, nunquam existimavi id mihi deesse posse qua spis adhue me (g) non sefellit. What he writt to Reynold Chandon, deleives to be duly consider'd Chandon was an honest Man, who lov'd him much, and who had procur'd him a handsome and very (h) necessary Place in the House of the French (1) Ambassador. Some Years after, he endeavoured to serve him, and to put him in the Way of making his Fortune. him in the Way of making his Fortune But Buncl made Answer, That he had no Ambition, and should not much care to get considerable Prefer ments, tho' Things were well regulated, and that Ddddd

B inellus,

+ lition 687 me fetelli Tis a fruit of the which Senje lia cum ex magna termin odifficultate liborarem, tu princeps Ipon tun ad me dum omues co-& impetus contulifti Bunck epift 21 Sec also Letter 27

wealth of sarning as elsewhere

would rione, knowing they are the Reward of victor Practices, and that he had not the ill

Qualities that are requisite to raise one's self in the World (a) Si rempublicam retta ratione geri viderem,

& ad summos honores acquirendos mihi facillima effent

omnia, ascendere tamen altius non magnopere laborarem

There are fome Latin Letters of this good Man

(a) Id 1b p 76, 77 (ompare this with Remark T of the Ar-

(b) Id p

77, 78

omnia, ascendere tamen alitus non magnopere laborarem Nunc vero cum insignia ista dignitatum, non virtuti, industriaque, sed improbitati inertiaque tribui videam, neque hususcemodi pramia, si mei similis esse volo, optare debeo, neque cum ab iis artibus, quibus hac parantur, pessimè instructus sim, sperare possum He adds, that it his Friends will do something for him that suits with his Inclination, they must know, that he is only for a quiet Life, and that he has chosen a Closet-retirement, as a Harbour wherein he may shelter himself from the Storms of Ambition and Lnvy, that Men want things only in proportion Lnvy, that Men want things only in proportion to their Defires, that as for him, he has confin'd his Desires within narrow Bounds, and therefore

nis Delires within narrow Bounds, and therefore does not think himself poor for not having what he does not wish for, that those who despise his Resolution, may run as fast as they please, whither their blind Cupidity drives em, that he does not care for it, provided they suffer him to live a quiet Life in the Bosom of the Christian Philosophy. phy (b) Ego animi tranquillitatem mini proposui, ad quam meas actiones & cogitationes omnes referri volo quiequid ab hac abducit, averfor & abominor Ego ne maximas ambitionis & invidia procellas subire cogerer, in portum hunc literatum me abdidi tu me egredi, &

turbulentissima tempestate vela facere jubes magnum est id quidem, quod me consecuturum speras, sed non satis ad id quod volo, accommodatum Perexiguum ess, mi Reynolde, quod mibi deest, quoniam in rebus humanis tantum cuique opus est, quantum quisque cupit cui cu-piditati angustos cancellos circundedi, cisdem terminis inopiam, guibus desider ium rerum desinio Hanc sententiam si quis non laudat, aut si etiam mium hoc consili-um contemnit, nihil me movet, modò ne mihi molessus fit ruat quò caca cupiditates eum constrictum trabunt, me in bac philosophia Christiana liberuri acquiescere pa-tiatur There is no doubt, but he gives a faithful

Account of his Heart there, He was a good Man then, and such an one as Diogenes look'd for Thus all Men ought indeed to tune their Mind, especialall Men ought indeed to tune their Mind, especially Christians, and yet this is what they will not do, hardly one in Six hundred thousand. The Protestants have a small Catechism, in which the first Question is, Wherefore has GOD sent us into the World! The Catechumen answers, To know, and to serve Him. This in general, is the Principle of all Christians, but it is a Principle only in Theory, a mere Speculation. If their Answer were to be suited to their Moral Practice, most Christians would answer, That GOD sent them into the

World to inrich themselves, and rise to good Offices, for this is actually all they aim at, this is their whole Care Some indeed think at first on nothing more than obtaining a competent Maintenance, but as foon as they get possess d of this competent Listate, they immediately aim at aggrandizing them closes and propose by degrees to mount to the highest Dignities. This Spirit governs a Father, both with regard to himself and to his Children, and he communicates it to them, as soon as their Age will permit. No one is statisfy'd (c) with

their Age will permit No one is fatisfy'd (c) with the Condition he is born in, but endeavours to make a better Figure than his Father. The Son of a mean Artift, uses his utmost Endeavour to Lecome a rich Citizen. If his covetous and instable Industry brings him in great Riches, he toon lanches out in hopes of attaining to Offices, and getting a share in the Government. No I xpences uppear too great, provided they are but useful towards procuring him the good Offices of the mediate, or immediate. Distributers of Magical

the mediate or immediate Distributers of Magiflutures They, who by then Character are most oblig d to practite the Precepts of JLSUS (11RIST concerning the Despiting of this World, forget this Obligation but too too often,

and take opportunities of getting great Estates, to advance their I amilies, and to raise their Dependents. This puts me in mind of what a good Man told me one Day He happend to make a Visit to Mr *** where there were nine or ten Persons.

mote who discours'd on divers Things At last, the Conversition fell on the Qualities of a certain Minister One of those Gentlemen blam'd him excely enough for iome Things Another answer d,

and without justifying the Minister altogether on these Points, alledg'd other Things in his Favour, and insisted chiefly on the Article of Friendship and infifted chiefly on the Article of Friendship Never, said he, was a better Friend seen than this Minister, nor a Persan of more Zeal to do good to those who especially sinterests. He procur'd Pensions for successfully sinterests. He procur'd Pensions for successfully since the said one obtain'd a Place of Two thousand Livress Year, and are in a Way to make their Fortune. Others been their Coaches her their Fortune Others keep their Coaches by means of the private Hints he had given them to buy Goods that would become scarce in a little time Others defiring passionately to attain to the Magistracy, have by his good Offices, over-come the Difficulties which lay in their way Having gone thro' several Art am much scandalized at the Discourse, saying, I am much scandalized at the Discourse, saying, I am much scandalis's at the manner of your praising as Successor of the Apostles I should not think at strange, if you prais'd a Pagan, or a Layman of our Religion at this rate, but I cannot bear your palming these things upon us, as very sine Qualities in a Minister of JESUS CHRIST Is at his Business to know (a) whether such or such Merchandizes will rife or fall about fuch a time. Does it become him to (d) 'Tie give his Friends notice of it, and to smooth them with rea way to Riches and Honours? Is not this gard to pouring of Oyl into the line of Covetousnels and Things of Ambition a Fire which he is obliged to quench this kind. in the Soul of all his People, as much as possible? that one Does he not know, that the Riches and Honours of may say this World are the nourishment of Vanity, are so many Clogs, and Stumbling-blocks in the way of Salvation, He would be just so much the more to be prais'd if he exhorted his I riends to give to the Poor what they expend in endeavouring to ad-vance themselves, as he is to be blam'd in favourrance themselves, as he is to be blam'd in favouring their Ambition. If he periuaded a Friend of
his to put down his Coach, and walk about on
Foot, and sell his Equipage to Endow Hospitals, I
should look upon this as a true Friendly-Office in
him. And this, Sir, is the Duty of your Hero.

These are double of

m And this, Sir, is the Duty of your Hero These are doubtless very Christian Thoughts, but in the corrrupt State in which we live, they are meer Platonick Ideas That despising of Riches and Dignities, which made up the Chara fter of our Bunel, is feldom found at prefent in the Laity or Clergy, and what shews the height of Corruption, is, that there's hardly any one but defipiles those who present that Indifferency So time is it, that the Truths of the Gospel which are daily read anothered among us, make but little impression on our Hearts! A Learned Man is high-live nearly who knows how to spread him felt and ly prais'd, who knows how to inrich himfelf, and to climb from Office to Office, and who, to make his Fortune, divides his whole time into two parts, the one for his Books, and the other to court the favour of great Persons, and to infinuate him self-every where himself every where Such a Person being really most despicable, in the mair, is not despis d Bunel, and such as he, being in the main, most worthy of Esteem, are looked upon with Contempt what an allotment of Appolation is here! Bunel is according to Rule, and the others not I say, Bunel, who prefers the quiet of his Studies, before all the Splendour of worldly Honours (e) Recuperate animi trunquillitate mini in animo est, in description of mam solitudinem secedere, ibique cum libris mais, or man fortasse studies annos aliquot solution or vacant a terra spectare frances or vacant and second and terra spectare frances or vacant and second and terra spectare frances or vacant and second mo Neptunum procul a terra spectare furentem
meum consilium rci familiaris angustia impedire posse
meum consilium rci familiaris angustia impedire posse
airentur, nist Fabri huic malo liberalitate sua mederi
velle consirma int Quod si res ex sententia succedent, equidem neque Regibus potentiam & voluptates, neque Ducibus vistorias o triumphos, neque faneratoribus divi-tias, neque tibi o Montauro nostro Reipub gerende lau-dem invidibo If he had itood fair to attain in his Turn to the Academical Dignities or Ho-nours, and had not been promoted to 'em, because he was not in the Interests of a more powerful Taction, do you think it would have vex'd him, or that to retrieve this pretended Difgrace, he would have gone over to the more powerful ty For my part, I don't think he would would have been more a Philosopher than a their fand others are The disappointing their of their Rayand excellers are they followed a roughly some of the research to the res Reward troubles em, they fink under the pref-fure foon or late I mean, they put themselves into the Road to Favour I heir Inconstancy

might

(c) All would a F like Ilorice Me libertino natum prtre & in tenui re Mijores pennas indo cxtenditle loqueris H if ep / ,
L 1

ilefiajtick, nefcire quædam

Man (D), written with the greatest Purity, and which contain (E) some curious Facts & Graverel Some a believe that he was the Son of that William Bunel, whom I mention'd in the ibid foregoing Article, but this is not probable, fince no Hints of it are to be found either , catal, in his Letters, or in the Authors who speak of him Would Ste Marthe, who ob- Sainte serves that the Father of Peter Bunel was a & Norman, have forgot such an honourable Marthe, Character as that of Doctor Regent in a famous University? The chief Magistrates of Etienne, Toulouse, caus'd a Marble Statue to be made in Honour of Peter Bunel, and set it up in Etienne, the Town-house ?

† He is call d Anin the editions of Pliny See the Article Anther

* Plinius

1 36 6 5

* He is said An. BUPALUS was a famous Sculptor, * born in the Island of Chio, Son, Grand- ix Northermus fon, and great Grandson of a Sculptor He had a (A) Brother whose Name was mano pa-Athens + of the same Profession, and it is likely they work'd together, since Pliny tre naspeaks joinly of them and their Works They stourish'd in the 60th Olympiad at the fame time with Hipponax, who was a Poet of a despicable Figure, ill-tavour'd, and marthanus cross-shap'd as could be They diverted their Fancies upon him, and represented him p m 41 in a ridiculous Form, but they were mistaken in their Man, he let fly so violent a

might be excusid, af the Exclusion were a Sign of their small Merit, but when it's notorious, that 'tis only the Weakness of their Party, it does not wrong the true Glory of a Person, but may rather contribute to make it more splendid for the present, as well as for the future. What has been said of Martyrs, (a) that it is the Cause, and not the Suffering, which makes them such, is true in this, and in the contrary Sense, for it is not the missing of Dignities, which dishonours, but the Cause of our missing. They therefore, who do not rise, only because they stand firm in the Cause of Justice, tho' inferior in Credit, ought not to look upon it as a Disgrace, but rather as a claim (a) Causa non pœ-na facit martyrem

(b)Epstome Biblioth look upon it as a Laborator de la composition of the state of the stat Gesneri p

(c) Jacobus Graverol in prafat

(d) Epit Biblioth Gesner: 16

(e) Bunellus epift 54 Pag 190

(f) Id PAE 197

(g) Buncl-lus epift 56 p 197 (b) Nonnullos ha CUM TErum pror-fus prio-lenges fua organie re Vilus est ld ib PAE 198

> (1) Id 1b PAR 199

Notes which the late Mr Gravers, Advotate or Nismes added to them, but it is inferior to that of Henry Stephens, as to the Correctness of the Impression Some Faults there are in it, which quite spoil the Sense I have given one Example of this already, and here's mother (e) Cum ille in omni genere destrination merità tantum tribuat, quantity agreement account alle te commendari audient. Sur emni genere accirination merico rantum triouat, quantum nemini, nec quem abs te commendari audicuit, suis beneficiu dignum judicat. Thus we read in the Edition of Toulouse, instead of suis beneficiis indignum judicet, as it is found in that of Henry Stephens Here is another (f) Illud me in eo sene imprimis delettabat, qued institutum corum vehementer reprehenderet, qui philosophia ftudiss plusquam necesse Christianis effet, diti, literas aut nunquam, aut sere admedum attinge-rent This is what the Edition of Toulouse con-This is what the Lutton of Toulouse contains. The Word secret, is not found there after the Word literas, as in that of Henry Stephens, and that Omission makes a very troublesome Enigma.

(E) Which centain some Curious Fasts! I shall give an Example of this We there find (g) that a Professor of Padua censur'd in his Lectures those who applyed themselves more to the Study of Physics. a Professor of Padua censur'd in his Lectures those who apply'd themselves more to the Study of Philosophy than is necessary to a Christian, and neglected Holy Writ all their Life-time, or examin'd it but very late. That Professor's Reasons were so strong, that they (b) touch d some of those who deserved his Censure, but one of Sadoles's Letters cool'd their good Resolutions, they were just upon renouncing their Concubine, I mean, Philosophy, to addict themselves to Divinity as their Chaste Spouse, when Sadoles's Letter reconcil'd them anew to Concubinage (1) Cusus (Sadoles) authorizations. Chafte Spouse, when Sadeler's Letter reconcil'd them and to Concubinage (1) Cujus (Sadoleti) authoritate & elequentia, quenism nonnulles is a commoveri audio, ut in equad facere statuerant, non passional, veluii cassissim repudiata Theologia, quam passionate, veluii cassissim conjugem sibi despenderant, ad veterem pellicem, quam à se dimittere cogisabant, & sins blandismat illecebras revolvantur places in prasenta, & Charles Stephens says in one place who represented Hipponax were Pather Laxarus Bonamicus might apply himself to the Holy Scriptures, or at least quit his Rhetorick, and addict himself to the Study of Philosophy Poel washin hopes, that that Study would not long detain D & d d d 2

might be excus'd Aif the Exclusion were a Sign of

look upon it as a Difgrace, but rather as a claim to Glory This, our Bunel would have done

Henry Stephens publish'd Bunel's Epistles a-new in the Year 1581 They were re-printed at Toulouse in the Year 1687 That last Edition is to be prefer'd before all the rest, on the account of the

Notes which the late Mr Graverel, Advocate of

Bonamicus, but would lead him much farther He undum thought that Bonamicus would perceive that the eft Capitholoophical Lights could lead a Man no farther tolinos than to make him at last contess, That he only Tolosaknows that he knows nothing, which is the nos, no neeplus ultra of Philosophy, from whence it ought quid glonecessarily to be concluded, that the Spirit of that tam Man has need of another Light to diffipate the Illustris Clouds of his Ignorance Now where is this other viri deef-Light to be found but in Revelation? (L) Petierat iet, mar-Polus, ut est religionis amplificanda cupidismus, a Sadoleto per epistolam, ut Lazarum Bonamicum, suum condoleto per epistolani, ut Lazarum Bonamicum, juum con-tubernalem ad studia literarum sacrarum impelleret velletad Antistitem non dubitabat valere plurimum apud Bonamicum authoritatem ejus sciebat Quòd si id si ri posse desperaret, saltem ab eloquentia studiis ad graviora illa philosophia moralis pracepta traducert se sperare, ut cum ed pervenisset, non consistendum sibi in ca disci-plina putaret, qua altius evehere hominem certe non potest, quam ut tandem sateatur, se hoc unum scire, quod nihil sciat majore quadam lice opus esse ad tam crassas ignorantia tenebras discutiendas Sadolet antwer d That (1) he thought it strange that Philosophy floud be so much despis'd, since Divinity could Urbis not subsist without it, whereupon, he amply sets syndic forth the Advantages of Philosophy Bunel clears amico this matter, and shews, that badolet's true Sentiments are not those which appear at first View in that Letter However, I find that the Judgment of Pool, is the most Rational that can be made of Philosophy and Lam slid that says an Appear for the product of the says and pro losophy, and I am glad that such an Author supplies me with a Confirmation of what I have faid in divers Places, That our Reason is only fit to imbene nie-broil all, and call every thing in question, it has rito, cui-no sooner rear'd a Fabrick, but it suggests the quium means to destroy it It is an airant Penciopa, who unravels all in the Night, that she had spun by Day So that the best Use that can be made of the Study of Philosophy, is, the knowing that it leads us out of the true way, and that we ought to feek another Guide, to wit, the Reveald

Light
(A) A Brother call'd Athenis] Mr Morers has faid The Diftright, that Bupalus liv'd with Anthormus, (So he ionary fpeaks according to the old Iditions of Pling) but criticiz'd not that they were two Brothers, now every one fees that this was not a Circumstance which ought (k) 1d ib to have been omitted, and that without it, it is pag 199, almost ridiculous to note that these two Men lived 20 at the fame time On the other-hand, he feigns a Bubalus different from our Bupalus, and who is only a (1) Cui re Chimera It is plain, that he makes two Men of is ondet them, for under the Word Bubalus, he refers us to Sadole-Anthermus, where he has faid, that Anthermus and tus, se also Bubalus were Brorhers, I say, he refers us, with quantum out referring us to Bupalus, and in the Article of tagre ferthe latter, he does not say, that Bupalus was the re, quod Brother of Anthermus All this denotes, that Bu-videre vibalus and Bupalus past in his Mind for two Men deatur Lassy, He varies as to the Profession of these two hac ornaPersons, they are two Painters in the Article of menta ab (m) Hipponax, and two Sculptors, or Statuaries every co conwhere else He is not the first who has varied thus temni, Charles Stephens says in one place (n), That they quæ tanta who represented Hipponex were Painters; in ano-funt, ut ther, (s) That Bubalus was a Painter who made a fine his comical Picture of Hipponex, and in another, That Illa quæ

præfert, confire nor pont ld ib pag 200, 201 (m) He cites in this Article the 26th Book of Pliny, instead of the 36th (n) Institute. (a) Antheroue

Satyr lentio moream cjus statuam in Capitolio aliquot abhinc annis collocasse, clariffimo VITO D Germano Lafaille, Syndico, nominibus venerando, de Republica literaria posteritas ciffim repeder Graver ubi supra

omnibus

Article Hipponax † Paulan 1.6 4 pag 9 PAS 309 || *Taken* from the Epifile De-

dicatory rome Bagolin bas wrote before the Transla-tion of Ariftotle's Analıticks. composed by Bura-

Taken ther Labbe, tabl genealog:ques p 121 0 Suiv

Pere An-Seime, Hifore genealog pag 205

(a) In Ano ın Bupalus (b) Calepin Carel Stephanus, Lloyd, Hofman ın Hipponax

(c) Carol Stephanus in Auther-931 M F

(d) Adrian funius A-nimadu l

(e) vącui Mr 34 Mg -970г, жофа Витаки то г OP BELLES Auferte vestem Bupalı exfcindam oculum

An Exa mination of fome of Hadrian Junius

(f) ovn१८ स सम्ब 4 719 FK Auma Actor Mr suy (G). nis etiam num in odium Bupal

thel !

Satyr against them, that, as some Authors report, they hang'd (B) themselves out of meer Spite * and Vexation Plany does not agree in this; but fays, That after Hipponax had revenged himself, they made fine Statues in several Places. He speaks of a Diana of their making that was to be feen at Jasus in Carse, and which was not so admirable as that which they made at Chio The last was set up very high, and look'd with a fullen Countenance on those who enter'd, and of a cheerful Countenance to those who went out Several Statues of their making were to be seen at Rome work'd in white Parsan Marble, and no other Paulansas makes mention of Bupalus but says nothing of Athenss He observes that Bupalus as a good Architect Sculptor It seems to me, that it may be inferred from a Passage of Aristophia. That the Revenge taken on Bupalus did not always confift in Satyr, but (C) for times ended in Blows

BURANA (John Francs) born at Verona, flourssh'd in the 16th Century. He was a Disciple of Bagolinus who explain'd Aristotle's Logick, in the Academy of Bologna, and shew'd much Subtilty in Disputing This was the Reason of the Scholars logna, and shew'd much Subulty in Disputing expressing a great Desire that he wou'd read some publick Lectures on that Part of Philosophy They had this Satisfaction, and if they understood that Master of Philosophy They had this Satisfaction, and if they understood that Master of theirs, its certain they were no mean Scholars, for he took a Pleasant in leading em Philosophy a Dance thro' the Country of the Greek and Arabian Interpreters He had studied the Hebrew Tongue with much Success Having quitted his Professorship, he apply'd himself to the Practice of Physick He work'd also on the Translations of some Treatises of Aristotle and Averroes, and added Commentaires to them Death wou'd not fuffer him to put the finishing Hand to this Work, nevertheless he had a Mind it shou'd be printed, and injoin'd his Heirs to procure an Edition of it after his Manuscript shou'd be corrected by some able Hand Bagolinus (Z) took that Care || upon him

BURGUNDY, a Family There have been two Houses of this Name. I shall say but little of the First It began under Robert King of France the Son of (g) Junius Hugh Capet The third Son of that Robert, and of Constancia of Provence was call'd attributes Robert, and was Duke of Burgundy, and died in the Year 1075 His Descendants at to Leonidas My were in Possession of that Dutchy until Philip the first of that Name, who died without Issue the 21 of November 1345. Afterwards John King of France gave Burgundy say: that to Philip the Hardy, his fourth Son a. This was the Beginning of that second House the decided of Burgundy, which had been extreamly flourishing under four Princes successively, of

whom I am going to speak

BURGUNDY (Philip Duke of) fourth Son of John de Valois King of France, (h) Ad
was born at Pontoise the 15th of January (A) 1341. He was wounded and taken Alignum

(a) Anthermus and Bubalus were two famous Sculptors, who made a ridiculous Figure of Hipponan Messieurs Lloyd and Hosman have copied part of these Variations See the Remarks of the Article Hip-Variations ponan Bupalus is a great Limner in Calepin Confult the learned Adrian Junius in the 16th Chapter of the 1st Book of his Observations

(B) They bong'd themselves for meer spite] I shall say something upon this in the Article of Hipponan, and content my self here with observing, that our Dictionaries sophisticate Pliny's Narrative They (b) represent the Matter as if several Painters had a Share in the Infult offer'd to Hippeness, and as if the Revenge which that Poet took, had driven some of them to make away with themselves. This supposes that others of them did not kill themselves. Now this is not what Pliny tells us; he speaks only of Bupalus and Athensis. One (c) of those Authors blunders fill more in another. Place for having made Mention of only another. nother Place, for having made Mention of only two Statuaries, he says nevertheless that 'twas thought the Satyrs of Hippeness had made some of them hang

themselves Aliques en its ad laqueum compulific

(C) But sometimes came to Blows] Let us set down the Words of Aristophanes

Et và Aus The race gradue colony die à reac inche

O'emp foundat, quint un 2017 1700.

That is no fire parties of the colony of the colony for the colo

That is to fay, By God, if any one had given them two or three good Bexes on the Ear as Bupalus had given him, they would have learn'd to be filent. A learned (d) Critick was of Opinion, that that Poet alluded to a Verse, wherein Hipponan (e) desires to be help'd with his Cloaths that he might pull out Bupalus's Eyes, but perhaps there were some other Verses of Hipponan which made Mention of the Blows that he or some Body else had given Bupalus's that he or fome Body else had given Bupalus, the Allusion to those would be much more likely. The same Critick has discover'd a Proverb of the Hatred of Bupalus, where it is certain there is no such thing as a Proverb It is in an Epigram of the Anthology which tells the Paffengers, (f) That the Anthology which tells the Paffengers, (f) That the Anthology which tells the Paffengers, (f) That the Anthology which the Paffengers, (f) That the Anthology which the Paffengers and Paf Bupalus So that this relates only to a personal, and as one may say, an individual Hatred of that Poet, and is not a general Epithete of a great Hatred, nor can the Odium Vatinianum be compar'd

with the Odism Bupalium, by virtue of this Passage with a salur life of the Salur life of grounded, since it is taken from a Letter of justile appears the Apostate (b), wherein, speaking of some Jambicks that he had received from his Brother, he qualifies them in this manner. Ou mayor deliberate gundlers are surface to make the parties of bishours with superdier metals, and out it not out to be partied of bishours with superdier and one fing the Rusarrel against Bupalus, to make use of the Empression of Callinnachus, they are such as the fair Sappho requirer and judged sit for Hymms

(2) Bagolinus took that Care them] See the Epistle Dedicatory that he wrote before the Book, (m) Anselmentialed, Aristotelis priora resolutoris Latino sermone genealing donata, or commentaris: illustrata à Joanne Francisco genealing de la Martinana, adjets Averrois expessione in costam libros de la Martinana, adjets Averrois expessione in costam libros de la Martinana.

count seems to me more certain than that of Pintus Heuterus. He (k) places the Birth of Philip the Hardy in the Year 1334. It is no Fault of the Press, for he places (l) his Death on the 26th of April 1404, and makes him live 70 Years. He may be consured by this good Reason. That King John was born the (m) 26th of April 1319, and was married (n) to Bimin of Laurembergh in the Year 1332. So that it is impessible Philip the Hardy his fourth Son, should be born in the Year 1334, and seeing his eldest Son Charles the Vth (e) was born the 25th of January 1337, judge whether Poetss Hist des Heutens can be right in his Chronology. His Experience was followed by Lewis (p) Gellus, and Mr (q) Faber. The latter has committed another Fault which he copied from Mezers, for he placed the which he copied from Mezerai, for he plac'd the

Prisoner Casarem Vide Tuns-

Prisoner * in the Battle of Postsers in the Year 1356, after having given a thousand * See the Proofs of an undaunted Courage, in fighting near his Father's Person Some say that Remark B.

Proofs of his (B) become fire and the HARDY He received the Inthis was the Reason of his (B) being sirnam'd the HARDY He receiv'd the Inthis was the Reason of his (B) being strain'd the HARDY He received the Inwestiture of the Dutchy of Burgandy in 1363, and married Margaret of Flanders, the only Daughter of the Earl of Flanders and Artoss, || in the Year 1369 He inherited
that fair Succession by the Death of his Father in-law, in the Year 1384. The
Year following, he put an End to a Civil War which had lasted a seven Years in Flanders, and wherein those of Grandard chiefly shewed their Spirit of Sedition He 2 and
the Duke of Bourbon were chiefly with the Education of Charles the Vith King of
the Duke of Bourbon were chiefly with the Education of Charles the Vith King of
West of Bourbon were chiefly with the Education of Charles the Vith King of
West of Bourbon were chiefly with the Education of Charles the Vith King of
West of Bourbon were chiefly with the Education of Charles the Vith King of
West of Bourbon were chiefly with the Education of Charles the Vith King of
West of Bourbon were chiefly with the Education of Charles the Vith King of
West of Bourbon were chiefly with the Education of Charles the Vith King of
West of Regency was
were the Vith William of Regency was
were the Hardy of the William of Rule This Passion broke
forth much ore fatal Manner, when Charles the Vith having attain'd to the
were the Consequence of a mortal Enmity
with the Hardy of discontented, and this was the Source of a mortal Enmity
between the Hours of Orleans and that of Burgundy Margaret of Flanders, the Wise
of Philip the Hardy and Valentina of Milan, the Wise of the Duke of Orleans (C) fomented the Dissenting of Having a Tutor, gave Occasion to the Consequences of
that satal Emulation The Estates of the Kingdom, assembly at Paris in the Year

1391,

(c) Margaret of Flanders and Valentina of Milan, fomented the Divisions by their Vanity]

"(e) The frequent Punctillio's between their "All abroad" Wives, exasperated them more than their real "Interests; the Duke of Burgundy's, as being the "chronol "eldest, and Heirest to great Estates, and is to great interests; the Duke of Burgundy's, as being the "other, who would indeed have been much beden other, who would indeed have been much beden to the King's only Brother" The Partisans of the House of Burgundy spake very ill of Valentina Dutchess of Orleans Here are some Touches of theirs "(f) Wherein (g) the Dutchess of Burgundy lent a Helping-hand, not only in favour of her Cousin the Duke of Brittany, and Son of the Sister of Low of Malain her Father, but also for the great Hatred she bore to the Milaneze (g) That's to say, in ordering is start of Low of Malain her Father, but also for the great Hatred she bore to the Milaneze (g) that ways some Quarrel: Seeing that Stranger so presumptions as not to allow great Princesses (s) better made on Extraction than her self) to walk in their Ranks, the Duke of Brittany shall stall Lady was piqued, that the Dutchess of Brittany that Italian Lady was piqued, that the Dutchess of Brittany that the Dutchess of Honour to Queen Stabella, and that by that means, the Burgundian should have the this by that means, the Burgundian should have the triff Place, the Queen's Hand and Ear Which Distain of the Dutchess of Orleans, was well sustained and out-brav'd by the Dutchess of Burgundy, who was a generous Princess, and for suffering no Affrons, who know her Husband's Reputa-Death of Philip on the 27th of April 1403 This Error is however more pardonable than that into which he falls two Pages after, when he says, that the Dutchess survived her Husband but eleven Months, dying in August 1405. If a Body did not see these things with his own Eyes, he could scarce believe that an Author's Want of Attention could be so great. Note that Pontus Heuterus without being deceived himself, was the Cause of this Error Undecimo post Audacis mortem mense, says he (4), Margareta apoplexia Atrebati tatta maritum deci-mo sexto Cal Septembres anno 1405, vita excedens se-quitur. The Meaning of which is, That eleven Months after her Husband's Death, she was struck

with an Apoplexy, whereof the died in the Month of August 1405 According to Heuterus's Calculation, the Apoplexy must have begun in the Month of Morch, and so the Lady surviv'd her Husband 16 Months

(B) That was the Reason of his being sirnam'd the HARDY] In the Deed of Investiture, King John testified his Son's Valour Ad memoriam reducentes, faid he (b), grata & laude digna servitia qua charissi-mus Philippus filius noster quare genisus qui sponte ex-positus mortis periculo, nobisema imperterritus & impa-vidus statit in acia prope Pillavos vulneratus captus &

vidus stetit in acis prope Pillapuos vulneratus captus or detentus in hostium patestate, ibi or post liberationem nogram hastenus enhibnit. It's said, that this young
trince being wounded "(c) did not cease sighting, tho' his Father commanded him to lay down
this Arms. This Vigour so extraordinary in a
see also
"young Prince astonish of the English, one of whom
not willing to nip so fair a Rose in the Bud, said
to him aloud, Neld thy self hardy Philip. That

"not willing to nip so fair a Rose in the Bud, said "to him aloud, Reid thy self hardy Philip That "Word was applauded by all who heard it, and "the Name of Hardy stuck to that young Warrior "ever after" Other Reasons are given for this Sirname, Some relaxatest that he gave a Box on the Ear to one of the interest that he gave a Box on the Ear to one of the interest that he gave and England, who, in serving the Kings of France and England, presented a Plate to the lattice before the former adding as he gave him the Box on the Ear, What? How the fit thou serve the King of England sirst, when the gave of England (who admir'd a generous Action as much or more than any Body) magnified greatly, and said to him cheerfully, and in a joyous Voice, Thou art indeed Philip the Hardy, which was the Original of a very fine Sirname to him There is yet another Reason given for that Sirname, to wit, That as

Original of a very fine Sirname to him There is yet another Reason given for that Sirname, to wit, That at the Coronation of King Charles VI, he sate (as being first Pew of France) among the secular Princes, because of his Dutchy of Burgundy; by which means the first and highest Seat belongs to him in all Royal Solemnities. But his Brether Lewis Duke of Anjon, grounding himfulf pom his being the Elder, and on being the King's remour would prevent him, and seated himfelf according to mean to the King. Which Duke Philip perceiving, full of him away with one Hand, and seated himfelf between the King and Anjon, taking the highest Place, which he maintain'd did belong to him. At which all the assignment were wonderfully assould him the Hardy for this Assignment, done in the Presence of the great King of France. commanaing sim to carry it to the Laupuin of France; which the Child did not do, but without Ceremony, but it himself, and suck'd out of it what kill d him had shut her up in the Castle of Neufchatel on the Loice, forgetting for a while, the Love he had for her, caus'd by

"tion, Valour and Merit, and who had moreover per"ceiv'd that that Stranger bore a Grudge to the Chil"dren of France, to the King, and allo to her Huband,
"not being able to command herself so far as to dissemble
"with her Tho' she knew, and was often warn'd that
"that Lady Valentina could do much against Peoples
"Lives by Sorceries and Poisons, so that Care shou'd
"be had of her But either the Indignation of the
"Dutchese of Burgundy, or her Nature truly French
"(which cannot dissemble, unless the Danger is always
in sight) made her little regard it, only she endea"voured to make her Husband Duke Philip, understand
"the Truth, that he might have a watchful Eye over Afsairs as to his own Security, and that of the King's Per"son" The same Author says, That the Dutchess
of Orleans was suspected of having caus'd King
Charles the VI's Indisposition, and that she would
have possoned the Dasphin Let us give it in his
own bad Style (b) Others laid the King's Indisposition to the Dutchess of Orleans's Charge, who had
a Mind to open a Way for her Husband to obtain the pag Goi.
Grown To which so much the more Credit was given,
because that Lady's Ambition, and the Shill she had in
mixing and tempering Poisons, was known to all infomuch that her Husband, having again perceived as after
the Death of his eldes Son (posson d with on Apple which
that Lady had prepar'd, in hopes the Dauphin would eas
it and die, having for shot End given it to her own Son,
commanding him to carry it to the Dauphin of France;

Burgundy, who was a generous Princess, and for suf-fering no Affront, who knew her Husband's Reputa-tion, Valour and Merit, and who had moreover per-ceived that that Stranger bore a Grudge to the Chil-

it and die, having for shot Endgiven it to her own Son, commanding him to corry it to the Dauphin of France;

(a) Pontus Heutefüs. nb. supra pag 63

(b) See Gollut ub: Supra pag

ub: Supra pag 19 (d) Gollus ubs Supra 1391, * put the Regency into the Hands of the Duke of Burgundy, tho' the Duke of

* Id 1b.

PAE 141. † 1d 1b P#g 157from Maze-157, 158 & Pontus Heuterus ubi supra

y Id ib Pal 63.

\$ Pontus Heuterus rerum Burgund lib 3 pag 65 1 Id ib

A Id 1b

Id ib

PAG 69

Orleans demanded it, and grounded his Pretention on being the King's Brother These two Concurrents † thrust one another twice by Turns, out of that advantageous Post The Duke of Orleans had the Upper-hand in the Year 1401 He of Burgundy could not The Duke of Orleans had the Opper-hand in the Year 1401 He of Burginay could not resign his Pretensions, each call d together an Assembly of their Friends, but afterwards agreed to a Reconciliation, at least in appearance Some time after, the Duke of Orleans prevail'd with the King to give him the Administration of the State during His Majesty's Indisposition. The Duke of Burgindy returning to Court, found his Party in the Council strong enough to get the Government restored into his Hands. The King being recovered from another Fit, order'd that they should have the Government jointly, but the Council, the Queen, and the other Princes and Lords, desir'd them to decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it || Philip dy'd at Hall the other decline it | and the other Princes and Lords, defir'd them to decline it | Philip dy'd at Hall the tech April 1424 B He left so many Debts, that his Widow was oblig'd (D) to disappoint the Creditors She was an (E) imperious revengeful Woman, and one that had given her Husband much Trouble She had Three Sons by him, and Four Daughters, and died the 17th of August 1405. He was given neither to Gaming not to Wine, (F) nor to Women, we do not find that he had ever had any Mistresses, or Bastards, but he was most ingenious in sleecing the People, and somented the Schim of the Antipopes BURGUNDY (John Duke of) Son of the foregoing, was born at Dijon the 29th of May 1371 He was immediately call'd Count of Nevers, and very early give Proofs of his being a Warlike Prince, and descrying the Sirname of without Fear which was given him. At twelve Years of Age, he followed his Father to the Expedition of Flanders, against the rebellious Subjects of his Grandsather, by the Mother-side. He was mainted two Years after to Margaret of Bavaria, Daughter

ther-fide He was a mairied two Years after to Margaret of Bavaria, Daughter of Albert E irl of Holland He passionately desir d he might go into Hungary in the Year 139, with the Troops that the King of France sent the Emperor Sigismund against Bajazer He was not only "Captain of the Volunteers, but even commanded the

(a) Pontus Heuterus ubi supra 1 2 p 60

(b) History of Charles VI, tran-

Sated by Mr le La-

boureur !

24 ch 2

(c) Mexe-

rai ubi su-

prap 159

(d) Pontus

Heuterus

ubi ∫upra

p 62,63

1404

PAE 484

her Allurements, and by the Greatness of her Dowry, she having brought him the County of Vertu and 50000 Crowns, by means of which he bought the County of Blois in the Tear 1392 for 20000, that of Soissons, and the Lordship of Coussy (a) Pontus Heuterus says almost the same things. Had we all the Particulars of these two Ladies Discourses and Intragues we must surply out private Memoirs. Intreagues, we might furnish out private Memoirs, fuch as would do but little Honour to the Sex, generally the primum mobile of all Civil Wars, and more deserving than Bereas of the Epithete of Shipwrack-wright

(D) So many Debts that the Widow was oblig'd to disappoint the Creditors] The Monk of St Dennu, who compos'd an History of Charles VI, praises Philip the Hardy, on several Accounts, as having been very faithful to his Wise, having educated his Nephew the King well, having taken Care to have excellent Musick for Divine Service, having been so clear-fighted in Politicks, that nothing bap pen'd which he had not foreseen long before-hand, having been very cloquent, but, adds he, (b) One thing tarnish'd the Glory of a Name which he had made so recommendable, to wit that he did not care for paying his Debts, and that his Stewards and Controllers never did his Creditors Justice, no not for what concern'd the ordinary Eupences of his Houshold, the Payment whereof could not be refus'd without a Crime Neither was his personal Estate, the of an inestimable Value, sufficient to discharge the Debts, and this made his Widow do what the wretchedest Women do not do without Regret, and without Curses; that is, make use of the Privilege of Renunciation to free her self from his Debts She observed the usual Geremonies in that Renunciation, for she (c) untyed her Gerdle and laid it with her Keys and Parfe upon her Husband's Coffin Pontus Heuterus informs us, I hat that Action stops all Interest, and takes away all Right from the Cieditors on the Immoveables, and obliges them to compound (d) Uxer Margareta liberique cadaver expettantes infigni exequiarum pompa jufta folvunt cumque rei familiaris flatum magno are alieno gravatum Margareta reperiffet, ne a credisoribus vexaretur, matronalis feretro claves, cingulum, marfuprumque, fecandum regionis leges imposuit. Hoc enim fatto creditoribus praterquam in supelletilem, ac ea qua lona rocant mobilia sui non crat, usurarum cursus siste-latur ac de sorte debitisque in losc tempus usuris, certis joint one at joint acoustique in one tempus ujuris, terms joint tonis en pacto conventoque dutis terminis conventre tore, hantur Properly confessing it is a Bankruptcy I he Agreement made with the Creditors, was (c) partly executed by the Widow, and partly by his Children

(b) She was an imperious revenueful Woman, and one that had given her Husband much Teruble. The Witness I am going to quote, it free from Suspiceori, its Pontus Heuteria (f) Pasrem, says he, non inimas terperis lineamentis, ac hamerum semperamente,

quam animi affettibus referebas (Margareta) enim in ea animus excellus, ferox, ambitiosus, windicta in eum a quo se lasam existimabat, percupidus, ac quo nunquam sincere cum inimico in gratiam redire poterat, nullaque ratione ferens quos dignitatis amulatione secum certare existimabat quas animi affectiones Audan in ordinem coasturus, non parum summa adhibita prude orainem costiurus, non parum jumma adiibita pruden-tia simulationeque per omnem vitam laborarat, coastus nomunquam aliquid de jure suo cedere, quòd prater am-plissimarum Provinciarum dotem, eum pairem septem pra-fiantissimorum liberorum effecisset. Here was a Prince who hardly found any thing in the Kingdom that he did not make truckle to his Will, no, not his Sovereign's own Brother, and who at the same time is not Master at home, he is oblig'd to strike Sail to his Wife, naturally proud of her Fecundity and great Patrimony The Ancients said, that to receive a Benefit (g) sis to lose one's Liberty This is true, especially as to Downes

(F) He was given neither to Gaming, nor to Wine, nor to Women but ingenious at fleecing the

(F) He was given neither to Gaming, nor to wrine, nor to Women but ingenious at fleecing the est Publication.

People] His Chastity seems with Reason admirable to Historians, seeing he was of a robust Constitution, and that the Affluence of all Things, with the Conveniency of Occasions, has much Power over the Senses (b) Nec aleasor, nec mulierofus, nec ebriofus fuit, unde rarisfimé ejus in aula comitatuque, ubi supra camentianat, sureia, rixa, buena, comessationes, sutema pag 64. contentiones, jurgia, rixa, pugna, comessationes, intempessive vigilia, nec somnus cerebantur, animus verò in eo perturbatus iracundusque perraro De concubinis, illegitimis liberit, aut ullo incontinentia libidinis squaren pere nere nil plane reberio, qua tamen streus inter Principes sintentia antique de la concentia
valents corpore praditos perrara effo consuevit, quod li-bertas, rerumque omnium affluentia facile sensus vehe-mentissimi voluptatis illecebris ac titillatione deceptos inficiant, animum emolliant, effeminentque ob caufae à scriptoribus aliquet proscinditur Prime qued immensis continuisque pecuniarum exactionibus populara exhauserit, as in excogitandis novis tributis ingeniosur fuerit, inexorabilisque in exigendo Altera proseindendi causa est, quòd universo vita tempore dississme in Christiana Republica duorum summorum Pontisseum creatione ortum omnibus artibus aluerit, sovens partes Antipapa Heuterus excuses him as to his Exactions, on account of the extraordinary Expences he was oblig'd to be at to entertain Troops, and fortific Towns But why did he not pay his Debts at leaft? A firange thing! Princes make it no Cafe of Conscience to run their Creditors, while they enrich other Persons Road this Passage of Mena(1) There Queen Margaret kept her little Court they was abrogs
rest of her Days, fantastically mixing Voluptuousness with Chronol.
Devotion, the Love of Learning with that of Vanity, com 6
Christian Charity with Injustice 'For as she low'd to be pag 316.
oftenseen at Church, to entertain thurned Men, and so gree ad ann
the Monks the Tenth of her Revenues, so she look a Pride in
having always some Gallaners upon her Hands in invent-

having always some Gallantry upon her Hands in inventing new Diversions, and never paying her Debts

(g) Bene-ficium acvendere est Publi-

(b) Pentus ub: fupra pag 64.

(e) Id 1b

Body of the Army This Expedition (A) prov'd unfortunate, all his Troops were cut to pieces in the Battle of Nicopolis He was taken Priloner himself, and some fay he would have been put to Death, * if a Turkish Physiognomist had not assured * See the Bajazet, that the Life of that Captive would be fatal to Christendom . That young Remark A Prince having paid his Ransom, return'd into France in the Year 1397 He too! so-lemn Possession + of the Dutchy and County of Burgundy, Artois, and Ilinlers, in the lemn Possession † of the Dutchy and County of Burgundy, Artoss, and Il in lers, in the Month of April 1405, and from that time thought on nothing but the Quarrel that his deceased Father had had with the Duke of Orleans. He resolved to push it to the pag 72 utmost, and fortisted his Party by the Marriage of his Son with Michaella de Valois, Daughter of King Charles VIth, and by the Marriage of his Daughter Margative with I the Dauphin. He gain'd the Affection of the City of Paris, by opposing going to be levy'd, and he made use of the Scandal, that the too ence between the Duke of Orleans and the Queen, had occasion described by the Peoples Murmurings, who were over-builthen'd with redoubl'd effect in all kind of Prodigalities, while the King and his Children abreg appear'd in a polymentage. He retir'd from Court with the Duke of Brittany. The Sing being information in a lucid Interval of the Cause of their Retreat, cill'd igner Assistant fembly, and summer that the Duke of Burgundy to it, who appeared there so well guirded by an arm'd Force, that the Queen and the Duke of Orleans thought fit to retrie to Assistant having lest Orders to bring the Dauphin after them. The Duke of Burgundy dispatch'd page 165 as lawn. away after him, over-took the young Prince, and by his own Confent, brought him pat 165 back to Paris This Rupture which kept Paris in a continual Alarm, was followed by a feering Reconciliation, after which it was referred to a wall the lower than by a feeming Reconciliation, after which, it was refolved to attack the lowns that belong'd to the English The Duke of Burgundy undertook the Conquest et Calais, and was so unfortunate in that Enterprize, that he durst not even appreach the Place, He imputed his Disgrace to the Duke of Orleans, and resort to have him murther'd The Thing was executed in Paris the Night between the 23 and 24th of November, 1407 He put the best Fice upon it at first, and even come to the Burial of the Deceas'd, but at last confess'd to the Duke of Pomben, that he was of November, 1407 the Author of that Murther, and retir'd with the Muitherers into Flanders It was believ'd that Ambition alone had not hurry'd him on to that Excess, but that (B) matrimonial Reasons concurr'd The Dutchess of Orleans, accompanied with her three Sons, demanded Justice of the King They durft not promise her any thing, so much were they afraid of the Duke of Burgundy, who fent Word that he wou'd come and justify

(a) Mexera: ub: ∫upra tom 3 PAE 151

(b) Pontus

Id 1b

(A) This Expedition was unfortunate] What Mezeras faid of it, will supply me with a good Commentary "(a) At first they perform'd Actions of incredible Valour, but their Follies and Disfolutions made them ridiculous to the very
"Turks Moreover their Prefemption swell'd with
fome Successes, engag'd the Hungarians in the
Siege of Nicopolus, and Africa and Battle on
the 28th of September, where the Hungarians ta-* king no Care to iecond them, they were all kill'd

* made Prifoners Bajazer caus'd above fix hundred of them to be cut in Pieces before the Count

* de Never's Face. and after having made him die de Never's Face, and after having made him die fo often over with Fear and Grief, he fav'd him together with fifteen other great Lords, for whose Ransom he oblig'd himself to pay two hundred thousand Ducats That Sum being paid five Months after, they were all fet at Liberty The Count de Nevers return'd into France about the End of March following It is faid, that Bajananawas fo far from taking an Oath from him, that he would never serve against the Truck more than he explored him to take his "Turks more, that he exhorted him to take his Revenge, and affur'd him that he should always find him ready in the Field to give him Satisfa-Heuterus "fina in the subi supra Ction" You will find in Pontus Heuterus (b) the prend Language with which it is supposed the sales treated that Count He likewise relates the Saying of a Physiognomist (c) Sunt qui scripscre Joanni Intrepido vitam concessam, quod Turca quidam, qui se ex hominum vultu, corporisque lineamentis, prosperam adversamque fortunam, ac fatum prædicere posse profiterctur Bajatzetho dixisset Vivat nobilis ille, ejis enim opera causaque plus Christiani Sanguinis profundetur, crudelieraque inter se bella gerent, quam credi au. Sperari posses Bajazet would have done an inesti-mable Piece of Service to France, if he had not spar'd the Life of the Count de Nevers It was for the Sins of France that that barbarous Sultan li-the Sins of France that that barbarous Sultan li-then'd rather to the Counfels of Covetousness, than the shole of Cruelty But if it be true that a For-tusse-teller made him resolve to put that Pri-soner to Ransom, he acted more like a cruel than a covetous Man In a Word, the Death of that Count would have been the Life of a great Number of French; it would have prevented the

most dreadful Desolation to which a kingdom can be reduc'd

(B) And that Mutrimonial Reasons concurr d] I mean, that he design'd by it to revenge the Difhonour he had receiv'd by a Commerce of Gallantiy with his Wife Let us hear Brantome fipeak "(d) The Duke of Orlean having "mblightly headed on a time and the latest and the statest and the having (d) Branpublickly boasted on a time at a public Dinner, tome, Darwhere his Cousin Duke John of Burgundy allo was,
That he had the Pictures of the truck Ladies he test tor had lain with, in his Closet It happen d that Duke John coming one Day accidentally into his Closer, the first Lady whose Picture presented to his Eyes, was his own noble Lady and Spoule, tome is who was thought very handiom at that time, miled ex her Name was Margaret, Daughter of Albert of Bavaria, Count of Haynault, Holland, and Zealand The good Husband was affonsh'd You may imagin that he said in good earnest Hall have it and taking no farther notice of the Health bit him, he diffembl'd the Matter, and concealing the true Cause of his Resentment, quarrell d with him about the Regency and the Admini-firstion of the Kingdom, and under that Cloak, and not on the Account of his Wife, caus d him to be murther'd at the Gate of Bauder at Parishis Wife (e) dying before as wis thought of Poison, after the Cow was dead, he married a fecond Wife, who was the Daughter of Lewis III, Duke of Bourbon, and it may be he had no better Bargain of her; for those Persons who are fubject to weat Horns, may change their Lodg-ings and Appartments as often as they please, they always find them standing in their Light That Duke did very wifely to revenge the A-dultery, without scandalizing himself or his Wife, 'twas a very wife Piece of Dissimulation in him (f) For those Regions this Duke John did very piudently to dissemble and hide his Horns, and yet revenge himself on his Cousin who had done that Injury to him, and of the part afterwards fcost'd at, and divulg d it, and no doubt is to be made, but that such Derision and Scandal touch'd him as much to the Heart as 1 is Ambition, and made him give thet Blow like a very ingenious and wife Worldling. Do not

p m ,52

mifal en This Dule of Burhad b one It if and he See P Anselme, Pag 2 9 Henterus s bi Supra P 93 conwho give / m two Wives

(f) Bi an-

4 1d 1b pag 168 + Call'd lein Petit Sie bis Ar cle

1 11 1b par 169 B 1d 1b Pag 170 21/17 bid t fell d flop, Broto to the Dillof Bergun-Du chess

& The 4th of Decem-60 1408 \$ In 1410

& N' crai ubi Jupia pag 178 ad ann 1411

(a) louis Co'lut. Mnanes de Bourgogne liv Ic ch pag 626

()lieu rint a Monito el s vol 1 1 2 73

himself * provided the Gates of Paris were not guarded He made his Entry into Paris again in the Month of Fibruary 1408, and openly confest, that he was Author of the Muither, and got a Cordelier to maintain that the Action was just Letters of Abolition were granted him, || and in outward Appearance, he was reconciled to the Queen. He withdrew for some time into Arrow. In his Absence, the Widow renewed her Process, he g was declard an Lnemy to the State, and Troops were fent for from all Pins, to hunt him down But when it was known, that after having obtain'd a finicus Victory against those of Liege, he was preparing to return to Paris, the Orleanors did not think themselves secure, the Queen herself fled with her Husband Orleanors did not think themselves secure, the Queen herself sted with her Husband to Iours. He enter'd Paris with six thousand Men, a new Reconciliation was proposed, which made the Widow of the Duke of Orleans, a haughty and revengeful Princess, die s of Grief and Vexation. Her Children were constrain'd to be seconciled with their Father's Murtherer. This was done with much Solemany in Chartres, about the I nd of March 1409. The King return'd to Paris, and the Duke to the Netherlands, from whence he past again into France, in the Month of July, and seiz'd the Government intirely. The Dukes of Berrs and Bourhon, and divers others, enter d into a Consederacy? against him, with the House of Orleans, and rais'd Troops, which they posted near Paris. He call'd together the Arrier-ban; a War was begun between 'em and afterwards they were forced to consent to an Agreement. He between 'em, and afterwards they were forced to consent to an Agreement He quitted the Capital according to the Articles of Agreement, but the other Party would not be quiet. The Duke of Orleans & with Sword in Hand, demanded Justice against his Father's Murtherer, and fent a very (C) outragious Challenge to the Burgundian, who answer d him in the like Language Thus the Kingdom was divided into two Factions, the one was that of the Burgundians, and the other that of the Orleanois, commonly

think that this is one of those Stories which are had by Indition, it has been inferted in authentick Histories You will find it in Lewis Golluts
(a) Memoirs It is true that that Author suppoles that Duke John of Burgundy did not believe that his Wife was fille to him, but thought that the Duke of Orlians boasted wrongfully, that he had been favour'd by her That Boasting was nevertheless such an Offence as he would be reveng'd Gollut tells us, that the Dutchels of Burgui had complain'd that the Duke of Orleans would have dishonour'd her Let us set down his own Words, they will inform us, that that nice Affair was debated in the Council of Burgundy, and fair was debated in the Council of Burgundy, and that it was there resolved, not to take that Pre(b) Id ib tence to be revenged of Orleans (b) Meyerus says indeed, upon the Authority of some good Author, (whose very Latin Words he sits down) That the Dutches had formerly complained to the Duke her Husband, that the Duke of Orleans had found her alone, and had solicited her, and would have fored her in her Honour To which she desired him to have regard Which the Duke received in such manner as such Cases are taken and interpreted by Husbands, who have any Courage and the Sense of a good Reputation at Courage and the Sense of a good Reputation at Heart However, he would not revenge himself then, but only resolved on the Execution in due time, and on punishing the Crime by the Murther of the Duke of Or-leans, whatever might happen He adds, That the Duke having assembled his Council, he asked the great Persons to whom he communicated it upon Oath, how he should execute the Revenge of so great an Injury, in the way of Chastiscoment and Assassination letting them understand, that he did not ask their Opinions whether he should do st or no, lut only how and in what Way and with what Security Whereupon, after divers Excuses, and three Days Deliberations, the Council answer'd That the best way wou'd be to order Matters io, that the Duke of Orleans's Actions should be deservedly censur'd That Care shou'd be taken to gain the good Opinion of the People, and even of the Paristans, and that for that End, it would be proper to plant People here and there, who should aggravate the Failings of the Duke of Orleans, and fir up the People against him These last Words of Gallus are very remarkable

() Sent a very outrag ous Challenge to the Burgundian who answer d lim in the like Language] Revier will not be displeas'd to see the Contents of those Challenges in this Place, that of the Duke of Orl ans was conceived in the following Terms (1) (bail s Duke of Orleans, and of Valois, Count ot Plos and of B sumons, Lord of Conchy, Philip
"Count de Fertus, and sohn Count of Angoulesme,
"brothers To thee sohn who calls thy self Duke " of Burrandy, on account of the most horrible "Murtler by thee wilfully committed in great Treaton by hired Murtherers in the Person of our most dear and redoubted Loid and I ather, " My Lord Lines Duke of Orleans, only Brother

" of My Lord the King, our Sovereign Lord and "thine, notwithstanding divers Oaths, Alliances and Companies of Arms that thou hadst of him, and Companies of Arms that thou hadft of him, and on account of the great Treasons, Disloyalties, Dishonour, and Mischiess perpetrated by thee against our Sovereign Lord, My Lord the King, and against us in divers Manners. We let thee know, that from this Day following, we shall annoy thee with all our Forces, and by all Means we can, calling God and Justice, and all Means we can, calling God and Justice, and all the discreet Men of this World to our Aid, against thee and thy Disloyalty and Treason. In Witness whereof we have caus'd these present Letters to be Seal'd with the Seal of me Charles above-nam'd. Given at January the Eighteenth "above-nam'd Given at Jarieau the Eighteenth Day of July, in the Year of Grace One Thoufand Four Hundred and Eleven" Here follows the Burgundian's Answer (d) John Duke of Burgundy, Palatin, Lord of Salines, and of Mecklin To thee Charles who calls thy felf Duke of Orleans, To thee Philip who calls thy felf Count de Vertus, and to thee John who calls thy felf Count of Angoulesme, who not long since have sent us your Letters of Desiance; We declare, and would have all Persons to know, that to destroy the most horrible Treasons, and the very great Mischiess and premeditated Treasons feloniously conspir'd, machin'd, and enterpriz'd against My Lord the King, our most reabove-nam'd Given at Jarieau the Eighteenth and premeditated Treasons feloniously conspired, machined, and enterprized against My Lord the King, our most redubted Sovereign Lord and yours, and against his most noble Progeny, by the late Lewis your Father, a false and distoyal Traytor, to attain to a final detestable Execution for which he has contended against our most redubted Lord and his and also against his said Progeny, so falsy and notoriously, that no honest Man ought to suffer him to live, much less ought me who are Cousin-Germain to my said Lord, Dean of the Peers, and twice a Peer, and more oblied to him and to his Progeny, than Pecr, and more oblig'd to him and to his Progeny, than any other of his Generation, let such a false, distoyal, cruel, and selonious Traytor live any longer on the Earth, unless we afted to our own very great Prejudice, have, to acquit our felf Loyal, and to do our Duty towards dur most Great and Sovereign Lord and his said Progeny, put to Death as he ought to be, the said false and distoyal Traytor, and therefore have done Pleasure to God, and loyal Service to our faid most redoubted and Sovereign Lord by that reasonable Execution And because thou and thy said Brothers, follow the false, distoyal, and felonious Steps of your said deceased Father, thinking to attain to the damuable and distoyal Ends at which he am'd We have with Gladness of Heart received the Said Challenges, but what is moreover and above con tain d in the same, thou and thy said Brothers have ly'd, and do lye falfly, wickedly, and distoyally, like Traytors as you are, and therefore by the Help of God who sees and knows the most intire and perfect Loyalty, Love and good Intentions that we always have had and shall have as long as we live for our Lord and his faid Progeny, for the Good of his people, and of his whole Kingdom, we will bring you by force to such an End and Punishment as such falle and disloyal Traytors, Rebels and disobedient Felons

(d) Id 16. chap 73

* Armagnacs From thence proceeded a great many (D) Murthers, Phynderings, and Because Proferiptions The Orleanoss blockaded Paris, fully refolv'd to pillage it. The Duke of Armag of Burgundy, with the Assistance of some English, oblig'd them to retire †, and was received into the City as the Deliverer of France He loaded 'em with all the Disgraces one of the that a routed Party usually suffers, he got them excommunicated, he put their Goods and Estates to Sale, and gave 'em Chase every where. This constrain'd them to enter Chiefs into an Allrance with the English, upon Conditions very fatal to France The King to being informed of it, swore their Destruction, and went in Person to besiege Bourges, ad ann and made his Generals attack them elsewhere, but weighty Reasons oblig'd him to grant them Peace After a thousand Confusions in the City of Paris, the Duke of 11 to 15 But and not finding himself the strongest Party, retuind into the Netherlands in the Year 1413 Phis Creatures were deposed, and he detested || as an execrable Murtherer pag 186 He returned with an Army, and presented himself before Parts, a notwithstanding the year 187 Keep had forthed him to an arms of the land to t King had forbid him to approach it, upon pass of High-treason Not one stirr'd in his Favour, he retir'd in Confusion, after the thundering out a Declaration against him by Charles the VIth. That Prince pursued him as an Enemy to the State, and afterwards granted him a Peace but on very hard Conditions The other Party continued 2 1614 Superiour, 'till the Year 1418, when the Friends of the Faction of Burgundy & introduc'd Phillsp Villiers l'Iste-Adam into Paris. It was at that Time that Tannegus du Chatel sav'd the Dauphin, as I have said elsewhere. The Cruekies exercised on the Armagnacs were terrible. The Queen, whom the King had discarded, united with the Duke of Burgundy, and made her Entry into Paris along with him They had from Me the King in their Power, and abus'd his Name, while the Dauphin did what he could against the Duke Endeavours were used to pacify these Troubles, the Dauphin and Supra page the Duke had a Conference in the open Field, and appointed mother Rendezvous the followat Montereau-faut-yonne, to regulate all the Articles of their Treaty The Duke came ing to the Place appointed the 10th of September 1419, and was there affaffinated by the Assethe Dauphin's Friends . He had one legitimate Son and tix Daughters, and tome (L) Ba- Remark A flards His Death was revenged in a quite different Manner from that of the Duke howing A of Orleans, So much Unevenness and Caprice there is in the human Mind BURGUNDY (Philip Duke of) sirnam'd the Good the only Son of the fore-

going, was born at Dyon the 30th of June 1396, and educated by his Mother till the Death of his Grandfather by the Father's Side He was atterwards brought to Ghent, where he liv'd feveral Years, for it was not thought fit to hazzard him in the Combustions of the Court of France, where his Lather and the House of Orleans

as then and thy Brothers are, have most reasonably de-ferv'd. In Witness whereof, we have caus'd these Les-ters to be scal'd with our Seal, given in our City of Dougy, the 14th Day of August, in the Year of Grace, One Thousand Four Hundred and Eleven

(D) From thence proceeded a great many Murthers and Proscriptions] This Diffention may be comand Professions] This Differtion may be compared to that of Marius and Sylla, and to the unhappy Triumvirat of Mark Anthony, Offavius, and Lepidus Let us fee how an Historian of the Burnal and Party expresses himself upon it "(a) While gundian Party expresses himself upon it "these things were transacting Messire Peter des Essards, enter'd privately into Paris, and found Means to gain the Butchers, Slaughterers, and such like Mob, who he knew lov'd the Duke of Burgundy, and perswaded them to search about for the Orleansis Whereupon the poor and unfortunate Orlessess were beaten, huated, massa-cred without Justice, and lastly, treated worse than Enemies Which was the first Beginning of the Discontent which the King, the Dauphin, the Queen, and all good People conceived a gainft the Duke of Burgundy Confidering these france Actions, and rather worthy some Syllans, Marians, Triumviss, and other barbarous Heathens, than Christian Princes educated in the Church of Jesus Church of Jesus and of Jesus Each and Santa Church of Jesus Church of "Ghrift, the Father of Peace and of Love And fore"feeing, that the Otleanois would, in their Turn, find an Opportunity in the City of Paris, or somewhere else, an Opportunity in the City of Paris, or somewhere elle, of doing the like to any Subject, Servant, or Pariszan of the Faction of Burgundy, whom they should discover, which would cause an unbeard of and unusual Buschery in all the Towns of France, with the Ruin and Death of many imposent People. To such a Point did those Discord and unhappy Givil War bring the unfortunate People of France, and the Citimens of all the Towns in it. Thus the Folles, Passons, Dissonsies of Princes, distule themselves to and underwe Spirit of Princes, diffuse themselves to

the Rum of the poor innesent People"

(E) And fome Baffards \ Let us make use of the fame Author's Empression (b) He was but once the fame Author's Empression (c) He was but once the fame of the fam tweet Author's impression (v) he was one once theoried, but he was not contented, nor chaft in his Morriage. For he induly'd homeless firing Amours; fomestimes favouring Misroffes, whereof the last and most belov'd, was the Last of Girc, who was privy to the Conspiracy that was form'd against him; by whom he L-d

had nevertheless no Children, for the two Bastards John Bishop of Cambray, and Guy (who was a valuant Cap-tain) were by others I wonder that Gollut says nothing of that same Duke's Bastard Daughter She was call'd Philippa, and was marry'd to Antoine de Ro-chebaren Sieur de Breze-le Chartel (c) Nor does a (d) modern Historian of the Dukes of Burgundy, mention a Word of this Bastard Daughter, but ob-ferves, (e) That shey spoke ill of Duke John, and of the Queen of France, who, fince her Deliverance from Tours, favour'd him very much, she who before breathed nothing but the Rage of the Orleanois He does not torget the (f) Treason of a second Dalila, the Lady of Giac (g) who lesing all at the taking of Montereau, the Capitulation excluding the Duke of Burgundy s Domesticks, suffer'd the Punishment of her Lascoviousness, and of her insamous Treachery Pontus Heuterus had (h) mention'd the same Things, and particularly, what relates to the bad Reports about the Queen That Princess did not make her self honour'd for her Chastry It was believ'd that she had behav'd her sulf all (1) with the Duke of Orleans, and that afterwards, this Duke's Murtherer was too well with her Add to this, these Words of Mezera: (k) As they live d with much Liberty in that Princeses House, it was easie for the Constable of Armagnac to make the King jealous of her Insomuch that he order'd one whose Name was Bouredon, who was privy to that Intreague, to drown'd, and afterwards remov'd the Queen his Wife, and sent her Prisoner to Yours And from that time, she never could pardon him that Injury, nor her Son the Dauphin, because it was done by his Approbation, the be was then but fixteen Tears of Age After the Duke of Bargundy had let her at liberty, it was no hard matter to put her upon violent Proceedings against the Armagnace, by whom she had been injur'd (1) in so many willainess Ways, they having been so passionate and outragious as to accuse her to the King and the Douphin her son, of a Crime committed against her (k) Id 11 Marrage Vow, and of housing entertoin'd more familiar 200 108 Acquaintance and Privacy, with a certain Gentleman, ad ann then become the Honour and Faith of a married Lady, and the Grandeur of such an illustration to the contract of the and the Grandeur of such an illustrieus Princes who was

a Queen and the Wife of a King of France To which
they added another did of supplice, to mis, the firipping chap 42
ber of all the Riches she had spare and laid up in some pag 690

E e e e e

of Armagpag 188 In September " laken

(a) Gollut ubs su-pra lsb 10 l'ap 22 pag

(b) Id 1b

chap 49 pag 701

(c) See Pere Labbe neal pag 257 O Perc An-Selme Hist geneal pag 210 (d) Faber Hift des Rourg pag 68 (1) Id 16 The 111 REPU TATI-ON of Charles VII (f) 1d 1b pag 64 (g) 1d 1b pag 68 (b) Pontus Heuterus pag 92 rai ubi lu-

ubi Supra lib 4 init p m 97

† Anselme ub: Suprd pag 211

Pontus Heuterus ub: Supra

pag 98 2 She was then at

& 1d 1b

& Mezeras ubi Supra pag 209 ad ann

1420

* Ex Pmio disputed the Ground with the utmost Fury * He married Michaella the Daughter of Charles the VIth, in the Year 1409, and lost her in the Year 1422, without having had any Children by her † He had the Government of Artoss and Flanders given him in any Children by her † He had the Government of Artoss and Flanders given him in the Year 1405, but under the Direction of some Lords whom his Father had appointed him They wou'd not suffer him to go to the War, which has been been upon it, and lost his Stomach to his Victuals; he comforted himself when he heard of the bad Success of the Battle of Assamples, and own'd his Father was in the Right, in not suffering him to be present at the stay'd at Ghent with his Mother and Wife, to see how the Quarrel between his Father and the House of Orleans would end, and what Party the Dauphin would take But as soon as he heard of the tragical Action committed on the Bridge of Montereau-form par'd to do Justice, and set all Engines at work to obtain a significant found all the Means for this End, that he could have wish'd for; a great Number of Erench offer'd him their Service, the Queen who govern'd the King's weak Mind, was French offer'd him their Service, the Queen who govern'd the King's weak Mind, was a together in his Interests, he brought the King of England over to his Side, who accompanied him to the Court of France, where a Treaty was made, importing that Charles the VIth should give his Daughter Catherine in Marriage to the King of England. gland, and acknowledge him for Heir to the Crown. These two Kings having made their Entry into Paris, the Duke of Burgundy set forth his Complaint before them and their Councils, the Dauphin was called to the Marble-Table, with the usual Formalities, and ifterwards declared (A) unworthy of any Succession, and particularly of that to the Crown of Irance, and for ever banish'd the Kingdom The Dauphin appeal'd to God and Crown of Irance, and for ever banish'd the Kingdom

(a) Mezeını ubi fupra pag 253 ad ann 1435

Churches, to make use of them in case of Need, in the Times of the Civil Wars. The English to whom she was so much obligd, were not silent on the Chapter of her Immodesty See what one of our gravest Historians relates "(a) The last of Se" ptember 1435, died the Queen Mother Isabella of Bavaria, in the Palace of St Pol at Paris, where Bavaria, in the Palace of St Pol at Paris, where the liv'd in a poor Condition after the Death of the King her Husband, justly hated by the French, and ungratefully despis'd by the English Some have writ, that to save her Funeral Charges, they carry'd her Corps in a little Boat to St Dennu, accompany d only by four Persons Some impute her Death to an Oppression at her Heart, caus d by their outragious Railleries, for they took Delight in telling her to her Face. Thar took Delight in telling her to her Face, That King Gharles was none of her Husband's Son "

(A) He was declar'd unworthy of the Crown of Irance, and for ever banish'd the Kingdom The King of France, and his Son in-law, the King of England, made their Entry into Paru in the Beginning of December 1420 Some Days after the Duke ning of December 1420 Some Days after the Duke of Burgundy's Complaint was heard concerning his I ather's Murther The two Kings were seated on the same Throne, the Chancellor of France, the Chief President of the Parliament of Paris, and many other Lords and Perions of the Council, assisted at the Assembly The Duke appear'd there with divers Perions of Quality (b) And then Messive Williams there for the Plantiffs, and having there of the Plantiffs, and having there of the Kings, let sure the ving obtain'd Audience of the two Kings, fet forth the cruel Homicide committed in the Person of the late Duke John of Burgundy, by Charles, calling himself Dauphin of Vienne, the Viscount of Narbonne, the Sieur de Barbasan, Tanneguy du Chastel contluding that they ought to be taken, put in a Dang-cart, and led three Saturdays, or Festivals, bare-headed thro' all the great Streets of Patis, and of them with a wax Taper burning in his Hand, and confessing with a loud Voice. that they had wickedly, perfidiously, damnably, and en-viously kill d the Duke of Liurgundy, without any reafonable Canfo what focuer afterwards they should be led to the Place where they perpetrated the faid Homicide, and there lay and repeat the same Words Furthermore, that a Church should be built at the Place where they kill'd him, that twelve Canons should be settled there at the Expence of the said Dauphin and his Accom plices, and that the Cause for which the Said Church should be built, should be written and engrav'd in large Letters on the Stone of the Portal of the Same, and like-wife in each of the Sullowing Cities, viz Paris, Rome, Ghent, Dijon, St James in Compostella, and Jeruislem Purjuant to this Proposition, Master Peter de Marigny, the King's Advocate in Parliament, drew up also some criminal Accusations against the abovesaid And moreover, Master John l'Archer Doctor of Divinity, deputed thereunto by the Rector of the University of l'aris, exhorted the two Kings to do Justice, and to punish Such Criminals, liftening courteously to the Request of the Complainants, and to their Allegations? Whereupon the King of France made Answer by the Mouth of bu Chan--Her, Thus by the Grace of God, and the good Affiftance

and Advice of the King of England, Regent and Heir of France, he would do so good Justice on the guilty of Such an Homicide, that there should be Reason to be satisfied with it According to which Answer, Charles Duke of Touraine, Dauphin, was call d to the Marble-Table of Touraine, Dauphin, was call d to the Marble-Table at Patis, where all Solemnities being observed against him and his Accomplices, for the Murther of the late Duke of Burgundy, he was by a Senience publickly affixed basished and sail d from the Kingdom of France, and declared unworthy to succeed to any Lord-ships, present or to come, and also to the Succession and Expessation that he had to the Crown of France I say nothing on the (c) Nullity of this Decree, I shall be satisfied with making a Ressection on the unequal Conduct of Courts and People John Duke of Burgundy caus'd the King's only Brother to be

of Burgundy caus'd the King's only Brother to be murther d in the Streets of Paris The Widow and the Children of the deceased, demanded Justice for it, and could never obtain any The Murtherer gloried openly in his Action, neither would be disown it at the king's Request He constrain'd the Complainants to comment to a Reconciliation, and was to far from incurring the publick Hatred that he became the Idol of the Parifians, he lorded it almost over all the Kingdom, he destroy d much People in Paris and elsewhere, he endeavour'd to have carry'd the Dauphin away, he joyn'd with the English the chief Enemies of the Nation At last he was us'd as he had serv'd the King's only Brohe was us'd as he had ferv'd the King's only Brother, and was murther d on the Bridge of Montereau. His Son and Widow complain'd of it to the King's Council, and obtain'd what they would against the Dauphin, they got him condemn'd to a perpetual Banishment, their Cause was supported by the People, and particularly by the University of Paris. Can a Body conceive too great an Indignation against such a Caprachio? If you except the Circumstance of the Word given, and of the Faith of a Treaty that was to be concluded, all the rest is much more odious and wicked in the Murther of the Duke of Orleans, than in that of the Burgundians. the Duke of Orleans, than in that of the Burgund The Duke of Orleans was superior in Dignity the Duke of Orizans was tuperior in Dignity to the Duke of Burgundy, for he was the King's Browther, the Dauphin was fuperior to the Duke of Burgundy The Sovereign Authority was in some manner devolv'd upon him, during the Crazmess of Charles the VIth, the Right of using the Sword belong'd to him before any Body elle, and it is certain that the Murtherer of the Duke of Orleans did not only deserve Death, on account of these did not only deserve Death, on account of that infamous Murther, but also on the score of a great many other Violences, Murthers, Plunders, and Proscriptions Nevertheless the Widow of the Duke of Orleans and her three Sons, could obe tain no Justice, the Murtherer had no Punishment inflicted upon him, but on the contrary insulted, he triumph'd for 12 Years together, and at last was murther'd. The Widow and his Son demanded luftice, and obtain'd the most thundering Decree that ever was heard of, against the adverse Party The same Frenchmen who had sufadverse Party The same Frenchmen who had suf-fer d so patiently the Complaints against a Murther

commutted

(c) See de Tillet in his Recuest des trastez France & l'Angleterre in his Chapter of Charles

(b) Continuation de la Chronique de Flandres extraite de plusieur s Auteurs par Denis Sauvage chap 96 PAE 334

to his Sword *, and got himself declar'd King after the Death of his Father, in the *1d.1b
Year 1422 This was King Charles the VIIth The Duke of Brittany join'd with Pag 210 the English and the Burgundians, insomuch than there is more Reason to wonder that Tid 16 pag 235 Charles the VIIth did not lose his whole Kingdom, than that he lost a good Part of it ad ann He was oblig'd to † dismis those who had had any Hand in the Murder of the Duke 1425 of Burgundy. The Son of the latter found Employment enough in the Netherlands (B) in the Pursuit of Jaquelina of Bavaria, which somewhat eas'd the King of France's Party. He had the Glory to be earnestly requested by the Pope and the Council of Basil to moderate his just Resentment, and pity the Calamities of his Country Pesides this, he had the Glory to see Charles the VIIth submit to Conditions of Agreement so rigorous that it may without a Hyperbole be faid (C) that he

committed by John of Burgundy, to be rejected, of-Murtherer The Duke of Orlean's Sons, infead of having their Revenge, fell under an Oppression which did not end but by the Interpolition of the Son of him who had murther'd their Father According to natural Order, he should have had Recourse to their Clemency, and yet they had need of his Compassion The Fate of the Murtherer of this Murtherer, was very different; he found the Crown rent from him, and himself banish'd for That partial Sentence wanted but little of being actually executed, for he was beaten in an hundred Places, and disposses'd of divers Provinces. The Son of him whom he had caus'd to be murder'd, was the chief Cause of those Missfortunes, and after having fatiated his Revenge, constiain'd his own King to make him Satisfactions so unworthy of Royal Majesty, as shall be seen below, that never any Fault was expiated in fuch a manner What Violence! what Tyranny! to exact the revenging the Murther of a Person to the Rigor, who had laughed at the Prosecutions of the Widow and Children of him whom he had murther'd, but what Disorder to see 'em seconded so well in their Demand Here we must exclaim (a) Multi

(a) Juven Sat 13 v 104 The WLAK-SIDE of Monarchical Government

(b) Astel-

pag 117 (c) Mcz -

ann 1421

(d) Id 1b PAE 237 an ann

🛊 🗛 z ubi Supra pag 212 84

me, Aift genekl

Committunt eadem diverso crimina fato Ite crucem sceleris pretium tulit, hic diadema

Let us make another Reflection The Reign of Charles the VIth represents to us the Weak-side of the monarchical Government The other kinds of Government have each their Weak-side, yet they are not subject to Infancy, nor Craziness, as Kings The monarchical Constitution in hereditary Kingdoms, ordains that he who is in the Courie of Succession, shall fill the Throne, though a Child, or by some Indisposition fallen into Childhood again. By which many the need foreign and hood again By which many the most furious and most fatal Dissentions take place, as France experienced in the Reign of Charles the VIth Nor let at be faid that a mix'd Monarchy hinders these Disorders, for never were so many memorable Conventions seen in France as in this Reign And to speak freely It has not often been known that the States General have appeared Troubles, but rather contributed to foment and increase them. This appeared under the Reign of the Children of Henry the IId. Such then is the Condition of Human kind that there is no Chouse to be made here. man kind, that there is no Choice to be made between Good and Evil, but between the Evil and tween Good and Evil, but between the Evil and the Worse, and it very often happens, that we make choice of the Worst when we think to chuse the lesser Evil For Example, The Dauphin and they who govern'd him, resolv'd on the Death of John of Burgundy, as a necessary Remedy, which would at least prevent a greater Evil, and yet it appear'd that they only made things worse The Son of John occasion'd more Consumors and Missortunes than John would have done

(B) Employment enough in the Netherlands in Pur-

(B) Employment enough in the Netherlands in Pur-fust of Jaquelina of Bavaria] That Lady was (b) the only Daughter and Heiress of William of Bavaria, the 4th of that Name, Earl of Hainsult, Holland, and Zealand, and Lord of Vriesland, and was married to john of France, Dauphin of Vienness, Son of Charles the VIth That Dauphin dying in the Year 1416, the was married again to John Duke of Brahant, Cousin-germain to our Philip the Good (T) But the young Coquet not being contented with that Second Husband, a Man of little Virtue, Sued for a Divorce, and got some Captains to run away with her, and carry her into England, where she marry'd Humphry Duke of Gloucester, Brother to King Henry That Enterprize turn'd much to the Contempt of Philip He oppos'd the Duke of Gloncester briskly They (d)

mettl'd each other by Letters, and went so far as "to challenge one another to fight it Hand to "Hand, and to agree on the Day, Place, and Weampons The Duke of Bedford having assembled the chief French and English Lords, annull'd the "Challenge, and declar'd that there was no just "Cause for a Combat". Nevertheless there was great War in Holland about it, where the Duke of Gloucester and the Duke of Burgundy try'd their Forces, but the Yope having declar'd at their Forces, but the Pope having declar'd at two Years End, That the Marriage of Jaquelina with the Duke of Gloucester, was and married a Lady whom he kept " (e) During the "ried a Lady whom he kept" (e) During the Pag 239
whole Tear 1428, the Duke of Burgundy was taken up in the Netherlands with the Affair of Jaquelina of Bavaria He followed her so close, that having besteged her in the City of Ghent, he oblig'd her to diclare him Heir to all her Estates, so that he added HAYNAULT, HOLLAND, ZEALAND, and FRIESLAND to Flanders and Artois Historians represent Jaquelina as a fickle wanton Woman, who left her Husband only (f) because she did not think him able to get her with Child This was a Means for her to gratishe her Affections and Amours, tho' at the gratifie her Affictions and Amours, tho' at the Price of her Honour and Reputation She would She would not consent to remain under the Power of the Duke of Burgundy, till such time as the Pope should decide the Dispute concerning her Marriage, although her Mother and Husband had a-greed to it The Inhabitants of Mons compell'd her to submit, and deliver d her to the Duke, who had her conducted to Ghent, but she did not stay long there, for having gain'd some Domesticks, she disguis'd her self in Man's Appaicl, and fled into Holland (g) She found some Partisans there, and by their Means, she cut out the Burgundians a great deal of Work, for she was not discouraged at the list success of her Arms (b) The Spirit of a Meman Gails it Gande who gives her felf a Loofe in Amours, is never to be conwho gives her jeif a wooje in carriers, for Reason and good quered without extream Constraints, for Reason and good quered without extream upon a Love sick Brain She Advice are thrown away upon a Love fick Brain She did not yield when the knew that her Marriage with the Duke of Gloucester had been declared void by the Pope, and that that Duke had married his Concubine, nor yet when she was certainly inform'd of the Death of her true Husband, the Duke of Brabant Most of her Friends forfook her, seeof Brabant Moit of her Friends forflook her, feeing the Superiority of the Burgundians, and their
refolving (i) to behead all the Chiefs of the contrary
Party who fell into their Hands. In the mean time,
the did not treat with the Duke of Burgundy till he
had belieg'd her in (k) Tergou After the Treaty,
he gave the Government of Holland to Francis
Borfelle, who privately courted Jaquelina, and married her unknown to the Duke in the Year 1432
He was raken Prifoner, but upon her making a new He was taken Prisoner, but upon her making a new Refignation of all her Rights, was permitted to fare rat Meytiate himfelf in the Enjoyment of his new Amours She nier, Dedy'd at the Hague without Children the 4th of mandes

Offsber 1436 (1)
All this shews that our Philip the Good was an active Prince, and one that did not scruple to aggrandize himself at the Expence of the forced Continency of a Woman, for he only oppos'd Jaque-lina's Amours, to hinder her from having Chil-dren, and as soon as he knew that those she might have had should not inherit, he e'en let her satisfy

(C) It may without a Hyperbole be said that he oblig'd him to do Penance] I have quoted a long Passage (m) elsewhere, and left a Chasm there which should have contain'd the following Words (n) Before Lewis the XIth's Days, his Father King Charles the EXIT did a much stranger thing. Some to the extension the VIIth, did a much stranger thing, for to obtain Peace with Philip Duke of Burgundy his Vassal, and Leece 2

(e) Id 1b (g) Id 16 (b) Id 1b (i) Id ih (k) Otherwise Gouda Gollut calls this Town Gonde or Gande (1) Ex codem ibid See also Pontus ubi Supræ pag 110 (m) In one of the Remarks of the Article of Loui

(n) Hono-

curteules

& reponses libres pag

59 >, 591

(a)Olevier de la Marche, Me-

moires liz

obliged him to make an Amende bonourable. By Means of these shameful Sub-missions, but which the Necessity of (D) the Time ought to excuse, Charles the VII, drew him off from the Alliance of the English From that time the latter became

natural Subject, he sent the Constable of France, the Chanceller, a Marescal of France, and divers other great natural Subjest, he sent the Constable of France, the Obanceller, a Marysal of France, and divers other great Lords to treat with him, who in a full Assembly, and in the Name of the King older, ask of Paradon for the Death of John Duke of Burgundy, leadily and distinctly confessing that the King had done Ill as being a young Man of listle Sense and ill adoid; destring the Duke to sorger hus just Resonants of a Rast which could not be recall d Whereupon the Duke declar'd that he pardon'd the King for God's sake, and in Compassion for the People of France, and to obey the Council, the Pope, and other Christian Princes who interceded with him. A Slave could not have made a those homewable Satisfaction to his Lord than the King then did to his Subjest, in order to restore his Kingdom to its sirst splandour, and divide the English out of it, at he did son after, and in that to bring this same Man to he Duty again, to whom the Netessity of Assets had oblig'd him to make such a Submission. The Romans would some house less there are Satisfacted to such a Assemble As in Matter of Satisfacted in Such as Assemble in the humble Submission of Terms is sometimes of Consequence, my Readers cannot be fully satisfied if I should leave them to the Authority of that Writer Wherefore it is netterfary that I here for down the very Words of the Treaty of Arras, which contain the humble Submission of Charles the VII. The first Arricle is shis. "(a) That the King shall say, or "by some of his great Officers sufficiently authomatic is shis." (a) That the King shall say, or by some of his great Officers sufficiently authomatic had been and that it always had displaced him, and shill does displaced at his very fleart, and that, if he had known of the said Murder, and had with Age and Understanding as he has at present, he wou'd have oppos'd k with all his "Power, but that he was very young, and had but hit he way all Rancor or Harred, that he may have according to the first hum on the Score from his Heart. Lords to treat with him, who in a full Affembly, and in 1 chap 3 pag m (84, 85 "vis'd as to fee the Heinoutheis of it. And he shall "pray my said Lord of Burgundy, that he will barnsh away all Rancor or Harred, that he may have against him on that Score, from his Heart, and that there may be a good Peace and Love between them, and this shall be expressly mention'd in the Deeds which shall be exchanged of the Agreement and Treaty between them." Let us also fet down the three following Articles "ITEM. That the King shall abandon all those ITIM, That the King shall abandon all those who perpetrated or were consenting to that wicked Ast, and use all possible Diligence to cause them to be apprehended and taken (where ever they may be found) to be punish'd in Body and Estate, and if they connot be apprehended, he shall banish and cause them to be banish'd out " of the Kingdom, and out of Dauphine for ever, " without Grace or Repeal, with Confifcation of all their Estates, and never more to be capable of being included in any Treaty ITEM, The King shall not suffer any of them to be receiv'd or favour'd, in any Place under his Obedience or Power And Publication shall be made in all Places of the faid Kingdom, and in Dauphina, where Publications use to be made, that no Body " shall receive or favour them, on the Penalty of Imprisonment and Confication of Goods ITEM, That Monsieur of Burgundy shall as speedily as may be, after the said Agreement as concluded, name those who he is, or shall then be concluded, name those who he is, or shall then be informed, had perpetrated, or were consenting to the said wicked Fact, that they may immediately and diligently be proceeded against by the King's Authority, as is abovefaid. And moreover, because My faid Lord of Burgundy may not yet have right Knowledge or due Information of all those who perpetrated that wicked Act, or were consenting to it, every time that he shall be duly informed of any others, he may name them, and signific them by his Letters Pattents, or otherways, sufficiently to the King, who shall in that case be bound to order a speedy and diligent Proceeding against them, in the abovesaid manner. Charles the VIIth was not excused for this Amande Honorbie, he was moreover con-

this Amande Honorble, he was moredver con-

demn'd to pay all the Costs, Damages, and Interests Take the Trouble to read the west of the Treaty of Arma at Ohmer de la Marche, you will there find an angular see Profit of the Dake of Bargandy Add to this, that the mortifying Conditions he imposed on Charles the Vilth were not express'd in

(b) The

Add to this, that the mortifying Conditions he imposed on Charles the VIIth were not express in private Articles, but regulated and published by the Mediation of the two Cardinals, one from the Council, and the other from the Pope And never was such a Train seen as that of the Ambassaday who assisted at that Treaty They had above thousand Horse (c) in their Attendance

The Chroniclers of the House of Bungundy, not sinding Matter enough of Vanity in the Facilication of Arras, have sought out for more magnificant matter in the Preliminaries. They say, that the Ambassaday and melting in Tears, supplicated him to pardon their Master; but that he rejected their Tears and Supplications, and did not yield till after a Miracle had frighted him with the Excommunication wherewith the Cardinal Legates threath'd him. Let us see this sine Narrative as Lewis Gollus gives it us "(d) The Belgick and "Holland Annals say that the Ambassada" dors of France (being inform'd that the Ambassada dors of France (being inform'd that the Duke of Burgundy heard Mais at St Wass oame to him there, and (all kneeling on both their Knees, actionpany'd with the Dutches in Person, who kneeling as the others, participated in the Recognition with the Recognition wi kneeling as the othors, participated in the Roqueft) desir'd Peace of hun, and that he would be fatissiced with the Revenge he had already taken diviors
Tears for the Death of his Rather, and pardon
the king the Fault he had committed thre' the all
Counsel of some about him, being yet young, and was
pass sixteen Years of Age, adding, that since the King
had attain'd to the Years of Discretion, he had lamented that Murther a thousand times, and sigh'd as passissaction and Reparation to the Duke, for as might
be consistent with the royal Dignity of a King of
France They spake this so pashesically, and shed
Tears so plentifully, that they mov'd the Duke (taken
thus and set upon many affectly) to shed Tears also;
pisying to see the main of the general Lords, his dear
Companious so departed, and commissionating the Calumittes of his Country, and also, because he foresom
that by that Agreement, the Revenge for his Fambor's
Death would be stope'd, and his Murthorers less under
mushed Berng then touch'd with a good Affection, dain
more inclined to the Preservation of his House thous
to the Grandeur of the English, he courseously mais'd more inclined to the Preservation of his House thouse to the Grandeur of the English, be courseously noted all those Lords and Ladies, and told them. That as for himself he would not resuse Peace, if he could grant it, but having given an Oath to the English, he could not treat mithout their Participation. But the Cardinals (who were come on purpose to be present) remov'd that the participation and assured him, That the Oath was not stated, as having been taken against Reason and as and Conscience. The fame Annals say, That the Duke shewed himself hard so be mov'd, and that he plantly remains the Atmosphery to the Franch, and that the fame. felf hard so be wnow'd, and that he plainly returned the Agreement to the French, and that the Cardinal of Sr. Greek being troubled at at threatened to exert the ecclesiastical Authority against the and the English. And the same Annals add, the Cardinal minding to give the Duke at Instance of the ecclesiastical Power, call'd for some White-bread, which (in great Assurance) he curs'd in the Presence of them all, and that immediately the Bread became black, and that asterwards the Cardinal changing his Imprecations, bless'd it before them, whereupon the Bread became white again as before. The Duke being much frighted at it, promis'd to agree with being much frighted at it, promis'd to agree with the King, being satisfied with the Revenge he had taken for his Rather's Death "

"had taken for his kather's which the New (D) Those shameful Submissions which the New of the Time ought to excuse I Let no one come will tell us that the (e) Romans would rather have risk a tell us that the (e) Romans would rather have risk a tell us that the (e) Romans would rather have risk a tell us that the (e) Romans would rather have risk a tell us that the (e) Romans would rather have risk as the content of the con their State, than condescended They were a Peo-ple of too singular a Courage to be given for an Ex-ample Neither let 'em tell us, that a private Gontleman would rather lose his Life than yield so far

that Duke's great * Enemies, and commuted all manner of Hostulities in his Estates * 1d ib He † would buve reveng'd bimself by the taking of Calais, . . and besieg'd st with a pag 254 very numerous Army, but the Flemmings torsook him, and baulk'd him in that †1d ib Enterprize He did a very generous Action in the Year 1440, for he procur'd the pag 255 Liberty of the Duke of Orleans who had been 25 Years a Phisoner in England, ad ann and these two Princes were seen, has sincere and cordial Reconciliation to extinguish the 1436 mortal Enmitses that their Fathers had given Brith to The Duke of Burgundy concern'd himself but little with the state of Assure and the raising of the Siege of Calais, he pag 259 found ad ann 1440

1440

(a) Set the Article A Gontant (Charles) Remark D and the **un**de ditters Amerik I

W At foeth exduc ignoa indufe desiryo cit icd ca

charitas patriæ est ut tam ignominia cam

quam

morremo-

fita li 0par fit, **Tervenius** Subcatur ergo ista quanta-

cunque est mais

gniers, 🏖 paregrur necellita-

tı guam ne Dii

quidem taperant T. Livius lib 9 pag (c) Ohvier de la Marche ubs fu-

PPATE STO

to his Enemy in a Quarrel of Honour, or make the Submissions that Oharles the VIIth did Sovereigns Submissions that Charles the VIIth did Sovereigns cannot govern themselves (a) according to the regordate Laws of Chivalry To favour their Subsects and to extricate themselves from a dangerous War, they must do many Things that might be call differ and ignorations from a Gentleman in a private Quarrel It is not their Business to stand nicely on the Point of Honour. The publick Interest requires that without Prejudice of their Glory, they may offer Peace to their Enemy, and desire it earnessly of them Year after Year, without being repulsed by Haughtiness and Disdains To avoid a greater Evil, they ought to sacrifice their Reputation and their Frontiers too, for the sake of Peace Let a private Parson who goes to Law for an Estate, sancy as long as he pleases that he shall not be cast, and spend to his very Shirt in the Sute, rather than voluntarily yield his Posthat he shall not be cast, and spend to his very Shirt in the Sute, rather than voluntarily yield his Possession, that is of no Confequence to the Publick But if a Prince should stand out so, he would expose his Dominions, and sin against the Maxim, Salus populi suprema les esto, and seeing the Resignon of an Oath it self, the most facred and inviolable. Thing in the World, is submitted to that Law, Ought not the worldly Glory of the Sovereign give place to it? A Roman Captain (6) affirms that a Person ought to suffer Ignominy it self for the Preservation of the State.

Prelitivation of the State
Olivier de la Marche is of Opinion, that the Peace
off Arras was (c) a Work rather Divine than Natural, for the Affairs of Charles the Vilth went well,
and those of the Duke of Burgundy Itil better,
This nevertheless being both great and flout, Nature
(which cannot lie) found it felf aggress'd and wounded
by each Party For which Reason the two noble Princes
totalescended to the whovesaid Peace And when I have
well enduired into and calculated the Reasons which well enquired into, and calculated the Reasons which moved each Party to wish for Peace, I find shat on the King of France's side, he made a Conscience of the Cuse about the Death of Link John Secondly, he saw no Possibility of bearing the murther of the English and Burgundians both at once, without great Danger of Danage to his Dominions. Thirdly, As to he War, he found himself so over-ruld, and in the Hands of Consedurations. Strangers and Natives, that there while of Gens-d'armes, Strangers and Natives, that there was not the least inconsiderable Captain in France awas not the least inconsiderable Captain in France against whom they durft shut the King's Gate, or the Door of his Bed-chamber, the never so busie Fourthly, He was so wise and reasonable a King, that he preferr d the Prost and Utility of his Kingdom, to the standing it out in a wrong Notion, without Safety or Quict. As sor good Duke Philip's part, that which made him condescend so lightly, south to have been a Regard to the Safety of the Kingdom of France, and to the noble Blood from whence he was described (which boil a in his Breast, and narest his Heart) and to the great Benefits he had received in his Predecessor, from the Royal Family, as well by natural Right as by Favour. These three Things which make but one in the Mind, induced him to forwhich the Offence, and the sad unlucky Adventure. Semily, the little Assistant and Love he had for the English. And thirdly his own Honour and Virtue who had all his List-time reached forth his Hand with all his Night, to support, maintain, and operations to support, maintain, and operations. Night, to Support, maintain, and preserve the Royal Ma-jesty of Trance, no withstanding any Offences, any Inducement to the contrary any Wrongs so ver which he had received at diver: Times, sometimes in Deeds, and sometimes

Words Here we see indeed the Language of a Dometrick of the Dukes of Burgundy, altogether partial to his Master's Amplification on the one side, tial to his Master's Amplification on the one side, and Diminution on the other. He says, but one Word of Duke Philip's want of Affection for the lish, and dissembles the bloody Affron's given n, which would have occasion'd a total Rupture, Charles the VIIth could have manag'd that Oction. Then he speaks with an Emphasis of his Master's Love for the Kingdom of France. A mere Chimera. A Turk would not have been harder than Philip was to Charles the VIIth, and would not

have exacted a more difgraceful Reparation Had the Duke of Burgund, felt but the least Drop of the Royal Blood in his Veins, from which he was descended, he never would have constrain'd the king of France to Submillions, fo unworthy of a Monarch of France to Submittions, to unworthy or a trionarch I fay it once again, Charles the VIIth was exculcable, he was neither Warriour enough, nor Politician, to extricate himself other ways out of Trough ble, but had he had the Resources of Courage, and Gemus which others have had, he would never Gemus which others have had, he would never have profituted his Honour to far as he did by the Peace of Arras, and it may be if he had let some Years pass, he would have found himself in a Condition to justify to the World, that he only did his Duty, in gerting Duke John kill d, and that not being able to bring him to condign Punishment, in a Way of Justice, he had been obligd to have Recourse to other Means, thereby to efface the greatest Scandal of the Reign of Charles the Vith, there being nothing that can more visibly demonstrate the Missery and low Condition of France under that Prince, than sceing the Murtherer of the King's only Brother, not only appear in publick, but continue ten Years successively to trouble the State, and turn all things in it up side down, according to his sancy. A little Parience might perhaps have let Charles the Vith see the Rupture between the English and the Burgundians. The latter had more Reason to dread the Prosperities of England than those of France, for if the English had ruin'd Charles tha Vith, they would more easily (d) Comphave conquer'd (d) all the Duke of Burgundy's pare what Bitates than France could have done, after the 1x- w said by the Resentment of some Affionts, the Burush substitute and by the Resentment of some Affionts, the Burush substitutes and he must have done it sooner or later. have profituted his I Tonour to far as he did by the gundian found himself oblig'd in Interest to forsake par 716 them, and he must have done it sooner or later

(e) The Old Men of our Country say, they are Lewis (e) Gollut Gollut's Words, that the Duke (f) of Bedford hellor d ibid pag him so far at one time, as to reproach him for but speak
123 ing of the Peace mention'd before, and he objected to Duke Philip hu Lewity, because he lent an Ear to (f) Brother Promises and Oather the French The they to iame Old Men say, That the Duke of Bedford added Henry V in an angry Tone, That he had Means in his Hands king of to help it, and that the Duke of Burgundy would be Lingland, much astonish d if he were sent to drink Beer and and Regent much astonish d if he were sent to drink Beer and and Regent Ale in England more by peradventure than for of I rance Thirst Whereupon they say, (that the Duke being then but slightly attended) made Answer, Good Cousin, I have done nothing that is Ill, and be not troubled And having some Days after taken Measures for his Men to come up to him, he order to the Mareical de Vergy to do what I am going to say, which was, That the Sieur de Vergy should take notice when the Duke should go to the Duke of Bedford's, and then draw out three or four hundred of the stought Gentlemen, who (having their Arms cover'd and Battle-Ax in Hand) should suddenly enter the Hall where the Dukes in Hand) should suddenly enter the Hall where the Dukes were, with angry Looks, as they accordingly did, then addressing themselves to their Prince, and saluting him on their Knees (without taking notice of the Duke of Bedford) the Sieur de Vergy spoke to him in this manner, Sir, It is well here and elicwhere, but elsewhere with the property of the saluting with the saluting them. ner, Sir, It is well here and elicwhere, but elsewhere much better than here, for there you will be serv'd, honour'd, and obey'd. And therefore we desire you to come away and leave those haughty Gentlemen to reap the Fruits of their Bravado's and Presumptions. Whereupon the Duke ask'd them, whether they advis d him to it? They answer'd him with a general Voice, Yes, Yes, let us go, let us go, we have nothing to do with those who have no Business with us. Whereupon the Duke surning to the Duke of Bedford, said to him, Sweet Cousin, you see what my Gentlemen advise me. I Cousin, you see what my Gentlemen advise me, I am resolved to take their Advice, and so I take my Leave of you, and that thereupon he departed, without any ones daing to str, for Orders were given every where to draw to his Relief if Occasion required

(E) And

BURGUNDY.

* Id 10 pag 305 P Auselme pag 211 lays the 158h of June Ponterus ub: lupra pag 149 says the 16th of July

found imployment at home, his Subjects in the Netherlands, and chiefly those of Ghene found imployment at home, his Subjects in the Netherlands, and chiefly those of Ghent (E) gave him trouble enough, but he brought them to Reason. He gave the Dauphin a Retreat for divers Years together, and accompanied him into France at the Head of Four Thousand Horse when they heard of the death of Charles VII in the Year 1461. He had till the * 15th of July 1467. He was a Prince of great merit, he enlarg'd (F) his Dominions considerably, he made himself belov'd by his Subjects, and honour'd by all the Princes of Christendom. He had been married three times, and was (G) extremely incontinent. To conclude it was he instituted the Order of the Knights (H) of the Golden I leece, and founded the University † and Parliament of Dole. It's a very great proof of his Abilities, that he could (I) keep his only Son within the Bounds of Duty, tho' somewhat discontented, and the proudest, rashest within the Bounds of Duty, tho' somewhat discontented, and the proudest, rashest Man upon Larth. BUR-

† About the Year Gollut นย์ "แองส PAR 455

(A) Mezc 111 401 lubra pag

(E) And chiefly those of Ghent gave him trouble, but to brought them to reason] "(a) Those of Bruges having mutinyed in the Year 1437, suffer'd him " to come into their City as if they would give him
" Satisfaction, and then fell upon his Men, killing above anl lundred of them, among whom was the Lord of l'Isle Adam He himself was in great dan-

"Lord of Fife Adam He himlest was in great dan"ger and got off with much difficulty by causing
"the City Gate to be broke open with Hammers
"Their Fury was moderated when they heard
"That the Duke came to Besiege them with a
"great Army They beg'd his Pardon, which they
did not obtain without hard Conditions It cost
"they Taye hundred They find Crowne in Gold "them Two hundred Thousand Crowns in Gold,
"the Loss of divers of their Privileges, and the
"Lives of Twelve or Fifteen of the Ringleaders
"Those of Ghent gave him much more trouble by
"their frequent Revolts The most dangerous was
"that of the Year 1452 The Excise was the octhat of the Year 1452 The Excise was the oc-casion of it He would settle it in Flanders, and make it perpetual imposing 24 gross (the Coine of the Country) on every Sack of Salt They resolv'd to abide all manner of Extremities, rather than suffer a Duty upon Water and the Sun which are the common and free gifts of Nature which are the common and free gifts of Nature They trusted in the King's Protection, indeed he writ earnestly to the Duke of Burgundy but having receiv'd a stronger Aniwer, he did not think at advisable to ingage in a Civil War, being not as yet out of a Forreign War against the English The Losses which the Ghentois suffer'd in Five or Six great Battles, did but heat their sierce Courage the more but the Battle of Ribalmond, and "rage the more but the Battle of Repelmond, and afterwards that of Gaure, where they lost Twenty "Thousand Men, brought them so low, that they were forc'd to come to a Composition Two I housand Men bare-headed and bare-footed, and Thousand Men bare-headed and base-bottom, all the Senators, Sheriffs and Officers strip'd to their Shirts went a League to meet the Duke and his Son, and to beg their Pardon The Gate through which they march'd to the Battle of Ripelmond, was wall'd up for ever They were condemned to pay I our hundred thousand Riddes of Gold, to bring him their Banners that he might do with them what he pleas d, and bear the changing their Customs and Priviledges."

All this shews the good Fortune, Valour, and Ability of our Philip

(F) He inlarg'a his Dominions considerably] Let us here observe in what manner the House of surgundy united fo many Provinces under its Dominion Philip the Hardy added the Counties of Flanders and Artois to the Provinces he had received from his Hather, by his Marriage with Margaret, Daughter of the Earl of Fianae: He left all his Dominions to his Fldest Son, and his (b) Second Son had Brabant and Limburgh by his Aunt's last Will The Duke of Brabant was Father of him who married Jaquelina of Bavaria We have seen (i) before Jaquelina of Bavaria We have seen (1) before how that Jaquelina yielded Hainault, Holland, Zeelind, and Friesland to Duke Philip the Good in the Year 1458 That Duke (d) took possession in the same Year of the Countries of Namur, and Zupphen, which he had bought of Count Theodorick (e) In 1430, he inherited the Dutchies of Lothier, Braband, and Liphing the Manage of the Hall Emphasia. and Limburg, the Marquisate of the Holy Empire, and le I or distip of Antwerp by the death of his Cozen Philip of Burgundy, who Succeeded his Brother the Hust and of Jaquel na He made himself Master of the Country of Incoming (f) in the Year 1443

(3) he married three times, and was extremely incontinent.] Meliela of Irance Daughter of Charles VI whom he married in the Year 1409, and Bonna of Arters, whom he married in the Year 1404, were his two first Wives but he hid no Children by them

Afterwards he married Isabella of Portugal Daughter Afterwards he married Isabella of Portugal Daughter of John I King of Portugal the 10th of January 1430 He had three Sons by her, whereof the two first liv'd but a little while As to his Natural Children, they were Fifteen in number (g) Here's a Passage which deserves reading I have it out of the Memoires of Oliver de la Marche in the Chapter where he speaks of the Journey which the Dutchess of Burgundy made into France in the Year 1444 (b) The king of France, says he, receiv'd that Dutchess very bonourably, and the Queen bonour'd her also with her sahonourably, and the Queen honour'd that Dutchess very honourably, and the Queen honour'd her also with her familiarity, for both the Princesses were already pretty well firsten in Years, and out of Date, and I believe they were both sick of one Discase, that is Jealousie, and that they discourse many times privately of their Passions which was their privacies and intruth their Suspitions had some ground For the King had newly rais a spoor Gentlewsman that was handsome, whose name was Agnes du Soret, to such a degree that she might here was hand the Princesses of the vehand the vehand the Princesses of the vehand the Princesses of the vehand the vehand the vehand the Princesses of the vehand had some ground For the King had newly rais a spoor Gentlewoman that was handsome, whose name was Agnes du Soret, to such a degree that she might be compar'd to the greatest Princesses of the Kingdom On the other hand the Duke of Burgundy was the most Sparkish, and most Amorous Prince alive and had a great many natural Children So that the Queen and the Dutchess met

often together to condole their Grievances

(H) The Order of the Knights of the Golden Fleece]

He instituted it in Bruges the 10th of January 1430 which was the day of his Marriage with Isabella of Portugal He would have it composed of thirty one Knights See here a more curious than decent Fact Knights See here a more curious than decent Fact which is found in the Collections of the Sieur Colomies, (i) I have heard Mr Voffiss fay, "That he remember'd to have read in a Flemish Chronicle, mids, rethat Philip Duke of Burgundy Surnam'd The Good, cueil de had instituted the Order of the Golden Fleece, particulation on the finding of one of his Mistrelles Hairs, ritex pag which was of a Yellow Colour This I have 126, 127 found confirm'd by Andrew Favin, at the beginning of his Second Volum of his Stage of homour Others, fays he, say that Philip Duke of Burgundy having an intriegue with a Lady of Brugese of exquisite Beauty, and coming one Morning into her Chamber found some of the Fleece of her Country bellow on her Toilet, of which the Lady having been low on her Toilet, of which the Lady having been carelest, gave occasion of laughter to the Gentlemen of the Dukes retinue, who to cover that Mystery took an Oath, that they who laught at such a Fleece, should not have the lonour to wear a Gollar of the Order of the Fleece, which he design'd to establish for the Love he bore to this Lady

(1) That he could keep his only Son within the bounds of his duty who was somewhat discontented] That such an ambitious Son and fo rash as he was, at a distance from the Court, and arriv d at the Age of commandrrom the Court, and arrived at the Age of commanding, belov'd by a People inclin'd to mutiny, shou'd spare his Father's Old Age, is a Sign that the aged Father was a great Man. The Son of whom I speak (k) undertook nothing before he was about twenty two Years of Age then he began to trouble himself with his Father's Governors whom his faid Father supported wherefore the Son absented himself and went into Holland, where he was well received, and held intelligence with those of whent, and somet mer made a true the land, where he was well received, and held intelligence with those of Chent, and somet mes made a trip thister. He had nothing allowed him by his Father, but the country of Holland was very rich, and gave him great gifts, as did also divers great Towns of other Countries, in hopes of acquiring his favour in time to cometries, in hopes of acquiring his favour in time to cometries the general Custom to please those more whose Power and Authority is growing, than those who are already at the highest Pitch that they can rise to, and the Lovo feethem is greater, especially among the People Wherefore when Duke Philip was told that those of Ghent loved his Son so well, and that he knew very well how to manage them, he answered that they always loved their nage them, he answer'd that they always lov'd their Lord who was to be very well but when he came to be their Lord they hated h m

(g) See Pere Lab bè sabl gea

che liv I chap 13 p m 159.

(k) Comichap 13

(b) Pontus Hruterus r erum Burgund Lib 2 pas

(i) In the Remark !

(a) Mize-74 . 11 Jupinp 2,9 (c) 1 a

(f) See Collut ub: Tupra pag 794, **795**

pag 240

(A) Iwas

BURGUNDY (Charles Duke of) Son of the foregoing, was born at Dyon the 10th. of November 1433 He was one of the most Martial Men in the World During his Father's Life he was known by the Title of Count of Charoloss There was a prodigious antipathy between Lewis XI and him, which was begot during the Abode * * see Matof that Monarch at the Court of Philip the Good Duke of Burgundy, while he was only theu, This reciprocal Harred was a continual Source of Enterprises which caused House de Louis Y great Evils: Those two Princes studied nothing more than to thwart each other They liv i pag made War on each other several times, and when ever they ended it 'twas only with a m 56 ard defign (A) to ensure each other, the one ever holding intelligence with the Linchies the followof the other If the Court of Vienna had been as active in those times as it has been since ing in taking an Advantage of favourable Conjunctures, it would have been hippy for Lewis XI but he found it (B) in a Lethargy, and could never flir it up against Duke Charles the was formed the to divers States of the Empire He found more I is in the Court the Arch-duke Sigismond, and among the Swiffers † in the Affan of Ferrette He was † See the mightily perplex'd the first time he had to do with that terrible Enemy This wis Remark B. in the Year 1465. The Count de Charolois enter'd France with a fine Army, to support the Grandees of the Kingdom in a Consederacy which they had form'd against the King, and which they call'd the Confederacy for the Publick good The Bittle of Montlebers between the King's Troops and the Burgundians decided nothing, each Party attributed the Advantage to itself the Count signalized his Courage there, and was wounded Some time after he was joyn'd by the Heads of the Conicderacy, and they Taken wanted but little of taking Paris 'Tis probable they might have diffinemented the April Monarchy if they had had as much Prudence as Power, but some of them being uncapable to conduct that nice Affair, and each capable of obtaining several advantages Chronolog by a Treaty, they conferred to a Peace which was concluded the action of the several advantages. by a Treaty, they consented to a Peace which was concluded the 29th of October, tom 3 pag 1465 || The Count return'd very well satisfied, and found Employment it home in 294 and a War against those of Lesge He commanded the Army of the Duke his I ather before Dinant in 1466 The Town was taken and us'd with the utmost Rigour the Truth is it had (C) carried itself very insolently 4. He continued that War after 4 1d 1b

the Pag 301

(a) Came-AT1 45, Meditat historiques
vol 2 liv 4 ch 18 p m 330, a

(b) Ptalip

(A) 'Twas only with a design to insure each other]
Philip Camerarius shall be my Commentator
"(s) How many times, by the report of Histori"ans, have King Lewis XI and Charles Duke of
"Burgundy confirm'd their Treaties by solemn
"Qaths? and how many times have they broke
"them again, according as either of them undo'd them again, according as either of them judg'd that the good of his Affairs requir'd it? infomuch that it may be faid that they gave each other their Faith, and Swore, only that they might the more easily break what they had recimple the more easily break what they had reciprocally promy'd each other to observe Accord "might the more easily break what they had reciprocally promis'd each other to observe According to which Philip de Comme faid, that all their Councils tended to deceive each other, and that the minds of those Princes were all their life-time directly contrary, except once, (viz.) when they conspir'd to put the Constable to Death "

[2] He found the Court of Vienna in a Lethargy]

When the Duke made War in the Country of Constable to Death "

[3] He found the Court of Vienna in a Lethargy]

togne, Lewis XI (b) dispatch'd John Tiercelin to the Emperor, to advise him not to make any Agreement with the Duke and to offer him some Proposals which were that they should promise each other not to make any Peace or Truce without the consent of both Parties and that the Emperor foould form all the Lordships that the Said Duke held of the Region, and which ought to be held of it, and should come them to be declar'd confiscated to him and that the King should scize those which were held of the Crown of France as Flanders, Artois, Burgundy, and divers others Although that tois, Burgundy, and divers others. Although that
Emperour had been all his Life-time a Man of very literature, yet had he a good Understanding, and as he
life at a Story and (c) paid our king with a rable, without giving his Envoy any other Answer
Philip de Comines had already said (d) that the
Emperor was a Man of a very mean Spirit who would
put up any thing racher than he at the least expense.

The better to understand what I have hinted
concerning the Business of Ferrette, you must know
that Duke Charles having lent great Sums to Sigimund of Austria Count of Tirol, received of him the
Possession of the County of Ferrette, the Landgraviate

Possession of the County of Ferrette, the Landgraviate Possession of the County of Ferrette, the Landgraviate of Assis, and of the four Frontier Towns in the Fifth 1469 (e) Five Years after the King of France (f) reused Duke Syssmund, by giving him 16000 Crowns, for which his Countries of Assac, and Ferrette were ingag'd, and the Money having been deposited as Basil, that Duke caused Duke Charles to be summed to take it, and to deliver up those ingaged Countries. The Duke answer'd that he was ready to receive the Money, provided it was paid him at Bezançon in the Franche Compte, otherways he said he would not deliver up the

Places Whereupon there was a general Revolt of these Countries (g) The Duke of Burgundy's (g) Id is Troops were sent a packing Hagemba, who had been Governour for him of the Country of Ierrecte, and who had been guilty of divers Excesses, was beheaded, (h) and all the Country of Terrette was deliver'd up to the said Duke Sigitmund of Austria nes live 4 and the Swissers began the War in Burgundy, and ch 2 pag took Blasmont Prisoner, who was a Marshal of Burgun-203, 204 dy, and of the House of Neuschatel they besseg a also ad ann the Castle of Herycourt, which belong d to the said 1474 House of Neufchatel, whither the Burgundians merch d to relieve it but they were over-power d and defeated
The said Swissers did much haim to the Country All
this was contrived by Lewis XI, as Philip de Commines (1) confesses the Forces which the Bui- (1) Id ib gundian fent into that Country had sometimes the Pag 203 advantage (k)

(C) The Town of Dinant was us'd with the utmost Collut feverity The truth is, it had carried it felf very infoibid

lently [(1) Those of Leige and Dinant sent to de" clair War against Count Charolois as he wis (1) M ze" marching for Paiss" The Duke his Lather rai, ubi forc'd them in few days to buy a Peace But a little supra pe after upon a Report which was fixed that Charolois was 302 ad But a little supra pag after upon a Report which was Jired that Charolois was 372 ad kilf d at Montlehery, they took up Arms again with ann 1465 greater fory then ever Thos of Dinant, a fames are not rich by its Copper Works, committed a Thousand Outrages against Charolois, so far as to call him Bastand, and hang him up in Lity Veng and follow'd their Insolence close at the hiels the Duke laid Seige to Dinant, his Son Commanded the Army The Town was taken by assault and burnt, eight hundred of its sububstants drowned in the Macie. and the rest ridu-Town was taken by affault and burnt, eight hundred of its Inhabitants drowned in the Macic, and the rest reduced to great misery Lewis Gollut says (m) that "The "Town was demolished, and rased in such fort that ubi supra "no Sign of it was left Thus it commonly happens to ubi supra "these who have the boldness to affront or wilsin great page 38. Princes" These last Words are but too often true, page 8314 and yet I do not think that Free States will ever be cuted of the Insolence that the People under em are cured of the infoience that the reopie under em are subject to as to wounding the Honour of a Prince their Enemy by Libels, Pictures and other Means Wise Heads cannot sufficiently repress the Fury of a Mob, if they should undertake it, and it may be they don't think it adviseable to imploy the state of the relative the way at the helpsy'd that this their Authority this way, it's believ'd that this kind of outragious Treatment nourifles Hatred, infipres Courage, and opens the Purses all very fit things to facilitate the means of resisting. But when they have no be over-powed then when when they happen to be over-powred, then what would they not have given that they had taken other Courses? Observe that a falle Report or piece of News believ'd but for three days is as capable

(m) Gollut

(e) See Louis Gollutubs (f) 1d ib.

ehap 101 101 108 100, 101

(c) Id 16

JAK 207 (d) 1d 1b

PPS- ANS.

B He died in July 1467 Y Mezeras 16 p 306 Pag 309 and the following Idem liv 2 ch x and the following In the Moush of May, 1472 Mezerai ubi fupra pag 319 1 1d 1b pag 320, 321 ad ann 1472 (b) Meze-

rai, ubi

Supra pag

ann 1468

(c) 1d 1b (d)Munster Cosmograph lib

2 pag 111

134 (*) A cotain Hiftorian obser-

vesthat

the Soldi-

ers never

Maids till

After they

have vio

tiam a

sacerdo-

latedthem Neque e-

virginum

tum cæde fatis tem-

peratum

est, quas

bene flu-

prius, ef-ferus mi-

les jugu-

lare, 🚱. Renerus

Snoius, se-

rum Batavicar 1

II pag

(e) Mizi-

rai, ubi

Supra pag

.20 ad #nn 1472

(f) That's

to Say, the

Guienne,

Brother to Lewis XI

(g) Ican de Se re

in ent de 1 bift a

Franc de Louis \1 pag m 827

See this

usore at

leneth in

pratas

kill the

the Death & of his Father, and won a Battle against the Liegeois near St. Tres in the Month of November 1467 , He was Master of Peronne when he receiv'd a Visit there from Lewis XI in the Year 1468 That Interview had an Issue quite different from what that Monarch expected, for he found himself the Duke of Burgundy's Prisoner, and was constrain'd to follow him to the Siege of Liege, to be Witness of the Punishment a Town would be made to undergo which he had induced to take up Arms again. It was taken by Assault (D) the 30th of Ottober 1468, and cruelly treated. The King was permitted to retire Four Days after. He soon broke the Treaty he had made as Personne and in 1472 fourth on Comp. Towns of Punishments. had made at Peronne, and, in 1470, seiz'd on some Towns of Picardy which belong'd to the Duke † That War which was interrupted by a Truce, became very bloody after the Death | of the Duke of Guienne the King's Brother The Duke of Burgundy † Philippe to the Duke † 4 put all to Fire (E) and Sword thro' Picardy and the Country of Caux. He undertook Two Sieges which he was forced to raise, that of Beauvais and that of Rosen It is faid that the Women of (F) Beauvass signalized themselves in the Desence of their Town, and that they were rewarded for it with a Priviledge which is very pleasing to their Sex, for they were permitted to dress themselves as they thought fit. after a Truce was made, during which the Duke undertook the Conquest of the Country of Guelders That Addition begot a Design in him of getting has (G) Dominions

to destroy a State as save it Those of Dinant were destroy'd only, by having too lightly believ d the News of the Death of Count Cha-

(D) The Town of Dinant was taken by Assault and cruelly treated] "(b) A great part of the People "fled by the Bridge over the Maese into the Ar-"dennes, where above half of them died of Cold "and Hunger, the rest fled into the Churches, or "hid themselves in Houses" The Duke (c) cau'd a thousand or twelve hundred of these unhappy Creatures who were taken in the Houses of Leige to be drown'd, and the Town land in aller all except the Churches and three the Town laid in ashes, all, except the Churches and three hundred Houses about them which were preserved to lodge the Clergy Munster the Cosmographer affirms, that the Duke caus'd all the Inhabitants who were taken to be put to Death, that no regard was had to Age or Sex, that the Priests had their Throats cut in the Churches, and even in celebrating Mass; that Twelve thousand Women were thrown into the River, and Forty thousand Men massacred in the Town (d) Dux obsents civitate fecit proditores omnes decollari una cum aliu promiscuis ex hominibus quos
omnes interfecit, nullo habito delestu inter faminas &
viros, pueros & senes Confodiebantur etiam sacerdotes
& monachi in templis & in missarum solemnis Colligebant multeres a tergo & projectebant in Subjectum Mosa fluvium Ultimo exurebant civitatem, & diruebant murum Numerantur quadraginta millia hominum in civitate trucidati, & duodecim millia mulierum qua in aquas projecta fuerunt acque submersa See the Margin (*)

(E) Put all to Fire and Sword in Picardy] His

cruel Temper has appear'd by the foregoing Remarks, let us fee another Specimen of it "(e) He enter'd Picardy with a Torch in one Hand and a Sword in the other Until that Time no Burn-"Sword in the other Until that Time no Burnings had been practis'd by either Party Nevertheless they made a Bone-fire of all the plain
Country, and he sacrificed all that fell under his
Power to the Manes of his (f) Friend
ken by Assault, underwent all forts of Cruelry,
because its Inhabitants had kill'd an Herald of Arms who went to fummon them, and Two Men more, during a Ceffation which was granted them to treit in The Reverence for Altars did not " fave the Innocent who fled into the Churches, " and they who escap'd the Sword were all hang'd, " or had their Handscut off " See here the Words of another Historian The Duke (g) marches towards Nesle in Vermandois Nesse in Vermandois besieges it, takes it by Assault, bangs all in it Of Five hundred Bowmen, who were commanded by a Captain call'd the little Picquard, very few were left alive some he hangs, and the Captain amongst the rest cuts off the Hands of others. Divers Soldiers and Inhabitants who took Saustuary in the Churches, nere innumanely butcherd on the Altars, embracing the Images The Duke came himself into the Church on Horse-wick, and seeing those Carcastes, said. This is fine, I have good Butchers Afterwards he burns and razed to e Place

(F) That the Women of Beauvais signalized themselves, and that they were rewarded for it with a Priviledge that is very pleasing] "(b) It is a memorable Thing, "That at a general Assault that was given to the "Town on Thursday the 9th of July, the Men be"ing ready to retire; the Women (led on by one
"Jane Hackette) perform'd Wonders, and repulsed
"the Enemy with Showers of Stones, with Wildfire, and with Lead melted in boiling Rollin The Effigy of that Woman is still to be feen in the Town-house, holding a Sword in her Hand, and a Procession is always made on the sorth of desensan July, which is the Day that the Siege was rait'd, where the Women go before the Men" Mezerai pag 260 process the chief Communication and Mezerai was raited. forgets the chief Circumstance, and therefore I quote another Writer, who in a Chapter wherein (1) V Se he maintains (1) that the Women believe, That Munstern Finery is a Right that belongs to them by Priviledge, all in notice a ledges Two Proofs, one taken from the Practice of Evangethe Jews, and the other from an Ordinance of limit Helmis XI. These are his Words The Jews had the brais. regard for their Wives in the Observation of their foolish Traditions For they forbad the doing any Innocent Work on Solemn Days, althout twere for their pressing Necessities, but they excepted their Wives Garments and Jewels, which they thought was permitted them to buy on those (2) P
Days (1) It was also a Priviledge granted to the Wo- Phistoire
men and Maids of the City of Bexavais, by Letters Pa- Beauvais
tents from King Lewis XI, in the Tear 1473, that they par Ant
might adorn themselves on their Wedding-days, and when Lossel pa
it should please them, with such Garments, Attires, Qr234, Or it should please them, with such Garments, Actives, Ornaments and Jewels as they pleas'd, in consideration of
the Courage they shewed in guarding of their Town against the Duke of Burgundy This Priviledge (2) is
soind to another that is particular enough (VIZ) That
they may go before the Men at the Procession and the Offering on the Feast-day of St Agadrema Patroness of the
City of Beauvais Andrew du Chesne (k) mentions these Priviledges granted to the Beauvoisines by King Lewis the Eleventh

This puts me in mind of the Prerogative granted to the Women of Rome, after the Mother of Coriellanus, accompanied with some Ladies, had oblig dhim to retire from the City with the Army of the Volsci The Senate (1) order the Magnifrares to grant the Women all the Marks of Favour and Consideration that they have the them they are the state of the Marks of Favour and Consideration that they would see Them. ideration that they should ask. They desir'd nothing more than that a Temple should be built to (m) Id in I emale Fortune. The Expence of the Worship was pag 232 to be at the Publick Charge, but they offer'd to be at the Charge of the Structure. The City toolsat all upon themselves. Plutareh (m) stops here, he does not say as Valerius Maximus does, That an Order was made by the Senate that Men should yield the Upper-hand to the Women, and that they might wear Ornaments of Gold and Purple, &c. (n) In quarum honorem Senatus matronarum ordinem benignissimus decrehonorem Senatus matronarum ordinem benignissimis decretis adornavit Sanxit namque uti saminis semita viri
cederent, confessus plus salutis respubl in sola quam in Persander armis fuisse vesusissque aurium insignibus novum vista Periander discrimen adjects Permist quoque bis purpures vosts & B, the Aureward better (o) to Natural Inclination textac re-

(G) Of getting his Dominions erected into a Kingdom's textac reAt a Conference with the Emperor Frederick the
Third at Triers, he promised to give his Daughter
to that I imperor's Son, provided his Imperial Manefty would refuse the Kingdom of Burgundur at the marque D jefty would reftore the Kingdom of Busgundy as it was held by his Predecesfors, would crown and adorn him wish

(1) Joly tiens ch moraux

l'histoire de Beauvaifie Loifel pag 351

Matthas

CAP IS

PAE 97

Cheine antiquite des rylles de France P M 411

(1) Pintarch in WITH COriolani pag

(m) Id 16

(n) Valemet lib 5 CAP 2 # I. p m 436

textac re-

Pierre Matthieu ubi supra pig 80 (h) Mezerai, ubi supra yag 321 ad ann 1472

erected into a Kingdom by the Emperor But he never compass'd that Design was much easier for him to engage the King of England in a Confederacy against France I have * elsewhere said that King Lewis XI laid that Storm with Sums of Money, he In the The Duke of Burgundy Was mighti- Edward made a particular Peace with the English in 1475 ly stung at it, and complain'd haughtily (H) to the King of England about it The bad Success of the Siege which he had laid to Nuits in the Country of Cologne, contri-The IV. buted not a little to break the Confederacy which he hid made with that Prince and with the Duke of Brittany, After some Biavado's he agreed also with Lewis XI on a Truce of Nine Years, not without much Spite, which he discharg d on Lorrain He fubdued it intirely, and after that rear'd up one Project on another, so far as to think on the Conquest of Italy, but before all Things, of obliging the Sunssers to submit to his I aws. He was bassled in that Design. They beat him at Granson the stb of June 1476, and at Morat the 20th of June of the same Year. At last he was Gollut, (I) kill'd before Nancy the 5th of January 1477 He was a Prince who might have Memoirs de made great Conquests if he had had as much Piudence as Courage, and if he had not had as Advantage and the Porson of Lawre XI who multiply'd France appears upon him con had an Adversary in the Person of Lewis XI who multiply'd Fnemics upon him continually by his Intrigues and Money His Military Ordin inces † are admirable || He was the first who reviv'd the Roman Discipline of securing his Troops in an intrench'd Camp The first Citile of his (K) Wir against the Spriffers was but a Trifle, the Plunder which they got at the Battle of Granson wis inclaimable, and strange Stories

t see'em 96,97,98

Mezerai,

(a) Collus, Royal Titles and Honours (a) The Emperor confented PAE 842

(b) Id 1d pag 843 (c)Utrecht,

Lieges, Cambrai, & Tourna:

(d) See Philippede Comines 1 2 ch 8 pag 105

(e Pontus Heuterus rerum Burgund lib 4 pag 172,173

(f) Matthieu Hift de Louis X1, 100 6 pag 321 See also Comines liv 4 ch

(g) Com1nes lew 5 ch 8 p _@288

(b) Gollut ubi supra pag 882

(1) Matde Louis XAMO

thieu, Hift m 390

(k) Id 1b

2 4E 391

to it, and the necessary Preparations were made But it was unexpect dly broke off by a Discontent that the Duke gave the Emperor It is thought, that King Lewis kept the Emperor from proceeding any farther in giving the Royal Titles It is faid too, That the Duke did not affort to that only, but rather to the Empire, in prejudice of Prince Miximilian Which the Emperor, who was a Juston Prince, fear d, and made the abovesaid Refu-fal (b) This happen'd in the Year 1473 Pontus Heuterus adds, That the Duke offer d Money to obtain the Cession of the (c) four Bishopricks of the Netherlands from the Emperor and Empire, and put in for the Vicarship of the Impire out of a secret Defire to succeed the Emperor Frederick, that the oftentatious Manner in which he fet forth his Riches, and the Beauty of his Houshold-goods, which (d) eclipsed those of the Emperor, strengthned the Suipicions which the king of France begot So that the Preparations for the Coronatiof him on were intirely laid aside, and Fr derick parted for Cologne without taking his leave of the Duke (e)

(H And complain'd haughtily of it to the King of Fngland] He (f) went from Luxemburg with fixteen Horse to speak with him "Edward seeming furpriz'd at fuch a sudden Airival, ask d him "what brought him there? I come, faid the Duke,
to speak with you Will you, faid Edward, do it in
private or in publick? Whereupon the Duke, who
could no longer bear his Anger, and who came to " fpeak his Mind, without confidering that he might also hear what he had not a mind to hear, ask'd the King of England if he had made Peace? No. " "the King of England it he had made reace. No,
"faid Edward, but a Truce for Nine Tears, in which
"you and the Duke of Brittany are included, and I de"fire you to agree to it. The Duke reply'd in English,
"which he understood and spoke, That the Army
"needed not to have past the Sea for that, that
"that Treaty ruin'd the Reputation of the Kings
"The Treaty and that they wanted that Lyons " of England, and that they wanted that Lyons "Heart again which was buried at Rouen He "Heart again which was buried at Rouen Fie afterwards added, Ihad procured you an Opportunity, which will never be offer'd you again, of recovering what belong'd to you I don't speak for my own Interest, for I can do without you, and to shew you that I have no need of your Truce, by St George, I will not treat with the King before you return to England, and have been there three Months Edward not being pleas'd the base Philages 1855 him.

"with his Blufters, left him"

(1) He was kill'd before Nancy] He besieged that Place with very few Troops He was baiely betray'd by Campobasso, one of his Generals, he was attack'd by a very numerous Army, no wonder then that he perish'd in that Enterprize, but he was much to blame in not following the good Advice that was (g) given him He fought like (h) a that was (g) given him He fought like (h) a Lyon (i) After the Battle they were in pain to know what was become of him He was fought for among the diving and the dead . They found him in a Ditch, diving and the dead . They found him in a Ditch, his Face all bedaub'd with dirt and blood, the hard Frost having frozen all together, fo that they could not know him His Servants knew his Body (k) by divers Marks, by the want of his Teeth of the upper Jaw, which he lost by a fall in his Youth, by the Scar of a Wound received in

his Throat at the Battle of Montlehers, by the Shriveling of the Skin on the Shoulder by a burning Coal, by a Fiftuls that he had under his Navel, and by his Nills, which he wore longer than any Person of his Court They found Three Wounds about him, (1) a Blow with an Halbert, which clove his Hial from above the Ear to his leeth, a pull with a Pike in his I high, and another in his Fundament. He was carry d to Nancy, (m) and after they had wash'd and dress d him in a plain Linnen Cloth, they laid him on a Table, with a Canopy of black Veluct over him, in a Chamber hung with the same (n) the Duke of Lorrain habited in a Mourning Suit, and 331 and with a Golden Reard of contract with a Golden Beard, after the manner of Champions came ann 1477 to give him Holy Water, "(o) and taking him by one "Hand, he isid unto him, God fave your Soul, you have done as much Harm and Grief He buried him (o) Mil"with all Funeral Honours" He buried him then ubi fine Tomb for him in St Georgs's Church at Nancy, with his Busto over it to the Life Charles V caus d the Body to be brought to Luxemburg, from whence h was afterwards carry d to Bruges where by the Command of the Queen Ellinor, he was buried in the Quire of the Church of our Lady, before the Steps of the Great Altar, in the Burying Place of Dame Mary his Daughter q)
Note, That "(r) the People believed that he had eicip d, and hid himself in an Hermitage, from whence he was to return again after Seven Years
That Report prevail'd fo much, that divers lent
Money to be return diwhen he should come
again. His atrabilations Humour, and someboly that had been icen in Saahia, who was like him in Size, Hair, Voice and I ace, caus'd that Opi-

(K) The first Cause of his War with the Swiffers was but a Iriste I i peak thus to concur with the Common Opinion, for I am otherwise perswaded, That the great Wrongs they had done him in Assatia and Burgundy, were strong Motives to attack them There are the Words of Philip de Comines, (1) And for what Quarrel did that War begin? For a Cart load of Sheep-Skins, which the Lord of Romont took from a Swife, paffing by his Land If God had not for ak in that Duke, it is not likely that he would have haz irded the pinnelf for fo small a Thing I his Passage his made the pis an hundred Authors say, That a Cart-load of Skins pis 260 was the Original of the most bloody War between the Duke of Burgundy and the Swifers That Ixample is almost never forgot (t) when the Common Place is treated, That very small Matters ar the (auf couped of great Events But if it be confider'd, that Pool p of call de Comines contradicts himself, there can be no given Naude regard had to his Observation. He had fer down in plain Terms, That Duke Charles (n) would mak War with the Swissers, as well because they had begin (u) Comit against him having sat down before Nuis, as also here because they affisted to take the County of Veriette from him and also because they had taken Part of the 157 said Count de Romont's Territories from him How-Said Count de Romont's Territories from him ever it is, they fear d him very much, and crus'd all forts of Submissions to be made to him Comi- (w) / " nes mentions this, He says (w) the Swissers find ng him so near them, sent an Embassy to him, and offer'd to return what they had taken from the said Lord of The Duke entered into Burgundf, Romont

heffe

(1) 12 16

par 391

(n) $M z c_{-}$ 1 41 ub: ann 1477

fupra pag

(p) Go"ut ubi supi a

(a) Il ib

li floire des Dus de corne Rin rus Suorus ubi Surra pas

(1) See the couped tat

(u) Comi-

* Pontus Heuter ub: Supra pag 169

(a) Id ib 261

pag 261 (b) Rap-torus(Ro-

manı) or-

bis postquam

cuncta vastantı-

ere terræ

& mare

fcrutan-

tur Si locuples

avair, fi

omnium opes atq,

inopiam

pari affe-ctu con-

cupil-cunt Ta-

CI* In VIta Agr c

(c) Co-

mines

Book 5

288

ch 8 1mg

(d) Horat

Od 4 1 3 (e) Comi-

nes liv 5

ch I p

259 (f) Id

iv pag

(g) 1d ih

cap 2 pa 266 (b) Much

Stettlerus

lib 6 ad

ann 1476

af ud Hot-

t ng in

 $M^{2}bI$

gerds bi-

for Hel-

vetu pag

43°

nes ibid

chap 1 pag 259 (k) Id 1b

crap 3 pig 267 (!) Id 16

chap 5 pag 274, 275

Histor

Helse

260

10lı

pauper ambitiofi

The Grief he concerv'd upon that Defeat, had almost (M) con (1) are told about it him his Lite, and impaired his Understanding I must not forget that in the Year 1469 * he imploy d himself in Acts of Justice He visited several Provinces of the Netherlands, and puntsh'd Malefactors rigorously What he did to a Lord who had seduc'd a (N) very modest Woman, is too remarkable not to be related. He was so mistrustful

where the said old Confederates of Germany, call d Swifters, came again to him, making greater Offers than before, and besides Restitution, they offer'd to forsake all the Aliances that were to his Prejudice, (and especially that with the King) and become his Allies, and serve him with six thousand armed Men for a small Pay, against the King, as often as he should require it, but the said Duke would not listen to any thing. They remonstrated also to him (a) "to make him de-" sist from that War, that he could get nothing "from them, for their Country was very barren "from them, for their Country was very barren
"and poor, and that they had no good Prifoners,
"and that they did not believe but that the Spurs bus defu- " "and that they did not believe that this Army were worth
"more than all those of their Territories could
"pay in ready Money, if they were taken' That
Reason had no Force with a Prince, who, like
him, had the Ambition (b) of the Romans If he him, had the Ambition (b) of the Romans Is he had had their Prudence and good Fortune, he would have push'd his Conquests far, but he was too much bound (c) to his own Sense, and by that Means he ruin'd the greatest Power of Europe at that Time Never any Man verify'd that Maxim better than he (d) Via consilia expers mole hostis est

ruit las (L) The Plunder was inestimable, and strange Stories are told about it] The Duke of Burgundy mov'd in great (e) Pomp and had all his best Jewels and Plate with h m, and Plenty of other rich Moveables He dispos'd Matters for the Battle very imprudently, and so sudden a panick Fear seiz'd his Army, (f) that they all fled, leaving behind them their Camp, Artil-lery, all their Icnts and Pavilions (of which there was a great Number) and an infinite Quantity of other Coods to the Germans, for nothing was fav'd but their Persons, and all the Duke's great Rings were lost, but he lost no more than seven Men at Arms at this time, all It might better be faid of him, the rest steed with him It might better be said of him, I hat he lost both Honour and Money that Day, than it was said of King John of I rance, who was taken sighting valiantly in the Battle of Poictiers (g) The Spoils of his Army enrich'd those poor Swissers very much, who did not know at first the Value of what the, possibly and wishest Basilians fort of them. the rest fled with him One of the finist and richest Pavilions in the was shared in divers Pieces. Some of them fold several silver Plates and Spoons for two great Blanes a-piece, thinking the were Pewter. His great Diamond (which was one of the largest in Christendom) to which hung a large Pearl, was taken up by a Swiss, and put into its Case again, afterwards thrown under a Cart, then he came and fetch d it again, and offer d it to n Priest for a Florin The Priest fent him to their Lord, who gave him three Francs for it They got also three fine Rubics, call d The I hree Biothers for their Likeness, another Ruly call d la Hotte, another call'd the Ball of Flateders, (which were the largest and fairest Jewels in the World) and other infinite Riches, which made when known the Falue of Silver ever fince that time I have read in some Book or other that a Bernois whose Name was Part holomew Mey, bought the Duke of Burgundy's Di-amond for 5000 Florins Some Geneuese Merchants bought it afterwards for 7000 Florins of the Rhine The Duke of Milan gave eleven thousand Crowns for it, at last Pope Julius the II gave twenty thou-fand Crowns for it, and made it serve for an Ornament to his Ciown (h) Note that the Duke had us'd the Gairison of Granson very cruelly, which confifted of 7 or 8 hundred choice Men in the Beginning of the Siege They yielded at Discretion, and he put 'em all to Death (1)

cretion, and he put 'em all to Death (1)

(M) Grief had almost cost him his Life, and impaired I shall make use of Comines's Expressions once more "(k) He was full of Grief and Melan-"choly at the Disgrace he had receiv'd And to "speck the Truth, I believe his Senses were never so good after that Battle as they were before 'This Author resumes this Matter in another Place, and speaks thus (1) His Grief for the Lass of the field Rattle of Granson was so great the Loss of the first Battle of Granson was so great, and lay upon I s Spirits to such a degree, that it cast him are great Sickness His Choler and natural

Heat was so great, whit he drank no Wine but only Barley-water in the Mariding, and eat Conferve of Rofes to cool himself, and the offeres and Grief alter'd his Complexion so much, that they were oblig'd to make him drink the strongestWine without Water, and to draw in a manner his Heart's Blood with Cupping Glasses And you, My Lord of Vienne, know it better than my self, as having attended him in that Sickness, and cau'd his Beard to be sended him in that sienness, and cause his meare to be shaved, which he had let grow And in my Opinion, his Senses were very much diminished after that Fit of Siekness from what they were before I shall not pais this Remark without inriching it will confirm Research to the Misterian States. what I have so often faid of the Mistoitunes of the Great, as also that true Maxim, That none are lefs happy than they who seem most so (m) Since the War for he publick Good, What Ease had he? He had always Labour without Pleasure, both in Body and Mind For Glory and Ambition flam'd in his Heart, and mov'd him to conquer whatever he thought fit for and mov'd him to conquer whatever he thought fit for him. All the Summer long he was in the Field, in great Danger of his Person, and took all the Care of the Army upon himself, and yet never had all Things to his Mind. He rose the first, and lay down the last, as of his weight the Poorest Man in the Army. If he took any Rest to the Winter, his Brain was upon the rack to find Money. He the Winter, hu Brain was upon the rack to find money me was taken up sucry Day from fix in the Morning with receiving and hearing a great Number of Ambassadors; and in that Toil and Misery he ended hu Days, and was kill d by the Swisters before Nancy, as you have seen before And it cannot be said that he ever had one Hour's Happiness from the Time that he began to endeawour to become greater, to his dying Day What did he get by that Labour? What need had he of it? He who was so rich, and had so many fine Cities and Lordships under his Obedience, where he might have liv'd at Eafe if he would I make no Excuse for having copied this Passage, all my Readers will admire it who are Judges of what's Fine, and it were to be wish'd that all Princes would get it by heart and practise it, they would consult their own Felicity, and that of their Neighbour mines better than they do But what I that which we confider as their greatest Unhappiness, is but a lesser Evil, they would be yet more inserable, if they were obliged not to toil both in Body and Soul, and perplex themselves with Intreagues and Projects of Revolutions They with Intresques and Projects of Revolutions That have a Mind to act a great Part on the Stage of the World, and draw every Body's Eyes upon them's and to attain to this, they rise earlier than a Trades-man, they write more than a Lawyer, they fa-tigue more Clerks than a Register Whosoever should debar them of this Agitation, would make them still more miserable

(N) To a Lord who had feduced a very modest Woman] This Story has been related at large, and not without some Colours of Rhetorick, by Pontus Heuterus The Sum of it is this A very Pontus Heuterus front Gaptain of Duke Philip the Good, had obtain'd the Government of a Place, for a Reward of his Services, where he fell in Love with his Land-lady, who was a Woman of fingular Beauty and Chastity He courted her, and swore Secresse and Constancy to her She answer'd, that her Conscience would not suffer her to violate her Marriage Vow, and that he ought to think on the facred Laws of Hospitality, and lawfully direct his Flames (n) elsewhere That Answer serving only to increate his Passion, he try'd another Way, he offer'd her a great deal of Money, and promis'd to make her go finer (0) than any of her Neighbours and Relations, and to procure an advantagrous and honourable Employ for her Husband
His Promises making no Impression, he rais'd another Battery, he imprison'd the Husband, under
Pretence of Rebellion, and when the Wise ha
Recourse to him as to the only Means to save the
Prisoner's Life, he answer'd, That the Crime was
plain, and that there was no dispensing with
the severest Punishment, unless the Sovereign's the severest Punishment, unless the Sovereign's Pardon interven'd, adding withal, that he wou'd engage to obtain it, provided the would im-

13 p 409 (n) E CIS VETEN nes opulentas complures forma fe multo præftantioras, cligat unam qua genio reè qua li-beros lancto matrimonia procreatos fufcipere pos-Heuterus Burg 1 5. pag 165 (0) Aura acervum offert, ac in quem Velit ufam auferre jumines. mundum mulicbrem narum a cognatanamentis Competaà

polit, a dens fe offir, ad-

MATITO

Princi-

pem unpetratus

rum, M

patria 🐟 jus digar

apud

mistrustful of Lewis XI, that he despis'd the sincere Advice he receiv'd from him of Comines Campobasso's Treachery * If it were true, answer'd he, the King would never have given 6 pag m me notice of it. One of his greatest Faults was, his believing † That all the Favours and 28, Honours be bad received in this World, were owing to his own good Sense and Vertues, with 11d ib out attributing them to God, as he ought to have done He was much more temperate chap 9 | In his bodily Pleasures than either of his three Piedecessors Neither was his House sill deal out the state of his three Piedecessors of the state of the state of his three piedecessors of the state of the st of Bastards, nor himself too much addicted to his Wives He had been thrice (O) mar Goldwighter ry'd, and lest but one Daughter

'd, and left but one Daughter

BURGUNDY (Mary of) the only Daughter and Henefs of the foregoing, was page 855

orn 6 at Brullels the 12th of Edward 1457. As the was the orn well March or the state of 401/20 born β at Bruffels the 13th of February 1457 As she was the greatest Match at that whis sup a Time in Europe, divers Princes sought her in Marriage, but her Father had the pig 214 Cunning (A) to promise her sometimes to one, and sometimes to mother, without others, as ever deligning her for any It is very likely that she never would have been mary d. Louis Golduring that Prince's Life As soon as he was killed, they spoke in carnest of that prable is rying her, and several Intresgues were set on foot about it, as you may see in a p Varillas I have elsewhere spoken s of the irreparable Fault committed by Lewis XI 897 s. rying her, and leveral interspects to the irreparable Fault committed by Lewis XI by Varillas. I have elsewhere spoken s of the irreparable Fault committed by Lewis XI.

The consisted solely in not marrying his own Son to the Heiress of Bingunds, for he valence was not to blame, (B) as some pietend, in that he would not have another Prince of History I will not History I will not have a solely the committed by Lewis XI.

(b) Obticentem, lachrymantem, ac alta fulbiria ducentem, nec

(a) Id ib

tamen re-**J**uctantem in norum collocat Id 1b (1) Victa multorum ac magnorum viro tionarumque auctoritate mulier in and-ptias fere coacta consentit Id 1b pag 166 (d) Non diu post anımı mærore confecta Lupervixit ingentibus præfecti bonis liberos e prito fusce-ptos ditans Pontus Heateriu ubi su-ppd pag 167 (e) Libsius של אוווסחו exempl

polit lib 2 cap 9 n 7 • (f) In the

7th Buck () op 23 p m 395 (g) Varil-

las, Hift de Louis XI Lv I pag 34 (h) Takin

from Pere Anselme.

Hist gene-

mediately grant him the Favour he had ask'd her fo very often (a) Promitto me apud Principem gratiam marito tuo obtenturum, si voluntati mea obsequi nunc cum soli sumus voluerus. This Proposal made her blush, weep, sigh, rais'd a Constict between conjugal Love and Vertue, and took her very Speech away. He (b) makes use of the Irresolution, and satisfies his Lust. He is summon'd from time to time to perform his Promise, he makes use of a thousand Lies, and at last causes the Pusoper to be privately beheaded, and perswades Prisoner to be privately beheaded, and perswades the Wife that she may release him out of Prison, by giving the Goaler a certain Paper which he put anto her Hands She runs to the Prison, and finds that her Husband had lost his Life by the Hands of the Executioner The Sight of such an Object struck her speechless, but a little while after she return'd to the Governour, and loaded him with all the Reproaches that a just Indignation could fuggest He alledg'd an hundred Excuses, and of fer'd to marry her, promising her a great Fortune She rejects his Offers, and tells the whole Story to some Relations, who advis'd her to wait for the coming of Duke Charles, and demand Justice of him That Prince having examin'd the Truth of the Governour's Crimes, order'd him to marry the Widow (c) She express'd an Aversion to it. which was not to be overcome without strong Solicitations. The Contract of Marriage was drawn up, the Wife was to inherit all the Husband's Lstate, if he dy d before her without Childien. The Formalities of the Marriage were performed, then the Duke ask'd the Wife if she was strissied, she answer'd Yez, but I am not reply'd he, whereupon he fent the Governour to Prilon, and two Hours after, order'd him to be beheaded in the from Chamber where the first Husband lost his Head A Copy of the Sentence of Death was given to the Woman, and she was sent to the Prion to see that the double Crime of her Seducer did not remain unpunish'd She fell (d) into a Melanchelly upon the whole hell do not remain unpunished. cholly upon it, which killd her in a little time Lipsius (e) who relates this History with all its Circumstances, observes that the Scene was in a Town in Zealand See also Peter Matthieu in the History (f) of Lewis XI Mr Varillas has just mention'd it, but not without making a Blunder, for he pretends (g) that the Governour was compell'd to marry the Woman He needed no Compulsion, he desir'd no better

he desir'd no better

(O) He had been thrice married I To Catherine
of France, Daughter of Charles the VIIth, in the
Year 1439 She dy'd, in the Year 1446, without
Issue II To Isabella of Bourbon, Daughter of
Charles Duke of Bourbon, in the Year 1454 She
dy'd the 1, th of September 1465, leaving a Daughter, whose Article I give III To Margaret Sister
of Edward IV King of England, in the Year 1468
She had no Children, and dy d in the Year
1503 (b)

(A) Her Father had the Cumning to promise without

(A) Her Father had the Cunning to promise without designing to give her] A great Prince who has but one Dat other, and engages himself in great Designs at a d stance from his Country, has little need of a hon-in-law He ought to sear that such an Ally

will foon be displets d with a private Life, and be Air le of too impatient of commanding. The Cares a Louis XI broad which take up the Father in-law's Thoughts fuffer him not to prevent domestick Cibals. In a (1) Comi-Word, the presumptive Henels of an I state is not nes live 3 fo much to be fear'd when unmarried, as when chap 3 for much to be fear'd when unmarried, as when chap 3 she has a Husband Belides, being a Maiden she pag 145 may serve for a Lure to a givet many Pretenders, (k) ld ib which gives her lather Opportunities of binding clap 8 and looling a great many intreagues. However it pag 160, be, the Duke of Burgundy (i) entertain dall those 173 See with his Daughter's Marriage who ask dher, And I Matthieu, believe, says Philip de Comines, that he did not as fre His de to see a Son, no disgn to marry his Daughter as long Louis XI as he lived, but would always have kept her to en cream live 5 pag the Hopes of Pretenders for his own Use and Assistance 246, 352 He said this on Occasion of a Negociation, that was (l) Committee of the said this on Occasion of a Negociation, that was (l) Committee of the said this on Occasion of a Negociation, that was (l) Committee of the said this on Occasion of a Negociation, that was (l) Committee of the said this on Occasion of a Negociation, that was (l) Committee of the said this on Occasion of a Negociation, that was (l) Committee of the said this on Occasion of a Negociation, that was (l) Committee of the said this on Occasion of a Negociation, that was (l) Committee of the said this on Occasion of the said this on Occasion of the said this of this own the said this of the said this of the said this of the said this of this own the said this of the said thi He faid this on Occasion of a Negociation, that was (1) Comifet on foot in the Year 1470, to marry that Princes nes ubit to the Duke of Guienne. Brother of Lewis XI Jupra pag (k) That Match was carried on so far, that some verbal 171, 172 Promises were made, and something said of it by Letters, ad ann Promises were made, and something said of it by Letters, ad ann but I have known as much transafed with Duke Nicho-1471 las of Calabria and Loriain, Son of Duke John of Ca-(m) This labria, who had been spoken of before The like was was the done with the late Duke Philetert of Savoy, and as King's Broaterwards with Duke Maximilian of Austria, now there and king of the Romans, the only Son of the Emperor the same land. Frederick The latter had Letters under the Daughter's as the own Hand, and received a Diamond by her Father's Com- Duke of mand All these Promises were made in less than three Guienne Tears time And yet I am very certain that no one could have concluded the Matter with him as long as he liv'd, at least by his Confent

(B) He was not to blame because he would not have another Prince of his Blood to marry her] It he had fufferd his Biother to marry her, he would have run the hazzard of an intire Revolution and iis not likely that the Crown would have descended to his own Son Heisnot to be blim d then for the Care he took to hinder that Marriage Mr Varillas expresses the Motives of Lewis XI very well express the Motives of Lewis XI very well (1) "The King who in another Conjuncture ought "to have defir'd his Brother's Marriage with the "Heires of Burgundy, abhorr'd it in this, because giving on the one Hand all the Attention to "that Alliance that it deserv'd, and making on the other Hand all the Research to the Other Hand all the Research to the other Witters Consequences wherewith too subtile Wits ne oniequences wherewith too lubtile Wits are apt to puzzle themselves, he look don himself of an Age already too much advanced not to leave the Son a Minor, whom the Midwives said the Queen was with Child of, and that consequently it would be in his Brother's Power to strip him, if to the Riches of the House of Burnardy he should join the valuant Soldiers that he gundy, he should join the valuant Soldiers that he might raise in Guienne Whereas if the Princes of Burgundy should have another Husband than the Duke of (m) Berry, the Minor whom his Majesty might leave, would be the better settl'd on the Throne, since if she married a foreign Prince, he would be less able to kindle a civil "Prince, he would be less able to kindle a civil
"War in France again, and if they chole one for
"her in the Kingdom of France, he ought at leaft
"to want that Authority and I stablishments
"which make the Sons of France so Jangerous Ggggg2

liv 8

BURGUNDY

of his Blodd to marry her. He sent his Barber to her to speak (C) with her in private, but this was not permitted. She marry'd such a Prince as to Age, as her (D) Governess could wish, twas Maximilian of Austria Son to the Emperor Frederick III. The Wedding was celebrated the 20th of Austria 1477. She dy'd by a Fall (E) from a Horse, in the Month of March 1484, and left two Children, (viz.) Philip of Austria, who was the Father of Charles V, and Margaret of Austria, who was betroth d to the Dauphin the same Year. That Marriage was not consummated.

BURIDAN and the BURIDAN

(a) Com nes ubi lupra pag 171, 172 1471

(1) Mrz ial abreg (1020 tom , ptg aim 1477

" whenever they are weak enough to fuffer themselves to be drawn into a Revolt " As tnemicives to be drawn into a Revolt." As for what remains, England was much alarm'd at the Proposal of a Marriage of Mary of Burgund, with the Brother of Lewis XI. Commes will inform us of this (a) King Edward of England who thought neith that Marriage was treating of and was deceived in it as well as the King, labour'd with the Duke of Burgundy to break it, alledging that the King had no Son, and that if he dy'd, the faid Duke of Culcine expected the Crown, and consequently if that Marriage was concluded, England would be in great Danger, seeing so many Lordships joind to the Crown, and he took that Matter wonderfully to Hears, without any Occasion, as did also the whole Council of England, who would not hear any Reasons that the Duke of Burgundy could alledge Here is another Passage that will require iome Reslection (b) "All had pass'd in a little Time under the Government of France, had he taken the Way that was proposed to him of marrying that Princess to his Son, or to some other Prince of his Blood. And certainly if he had given that rich Heirels to Charles of Orleans, Count of Angoulesme, whom the passionately loved, all the Netherlands would have been to this Day united to Irance, for that Prince had a Son who came to the Crown, to wit, Francis I, but he hated the House of Burgundy so much, that he had a Design to destroy it, making account to resume all the Lands which it held of the Crown, and stare the rest among some German Princes in Alliance "with him It appears plainly that Mezers; centures Lewis the XIth for two Things, the First is, That he rejected the Dauphins Marriage with the Heire's of Burgandy The Second, That he would not juffer the Count of Angoul-Ime to marr This Historian is in the right on the first Point, but not on the Second, for it was not likely that the Count should be Father to a King of Irance, and there were divers Ressons to apprehend that his Marriage with so rich an Heiress night prove stall to the Crown Therefore the shift Fault being committed, the King govern'd himself according to the Principles of Prudence, himself according to the Principles of Prudence, in not fuffering a Prince of the Blood to inherit the Succession of Duke Charles The Answer he made to the Deputies of the Princels, on the Propolals to marry her with the Count of Angoulesme, was succee, and at the same time shew'd a tholas ultificere, and at the told them, (e) That a nine rough Politician. He told them, (e) That a nine rears Experence had but too dearly taught him what an Trans Experience had but too dearly taught him what an Unhappines it was for him to have a Prince of his Blood Master of the Provinces of the Newscape and his Neighbour That God having delivered and them it, he would take Care not to expose his the fact of the fact of the most of the fact of the have overwhelm's him in a more vigorous Aq. And that lastly, it was less Prejudice to him that Maiy of Butgundy should marry a Prince of any wher Sourcign House that she should make choice of among the Christian Princes, than of that of France, if she and the Christian Princes, than of that of France, if she and her Subjects had not rather wast till the Dauphin was sit to be married Livis XI had this Alternative, either to marry the Heiress of Eurgundy to the Dauphin, or elie to strip her of her Domini-ons by the Right of Arms He rejected the First, Javetakin and would chuse the Second, but he knew not some of the how, or was not able to execute it, whether the Qualities of the Oppositions of England, or the bad of the Qualities of a Conqueror The Truth is, she was but indifferently provided that Way, he was much fitter to imbroil the Affairs of his Neighbours, and to preserve his own, by Way of Intreagues, than to make Conquests. He stood in made spera as much Need of the Courage of the Duke of fell Prince.

Tredecessor 'However, the Marriage of Makingar

milian of Austria with the Heirels of Burgundy, was a less Evil for France, than the Marriage of a French Prince with the same fileress, for Maximilian could not cabal with the Malecontents in the Kingdom, as a Printe of the Blood in his Place might have done, and it's very likely that the Flemmings govern'd by the Count of Angentessia, would have troubl'd France an hundred times more troubly VIII and under the VIII that under Charles VIII, and under Lews XII, than they troubled it under the Government of the Aufterians. I own the Patrimony of the Dukes of Burgundy was a Thorn to France under Charles V. But could Lews XI torefee that? Could the wifest of Angels have conjectur'd that the only Son of Maxeminan would inherit Spain, and that the Germans would have been simple enough to chuse so powerful an Emperor as the Grandson of Many of But-

gundy?

As for what remains, the Evills which that Branch of the Royal Family did to Prance, will probably ferve many Ages for a Lesson, never to fusifer the great Provinces of the Kingdom to fall to the Let of the Princes of the Blood The Custom of them such Fiets was a very bad one, the Kingdom of France was thereby rendred less a Monarchy, than a State like the Empire of German, Burgundy, Normandy, Bistemy, Guieme, Languettic, Champaign, Provence, Daubhine, &c have formerly had their particular Lords, over whom the Kinghad little more Authority than the Emperor had over the Princes of Germany, and much less in Yellow had hell particular Lords, over whom the King had little more Authority than the Emperor had over the Princes of Germany, and much leis in the gard of some No wonder then that he was sometimes worsted in sofeign Wars, and that thele Civil Wars gave him so much Employment To referve an Homage, the Right of Investicute, the Reversion and Dependance, is a very inconsiderable Thing, that does not hinder the Mustitude of Masters in a Kingdom, the Erection of a State within a State, imperium in imperio, nor that Consusion which made the Prince of Poets say (e) (in a year of motion which made the Prince of Poets say (e) (in a year of motion with her alone, but it was not permitted by Master Olivier being admitted to the Audience of the Princets Mary, received Orders to do (f) Comicare his Message (f) He answer at that he was some but to her self in private He was teld that this was not married. He inssisted that he would say nothing but to her self They told him that (g) Last to the month of the felf They told him that (g) Last to

he would say nothing but to her self They told him that they would make him tell his Errant, at which he was and retir'd for that time

(g) Id tilo

afreid and retir'd for that time

(D) She married such a Prince, as to Age, as her Governess could well. You will comprehend all this by reading the following carrieds Passage or Phimp de Comines (g) "A Commel was before held such as the Comines (g) "A Commel was before held such as the Comines (g) "A Commel was before held such as the Comines (g) "A Commel was before held such as the Comment of the Comment find the Man See Republick of Learning See the News (b) from the

(E) She died by a fall from a Horse Being a great Box state
Lover of Hawking, the had a Mind one Day to lee pag yas.

a Flight of the Hern, accordingly the rode out of a Flight of the Hern, accordingly and co-Bruges (1) mounted on a gentrous Horse and co-ming into the opin Tield, she gave her Horse the Brain the Girts of le Saidle breaking, the Dutchess was but natural B lently thrown on the Gioind but natural But wels and the Fear of graving her Husband, make her in affethble her linels (k) too long. In the mean time her property much bruisd, a continued from feez direct was obliged to keep her Bed, where she will be

(d) Cou'd be but

pale 8 114 169

BURIDAN (John) born at Bothame * in the County of Arton, was one of the "Valer most renowned Philosophers of the XIVth Century He discharg'd a Professor's Place Andreas Biol Belg in the University of Paris with great Reputation, and wrote some Commentaries on Arisand's Logick, Ethicks, and Metaphysicks, which were much esteemed. | DullarSome say || that he was Rector of the University of Paris in 1320 They add, that
duringrahe was deputed to the Court of Rome. Robert Gaguin makes him flourth under the fat ad Reign of Philip de Valois in the Year 1348, whereby (A) he refutes a Story very injurious to the Foundress of the Colledge of Navarre It is a Story very like that which went current of a correction, Dowager, whose Palace was not in Being (A) in the Andream Days of Francis the First Aventinus & relates that Buridan was a Disciple of Ockam, and that being expelled of Paris by the Power of the Faction of the Realists, which was fold 639 to previous to that of the Nominals of which he was he went to Common where I had a fold 639 superior to that of the Nominals, of which he was, he went into Germany, where he founded

not continue long. It is not easily comprehended why natural Bashtulnets should hander her to tell that she had hurt her Ribs Let'us leave that Author then. who joins Things together which have no relation to each other, and let us confult Mr Parilles, who expresses similar more clearly "Mary, (a) says he, "was gone a hunting on the gentiest Pad that could be found, nevertheless the Beast flying out all on a sudden, threw her on the Root of a Iree, which enterted into that part of her Body which "Modesty forbids us to Name That Would have not been increased to the Proposes would have not been incurable, if the Prince's would have bave fait if inferred a Surgeon to have taken it in hand but have fait is Shame restrained her so long that it gangren d, and eighty if the died in the Year 1481, (b) '(c) You may say three, the as you please, that she carry'd Shame to Fxceis, that ginning the property of such a Nature, that they who commit Year as the court Admiration more than they who do Month. It is a kind of Herosim this is to die a January. Marry to Modesty

(A) Whereby he resultes a Story very injurious to the fuffered a Surgeon to have taken it in hand

torum inmalus ellceta eerat epist

(c) Stul-

(d) Anshors (peak but of one Sophi∫m invented by Buri-«dan, to wit, that Relation be bornetn this Sophism and the The wours of a Ancen ! (c) This

Place of Grama Philip of Valois was feet **a**lswe in 1347. He dy di mistos 1370. don note that my Kärrinn

has 1348

Martyr to Modelty

(A) Whereby he refutes a Story very injurious to the Foundress of the Colledge of Navarre. That I condicess was Jane Queen of Navarre, Wife of Philip the Fair King of Irance The Act of the Foundation is of the Year 1304. Very importanent Reports have been spread against the Honour of this Queen, to wit, That she caused Scholars to be brought to her to lie with them, and after having got as much out of them as she desir'd, she had them thrown out of her Chamber-window into the River Soine, to hide the Disorders of her Life, that only Buridan was spar'd, and that in acknowledgment of that Favour, par u, and that in acknowledgment of that Favour, he invented a certain (a) Sophim Mr de Launei confutes this Story by a Partie of Robert Gagun, which contains these I was teasions, first, That Buridan live dafter that Gagen, and next, That this Illustrious Princess had shewn too much Charles towards the Poor, by Founding the Colledge of Navarre, to deserve a Charge of this Nature of the Ass Grain proves his first Reason only by saying, That Now that Philosopher stourish'd in the Reign of Philo d Values, when Foulks was Bishop of Prise, in the Year 1357 (c) The Thing was worth the trouble of clearing it much better, for if Robert Gaguin were answer'd, That it is true Buridan did read some Lesures and wrote Books in the Year 1357, but that he was then very old, there would icarce remain any Strength is, the Apology They who fram'd the Story, and not suppose the Queen in the Flower of her Youth, or that she made chair of Scholars advanced in Years It is likely they pas'd that she was in her declining Years, and she desir'd very young Scholars to lie with her Suppose her to die then (if you please) in the Year Buridan might have been her darling, tho' was still living in the Year 1357 It's only supposing that he was then 75 Years of Age Robert Gaguin says nothing that consutes such a Supposition, therefore he has not defended that Princesses Honour well, the Matter would be much worse if Credit were to be given to those (f) who say that Buridan was Rector of the University of Paris in the Buridan was Rector of the University of Parisi in the Year 1320. Gagun sught to have provid foldly, that that Profesior was but of such or of such an Age, in the Year 1357. His Second Reason is of no weight, because it's no fare thing for laserious Princesses to have otherwise a thousand good Quahand make very useful Foundations for the and for the Publick. The best way to the Cueen of Nancorne, is by saying, First, the Story is not supported by any good a Calumny, since go avoid the Name of a Calumniator, it as not sufficient that what one reports against his Neighbour's Honour be true, but at must gainst his Neighbour's Monour be true, but at must

moreover be thought fo on convincing Reafons In the Second Place, That tis against all common Sense, that a Queen of France deliring to divert herfolt with the Sports of Venus, should be oblig'd to fend for Scholars, or such-like indiscreet Persons, who must have been put to Death if the would hide her Crime Are there not Men enough newer at these in the Lowura, and more fectet than Students can be? However, let us see Robert Gaguin's Words, as quoted by (g) Mr de Launoi Fuerum quoque insignibus faminis sua faon, nam unores silierum Philippi tres adulerii insimulata sunt Ob hanc impadicitiam Crime Are there not Men enough nearer at hand aduterii injimulata junt Ob nanc impaaicitiam injanum mulierum natam fabulam reor, quæ de Joanna Philippi Pulchri uxore u rerum imperitis memorari folet, eam videlicet aliquot Scholafticorum concubitu usum, eam videlicet aliquet Scholasticorum concubitu usum, eosque ne pateret scelus, protinus entinuisse, & in Sequanum ammen de cubiculi sui senestra abjectse, sed unum tantum Joannum Buridanum eo periculo sorce liberatum, & propeerea saphisma ab eo editum este Reginam intersecer nolite, eimere bonum est Euit signidem Buridanus Joanna pasterior, quippe qui Philippe Vulcsio regnam moderante, cum liberalium Arcium nonvaatissimus Pratessor alit, musta & in rationali & morale Philosobia Projefor effet, multa & in rationali & morale Philosophia Professor esset, multa & in rationality moraes Enterpopular Scripst, dum Parisina Ecclesia Fulco prasidebat anno Christiana resurrectionis (b) MCCCLVII Nec commercit pratiana mulier hajusmodi vitto taxari, cujus liberalitate & miseriardia erga pauperes, & c. Let's meruit practions mulier hajujmodi with taxari, cajus liberalitate & miseriordia erga pauperes, & Let's consider Robert Gagnins Conjecture a little, he fancys that the Immodelty of the Three Princesses who married the three Sons of Philip the Full gave Occasion to the Scoty we speak of There are Historians who attribute to one of these Three Princesses the Inferthet from which come to movel the second Princesses the Infanty from which Guy 4 would justify the Wife of this Monaich (1) "Margurer" Queen of Navarre, Jean Countess of Pointers, and Blanche Countess of March, who married the three Sons of Pronce were accused of A. dultery, and committed Prifoners to the Caffle of Pars mad The first died in an unknown It is this Queen of Navarre, who Gailland manner was of such a forward Temper, that when she saw a Man of a good Mien and Air, she had him brought to her Appartments, from whence he never stir'd till he was thrown headlong into the Seine, that he might not tell Tales A Scholar whom they had not bound very fast, saved himself by swimming, and discovered the whole Matter Some Authors afersbe these Adventures to Jour the Mother of Lewer (k) Hunn," the was the the first of the Colledge of Navurre The Paffage the have just now cited, is (in a gaulish bryle) the have just now cited, is (in a gaulish style) is the History of (1) Spain, write by Mayerne. He presses himself very wrong when he calls the size of Lewis Hatin, Roine Marguerice de Navarre in Signifies that she was of the House of Navarre, cas not true that she was so, sor she was New Action of true that the was to, for the was Daughter of Robert (m) II Duke of Bulgarity There is no Error an calling her Queen of Navarre, fince her Husband (Lewes Hussen) was Kang of at (A &) Whofe Pulme was wes in Being in the time of Francis she Frist] Road this Epigrain of John Stcundus a Duch Poet, who died on the Year 1536 (n) In Arcem reging Alba, Purifis

(m) Muschen hist general p 95 (M) 90 Salata epigraman dibro pag 140 valo Lugh. Date 4619

Carnise, flavence:s ubi vobult Sequina lymphas,

Et, quaffaou undis, vones flubiamur & ridbri,

Chaonias sedem ponere nolit aveis Dud firdz, quil Purie volitent, quil plurimà faithh

Males with fermies mothe quorumour wees

Cypres who sheers, flamming who for wrucheles,

Semirusam, ferentr quam coluiffe prius Effera functus regina lobblicus, irrein, Wine altere mult at sempora fola fince:?

† Lib 7 fol 639 apud iacobum Thomasium, Orat 12 p 274 (g) Launoius, bifor Navarre Gymnalis Parte I lib I cap 2 pag 15 7th Book of Gaugin's Hiftory of I rance (b) My Edition of Giguin, which s of Paris, p 129, Jays, apud Petrum Vidovæum 1528, 1n anno Christiane reiuirectionis Мссс xlviii this weakens the Apology (1) Heftour chronolog d espagne

tom 2 p 177, 178 ad ann 1312 (k) he was the eldest Son of Philip the Fair and note that Mezerny AYS that Philip the Full was the eldeft Son of Philip the Fair Abr chronolog tom 2 tom 2 p m 776 ad ann 1201 (!) Mayterne's Hiistory of Spain,tom 1 p 559, י, Ann בי Mezeray placer this 11 100 2 AT · * * 1,13

founded the Academy of Vienna. Buridan's Ass has (B) been a kind of Proverb or Example which subsisted a very long time in the Schools. I cannot rell whether I guess right what it was, for I could never yet meet with any one who could explain it to me, or with any Book particular enough on that Matter. Gabriel Naudé (C) who was acquainted with so many Books and Authors, did not well know the Time that our Fobn Buridan lived in There was an Author in the XVIIth Century, whose Name Was John Baptist de Buridan, who wrote some Commentaries on the Customs of the Vermindois of Ribemont, St. Quintin, Noion, Coucs and Reims. See the Journal des Savans of the Eighth of February 1666

Exululet raucis questibus umbra suum Sic domus atternum numerosa confcia cadis Impia lasciva fatta luit Domina Labuntur, lentis & condemnata ruinis Implorant hominum pendula saka manus Implorant frustra stant hac rata lege severa, Instauratricem ne ferat ullus opem, Aut subeat gladios, pretium pietatis iniqua Et quis adhuc ausit satta nesanda sequi ? En, etiam sauis mortem censura minatur,

Longaque post cineres stant monimenta mali. (B) Buridan's As I cannot tell whether I have guess'd right what it is I thought a long time that it was only an Example that Buridan had given of the Dependency wherein Beasts live, as to the Objects of Sense They who hold the Free-will properly speaking, admit a Power in Man of Determining himself either to the right or to the left, at the same time when the Motives are exactly equal from the two opposite Objects, for they pretend that our Soul can fay, without having any other Reason to make use of its Liberty, I love this better than that, the I see nothing more worthy of my Choice in this than in that But they do not give that Power to Beafts they suppose then that they could not determine themselves at the Presence of two Objects, which should draw them with equal Force, one on the one fide, and the other on the other That for Example, an hungry Ais would starve between two Bushels of Oats, which should ast equally on his I aculties, for having no Reason to prefer the one before the other, he would remain unmovethe one before the other, he would remain unmoveable, like a piece of Iron between two Load-stones of the same horce. The same thing would happen if he were equally press with Hunger and Thirst, and had a Bushel of Oats and a pail of Water before him, which should act with equal Foice on his Organs. He would not know where to begin, and if he eat before he drank, his Hunger must be greater than his Thirst, or the Action of the Water weaker than that of the Oats, which is against the Supposition.

Burydan made use of this Example to Supposition Buridan made use of this Example to thew, that if an External Motive does not determew, that it an external Motive does not deter-mine, Leasts have not the Power to choose be-tween two equal Objects I here was Reaion enough to laugh and break Jests upon the Supposition of iuch an Ais, and a Iteld for subtilising the Cavils of Dialecticks according to the Mode of those Times It's no wonder then that Buridan's As became famous in the Schools I find that the Sceur Naude (a) places this Als among the Fictions of the Humane Mind, and I shall occasionally that the Schoolmen plagued themselves in such a manner with alligning a Caule for every effect, that they demand a Reason why one individual of Hear, for example, is sooner produced rather than another Hear is, according to them, a kind of Quantum another Hear is, according to them, a kind of Quantum another Hear is, according to them, a kind of Quantum another Hear is, according to them. lity that comprehends, under its Genus, a vast number of possible Individuals. The Fire produces one of these Individuals every time it heats the Water

This is not without its Difficulty there are more Depths in this Matter than one's aware of Another Thought came lately into my Head; whichis, That Buridan's Ass might be a Sophism

But why one rather than the other? Turn your-felf which way you please, you'll find no manner of Reason for this any where but in the pure Will of God, here we must transgress the Law of the

Schools, non est Philosophi recurrere ad Deum, and teach, That as the Second Cause determines the First, as to the Species, the First Cause determines

the Second as to the Individual. If you go higher, if you ask why God made choice of one Individual

of Heat rather than another? you are answer'd, That his Supreme Independency gives the Right of Choice, without being determin'd by the Pre-eminence of the

which that Philosopher proposid as a kind of Dilemma, that whatever answer were given him, he might draw some puzzling Conclusions from it He suppos'd either an Ass much famish'd between two Measures of Oats of an equal Force, or an Ass as much prest with Thirst and Hunger be-As as much press with Thirst and Hunger between a measure of Oats and a pail of Water, which acted equally on his Organs Having made this Supposition he ask'd, (b) What shall this As do? (b) I is any body answer'd, he must remain immoveable, assimption, then, concluded he, he must die of Hunger between I on'y suptimo measures of Oats, he must die of Thirst and Hunger pose it swithin reach of Meas and Drink This seem'd absuid, say the sand he must have the Laughers on his side, against same are in and he must have the Laughers on his side, against same whoever should make him that Answer If he the Explithan the other, the nothing moves him more strongly to- Lynn wards that Place than towards this then he is endered of two Weights poized in equilibrio, one moves and raises Lu. in the other These two Consequences are absurd Hermos there remain'd then only one Answer, That the mo, or one of the Objects than by the other one of the Objects than by the other but this was overthrowning the Supposition, and thus Buridan apul Gasain d his Cause in what manner soever his Question was answered. This Sophism puts me in mind of the Crocodile (c) of the Stocks, of the (d) Electra of Eubulides, and of such-like captious Questions of the Antient Dialecticians, to which they gave the Name of the Thing which they took for an Example Spinoza (e) does not speak of Buridan's Ass, but of his She-Ass, and he confesses plainly, that a Man who should be in that She-Ass's Condition, would die of Hunger and Thirst Ass's Condition, would die of Flunger and I nirit The Ass-burdin is a Proverb in Burgundy, whereof Paradin (f) has given a Talse Etymology, for it is plain, That Burdin is only a Corruption of Buridan By the way, Spinoza's Approbation is very ill grounded, for there are at least two ways whereby a Man may disingage himself from the Snare of the Fourthern One is that which I have already mention d, That to flatter himself with the pleasing Imagination that he is Master at Home, and that he does not depend on outward Objects, he might pass this Act, I will prefer this before that, because I will have it so, and in this Case, that which determines results not from the Object, the Motive is only taken from the Ideas that Men have of their own Perfections, or of their Natural Faculties The other Way is that of the Lot or Chance A hadies, he finds nothing in them that determines im but if he were of necessity obliged to prefer one to the other, he would make them draw Lots for him. He would do the like in regard of two Curtezans with whom he had a mind to divert himself, but without shewing the least shadow of preference Chance would decide with whom he should begin the Equilibrum would not keep him in a state of Inaction, as Spinoza pretends, a Remedy might be found

(C) Gabriel Naudé did not well know the Time] He believ'd that (g) Nicholas Orefme, 'Preceptor of Charles the Vth King of Irance, preceded Baridan, for after heving observ'd that that Preceptor of Charles the National States. (C) Gabriel Naudé Buridan, for after heving observed that that Preceptor of Charles the Vth published Aristotle's Politicks and Morals in French, he adds, that Buridan pubde Launes lished some Questions on Aristotle's Politicks a fittle Histor Colafter (b) Paulo post estam Johannes quidam Buridanus celeberrimi nominis Sophista suas in libror politicarum quastiones evulgavit, sed nugacis ac increas, ut ejusmodi Scholasticorum sermi omnia We must know that this Work of Nicholas Oresme was written (b) between the Years 1370, and 1377 Now action ting to Gaguin, Buridan's Works on Logick and Ethicks belong

were answered, That the Ass has more Sense than cation in to die of Hunger and Thirst in fuch a Situation, the forethen (concludes he) he must turn on the one side rather going Cowith a Iree-will, or which is all one, it may happen sant Als must ever find himself more strongly moved by but this was Ass's Condition, would die of Hunger and Thirst One is that which I have already

(g) He makes bim Archb: shop of Bayeux, he should ! have faig Bishop of Lilieux, and at most Baieux 15 but a Bi-

Hermoti-

mo. & 12 auctione

Ultarus

3 2 40

(e) Spinoza, Ethices parte 2 p 89

nales de

Bourg &ne

l 2 p m

(b) Naudans Bibli ogr politi-CA PAG M 26

Shoprick

the Euto-Ins rationis of Chimera, δc

'Tis to be observ'd, that John Buridan was plac'd by Illyricae in (D) the Cata-

logue of the Witnesses of Truth.

BURNETTUS, or BRUNETTUS Latinus, was a Florentine. He writ a Book intituled, A Treasure of the Origin and Nature of all Things He composed it field in French, and then he translated it into Italian * His Answer (Z) to those Mabillon, who ask'd him why he had writ his Book in French, and not in Italian, which was his Mother Tongue, should that our Tongue has been a long time in vogue in Force of reign Countries. He countried several other Books, and dy'd at Florence in the Year 169

† 1295 See the Article Countries the Countries of the Article Countries.

BURRUS (AFRINIUS) was a Man of great Merit, and worthy of a better Poccianti-Age than that of Nero pina, that Prince's Mother, designing to ingage Burrus in her Interest, who had great Reputation in the Armies, perswaded || the Emperor rent pag Claudius her Husband, to remove the Commanders of the two + Pretorian Cohorts, and to 34 bestow that Post upon Burrus alone He was made afterwards Governour of young | Tacis Nero, and had Seneca for his Affistant The good Intelligence a of those two Go-Annal 1 vernors, shews they were Men of great Probity, and that they aim'd chiefly 12 c 42 ad ann at the publick Good in their Instruction of that young Prince, who would have god ann prov'd an accomplished Emperor under such Masters, had not his natural Wickedness prevailed, and made all their Care welch. edness prevailed, and made all their Care useless. Nero being resolved to get rid of the Rehis Mother, was like to , take from Burrus his Imploy of Colonel of the Guards, giment of remembring that he got it by Agrippina's Favour, and fearing that such a Benesit Guardi would ingage him in his Mother's Interest, but whether it be that Seneca diverted the Thing, or for some other Reason, Burrus kept his Place, and approved of Agrippina's Death, provided she was convicted of what was charg'd upon her can add the such as the last that the last the last that th He represented to Nero, that the least thing he could do for his Mother, was to ann 808 That Expedient diverted the Storm for the * 1bid St refolv'd to put off no longer the Death of Agrippina, and Burrus being not the longer to give his Older about it to any of the longer to prevent it, refused however to give his Older about it to any of the longer than once obliged, to his great Grief, to seem to ad ann ad ann approve Nero's Infamies, for which he could find no Remedy He dy'd in the 812 62d Year of the first Century, three Years after Agrippina, not without some Suspicion # 16 c 15 of having been poisoned

BUSBEQUIUS (AUGERIUS GISLENIUS) an illustrious Man, on 51 adams account of his Embassies, was born at Comines win the Year 1522, of a Mother of 1 115 mean Extraction, but of a Father who was of a good Family, and Loid of Busbeck upon the River Lis, and who did not marry below himself, to bring that of Ilander
Child into the World The Reader may easily perceive, without a Commentary upon the
on these last Words, that Augerius Busbequius was a Bastard He confirmed the
common Opinion which the World entertains of the Wit of those, who, like himfelf, are unlawfully begotten. He made very early a wonderful Progress, which
mov'd his Father, who had him brought up in his House, to spare neither Pains

France

Por Cost for his Instruction, and to set him legitimated by a Rescript of Pas 475 nor Cost for his Instruction, and to get him legitimated by a Rescript of pag 475 He scnt him to the most celebrated Universities, to Louvain, Paris, a Native of Venice, Bologna, and Padua e He did very much improve under the learned Mi-Bruger fters he heard in those Places He was for some Time at London with (A) the

long to the Year 1348 He comprehends the Writings on Politicks under those of Ethicks

(a) Flaci-

us Illyricus al

Juco-

Modelico, fireligiones.

West.

p 169

(D) Buridan was placed in the Catalogue of the Witnesses of Truth] He is there is d to have been an orthodox Author in Point of Free-Will (a) Anorthodox Author in Point of Pree-Will (a) Anderes de Castro & Jammes Buridanus disputant de libere arbitrio contra alias satentiarios, & veram tuent tentiam Vide Andr in 1 sint dist 45 & aum in 3 Ethic A Dutch Minister has paraphatically those Words thus Joannes Buridanus Rettor School Paristensis ejusque nomine Romam Legatus, professional Philosophy Constitutional Philosophy Constitutional Philosophy The property of the state of th logos referendus, pro studiorum commun one, ita & inter testes veritatus Nullo enim modo placuit ipsi quod Roma ex Pelagu sententia de Peccatoris coram Deo justificatione tum temporu audiverat, & passim re-ceptum erat Atque adeo renascenti de gratuita per Mar Sulpitio fidem in Christo, junta Scriptura doctrinam, justifica-tione, renascenti inquam sententia adfipulabatur Bu-ridanus noster sententiam suam orthodoxam in

3 Ethicorum Arisatelis proposuis (b)
(Z) His Answer shews that our Tongue has long time, &c] He gave two Reasons for the was that he lived in France, when he want Treatise, the second was, that the French congue was more pleasant and more common an others Percio che la parlatura Francischa e più sevele & piu comuna che tutti altri linguagi (c) his we find in the first Chapter of his Book, which was published only in Italian. which was published only in Italian.

(A) With the Ambassador of Ferdinand] The pag 93 anonymous Author, who published in 1693, the History of the Archduke Albert, says (d. (d.) Pag 9 That the Emperour Ferdinand (e) II placed our Busbequius in the Family of his Ambassadour in Estand, and made him Preceptor to his own sons, I neither of these I acts is true 1 find by a rest Relation of Busbequius that he begin 'f) Bushes be known to Ferdinand only after he had been at London in the House of the Ambassadour in been at London in the House of the Ambastidour France (f) Non te fugit cum essem ex (g) Ut demum reversus a Regis Philippi & Rie næ Viennam Maria aupriis, ubi fueram inter comites Don Petr Viennam Lassi quem honoris causa eo Romanorum Rex Ind- Jo Vanandus dominus meus elementissimus legaverat, q in admodum idem Ferdinandus me per literas al ho ad I erditter evocarit. He tells us a little after (g) how nondum, he was approduced by John Vander da Secretaty (1115 a.) the evocarit He tells us a little after (g) how nandum, he was introduced by John Vander As Secretary to Ferdinand, and how kindly he was received by that Prince All this looks like a first Acquaintance, especially considering that the Wilters (b) of Bussequius's Life, observe that he was sent for to Vienus by the good Offices of that benevoting that the Wilters (b) of Bussequius's Life, observe that he was sent for to Vienus by the good Offices of that benevoting a Proof of a first Acquaintance, what I say could not be reasonably denied, since Bussequitions could be the sent of the control of the sent of the good of the sent of the s

uti solet erga eos quorum de fide & probitate opinionem aliquam concept Id (h) Melch Adam ib in vit Jurif pag 316 Bullart Academ des scienc som i pag 80 3hi cails him Peter Vanderan

rent pag

₹ 16 cap

Ambaffidor 5 Fy lal Bibl Bilg

us Cipio , QUILLS TE

* call d PeterLaf-

(1) The ife of Busbequius prefix'd to his Works, Melchior Adam, 16 Bullart, 16 Swertius Athen Belg Teifher t 2 Speak only of Maximilian's 50215

(b) See his first Letter at the Beginning

(c) Hift Al vert pag

(e) I al Andreas B bl Belg PAE 93

(f) Patie e VIVIS i blito Javenis t tatis an no tertio ac Vicefimo in Angliam a lerdinundi Imp Oratore evoies alıquot familimiter patiiam IEVERTItui 11 1b

(g) Quas (literas) cum Infuls, Novema bus nocepilleni tutum mora mterpolui dum id Buden num defletteicm prting is 311111111 Vilcer c-11 1 I s big p

Embassador of Ferdinand King of the Roman, from whence being return'd into Flanders, he received there a Letter from that Prince, who informed him, that he designed to send him Ambassador to Constantinaple. Bushequius did quickly reput to Vienna, from whence he soon set out (B) for that Embassy Not finding Soliman at Constantinople, he was obliged to (C) go to him at Amassa. He was sone to the Port to stay there, in the Quality of Ambassador Ordinary, nevertheless, he

us fays nothing whereby it may appear that Ferdinand contributed to his Journey into England Had it not been a very glorious Thing for Bulbe-quies to have been placed by Ferd nand himself in the House of his Ambassador, who was sent to London at the Time of the Prince of Spain's Wedding? Why should such an honourable Circumstance have been suppress'd? To which I may add the Silence of all the Authors I have confulted, and the express Observation of Valerius Andreas, that it was the Ambassador him-ielt who call'd Busbequius to London We may therefore reckon this among the Mistakes of that
anonymous Author Here's another It is certain anonymous Author from Busbequius's Relations, that from the Time he was intioduc'd to the Court of Ferdinand, to the Year 1562, he was wholly taken up with his Embassies to Constantinople, and therefore if he had been Preceptor to Ferdinand's Children, it must have been since the Year 1562 But the it must have been since the Year 1562 But the Sons of that Prince were not then of an Age that requir'd it The Sons of Maximilian King of the Romans, wanted a Governor and a Preceptor, and Busbequius (a) was intrusted with their Education I don't question that the anonymous Author was misled by Morers See the tollowing Remark

(B) Irom whence he soon sit out for that Embassy]
He received Ferdinand's Letter (b) at Liste the 3d of November, and he was to be at Buda in the Beginning of December You may judge whether he had much Time to make himself ready The Departure of an Ambassador was never to much hasten'd, and yet, if we must believe Moreri, the Thing happen'd thus The Emperor Ferdinand Sent for him to Vienna, where some time after he chosc him to be Preceptor to hu Children, and afterwards sent him to be Ambassador to the Fort Thus Time and Matters of lact are confounded by those who do not consult the Originals Morer: had confulted them, he might have feen that Firdinand was only king of the Rojus conmans,, when he fent for Bushequius to Vienna,
and that the first Employment he gave him was
per men the Embissy to the Poit The Historian whom I have confuted in the foregoing Remark, had without doubt confulted Morers, there he found (1) I hat Augerius made two Vojages into Turky, after the Emperor I endinand I had made him Preceptor to his Sons lift am less surprised at those I sults than I am at those which I am going to observe The Words of Bushequius which I have quoted shew that he did not leave England, where he had been in the House of King Ferdinand's Am-lassidor till after the Wedding of Philip and Queen Mny, that is after the 25 of July 1554, and that he mide his first Voyage to constant nople after his Return from England Valerius Andreas does therefore confourd the Times, when he (1) tays that Busbequius having been some Months in the House of the Ambassador, at London, whither he went at 23 Years of Age, returned into his Country, where he staid till he was cill d to the Court of Ferdinand, which supposes that he loarney into England, and his Journey to Jienna did soon follow one another. 'I is not therefore true, that he went into England at 23 I cars of Age Falcrius Andreas is guilty of a grois Mistake, for on one Hand, he fiys Busbequius was 7 Years old in 1592, and on the older, in 2, Years of Age, he was tome Months at London, in Ambaffador, he must Years old in 1592, and on the other, that being the llouie of Ferdinand's Ambassador, he must therefore have been there in 1545 but he himself ins that he went to Confiantinople after he had been vith the tame Ambilladoi, and after the Wedcm of Philip and Mary Queen of England, which was made the 25 of july 1554, he was therefore older than I alerius Anarcas makes him to be, when

he vent to London That Author has committed another lault. He tays that Busbequise didn't to to the Ambulador till after (f) his Father's Death But Busbequius declares (g) that ha-Ving receiv d Fid nand's Letter after his Return,

he put off his Journey to Vienna no longer than was necessary to take his Leave of his Father and of his Friends desides, its a Piece of Unexactness to say that Ferdinand had the Title of Emperor in 1545 There is a Difficulty in these Words of Bushequius: Non te fugit cum essential domum reversus a Regu Philippi & Regina Maria nuptiis, ubi fueram inter comites Don Petri Lassi quemadmodum Ferdinandus me per literas ad Lassi quemadmodum Ferdinandus me per literas ad hoc ster evocarit Quas cum Insulis 3 Novembru accepissem. They signifie that he didn't return into Flanders, till after the Wedding of Mary Queen of England, from whence it follows, that the Letter he receiv'd at Liste the 3d of November, was not receiv'd before the 3d of November 1554, at the soonest And yet his Relation of the first Voyage he made to Constantinople after he received that Letter, is dated from Victura the 1st of September 1554, and the Relation of his second Voyage, is dated from Constantinople the 14th of July 1555. To remove that Dissipation, we need only mend those two false Dates, by putting 1555 in the first, and 1556 in the sewe need only mend those two raise Dates, by nales in putting 1555 in the first, and 1556 in the fermious cond For since Busbequius declares (b) that his fucus cond For since Busbequius declares (b) that his fucus from the last, a little before the Coronation of the Daman. Which happend Maximilian King of the Roman, which happend the 30 of November 1562 'tis manifest that the the 30 of November 1562 'tis manifest that the Month of November in which he prepared himfelf for his first Voyage is that of the Year 1554, and that the Month of November in which he began the second is that of the Year 1555 When he mentions his Arrival at Francfort (1) a little before Maximilian's Coronation, he says, twas then 7 Years wanting one Day, since he set out from Vienna for his second Voyage Seeing therefore his second Letter is the Relation of his second Voyage to Constantinople, 'tis plain it must be dated not the 14 of July 1555, but the 14 of July 1556 Here's another Mistake of Moreri he says that Bushequius procur d in 1560, the Liberty of fays that Bushiquius procurd in 1560, the Liberty of Alvares de Sande, Sanches de Leve, and Beienguel de Bequelens taken by the Bassa Piali in the Iste of Geibes, and that he return'd with the first about the End of the same Year to Vienna There is a Misreckoning of two Years, Melchior Adam has

(C) He was oblig'd to go to him at Amalia] This does plainly appear from his first Letter, which makes me believe that of a hundred Authors who speak of Busbequius, there are scarce six that confult the Originals 'Tis certain that Moreri did not give himself that Trouble Soliman, says he, was then at Constantinople Busbequius made a second Voyage to him at Amasia in Asia Moreri is not the only Writer, who divides the two Embassies in that manner, I mean who pretends that Burbequius went the first time to Constantinople, and the second time to Amasia Valerius Andreas has committed the same Mistake, has prima illius in Asiam legatio, he means the Embassy to Constantinople, altera Amasiana fuit Melchior Adam (k) and Swertius (1) expreis themselves in the same manner The Expression is more faulty still in the Life of Busbiquius presided to his Works. The Embassy into Asia is (m) there distinguished from his Fmbaffy to Amasia The best of all is, that some believe the Embassy to Amasia was not design d for the Turkish Linguistry, but for some other supra Lastern Prince He likewise (they are the Words of a (n) French Author) made himself known in the Courts of Asia His Embassies to Amasia and Constantinople, rais'd the Admiration of those Eastern Nations. This Mistake proceeds in all likelihood from his being cited as the Author of a Relation of a Vove age to Constantinople, and as the Author of a Relation of a Voyage to Amasia Indeed his first Letter contains these two Relations, but besides that those two Voyages concern one and the same Embassy, which is the first, it would be a very improper Way or speaking to denominate the second by Amasia, tho he had gone the second time to Amasia without passing through Constantinople

(b) Bonis avious fub finem menfis Augusti optatum iter ingreffus ium, me cum refe rens an octo fruaum o-&en-4 Pag m 371 (k)Earum (legateo-num) IRfignes imprimis fuere Constantinopoli-Amafiana, Melch Adam ubs (i) In legationi-bus enituit quarum primis infignes fuere Constantinopoli-Amaliana Swert ubi supra (m) Legaquarum Prima A fiana fust altera Amafiana fuit Vita Busbequit (n) Bul-lart ubs

made but a short Stay there He only obtained from Soliman (D) a Truce of six Months, and 'twas thought expedient he should quickly return to Ferdinard, to bring him the Letter of the Turkssh Emperor He did it, and was presently sent back again with other Orders to that proud Monarch, who would not hearken to Reason on the Affair of Transilvania That second Ambassie was much longer, and more fortunate than the first, for it lasted seven Years, and ended in a good Treaty * Let us not forger, that tho' he neglected nothing of what concern'd the *Ev opi-Affairs of the Lmbassy, yet he did not cease to libour for the Republick of Learning, soil is Busas well with regard to that Bart which we cill Critical, as to that of Nitural Philoso-beam de phy He collected (E) Inscriptions, he bought up (F) Manuscripts, he sought for legatione rare Plants, and inform'd himself of the Niture of Animals. There are Proofs of There are Proofs of all this to be found, either in the Treasure of Gruterus, or in the Imperial Library, or in † Melebior the Books of Mathiol, and 'tis well known that in his second Voyage to Constantinople he took a Painter along with him, that he might be the to communicate to Jurise the Curious, at least Tigures of the Plants and Besils which are not well known in Pag 318 the Western Parts of Europe He dived perfectly into the State of the Ottoman Empire, Intituled, and the time Means of attacking it with Success, upon which he composed ill very De remijudicious Discourse The Relation which he compos'd of his two Journeys into Tur- litaricontum de se. key is also a good Work, and which deserves the Approbation (G) of those who know mestribus how to judge of such Writings He had a 4 mind to pass the Remainder of his struenda

Days confibunt

‡ *Epift* 4

The Denomination of an Embassy is not taken from the Town, where an Ambassador has his Audience, but from the Court to which he is fent It would be a pleasant thing if an Ambassador of the I mperor to the King of England, who not findthe Imperor to the King of England, who not finding that Prince at London, had gone to him into
i peg 105;
he and in 1690 should boast of two Embassies,
the one into England, and the other into Ireland,
but it might very well be said, if he publish'd
a Relation, that it contains his Voyage to London, and his Voyage to Dablin I must mend another I ault When Melchin Adam mentions Bushether I ault When Melchin Adam mentions Bushethe I mperor to the King of England, who not findquius's Curiofity for Drugs and Plants, he fays he undertook a Journey to Arrasia to make a Collection of Plants, and such like Rarities He adds, that Amalia is fituate on the River Halys, which di-vides Galatia from Cappadocia What I have alvides Galatia from Cappadocia ready faid is sufficient to shew that he made a Voyage to Amasia out of Necessity, and not out of Curiosity That Town does not stand upon the Halys, but upon the Iris

induciis

dum deferri ref-pursum referrique

postet in-

Convenit

ter nos

bulque

reruin

induciis

& iumma

gestarum

certio-

rem 16

P 119

(1) Id

epift 4

360

PAE 372,

(e) Suffe-

aus Bul-

bequius

qua erat anımı modestia

& impe-

ectis Octennii

dducus

in Germa

miain re-

vertitus

Hec pri-ma illius

in Afiam legatio,

altera A-

mafiana

fuit Val

Andreas,

PAE 93

atque constantia mitigato Solimanni animo,

(D) Only obtain'd a Truce of fix Months]
We have here an egregious Instance of what I
said before, that few Writers have consulted the Originals with respect to Busbequius The Author of his Life whose Name is prefixed to his Works, tells us, that Busbequius did so soften the fierce Humour of Soliman, that he obtained from him a Truce for eight Years, Prout, as he goes on, latius & legations Turcica Epiflolis patet This is what he d legations Turcice Epiflolis patet This is what he ascribes to him with respect to his first Lmbassy, as to the second, he is contented to call it Amasi-What a Confusion ! The first produced only (a) a Truce of fix Months, the second produced a Treaty which (b) the Emperor Ferdinand ratified, and contain'd a Truce for eight Years Valrius Andre makes yet more Faults than the Author of Busbequis's Life He pretends, that the Grand Signion breathed nothing but Threats and War, because of the Trenty of Luckings which Ferdinand had concluded concerning Trans filvania, and that there being a necessity of tending an Ambassador to pacifie the Sultan Malwezzi was pitched upon, who was first put in Principle, and some time after released, and return'd surpose account of the surpose accoun without concluding any thing, but that Bushequius, (1) who was appointed to succeed him, did not return into Germany until he had concluded a Truce of eight Years Let us not repeat the Confutation of this last Fault, but only say, that John Maria Malvezzi was fent to the Port before (d) the Exchange of Transilvania was spoken of, and that he was imprison d for having deceived the Grand Vizier, by affuring him that all the Reports which ran of Ferdinand's Enterprizes upon the Principality of Transilvania were false Cum jam potito totius Transilvania Fordinando certa res esse actue dissimulationi locus relinqueretur, vehementer Turcarum Imperator in Rustanum (he was the Grand Viziet) quod affirmationi Malvezzi tantum fidei ba-buisset, mulio etiam magu in Malvezsum Rustanus tujiu se fraude circumventum clamabat, eneanduc-

(F) He collected Inscriptions] Morers says, that he Pag 31-1 (E) He collected inscriptions I Moreri lays, that he fent them to Scaliger, Lipsius, and Gruterus I do not ask him why he varies from his Guine Melchior Adam, who lays, that Busbequ us font his Inscriptions to Clusius, who sent them to Gruterus, and that the latter inserted them in his great Collection with the Corrections of Scaling I do not useful on this special of the property of the propert ger, I do not insist on this, since I find in Bus-bequius's Life, that he communicated several Inicriptions to Lipsius, by whose Means they were publish'd in the Collections of Smetius, and in that of Gruterus This helps Mr Morers, but not fo far as to discharge him of all the Burthen It must not be forgot, that the Publick is indebted to our Busbequius for the Monumentum Ancyranum, which would be one of the most curious and most mestructive Inscriptions of Ant quity, is it were whole, for we should see a List in it of all the Actions of Augustus Busbequius (f) passing through Ancyra, a City of Galaira, took a Copy of all that remain d legible of that Inscription on the Marble of a ruin'd Palace, and ient it to (g) the Jesuit Schottus You may see in the Suetonius of Mr Grevius what it is, Lipsius and Casauvon have had a Dispute about it

Note, That Mr Gronovius publish'd this Monu mentum Aucyranum at Leiden in the Year 1695, from a more ample and correct Copy than that

of Busbequius

(F) He bought up Manuscripts] The Anonymous Panegyrift (b) of the Archduke Alber, frys, that (b) Pag 9
Busbequius enrich d the Imperial Library with a great Number of rise and excellent Manuferipts
Why does he stray from his Guides? Why does he not limit himself to the Number of an hundred as others do, Quin & centum amplius antiques cum Graces tum Latina in membranu calamo examples and the stray of the stray rata volumina media in Gracia studiosè collecta in Casaream Vienna Austria Bibliothecam intulit (1) I do says he, magnam farraginem veterum numismatum quorum pracipuis donabo Dominum meum Adha librorum Gracorum manuscriptorum tota pla stru, to as naves, sunt, credo, libri haud multo infi 1 24, ques mari misi Venetias, ut inde Vicinam deporten-tur Gonverti omnes angulos ut quiegu d restabit bujusmodi mercis, tanquam novissimo Spiciligio, co-

gerem (G) Which descrives the Approbation] Mr de Thou fays this of it (1), Vir erudisione, rerum agendarun perisia, candore & probitate insignis qui unam asyic alteram legationem ad Portam Othomanicam Jub Iei- lib 104 dinando Cesare magna sua cum laude gessit, & ele- pag 489. gantissimis ac lectu jucundissimis epistolis explicavit, ex quibus quar plurima in hos Annales me transcripsiffe ingenue profitsor, (m) Mr seisser reduces the Letters (m) Teisser of Auger Bushequius to two It may be he made clog taken use of an Edition wherein Mr Thuanus acknowledged but two, for it is true, that there were no more published at first Lewis Carriou to 2 p 189 published these two at Answerp by Plantin in the Year 1581, without knowing whether the Author would be pleased with it or not, he only quibus quar plurima in hos Annales me transcripsife

(f) Epift 1 pag 87

(g) Milch Adar : ubi si pra

(i) Melch Adam a t Jurisc pag 316 alto Bil+ lart Acad des sciene t 1 p. 80

4 Sub fin

(1) Thuan

٧,

(d) See the first Letter of Busbec

(e) Ibid POE 87

316

Tord

Days in Private Life, but was obliged to re-imbark more than ever in the see the Affairs the Court He was antrusted a with the Government of the young Remark A. Princes, Sons of Maximilian II. And when the Princes Elizabeth Daughter of that Emperor, was married y to Charles IX, King of France, The had the Commission to conduct her to Para That Queen give him all the Administration of her House and Affairs, and when she quitted France after the Death of her Husband, she lest ham there as her Ambassador & He had also that Character from a the Emperor Rhodolphus till 1592 At which time having obtained Leave to take a Journey into Flanders to set his own private the interpretation of Normandy Bur he had in vain furnished himself with the King's Passes, and with those of the Consederacy, for he was robb'd (H) and abus'd by a Confederate Party in the Village of a Casili three Leagues from Roan. These Robfederate Party in the Village of a Cailli three Leagues from Roan. These Robbers durft not detain him Prisoner, nor take away his Baggage, when they re-3 Thuan flected on what he represented to them concerning the inviolable Privileges of his Character, but though they return'd him his Liberty and his Trunks, yet it interrupted his Journey He caus'd himself to be brought to the Lady of w Bullart Acad of Mailler's House at St. Germains, near Rouen, where he was taken with a Pever, which carried him off, after some Days, on the 28th of October 1592. His Body Sciences r 1 p 8 t

only hoped it would not displease him too highly. The Title of these two first was, Hi-(a) Apud highly The Title of these two first was, winera Constantinopolitanum & Amassanum Some time after appear'd sout more under the Title of Au-(b) This is after appear'd four more under the little of Augerin Gistinis Busbequin legations Turence epistela quation. They have been printed several times, Scaliger has prais'd them highly, and Francis Hosman (a) cites them in his I reatise of the Office of an Ambassador, as a Book worthy of that Character, and which contains ample Lessons for those who are imploy'd in those high Functions. It's wrong to consider these four Letters (b) as a different Work from that which boars the Title of tracers Constantination of Amawhat Melchior Adam, Sweit, Valerius Andreas, Moreri, Pope Blount. the Title of Isinera Constantinepolitanum & Amaand berift figure. They do not otherwise differ from it than as the whole differs from some of its parts. As to Bushqueen's Letters to Resulphus do who make the number concerning the Ambassy of France, they conof bis epistolæ Turcicæ lencon in the Netherlands, and were not publishlencon in the Netherlands, and were not published till 1632, curonte Jo Baptifio Houwart J C & Patricio Bravellense The following Year they were reprinted at Leyden with all the Works of Busbequias By the Way, Mr do Thuanus in the Words I have quoted, places these two Ambassies in the Reign of Ferdinand I He is in the right of it, but Mr Telsser (c) does not agree with him, since he will have at that Bushequias's Ambassies were possessor to the Office ſtv, #s Melch Adam #nd Konig (c) Ubi Inpra p 190 (d) Cum Busbebequius's Amballies were posterior to the Office quius noof Governor to the Emperor Maximilan's Children Currion was not very exact when he faid, that the Ambassies of Turky (d) belong to the Reign of Ferdinand, and to that of Mammilian Imp Ferdmandi & Maxi-They who would know the Elogies which have miliani been given to our Busheymus, need only confult Sir Thomas Pope Blowns, at the 554th Page, and Lewis Guicetarum at the Place where he ipeaks of Commines in the Description of the apud I urcam Oritous paripeaks of Commines in the Description of the Netherlands Fle lays, that Bushequius spoke seven Languages perfectly well; (viz.) Latin, Itahun, French, Spanish, German, Dusch and Sciarandan The Letters Patents of the Emperor singlement of a Promotion to the Order of Knighenoul, wherewith Maximilan, King of the Romans, honour'd Bushequius, doserve a Panegyrick; shay are (c) dated the third of spiral 1564 Such of his Historical Medications.

The Author of the Miscellanes of History and tes agerct Epift dedicat ad Nicolaum Micautium which be believes to be the Same to a hom Busbe-Quius mro c bis Relations (L) Swert Athen Bely (f) seg-noul Mar-

The Author of the Miscellanies of History and Internture has given so fine a Judgment of one of Bushequius's Works, that I can't forbear copying it Burbequius's Lectors to the Emperor Reddolph 11 (f) fays ite, contain where Marrer and are much n ore useful oban these of Bongat's They were musumal Draught of the Affairs of France in the Reign of Chentry III He relates Matter with so much Perspicately, that they seem to be translated before our Dats in so small a Discourse Theorem Motions of the County in so small a Discourse Theorem Motions of the County, were equally well described there The Possess or Answers, we equally well described there The Possess or Answers (as one may say) in which he places Honry III the Resen Mother, the Duke of Aleman, the King of Navatra Resen Margatta, the Duke of Gaille, the Duke Duke of Date, and the other Coursess and Foreuries n ore ufeful shun those of Bongar's They were warmal

wille, Mrlanges d' Hift & de Litter \$ 52, 13. Edit of itouen, 1099

of those times shew 'em to us in such a manner as discovers their firing and their weak Side, the good and the bad in 'em in a word, Busbequius's Letters are a Model of writing well for Ambasadors who are to

a Model of writing well for Ambassadors who are to give their Masters on Account of what passes in the Courts where they reside

(H) He was robb'd and abus'd Before I give account of the Variations and Fassities configuration in Busbassus's Death, I shall say that Mr. Thuanus ought not to have forgot that that good Man was an Ambassador from the Emperor to the Court of France He did what he could (g) to make his Readers believe that Busbassus had no other Character there than that of Agent of the Widow of Charles IX As for what he adds, that the Leaguers who stoot and plunder'd him. that the Leaguers who stopt and plunder'd him, joined to this the most cruel Treatment, which broke his Heart, while they waited for Letters from the Duke de Maienne, I find it no ways conformable to the Narrative of other Authors Melchier Adam, Swertsus, Valersus Andre, the Life which is at the head of his Works, Bullars, &c agree that all his Baggage was return'd to him, that he was left at full liberty to go where he pleas'd, that the Governor of Romen promis'd him to punish those Villains, and that he got himself carried to the House, where he died, only because he had some Symptoms of the Sickhols which seiz'd him a little Symptoms of the Sickness which seiz'd him a little after. This we must stack by as the most probable. Account, for as to the Rumour which went about, and which was credited by some Authors, (vin) that he was kill'd in a Wood, the Felsity of it is long since known. The good Philip (h) was 5 Camerarius was not undeceived in it when he was hilled his Historical Meditations, for here is 3 well a Passage of it (h) from the French Translation it is every way a lamentable Case that so excellent a Main, who had done so much good to the Publick, and (i) He was had been tweet ambassage of a Constantinople from only so to what Burperers, whence he came laste, after having hap. Forder was oven twice ambassisder at Constantinople from only so to the st. Emperors, whence he came safe, after having hap. Forder overcome many Dangers, should at last in a Journey nand a prosest by a Gang of High-way Men, a Person worthy of a longer Life, and a milder Death

Noither was Scaliner undeceived he save (1) about

Neither was Scalinger undeceiv'd, he fays (1) that the Busbequius was kall'd near Para I should not wonder that Lipsus, who was one of Busbequius's pood Honry Friends, should in a heat mention the pretended Nurther in an Epitaph on the Credit of common Barnes, but at a factor when the common beauty in Fame; but it is ioniewhat strange that at nine Years end he should consecrate that Error, and being advertis'd of it, should not take care to correct that Epitaph It is still to be seen in all (m) read the Editions of his Works with that original Sin, vocce fuftulis viam per ipfam miles incertum an latre, fed (m)Lipfan fusiulis You find it also uncorrected in divers Au- epist 78 thors who speak of Auger Busbequius. Lipsus can ad Belga thors who speak of Auger Bussequius., Lipsus can ad Belgion not be excused on the score of the Affection of Poets for thoir Works, nor on the Experimental Poets for thoir Works, nor on the Experimental Poets, who having composed in moneur of some Friend whom they thought to be dead, have, nevertheless, put thor, of whom I speak, did the same in Profe, 1918 90, 1918 may see in Still in the Letters: (n) In Bussection Missell

was honourably interr'd in the Church of the Place, and his Heart carried to "Melch the Netherlands to be plac'd in the Tomb of his Ancestors". He was so well Adam & pleas d with France, that (I) he bought some Lands there, and seem'd as if he design'd to settle there. The Speeches which he had made to the Kings of H forre de France in French, are much † praised Bushequius's Estate was erected into a || Barony I Archiduce by the Archduke Albert Governour, and afterwards Sovereign of the Spanish Ne-Albert

This Prince would thereby honour the Memory of his Governour and Printed at berlands That Prince would thereby honour the Memory of his Governour, and Cologne express his Acknowledgment to him

BUSBEQUIUS (Augerius Gistenius) See Busbequius before

BUSIRIS. If we believe Diodorns Siculus, there have been divers Bustris's in du Maine Egypt For he relates 4 that Osiris having a great Expedition in his Head, declar'd 475 the Queen his Wife & Regent, and gave her two Lieutenants, the one for Counsel, His de the other to command the Forces, and that he gave the Government of Phænicia, Parchid and the multime Places to Busins In another Place, he says, that after 52 Princes Abort p had successively possess the Throne of Menas, from whom they were descended, 9.5 372

Business became king of Egypt Eight of his Descendants, continues he, succeeded—

Diod

Similar Diod**

Similar Diod ed him, the last of which was call'd Busires, and built the magnificent and power- 1 cap 17 ful City which the Greeks call'd Thebes The same which the Egyptians call'd the Ashe was of one Business, was a Fable of the Greeks, but a Fable which had for its Foundation a Custom practis'd in Egypt They sacrificed all the s red-hur'd People s id ib that they cou'd find to the Ghost of King Osiris, and as the Natives of the Sthirman Country, were hirdly ever of the Country, we have a second country were hirdly ever of the Country were hirdly ever of the Country were hirdly ever of the Country were a second country. Country were hardly ever of that Complexion, there were few, except Strangers, out of Harwho ferv'd tor Victims Now in the Egyptian Language, Business figurated the Science Typhon pulchre of Osins This is the Original of the Story which pass'd for current among who was the Greeks, That Business King of Egypt was so barbarous, as to order the Thioats of this of all Strangers to be cut \(\begin{align*} \limits & \text{iuppos} \\ \limits & \text{iuppos} \\ \limits & \text{that he himself was facrificed } \((A) & \text{ by } \)

Hereules, \((A) & \text{ by } \)

And had \((A) & \text{ by } \)

Hereules, \((A) & \text{ of On-position of the position of the pos

quis morte & tali morte in animo meo delui tum bunc virum per tot discrimina apud exteros, apud barbares, ut in limine fere patriæ latrenum manibus (ita audimus) periret? He had been advertised of that (a) Lalfhood, and yet did not correct it As for what remains, since his Letter is dated the 11th of January (13 13x(11, it should from thence be concluded that Bubequin's Death has not been well noted under the 28th of Officber not been well noted under the 28th of Ottober 1592 I fay, this Conclusion must be drawn from it, if it were not more reasonable to suspect the Omission of an I, there For I see no kind of likelihood that Lipsius should date his Letter according to the Style of those who do not begin the Year from January

(a) De Busbe-

quii morte, fc10

errorem sed adnotabitur & tamen famam epifolz non

historiam

wi infer-

tum Id

epift \$1 cent 4 **M**ısc**el** (b) De Patriis piror 11-Luftr pag Pot (c) The

Selectarum Or

her Ediions have r,Miscelanearum

(1) Justus Lipfius ent 2 pift se-lest 99

(d) Thuon hift l

to pag 122

I cannot end this without giving an Example of the little Care Authors take to verifie ample of the little Care Authors take to verifie what they deliver at a Distance from the Fountain-head Quensical (b) assures us, That Busbequius was not only an excellent Politician, grave and prudent, but also that he was a great Lover of good Literature, and above all, that he was very curious in natural Philosophy For this, he cites a Letter (c) of Justus Lipsus, wherein only these Words are to be found, Susvem fammer reliquist dostrine sus, prudentia, probitate Muscher Adam, without giving himself any farther Trouble, for if he had only consider'd what Melchio Adam had grounded his Citation upon, he would have thought himself oblig'd to keep within the same Bounds I shall set down the whole Passage, that it may serve for a Scare-Crow to Transcribers This is the Judgment that ought to be made of divers Things which I set down It is not for their own Sakes that I do it, but that they may serve for a Looking-Glass in which Compilers may see what they ought to avoid Fuit his, 'its the Passage of Melchier Adam was solutious excellent excellent expanse 99th of the 2d Century Looking-Glais in which Compilers may fee what they ought to avoid Fust hic, 'tis the Passage of Melchier Adam, non solum politicus excellens gravis (1) ac prudens sed mansuetiorum etiam Musarum amantusmus ac imprimis rerum naturalium consolimdarum cupidissimus Lipsius is call'd in as a Witness, only to the Elogy of prudent, the rest all of the others own coining (1) That he purchased some Lunds there?

If the others own coming (I) That he purchased some Lunds there Mr Thunds informs me of this I shall give the whole Passage from him, because it confirms what I have faid before (viz.) That it is not Mr Thunds Fault that we are not absolutely ignorant of the Character that Bushequian had in France from his Imperial Majesty There is besides I know not what in this Passage which furfides I know not what in this Passage which surprises the Readers (d) Elizabetho Caroli sixor

vidua in Germaniam ad Maximilianum patrem se contulit, relieto in Gallia qui res suas procuraret, Augerio Gistenio Busbequip qui to o vita Elizabetha tempore in Gallia mansit, & post mortem equassive loci commoditate, sive ingeniorum amanitate capius, comparatis apud nos practis larem fixit, donce be calamitatis ultimis temporibus cum novam patriam deferre cogeretur, cum agrè se itineri accingentem mors oppressi. One might naturally conclude from hence i That nothing detain'd the Sieur Busvequius in France, after the Death of the Widow of Charles IX, but the Pleasantness of the Place 2. That there pass much Time between the Death of that Queen, and the Departure of heir Resident, for to buy Lands in a Country, and to six one's Abode there, until the I a't of a 7. to fix one's Abode there, until the Lat or 8 Years civil War drives you from thence, no Things which import more than 8 Months. Yet this is all the Time of that good Man's Asode there, after the Death of the Queen his. I freek I defire no other Witness to this, than Mi Thuanus himself. He tells us, (e) That this Queen (e) Id died about the latter End of January 159, and lib 104 that Busbequius died towards the End of O'tober of the same Year. In this Place the Historian gives no other Reason for his Departure than the Death of Elizabeth Cum vero ille (Busbequius) post principis bene de se merita obitum in Belgium, homast in patriam, cum tota samilia remeaturus ad cer se accinnisset.

(A) That he was sacrific'd himself by Hercules I Things which import more than 8 Months

(A) That he was secrific'd himself by Hercules]
Here's what we find upon this Head in Apollodorus (f) After Hercules had kill'd Anteus, he (f) Apolwent into Egypt, where Busires the Son of Neptune, lod B l' of went into Egypt, where Busiris the Son of Neptune, and of Lystanasis the Daughter of Epaphin, was lib 2 p King This Busiris sacrific'd Strangers to Jupiter, this he did in Obedience to an Oracle The Harvests had been very bad for 9 Years successively in Egypt Upon this, there comes a Soothsayer from Cyprus, whose Name was Thrassius, who declar'd that this Misfortune would cease, if they every Year sacrific'd a Stranger to Jupiter Busiris giving Credit to this prophetick Declaration, began to execute it by the Soothsayer himself, and commanded that Thrassius should be sacrific'd first of all, and from that Time treated Strangers in the same manner Hercules was design'd for the same Ceremony, they had seized him, and led him bound to the Altar, but he broke his Chains, and kill d Busiris and sphidamas and Challes. The first was the Son of Osiru, the last was his Herald of Arms Iserates refutes this Story, and hear how They who say that Busiris sacrific'd Strangers, say also that Marine G g g g g g g

1693 p 9 † La (rois T1S 15 c 88

Hercules, whom he wou'd have had the Boldness to have serv'd like the rest. There is a (B) Passage in Virgil concerning Busins, which has exercis'd the Cri- (b) Alteticks and Interpreters. It seems to me, that they do not take Isocrates Right ro modo

(a) Ifocra-Ves in Bufiridis lau datione Pag 333, edit Bafil 1570 in fol

(b) Id 1b PAG 328

(c) Phi-Largyrius In Georg Vingil lib (d) Ov:dius de arte amandi *l* 1

(e) I irg Georgic 1303

laudatus

(g) Aulus Gellius 1 2

cules kill'd him Now all Historians agree that Hercules liv'd 4 Generations after Perfess and Dana", and above two hurdred Years after Business (a)

The latter was the Son of Neptune, and of Libys the Daughter of Fpaphus, who was the first that reign'd in the Country which bore her Name (b) Note that an old Commentator of Virgil differs a little from Apolledorus as to Circumstances Busiris, says he, (c) Egypti rex omnibus annis Joui hospites immola-bat Nam per otto annos sterilitate Ægyto laboran e, Pygmalion Cyprius finem futurum non ait, nist sanguine bospitis litatum fuisset Primus autem Thyestes alie-nigena immolatus originem sacrificio dedit (d) Ovid reports the Fact just as Apollodorus does

(B) A Passage concerning Busins that has exercised | Virgil places the Cruelties of that Tyrant, among the Stories which the Poets had sung a thousand and a thousand Times over, and which he could not make choice of for the Subject of his Poems, so very trite a Subject it was

Catera (c) que vacuas tenuissent carmina mentes Omnia jam vulgata Quu aut Euryfthea durum, Aut inlaudati nescit Busiridu aras?

The Word inlaudati strikes every Reader, Grammar it has been found altogether improper Is it

RE
enough to fay of fo inhuman a Monster

MARKS that he was not praised, or that he deserves no
upon the Praise? Ought he not to have made use of a

Word in
Term which should inspire his Readers with all Term which should inspire his Readers with all the Horror that so much Cruelty deserves? This the Horror that so much Cruelty deserves? This Centure is not new, nor invented by those who are on Mr Perrault's Side, the Grammarians who liv'd a little after Virgil enter'd that Process (f) Auliu against him (f) Nonnulli Grammatici atatis supercellius l rioris in quibius est Cornutus Anname, hand sane indosti neque ignobiles, qui commentaria in Virgilium composurunt illaudati parum idoneum esse verbum dicunt, neque id satis esse ad saciendum sceleration minis detestationem, qui quod hospites emmium gentium immolare solitus fuit, non laude indignus, sed detestatione exservationeque tatius generis humani dignus esse immolare solitus fuit, non laude indignus, sed detesta-tione exsecrationeque totius generis humani dignus esses. There was no more Want of Apologists at that Time than now, and we shall see the two Rea-fons that one of his Advocates in the second Cen-tury alledged in his Defence. In the 1st place he maintains (g) that the Word inlaudatus or illau-datus, signifying a Person who never did any thing Praise-worthy, is very proper to give the Idea of a very wicked. As never to have spoke so profligate and wicked, as never to have spoke fome Word, or done some Action that deserv'd to be approved He adds, that feeing the Term of inculpatus fignifies the utmost Limits of moral Good, that of illaudatus ought to fignifie the Extremity of Malice, and he proves by Passages out of Homer, that the most sublime Praises are contain'd in the exclusive Terms of Impersonant that therefore a Term which excludes Passage. as the most proper in the World for Blance
He alledges the Term inamabilis, which Virginal content to use to express the most deteitable. Thing in the World Neme quisquam tam affinitis est meribus, quin faciat aut dicat nonnunquam aliquid quod laudari queat. Unde hic antiquissimus veisus vicem proverbis celebratus est, slowiam you moost ayay pana naiseus stame. Sed enim qui emin more assur pana naiseus stame. re atque omni tempore laude omni vacat, is illaudatus eft, isque omnium pessimus deterrimusque eft ficuti omnis culpa privatio inculpatum facit, inculpatus autem inflar est absoluta virtutis, illaudatus igitur quoque siuis est extrema malisia. Itaque Homerus men virtutibus appellandis sed vitiis detrahendis laudare ampliter solet. Eadem ratione idem virgilius inamaampliter foles Eadem ratione idem virgisius inamabilem divit stysiam paludem, nam sicut illaudatum nala laudis stysion, ita inamabilem nasa amoris sipum detistatus est. The 2d Manner of justifying Pirgil is this In old Latin laudare signified to name, so that idaudatus is the same as illaudabilu, it's supposed that the Poet meant that Businis did not deserve so much as so have his Name mention'd. Now this is much as to have his Name mention'd Now this is

expressing the work of that Tyrant very powerfully, it is required in it as the most execrable. Thing in the world (b)

It would be very difficult at present, to judge which are most in the right, the Criticisers of Viral que in act. gil, or his Advocate A Gellin, for to perceive the whole Strength of the Objection, and of the Answer, we ought to know what Idea tuch and fuch Latin Words presented to the Mind in Virgil's Time Argument serves but little in this Matter, because the Force of Words depends altogether on Use Now to know the Use right, we must either live with those who make Use of such a Language, or consult Authors who have clearly and precisely noted the Ideas which answer'd to such and such Words It is very certain, that if one of our modern Poets should make use of the Epithete modern Poets should make the of the Epithete net praised, or not worthy of Praise in speaking of Caligula, he would not only expose himself, without Reply to the Censure that Gellius endeavour'd to refute, but would even be turn'd into ridicule. Always supposing that the Piece wherein he should speak so, was of a grave Style, and not of the Burlesk or comick Kind. It would also not of the Surlesk or comick Kind. It would be an always of the Surlesk or comick. be in vain to offer Cellius's first Reason and losophize on the exclusive Terms of Perfection Sir, might any one answer him Imperfection Sir, might any one answer him used to apply the Idea of a very small Evil to the Word not worthy of Praile, so that when you tell us that Caligula is not worthy of Praise, it is so far from making us conceive a wicked Person and a Monster, that you incline us to think that he was but moderately wicked So that it would be impossible to save wicked So that it would be impossible to lave Virgil's Honour, if in Augustus's Time, Illandatus had been of no greater Force than our English Expression unextoll'd, or unworthy of Praise Gellius's 2d Reason does not remove the Difficulty for if a celebrated Author is permitted to make use of some old Expressions, it is only on Condition that the Word has not alter'd its Natural by the Acquisition of a new Sense. The Condition that the Word has not alter'd its Nature by the Acquisition of a new Sense This ne quis Rule Virgil had violated, if his Expression were ullo in to be judg'd by the Gond Answer of his Advocated In Augustus's The the chief, governing, common Signification of the Words laudare, lautering and datus, inlaudatus, were not to name, named, not Gellius named, not worthy to be named, but to praise, praised, which mad the word inlaudatus in a Signification of laudare, which had no more Place in a manner, but had yielded it to A Gellius without no more Place in a manner, but had yielded it to A Gellino another Signification Besides, that it's a License somewhat vicious to make use of a Word in which no reasonable Sense is to be found, but by the service of which no reasonable Sense is to be found, but by supposing that a Participle was put in the Place of a Noun, and yet what Participle? A Participle which denys the Fastis Word that denys the Right, a Participle therein the Event is sound, an Expression in which is to be found what does not deserve to happen. What shall we say then? I should not for my part think it amis, to suppose that that Place of Virgil, is one of those Verses wherein the Necessity of the and long Syllables engaged the Poet to make and long Syllables engaged the Poet to make of a Word less proper, or even prejudicial the Sense The Quantity of Syllables requires many a such Sacrifice from Poets, in a dead Language, as Rhime requires many such in the

Living
I distinguish'd before between the comick I diffinguish'd before between the common and the grave Style, because I remember'd some popular Ways of Speaking, not unlike the suppraised Caligula The Foot-Pads stripp'd this good old Man to his Shirt, in a Wood cover'd much Snow, this was not over pleasant Such Snow, this was not over pleasant Such received a Musket Shot through the Body Philipibargh, this was not faturiferous. The popular Phrases, or as one may say, They are composed of Terms exclusive of good Outlery. good Quality A Gellius admires Homer, who by such like Words rais'd the Elogy to a superla-

who its defenditur*Leu*dare fignificat prif ca lingua nominia appella. Sic inactionibus civilabus au-donalau-donalau-donalau-con somanarı Illandatus cnım est quafi illaudabilu. dan nedage aut more ulle dignus, neque unquam nominandus isft ∫ S1-W duondam

> ni concimen cjus, qui templum Diana Epheliæ in cenderar, Saturna-

à commu-



who say (C) the made the Panegrick of that instamous Tyrant Busins *Inchrist It is not contact there ever was a (D) King of that Name in Egypt, but we must own there was a City in Egypt (E) of that Name Melanchibon * thought it likely enough that Businss was the same Pharaob who caused the Children of the Israelites to be destroy'd. Orosius places him (F) 775 Years before the Foun-Mechinical Pharaob. dation of Rome

BUSLEIDEN (Jerom Latin Bushidius, illustrious by his Embissies, and by the few Months the College of three † Languages before his the University of Lowvain I shall add very little to what has been said of Death, he him in Moreri's Dichaphary I do not believe that he was the Maker of (A) his own Fortune, as the firm d in that Dictionary He was much regreted by Eras-dewment for the Verses, Specifies, and Fpistles of his making, were found at Bruges, a long Maintenance of the A Death I do not know that the Publick has seen any Thing of mance of the Proceedings.

tive Degree They are doubtless Privileges of the Greek Tongue, on which Latin Authors ought not to have made the Reflection which Martial (a) made in another Case, if the learned Casaubon has justify'd Livy well It is thought a little strange, that that Roman was satisfied with calling Polybius no despicable Author (b) According to our Idea's, it is a very mean Elogy, an Author cannot be more moderately prais'd, quibusest nevertheless Cafaubon (c) proves by I know not how many Examples, that that Expression of Livy, is of an extensive Signification to the Homes and Clory of Believe III allows nour and Glory of Polybius I II allow it, it s a strong Proof of the Capitacousness of Custom in matter of Speech (C) When it is said, that Isocrates made the Panegyrick of Busiris] Almost all they who give the List of Writers, that have diverted their Pens in praising Evil, as for Example, Fever, Gout, Folly, Nero (d), place Isocrates in the first Rank, as the Panegyrist of Busiris Is they had the Speech which they have taken for that

(a) Dirange ta-

Græcı

nihil ne-

garum, Et quos

decer to

bis non

I-mus fe-

veriores Martial

epig 12

guaquam

fpernendus author Liwins 1 30

ın fine

(c) Prefet

(d) Infa-

mes mate-

rias, five

quis ma-

vult dice-

re mopi-

quasGræ

CI alleuc

THE TOTAL

licet of the Mufas co-Tyrant's Panegyrick, with any kind of Attention, I am certain they would have made these two Ressections First, That Isocrates schief Aim is to criticise an Orator (e) who had composed Bussier's Flogy, and the Accusation of Socrates He criticises that Elogy on this Foot, That the Author had own'd the Evil that was said of Bussier and had not made the most of the Good (b) Haud first, and had not made the most of the Good which might have been and thim These are the grossest Defects of a Penegyrist Upon this Isocrates assumes the waste of a Pedagogue, and shews that Orator what might be said to the Glory of Bustin The Second Resection is, that effectates in pointing out, to this bad Panegyrist, the common Places which he ought to chuse, and the Manner how he ought to treat them to make Businer's Elogy, shews none but very good and very laudable Actions which he pre-

Togod and very laudable Actions which he pretends ought to have been attributed to him. He does not allow of the Cruelty that is attributed to that Prince wilds Strangers, neither does he invent Read wilds the Cruelty in his Hero, and who had owned the Cruelty in his Hero, and who had also amplify'd it, and as for him, the ship was him the Way (f) to refute it, (g) Togera and who had also amplify'd it, and as for him, the ship was him the Way (f) to refute it, (g) Togera way fine surgering the surgering of surgering the surgering of surgering surgering the surgering of surgering the surgering of surgering surgering surgering the surgering surgering surgering the surgering surgering surgering the surgering surge Eires une actumiteines an it unitegum antes ans a gompec "Tale Tantum abest ut eam in dicendo rationem tu Seculus sis, ut Busicidis desensionem prosessus, non mo-dò crimina qua illi obsiciuntur, non resutavieris, sed O tam insignem ei notam immanitatis inusseris, ut nibil contumeliosius excepitari queat Nam cum alii quibus illi maledicere visum eft, unam in co mattationem bespitum execrentur tu etiam deverare bomines folisumes criminatus So that it's evident he out to be plac'd among those who wrote on wacked Things, seeing that be-

Orations, being rather a Criticism of Elogy that was made on Busings, than the Elogy it self, he does not undertake the Defence of the Crimes which are imputed to that He supposes in nubibus, that divers fine Addisons of that Prince might be described, tho'

he confesses he has no good Author to warrant Greek, 'em, but he says, that the Orator whom he cilticifes, cannot quarrel with him on that Head, he who advances much more incredible Things without any Proof. He does not deny but the Objection would be good in the Mouth of another. Is not this declaring, that he had very little Regard for the Honour of Busins, and that he meant nothing more than to shub an impertment Panegyrist? From A of the Note the Greek. umoduto Ego vero, si quis alius hoc mili opponeres, erudite me ab eo repreb i di putarem Sed tibi sie argumentari nesas es (b) So that to me it seems that
Servius Winted Exactness when he said (i) that inlaudatus in Virgil ought to be taken for iliandabilis His Reason is, that since Isona is praised Bisl Anthat Prince, it could not be said that Busins die Bibl. was a Man who had never been prais'd Sirvin Relg pag would have done better if he had cited the (k) 387 Orator criticised by Isociates, for that Orator (h) Ibid prais'd Business, considered by the same View in pag 3,3 which Virgil confiders him

(D) It is not certain that there es r was a Bistiris (D) It is not certain that there est r was a Busins winGeorg King of Egypt] Strabo cites Eratoshenes, who l, vs affirms, that there had been no King nor I years, (k) Cumwhose Name was Busins, but that the Scory that til an l 2 was published of him, was founded on the Cru- e 17 does elty which the Inhabitants of the City and Pionous City which the Inhabitants of the City and Pionous City of that Name | Divers Authors but this make mention of it It was built about the Ora or middle of Egypt, in the Delta There was a very (1) Ouds fine Temple of Iss, and the Iomb of Ossis to be \$8.47\text{ as feen in it Some said, that Iss having caused the the Iomb of Ossis to be feen in it Some said, that Iss having caused the

feen in it Some faid, that Ifis having caused the Body of Ofiris to be put (m) into an Ox of with These Wood, had built that Tome for him This might have been the Etymology of that City's The Name Others pretend that it was so call'd become of the Comments cause Osiris gave the Government of it to Bustiers (n) We have said in the Body of the Arris (n) ticle, that according to Diodorus Siculus, there was one Busiris, whom Osiris left Governour of Phenicis, and the maritime Cities, upon his fetting out-on a great Expedition Isocrates relates (o) that Business leaving Lybia where he was born, and where his Mother reign'd, went into Egypt, and founded a Kingdom there Without doubt, and sounded a kingdom there without doubt, 77 Fast was in the Country that bore his Name, 552 for there was not only a City in Egypt that was (m) It must call d Bussirs, but also a Government, or a Nomos be read in (p) of that Name That City was laid in Rubbish in the Reign of Dioselesian (q) on the Score nus, By-raintinus of Rebellion

(F) Orosius places him 775 Years before the Foundation of Rome | Eusebius makes him live in Joshua's Time, about 700 Years before Romulus built Rome See here the Words of Orosius (r) Bustridis in Ægypto cruentissimi tyranni crudelis hospitalitas & crudelior religio tunc fuit, qui innocentum hospitum sanguinem dis scelerum suorum participibus propinabat. St Augustin (s) spoke almost in the fame Strain

(A) That he was the Maker of his own Fortune] Stephan He had a Brother whole Name was Francis, who was (#)Stepha-

* In Chron 111., three Pro-feffors, one in Latin. and one in Hebrew ptor Sæc See the madin his Praise, epift 6 (1) Serviu inGeorg Ed Tuesari GEOHOLIDO Cum medius fidius nullus neque rev firs nec tyrannus. Strib lib 17 PM (m) it mult 72mtinus Sel Jal TII பெரு Har or ge This is Mr Bochart's Correction. See Berkelius in

nus de urbibus voce Banks he does hardly any more than copy II rodotus; l 2 c 50 (0) In Busiredis laudatione pag 329 (p) S rabo und
Supra (q) Eusebius in Chron (r) Oros lib 1 cap 11 (1) August de civit Det 1 18 6 12

* Thuanus

13 pag 7 7 † 1d 1b

1bid

4 Chorier.

abrier de 1 Hiftoire

elop to 2 pas 4-3

his, except a Letter that was printed with the Utopia of Sir Thomas Moor great Mistake to say that Cardinal Ximenes sounded some Colleges by his (B) ₹ In 2 wol In A

BUSTAMANTINUS (John) Professor of Philosophy and Physick in the University of Complutum, his Country, made a Book that is admirable, if regard be had (X) to the Title It was printed at Complutum, (in the year 1595, and at wol in 8 8 Pag 31 Lyons , in the year 1602 C

BUTAS, a Greek Poet, Author of a Work in Elegiack Verse, wherein he gave A Allard the Regions of the Pagan Ceremonies Plutarch quotes him (1) in the Life of B bliothe-8 Romulus In my Opinion, they who doubt that Arnobius quotes him (Z) are in que de i auphiné ·he wrong pag 41

BUTLO (John) a fimous Mathematician of the XVIth Century, was born at Charpet near Valencia in Dauphine x. He was a I riar of St Anthony, and yet studied the Mathematicks with the utmost Application. He invented divers Instruments and Machines, and composid (A) several Works * He published one, among others, on de Dau-ph ne apud his Books, for he was forced to quit his Residence, and go to Romans, where he

the Dimensions of Nosh's Ark, wherein he shew'd, that it might easily contain all the Animals that were shut up in it, and the necessary Provisions for their Subsistance, during the I lood He disputed against his Master Oronce Fine, about the squaring of the Circle † The Civil War on the score of Religion, which laid the Kingdom wiste, especially Dauphini in the first year of the Reign of Charles IX, tore him from died of Melancholy in 1564, aged 75 Years Mr Thuanus || gives this Account, but another Historian more credible (B) in this Point than he, affirms, 4 that Buteo

(a) Fledu Card Aimenes hou I pag 17 dist at Hod

(1) Id 16 par 192

(ı) Era∫m 1bid

(a) 1 be 40 of the 3d Book

(i) M ratis ac fripter f cult 16, pag 1 , و2 س

(f) 1b.d An one Bib Hilp tom 1 Pig 905 Joannes de Buff 1munte de laCamara, and Says be was a Na-TIVE of Complutun

was Pieceptor to Pince Philip, the Tather of the Imperous Charles V That Preceptor always preferved a great Power over the Mind of his Different and the Power over the Mind of his Different and the Power over the Mind of his Different and the Power over the Mind of the Power over the Mind over Imperious Charles V I hat Preceptor always preferved a great Power over the Mind of his Disciple, and was made Archbishop of Bexanson Having seconded the Solicitations of the Ambashidors of Ferdinand and Isabella, (a) he overcome Philip's kelustance for the Voyage of Spain (b) He was given him for his Counsellor, and died and the Year Isco I le was much lamented by that Prince, whose Affection he had gain'd by his Interity and Prudence. This is what I bornow from the Life of Cardinal Limenes, composed by the Lloquent Mr Flechier, Bishop of Nismos. I here's all the Ground in the World to believe, that the Archbishop of Bexanson, with the Credit he had in the Netherlands, made his Brother jerom's I creune. They had a Brother, whose Name was Giles, who had a Place in the king of Spain's Treatury. He was Executor of from's Will, as to what related to the College of the three Linguiges Erasmusexhorts him in a Letter (c) not to justice himself to be diverted from so laudable an I xecutorship. In another Letter (d) he recommends a converted Jew to him, as a very fit Perion to teach the Hebrow Tongue in that new College. He was a Spanish Physician whole Name was Matthew Adrian, he was admitted to the Professionish, for which Erasmus judged him sit and so which he quitted Germany. That Profession read his sits Lecture the 1st of December (e) 1518.

(f) That by his Example Cardinal Ximenes 1 There laudable an I xecutorship In another Letter (d)

(I) That by his Example Cardinal Ximenes] There was but three Months difference between the Death of Buffeiden, and the Cardinal's, and he had laid the Jimber-work of the Roof of his University ot Alcala, some Years before his Death le Mre committed the Error of which I ipeak Fa corre laus, lays he, Bustidio nofro debetur qued (e) N colas primus in orbe Christiano collegium trilingue infituit Cujus d'inde exemplum secuti sunt alir, in his Fran-ciscus I. Rex I utetia in Gallia & Franciscus Ximenius

tenius Complute in Huspania (f)
(X) If we judge of it by the Tisle] I his is it Toannis Bustamantini Camerensis (g), apud Compluten-Jes Philosoph & & Medicina primaria moderatoris publici, de animalibus Scriptura Sacra Opiu eximia anudetimus & utilitatis, cum Theologie tam Scholasticu, quam concionatoribus sacris, scripturaque interpretibus, tum Modicis, Philosophis, & sis qui de bella literarum supullesile bene situate. Mr Bochare quotos this Book sometimes in his Historion, which runs on the same Subnet

(r) Pluturch quotes him] It is in the Place where he if ciks of the Lupercalia Burns of the abrins

pubadeic εν ελογοίοις πορί των βαμαικών αναγράφω , φάζε (b) Causas fabulosas Butas quidam in Elegius rerum (b) Plus Romanarum prodis He was perhaps but an ordinary Author enough, yet he might be very useful page 31 if we had him at present Our Criticks would find Gold in that Dunghil, I mean the Explication of divers things which are not well under-

flood concerning the Religion of the Pagans
(2) That Annobius quotes him are in the wrong] After having faid that Fauns or the good Goddeis, having drunk a full Barrel of Wine unknown to her (1) Arno-Husband, was whipt with Rods of Myrtles, he bius adadds, for which reason Myrtle is forbid when the versus Women celebrate the Feast of the good Goddess, genter 1 5 and he cites Butas (1). Nec myrteas fas fit suferre p m 168 verbenas ficut sus scribit in Causalbus Butas. They Vossius de who were ignorant that there ever had been Hist Græsuch an Author in the World, corrected that word pag 337 io often itill at last they made Plutarch of it First they made Plutarch of it First they put Puter instead of Buter, and then Plutero (k) Harelinstead of Putas, and last of all, they have said (k) Heral that Flutar was the Abbreviation of Plutarch (k) due notis That Conjecture feem'd fo much the happier to in hunc them, as it is certain that Plutarch (1) has faid what Arnobia alledges However, let us be affur'd that Arnobia Armobius cited Butas, for nothing hinders but that adopts all which is read in Plutarch concerning the Inter-this diction of the Myrtle, may be found yet more clearly in the Work of this same Butas, who was (1) In his quoted by Plutarch

(A) And compoid many Works] Here are the Treatife of Titles of some of them Delibra & states Cujus his arrive forms & capacitatis fuerit area Nov De sublicus passe, pulsaines, te Casaris Explanatio ad Quintiliani locum Geometri- so called, Emendatio figurationis organi a Columella deserge in Romu-De fluviationi insuliis, secundum jus civile divides 10 & Cadu De quadraturus circulorum tam antiquis quam mo-vus Le fluemis aqua mensura Ad problema cubs duplicandi Geometria cognitio Jureconsulto necessaria Ad legem Juliani Si ita icriptum Ad legem Africa- Hist Ad legem Juliani Si ita icriptudii An regem Africa- Lain ni Qui quadraginta Ad locum Vitruvii de propor- Grae tione lapidum corruptum refitutio You will find pag 337 some other Titles in Mr Teiffer (m) The Sieur Allard (w) says that Buseo translated the Meneloge, (m) Addition and the Horiege of the Greeks

and the Horloge of the Greeks

(B) Another Historian more so be credied in this flagestume. Historian is diagrestume. The Preference which I give im se founded on this that his Work is confined to the Province of Dauphine Configuratly it to be prefumed that he drew his Account from more exact Memoirs than Mr Thuanus, concerning the Illustrious Men of that Province, (n) Biblious for Mr Thuanus collected Memoirs indifference page 42

millo. apud Vo fium de

tions and &

renely ne pag 42

died in the Just 1500 in the Abby of St. Anthony; whereby those of the Protestant Thus they Religion are absolved of the Crime of having caus'd the Death of that learned Person his Polish Besides the Mathematicks he understood Greek and the Law very well. He wrote fome good Books of Civil Law. See Mr Moreri at the Word (C) Boteon,

Bzowski

BZOVIUS * (Abraham) has been one of the most famous Writers of the XVIIth † 2011 Century, by the aftonishing Fecundary of his Pen. Some maintain, that it's no Hyperbole to say, that he compos'd more Books than others have read Two † Pages
could hardly contain the Titles only of his Writings The chief of his Books is the bine one
Continuation of Baronias. He began at the Year 1198, where that Cardinal had Paging onded, and compos'd receive Volumes of Annals of the Church, which are not all caperent fanus Ningered as yet. They were (A) not much valued at first. He was a Pole and a Doccus Eryminican. Being come to Rome, he was received there with open Arms by the Pope, threus and lodg'd in the Vatican He deserv'd that Reception, for he imitated Baronius won- ubi infra, derfully in his manner of turning all things to favour the Plenary Power, and raise || There are the Glory of the Papal See His inconsiderate and irregular Zeal drove him into nine of 'em Proceedings whereof he had reason to repent He had very much abus'd the Emprinted, peror, Lewis of Bavaria, and raz'd him ignominiously out of the Citalogue of Emprinted, perors. The Duke of Bavaria was so incensed at this Audaciousness, that not significant and significant the state of the tisfied with causing an Apology to be writ for that Emperor, he brought a formal logne is Action against the Annalist, and got him condemn d to (B) make a publick Rc- 1616 The tractation Browns did not get off for this Disgrace, he was treated like (C) a Dog Jeven folion the Apology of Lewes of Bavaria, which George Herwart publish'd, and which made lowing great Breaches in the Reputation of the Dominican It's pretended, that Simon Stades of the Could be a could be a greated by the Could be a could be a greated by the Could be a greated by the Could be a could be a greated by the could be a grea rovol/cius repair'd them (D) the best he could Browsus would have expected Death sameTown, in the Vatican, if the Murther of one of his menial Servants had not struck him with one after a Terror, which oblig'd him to retire into the 4 Convent of Minerva The Murtherer was fitted to undertake any thing, by the (E) Life he had lead Bzvoin 1641

Vius The ninth mas printed at Rome in

(g) Maima cad de

rently concerning Illustrious Men of all Coun-tries, and he treated that Part as a small Accesfory His chief Design was to give the History of France, and that of all Europe

(C) Mr Morers of Manuford Boteon This is the Franch Name which he makes to answer to the La-

tin Name Butes, by whach our Mathematician was known He notes, that the Translater of Mr Thu-anus's History turns Buteo wrong into Bourel The Editions of Helland have chang'd Bourel into Bou-

Bourel So that it is probable that su Rier faid Bourel, and not Bourel You I find (s) Bourel in his Translation, and Mr Teffer repeats the same Word in his Additions Resides, I find in the Robbestheque of Dauphine, (b) composed by a Man of that Country, that Buteo is Borel or Boscon in French tel Indeed Beusel agrees better with Buteo than

(A) They were not much valued at first] The Author whom I quote observes, that the very all Successes of those that undertook the same thing, gave this Man's Labours fome Reputation, which but for that had been a bad Merchandize for the Booksellers. These are his Words, aize not the poontellets their are his words, (d) Prafersim sum non parum mults ab excess Barenia affiduo opere condem socialem dies notifique tutularint, neque suding mailman in hoc genere quod magnop re probares adalement Quamobrem Brovis annales quorum precita tu inflematione hominum diu jacuerunt, rums inondum quildquam quod sit mendibilius apparent, rement acquet attellere, seme altius efferre Itaque experant caput attellere, seque altius efferre

And got hom condensed to make a publick Reconstitution of The Words of Nicias Erythraus are these, (e) Verum ille su Ludovico Imparatore ad eumdem fospulum naviem isfondit ad quem suam Vecchiettus
(f) uffizierat Etemim censoria quadam authoritate
quam sibi infe attribuerat, est comatus aumdem (tanquam nec jure nec legiqui creatum) Imperatum quasi Senaru movere, fod phfulante Bayaria Duce, ac tau-num momus foce injureous factam querente, in judicium vacatus gudicium fontensiis aft coactus abolere quad fori-pfenat, no Ladhvicum in aa, wude dagecerat, fede repo-

Lewis

Beat stiam in co (libro) de Ludovico Interese Ducis Bavarie animum offenderant
Etronymum à Ludovico Cardinali Ludole Dux illequestus fuerat, quique tum relitolam, in qua equa videm dolet qui ca actate with m primis empida cantem in fe negotif molem at-

nere Oderic Rainaldus did not grow wife by this 1672, the Example, for in his Annals of the Church, be, eighth beas well as Baovius affeits to call that Prince by no other Rins at the name than the Bavarian, and reckons the 3, Years of his Rugu an Interregium in the Empire, as if there and ends had been no Emperor in all that time (g) Bzovius's with he Retractation was printed at Ingolftads in 800 in Death of the Year 1628

(C) He was treated like a Dog in the Apology 12 1565
that George Herwart] Twas Entituled, Ludovicus The ninth IV Imperator defensus contra Bzovii calumnias in an-Imperator defenjus contra Bzovii calumnia in annalibus suis, and printed at Munich in 1618, in 410 hends the
He pretends, that Bzovius had not acted in his Pontificate
Annals like a Man of Honelty, or Wit, or Judg- of Pius V
ment, or Memory, or any other good Quality of a + He is of
Writer If he had discharg'd all his Anger on the the Order
Person of the Annalist, it may be he might have co- of the Dover dhis Apology from the Thunders of the Inquifition, but he extended his Cenfure to other things, and therefore his Work incurr'd the Indignation of that Tribunal Invectus est in eum, it's Nicius Erythreus speaks again, acriter vehementerque Georgius Hervartus qui Ludaviei defensionem arripucrat, a- l Emp 16. des ut quantum in ipso fuerit omnem ab co ingenii, p m 620 memoria, solertia, acuminis, diligentia, sidei & inte-gritatis commendationem averteit qui Hervarti liber Ludovici defensi titulo inscriptus superiorum decre o ve-titus, statim depulsus est ab hominum manibus, propterea quod ille cum Ludovici defensione conjunxerat multorum pratorea dedecus

(D) Repair'd as well as he could That's to fay, ave Bround all the Praises due to an Excellent Vriter But this was not answering the Arguments of his Adversary However it be, let us hear what Nicius Erythreus says again, Qued Hirvartus Bzovio ingenii, judicii, memoria, eruditionus, eloquentiaque patrimonium est conatus eripere, id il-li Siman Starvessus (h) inscriptorum Polonicorum H. ti Simen Starvellius (h) in scriptorum Polonicorum H.catoneade tanquam tutor sidelu ac fortu summa ope
studuit conservare, ac prater alias laudis quibus eum
exornat, vurum vocat ad laudem, ad gloriam, ad immortalitatem nominu, ad seculi sui miraculum, ad
posteritatis utilitatem divinitus datum asque concesfum A meer Rhotorical Declamation

(2) By the Life be had led. Hear his Character in few Words His first Profession was that of a Beneditine Monk He forfook his Monkby Order, and turned Protestant. He followed Mark Anthony do Dominis into England, he return'd again with him into Italy, he enter'd with him again into the Profession of the Catholick Reli-

PAS 264 (b) Pag

Committee Committee For un l'Electi

(d) Nicius Erythraus Pynacóth. 1 9 198. (d) 1812

P# 199

Grenoble

() Eryfind, o That Microme Vecchiettus bud Joake ill

Lewis

* Taken from Jacius Erythræus Pinacoth 1 PAR 198 O

vius died in that Convent a few Years after he came into it. It was in the Year 1637 He had brought himself into much Trouble with the (F) Cordeliers; not only for the Reason that Mr Morers speaks of, \dagger but also for other Matters. Besides what he compos'd on the Popes in general, he writ particularly the Lase of Silvester II, and that of Paul V A Judgment may be made of that Author's discerning Faculty by the Fables he has vented about the Genealogy (G) of this Silvester The Jesuits are no better satisfied with his Annals $(G\Delta)$ than the Cordeliers deliers

As for histalking diladvansagiously
of the Jubtle Doctor Johannes Scotus

incumbe-

Jaus Janfenius cujus anim-

Bzovium de Vita &

Since the first Edition of this Dictionary, I have found the following Facts in an Llogy of Bzowins His Grandmother by the Fathers side, was of the Fa-

gion, and was his Steward in Rome. He fell in Love with a Woman in the Neighbourhood, and enjoy'd her a pretty while, without her Husband's perceiving it, but at last the good Man discover'd the Matter, for coming unexpectedly home, he found firsh Marks (a) in his Bed of the Place that another had lain in. The Gallant foresaw that for fieris hothe future, it would be impossible for him to connesto viro
tinue his Commerce, wherefore he resolved to
nupræ,
mike away with the Husband, and having taken his Measures with the Wise, he kill'd him one Morning in the Streets This happen'd during the Sede menfes wacaute which follow'd upon the Death of Gregory continu-XV A thousand Disorders are committed in Rome os ejus ufrom the Time of the Death of one Pope till the furam Election of his Successor, and most of the Crimes that are committed in that Time, go unpunish'd The Wise was present at the Murther, and unconcern'd at it No Search was made after the Murtherer. So that he had the Leisure to marry corporis ceperat priulquam id Murtherer So that he had the Leisure to marry his Mistress to the Valet de Chambre of Mark Anthony de Dominis, and to share the Enjoyment of her peaceably with the new Husband, for he was a Man who freely consided at the Adultery as long as his Wife could get by it wherewith to keep the House, the Charge of it was considerable, and the Adulterer not hiving any longer wholewith to supply them, took to Robbing and (b) Murthering He understood that Bravius's Chest was well furnish'd with Money, which put him upon the Design of Robbing him, knowing therefore one Day that this good Monk was vno fuboleret, fed cum palim fa-Chares elfet, quod eximpromuni rediens in letto rehim upon the Delign of Robbing him, knowing therefore one Day that this good Monk was not at home, he broke open his Chamber, after he had kill'd the Servant and carried away all that he found to his Whore This was foon fpent, and as there came no fresh Supply, the Husband was disgusted at his voluntary Cuckoldom, and inform'd against him The Confequence was that this wicked Murtherer was hang d I do not wonder that the Annalist frighted at the Murther of his Servant, and sorry for the Loss of his Money, shou'd have a Mind to seek a securer Retreat in the Convent of Minerva cens unpressa adultern vestigia depre hendisset thr p 200 (b) Cum domeftici **o**mnes lumptus an iplum Minerva

incumberent, nec conference (F) Much Touble with the Cordcliers] Every one knows the Jealousie that has reign'd so long and which is not yet extinguish'd between the Order of St. Francu and that of St. Dominick. Continual Signs of it are to be seen all along the Annals of Brovius, in his affecting to lash the Franciscans whenever Occasion offers. He had blacken'd the Memory of their great Hero, the substile Scotus, they could not remain silent, but caus'd an Apology to be printed, which one (c) (c) Nico.

11 Nico.

(F) Much Trouble with the Cordcliers] Every one knows the Jealousie that has reign'd so long and which is not yet extinguish'd between the Order of St. Francu and that of St. Dominick. Continual Signs of it are to be seen all along the pranciscans whenever Occasion offers. He had blacken'd the Memory of their great Hero, the substile Scotus, they could not remain silent, but caus'd an Apology to be printed, which one (c) of Browius's Brother Triers reply'd to Besides, that particular Apology of Scotus, the Cordeliers (F) Much Trouble with the Cordcliers] Every one that particular Apology of Scotus, the Cordeliers publish a general one at Lyons, in the Year 1627, whereof the Author's Name was Dermieus res adversional results of the Author's Name was Dermietus adversional results and the Book is intituled Nitela Franciscana Religionis & abstersio fordium quibus cam conspurcare scholar in tentavit Arr Bzovius. We shall see that Wading apologian the Annalist, of the Order of Francis, was a permitted and petual Antigonist of Bzovius, as to all Points reditam contral lating to the Franciscans. We shall see it, I say, in these Words of Father Mainbourg (d) I saw, have the Browness of the proposess. tays he, that Bzovius the Dominican, an impla-cable Enemy of the Ghost of that great (e) Destor, has wounded his Memory in a strange manner, by

Joh Duns Scoti, extant in calce tomi 15 Annal Bzovil This is the 3d Volum of Bzovius, for the 1st is reckoned the 13th with regard so Baronius (d) Decadence de l'Empire l 9 p. 606 cdit of Holland. (e) That's to say, of Okam

calling him Arch-heretick, Corrupter of Philosophy and Divinity, and by accusing him of having been the da-ther of all the, Buil that Lewis of Bavaria did to the Church and the Pope, but I know also very well, that Wading, a very learned Cordier, who refates him very folidly, in all that he says out of the way, against the Cordeliers, whom he never spares on ac-

against the Cordeliers, whom he never spares on eccasion, made Okam's Apolopy against him in his Annals of the minor Brothers

(G) The Fables he has wented about the Genealogy of that Silvester] I think I shall do my Readers a Courteise, if I shew them a Sample whereby they may judge of the whole Piece, for a World of People would rather have the Character of a Writer's Genius, than the whole Story of his Life Browns had given himself the Trouble, and not without Reason, to refute a thousand impertinent I bles which have been the forth concerning the Birth of Gilbert Casins, native of Guienne, Aichbishop of Reims, and afterwards of Ravenna, and lastly Pope, under the Name of Silvester II But he ought not to have given in the 100m of these Fables, a romantick Genealogy, and vouch the Truth of it in every Article He will have it, that this Pope Silvester was descended from a King of Argos, whose Name was Temenus, and that where are some of that Timenus's Descendants still in being, in France and Italy (f) You must know that this King of Argos was descended from Hercules, and that he was one of the Chiefs of the Hercules in the Expedition my which they retook the Pelanguage. was one of the Chiefs of the Heraclides in the Exwas one of the Chiefs of the Heraclides in the Expedition in which they retook the Pelsponnesus of August Now that Expedition is so ancient, that it precedes the historical Time, and belongs to the Fabulous. The Chronologists place it too the Time of the Prophet Samuel Judge then, if it be possible that at present such and such a Family, which is still substituting, can be known to have they work descended from that Temenus Judge then, when the Report of Reports. descended from that Temenus Judge then, whether a judicious Historian, and a Lover of Expactness, will ever say that a Pope, who had tooo Years after JESUS CHRIST, was descended from Hercules

(GA) The Jesuits are little bester satisfied with his the 18 2-Annals, than the Cordeliers An Apologist of the dition is Jacobins observes, that some Persons are of Opinibad been Jacobins observes, that some Persons are of Opinion, that a small marginal Note of Brovius was the Cause of the Indignation of the Jesuits In his third Volum, he insected the Prophecy of St. Hildegarde, and noted in the Margin, that it might be applied to the present Times. It is said, that this was the Original of the Hatred that the Jesuits had for him, and of the Contempt they expressed for his Annals (g) Hostili value of the Browners causam hand service present for him and of the Contempt they expressed for his Annals (g) Hostili value of the Browners causam hand service, pracextam autem suggestic michi vir eruditus, qued scilicet Browns in sua sand sand marginem Brovius apposuerit hac werba, Prophetia quædam S. Hildegardis, quæ ad hæc tempora referri potest, quasi Brovius eam Prophetiam Societalis tati addixerit. Hinc dicunt irarum & edit in Brovius art 2 vium eriginem susse cum tamen Browns Societatis non meminerit, sed tantum, Prophetiam ad hac temponon meminerit, Jed tantum, Prophetiam ad hac tempo- 106. non meminerit, Jed tanium, Prophetiam and hac tempora retulerit Lewis Garchier, one of them, calls that Continuation of Baronius, (h) firaminum additation mentum, an Addition of Straw Anothe Jeliut vieus Can affirms, that they are rather the Annals of the therius is Dominicans, than the Annals of the Church; that Bzevius a Man of little Judgment, is only a Foil tiember to Baronius, that he only relates at large what pud Vin concerns his own Order, except in Matters to come Baronius in their minum in

(f) See nal des of Bzovi-US mathema

their nium ibi

mily Sucrepanowski, which had produc'd St. Stoneslaw Bishop of Crachw Thomas "Ablau-Offold that Lady's Son, or his Wife Magdelen Vessera, did not live to educate their rentions of the Was but 18 Months old when his Mother dy'd, and he diddent for his Father soon after He was educated by his Grandmother on the Mostarousses Statements. ther's Side, in the City of Profountz, and he made so good Use of the Instructions of ubsimpra one of his Unikes, that at ten Years of Ago, he could write in Latin, and compose † in Musick and make Verses One of his Aunts sent tor him afterwards to † Musicos pole † in Musick and make Verses One of his Aunts sent for him afterwards to Secomin, where some good French Philosophers and good Humanists whom Stanishams Szafranietz had drawn thither, taught the Youth of Poland They were indeed Hereticks, but Bzeton, though he was but 15 Years of Age, preserved himself from their Porson and brought also some of his Comrades into the right os & Laway again After this, he went to continue his Studies at Cracew, and made the great Progressies in an He took the Habit of a Deminican in the same City, in gere, it is the Convent of the Trinity, and being sent into Italy, read some Lectures of Plantosophy at Milan, and of Divinity at Bologna Being seturn'd into his own Country, he preached in Posamia, and in Cracew, with the Applicate of all his Division has own Order as He settled a latertriny of the Rosaria, he consecrated a Chiege of the Image of St Mary the Great, which he had brought from Rome to Cracew; The sumished the Library of the Convent of the Dominicans, with a great sum in sum of the Malecontents, he caused the Church of St Hyacimbus to be built in Warsaw, which was the first that was built to that Saint in Poland, he is more founded a Convent of Dominicans in the same City under the Title of St Hyacing vocant founded a Convent of Dominicans in the same City under the Title of St Hyacing vocant founded all manners of Conveniences for that my Montality vocant and the same case of the conveniences for that my Montality vocant and the same case of the conveniences for that my Montality vocant and the same case of the conveniences for that my Montality vocant and the same case of the conveniences for that my Montality vocant and the conveniences for th founded a Convent of Dominicans in the same City under the Title of St Hin- vocant) conthus, he procur'd all manner of Conveniencies for that new Monthly, 1 control of the same of the sa and || got that Saint inferted in the Missal and Breviary, he recovered the Monative of Polind, the ferres of Silesta which had been 20 Years separated from the Province of Polind, binum he took Care to have the Relicks of St Cessaus Odrowasus laid up in a scale Pour Pour phase, he was commission'd by his Superiors, to digest the Constitutions of the Max 110-

Dom nicans curint

(a)Theoph dus de immanus Cy-TI ACOTUS distr 7 P#\$ 332 Apopom-

(b) Id. ib

their Disadvantage, which could not be refuted; that he turns off from those Places as dumb as a Fish, and shews an extraordinary Diligence when Occasion offers to censure and ridicule the Franeiscans, (a) Perexigui Judicii scriptor, nec tam autor quam confarcinator, emiss multa volumina continuationis Ecclesiastica historia post Baronoum, eui succedancam in co argumento operam navivit, ut objectu contrarii, magis elucesceret Baronii accuratio, junta Philonis observationem lib quis rer divinat ha-res Tomi Bzoviani sun potius annales Dominica-norum, quam Annales Ecclesiastici Est enim totus in rebus domefices efferendis, ac delatandes, ness com aliqued order probrosum, quod convellere non posset, mals avibue in historia seriem incidet sun enim supra piscem tacitus abit At cum agitur de mor-dendis Orissis omnium exponendis Fratribus Minoibus, probat exquisite diligen iam Arripit omnia, sive aperte fassa ut quod de rabie Scoti morientis exaravit, five e solis rumoribus inanibus hausta, ut cum F Berthodum infamat ob inventas bombardas, & aliis severatis locis consimilibus. The same Writer assims, that Bravius had inserted the History of the Council of Trent, composed by Father Prul into one of his Volums, and that it was not he Fault that that Volum was not printed with that Picce stuffed with Posson, but having already caused that Volum to be examind, and obtained Lave of the Master of the Garad Polesce and Annual Control of the Master of the Garad Polesce and Annual Control of the Master of the Garad Polesce and Annual Control of the Control Polesce and Annual Control of the Control Polesce and Control Polesce and Control Polesce and Control of the Control Polesce and Control Polesce and Control Polesce and Control Polesce and Control of the Control Polesce and Control of the Control Polesce and Control of the Control of Leave of the Master of the sacred Palace to print of Urban VIII That Pope shew'd a little Difficulty at first, but at last committed the new Revening of it to the Vicar General of the Circums who had no sooner run over some Parages has been used from the way from the way for the work about the contraction of the Circums who had no sooner run over some Parages has been used from the way for the work about the Circums of the contraction of the circums and contraction of the circums of the ges, but he was struck with the Odour of the mortal Poison of Fra-Paolo. The Pope was acquanted with it, and named other Commissioners to examine that Book These condemnide the Manuscript with one Consent, and passed all the Leaves of it one to the other (b) Subit Abrahamum cupido, nova recognitionis quarenda, quam aliquis nominatim à summe Pontifice desettus prassaret Interpellavit ea de re Urbanum VIII initio morosum ad concedendam novam recognitionem D. Hilarion Ransatus Vicatius Generalis Cismontanus Ciferciensium denique ad id delettus est a Pontifice. Is vix partis folicis evolutis, putorem operis, & pro sua-vii odore, autoris exserpti fatorem illico odoratus, de morte in olla Pontificem admonuit, a quo alic insuper recognitione sunt adhibiti, de tanta obesitate ad veritatem prenuntiature De emnium fententia, factum eft

Codice Broviano, Pauli Suavis pestiscra script one staginato, ita ut Paulus suavis sub nomine Brovis edendus este, se coder Brovis prodissit, factum inquam co est, qued à Ephremo olim issu prasticum circa sibrum hareticum, retuit Gregorius Nyssus Matuo namque per sanctum sumpto impio volumine, omnia fulia inti-posso glusina simul sunt compasta, ita ut deinceps explicari as evalui paginas, ut ad legendum necess sumpossibile sucres

impossibile fuerit

hather Baron answer'd as well as he could for his Brother the Annalist, to the Centures of Theophilis Rayna id, and in some Respects it may be said that his Apology is not bad, but here are two Points wherein it seems to me defective The first concerns the Prophecy of St Hidegard. The second concerns the Incorporating Lather Paul's History. The Apology (1) answers thei Paul's History The Apologist (1) answers, 1 (c) I ne That Bzov us without making any Mention of the Baronius Jeiuits, faid only that the Prophecy of St (d) Hil- uli Supra degarde might be apply d to these I mes 2 That pag 106 he cannot believe that that Annalist would insert (d) Line the Works of Father Paul into his Annals Bzo- Baronius
vi is was not ignorant that Mark Anthony de Do- uhi supra minis, the Apostate Archbishop, had publish d feet 1 and that Work, whose Infamy could not be unknown 2 paragraph It was a condemn'd Work, it is not then 3 pig 24 to be thought that Bzevius would infert it in his Annals That History oftends the Church of Rome and the Popes so often, that Exercise could not be so blind as not to see the Posson which flows every where from it (i) lot actant i funt in ea historia contra fummos Pontifices, contra Roma- () Id b. nam Ecclesiam, ut non potuerit Brovius ita cacutire quin venenum quod undiquaque erumpit non annotarit. He concludes with laying, that at worst, the Precaution of the Annalist ought to be prais'd He desir'd a new Revision of his Writing, that the Evil which might have slipp'd into it thro his Neglect, should not remain without Remedy All Negleft, should not remain without Remedy All this is very weak, for in the first place, a Person could not value himself, because the marginal Note names no Body, for the Malice of beautiful does not appear a Jot the less, he knew well enough that the Jesuits Linemies apply the Prediction of St, Hildegarde to them So that he explain'd himself sufficiently, and he could not have specified the Jesuits without exposing himself to vexatious Troubles, and to formal Processes before the Pope's Tribunals. I say in the second Place, that Theophylus Raynauld having advanced an Place, that Theophilus Raynauld having advanc d an Accusation, accompanied with Circumstances of Hhhhh

* Taken from Si-mon Starovolicius, in Scriptorum Poloniæ il-Inftrum centuria. before the lum of the Annals of Bzovius rinted at Cologn, IN 1641 † Taken from the

Dominicans into better Form, and he published a great Number of Sermons, and other Writings*. One of his Works prepared his Way to the Constitution of Raronius, it was the Abridgment of the Ecclesiastical History which the extracted chiefly out of the Annals of that Cardinal. He shewed the Mannals of it to some Persons, who not only exhorted him to publish it, but also to undertake his Continuation of that History to his own Time. He happened to be then at Rome with Virgimo Ursmi, Duke of Bracciano, who made him Library-Keeper †. The Deserence which he had for the Exhortations whether have mentioned, brought the great Work of the Continuation of Baronius afterwards as light. The Letter which the King of Poland (H) writ to the Pope in 1611, does of Dominican a great deal of Honour Honour

Fact, it is almost in vain to oppose it by probable Reasons. A Man might be satisfied with them, a Man might take up with them against Accu-fers who alledg'd only Proofs of the same kind, but when they alledge Witnesses, and specific Cir-cumstances of Time and the Qualities of the Perfons, it is necessary to have Recourse to some Proofs of Fact, and thereby destroy the Witness whom they alledge The Accuser had maintain'd that preface to they alledge The Accuser had maintain'd that they alledge The Accuser had maintain'd that Urban VIII had commission'd Don Hilarion Rancate for the Revising of Browner's Book, he had in some manner, mark'd the very Dwelling-house of that Commissary It lay then on the Jacobins to prove that that Monk had never had that Imploy, or had never made the Report in question to the Pope There were many Persons alive in Italy, who had known Don Hilarion Rancate, who had spoken with him, who could shew some of his Papers. Or It is a strong Presumption in Favour pers, &c It is a strong Presumption in Favour of Father Theophilus, to see that the Defender of Bzsvim alledges none of their Testimony, for this shews that the Jacobins durst not make any Enquiry, or publish what their Informations had clear'd up to them A negative Deposition might be of some Use, as for Example, That a Friend of Don Hilarion deposes, That having heard him tell divers curious Facts concerning the Examination of Pooles, their Apprehension their Prohibition tion of Books, their Approbation, their Prohibi-tion, or Permission to print them, and this in Conversations of Intimacy, wherein certain Parti-culars which concern d Bzovins were mix'd, he remember'd very well that he had never heard him speak of the pretended Insertion of Father Paul, I say, if a Friend of this Don Hilarion should depose this, it wou'd be more concluding against the Accuser, than repeating over and over, it is not probable, it is not to be believed, &c I own it is hard to believe that Bzovius was ignorant that the Hi-

flory of the Council of the displeased the Council of Rome, but in the main it is not impediate, and they alledge Facts to us, which there was ignorant of that Truth A writer like him, had need to have many Things showed to diffu, and had not Time to read them all, if he had well examined all that he gave to the Process he are the Process he are the Process had not the process he process he are the Process had not the process he process he are the process had not the process he process he are the process had not the process he process he are the process had not the process he process he are the process had not the proc examin d all that he gave to the Printers, he could not have produc'd Folio's with fo much Dispatch not have produc'd Folio's with 10 much Dilpatch
It is certain, that he has inferted formed Towns for
in his Annals, which others had published
him He did this with regard to the Mines procificus of Father Moned, (a) Hunc Commentarium pene ad verbum descriptit, & ad calcem voluminis fui 17
Annalium Ecclesiasticorum adjecit Abrahamus Bzavius,
ut qua de Felice parum rei consentanea scripferat, oat
streamer

figares (H) The Letter which the King of Poland does the leb sur Dominican much Honour] It was printed in the (b) Elogy that Starovolfeint confectated to the Glory of Bzevius The King supplicates Urban VIII, most humbly to suffer that good old Man to return into Poland, whom he desir'd to enter the composing the History of the letter of the lefter of the letter of the lefter of the letter of the le ploy in the composing the History of the late. Transactions there He declares that he shall effect himself very much indebted to his Holiness, if he will be pleas'd to grant him that Favour which he fo instantly requests of him Certus fum, lays he, id Santitatem Viftram enixa petitioni med daturam, ut vir milis cumpainis charus, ad natale fo-lum, redeat quit content infinita Sanctis. Veftra erga me benevole, the augumenta, non postremo loco reponam, quando verum tam paterna quam mea gloria studiosum propinquius complett, & consuctudina illius atque lucubration frui licebit

(a) Setuel Bibliet b

CAYET